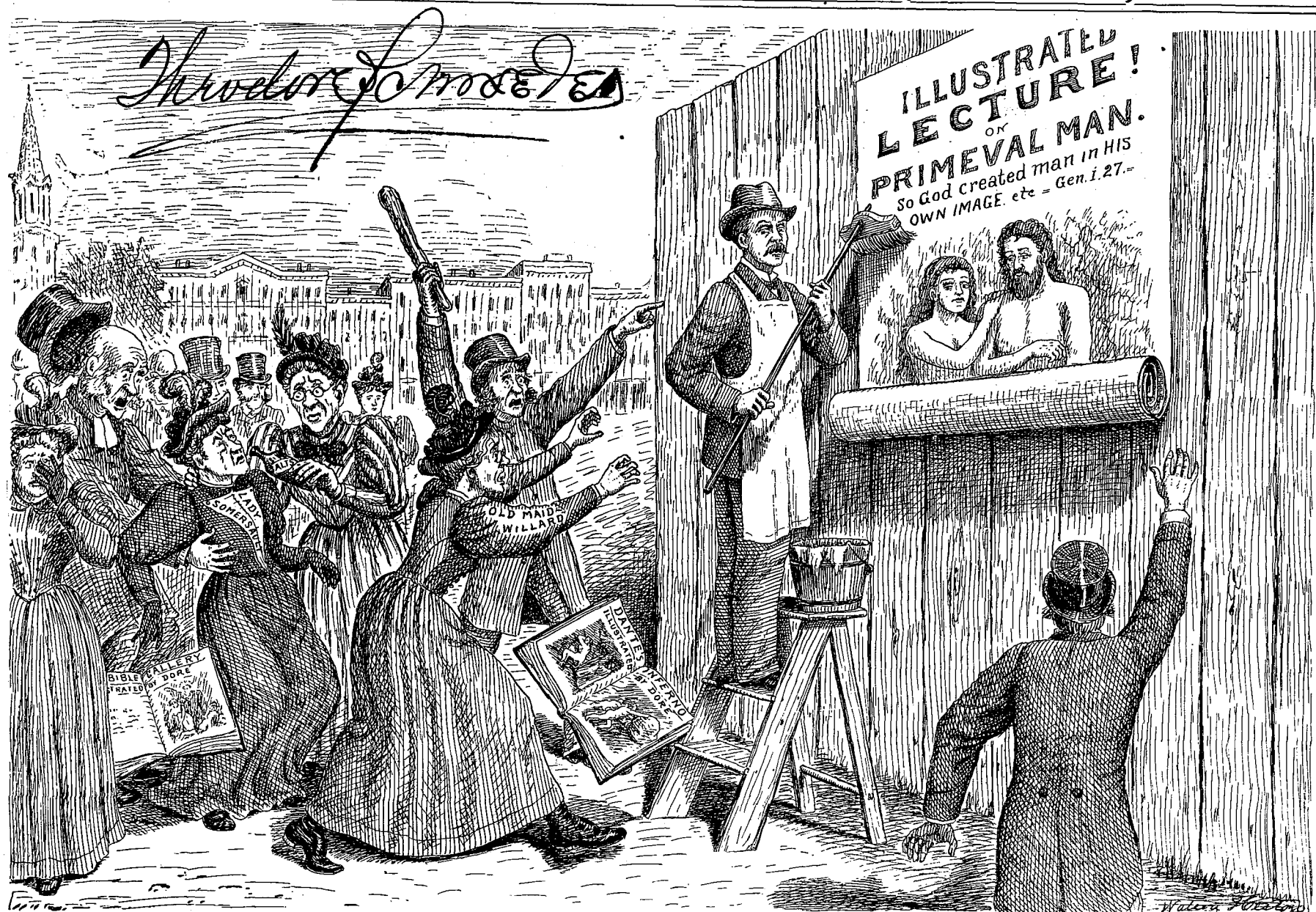


THE TRUTH SEEKER ANNUAL FOR 1895 IS OUT. PRICE, 25 CENTS.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22 No 1 { PUBLISHED WEEKLY. } New York, Saturday, January 5, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



How Christian Prudes and Hypocrites Hate the Image of God.

400 Years of Freethought.

From Columbus to Ingersoll

By Samuel Porter Putnam

Large Octavo, 1165 pages, Gilt Sides and Back, Marbled Edges. Price, \$5; with The Truth Seeker One Year, \$6.50.

141 FULL-PAGE HALF-TONE PORTRAITS

Of the Most Eminent Freethinkers and Philosophers, Living and Dead, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY has pleasure in announcing that this splendid work, which has been in preparation so long, and for which nearly 1,100 persons have subscribed in advance, is now ready for delivery. For more than twelve months FOUR HUNDRED YEARS OF FREETHOUGHT has been advertised, and if it had appeared as originally designed it might have been out half a year ago. The Prospectus has stated all along that the book would contain six hundred pages of printed matter, and fifty portraits were mentioned, but it has so grown upon the hands of the author and publisher that the pages of type have reached nearer nine hundred, while the list of pictures has extended to almost three times fifty. As the portraits have proved the most expensive—as they will no doubt prove to many the most attractive—part of the book, their multiplication, together with the added pages of text, will give the subscriber about twice as much for his money as was at first promised him. He is getting an Album as well as a History; for what are called “half-tone” pictures, like those in

the present work, are the most finished and satisfactory product of the artist's and engraver's skill, being exact reproductions and therefore equal in accuracy to the original photograph. We feel considerable pride in this collection of photographs, and call especial attention to them.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development, and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With “The Truth Seeker” One Year, \$6.50.

THE TRUTH SEEKER CO., 28 LAFAYETTE PLACE, NEW YORK.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 1. { PUBLISHED WEEKLY. } New York, Saturday, January 5, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - JANUARY 5, 1895.

SUBSCRIPTION RATES.

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

THE
Truth Seeker Annual for 1895
CONTAINS A CONTRIBUTION BY
JAS. B. ALEXANDER
ON
"THE PROGRESS OF SCIENCE."

Announcement.

IN THE TRUTH SEEKER of January 12th FRANKLIN STEINER will answer the question, "DOES CHRISTIANITY PREVENT CRIME?"

The Campaign in This State.

We hope our readers will give us what moral and financial aid they can in circulating the petition to the legislature for the repeal of the Sunday laws in this state. It is particularly the fight of the citizens of New York, but as every struggle of this kind anywhere in the country helps in all states, aid from outsiders interested in the attempt to realize the Nine Demands will not be refused.

The time is particularly opportune this winter, as there is to be a general discussion of the Sunday issue at Albany. The liquor dealers of the state seem to have been promised by both parties—and very strongly by the party which won in the late election—that their interests shall be considered, and legislation in their interests enacted. This is generally understood to mean opening the saloons for a portion of each Sunday. Of course such legislation will be strenuously resisted by the ecclesiastics, who see in this another chance for the people to slip away from them. The matter will be argued *pro* and *con*, and the church will show her hand, and the clergy are sure to expose the real animus of their protests against the proposed law, which is to save to themselves the day on which they earn their living.

This will give the Freethinkers their opportunity, and they will miss it sadly if they do not jump in and see that the legislators have the true doctrine on the Sunday question presented to them.

We propose to send the petitions out all through the state, together with printed arguments against any Sunday legislation; to get the petitions signed numerously and presented to every member of the

Senate and Assembly; and when the Sunday legislation is referred to the proper committee for consideration and recommendation thereon, it is our intention to have some good men represent the Freethinkers and make some speeches to that committee.

This will cost money—a good deal of it. We ought to have five hundred dollars at least. The clerical forces will spend thousands of dollars. The Freethinkers cannot do that, but we believe they can raise enough to do what we have so briefly outlined. THE TRUTH SEEKER is bound to do something to start the thing going, and how vigorous we can make the fight will depend upon how much we are aided. A ten dollar bill will do a great deal, and we would like to have every New Yorker who can afford it send us one of them to push this along. If you cannot send ten, send five, or four, or whatever you can spare for this work.

Let us hear from you at once, friends, so we can know what to depend upon. The more you send the hotter will we make the fight.

A Distinction Without a Difference.

We are sorry to see that Dr. Buckley, of the *Christian Advocate*, is inclined to split hairs. Some time ago he censured the mayor of Waterbury, Conn., for publicly receiving Monsignor Satolli. The rebuke was timely and pertinent. A few weeks later there was unveiled at Batavia, in this state, a tablet to the memory of Robert Morris, the financier of the Revolution. At this function Bishop Ryan, Catholic, Bishop Coxe, Episcopalian, and another Protestant minister of Buffalo, offered prayers. Secretary Carlisle delivered a historical address. In condemning this mingling of religion and public affairs, we called the attention of the *Christian Advocate* to its former utterances and asked if it would speak with an equal clearness of condemnation concerning the Batavia affair. To this Dr. Buckley replies:

"First, the unveiling of this statue to Robert Morris was not an act of the government. Second, the function performed by Secretary Carlisle was not an act of an officer. Third, therefore the prayers of these persons had nothing to do with the relations of church and state. Fourth, the mayor of Waterbury was receiving Monsignor Satolli, the ablegate of the pope. The pope is not merely a spiritual head, but claims the right to maintain a temporal government. The mayor of Waterbury received Satolli in his official capacity of papal ablegate, in his own official capacity as mayor of Waterbury."

Technically and narrowly the act of Secretary Carlisle was not official; in a broader, truer sense it was. Nearly all the members of the cabinet and several state officers were present. They were not there as private citizens, but because they were officials. Mr. Carlisle delivered an address, not because he was John G. Carlisle, of Kentucky, but because he was Secretary of the Treasury Carlisle. So far as we are aware, the dedication of a monument or tablet could not be, strictly speaking, an act of the government, for its officers are not elected or appointed for any such purpose, but it is also true that Grover Cleveland was not elected for the purpose of issuing thanksgiving proclamations, and yet he issues them and his act is official and serves to help unite church and state. The ministers who were present and prayed were there by invitation as ministers and not as citizens, and they prayed in their capacity as ministers and not as citizens. The man who was honored by the exercises was honored not as a private citizen but as a man of public affairs who as such had rendered his country illustrious service. The difference between the act of the mayor of Waterbury and the acts of the national and state officials at Batavia was one of the letter merely; in spirit they were identical.

When Dr. Buckley called attention to the fact that Monsignor Satolli represented the Pope, who claims the right to maintain a temporal government, he probably had for a moment forgotten that Bishop Ryan, who prayed at the Batavia unveiling, is also a representative of this Pope who claims the right to maintain a temporal government. If we remember aright, Monsignor Satolli was not called upon by the mayor of Waterbury to exercise any of his priestly offices, but Bishop Ryan was asked to do so at Batavia and he there exercised the priestly office of prayer, for it would be foolish to suppose that he prayed merely as a lay Christian, or that those who invited him to pray did so for any other reason than that he was a distinguished priest. And, as before said, the same is true of the Protestant ministers who said prayers at the unveiling.

Dr. Buckley says that he understands the separation of church and state to be this:

"No one shall be compelled to profess or support a religion in which he does not believe, or any religion, and that no money shall be allowed by the state for the support of any religious institution as such."

Further along, however, he declares that the service of chaplains in the national Senate and House and in the legislatures of the states is simply a form "pleasing to many and pernicious to none." Is it possible that Dr. Buckley does not know that a chaplaincy is a "religious institution as such," and that the taxpayers are compelled to pay therefor? He has placed himself on record as opposed to the union of church and state, and has defined said union as consisting in the enforced profession or support of religion, and yet the editor of the *Christian Advocate* says that the employment of chaplains in public institutions is a form "pleasing to many and pernicious to none," which is equivalent to saying that the union of church and state is pleasing to many and harmless to none. We are glad to have been able to discover Dr. Buckley's real sentiments.

"Whether a minister, Catholic, Protestant, or a Jewish rabbi, shall be invited to offer prayer at the unveiling of a tablet is a matter of taste and propriety. If all citizens are interested in the unveiling, the placing of representatives of the different religions on the program is in better taste than limiting it exclusively to one."

If all citizens are interested in such ceremony it will require the services of one hundred and forty-two ministers and priests and a Freethought lecturer to satisfy them all, if we proceed in the way recommended by Dr. Buckley. How much easier and more sensible it would be to dispense with all kinds of religious and anti-religious exercises, as the Liberals demand! Robert Morris was a man who served the state; the tablet to his memory was not the gift of a sect nor of a number of sects; it was patriotism, not religion, that honored him, and patriotism is not limited by the boundaries of sects. The presence of clergymen, as clergymen, at the Batavia unveiling was an intrusion, just as the postponing of Fourth of July celebrations and Decoration Day services when the Fourth of July and the thirtieth of May come on Sunday is an insult to the people as citizens; just as the saying of prayers and the singing of religious songs on those occasions are entirely out of place and should be sternly forbidden by those who have the exercises in charge. To the religionist the fullest liberty; to the citizen freedom from invasion.

For the past two months Colonel Ingersoll's new lecture, "About the Holy Bible," has been the most popular book on the list. It still sells by the hundred, but THE TRUTH SEEKER ANNUAL for 1895 is at present cutting out the work and giving it a lively race.

What Is this About Anthony Comstock?

TESTIMONY BEFORE THE LEXOW COMMITTEE.

From the New York Sun.

Mr. Goff then called Louis S. Streep, who told this story without question: In 1889 he was arrested by Anthony Comstock for printing green goods circulars. At that time, he said, he had rented his printing-office to a man named Bechtold, while he, the witness, was in the country. While he was in the Tombs Bechtold gave Streep's wife \$5,000 in cash to deposit for her husband's bail. Before she deposited it, Bechtold returned and got \$2,000, saying that he had to give \$1,500 to Anthony Comstock to prevent Streep's being indicted by the United States Grand Jury. Streep's bail was reduced at the same time to \$3,000, and the cash was deposited. Streep jumped his bail and went to Europe. In July, 1890, he returned; went to the district attorney of the county and confessed all that he knew about the green goods circular business, and under the direction of the district attorney made a search of the city with three headquarters detectives for the men implicated by his confession. One day, after being out for many hours with Detective Reilly, he called on Mr. Comstock, and said that now that he had arranged things honorably with the state officials he would like to get the indictment against him in the state courts dismissed.

"Comstock said to me, 'I am the only man who can get that indictment dismissed.' He said it could be done if I would give him one thousand dollars. In August I called on Mr. Comstock with my brother and said to him, 'You said you could have that indictment in the state court dismissed. Here is a thousand dollars.' I had seven hundred dollars which my wife had realized from the sale of my printing-office, and I borrowed three hundred dollars in three bills from my brother Robert, who was with me. Comstock took the money, saying, 'I am not accepting this as a bribe, but as a donation to the society.'"

Q.: And was the indictment dismissed?

A.: Yes, sir; two of them.

Q.: And you gave him that money to procure their dismissal?

A.: Yes, sir.

Mr. Goff: Here are indictments indorsed "dismissed" at the time stated by the witness.

Senator Bradley: Who was the district attorney then?

Mr. Goff: Colonel Fellows.

Q.: Fully realizing your responsibility and the meaning of your answer, do you swear that you gave Anthony Comstock \$1,000 for his influence in having these indictments dismissed?

A.: I swear before God and man I paid Anthony Comstock \$1,000 to buy my liberty.

Senator Lexow: How do you bring this within the scope of our work, Mr. Goff?

Mr. Goff: I will explain in a moment, Senator.

Q.: Since then you've been indicted?

A.: Since then Anthony Comstock had me indicted on the same charge in the United States court. I was convicted, and am out pending an appeal.

Senator Lexow: How is this within our scope?

Mr. Goff: In a minute, Senator.

Then Robert Streep was called and swore that he was with his brother, and that he paid \$1,000 to Anthony Comstock under the circumstances related.

Senator Lexow: How is this within our scope?

Mr. Goff: A failure to enforce the criminal laws is a neglect of duty by the police department. Also, we have shown that the police have protected the green goods men, and it is only fair to the police that we should show, if we can, that others have done the same.

Senator Lexow: It is a very serious charge against Mr. Comstock.

Anthony Comstock says that "imaginationalism" is corrupting the youth of the land. Yes, that is so; it is the imaginationalism of Anthony Comstock and the other anti-naturalists, who find impurity where a healthy mind would never think of looking for it. This imaginationalism of which he talks grows in the hotbeds of mystery, and mys-

tery is fertilized with the compost of ignorance. Comstock is the chief promoter, officially, of that "Movement in favor of Ignorance," of which C. L. James wrote so tersely when he gave it its very apt and expressive name.

The War Between Light and Darkness.

The clericals did not have everything their own way last year. They did not succeed in closing the Mid-winter Fair at San Francisco on Sunday, nor the Cotton Palace at Waco, Texas. They did get a favorable decision from the Supreme Court of Michigan and from several inferior courts, and they won some of their fights against the Adventists. They also secured much local legislation, although they were beaten in Chicago. They greatly extended and strengthened their organization. As a general thing, they won when they appealed to judges and legislators, and were defeated when they came into conflict with men of business.

Mr. J. D. Shaw wisely devotes considerable space in his *Independent Pulpit* for December to the Sunday issue, giving, among the rest, an account of the struggle over the Sunday opening of the Cotton Palace in Waco. When the question was first raised the directors of the Palace voted to keep it open on Sunday. The ministerial contingent at once raised such a clamor that the directors were frightened and rescinded their opening vote. This determination aroused those who were opposed to the closing of the gates and before the first Sunday arrived it had become manifest that there was a strong sentiment antagonistic to the Sabbatarians, but the directors still feared the boycott threatened by the preachers and so the Palace was closed. About the locked gates thronged an insistent multitude who very freely expressed their opinion of the Puritans, and that opinion was the reverse of complimentary. These dissatisfied people did not flock to the open churches, as the preachers had evidently expected they would, but wandered up and down the streets, necessarily not contributing anything to the "Sabbath quiet" of the town, and the directors soon saw that they had made a serious mistake. On the Monday following the first Sunday the board convened in special meeting and adopted a motion for Sunday opening. It had been urged by the Sabbatarians that the women were opposed to Sunday opening, and as they had rendered substantial assistance to the enterprise the directors did not wish to offend them. One of the directors who was a Sunday closer said that he had promised the women that if they would assist in the work of decoration he would vote against opening. But when one of the city papers interviewed thirty-two of the women managers it was found that twenty-six favored Sunday opening, five opposed it, and one was undecided.

After the directors had taken their last vote in favor of opening, some of the preachers issued a call for a mass meeting in the Baptist church. Of the twenty-five hundred Christians in the city one hundred and seventeen, old and young, composed the "mass" meeting. After the usual talk about the "Holy Sabbath" and the sin of "desecrating" it, a committee, consisting of three preachers and two lawyers, was appointed to draw up resolutions in which the directors were condemned for opening on Sunday, Christian people were urged to stay away from the Exposition on all days of the week, and to withdraw their exhibits. Of course the later action would have been a violation of their contracts with the managers. The resolutions were adopted with but one dissenting vote.

But the boycott—or proposed boycott—was a flat failure. The next Sunday the gates were open and the attendance was phenomenally large. Everything went smoothly and providence did not even frown, nor were the boycotters missed. Waco is considered the most religious city in Texas, but the victory over the Sabbatarians appears to be complete. As the leaders of the Sunday law movement declare that Christianity must stand or fall with the "Sabbath" we wonder what they will think of the outcome of the fight at Waco, where, with the advantage of an overwhelmingly Christian public as the environment, the Sabbatarians were unable to rally more than a corporal's guard in favor

of a closed Fair on Sunday. The Christians were divided regarding the desirability of Sunday closing and still more divided when it came to the question of the boycott. Some of the ministers did not attend the indignation meeting and only a few of the laity joined in the boycott. The real effects of our Liberal propagandism, as Mr. Shaw says, are as clearly seen on the inside of the churches as on the outside. In vain have the preachers and editors of the religious papers sought to rally their followers for a crusade against the desecrating Exposition. The denunciations of the preachers are laughed at by their own congregations.

Mr. Shaw is quite right in considering the defeat of the Texas Sabbatarians significant and encouraging, but he is mistaken in calling it a "local matter." It is no more local than a fight between two divisions of opposing armies. Those divisions may be widely separated from the larger parts of their respective hosts, but that does not make the battle a local one. The issue is not a local dispute, and that is the one thing that determines the character of the conflict. Every triumph won by the Sabbatarians, no matter where, counts as a moral force in the tremendous struggle, as does every victory achieved by the defenders of the free Sunday. This is a conflict between light and darkness, between education and ignorance, between rationalism and superstition, between liberty and despotism, between civilization and the church. The principles involved are of world-wide interest and every skirmish and every battle over them is an episode in a struggle upon the outcome of which depends the religious freedom of the people of every nation. The issue is, Sunday for the whole people or for the preachers exclusively. The latter have just as much right to claim any other day. The political church must be made to understand and to admit that it has no bill of sale of any day of the week.

The way "Four Hundred Years of Freethought" is going it will not be long before we shall have to get out a new edition. With such a constituency as *THE TRUTH SEEKER* has the eagerness with which it is taking this great work is the best possible answer to the very few criticisms bestowed upon Mr. Putnam's method. As a sample of what competent critics think of "Four Hundred Years," we are proud to show our readers the following note from the gifted daughter of the ever-lamented Theron C. Leland:

"The 'Four Hundred Years of Freethought' arrived on my birthday. I am very much pleased with the book, particularly Mr. Putnam's opening exposition of the meaning of Freethought. I shall hand the book to people who ask me what Freethought means and what Freethinkers are after for the future. LILLIAN LELAND."

A football game at Grand Rapids, Mich., on November 29th, compelled the Park Congregational church to postpone its annual Thanksgiving service to the evening, as the Sunday-school leader and many other backers of the local team wanted to see the game more than they did to participate in the Thanksgiving exercises. We have not heard that the local team won; if it did not it is quite likely that the Sunday-school leader and the others did not feel very thankful in the evening, particularly if they lost much on the game. It would not be surprising if Judge Montgomery and his associates on the Michigan woolsack should now want the Sunday law stretched so as to cover Thanksgiving day. It is a shame that there is no law to prevent the men of God from being subjected to an ignominious competition from two football elevens. By all means let us have a Thanksgiving closing law.

We have received the National Secular Society's Almanac for 1895. It is got out in new and attractive shape, with a cover especially designed for it, and the contents are varied, interesting, and instructive. We notice, however, that there are many mistakes in the addresses of American lecturers. Several of these mistakes occurred in the Almanac for 1894 and one of the victims wrote to the publisher pointing out some of the errors and offering to revise the list for the next number, but the friendly offer was evidently not considered. The

addresses of at least six of the lecturers are given in wrong cities or states or both. Unquestionably there has been no late revision of the list. The leading contributors to the Secular Almanac this year are George W. Foote, J. M. Wheeler, and Charles Watts. There are a number of good selected poems, including Putnam's "Why Don't He Lend a Hand?" Jeremy Bentham's preface to his translation of Voltaire's comic romance "The White Bull," is liberally quoted.

We wish our readers would look at the date on their wrappers and see if they do not owe us a renewal. If they find they do, it will be a great favor to us if they will forward it at their earliest convenience, as we need the money. Owing to various causes, more than the usual number are in arrears at present, and this embarrasses us financially, or we wouldn't mention it. We like to keep square with the world, and in order that we may do this it is necessary that our readers keep square with us, for when they let their subscriptions run behind we have to get behind with others. We have no capital to fall back upon, and depend upon getting our dues to give others their due. If our friends who are in arrears will note these facts and act thereupon, it will be, as we have said, a great favor to us, and a favor duly and thankfully appreciated.

Comparisons based upon statistics are proverbially misleading, for it is very difficult to ascertain with any considerable degree of accuracy the relation which two sets of figures bear to each other. It is not improbable, however, that an increase of education contemporaneous with a decrease of crime indicates that the two facts have the connection of cause and effect. In 1870 the number of children in English schools was 1,500,000. At present the number is 5,000,000. The average number of persons in prisons and undergoing penal servitude has fallen from 12,000 to 5,000. As regards the worst crimes, the yearly average of persons sentenced to penal servitude has fallen from 3,000 to 800. In juvenile crime the number of young persons committed has fallen from 14,000 to 5,000. The number of paupers has decreased from forty-seven per thousand to twenty-two per thousand. Doubtless other factors than that of primary education have aided to produce this marked decrease of crime—as registered in convictions—but its part is no doubt a very important one, and the general result is decidedly gratifying, whatever the causes.

Friends far and near appreciate the importance of the campaign inaugurated in this state for the repeal of the Sunday laws which disgrace our statute books. They see that it is of vital importance that, above the half-hearted pleadings for the modification of those laws in the interest of this or that class, there shall ring out a clear and unmistakable demand for their unconditional abrogation. It is not a question of expediency or of private privileges, but one of equal liberty and impartial justice. Among the others who have promptly reached us helping hands is Mr. W. L. Taylor, of Hartford, Connecticut, who writes:

"Although not a resident of New York, my practical sympathy is with you in your legislative campaign, and I inclose my contribution, \$10. Let the good work go on."

Our old friend, D. M. Worley, of Lebanon, Ohio, sends one dollar for the same work, and Mrs. Mary Dunham, of New London, Connecticut, contributes seventy-five cents, while Captain Silas Latham puts his hand in his pocket and hands over twenty-five dollars. This is encouraging and we heartily thank these comrades for their timely co-operation and hope that they will find many imitators. The petitions are being rushed out, and the state will be flooded with explanatory and argumentative documents if the funds come in to cover the expense of printing and to pay the postage. Let us make it uncomfortably hot for bigotry this winter.

It is with deep regret that we learn of the death of Leroy Dutton, of Grand Mound, Clinton county, Iowa. He died on December 20th, and was in-

terred, by his special request, on his farm. The funeral services were entirely non-religious, as he had wished, and were conducted by Dr. J. H. Randall, of Chicago. Leroy Dutton was one of the best-known of the Freethinkers of Iowa, and he was loved and respected by all who had the honor of his acquaintance. By industry and wise management he was in possession of a competence, and he never failed to give generously to the cause with which he had for so many years been openly identified. His home was always the Freethought pilgrim's resting place, and it was a delightful oasis in the desert of hard work and Christian hatred. This home was filled with Liberal literature, with the pictures of the champions of human liberty, and the very atmosphere breathed of the grand new world that is slowly dawning. Mr. Dutton was one of the staunchest friends that D. M. Bennett had in the years when the foes of freedom and light were striving to crush him, and the name of THE TRUTH SEEKER's founder was a household word with all the Duttons, and particularly with Leroy Dutton and Flora, his wife, now many years in the embrace of the universal mother. Who ever was D. M. Bennett's enemy or lukewarm friend could not be the friend of the loyal Duttons. Of the four Dutton brothers, all Freethinkers, the genial Jerome died last year and now the second follows him, leaving Lorenzo and Charles to fight yet many years, let us hope, for the disenthralment and enlightenment of man. Leroy Dutton lived as became a true man and he died without fear. May we all do as well.

The fall and winter being more particularly the reading season, and naturally the renewing of subscription season, we hope that our friends will make a little effort to send THE TRUTH SEEKER some new subscribers. A good many of our old ones have had to drop off during the past eighteen months of panic and dullness in the business world, and we need some more to take their places and push on the work. Our friends have never failed us in an emergency, and we again venture to ask them to do something to help by inducing new subscriptions. We have tried to make this easy by the premium offers printed on the second page of this paper, and we think considerable can be done by our friends if they will take the trouble to speak a good word for us to their Liberal acquaintances.

To those who feel like presenting THE TRUTH SEEKER for a short time to some dear friend, our Trial Subscription offer opens the way at a small cost. A great many of the Liberals to whom THE TRUTH SEEKER is first sent this way become permanent subscribers and earnest workers in the cause of mental liberty.

And lastly, after you have induced some acquaintance to subscribe, and sent THE TRUTH SEEKER three months to some friend, send us the names of all the Liberals you know, and we will send them sample copies, and see if they, too, will not subscribe. We need them all.

The legislative season is here. Congress is already at work, and many of the state legislatures are also in session. Soon all will be, and this is the opportunity for the political Christians. During the next six months these meddlers will be more active than ever before. We want each of our readers to constitute him- or herself a committee of one to keep watch of the enemies of the secular state. Report to us immediately every movement of the theocrats. Look out for new Sunday laws and attempts to more rigorously enforce old ones; watch for appropriations to the church and to institutions under the control of the church; gather all the facts that you can in relation to the exemption of church property from taxation; be vigilant in regard to religious teaching in the schools; note what is said and done about the employment and payment of chaplains; do not fail to keep informed and to inform us as to the attacks which the anti-naturalists are sure to make on the agencies of expression and

transmission. Do not assume that the Editor will find out all about these things through the daily papers; there are hundreds of those journals, and there are only seven days in the week; something of vital importance to our cause may escape his eye and yours may catch it in the nick of time; it will be better for him to have his attention called to it repeatedly than not to see it at all. So send along the items. In this connection we will request all the members of the Freethought Letter-Writing Corps and all others who will now engage to write one letter each week to the target selected by the Captain to send us their names and addresses, not for publication, but that we may know how many there are, and so be better enabled to direct their activities. Let us make the coming year memorable in the annals of Secularism.

Lectures and Meetings.

COLONEL INGERSOLL's lecture appointments:

January 3.....Canton, O.	January 12...St. Paul, Minn.
January 4.....Lima, O.	January 13...Duluth, Minn.
January 5, Valparaiso, Ind.	January 14, Eau Claire, Wis.
January 6.....Chicago, Ill.	January 15, LaCrosse, Wis.
January 7, Milwaukee, Mich.	January 16....Dubuque, Ia.
January 8....Oshkosh, Wis.	Jan. 17...Cedar Rapids, Ia.
January 9....Madison, Wis.	January 18, Davenport, Ia.
January 10, Winona, Minn.	January 19, Des Moines, Ia.
Jan. 11, Minneapolis, Minn.	January 27, New York City.

J. E. REMSBURG's appointments:

Jan. 3, 4.....Ashland, Ky.	Jan. 8.....Louisville, Ky.
Jan. 5.....Lexington, Ky.	Jan. 9, 10 Madisonville, Ky.
Jan. 6.....Covington, Ky.	Jan. 11....Wadesville, Ind.
Jan. 6.....Cincinnati, O.	Jan. 12, 13...Petersburg, "
Jan. 7.....Carrollton, Ind.	

S. P. PUTNAM's lecture appointments:

Mr. Putnam will lecture during the month of January at Prescott, Arizona. It is hoped that friends in the vicinity and throughout Arizona will make arrangements for lectures at this time, and push the Freethought work. Mr. Putnam will also arrange to lecture in New Mexico, Colorado, and Kansas on his return from Arizona. Those wishing lectures in any of these states will communicate with S. P. Putnam, 234 South Water street, Chicago.

MRS. FREEMAN's lecture appointments: Philadelphia, Pa., Jan. 13th; Northport, L. I., Jan. 14th, 15th, and 16th; Liberal Club, New York, Jan. 18th; Newark, N. J., Jan. 20th; Boston, Mass., Jan. 27th, Feb. 3d, and 10th. Mrs. Freeman desires to lecture during the months of January and February along or near the above route. Those desiring to secure dates not taken please write her at once, 1037 West Madison street, Chicago, Ill.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for January:

January 4th—"Banking and Currency Problems."
Whidden Graham.
January 11th—"The Evolution and Use of the Bible."
T. B. Wakeman.
January 18th—"The Ideal of '76." Mrs. M. A. Freeman, of Chicago.
January 26th—"The Third Consciousness or Sixth Sense." Prof. A. L. Rawson.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for December:

December 30th, 1894—"Why I am not a Christian."
Rabbi Isaac M. Wise.
January 6th, 1895—"False Claims of the Church." Prof. John E. Remsburg, of Atchison, Kan.
January 13th, 1895—"Christian Civilization or Civil Christianity, Which?" Mrs. M. P. Krekel, of Kansas City, Mo.
January 20th, 1895—"If Christ Came to Christianity." Dr. G. Gordon Sattler.
January 27th, 1895—"The Bible in the Light of Higher Criticism." Franklin Steiner, of Des Moines, Ia.

THE Fellowship for Ethical Research meets Wednesday at 8.15 P.M., 1219 Chestnut street, Philadelphia. No conditions or qualifications are attached to membership. Discussions each week are opened by special addresses, ten minute speeches following. Privileges are granted equally to visitors and members.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Scranton Secular Union meets every Friday evening at 421 Lackawanna avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues.

The Sermon on the Mount.

v.

Mat. vi, 5: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." 6. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret; and thy father which seeth in secret shall reward thee openly." All the way through Jesus's teaching, you see, everything is to be done for a reward. Any one would think that Jesus's idea was that no action could be good unless there were some external profit in it. It makes one think of wise old Mencius again, and his rebuke to the king who presumed that Mencius had come "provided with counsels to profit my kingdom." "Why must your majesty use that word 'profit'?" What I am provided with are counsels to benevolence and righteousness, and these are my only topics. Let also your majesty say, Benevolence and Righteousness, and these shall be the only themes. Why must you use that word 'profit'?"

As I do not believe in prayer, I am of course unable to see any sublime morality in this injunction. God is said to be all-wise and unchangeable. Why pray to him for anything? He knows your want before you do. Why pray to him to do anything? What he will do he knew before you existed; if it is what you want, it must be done whether you pray or not; if it is not what you want done, he is unchangeable, and your prayer that he shall change his decree, ordered from all eternity, is an impious attempt to make the unchangeable mind change itself and destroy its attribute of unchangeableness.

If it is right that your prayer should be in secret, as Jesus says, why is it that Christians still do most of their praying in public, and that principally on one day in the week only? The main use of this ceremony nowadays seems to be to pray and worship in public in order to obtain a reputation for piety and sanctimonious life, under cover of which it is found much easier to rob banks and other public and private institutions. Prayer must be impious in theory; in practice, hypocrisy. All the great bank thieves, wreckers, and financial swindlers have previously gained a great reputation for piety and prayerfulness. Don't pray; it takes you into bad company.

The Lord's prayer (Mat. vi, 7-13): In his previous remarks Jesus has been telling you not to pray in the manner that the hypocrites (by which he generally means scribes and pharisees) pray, but pray in secret. Now he adds, "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be ye not, therefore, like unto them; for your heavenly father knoweth what things ye have need of, before you ask him. After this manner, therefore, pray ye." Then follows the well-known Lord's Prayer, beginning, "Our father which art in heaven," etc.

Jesus intimates that he will give you a new and original form of prayer; it has always passed for his own, and has been called the Lord's Prayer in consequence. There is nothing original about it. It is a mere "vain repetition" of the prayers of these same hypocrites and heathens that he is denouncing, and is made up of fragments of the prayers then current amongst the very people he is warning you not to imitate. Wetstein says: "It is a curious fact that the Lord's Prayer may be reconstructed almost verbatim out of the Talmud" (quoted by Greg, 321, out of Mackay's "Progress of Intellect," ii, 379). James ("Study of Primitive Christianity," p. 36) says: "Some of the prayers in use in the synagogues in these early periods have been preserved to us in the writings of the rabbis. They contain such familiar expressions as these—as familiar doubtless to the ears of the youthful Jesus as to our own: 'Our father, who art in heaven, proclaim the unity of thy name, and establish thy kingdom perpetually.' 'Let us not fall into the power of sin, transgression, or iniquity, and lead us not into temptation.' 'Thine, O Lord, is the greatness, the power, the glory, and the majesty.' 'Our father who art in heaven, thy will be done on high; do whatsoever seemeth good in thy sight. Give me only bread to eat, and raiment to put on. Forgive, O Lord, those who have this day offended thee.'"

Not only is the prayer itself a "vain repetition" of that of these very hypocrites, but when he tells you not to "use vain repetitions as the heathens do, for they think that they shall be heard for their much speaking," he is not even here teaching any new thought. He is only re-echoing the preacher in Ecclesiastes (v, 1-3): "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they con-

sider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few. A fool's voice is known by a multitude of words."

Mat. vi, 14, 15: "For if ye forgive men their trespasses, your heavenly father will also forgive you; but if you forgive not men their trespasses, neither will your father forgive your trespasses."

Peter asked (Mat. xiii, 21, 22): "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus replied, "I say not unto you, until seven times; but until seventy times seven."

As far as forgiveness goes, it is right for men to forgive, just as it is right not to bear hatred to enemies, because unforgiveness and hatred, carried beyond just resentment, simply soil men's characters, both with the hater and the hated. The real truth is well expressed by Edgar Fawcett thus:

I envy not the ethic range
Of him whose virtues would require
That wrong and right should interchange
For so much heaven like so much hire.

Nor deem philanthropy hath laws
To dole thee pay like sordid pelf;
Love thou thy fellowman because
To hate him were to soil thyself!

Jesus teaches that we are to forgive in order that God may forgive us, a most immoral doctrine, because if God exists he cannot forgive. It does not matter whether your conception of the ultimate cause of things is a God, or whether you disbelieve in God and in his place put the universal Cosmos, the sum of all nature. The result, as far as the consequences of actions go, is identical in each case. Cause producing effect, and effect again becoming cause, as inexorably as the grinding of the fabled mills of the gods, that must be the logical conception. As Greg (p. 337) says, "the punishment of sin consists in the consequences of sin." Neither God, nor nature, can avert the consequences of any act once done; and most of all the idea that God could forgive sin is monstrous and immoral, especially so when taken in conjunction with the Christian doctrine of forgiveness following on repentance for sin. The last thing that God could forgive, the thing that he positively could not forgive, is implied in the idea that his eternal laws could be broken and man not suffer the consequences, more or less, according to the degree of his misdoing.

When Jesus represents (Luke xv, 7) more joy in heaven over the repentance of one sinner than over ninety-nine just persons that need no repentance, he is describing a very just human feeling, because the fewer sinners there are on earth, the less evil and bad results there will be to mankind. Men are justified by the nature of their surroundings in forgiving, in giving merit to repentance, and in saying "go and sin no more," and in letting the matter rest there. But to ascribe any such power to God is merely to clothe him with one more human and impossible attribute, and to make your conception of him the more that of a man-God; and the more man-like your conception of God is, the more contradictory it becomes.

Mat. vi, 16-18. This saying applies to fasting, so we need not notice it at length, except to say that the only possible connection between fasting and morality is, that a man with an empty stomach is much less likely to be inclined to morality than a man with a full one. It was probably fasting, interlarded with a diet of such generous richness as locusts and wild honey, that made all these old prophets so fanatical, impractical, and visionary. Probably very few of them, Jesus included, would have had any of their visions if they had been properly fed. A man living on a healthy diet would not have been very likely to invite people "to eat of his flesh, and drink of his blood" (John vi, 53, *et seq.*). The day before Jesus issued this invitation he had performed the feat of feeding five thousand men on five loaves and two small fishes. So his share of the feast was probably a very tiny one, and it is understandable that he should have been delirious the next day, and have mistaken himself for bread and meat and drink. Even a cat fed on flies is said to grow thin and poor, though they relish such food; but I never heard that cats became visionary or inspired on it. Of nearly all of these inspired prophets it is related that they were on the verge of starvation or lived on such food as the juicy and succulent locust and wild honey. John the Baptist lost his head on this diet long before Herod had it cut off for him.

CHAS. B. COOPER.

TO BE CONTINUED.

When renewing for THE TRUTH SEEKER add twenty-five cents for a copy of the ANNUAL. It is great.

Freethought and the Bible.

Freethought and investigation, and the exercise and cultivation of the judgment unbiased by prejudice and uninfluenced by self-aggrandizement or popularity, is the right and duty of all. Allowing others to think for us and adopting their views, without consulting our own reason, has led the masses in all ages into error and ignorance.

All great reforms and achievements that contribute to the welfare of the human race, are the fruits of Freethought. Civilization and the emancipation of the human race from the oppression of the dark ages, when human life was of as little consequence as that of a goat or sheep, has been accomplished by the genius and independence of men without regard to what others might say, do, or believe. Creeds have fought them at every step, and many of the brightest intellects and noblest benefactors have been imprisoned, tortured, or slain by the decrees of pontifical courts and ecclesiastical tribunals, and by priests and potentates claiming to be agents of God.

Creeds, dogmas, and isms, the phantoms of the imagination of man in his crude state, dwindle into mere falsehoods when reason and common sense turn their microscopic eyes upon them, yet they still live, a curse to the world.

The Mosaic account of the creation bears upon its every page the stamp of ignorance. The whole story of the making of Adam and the subsequent method resorted to to produce Eve; the garden with its tempting but forbidden fruit; the introduction of the serpent by God himself to lead his only son and daughter to transgression, thus becoming aider and abettor in the crime; the curse pronounced upon the whole unborn human race in consequence of their first parents falling victims to God's own cunning scheme of deception and seduction, and the curse pronounced upon the serpent for faithfully performing the part set him in the great drama or tragedy, that he should go upon his belly ever after when he never went otherwise, is the simplest and most detestable nonsense that ever emanated from the brains of man, and is a scandalous libel on the God they profess to love and worship.

Also the tragic account of Cain and Abel and the failure of God's design that Cain should be a fugitive and vagabond in the earth, and the marking or branding him (as Western ranchmen do their cattle), "lest any finding him might kill him," when the human race composed only himself, father, and mother; then, when we take into account how Cain played a lone hand and euchred the Lord, by going to dwell in the land of Nod, knew his wife, and built up a city, we have reached a point of simplicity or duplicity that has no parallel outside the Bible.

And, again, the fabulous story of the flood, the Lord choosing Noah as his right bower, the collection of male and female of all animals and creeping things from the whole world's surface, their journeying thousands and thousands of miles over seas and sandy deserts, across rivers, lofty mountains, and extensive plains; from the frigid and the torrid zone, from the land of ever-blooming flowers and from the perpetual snows and icebergs of the polar regions, to take passage in a rude craft that afforded less than three square feet per capita, by modern measurement, with no ventilation, save one hole of less dimension than the hatchway of an ocean steamer, shows the prevailing ignorance of the vastness of the universe at that epoch of the world's history.

The total destruction of the whole human race, save Noah and his family, to restore the races yet unborn to the perfect goodness of their first parents when first from the hands of the Lord, proved also a failure, for men soon became "wicked and evil continually," and after two disastrous failures the Lord made use of Moses and the sword to reclaim fallen man.

Moses' education had been somewhat neglected, for with no less a personage to assist him than the Lord, he was forty days on the mount to formulate the Ten Commandments, that any country justice or town clerk could compile in as many minutes. Nevertheless, Moses is represented as being the best man, for when the Lord's wrath waxed hot against his chosen people, "Moses besought the Lord, and he repented the evil he had thought to do them."

But the most diabolical destructive butchery dictated by licentious lust and filthy lucre, was the destruction of the Midianites and the confiscation of their vast possessions, the burning of all their cities, and the putting to death all the men and women, and all the males among the little ones, and saving 32,000 virgins for Moses and Eleazar the priest's use. The Lord was said to have a share of the booty and beauty, but failing to put in an appearance, his portion went to other participants in the outrage.

Who can believe that such an unprovoked massacre of innocence was the fulfillment of a command from the Lord as recorded in the "book of books?"

And, again, Joshua commanding the sun to stand still that he might annihilate the defeated, fleeing people; and the Lord, knowing what Josh wanted, stopped the earth in its accustomed revolution. Samson and the three hundred foxes with firebrands tied to the tails; Jonah taking passage in the stomach of the big fish; the Lord sending two she-bears to destroy, tear limb from limb and joint from joint, forty thoughtless children for telling a bald-headed old tramp to go up, where God subsequently took him bodily without change of raiment. Also the colloquy between the Lord and Satan the devil, resulting in the most inhuman affliction of God's faithful servant to convince his satanic majesty that Job was the best horse in the race, dog in the ring, or cock in the pit!

These and many others might be mentioned as the Mother Goose stories of the ignorant ages of the past, and should never be allowed in any household in the land. They rob their God of all the attributes of love, justice, mercy, power, and goodness, and reduce him to a level with man in the earliest ages of his existence, when the masses were ruled by brute force, regardless of age, condition, or sex.

L. DAWLEY.

Cuttingsville, Vt.

Salvation by Meanness.

And another thing I would do if I were a Christian. I should respect Jesus too much to permit him to pay the whole of my indebtedness. I think it the meanest and most sycophantish attitude possible to go about singing:

"Nothing in my hands I bring;
Simply to thy cross I cling."

A man who could submit to be "saved" by such a passive process is certainly not worth the "saving." Man is simply what he can do. If he can do nothing, he is nothing. Man may yet be "saved" by self-respect, but certainly never by self-abasement. The nailing of all the rest of creation up to trees would not help you one iota. Salvation—and damnation, too—is personal, not vicarious. When I hear of saints mean enough to try, in their own selfish interest, to ignore the law of inexorable destiny by which every physical, mental, and moral tub must stand on its own bottom, I am reminded of the following incident:

The famous surgeon, Velpeau, was visited one day at his house, during the consultation hour, by a marquis renowned for his meanness. Velpeau informed the marquis that an operation was urgent and that the fee would amount to 4,000 francs. At this the marquis made a wry face, and left. A fortnight later Dr. Velpeau, while making his rounds in the Hospital de la Charité, had his attention attracted by a face that seemed familiar to him. In answer to his inquiry, it was stated that the patient was a footman of a nobleman in the Faubourg Saint Germain. The surgeon found that his case resembled in every particular the somewhat unusual one for which the marquis had consulted him a fortnight previously. He refrained, however, from making any comment.

Three weeks after the operation, when the patient was about to be discharged, Dr. Velpeau called him aside, and exclaimed: "Monsieur, I am extremely flattered and pleased to have been able to cure you. There is, however, a small formality with which you will have to comply before I can sign your exeat, that is, you will have to write a cheque for 10,000 francs on behalf of the public charity bureau of our metropolitan districts." The patient's face became livid. "You can do what you like about it," continued the doctor, "but if you refuse, all Paris will know to-morrow that the Marquis de D—— adopted the disguise of a footman in order to secure free treatment at this hospital, and to usurp the place which belongs by right to a pauper." To be cured on the cheap, this marquis assumed the guise of a footman. To be "saved" on the cheap, the orthodox betakes himself to the attitude of a louse.—*Saladin.*

An Hour's Reflection.

Ten minutes I've thought on the time I have wasted—
How sad the reflection, poignant with pain!
Ten minutes I've thought on the pleasures I've tasted,
On the vortex of folly fallacious and vain.

Ten minutes I've pondered my present condition—
Life's glorious meridian clouded and past;
Ten minutes I've sighed that in hope's full fruition,
My span of existence ever was cast.

Ten minutes I've given the dark, dreary future,
Which still is impending to mark my decline;
Ten minutes I've wept and devoted to nature—
Oh, what a sad hour of reflection was mine!

The Manhattan Liberal Club.—Celebration of Its Twenty-fifth Anniversary.

On the evening of December 28th the oldest Liberal organization in New York, and probably the oldest in the United States, celebrated its twenty-fifth anniversary in German Masonic hall, where its regular meetings have been held for the past fourteen years, many of which have been reported for these columns at more or less length by the "Man with the Badgepin." There was a full house soon after eight o'clock, and late comers found standing room only. A few seats had been reserved for present and former members, but only a few of the latter could be rallied; many have moved far away, and many are too far along in years to risk night meetings in winter. After the usual preliminaries the regular program began with an address by the president, Dr. E. B. Foote, Jr. Then came a brief historical review of the club by one of its organizers, Mr. T. B. Wakeman, who was followed in some reminiscences by Mr. Wilson MacDonald. These two are the only members whose certificates date back to 1869 and who have continued as regular attendants. Others have come and gone, and some return occasionally, but these fonts of wisdom and humor have never ceased to be a source of instruction and amusement. Therefore their devotion was on this occasion rewarded by the presentation of elegant gifts provided by their friends in the club and audience.

THE PRESIDENT'S ADDRESS.

It is generally wise not to talk too much about oneself, but that is what the Liberal Club meets for this evening, and as its friends have been invited to rejoice with us on this occasion of the twenty-fifth anniversary, we assume that they will expect to hear us talk of its history, work, objects, and hopes. Social and political organizations, nations, empires, and states come and go in the course of events, their origin and existence depending on the needs and forces which call them into being and maintain them. The Liberal Club was organized to fill a long felt want, and will continue so long as there is need for it. Times change, and with them the requirements of men and the means for satisfying them. There has been great change in the habitat of the Liberal Club in twenty-five years. New York city has expanded wonderfully, and very many of our old-time members have been drawn to far-away districts, to the suburbs, or to other states. But perhaps no less remarkable has been the increase of opportunities to satisfy the demand of progressive people for means of thought exchange. Those who will speak after me know better than I the conditions of twenty-five years ago, but my belief is that the Liberal Club then stood alone in affording a platform for the exposition of new ideas in this city, and that its birth was a sort of spontaneous generation growing out of the need of a Free-thought exchange. Now there are many other outlets for the activity of liberal, progressive thought and the comparison of ideas. Among social organizations there is the Nineteenth Century Club for those who prefer to handle knotty problems with gloved hands; the Twilight Club for those who feel safer to temper the acerbity of debate with the feeling of good fellowship conferred by dining well; the Sunrise Club, on similar lines, but somewhat more bohemian and democratic; besides many other societies for special study or propaganda, such as those of the Socialists, Anarchists, Spiritualists, Theosophists, Single Taxers, Woman Suffragists, and others for the study of social economics, politics, government, municipal reform, etc. While not in direct competition with the Liberal Club, it must be that such societies draw away from it and serve the intellectual and benevolent needs of many active, earnest, and able workers who under the conditions of twenty-five years ago would have found here the best opportunity for advancing their ideas and particular interests. No doubt they are right in thinking they can do more effective work for their chosen causes in the various clubs organized for special work.

It still remains, however, the function of the Liberal Club to afford a free platform and open arena for debating all isms, ologies, and reforms, and those who derive most satisfaction from more practical work in their favorite lines may still find it greatly to their advantage to bring their hobbies here for inspection and criticism, lest they, like blind lovers, fail to discover the defects or unsoundness of their pet fancies. The poet Burns thought it would be a great boon to us if we could see ourselves as others see us. The Liberal Club generally affords the means to that end, though it does not always unhorse the hobby rider or save him from his delusions. It still continues to offer the most free platform or greatest latitude for discussion compatible with order and decency. If these

proper limitations are occasionally over-stepped it is better so than that too little truth be told because of an oppressive sense of restraint such as pervades some more *élite* societies. Furthermore, if the tender sympathies of spectators, with a fellow feeling for a fellow creature, sometimes suffer shock, they will please remember that the sensibilities of the victim are so often anesthetized by his own self-satisfied state of mind that the vivisection is not so cruel as it seems.

The Liberal Club has kept well in the middle of the road; it has not been lured into any narrow path of one-idealism, nor has it adopted any set of principles, articles of faith, creed or platform except the one broad plank of truth for its own sake; we seek truth that makes us free and freedom that makes for truth, and if any point of view or set of ideas has not received fair attention the fault lies with the advocates of such views who have failed to uphold them here. Orthodoxy of the old style had for a long time among us a worthy champion, but it is many years since Herman Shook the dust of our platform from his feet, and no other has come to fill his place and hold the fort for salvation by blood and faith. In many other respects we are unfortunately lacking in the element of diversity which gives zest to debates, and it should be our effort to encourage bright men of diverse opinions to our meetings and our platform. They need us and we need them. The amendment to the constitution just adopted will probably improve, diversify, and enliven the debates, as it will enable us to make associate members with the right to take part in debate of those who have lectured for us acceptably.

Another class to whom we owe much I must speak of as friends, since for reasons best known to themselves they have preferred not to be enrolled on the members' list. Many familiar faces have been seen here oftener than our regular members, and very likely some of them have contributed as much in nickels at the door as members have in dues. Their interest and support on this basis is of course appreciated, but their enrollment as members would add to our importance and strength. Our actual membership looks small in view of the average attendance of about two hundred—souls, some would say: Solons, say I. All in sympathy with our purposes are desired as members, whatever their creed or sex. We would exclude only professional bores, bores, scurrilous and turbulent fellows, and Jesuits, or those who would assume the garb of liberty in order the more easily to destroy it. One of the first mottoes of the Liberal Club, printed on its early certificates of membership, was from Thomas Jefferson—"Error of opinion may be safely tolerated when truth is left free to combat it"—and we hold out the right hand of fellowship to all who will accept it on that basis. It has been and is the real home of "the party of progress," which has been defined as "the one most capable of appreciating and acting on the foremost ideas of this age—which are toleration, respect for work and opinions which differ from one's own, and united action upon a common platform of humanity, irrespective of individual diversity." We can tolerate anyone except the man or party that would scheme to undermine the liberty under which we enjoy existence. We abhor the vacuum which would be left if we were smothered to death by tyrannous creeds.

The Liberal Club has made no alliance except with the American Secular Union, by which we are committed to the nine demands for entire separation of church and state, in accord with the original plans of the fathers of the republic. Acceptance of this principle and continued effort for its maintenance are necessary for self-protection—it is, in fact, our fight for life, for the conditions essential to existence. With God in the Constitution and the agents of the pope or the Women's Christian Temperance Union and the National "Reform" Association piloting or scuttling the ship of state, the political atmosphere would become lethal to the Liberal Club. Nothing just like it ever took root and found suitable soil and favorable air in king-and-priest ridden countries, while here the climate is so favorable that many other such societies are flourishing in large cities. In Mr. Putnam's late book, "Four Hundred Years of Freethought," he has given quite a long account of all the Liberal organizations in this country, including some that have died out. The first noted in this city was the Free Inquirers' Association, which met at Military hall, in the Bowery, in 1845—fifty years ago. Peter Eckler still lives to tell of it. How long it lived is not reported, and no other is mentioned until the New York Liberal Club was formed in 1869, of which this club is the surviving heir or partner. When a one-celled organism takes up too much new material it is apt to split, or, by a process of fission, become two similar organisms, each partaking of

the substance and character of the parent, and thus exhibiting, as Weissman claims, a sort of immortality in the flesh; but, like the two workers in the field, "one may be taken and the other left." All this is typical of what happened to the Liberal Club in 1877, owing to too rapid absorption of incompatible elements. There was a fission into two halves. The other half, long since defunct, took the name, but, as is in evidence this evening, the vital spark and energy, and the nucleus, remained with this branch; so that we are proud to be able to exhibit some of the original substance or several molecules that helped to shape the original body. Of the real active early members, I find that about twenty are still living in this city, and they, together with later comers, have been especially invited to attend this evening.

Mr. Putnam's book shows that more than one hundred societies have been started largely after the plan of this, with similar aims and methods, but he remarks that most of them have adopted Free-thought as the sole issue, giving but little attention to social and economic questions. I think, however, that the more successful and promising ones are like ours in being unlimited in scope and interests. We claim that "the boundless universe is ours" to study and discuss, including all human interests, and no pent-up policy can satisfy our insatiable appetite for new worlds to conquer. Anyone who can aid us to comprehend our relations to the world, or instruct us how to improve our relations to one another, is welcome as speaker, member, or visitor. Like the patent office, we accept the new and useful from whatever source. If we are not easily convinced, we are at least attentive listeners, and that is all the advocate of a new thought can ask for. Our aim is to insure the continuance of this free platform, and our hope that every city and town in the United States shall become liberal and wise enough to establish one like it.

After the president's address Mr. T. B. Wakeman gave a brief outline sketch of the formation of the Club, and showed the certificate signed by Horace Greeley as president and D. T. Gardener as secretary, of membership of one of the oldest members, this certificate and other documents having been presented for the occasion by Professor Bibikof, who was present, as also were Messrs. M. R. Levenson, W. L. Ormsby, Dr. C. S. Weeks, and other pioneers. Mr. Wakeman continued as follows:

LADIES AND GENTLEMEN: I am ordered to say something about "Philosophy of, and at, the Liberal Club." The philosophy of the Liberal Club may be summed up as an interrogation point (?). In that respect the club seems to be unprecedented. Our president, Dr. Foote, has been rummaging ancient and modern times to find its like, but so far in vain, for in the fact that it has no limitation this club may have had no predecessor. Many, indeed, and various have been the societies for debating or discussion for the sake of the exercise or for the amusement to be obtained thereby or for the furtherance of some particular or general views. But the fact of an unlimited thought exchange, *per se*, on the basis of the furtherance of the truth only, and in which every "transaction shall be a reality," the highest reality the speaker can reach—of that, when and where shall we find the example? The nearest to it our doctor can find seems to be old Socrates himself, who, unluckily for himself, started out in old Athens, some four hundred years before our so called Christ, to knock the nonsense out of people with an interrogation point, or rather by sticking it into them so as to let the stupidity run out as a natural consequence of their efforts to recover from the thrust. But Socrates never lived to celebrate the twenty-fifth anniversary of his method, because the recoil of it gave him too severe an intimation of how the vested interests of religion and politics appreciated the unbiased inquiry after truth for truth's sake even in enlightened Greece. Still that effort, though rough on Socrates, was not a failure, as far as Truth was concerned; for he was ever after hailed as the Father of Philosophy and of Philosophers, as thus we read in the lovely words of Milton about Athens:

Of Socrates—see there his tenement—
Whom, well inspired, the oracle pronounced
Wise of Men; from whose mouth issued forth
Mellifluous streams that watered all the schools
Of Academies, old and new.

But then you may sharply ask, If Socrates could not but fail to reach twenty-five years of inquiry after Truth in Athens, "the eye of Greece," how has the Liberal Club, his last and perhaps now his only successor, done that very thing in New York, the mouth of the great American Republic, without being snapped up between its two ponderous jaws of Church and State. We reply that the Liberal

Club has been a little wiser and has managed things a little better than Socrates. His way was to practically commit intellectual murder by running his interrogation dagger right into a man and make him cry out and show up his ignorance, stupidity, and lying on the spot. Think of this, and it is a wonder that Socrates lived as long as he did. The Liberal Club does its better work in a better and a wiser way. It asks no questions, but invites "the inquirers after Truth" (and who is not such?) to come upon its platform and show what of it they have or by failure to commit *hari kari*. This he is willing to try by way of exoneration and proof of the fact that he is a real live Truth Seeker—a real live man, and not the dummy or automaton of some fossil creed or custom.

Now nothing is better for the speaker's health or the growth of the audience, or the welfare and health of the community, than this method of exhibiting live men in action in the pursuit of truth. Nothing tends so forcefully toward real education as this individual and public revelation of what the thinker really is, and what he really stands for. The situation convinces all at once of Goethe's solid maxim, "There is no wisdom save in Truth." Here no other test or criterion but the Truth can be of any possible avail. The speaker, by his position, becomes at once an apostle, and therefore a Seeker after Truth, and a proclaimer of the highest truth he can attain to. Socrates drove and ridiculed people toward the truth; with us they are delighted to seize upon the Truth in self defense, and thus of their own accord become its worshipers. Yet, at the same time, they do not become fanatics or bigots, but rather *reconcilers*, for the highest truths they can grasp are held up for comparison with the highest that others can reach, and the contrast soon shows that while all may have some, no one can grasp all of the truth at once, and that co-operation in truth seeking is as much a necessity of intellectual, as it is of political and economic progress. Our discussions are not, therefore, ordinary nor technical debates following hair-splitting distinctions, or sticking close to a speaker's set of definitions. We enjoy on the contrary a new and broader statement of higher views of truths, and of their relations, that will knock the debating hair-splitter end wise and make rubbish of his limitations. This contrast with higher views is what sets him free and gets him out of his fencings—out into the glorious clear!—far more than College Education could possibly do. We have heard it said more than once that to stand fight, or even to listen for one year at the Liberal Club, is worth far more than a year at college. And why not, for at most all of the colleges the student is simply intellectually castrated and fenced in under the pretense of being educated. Unless he escapes from college as a rebel he is ruined as far as truth is concerned. At this club you have no fences; you are challenged to use every faculty in its pursuit, and to acquire every truthful means possible to sustain the very jewel of your soul, the highest Truth, Faith, and Ideal you have or can acquire! But why, we repeat, are people ready and even longing to take part in these earnest *Contrasts of Views*? Let the Liberal Poet Heine answer:

We do not take possession of our ideas, but are possessed by them,
They master us and force us into the arena, where, like gladiators, we must fight for them.

But it is only the nobler souls who feel that *must*, and *have ideas*, who are thus forced! The second-hand souls, the echoes, the stupid, the parrots, the automatons have no call to the arena of this platform. But to the men and women of ideas, this club is the only great opportunity they have to find out what those ideas which possess them are really worth in the great market of thought, the progress of the world. And that worth more than anything else do they really need and want to know.

But it is not only those who speak for their ideas in these discussions who are educated by others and thus made charitable towards them. Knowledge, with enlargement of head and heart, like Shakspeare's mercy, is twice blessed. "It blesseth him who gives and him who takes." The audience are also made to see and to feel a world of sincerity of thought, of inquiry, and of research which they can never elsewhere find or enjoy. There is no stimulus to solid and informing reading and study equal to the impulses that go out from the contests of living souls for what they believe to be the highest and the best. Not mere prize-fights, but Cromwell battles for the soul's final hope and trust, make everyone see that his own soul is also upon trial. Then, too, he must be prepared to defend this his highest conviction, for the exigencies of the contest may require him at the front. This feeling that he may be called to speak at any time is a constant mainspring that

keeps thought in action as to what then "could or shall I say." No such impulse to thought or education can exist under any other mode of thought exchange.

Nor less has this club been an outlet and a safety valve, and thus a great benefit, to the community. More than once has a noble and devoted soul, possessed, as Heine says, by "an idea" too big for him or out of all possible practicality, had the saving truth of that state of things revealed to him from this platform. No wonder that the superabundant police force of our great city has reached its present idleness and consequent corruption. They have had little to do. The Nihilists, the Anarchists, and the too bumptious Socialists have really been quelled by the many discussions their representatives and ideas have had at the Liberal Club. Their eye-teeth were so effectually drawn here that no serious biting, in America, could be done afterwards. So that the great wave of real reform should be to extend the Liberal clubs and cut down the police; for, as Jefferson said, "Error may be safely tolerated when truth is left free to combat it."

That freedom of combat is the real protection of every Republic. And that Protection is one of the greatest blessings of the Liberal Club to the Public. Truth, or even the search for it, is the great Savior, reconciler, pacificator. That this is its blessing is seen in the general harmony of our Club's history. The qualifications sought for its members and participators have been Love of Truth, ability, order, and decency. These four—no more! Pretty generally have these great *indispensables* been found constant among us. During its quarter of a century, the Club has black-balled no one, and expelled no one—but one—and he was a Protestant Minister, who could not be convinced by precept or example that "Order is Nature's first Law," to which even the Ministers of Jehovah must submit. So with all that tenderness, with which the good old Angler, Isaac Walton, used to put a worm on his hook, "as though he loved him," this Club was constrained to drop this "child of God" over the breastworks, and we fear that he landed in Hell, for the next thing we heard of him he was furiously agitating for the abolition of that, theologically speaking, most useful institution. Thus even he afterwards continued good Liberal Club-work. But otherwise, there has been needed among us only the gentle intimation of audience or officer that Truth, ability, order, and decency were the real corner-stones of the Club to insure for them the hearty co-operative respect of all. If some things too fresh or broad have sometimes escaped a speaker, the general sense of all have raised the discussion to the higher considerations of that Pure Humanity which covers, absorbs, purifies, and atones for all individual failings and limitations, and thus makes even them the means of our elevation.

Thus our club has done its work, without money or pretense, or patronage or *patronizing*. It has helped to enlighten, educate, and encourage thousands who have left its walls, and who now represent it in nearly every part of the world. Sister Societies have grown out of its influence and example—and many more should thus grow, until in every city and even village of our Great Republic, there should be a Liberal Club of men and women, inspiring, enlightening, and educating each other. Such clubs may well have the Socratic motto "Know thyself," but also the motto of Diderot, the French Socrates,

Know the True in order to do the Good,
let us add—to thyself, and to others! *for both* in the end are one.

Wilson McDonald followed with one of his lively speeches, which he began with a castigation of the lecturer at the previous session of the Club, and ended with an onslaught on the Lexow Committee, the latter part calling out most decided expressions both of approval and disapproval. He gave several reminiscences of the early days and of the old-timers who ornamented them, contributing, as ever, greatly to the merriment of the meeting.

The president, in a neat and taking speech fairly bubbling over with wit and humor, and actually bristling with puns of excellent quality, sentenced the two charter members, who have continued to take an active interest in the club, to undergo certain punishments which their peculiar and often-repeated offenses seemed to merit. The offenders were Thaddeus B. Wakeman and Wilson McDonald. The former was presented with the Irving edition of Shakspeare, in eight volumes, finest leather and gilt binding, and enjoined to carefully read the same and give the club the benefit of his studies. Mr. McDonald received a large recent work on Greek sculpture, and the "Standard" Dictionary. The commands laid upon him were numerous, and

their effect upon the subject will be salutary if he can disentangle them from the puns with which Dr. Foote harnessed them, and render loving obedience thereto. Later in the evening the recipients of these testimonials from their associates gave thanks in speeches which, together with the picture they presented as they stood together on the platform and exchanged the tender compliments with which they are accustomed to deluge each other, added immensely to the hilarity of the occasion and the good nature of the audience. But some allusions to the Lexow Committee by these and another speaker again called out emphatic expressions of dissent, which, however, was not weighted with malice.

The other parts of the entertainment consisted of a soprano solo by Miss Bessie Beckwith, a dialect recitation by Mr. C. Betts, songs by the Kelley Quartette, and juggling by Mr. K. Kalkasa. Encores were in order for all the singers, while the reception accorded to the efforts of Mr. Kalkasa was flattering indeed, especially when the lateness of the hour when he took the floor is considered. It was after eleven o'clock when the audience was dismissed.

Miss S. Levin, of 823 Broadway, took a flash-light picture of the assembled Clubbers.

News and Notes.

Fargo presents a lively array as it makes preparation for Christmas. There are manifold attractions. The streets are filled; the stores are packed with new and splendid articles; the nights are adorned with entertainments, and so the Free-thought lectures have to enter upon a kind of "struggle for existence." But I have no reason to complain of my Fargo welcome. The Unitarian church was filled each evening. At the first lecture three clergymen were present, and I guess they took it all in, to judge by appearances. They did not look very gloomy or very orthodox, and it may be they will give a reflex of Freethought in their future sermons. It is a fact that the clergymen are learning something, and catch now and then a whiff of progress. They realize that the world is bound to move on.

The Unitarian church of Fargo is now waving its colors triumphantly. It is in the front rank. It has caught on. You might say "it takes the cake," and to the ladies of this heretical parish belongs the credit of this brilliant victory, for better than the most orthodox creed is it to be "in the swim," and every Christian soul desires the same delightful experience. As the Unitarian society is radical to the core and broad as the universe, I am glad of its renown and honor. I wish I had been there at the "innings," but it was the Friday before I arrived. The reverberations, however, of the great event were still in the air, and I could imagine something of what the enchantment might have been. It was a "cake-walk." This was something new to me, and perhaps to my readers; but whatever a cake-walk is it was a "blooming success." There wasn't room in the large hall for the half that desired to attend. Those who couldn't get in and wanted to see had to climb on step-ladders to catch a glimpse of the bewildering magnificence of that checkered scene. There were the mingling flashes of Ethiopian splendors; there was the gorgeous dance, the enlivening melodies and the delicacies that charm the taste. It was a picture of oriental pomp that was certainly worthy of the Western spirit and energy that distinguishes Fargo. The shekels rolled in, of course, and the treasury of the Liberal church glitters with delight—an omen of future progress.

It is pleasant to be among such a live people who have so much courage and invention, who with the polish of Eastern life have the dash and glory of frontier romance. There is nothing dead about Fargo. It pushes through the hard times with a determination to win the "jewel of adversity," and judging by present appearances I guess Fargo will lead the column with colors flying.

I missed the "cake-walk," but as a "thing of beauty is a joy forever," I can still in imagination picture its glowing festivity; but the New England dinner was an intense and glorious reality. I was present at that, which was on Thursday evening, Dec. 20th. I gave my lecture first on "The Religious Conspiracy," and after that sat down to the elegant tables, where about two hundred New Englanders gathered and celebrated the virtues of the past and forgot its crimes. I am indebted to Rev. Helen G. Putnam for an invitation to this delightful banquet, by which my labors at Fargo were closed with a "feast of reason and a flow of soul." Miss Putnam herself read an original poem in honor of the historic Putnam, which was received with great applause; and it was indeed a sparkling delineation of old Connecticut, "Old Put," and the Revolution-

ary days. All the speeches made on this occasion were worthy of the "Hub" itself. I don't believe that Boston could have had anything better for the occasion. There was wit and wisdom, epigram and humorous story. The songs and the recitations were of the first excellence; and New England certainly can hold her own even upon the plains of Dakota or the golden coast of the Pacific. Well, it does one good to go back to these ancient days, to gather up their precious memories, to recur to the dreams of boyhood, to see in the mind's eye the grand old hills, the beautiful fields, the shining rivers, the rock-bound coast, the glorious ocean. It knits together the ties of comradeship. It makes humanity, all humanity, of every race and clime appear nobler, grander, and fills the heart with hope. It is not only the celebration of New England, but of every native land which is dear to every wanderer, and which can never be forgotten wherever we go, over land and sea; for we are born of this earth, and we shall never find anything more beautiful than its hearthstones and its homes.

So, every way, Fargo was a rich experience in the secular journey; and my trip into Dakota has been altogether delightful. There was not a storm during the whole time, and nothing to prevent good attendance at the lectures. It is fortunate that winter has opened so mildly and brilliantly. It will do much to ease up the hard times. Some of the days have been so sunshiny and beautiful that hardly any fire was needed. Certainly winter has never presented a panorama more gorgeous, with more varied beauty of sun and stars and moon, and golden dawn and evening and brilliant azure; and nature and humanity have mingled in animated forms. The hundred friends and more that I have met have given a zest to the work which words can not define. Broader and nobler than ever outrays the path of human effort.

Just as I left Fargo a bit of storm and blizzard did come and I had a taste of what might be. But it was too late to do any damage to the Pilgrim. He was safe on the cars and could watch the roaring elements as he could a caged wild beast. Soon, however, the golden sunlight came again; the dark clouds rolled off, and a serene and resplendent day attended my journey to the East.

If I should mention all the good friends of Free-thought at Fargo, I should not know where to stop. There are many of them. It is not the name, but the reality that I will celebrate now—the genuine hospitality which makes Fargo not only to myself, but to every stranger, a very attractive rendezvous, as I have noted in my former letters, and I must express my thanks to those who have so brightened my labors. Freethought does have its reward in this world when it meets with such splendid fellowship.

I leave Fargo Friday morning, December 21st, and not until Saturday noon do I arrive at my next point, St. Charles, Minn. Of course the moment I see my stalwart friend Mr. B. Peabody, I know that I am in for a good campaign at this place. St. Charles is, indeed, a notable battle ground. Our flag has floated here for many a day. Reynolds, Remsburg, Bell, Walker, Mrs. Krekel, and lastly Steiner, have been here, and the community has been pretty well educated in Freethought. I give my lecture Saturday evening in the Opera House. The clergymen are not present, as I hoped they would be, to enter the lists. Only one man ventured to make any opposition to my discourse on the "Rights of Man." He admitted that I was about correct; and he was in favor of a free Sunday. They can play baseball, if they want to, he said, only they must not make so much noise as to disturb religious worship. I replied, "That is right for your side, and we only insist that the churches also shall not make so much racket on Sunday as to disturb baseball playing. What is fair for church, is fair for baseball."

He said also that when a Freethinker dies he must not sneak around and ask an orthodox clergyman to preach his funeral sermon. I perfectly agreed with him. We don't need a clergyman to bury us, and the true Freethinker will never "sneak" in order to get the orthodox blessing over his grave. He knows it will do him no good. He will sleep just as well, and have no trouble or pain without prayers and sermons, as with them. But the fact is that the orthodox force themselves in and insist upon conducting the funerals of Freethinkers. It gives them a chance to scatter the good old doctrine of hell fire. And furthermore, when Freethinkers do insist upon their rights, and bury a friend in a simple and beautiful manner, meeting death with courage, covering the grave with flowers, avoiding the horror, and remembering the virtues of the dead as an inspiration to the living, then orthodox bigotry is sure to insult us by saying that our friend is "buried like a dog," when, in truth, we

have given the sweetest tokens of affection of which the human heart is capable.

On Sunday morning I went to hear the Rev. Mr. Smith, a quite Liberal Methodist clergyman; in fact, I think he is almost too Liberal for his cloth. He is not at all dogmatic; is an Agnostic about many things; didn't insist upon the historic truth of Christianity—on the contrary said that the only true religion was the "religion of good will;" that the only way to give glory to God was to love and help our fellowmen. In short, he gave a right good Freethought discourse, only it was a little bit too sentimental. He rather made the heart the guide of the reason. Dreams are good things, he said; they make us happy whether true or false. If they are beautiful dreams, rejoice in them; only reject the bad dreams. Mr. Smith is of an imaginative and poetic temperament and takes religion in the soft colors of fancy rather than in the rigid lines of dogma. It was quite a pleasure to listen to him. He likes Plato about as well as he likes Jesus, and revels in the "divine philosophy" of the old Greek. He also has a touch of Emerson, and he finds refuge from the harsh problems of life in the transcendental school, where the perplexities of theology dissolve in the rosy colors of philosophical romance. He is too much of a poet to be a dogmatist, and his imagination is so vivid that I guess it gets the better of his reason, and he forgets facts and indulges in visions. I am sorry he didn't come to my lectures. I think I could have straightened him out and given him some solid stuff to mingle with his fantasies. But he was on the sick list and the weather was somewhat uncertain, so he is excusable. I think he will get on our side one of these days, for he is evidently a man of convictions and not afraid to speak his honest thought.

I lectured Sunday afternoon and evening to good audiences. The skies were lowering, but no storm appeared. St. Charles has been all that I could expect. Mr. B. Peabody has labored here for years. He has a large family, three boys and three girls, all Freethinkers. Now he has a grandchild, and that is a Freethinker, I know. I don't see a bit of orthodoxy about the shining face. I enjoy the hospitality of Mr. Peabody's delightful home. Music fills the intervals of labor. I also enjoy the fireside of Mr. and Mrs. L. Knapp, Sunday evening and Monday, where I am writing these News and Notes, while the gray mists stretch away over the fields and woods, and the wind whistles; but Christmas is coming, the good old pagan festival; the sun is beginning to turn on his mighty course, and even amidst wintry desolation we can hear the songs of birds far away in the blooming of the springtime. No wonder our ancestors hailed with joy the glorious and golden Apollo, as he wheeled northward on his effulgent path. No wonder the flames burned high as they filled the Christmas tree with happy omens and the Yule log sparkled like gold.

Among the many friends at St. Charles besides those already mentioned are John H. Davis, Wm. Thomas, George Smith, Everett Jonsson and S. A. Johnson, George Wheelock, Fred Lynstead, Sol Southwick, George James, R. A. Battis, Ammon Oleson, Wm. Hesselgrave, Lyman Cox, Jas. Holt, Eric Erickson, L. J. Patterson, J. E. Scott, and others. Mr. Gwin, of Byron, from a distance of twenty-seven miles, was also present—a staunch comrade, and standing on the picket line. I can not mention all that belong to the grand army of Freethought at St. Charles. It is in fact one of the best places I have visited, and a large number of names have been added to the Freethought Federation.

I am glad that THE TRUTH SEEKER is pushing the work of secularization in New York, and preparing for a big fight on the Sunday question. I hope it will be amply supported in this rally for Free-thought. Our campaign pamphlet, "Federation and Union," is about ready. Send in the orders; circulate widely.

My next letter will be from New Mexico.

SAMUEL P. PUTNAM.

The Campaign Book.

I have the pleasure to acknowledge the following contributions for "Federation and Union," the report of our last congress: B. A. Shaw, 25 cents; K. T. Gryte, \$1. I hope that others will send in their names and subscriptions. The book will soon be out, and should be handed to thousands to read. It will surely result in great good, and help our cause immensely. But we must urge our friends to help circulate it. It contains the names of all the donors to the last congress, as well as the reports of secretary and treasurer, all the speeches of our leading lecturers, and other valuable matter. Subscriptions will be reported weekly.

E. C. REICHWALD, 234 So. Water st., Chicago.

Letters of Friends.

We Are Simply Defending Ourselves.

ST. JOSEPH, MO., Dec. 11, 1894.

MR. EDITOR: Herewith I hand \$1.50 to apply on my subscription to the fearless champion of justice and human liberty. Go on in your glorious fight. Yours is true courage. You deserve all the reward that can be given to the true humanitarian and patriot.

I regret that I cannot send you more money, but the gold bugs and tariff reformers have killed all kinds of business in Missouri.

P. V. WISE.

Is there Liberty Under Christianity?

Dec. 9, 1894.

MR. EDITOR: Inclosed find list of forty names. Please send to each one copy of Paine's "Age of Reason," as per offer in THE TRUTH SEEKER. Inclosed is \$5 to pay for same. Hope it will do some good, and if you continue your missionary scheme with other Liberal literature I will probably send you other orders this winter. Please acknowledge receipt of this order through THE TRUTH SEEKER, only leave out the address and my name. I am not in a position to have it known, but hope to see the day when an Infidel's opinion will be respected the same as the Christian's. We live in a town where ninety-nine out of the hundred are God's people and, being in business, cannot afford to make enemies.

Yours for liberty,

Only One Chance for the Clergy.

NEW HARTFORD, IA., Dec. 17, 1894.

MR. EDITOR: I have my copy of the colonel's new lecture started on its mission of humanity. When it is worn out I will do as I have done with "Men, Women, and Gods," "Is This Your Son, My Lord?" "John's Way," "Age of Reason," and others—send and get more. I have caused to be worn out two copies of the first, three of the third, and the third copy of "Age of Reason" is now pretty well fingered. A man brought the "Age of Reason" home last night, remarking that it was the worst dose the Bible had ever got, and wanted to know if the clergy had ever answered it? I told him attempts had been made in that direction, but never an answer that was satisfactory even to the clergy themselves.

If the world continues in progression the sky pilots will anchor, as a last resort, to the "Age of Reason's" "One God and no more," and a "hope for happiness beyond this life." If they don't want that "one God" to raise "hell," progress will not be impeded.

MEL. PIERCE.

Lecturing and Organizing in Kansas.

DAY, KAN., Dec. 15, 1894.

MR. EDITOR: As one of the lecturers of the Kansas Freethought Association I wish to say to Freethinkers that I shall devote the most of my time during the next year to lecturing and distributing Freethought literature. My teaching keeps me at present within fifty miles of home. I have quite a number of lectures to deliver during holidays. Alexander Rose, of Lawrence, one of the Kansas Freethought Association lecturers, was here a short time ago and delivered several lectures which made the pious pour out their slanders on all who dare to think for themselves. Yet they dare not debate the question with a Freethinker, although I have debated with them, but one dose is all they can stand; they will never attempt it the second time.

We organized a Freethought society at Ballard Falls, this county, the 1st of last February with fourteen members; we now have some fifty. Since then we issued a small leaflet entitled "Lesson Leaves, or the Bible in a Nutshell," which contains more than one hundred absurd and tyrannical verses from the Bible, and shows where in that book may be found four hundred indecent and silly passages. The leaflets will be sent to any address for five cents a dozen.

You will please find inclosed \$5 for THE TRUTH SEEKER another year; it is the best church killer in existence—I cannot do without it. Also send me the \$2.75 Freethought badge pin. I think lecturers

should wear a badge, and as many others as can afford to do so, in order to show their colors. When my school is out I shall try to get subscribers for your paper.

Yours, in the cause of right,

JAMES PONTIUS.

The Sabbath of Constantine, Not of Jesus.

VINELAND, N. J., Dec. 16, 1894.

MR. EDITOR: I am very glad to see that the common-sense people of New York have petitioned the legislature for the repeal of the Sunday law of the state, but if the professed Christians followed Jesus, as they profess to do, there would be no need for such petitions, for there never would have been any Sunday Laws in New York. There is nothing plainer in the New Testament than that Jesus abolished the Jewish Sabbath eighteen hundred years ago, calling it a Jewish wine-bottle. The Jews had two kinds of wine-bottles, material and spiritual. The material wine-bottles, in which old Noah and other Bible toppers put the wine on which they got drunk, were made of the skins of animals. A new bottle or skin being filled with new wine and tied up tight, the wine began to work and the skin stretched and gave it room to work. If that wine, after it had worked, was poured out and the bottle was filled again with new wine and tied up tight, when the wine began to work the bottle would not stretch any more to give it room, but would burst and the wine would be spilt, and the bottle perish. The Sabbath was one of their spiritual wine-bottles, and Jesus, by comparing it to the old skin bottles that would burst if used the second time, showed that the Sabbath had stretched down through the Jewish dispensation and we had no use for it in this new age of the world. I have worked as much on Sunday, all my life, as on other days; during the sixteen years that I published my *Pleasure Boat* I wrote as much for it, and corrected proof as much as on any other day, and my printers worked on Sunday. Jesus said the day was made for man and not man for the day. And now let all Sunday laws be abolished, and let every man work as he pleases if he does others no harm. Read the first part of Mark, and if I mistake not there is another place in the Testament where Jesus reproves his disciples for observing Sunday, and worshipping new moons, which worship was another of their spiritual wine-bottles that had stretched enough. J. HACKER.

A Hard Task for the Gods.

NEW YORK, Dec. 10, 1894.

MR. EDITOR: I take for my text a clause of a truism from the writings or sayings of Colonel Ingersoll to the effect that man can never settle the problems of origin and destiny. What I write will pertain principally to the subject of origin.

It is impossible that anything ever was or ever can be created. Let us imagine a certain extent of space, as a cubic foot, cubic rod, a cubic mile—or even infinitesimal space with nothing whatever in it—merely pure space in utter darkness and nothing anywhere to cause motion or to obstruct a body moving in any direction. Now, if we accept the creation theory, we must suppose the above described condition at one time existed, and the closing or termination of that condition or period was the beginning of material things.

By some means which we cannot understand or explain, and which a God himself could not understand or explain, we must suppose that he himself, without being created by anybody or anything, and without being made out of anything, appeared; he simply appeared suddenly within the vacuum, without home or country and with nothing upon which to rest. Now, with no material whatever to work with, nothing to create anything out of, how would it be possible for such a being to make something out of nothing, unless he used the material out of which he himself was made, and if he did that, then it was not creation, but a process of manufacturing? For, in order that anything can be created, it must be made out of nothing. When something is made out of other material, the new formation becomes merely a manufactured article, in which case it is not created.

Now, in regard to the supposition of a miraculous and sudden appearance of a God within the pure space, when there

had previously existed nothing but space, such appearance would be impossible. To theorize in such a way would be an absurdity. It would be still more impossible for nothing to begin with to create itself out of nothing. And right here is the perplexity with which the apologists of the creation theory for the existence of things must contend. If the above queries cannot be answered—and they cannot be answered within the range of material things and human thought and experience—then the religionists have succeeded in duping their fellow beings ever since the creation theory was promulgated. I fearlessly lay this down as a rule: There never was and never can be anything created. Place a whole tribe of gods in the midst of a perfect vacuum and tell them to create an atom, and if they continued to remain in such vacuum throughout time, they would still have their task to perform. Say nothing about one God creating many millions of worlds, a myriad of gods could not create one infinitesimal part of an atom. I repeat: If created, they would have to make it out of absolutely nothing; if made from something else, it would be manufactured, not created.

One thought further. There are sixty-four chemical elements, or different kinds of substances, such as iron, gold, and hydrogen, which have never been separated into two or more different kinds of substances. Now, it is the study of the leaders in the science of chemistry to try to separate these sixty-four elements, so as to reduce them all to one common origin. It may be possible for this to be done. We will suppose it can be done. Then there would be but one basic element, possibly ether, as some scientists think may be the case. We will suppose to create a particle of ether (or the basic element) to be the task set before the gods in the midst of a pure vacuum. They have got to create it from space, minus everything material or immaterial. Could it be done? The only answer is "No," unless it is possible for an impossibility to be performed; and if performed it would not be an impossibility. To illustrate: It is impossible to make the sum of one plus one equal anything but two. Such sum could not be made to equal three nor any number but two without performing an impossible act or operation. Consequently the only logical conclusion is that all existing matter was never created and has always existed; not a particle of matter can be destroyed and not a new particle of basic matter can be added to the present mass.

Scientists can reduce chemical elements to a common origin, and there all knowledge must end in the direction of origin, and we must content ourselves with the unsatisfactory consolation that the mystery of the true origin of one particle of ethereal entity can never be explained, unless the basic entity can be still further reduced until it becomes nothing, the demonstration of which would prove that we, ourselves, are nothing and do not exist.

And as to the destiny of a particle of ethereal entity, since it cannot be destroyed, it is consequently destined to exist throughout all time.

Hence, the truthfulness of my text.

L. D. CRINE.

From Captain Otto Thomson.

STOCKHOLM, SWEDEN, Dec. 7, 1894.

MR. EDITOR: This year is now almost gone. It has been a very stirring one for Freethought abroad. In particular in America and England the movement has been very energetic and bids fair for the future. Discouraging as is the present state of Freethought in Sweden, and sorrowful and suffering as is my own situation, it has been very cheering to read THE TRUTH SEEKER and the London *Freethinker*, kindly forwarded to me in my loneliness by my foreign Freethought friends. You may be sure that the most lively interest follows your Freethought movement abroad, and I hardly believe there is any other one of my countrymen who cares so much about it as I do. By a great many unhappy circumstances and inconsiderate actions the Freethought movement in Sweden came to discredit, and most of its reliable and respectable members were forced to absent themselves and keep aloof awaiting better times, and this has brought the movement to an end.

The so-called new "Fretankare Förbundet," in Stockholm, lives still, but it can do nothing for want of a capable leader and for lack of pecuniary assistance. They have no one capable of carrying on an interesting propaganda, and must accordingly sooner or later dissolve. Unpromising as the present state of Freethought is in Sweden, it is far from dead. I am convinced it will revive with redoubled force and energy when the present unhappy obstacles are removed. I am certain that whenever the field is cleared of old encumbrances a new leader will appear, perhaps when least expected, and display the Freethought banner anew, and former interested and worthy Freethought champions will hasten under its folds again and renew the battle and regain the place the Swedish Freethought movement once had in the international army of Freethought. To be boycotted as I was by former friends, and brought to my present unhappy and suffering situation, and coldly ignored by my countrymen as I have been, has grieved me very much. The only one who stood by me was a very poor friend, Mr. E. P. Yanson; he did what he could, and tried to interest more affluent persons, but his endeavors were frustrated by those who ought to have been foremost in procuring me help. There is another friend, a young Swedish-American with whom I corresponded when he was a resident of Moline, Ill. He returned to Sweden a year and a half ago and lives in the country at his mother's. His name is K. Y. Ellington, and perhaps you remember his name, for he has had sundry articles published in THE TRUTH SEEKER and the *Investigator*. He is a self-instructed young thinker, and what you Americans call a thorough Liberal, not, as I believe, a fanatic Socialist. He wrote several articles and sent to the *Fritänkaren*, but Mr. Lennstrand did not publish all, as Ellington told me; those published I considered very good, and I heard others found them so. We have corresponded all the time, and at midsummer this year became personally acquainted when he made a recreation trip to Stockholm and called on me in my ignoble residence. We became very intimate, and our correspondence becoming now more unreserved, he has shown me much kindness and sympathy. He has endeavored to cheer me, and in every possible manner to revive hope for the future. Mentally he has to a great extent succeeded in getting me to look on the dark and gloomy present with comparative equanimity. He is one who will join a new Freethought movement in the beginning, and take the lead if no other one dares to do it, when he can count upon reliable co-operation and support. He says of himself to me: "I am no scholar. I have no so-called scholastic training, but I have gone through some very hard classes in the school of practical life, and from a mere boy I have been a book-worm and studied the works of the most renowned English and American thinkers and philosophers, and am known in several of the Liberal associations in the States." I do not know if he is as good an orator as writer. In any case he will be a good assistant or editor when a new Freethought paper can be started in Sweden.

I have no news to forward. I tried to instruct my fellow sufferer, the old crippled sailor, Mr. Ullström, who went to America, to Staten Island, to call upon you. I told him to tell you all I knew about the Swedish Freethought movement and its leading men. By letter he informed me that he was very kindly received by you, and that he had a long talk with you.

In September a notice appeared in a Stockholm paper that Mr. Lennstrand was very ill and was at the "Serafiner Lazarett" in Stockholm, and it was feared he could scarcely live a month longer. I went to the Lazarett and called upon the doctor to assure me of the real state of my former friend and found, as I suspected, the notice was by far too exaggerated. The doctor told me he is sick, but not at present alarmingly. His sickness is of the kind that reappears at intervals, and how it will at last turn out I cannot now foretell. A fortnight afterwards I heard he had left the infirmary as incurable, and that he had taken private lodging somewhere in Stockholm, and had not been heard of after that.

I have seen in THE TRUTH SEEKER that

Mr. Putnam's "Four Hundred Years of Freethought" has left the press and is very much admired by Ingersoll, Charles Watts, and others. I have not given up my hope to get my translation of Mr. Putnam's "Religion a Lie," etc., published, and I hope then to gain enough so that I can get "Four Hundred Years of Freethought," else I do not know how to get it.

My best wishes to yourself, and a happy Yule. Please forward these well-wishings to Mr. Putnam and those other American friends who still remember their unhappy friend and disabled fellow Freethought champion. Do not consider me forward in asking you to continue to send me your much cherished and admired paper, THE TRUTH SEEKER, if you can do it without inconvenience.

Yours sincerely and gratefully,
OTTO THOMSON.

Christianity and the Social Evil.

MILFORD, MASS., Dec. 9, 1894.

MR. EDITOR: Inclosed find \$9 to pay for THE TRUTH SEEKER for myself and Henry Willard, and twelve copies of Ingersoll on the "Bible" to me. It is snowing fast as I sit and watch the devotees going to church; seven out of ten are women. All religions have agreed in making woman inferior, and yet she has cheerfully acknowledged her submission to the priest. As I see them paddling through the snow can I do less than think of what the pious fathers said of woman? What more can I do? I can tell of a few cases. St. Bernard said: "Woman is the organ of the devil;" St. John Damascene: "Woman is a daughter of falsehood, a sentinel of hell, the enemy of peace; through her, Adam lost paradise." There is no need to multiply—they were nearly all of the same ilk. Saladin in summing up as to woman says: "She is the nearest to an angel we are ever likely to see; but in believing that the Bible and Christianity have been her friend, she is the nearest to a fool that it is possible for the mind of man to conceive." The Jewish Ritual-Benediction said: "Blessed art thou, O eternal our God, that thou hast not made me a woman." What said Paul, 1 Cor. vii, 34, 36: "But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age and need so require, let him do what he will, he sinneth not; let them marry." If he had gone to the bottom of that bottomless pit, once believed in, he could not have found a worse doctrine; and yet there are (I had almost said men) priests so devoid of all sense of decency and equality as between man and woman, that they hold up Paul as a paragon of virtue and morality to woman, whom he has so shamefully maligned. The fact that woman will work to uphold his memory, or even listen to fulsome praise of him, only shows what centuries of degradation in the name of the Lord have accomplished. Very likely Frances Willard has read the above injunction from Paul to the unmarried. She is one of them. What thoughts did she have after reading it? Any reading that is not supplemented by thought has been to little purpose. It shows what thought she had, if any, after such filthy stuff had been read, by her efforts to have the book that contains it, and worse, read in the public schools to help the young out of troubles for which that Paul had a remedy. Miss Willard thinks the living pictures are doing a great deal to continue the social evil! Mrs. Grannis, head of the Social Purity League of the Women's Christian Temperance Union, thinks that the living pictures are not immodest. Grammarians differ, and why not Willard and Grannis? Lady Somerset is in line with Miss Willard as to the effects of the living pictures as to increasing the social evil. I think of what another English woman, Lady Montague, said: "It goes far toward reconciling me to being a woman, when I reflect that I am thus in no danger of marrying one."

Lady Somerset can say: It goes far toward reconciling me to the living pictures when I reflect that I am in no "danger" of being one, thereby increasing the social evil. A Bristol (England) daily says: "Lady Somerset, the English head of the Women's Christian Temperance Union, owns many houses, and twelve of them

contain saloons." Comment is unnecessary. Official records of the chief of police and excise commissioners of New York in 1878 show that the houses of Trinity Church contained 96 places of prostitution—92 white and 4 colored. Yet Trinity Church is exempted from taxation because it is a "bulwark of morality." The social evil, it seems, had pre-empted the city before living pictures were born. Let us see how Christianity in India has tended to elevate woman and the purity of social relations. I condense from "Woman: Her Glory, Her Shame, and Her God," by Saladin: "In the Indian regiments every soldier must be permitted to marry, and to have his wife with him. In the Christian regiments in India very few are permitted to have a wife. A Christian regiment marches from one station to another, accompanied by say two dozen wives and 300 harlots, paid for by the Christian rate-payers in England here—paid for by men who go to church to thank God that they are not as other men. The Queen's printer has a license to print the Bible and he has a contract from her majesty's stationery office to print for the horse guards certain schedules. When a British regiment in India moves from one station to another, these schedules are in use. This schedule leaves spaces in which the different requirements of the regiments are to be filled in; for instance, at the top of one column is 'provisions;' another, 'horses;' another, 'fodder;' another, 'prostitutes;' all printed by the Queen's printer, 'by her majesty's most gracious command.' The number of prostitutes the regiment requires is filled in by the surgeon; and if the specified number be not readily obtained, procuresses are sent out to recruit for heathen victims to Christian lust, and to lure from the daughters of the Orient that which is above all price, with the glitter of English gold. In a Christian regiment the prostitute is as indispensable as the chaplain, and the brothel as essential as the church." Every woman—Willard, Grannis, and Somerset not excepted—ought to read "Woman: Her Glory, Her Shame, and Her God." Sold by the Truth Seeker Company.

CHARLES C. JOHNSON.

[We presume that friend Johnson perceives that this "doctrine" of Paul's which he condemns is the doctrine that marriage is an evil in itself, but it is preferable to relations outside of marriage. In the passage quoted Paul simply says that he who marries does not sin if necessity requires the marriage, but that it is better that both the man and woman remain single and serve the Lord, which he assumes they can do better if they do not marry. The entire chapter is an earnest entreaty for the brethren not to marry if they can possibly "contain." Verses 32, 33, and 34 show with perfect clearness that Paul was not advocating prostitution, but advising his brethren to marry only when they felt that they could not remain away from women. He thought that marriage would distract their attention from heavenly things, and the feeling of Paul has animated Christians in all ages of the world since his time. "He that is unmarried careth for the things of the Lord, how he may please the Lord; but he that is married careth for the things of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband."—ED. T. S.]

"An Explanation" Explained.

TO THE SECULARISTS OF OREGON: In THE TRUTH SEEKER of November 24th Charles Hagner, of Portland, asks "space to correct a statement made by Katie Kehm Smith, secretary of the Oregon State Secular Union, in her report of the last convention." He says: "I refer to the following sentence: 'The convention assumed the indebtedness incurred by Charles Hagner and others.'" Then he says: "The injustice consists in mentioning my name alone as the party who contracted the bill." Is it possible there is another scholar (besides Charles Hagner) in Oregon who would construe the phrase "Charles

Hagner and others" as mentioning him alone?

But further on he calls it "my bill." He says: "I sent men to do the work, furnished provisions for the same, the nails and other things needed; to do this, I advanced the money out of my own pocket, part of which I had to borrow."

And when I brought in my bill (\$72) before the convention," etc. So it was his bill and he was the party who contracted it. Again he says: "So far the executive committee has not turned over one dollar to me on account of the bill."

If it was not his bill, what right has he to complain that not a dollar has been turned over to him? If it was his bill, why does he complain because other names are not mentioned? Any person who understands the use of our language would naturally inquire, What does Charles Hagner want, anyway? It is difficult to find out from what he has written. Again, he says that "truth and justice are two of the fundamental principles of Freethought," then he writes with the object of making Oregon Secularists believe that he is truthful and just, but that W. W. Jesse, president of the Union; Katie Kehm Smith, secretary; D. W. Smith and the executive committee are not. He says: "I had four of said committee with me all the time."

Why does he suppress the name of the fourth one? Does that one indorse his censure of the rest? Has he that one with him now?

Let me cross-examine Charles Hagner a little and see how truthful and just he really is:

"Mr. Hagner, you were at the convention?" "I was."

"Is not the following a full and true copy, *verbatim et literatim*, of the paper presented by you to the convention, and which you call "my bill"?"

EXPENSES.	
Boat.....	\$100 00
Lockage.....	10 20
Music.....	18 00
Advertising.....	8 00
Tickets.....	3 00
Nails.....	14 00
Lunch.....	28 25
Expenses of men fixing up grounds.	47 85

Total,.....\$229 30

RECEIPTS.	
Tickets.....	\$77 35
Donations on ground.....	9 25
Lunch.....	40 05
Provisions sold and returned.....	3 15
Donation Mr. Hicketheir.....	1 00
" Mr. Jagger, O. C.....	5 00
" Dr. Pfefferle, Baker City.....	2 00
" R. S. Roberts, North Y.....	1 00
" R. H. Scott, Woodburn.....	5 00
" Ben. Forstner, Salem.....	10 00
" Beaty.....	2 90

\$156 70

Difference.....72 60

\$229 30

"It is."

"Did any vouchers accompany this paper?" "No."

"What is the deficit shown, which you asked the convention to assume?" "72.60."

[The paper shows two items chargeable to the grounds—nails and expenses of men, \$61.85. It also shows he received in donations \$36.15, so that instead of \$72.60 his bill should not have been more than \$25.70, and before he wrote to THE TRUTH SEEKER he had received \$70 more, five from Hon. J. H. Schroeder and five from himself.]

"Now state how much money was raised at the convention." "\$90.08."

"How much of this sum was subscribed and paid to apply on Wheeler's lumber bill?" "\$40.50."

"Was any more subscribed for that purpose?" "Yes; I subscribed \$5, but I never paid it. I paid it to myself on 'my bill.'"

"Did any one authorize you to do this?" "No."

"How much of the \$90.08 was paid in specially for Liberal papers for the secretary's office?" "\$8.50."

"What bill was first ordered paid by the convention?" "The secretary's bill for money advanced by her for postage for the Union, amounting to \$19.70."

"How much was left of the \$90.08 after deducting these three items?" "\$21.38."

"What was next ordered paid?" "The

estimates for necessary supplies for the ensuing year \$84 20; \$50 to the secretary for services during the last year, and estimates for inclosing the Park building and fixing grounds, to be paid out of any funds not otherwise appropriated."

"What was the last allowance made by the convention?" "It accepted 'my bill,' and ordered it paid by the secretary as soon as funds are collected, unless otherwise appropriated."

"How much of the \$90.08 was left unappropriated to pay it?" "Nothing."

"How much has come into the treasury since that time?" "I do not know, if anything."

"Since you had full knowledge of how the money was appropriated—knew that there was none left to apply on 'my bill,' and do not know if any has come into the hands of the secretary since to apply on it—how can you be truthful or just, and publish to the world that 'so far the executive committee has not turned over one dollar to me on account of the bill,' plainly insinuating that they, or some of them, had misapplied the money of the Union, and done you an injustice?"

Now that Oregon Secularists may know more about this steamboat-excursion claim, permit me to say: The excursion was not the result of a desire to improve the park, but the improvements of the park were the result of a desire to have the excursion to that place. The deed to the park was executed June 9th. The excursion took place July 4th.

The park was unimproved, and everybody who could volunteered to help put it in shape for the excursion, which was gotten up solely for the recreation of the members of the First Secular Church of Portland, and for the benefit of that church, it being its second annual excursion.

Mr. Hagner was very enthusiastic about making enough money out of the excursion to more than meet expenses, and if he had the Portland Secular Church would have received the surplus, not the Oregon State Secular Union. There was no thought at this time of holding the Oregon State Secular Union responsible for a possible deficit, and there was a deficit according to Mr. Hagner's book-keeping. This greatly worried him, and he sent out a circular letter to the Secularists of Oregon for help—either money or produce; the result was, according to his showing, \$21.90. Evidently the Secularists of Oregon thought that if the Secularists of Portland wanted a steamboat excursion, they better pay for it.

Finally he thought the Oregon State Secular Union might assume the debt, because some work had been done on the park, and it good-naturedly did so—steamboat and all. As soon as the convention assumed the indebtedness Mr. Hagner came to me and wanted part of the money subscribed to pay Wheeler's bill. I would not consent to this, and he has been showing his teeth at me ever since.

The executive committee requested Mr. Hagner to furnish the secretary with a complete statement of money received and paid out, names of persons having unpaid claims, the amount due each and what for, so as to enable her to know what bills to pay. To this he replied, October 27th, refusing "to make out any further statement," adding that he "may as well explain to those to whom we are indebted that there was only enough money raised at the convention to pay the salary of the secretary, and what we owed her from last year," etc. And there is where the matter stands now.

I wish to add that Mr. Hagner did not "send the men;" they came voluntarily; donated their work, with exception of carpenters paid by Mr. Hicketheir; and further, that nearly all the provisions were donated by friends, through the personal efforts of Mrs. Smith and Miss Olds.

Respectfully,
D. W. SMITH,
Third Vice-Pres. O. S. S. U.

A NEW EDITION

OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidences, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette place, New York.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Merry Jack Frost.

Jack Frost made a picture fair and bright
There were castles and towers dazzling white,
And people and trees as plain as plain.
All spread on the nursery window pane.

Jack Frost stood by and laughed to see
How the children clapped their hands in glee,
And he cried, "Yes, look at it while you may,
Lest it should not be here another day."

A Liberal Young People's Paper.

Now 'tis the spring and weeds are shallow rooted;
Suffer them now and they'll outgrow the garden.
And choke the herbs for want of husbandry.
—Shakspeare.

I have just finished reading Mrs. Johnston's well-written letter to the Children's Corner, December 22d. And observing her praiseworthy interest in the children's cause, I was particularly attracted by the following lines: "I think there ought to be not only a Children's Corner, but a paper for children. As we have no such paper, I want to see parents and children take hold and at least show that they are interested and consequently write to ask if there is anything I can do to assist in that line." That is the right kind of sentiment. Just what we ought to hear from every intelligent parent to whom the welfare of his or her children is of prime importance. We want to see the future generation liberal-minded, well educated, fearless, and Freethinkers. And now is our time for action. Human advancement was never gained through passivity. Happiness was never found in stagnation. Teach the children truth and impress upon them the meaning of those grand words, so fraught with earnest significance: "Liberty, equality, and fraternity;" never neglecting Thomas Paine's splendid sentiment, "Universal mental liberty." Let us not neglect the opportunities so significantly indicated in Mrs. Johnston's words: "Children brought up to think will think, and there is little danger of 'Christians stealing our children' if we do not put our children under their influence."

There could be no better way of safeguarding them than by placing literature in their hands encouraging Freethought. There are plenty who are able, willing, and ready to fill such waiting minds with gems of intellectual wisdom, and who could make a Liberal paper bright with contributions. So, sure of our writers, we lack only sufficient support. What! this in a country where *St. Nicholas*, *Youth's Companion*, and other secular literature for young people find such ready encouragement? Let us patronize comrades and "home industries." If necessary drop your subscription to the above magazines, and take our *Liberal Young People's Paper*. Because our readers of the Corner appreciate the significance of divesting the church of authority and promoting freedom, I can, even now, hear their ready acquiescence. Therefore, let Miss Wixon prepare a blank for subscriptions to the *Young People's Paper*, after announcing its subscription rates through her familiar columns of the Corner, and see how many Freethinkers are on hand to strike one last decisive blow against superstition and bigotry, enabling the *Liberal Young People's Paper* to be a thing of the present and not of the future. Yes, Mrs. Johnson, you may help in "booming the Children's Corner." Let us hear from you again. In sympathy of thought,
Dec. 23, 1894. IDA BALLOU.

Correspondence.

BELLEVUE, KY., Dec. 9, 1894.
DEAR MISS WIXON: I have been reading the Children's Corner, and thought I would write you a letter. My name is Nellie Held. I am ten years old. I have one brother. We both go to school. I am in the third reader. I got a certificate of honor last year and I am trying to get another this year. My papa is a Free-

thinker and takes THE TRUTH SEEKER. We have a large picture of Thomas Paine. If you think my letter is good enough, I would feel very proud to see it in the Children's Corner. NELLIE J. HELD.

[It is a good letter, Nellie. Next time tell us in what respect a Freethinker is superior to a believer in church dogmas. —Ed. C. C.]

ASHLAND, PA., Dec. 9, 1894.

DEAR MISS WIXON: I often see THE TRUTH SEEKER, and find it very nice to read the Children's Corner. I am eleven years old and go to school every day. I have a brother who goes to Kutztown street Normal school, and he must depend on an education for a living because he has only one hand. I think there are some awful pictures in THE TRUTH SEEKER, but they must be true, because our neighbor, Mr. Theobald, who gets it, and others have some great arguments about it. I think THE TRUTH SEEKER has the best of the argument. Your friend,
KATIE TREON.

[Dear Katie: Read, listen, study, and learn all you can; use your reasoning faculties. Think, reflect, meditate. Be faithful and truthful, and you will always come out right. Kind regards to your brother. He may yet do more good with his one hand than fifty men with one hundred hands. —Ed. C. C.]

ANDOVER, KAN., Dec. 8, 1894.

DEAR MISS WIXON: This is my first letter to the Corner. I read the Corner every week. I think THE TRUTH SEEKER is the best paper I ever read. We live two miles from Andover. I have one brother and two sisters. My brother's name is Frank, and my eldest sister's name is Lottie, and my other sister's name is Chloe. I am eleven years of age. I study geography, spelling, grammar, history, writing, and physiology at school. Our school-house is about two miles from our house. I belong to a society, the name of which is Social Science Union. We meet every two weeks. We have a meeting to-night. I get pieces for the society out of THE TRUTH SEEKER. I would like to correspond with some of the little Freethinkers. Your Liberal friend,
SADIE WOLF.

[Social Science Union—an excellent society it must be. Science is the real savior of the world, Sadie. —Ed. C. C.]

The Food Exposition

is an educator for housekeepers. You are not obliged to attend it to appreciate the value of Borden's Peerless Evaporated Cream. Your Grocer can supply you; always read; uniform results assured. Insist on having Borden's.

A Chance to Make Money!

The times are hard, but there always seem to be opportunities for those who are willing to work. In the past month I have made \$175 above all expenses, selling Climax Dish Washers, and have attended to my regular business besides. I never saw anything that gave as general satisfaction. One should not complain where they can make over \$6 a day, right at home. I have not canvassed any, so anxious are people for Climax Dish Washers, that they send after them; any lady or gentleman can do as well as I am doing, for anyone can sell what everyone wants to buy. I think we should inform each other through the newspapers of opportunities like this, as there are many willing to work if they knew of an opening. For full particulars, address the Climax Mfg. Co., Columbus, Ohio. After you have tried the business a week, publish the results for the benefit of others.

How's This!

We offer One Hundred Dollar Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

E. J. CHENEY & CO., Props. Toledo, O. We the undersigned have known W. F. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRIMAX, Wholesale Druggists, Toledo, O. WALKING, KIRKMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

A WONDERFUL OFFER.

Our grand catalogue, over 350 illustrations, agent's latest goods and novelties, 1 writing pen, fountain attachment, 1 elegant gentleman's watch chain and charm, guaranteed 20 years. Your name in agent's directory 1 year, all sent for 10 cents. Postage 2 cents. EMPIRE NOVELTY CO., 450 W. 49th St., New York.

ALL styles of watches from \$1.38 up. Hand-some catalogue free. Safe Watch Co., 9 Murray street, New York.

GET THE WONDERFUL NEW BOOK!

Science of Life and Power of our Mind;

OR,
UNIVERSAL HEALTH RESTORED.
PRICE, \$2.00.

R. C. HANNON, C.S.B.
509 Linden St., Scranton, Pa.

A Rare Chance to get first-class Freethought Story Books of sixty pages or over each. FREE. Send 3 cents to pay postage on samples. Address THE LIBERAL PUB. CO., 42nd St., New York.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Receivers and Shippers of

FRUITS and VEGETABLES

and
GENERAL COMMISSION MERCHANTS

in
BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.
Potatoes, Onions, Cabbage, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

Something QUITE NEW & UNIQUE

BETTER WORLD.

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.

THE BRAIN AND BIBLE;

THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,
with a preface by
R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific philosophy, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies, - - - - - \$1.00
Fifty copies, - - - - - 4.50
One hundred copies, - - - - - 8.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

MORGAN A. ROBERTSON'S



By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the Church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address THE TRUTH SEEKER

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.
Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

A NEW AND VALUABLE BOOK.

Religion and the Bible.

By F. D. CUMMINGS.

A Series of Sixteen Freethought Essays.

Subjects—

Introduction. I. The God and Man of the Bible. II. God and the Devil. III. Is the Bible Contradictory? IV. Jesus—Was He the Fulfillment of Hebrew Prophecy and Expectancy? V. Jesus the Teacher of Righteousness. VI. Did the Disciples Look for an Immediate Resurrection? VII. What Does the Bible Teach Regarding the Second Coming of Christ? VIII. The Christ Spirit Outside the Bible. IX. What Is the Bible? X. How Man Advances. XI. Why Do Men Cling to the Bible? XII. Belief, Unbelief, Faith, Reason, and Prayer. XIII. Is There a God? XIV. Reward and Punishment. XV. Immortality. XVI. Conclusion.

A Book that should be in the hands of all who seek the Light.
Price, paper, 50 cents; cloth, \$1. The Truth Seeker, New York.

RIGHT LIVING.

By SUSAN H. WIXON.

Ethics as Understood by a Student of Science. Sixty Chapters, as follows:

Right Living, What is Morality? What is Ignorance? Knowledge the Great Treasure, Concerning Education, Conduct, or Right Doing, Virtue, the Illuminator of Life, Prudence, an Economy of Life, What Know Ye of Justice? Fortitude a Noble Possession, Temperance and Intemperance, Is the Use of Tobacco Dangerous?	What is Hypocrisy? Conscience or Moral Sense, Selfishness, the Menace of Society, Gratitude, a Fragrant Flower of Life, Is Reverence a Duty? Self-Reliance, Self-Control, Self-Respect, Foolish Pride and Silly Prejudice, Anger, the Distorter, The Angel of Forgiveness, Observation a Great Faculty, Perseverance, the Friend of Man, Punctuality, a Promoter of Success, The Difficulties of Life, Temptation, the Demon on the Highway, Habit, Second Nature, Power of Will, Courage, a Necessity to Right Living,	In Regard to Concealed Vice, Beautiful Charity, Fidelity, the Giver of Strength and Honor, Value of Wealth, Avarice, Not a Means to Life's Best End, Good Nature, one of Life's Best Blossoms, Reason and Free Inquiry Free Speech, A Free Press, Rights of Animals, Rights of Children, Human Rights; or the Equality of Man. Moral Cleanliness, Politeness. The Gentleman, Politeness. — Continued. — The Gentlewoman, Best Society, Progress; or Enlightenment; Wisdom.
--	---	--

"Right Living" is well bound in cloth and printed on good paper.

PRICE, \$1.00.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

DESIGN ARGUMENT FALLACIES.

A Refutation of the Argument That Nature Exhibits
Marks of Having Been Designed by
an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for
His Processes Are Egregiously Slow,
They Are Egregiously Wasteful,
They Often Serve No Use,
They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subservience; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price 15 cents. Address THE TRUTH SEEKER COMPANY, 28 Lafayette Place, N. Y.

PEN PICTURES OF THE WORLD'S FAIR.

By SAMUEL P. PUTNAM.

It is, besides being a complete Guide-Book, the best description of the Fair yet given—poetic, beautiful, accurate. It describes the inauguration ceremonies, gives the director-general's address, the efforts to close the Fair Sundays and the triumph of the Sunday-openers; describes the various buildings and what they contain, and is, all in all, the very best picture of the Fair that can be painted with a pen.

ILLUSTRATED.

A MAP OF JACKSON PARK, enabling the visitor to make his way around, and the stay-at-home to see where he went.

A BIRD'S-EYE VIEW OF THE FAIR, enabling one to comprehend at a glance the magnitude of the Exposition, the greatest ever known to the present time.

Single copy, 25 cents Five copies for \$1. Address THE TRUTH SEEKER.

The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;

CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

In the nature of things,

SAYS



Col. Robert G. Ingersoll.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought."

A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

SCIENTIFIC BOOKS CHEAP

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.

The Dawn of History: An Introduction to Pre-Historic Study. Edited by C. F. Keary, M.A., of the British Museum. Cloth, 75 cents.

On the Study of Words. By Richard Chenevix Trench, D.D. Cloth, 75 cents.

Fetichism: A Contribution to Anthropology and the History of Religion. By Fritz Schultz 75 cents.

English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.

Modern Science and Modern Thought. By S. Laing. 75 cents.

Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.

The Data of Ethics. By Herbert Spencer. 75 cts

Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.

The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.

The Black Death: an account of the Great Pestilence of the fourteenth century, and the Dancing Mania of the Middle Ages. By J. F. C. Hecker, M.D. Two books in one volume. 75 cents.

Glimpses of Nature. By Andrew Wilson, F.R.S.E., F.L.S., with 35 illustrations. \$1.

Illusions: A Psychological Study. By James Sully. 75 cents.

Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.

Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume. 75 cents.

Charles Darwin; His Life and Work. By Grant Allen. 75 cents.

SELECT WORKS OF RICHARD A. PROCTOR. Light Science for Leisure Hours. Familiar Essays on Scientific Subjects. Hereditary Traits, and other Essays. Miscellaneous Essays. Illusions of the Senses, and other Essays. Notes on Earthquakes, with fourteen miscellaneous Essays. Six books in one volume. \$1.50

Scientific Works

Three Introductory Lectures on the Science of Thought. By F. Max Müller. 1. The Simplicity of Language; 2. The Identity of Language and Thought, and 3. The Simplicity of Thought. With an appendix which contains a correspondence on "Thought Without Words," between F. Max Müller and Francis Galton, the duke of Argyll, George J. Romanes, and others. Neatly bound in cloth. Price, 75c.

Three Lectures on The Science of Language. By Prof. F. Max Müller. The Oxford University Extension Lectures. With a supplement, "My Predecessors," an essay on genesis of "The Science of Thought." 112 pages; cloth. Price, 75c.

The Psychology of Attention. By Th. Ribot, professor of Comparative and Experimental Psychology at the College de France, and editor of the *Revue Philosophique*. Authorized translation. Treating of the following topics: 1. Spontaneous, or Natural, Attention. —a, Emotional states; b, Physical manifestations; c, Surprise. 2. Voluntary, or Artificial, Attention.—a, Its mechanism; b, Inhibition; c, The feeling of effort. 3. The Morbid States of Attention.—a, Distraction; b, Hypochondria; c, Fixed ideas and ecstasy; d, Idiotcy; e, Attention in sleep and hypnosis. Cloth, 75c.

Fundamental Problems. The Method of Philosophy as a Systematic Arrangement of Knowledge. By Dr. Paul Carus. Price, \$1.

The Psychic Life of Micro-Organisms. A Study in Experimental Psychology. By Alfred Binet. Translation from the French with the sanction of the author. Treating of the following subjects: 1. The Psychology of the Cell—Introductory. 2. The Structural and Psychological Character of Proto-Organisms: Motory and Sensory Organs. 3. The Psychology of Nutrition: Holophytic, Saprophytic, and Animal Nutrition; Predatory Habits of Certain Animals. 4. Colonies of Unicellular Organisms. 5. Feudation of Proto-Organisms. 6. Feudation of Higher Animals and Plants. 7. The Physiological Function of the Nucleus. 8. Correspondence between Alfred Binet and Ch. Richet (professor of physiology in the Faculty of Medicine at Paris) respecting cellular psychology. 10mo, 135 pages; cloth, 75c.; paper, 50c.

Wheelbarrow Articles and Discussions on the Labor Question, including the Controversy with Mr. Lyman F. Gage on the Ethics of the Board of Trade; and also the Controversy with Mr. Hugh O. Pentecost, and others, on the Single Tax Question. Elegant cloth binding, portrait of the author, and autograph letter. Price, \$1.

The Idea of God. By Dr. Paul Carus. Being a disquisition on the development of the idea of God in human thought and history; discussing: 1. The Nature of Ideas. 2. The Etymology of the Word God. 3. God an Abstract Idea. 4. The Conceptions of God (Polytheism, Monotheism, Pantheism, Theism, and Atheism). 5. Definitions of the Idea of God. 6. Entheism, the Monastic Conception of God. Price, 15c.

Epitomes of Three Sciences. 1. Comparative Philology: The Study of Sanscrit. By Prof. H. Oldenberg, of the University of Kiel. —a, Sanscrit Research; b, From Jones to Lassen; c, The Discovery of the Veda; d, The Interpretation of the Veda; e, The History of the Vedic Epoch. 2. Experimental Psychology. By Prof. Joseph Jastrow, of the University of Wisconsin.—a, Aspects of Modern Psychology. b, Psychology in Germany; c, Psychology in France and Italy; d, Psychology in Great Britain and the United States. 3. Old Testament History; or, The Rise of the people of Israel. By Prof. C. H. Cornell, of the University of Königsberg.—a, The Traditions of the People of Israel; b, The Migrations of the Tribes of Israel; c, The Conquest of Palestine and the Kingdom of Israel. With especial introductions by Professors Oldenberg and Cornell, and prefatory remarks by the editor of the *Open Court*. Elegant cloth binding. Price, 75c.

The Ethical Problem. By Dr. Paul Carus. Three Lectures, delivered before the Society for Ethical Culture of Chicago at the invitation of the Board of Trustees: 1. Ethics, a Science; 2. The Data of Ethics; 3. The Theories of Ethics. 112 pages, cloth. Price, 50c.

On Double Consciousness. Experimental Psychological Studies. By Alfred Binet. Table of contents: 1. Introductory; Experimental Psychology in France. 2. Proof of Double Consciousness in Hysterical Individuals. 3. The Relations between the Two Consciousnesses of Hysterical Individuals. 4. The Hysterical Eye. 5. Mechanism or Subconsciousness? 6. The Graphic Method and the Doubling of Consciousness. 7. The Intensity of Subconscious States. 8. The Role of Suggestion in Phenomena of Double Consciousness. 9. Double Consciousness in Health. 93 pages, paper. Price, 50c.

The Lost Manuscript. A Novel. By Gustave Freytag. A handsome, elegantly bound edition of this famous and popular German romance. The author writes as a motto for the American edition: "A noble human life does not end on earth with death. It continues in the minds and deeds of friends, as well as in the thoughts and the activity of the nation." In two octavo volumes; boxed. Price, \$4.

Diseases of Personality. By Th. Ribot. Authorized translation. Treating of the following subjects: 1. Nature of Personality and consciousness. 2. Organic Disorders. 3. Emotional Disorders. 4. Intellectual Troubles. 5. Dissolution of the Personality. Cloth, 75c.

The Soul of Man. An Investigation of the Facts of Psychological and Experimental Psychology. By Dr. Paul Carus. With 152 illustrative Cuts and Diagrams. Price \$3, pages 480. Printed on extra fine paper, handsomely bound in cloth. The subject-matter of the work is divided into the following sections: 1. The Philosophical Problem of Mind. 2. The Rise of Organic Life. 3. Physiological Facts of Brain-Activity. 4. The Immortality of the Race and the Data of Propagation. 5. The Investigations of Experimental Psychology. 6. The Ethical and Religious Aspects of Soul-Life.

Address THE TRUTH SEEKER.

28 Lafayette Place, New York

Prof. Ernst Haeckel,

HIS

Life, Works, Career, and Prophecy.

A Lecture

By THADDEUS B. WAKEMAN

Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.

Address THE TRUTH SEEKER.

28 Lafayette Place, New York City.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

At the Book Table.

Until the appearance of Mr. Vickers's book* the English speaking peoples have been without any adequate history of that country of Middle Europe which, probably more than any other of equal area and population, deserves their gratitude for the great sacrifices it has made in behalf of the cause of civil and religious liberty, and for the share it had in keeping alight the flame of hope through the dark night of oppression. The land of John Hus, it was ravaged by the ruthless destroyers who slaughtered under the black flag of the church, and tyrannized over by the princes and kings of alien races. We have in the United States many tens of thousands of the children of Bohemia, and among them are hundreds, thousands, who are of the Freethought army, ever at the front in defense of the liberties for which their forefathers fought so gallantly.

It must have been a herculean labor to gather the materials for this History. The sad land of which it tells had for ages been almost lost to view; the national spirit seemed to have been extinguished in the seething waters of despotism, and the very name had come to be understood more as a metonym for literary vagabondage than as designating the dwelling place of a great nation. But the connection of several members of that nation with the foundation of the American colonies, the presence of so large a body of their countrymen in the United States, and the experiences of the patriots of Bohemia in Europe—experiences so similar to those of the founders of this republic—render the history of Bohemia's career essential to the education of every American. To one who has the pleasure and honor to know the educated, progressive Bohemian American, and who is somewhat familiar with the tragic events which make up the history of his fatherland, the mere name of Bohemia is a word to thrill and inspire. It is a difficult task to be judicial in the presence of the heroes and martyrs of such a country, as they are made to live again by the pen of the sympathetic historian. But, fortunately, enthusiasm and truth do not conflict, in this instance, and so the reader can abandon himself with no misgivings to the sad pleasure which the perusal of Mr. Vickers's book is sure to give him.

The civil constitution of Bohemia is the parent of that of England and our own. It is well for us to study the history of centuries' struggle "to maintain and transmit an institutional system, almost identical with that of the United States, during those dark ages when almost all semblance of a recognition of popular institutions had elsewhere disappeared. To the many struggles of Bohemia we owe the perpetuation of our boasted freedom in an era when only the Bohemian arm was raised in its defense." Seven centuries before the Mayflower landed this struggle was in progress, and though during the six succeeding centuries the spirit that waged it sometimes nearly died out, it was never subdued, though often beaten, and almost crushed into obliteration for two hundred and seventy years. The struggle for a free mind, for a free body, for popular self-government, and national independence—in a word, for *liberty*—was persistent and blood flowed in rivers. "Bohemia's early enlightenment and free civil policy in one

*History of Bohemia. By Robert H. Vickers. Chicago: Charles H. Sergel Company. Cloth, octavo, 763 pp. Price, \$3.50. For sale at this office.

sense proved its misfortune, inasmuch as the rest of the world was then too barbarous and too cruel either to understand or to tolerate it." To understand the extreme difficulty attendant upon the effort to gather the materials for an accurate history of this devoted country, the reader must understand that the enemies of Bohemia have ever striven to destroy its literature. "Only by remnants discovered at intervals outside its borders, from Italy to Sweden, and from Silesia to Scotland, have chroniclers and scholars been able to secure the materials sufficient for a history." "Again and again has the work of centuries been effaced by the fury of the devastator, and as late as 1849 there were those who traversed the land destroying Bohemia's books with as much vindictiveness as of old."

Five principal periods constitute the story of Bohemia:

I. From the foundation of the nation to the death of Otakar, 1278.

II. From 1278 to the close of the Hussite wars, 1435.

III. From the Hussite wars to the Reformation period and the calamities of 1545.

IV. From 1545 to the dreadful disasters and cruel sufferings, 1620-1635.

V. From that period to the revival of Bohemian language and life, 1848-1870.

In Chapter X Mr. Vickers tells of the conflict that was precipitated in Bohemia by the determination of Rome to root the married clergy out and substitute therefor the celibate priesthood. In this connection, he says: "In imitation of the more logical Oriental religious mendicants and fakirs, with whom dirt was equivalent to holiness, who smeared ashes and other viler things on their faces, and defiled themselves with all uncleanness in demonstration of their subjugation of the senses, the Christian ascetics perverted the very institution of their own existence by endeavors to root out the faculties and instincts that render man capable of virtue and love, and fill him with the warm feelings of kindly zeal in tender sympathy with social and domestic loves and duties. The body came to be regarded, most illogically and stupidly, as an enemy to be crushed by every severity, and when it became like charcoal as to all feelings, when it was no longer a body but a shape with every human attribute burned out of it, it was supposed to have attained perfection. . . . Rome adopted the principle of converting the clergy of every country into an ecclesiastical police as far removed as possible from the laity in social sympathies. Everywhere the married priests were denounced. Synods decreed and pulpits thundered. In Spain, France, Italy, England, Germany the ban of the church was hurled against married priests and their families. Preferments were denied to the sons of the clergy." At a council held in Rome in 1051 the wives of priests, "who saw their own sons priests, found themselves suddenly made helots and criminals, cast out from all society, degraded, and scorned, and declared *Slaves* to the Cathedral church of Lateran; while all the bishops in Europe were directed to apply the same awful scourge within their jurisdiction, and make the wives of the clergy slaves to the churches in every diocese."

Of course it is well known that Rome had ample Bible authority for its preference for the celibate priesthood. Paul devotes an entire chapter to a laudation of the virgin devotee and says that marriage is to be contracted only as the lesser of two evils.

During the continuance of this war against the married clergy "the whole of Europe was deafened by a shriek for another crusade" against the Saracens. The tornado of excitement swept over Bohemia as well as the rest of Western Europe. Thousands rallied to the standards of Louis VII. and Conrad. The crusade was a failure and the few who returned had learned "that the mundane blessings of order, foresight, discipline, and a commissariat, as well as the philosophy of worldly wisdom necessary for the command of an army, cannot be supplied by empty fanaticism and ignorance, however fervid in devotions. The cry, 'The army of the Lord,' creates neither bread nor strategy. Rarely had an overthrow been more dreadful. The Bohemians returned in deep disgust at the blind infatuation that set conceited fanaticism where

precise military arrangements ought to have been."

Referring to the wholesale expulsion of various dissenting elements of the population of Bohemia and Moravia, Mr. Vickers observes that it is thus that bigotry and tyranny robbed the nations of their best characters, denuding their populations of hereditary gifts and graces, and sterilizing the coming ages. "The effect of such proscriptions has appeared in the predominance of inferior qualities in several central European countries, and accounts for much of the degradation and viciousness of character that still defiles European provinces and is the curse of American cities and industrial centers. It is difficult to feel sympathy for populations that have wilfully wasted themselves by the destruction of their own most inquiring and enterprising members." If one would have a realizing sense of what the church has done for the impoverishment and poisoning of the blood of the race let him carefully study the history of one small country of Europe and he will see in miniature a picture of the devastation wrought in them all by the same malignant power.

The "History of Bohemia" should be read by everyone who may think that religion vested with political power is not a curse to all who come under its sway. If there are those who favor the cessation of active antagonism to the encroachments of the Sabbatarians and other theocrats and champions of injected righteousness, on the ground that the liberties of a free people cannot be overthrown in this day of intelligence, let those persons follow carefully the narrative of Mr. Vickers, and there learn how many and insidious are the devices of ecclesiastics for the extinguishment of enlightenment and the consequent destruction of all that a free people hold dear.

The work is illustrated by a map and a number of pictures, including portraits of John Hus, Cosmas, Dean of Prague, John Zizka, John Amos Komensky, Charles Harrlicek, Francis Palacky, and other distinguished sons of Bohemia. The binding is good, the paper and letter-press are excellent and the illustrations well designed and executed. The volume is certainly a desirable addition to our libraries of history, and we hope that the publishers will succeed in putting it into the hands of a great many Americans who are such by birth, as well as those who are citizens by adoption.

In the *Bohemian Voice* of Omaha of November 1, we find a portrait and biographical sketch of the author of the "History of Bohemia." From it we learn that Mr. R. H. Vickers is a native of Dublin and a graduate of the famous Trinity College in that city. In 1891 he published his great work, "The Martyrdoms of Literature." He is a member of the Chicago bar. By the way, the Chicago bar is contributing considerable very valuable literature to the world. It was a member of that guild, Mr. Bronson C. Keeler, who gave us that splendid little book, "A Short History of the Bible," and another member, Judge Charles B. Waite, who wrote the much-prized work, "The History of the Christian Religion to the Year Two Hundred."

THE TRUTH SEEKER ANNUAL for 1895 is the best issued. Its articles are in a high degree entertaining and instructive. Colonel Ingersoll gives us "The Old and the New." The clergy are fond of telling us what the church has done for woman. Matilda Joselyn Gage tells us "What the Church Has Not Done for Woman." "What are Women Here For?" asks Helen H. Gardener. We know what one woman, Helen H. Gardener, is here for. She is here to write good, reformatory books and essays, and the article contributed to the ANNUAL is bright and interesting. Mr. Putnam reviews the work of the Freethought Federation of America; James B. Alexander recounts the "Progress of Science;" A. H. Hamilton contributes an article on "Freethought in the Church and in the Higher Literature;" Henry Rowley, the gallant captain of the Brooklyn Freethinkers, tells "What We Stand For," while the Editor gives an interesting historical sketch of "Freethought in the United States" for the last three or four years. Susan H. Wixon and Katie Kehm Smith give valuable advice regarding the instruction of children. John Peck's friends will all desire to read his account of "A Queer God and his Queer Book." George MacDonald supplies the poetry, and gives us a story about "The One-Horned Ox," in his own inimitable style. Neglect to send for the ANNUAL, and you will miss one of the best things of the season. J. E. REMSBURG.

Gems of Thought.

WHAT has ecclesiasticism to do with moral laws? It puts them all aside and puts its own creed and catechism in their place.—J. A. Froude.

MEN partially adapted to the social state retrograde on being placed in circumstances which call forth the old propensities.—Herbert Spencer.

FAITH in the solidarity and fraternity of the nations is becoming universal. Neither milliards of rubles, nor millions of soldiers, nor wars, nor revolutions, can accomplish what one free man can do.—Tolstoi.

WE are all tattooed in our cradles with the beliefs of our tribe; the record may seem superficial, but it is indelible. You can not educate a man wholly out of the superstitious fears which were early implanted in his imagination, no matter how utterly his reason may reject them.—Oliver Wendell Holmes.

THE story of freedom proceeds. Each day gives its chapter. The interest never lessens. There seem defeats, victories; there seem negativ results, that mean neither success nor failure; there seem interruptions to the plot, episodes, digressions, that turn laugh upon philosophers and chagrin upon priests. But the placid tenor of event, every item of phenomena at peace with its neighbor, opens its book daily to a fresh-written page.—Horace L. Traubel.

THERE cannot be the slightest doubt in the world that the argument which applies to the improvement of the horse from an earlier stock, or of ape from ape, applies to the improvement of man from some simpler and lower stock than man. There is not a single faculty—functional or structural, moral, intellectual, or instinctive—there is no faculty whatever that is not capable of improvement; there is no faculty whatever which does not depend upon structure, and, as structure tends to vary, it is capable of being improved.—T. H. Huxley.

THE fact that climatic and other material necessities, partly originating from national habits, partly from the demands of labor, cause the modern world to cover itself at nearly all times with garments has no relation to this question [nude in art] and does not account for the attitude of those who find nude art objectionable. It is notable that this feeling toward the body, proclaimed from the desert cells of Lybra, the ruins of Syria, from the catacombs of Rome, and emphasized by the fierce cutthroat secretaries of Greece, Alexandria, and Asia Minor, was followed by a thousand years of moral as well as intellectual degradation. Not as a consequence, but coincidentally. The modern objection to the nude in art is not openly and distinctly on religious grounds, but on the score of morality, an approach by indirection.—Roger Cunningham, in *American Art Printer*.

POLITICS rest on necessary foundations, and cannot be treated with levity. Republics abound in young civilians, who believe that the laws make the city, that grave modifications of the policy and modes of living, and employments of the population, that commerce, education, and religion, may be voted in or out; and that any measure, though it were absurd, may be imposed on a people, if only you get sufficient voices to make it a law. But the wise know that foolish legislation is a rope of sand which perishes in the twisting; that the state must follow, and not lead the character and progress of the citizen; the strongest usurper is quickly got rid of, and they only who build on Ideas build for eternity; and that the form of government which prevails is the expression of what cultivation exists in the population which permits it. The law is only a memorandum.—Ralph Waldo Emerson.

THINK of the fanaticism, of the endless persecutions! First of all think of the religious wars, this atrocious madness, of which the ancients had no conception; then of the Crusades, which were an utterly unjustifiable massacre with the war-cry, "God wills it," in order to gain possession of the grave of him who preached love and tolerance. Think of the cruel expulsion and extermination of the Moors and Jews from Spain. Think of the massacres, the slaughters, and inquisitions; think of the great and blood-shedding conquests of the Mohammedans in three continents; think of the Christians in America, where they exterminated the natives to a great extent—in Cuba, where they exterminated them altogether, and where, according to Las Casas, they murdered within forty years twelve million men—all, of course, *ad majorem Dei gloriam*, and for the sake of spreading the gospel, and also because all those who were not Christians were not regarded as human beings.—Schopenhauer.

Genuine Pond's Extract

IS WORTH ITS

WEIGHT IN GOLD

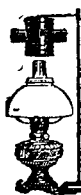
Cures Female Complaints,

Neuralgia, Piles, Sores,

Bruises and ALL PAIN.

CHEAP SUBSTITUTES
DO NOT CURE.

FREE A Valuable Book on Nervous Diseases to any address by the
REV. E. KONIG,
18450
—FORT WAYNE, IND.—



FREE HEAT!
The Lamp that Lights your Room
will HEAT it if you use a
FALLS HEATER.
Takes the place of stoves in medium-sized
rooms. In successful use in New England
8 years. Highest awards. Best of refer-
ences. Sample Heater \$1. Agents wanted.
BOSTON ENTERPRISE MFG. CO.
17 Milk St., Boston, Mass.

DO YOU WANT IT?

Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits, active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 5208, Boston, Mass.

Not for Parsons.

If we voted as we pray it wouldn't take long to get the returns.—*Puck*.

WHEN people are prosperous they go to the theater; and when they are not, they go to the church.—*Investigator*.

At a recent wedding in Ohio, the minister was about to salute the bride, when she stopped him with, "No, mister, I give up them vanities now."

"Do you like Zoroaster, Mr. Cahokia?" she asked. "Why, Miss Ticklowell," answered the young man somewhat vaguely, "I don't object to it, you know, but I always preferred the yellor kind."

SCENE: Camp-meeting; young man coming down from the mourner's bench. Anxious Friend (grasping him by the hand): "Is it well with your soul, brother?" Young Man (ruefully): "Yes, but I've lost my hat."—*Life*.

A CURATE, who was reproached by his bishop for not believing as much as himself, replied: "Consider the difference of remuneration. I am sure that, pound for pound, I believe as much as your lordship."—*Freethinker*.

"Why, Tom, they ain't nothink in his pockets but a Bible an' a quarter of a dollar!" "Put the Bible back, Jim, put it back. The money we kin keep, but do not let us sink so low as to forgit that the book is sacred!"—*Life*.

OVER the portal of a magnificent villa near Dresden, Saxony, is written: "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." But at the back entrance to the garden is a sign that reads: "No beggars admitted. The dog bites."

FATHER O'ROURKE: "Michael, my son, I hope you vote as I do." Mike Finnigan: "An' how does your rivrine vote?" Father O'Rourke: "Oh, I vote as I pray." Mike Finnigan: "Ooh, it's for money, thin. Yis, your reverence, Oi am wid yez."—*Life*.

FLOSSY is a little girl whose ideas of creation are yet crude, but she is very curious. "Is all of us made out of dust, mamma?" she asked the other day. "Yes, Flossie." "Little babies, too?" "Yes." The child was silent for a moment. "Mamma," she said, "Heaven must be a drefful dusty place."

SUNDAY SCHOOL SUPERINTENDENT: "I am glad to see quite a number of new faces with us to-day—bright, eager faces, full of interest in the Sunday school, and rejoicing to be here. And now, before we close this little talk about the lesson and listen to the report of the secretary, I will wait a moment to see if there are any points that have been overlooked. Has anyone a question to ask?" Several of the New Boys: "Goin' to hav a Chris'mus tree this year?"—*Chicago Tribune*.

It was only the other Sunday some tourists from Manchester were tramping about the highlands in search of the beautiful, when, becoming thirsty, they made their way to a farm, and asked the old lady to sell them some milk. But Mrs. McGregor, deeply religious, felt shocked, and exclaimed: "Whit did ye say? Sell milk on the Sabboth day? Na, na! I couldna dae that; but ye talk so decent I'll just gae ye thirpence worth for naething, an' ye can jist make me a present o' a shullin'."—*Sporting Chronicle*.

DANCIN' DAVID.

There was a lad was born lang syne;
The first of ancient kingly line—
A saintly loon to God's ain min—
The name he bore was David.

David was a daffin' lad,
Dancin', daffin'; dancin', daffin';
David was a daffin' lad,
Dancin', daffin' David.

His first exploit whan but a loon,
And ere he wore the regal gown,
Was when he cracked Goliath's croon,
An' proved the worth o' David.

An' syne as king o' Jewish race,
He focted so hard to keep his place,
That bluid was spilt without surcease,
In aid o' saintly David.

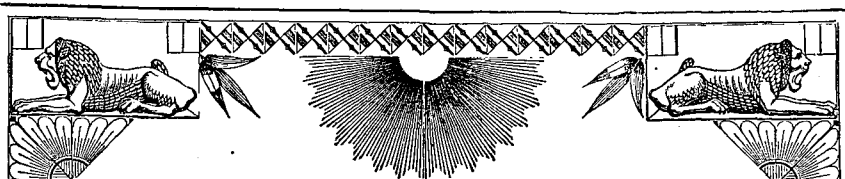
Afore the ark he jigged sae weel,
An' hoched and blew in holy reel,
That his guid wife turned on her heel
An' ftyed† saintly David.

But a'e guid wife was far ower-few
Whan fair Bathsheba cam' in view;
But that bit daffin' made him rue,
An' wrocht foul shame on David.

This auld-time saint gaed † thro' the mill,
An' whan o' life he had his fill
He deed† as kings and commons will,
An' God was proud o' David.

—The Gabertunzie, in London Freethinker.

* Love-making. † Scolded. ‡ Went.



THE

Truth Seeker Annual

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

<p>Calendar for 1895, 5</p> <p>Freethought in the United States, 17</p> <p>The Old and the New. Robert G. Ingersoll, 42</p> <p>What the Church Has Not Done for Woman. Matilda Joselyn Gage, 46</p> <p>Progress of Science. James B. Alexander, 55</p> <p>What Are Women Here For? Helen H. Gardener, 65</p> <p>The Three Voices. A Poem. 73</p> <p>A Queer God and His Queer Book. John Peck, 74</p> <p>What We Stand For. Henry Rowley, 85</p>	<p>Freethought in the Church and in the Higher Literature. A. H. Hamilton, 90</p> <p>Education of Children. Susan H. Wixon, 95</p> <p>Secular Sunday Schools. Katie Kehm Smith, 104</p> <p>The Freethought Federation of America. Samuel P. Putnam, 110</p> <p>The One-Horned Ox. George E. Macdonald, 117</p> <p>Blasphemy. Judge Parker's Decision in the Case of C. C. Moore, 124</p> <p>Freethought Societies, Schools, and Lecturers, 127</p>
--	--

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

PAST ISSUES OF THE TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC.

Twenty-five Cents Each.

1884—CONTENTS.

Calendar for 1884; The Old Free Enquirers' Association of New York, and the Duty of Supporting the Liberal Press, by Peter Eckler; Ten Years of Freethought, by G. E. M.; New York State Freethinker's Association, by H. L. Green; The National Liberal League, by T. O. Leland; The Progress of Liberal Thought in Canada, by Chas. Stevens; Paine Memorial, by Josiah P. Mendum; Foreign Freethought Societies; Meditations of a Hindoo Prince and Skeptic; The Ideal World, by Samuel P. Putnam; What is True Religion? by O. Watts; Indusrial Education, by W. S. Bell; Sword and Pen, by G. E. Macdonald; This World, by George Chalmers; Agnosticism and Immortality, by E. M. Macdonald; 1883 in England: Its Struggles and Its Work; Liberal Charities; No Ted Freethinkers and Reformers; The population of our States and Territories; The Jewish Jehovah; That Old Serpent which is Satan and the Devil; Some Ancient and Modern Schools of Philosophy; The Sacred Books of History; Jefferson's Religion; Useful Measures; As to Time; Big Jack Small.

With Eighteen Full page Illustrations.

1885—CONTENTS:

Calendar for 1885; Freethought in the United States, 1884; The National Liberal League; The D. M. Bennett Memorial; Inspiration, by Col. R. G. Ingersoll; Materialism, alias Atheism, by the Hon. Eliza Wright; Liberalism: What to Do and How to Do It, by Charles Watts; A Dream of Earth and Man, by Courtlandt Palmer; An English General Election Fifty Years Ago, by Thomas Mead; The Demands of Liberalism, by W. S. Bush, Esq.; The New Apostolic Succession, by T. B. Wakeman, Esq.; Universal Mental Liberty. The Freethinkers' Creed, by Horace Seaver; The Relation of Childhood to Freethought, by Susan H. Wixon; The New Civilization, by Stephen Pearl Andrews; The Moral Sphere of Liberalism, by Samuel P. Putnam; Are We All Infants? by George Macdonald; Maytime in Midwinter, by A. C. Swinburne (Selected); Soul Hunger, by Elliot Preston; Liberalism, by Dr. J. L. York; A Difficulty and Its Remedy, by C. B. Reynolds; 1884: Its Story in England, by Charles Bradlaugh.

With Thirty-seven Portraits of Prominent American Freethinkers, and Numerous Illustrations.

1886—CONTENTS:

Calendar for 1886; Freethought in the United States, 1885; How the Church Filches from the State; Public Contributions to the Church; The Religion of Crime; Chaplains in our Army and Navy; The Higher Life, by Courtlandt Palmer; A Dream, by Samuel P. Putnam; The American Secular Union; Statistics of our Foreign-born Population; The Curate of Chnrside (Selected Story), by James Paine; How Voltaire Died, by the Editor; The Iron Virgin; Religion's Divisions of the World; Paine Memorial Hall (Illustrated); The Story of 1885; Immigration to the U. S. 1820-

1884; Freethought in Australia; Freethought on the Continent; Subjects of Illustration; Freethought Journal; Religious Denominations; Area and Value of Farms; Population of Large Cities; Liberal Lecturers.

With Thirty Portraits of Distinguished European Freethinkers, Scientists, and Philosophers, and Numerous Other Illustrations.

1887 OUT OF PRINT.

1888—CONTENTS:

Calendar for 1888; Freethought in the U. S. 1887; Bible Studies (Illustrated), George E. Macdonald—Moses, Adam, The Forbidden Fruit, A Voice Walketh, Gt. Agriculture, The Decease of Adam, Adam's Sons, Cain Abscondeth; The Heart of Man Growth Wicked, The Flood Episode, Man and Beast; Deism and Atheism, by Robert C. Adams; Life in a Trappist Monastery, E. J. Bowtell; On Religion, Extract from Shelley; The American Secular Union, by Samuel P. Putnam; International Freethought Congress; Sunday Amusements, by F. M. Holland; The Blasphemy Case; How the Layman is Deceived, by W. S. Bell; A Horrible Man, by L. K. Washburn; The Hindoo Theologian (Poem); The Protest (Poem); When Did Jehoshaphat Die? by J. E. Remsburg; Subjects of Illustration; Portraits.

With Twenty-four Portraits of Distinguished American Freethinkers, Scientists, and Philosophers, and Numerous Other Illustrations.

1889—CONTENTS:

Calendar for 1889; Freethought in the United States for 1888; Liberalism: A Symposium—Col. R. G. Ingersoll, James Parton, Helen H. Gardener, S. P. Putnam, Charles Watts, E. A. Stevens, Sec. A. S. U., Parker Pillsbury, Robert C. Adams, J. D. Shaw, F. M. Holland, E. B. Coote, Jr., M. D., Lucy N. Colman, J. H. Burnham, L. K. Washburn, Ella Gibson, Susan H. Wixon, John Peck, W. S. Bell, E. C. Walker, Mrs. M. A. Freeman, Dr. Juliet H. Severance, Mrs. E. D. Sienker, Col. J. R. Kelso, G. H. Dawes; The Nine Demands of Liberalism; Ingersoll and Shakspeare.

With Illustrations.

1890—OUT OF PRINT.

1891—CONTENTS:

Calendar for 1891; Freethought in the United States, 1890; Story of the Year Abroad; Some Alaskan Myths, by Ida C. Craddock, Corresponding Secretary of the A. S. U. (Illustrated); Anent Spooks: Where are They? by Thaddeus B. Wakeman; Where the Roman Catholics Got a Litany; Side Lights on South Sea Missions, by Ada Campbell (Illustrated); Disadvantages of Specialism in the Advocacy of Reform, by A. B. Bradford; Shuntin' Joe, by Watson Heston (Illustrated); Goin'ing Ground in England.

With Illustrations.

There were no issues for 1892, 1893, and 1894.

Any Annual in Print Sent to Any Address for 25 Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

SEND ME YOUR Holiday Orders

PRICES AGAIN REDUCED!

New Model Otto Wettstein Watch has 16 jewels, patent regulator, Brequet (non-catchable) hair-spring, beautiful double-sunk paneled dial, fully adjusted to heat, cold, and position, nickel-finished, and guaranteed a *Perfect Time Keeper*.

GENTLEMEN'S SIZE.

Prices.—In 3 oz. screw dust-proof, silverine case, \$19. In 3 oz. coin silver, \$24. In fine screw open-face gold-filled case, warranted 15 years, \$25. Do. hunting, \$29. In 20 year cases, screw open face, \$28. Hunting, \$32. In special engraved, scalloped and Louis XIV. cases, \$2 to \$5 more. In 14kt. solid gold heavy cases, open face or hunting, \$45, \$50, \$60, \$70, to \$200.

LADIES' SIZE.

Prices.—In fine gold-filled hunting case, warranted 20 years, \$30. In fine heavy 14kt. solid gold case, \$40. Extra heavy and scalloped, \$50. Ladies' watches shipped in fine plush cases.

Regular Grade American Watches.

Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7	jeweled 3oz. screw open face silverine case,	\$4.75
7	3oz. silver	9.75
7	15 year " " gold-filled "	10.00
7	20 " " " " "	13.00
7	15 " hunting " "	14.00
7	20 " " " "	17.00
7	20 " hunt., Louis xiv. gold-filled "	20.00
7	14kt. solid gold open face case "	28.00
7	14kt. hunting "	35.00
11	\$1 more; 15 jeweled, \$2.50 more.	
15	adj., \$4 more; 17 jeweled, adj., \$6 more	

Ladies' American Gold Hunting Watches. Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7	jeweled in 20 year, plain or engraved,	\$11.50
7	20 " full eng'd and scalloped.	15.00
7	20 " 14kt. solid gold,	20.00
7	20 " 14kt. heavy,	30.00
11	\$1 more.	
15	4 more.	
15	adj. 6 more.	

In fine plush cases per express prepaid.

CHAINS.

Latest styles in ladies' and gentlemen's chains in best gold-filled, \$2, \$2.50, \$3.50, \$4, and \$5.

Watch Work.—Our repair department is one of the largest in the country. Overhauling, \$1. Jewels, \$1. Springs, \$1. Warranted one year and returned, charges prepaid.

The Freethought Badge and Charms.

Large Size Badge. 10kt. \$3; 14kt. \$4. With genuine chip diamonds, \$8. Genuine full cut diamond, \$12.

Charms.—10kt. \$5, 14kt. \$6. With genuine chip diamond in sun, \$9. With fine cut genuine diamond, \$10.

Small Size Badge.—10kt. \$2, 14kt. \$2.75. With genuine chip diamond, \$6. With full cut genuine diamond, \$10.

Charms.—10kt. \$3, 14kt. \$4. With genuine chip diamond, \$7. With genuine full cut diamond, \$15.

The Ingersoll Souvenir Spoon.

REDUCED PRICE-LIST.—Tea Spoons, \$2; extra heavy, \$3; gold-bowl, \$2.50. *Orange Spoons,* \$2.50; gold bowl, \$3. *Sugar Spoons,* \$3; gold bowl, 2.50.

Satisfaction guaranteed or money refunded or goods exchanged.

I can save you money in anything in my line.

Orders filled same day received. Send for price-list, cards in colors, of badge, etc. Address

OTTO WETTSTEIN,
The Liberal Jeweler,
Rochelle, Illinois.
Established 1857.

News of the Week.

THE reports of the atrocities in Armenia still grow worse.

THE famous old Delavan House at Albany was burned on the night of Dec. 30.

TALMAGE is to preach regularly in New York at the Academy of Music, beginning on January 6th.

THE British bark Osseo was wrecked on Holyrood Breakwater on Dec. 30, and all on board—twenty-four—perished.

DEBS and his associates have decided, it is reported, not to appeal their case to the Supreme Court, but go to jail at once.

ON December 26th Sicily suffered from seven more earthquake shocks. Other parts of Italy were shaken on the 27th.

MAYOR HOPKINS threatens to raid several of the rich and powerful social clubs of Chicago if gambling in them is not stopped.

GOVERNOR MITCHELL of Florida honored the requisition of Governor Hogg of Texas for M. Flagler, the Standard Oil magnate.

THE recent European storm did great damage in Holland. The water in the streets of Rotterdam was higher than it has been before in seventy years.

THE coldest weather in the South for years, prevailed during the past week. The Florida orange crop is reported damaged to the extent of millions of dollars.

THE town council of Abingdon, Ill., passed, at the recommendation of the mayor, an ordinance prohibiting the practice of hypnotism, on penalty of \$25 fine.

THE reorganization of the New York post office force drops forty employees from the rolls, raises the salaries of about 600 and reduces those of 125, or thereabouts.

EX-SENATOR JAMES G. FAIR of California, the bonanza millionaire, died in San Francisco on Dec. 28. He was born in Clonger, county Tyrone, Ireland, Dec. 3, 1831.

CHINA has chosen ex-Secretary of State John W. Foster as its counsel in the peace negotiations with Japan. Mr. Foster left for the East, via Vancouver, on December 29th.

THE investigations of the Lexow committee show that members of Tammany, of the Republican party, and of the State Democracy are involved in the rascalities unearthed.

THE Rev. N. D. Hillis, of the Presbyterian church of Evanston, Ill., will take the place of the late Professor Swing as pastor of the Central Music Hall church of Chicago.

ON Dec. 29th Battalion-Chief Bresnan and Assistant-Chief Rooney of the New York fire department were killed at a fire on 23d street, and several other firemen were injured.

GOVERNOR FLOWER said on December 28th that he would under no circumstances pardon any person convicted of election frauds. He would not even listen to arguments for pardon.

CAPT. JOHN T. STEPHENSON, the first of the New York police "pantatas" to be convicted of bribery, was sentenced to serve three years and nine months in Sing Sing and to pay a fine of \$1,000.

SAMUEL C. SEELY, the defaulting book-keeper of the National Shoe and Leather Bank of this city, whose robberies amounted to \$354,000, has been sentenced to the Kings County penitentiary for eight years.

By the overturning of a lamp at a Christmas-Eve gathering at Silver Lake, Lake county, Or., forty-one persons were burned or smothered to death and sixteen were badly injured, five of whom will probably die.

THERE is great destitution in Newfoundland as the result of the late financial smash there and the outlook is very dark for the winter and even after that, for years. Many consider that emigration is the only way of relief.

ON December 25th the famous "Cliff House," the property of Adolph Sutro, the millionaire reform mayor-elect of San Francisco, was destroyed by fire. Upon the site Mr. Sutro will build a million-dollar structure of steel and stone.

NEW YORK was visited by a severe northeaster on December 26th and 27th. Nine inches of snow fell and a rain at the close made the snow-burdened streets almost impassable. It turned very cold, and the frigid wave has swept over a considerable part of the country.

THE Wekerle ministry of Hungary has resigned, owing to differences with the emperor. It will not affect the progress of the liberal movement, so far as appear-



SIGNS OF TROUBLE.

And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to assist him.—Zech. iii, 1.

To the Senate and Assembly of the Legislature of the State of New York:

We citizens of the State of New York, respectfully request you to repeal the Sunday law of this State. We ask this because,

First, Sunday being a period of time of precisely the same nature as Saturday or Monday, there is no natural reason for its being elevated above or depressed below the other days of the week.

Second, Said Sunday law is, in the best possible view of it, useless; it is wholly inoperative as a conservator of the rights of any inhabitant of the State.

Third, It is invasive of the equal rights of the citizens of the State, an impertinent meddling with their private affairs, and its effect is to disturb their peace and rob them of their earnings.

Fourth, In making or amending our laws, common sense and experience should be the guides, instead of sentiment—religious or otherwise. Experience has demonstrated that Sunday laws are not observed by the people, and common sense teaches that, in the nature of things, they never will be, for it cannot be wrong to do on one day what it is right to do on another. The people, feeling this and knowing this, will not be governed by the dead churchmen who made these laws, which are anachronistic and have been perpetuated by hypocrisy. Here we will call your attention to the words of Martin Luther, a churchman we are willing to put against the ecclesiastics of to-day: "As regards the Sabbath, or Sunday, there is no necessity of keeping it. . . . If anywhere the day is made holy for the mere day's sake—if anywhere anyone sets up its observance upon a Jewish foundation—then I order you to work on it, to dance on it, to ride on it, to feast on it—to do anything that shall reprove this encroachment on the Christian spirit of liberty."

Fifth, Sunday laws are vicious, for they are used as instruments of blackmail and of cruel oppression by the police of the cities, as the revelations of the Lexow Committee abundantly show. They produce more crime than they could possibly prevent, for blackmail is more immoral than drinking.

Sixth, All such laws are essentially religious in their intent and effect and as such they are opposed to the spirit of our institutions, which do not favor the union of church and state. The Sunday law of the State of New York is no exception to the rule, and it should be immediately repealed in the interest of religious liberty, if for no other reason. This law is a survival from the time when there was a state church and the civil power enforced the Sunday law of the state church, just as it enforced that church's blasphemy and heresy statutes. But where there is no state church the state has nothing to do with the enforcement of the domestic rules of any church or those of Christianity in its entirety.

For these and other reasons we ask the entire repeal of the Sunday laws rather than a patching which shall discriminate against one business and foster another. We ask that the liquor trade be subject to the same rules on Sunday that it is on other days, and the same with all other kinds of business. It is not proper for the state to legislate in the interests of any legitimate trade as against any other legitimate trade, and we ask your careful attention to this admitted fact and particularly ask you to bear in mind the also admitted fact that Sunday laws are a fruitful source and an adequate means of blackmail.

ances now indicate, although serious and continued opposition at Vienna might transform the liberal into a radical movement.

IN their testimony before the Lexow Committee Police Commissioner Martin and Superintendent Byrnes said that it was impossible to keep the force up to a high standard, owing to the political influences brought to bear to secure positions for "workers." Byrnes reflected severely on the commissioners.

THE legislature of Georgia takes the "high moral ground" that woman should not earn her own living in occupations which will permit her to handle her wages, and so it has defeated a resolution authorizing the governor to carry out his desire to appoint a woman to the office of assistant librarian.

IT is reported that a hospital at San Gabriel, in which were 120 rebel wounded, was burned by Brazilian troops, the victims who tried to escape being driven

back into the flames. It is about an even thing whether the story is true or false, as dispatches from that part of the world are not the most reliable.

CHARLES W. MOWBRAY, the English Revolutionary Communist, was arrested in Philadelphia on December 28th on the charge of having said in a speech that the flag was fit only to wipe one's nose on and that the police should be wiped off the face of the earth. He was sent to jail to await trial in default of bail for \$1,200.

THE TRUTH SEEKER ANNUAL FOR 1895 IS OUT. PRICE, 25 CENTS.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 2. { PUBLISHED WEEKLY. } New York, Saturday, January 12, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



TRYING TO DAM (DAMN) THE FREETHOUGHT TORRENT.

400 Years of Freethought.

From Columbus to Ingersoll ————— By Samuel Porter Putnam

Large Octavo, 1165 pages, Gilt Sides and Back, Marbled Edges. Price, \$5; with The Truth Seeker One Year, \$6.50.

141 FULL-PAGE HALF-TONE PORTRAITS

Of the Most Eminent Freethinkers and Philosophers, Living and Dead, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY has pleasure in announcing that this splendid work, which has been in preparation so long, and for which nearly 1,100 persons have subscribed in advance, is now ready for delivery. For more than twelve months *FOUR HUNDRED YEARS OF FREETHOUGHT* has been advertised, and if it had appeared as originally designed it might have been out half a year ago. The Prospectus has stated all along that the book would contain six hundred pages of printed matter, and fifty portraits were mentioned, but it has so grown upon the hands of the author and publisher that the pages of type have reached nearer *nine hundred*, while the list of pictures has extended to almost three times fifty. As the portraits have proved the most expensive—as they will no doubt prove to many the most attractive—part of the book, their multiplication, together with the added pages of text, will give the subscriber about twice as much for his money as was at first promised him. He is getting an Album as well as a History; for what are called “half-tone” pictures, like those in

the present work, are the most finished and satisfactory product of the artist's and engraver's skill, being exact reproductions and therefore equal in accuracy to the original photograph. We feel considerable pride in this collection of photographs, and call especial attention to them.

As for the subject matter of *FOUR HUNDRED YEARS OF FREETHOUGHT*, it covers nearly every phase of progress and development, and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With “The Truth Seeker” One Year, \$6.50.

THE TRUTH SEEKER CO., 28 LAFAYETTE PLACE, NEW YORK.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!
SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rates (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.
Old Testament Stories Comically Illustrated By WATSON HESTON,
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin AND THE TRUTH SEEKER ONE YEAR, Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon
Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

SUBSCRIBE FOR

The Truth Seeker.

GERMS AND SUBSCRIPTION BLANK

— OF —

The Truth Seeker.

All Drafts, Checks and Money Orders, to be made payable to E. M. MACDONALD.

MAKE YOUR FRIENDS A PRESENT OF A TRIAL SUBSCRIPTION.

Fill out the accompanying Subscription Blank and forward to THE TRUTH SEEKER, 28 Lafayette Place, New York.

		TERMS	
		SAMPLE COPIES FREE.	
Three months, (trial subscribers,) in advance,	\$0.75	One subscription with two new subscribers, in one remittance,	\$7.00
Six " " " " " " " "	1.50	One subscription with three new subscribers, in one remittance,	8.50
Single subscription, one year,	3.00	One subscription with four new subscribers, in one remittance,	10.00
One subscription two years, " " " "	5.00		
Two new subscribers, " " " "	5.00		
One subscription with one new subscriber, in one remittance,	5.00		

Any number over five at the same rate, invariably with one remittance.

It is thus seen that any of our friends who will take the trouble to get a new subscriber at the regular rate (\$3) will get his own for \$2; by getting two new subscribers he will get his paper for \$1; by getting three new subscribers he will not only get his own free, but will have fifty cents beside; by getting four new subscribers he will have his own free and gain \$2. If anyone chooses, or if by so doing he can easier secure partners in taking the paper, he can share with them the advantages of the club rates.

This makes THE TRUTH SEEKER, with its sixteen large pages, cheaper than any other Liberal paper.

In connection with our "Missionary Scheme" of sending Eight Copies of Paine's "Age of Reason" to separate addresses for \$1, we think that further good can be done by letting people read THE TRUTH SEEKER for awhile. To this end we make the following offer:

To New Trial Subscribers, Three Months for 50 Cents.

We feel confident that everyone who reads THE TRUTH SEEKER for three months will renew his subscription.

We therefore respectfully urge our present subscribers to bear this offer in mind when sending their renewals, and to make an effort to send us one or

A Club of Trial Subscriptions.

For clubbing terms for renewals use the Blank adjoining this at the rates given.

We hope that all readers to whose notice the paper comes will send us a six or twelve months' subscription, but if they do not feel like subscribing for either term we shall be thankful if they will fill the blank out for a trial subscription of three months.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

The Truth Seeker Co., 28 Lafayette Place, New York.

Please send The Truth Seeker to the following address..... for.....year Inclosed find \$.....in payment of the same.

NAMES.	POST OFFICE, [Box St. & No., if ANY.] & STATE.

Remarks:

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 2. { PUBLISHED WEEKLY. } New York, Saturday, January 12, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - JANUARY 12, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

THE
Truth Seeker Annual for 1895
CONTAINS A CONTRIBUTION BY
SUSAN H. WIXON
ON
"THE EDUCATION OF CHILDREN."

A Contribution to Science.

IN THE TRUTH SEEKER of January 19 (next week) JOHN P. WHIPPLE will explain the CAUSE OF THE GULF STREAM AND ALL SIMILAR OCEAN CURRENTS.

The Campaign in This State.

We hope our readers will give us what moral and financial aid they can in circulating the petition to the legislature for the repeal of the Sunday laws in this state. It is particularly the fight of the citizens of New York, but as every struggle of this kind anywhere in the country helps in all states, aid from outsiders interested in the attempt to realize the Nine Demands will not be refused.

The time is particularly opportune this winter, as there is to be a general discussion of the Sunday issue at Albany. The liquor dealers of the state seem to have been promised by both parties—and very strongly by the party which won in the late election—that their interests shall be considered, and legislation in their interests enacted. This is generally understood to mean opening the saloons for a portion of each Sunday. Of course such legislation will be strenuously resisted by the ecclesiastics, who see in this another chance for the people to slip away from them. The matter will be argued *pro* and *con*, and the church will show her hand, and the clergy are sure to expose the real animus of their protests against the proposed law, which is to save to themselves the day on which they earn their living.

This will give the Freethinkers *their* opportunity, and they will miss it sadly if they do not jump in and see that the legislators have the true doctrine on the Sunday question presented to them.

We propose to send the petitions out all through the state, together with printed arguments against

any Sunday legislation; to get the petitions signed numerously and presented to every member of the Senate and Assembly; and when the Sunday legislation is referred to the proper committee for consideration and recommendation thereon, it is our intention to have some good men represent the Freethinkers and make some speeches to that committee.

This will cost money—a good deal of it. We ought to have five hundred dollars at least. The clerical forces will spend thousands of dollars. The Freethinkers cannot do that, but we believe they can raise enough to do what we have so briefly outlined. THE TRUTH SEEKER is bound to do something to start the thing going, and how vigorous we can make the fight will depend upon how much we are aided. A ten dollar bill will do a great deal, and we would like to have every New Yorker who can afford it send us one of them to push this along. If you cannot send ten, send five, or four, or whatever you can spare for this work.

Let us hear from you at once, friends, so we can know what to depend upon. The more you send the hotter will we make the fight.

The "Sabbath" Campaign.

Following the "Sabbath" convention at Williamsport, came that at Greensburg, Pa., on Dec. 12 and 13. The Covenanter papers report that it was a "decided success." We are informed that "Greensburg and vicinity was thoroughly aroused to a sense of the peril in which the Sabbath law is placed and of the importance of earnest, united work for its maintenance." Still more significant is this statement:

"All the speakers laid the chief stress, not on the humanitarian side of the Sabbath law, but on the fact that it is of divine appointment."

We are pleased to see that the Sabbatarians have lately been inclined to make comparatively little of the pretension that they are working primarily for the betterment of the material condition of the "laborer." It is more than probable that our demonstration of the fact that all classes can get the rest they need without the intervention of special laws for Sunday has convinced the day-worshippers that it will be best for them to stick to their religious argument for Sunday legislation, and not attempt to handle secular firebrands with bare hands. But to return to the Greensburg convention proceedings: Rev. W. W. Moorehead deplored the fact that "after all that the Sabbath had done for Pennsylvania and the nation" it should be necessary to meet together to defend it. He conveniently forgets that the convention was called to defend Sunday laws, not the religious institution of a Sabbath. If the rite of baptism had heretofore been compulsory in Pennsylvania, attempts to modify or repeal the law enforcing it would not be an attack on the rite itself, but on the state-enforced observance of a religious ceremony. The distinction is clear, and it is vital. Mr. Moorehead also remarked that "especially since the Sabbath is a divine institution, it is both strange and humiliating that there should be found in our land those who oppose it." Here again we have the same attempt to obscure the issue. No one objects to the observance of the day as a divine institution by those who think it is such. Their tyrannous endeavors to compel those to reverence it who do not believe in the institution, is what has caused all the trouble. These Christian gentlemen of the Sabbath associations claim that they are unalterably opposed to the union of church and state, and yet they declare that it is strange and humiliating that there are those who are not willing that the state should compel obedience to what they call

a divine institution. Is it possible that they are so bigotry-blinded that they cannot see that when the civil power undertakes the enforcement of religious law, church and state are united in the most direct and effective way? Mr. Moorehead declares that Sunday is a divine institution, and he demands that the state enforce its observance as such, and yet in the face of this claim, coupled in the relation of cause to this demand as effect, he and his confrères assert persistently and vociferously that they stand for religious liberty, for the total and perpetual separation of state and church. Could self-stultification further go?

Dr. Moorehead expressed the hope that the new governor of Pennsylvania will be "like his predecessor, who bravely stood between the legislature and the Sabbath law." This time it is the Sabbath law that is in jeopardy, instead of the divine institution of the Sabbath. Did the reverend gentleman forget the part he was apparently playing? Or does he, like some of his brethren, think that the divine institution of the Sabbath will go down in ruin without the sustaining arm of human law, and that it will carry Christianity with it in its fall? To recur to the comments on ex-Governor Pattison and Governor Hastings: "The two governors differ a little in politics, but they are both Methodists, and if we can't rely on their politics perhaps we can on their religion." It is a very pertinent question that this suggests—Should there be any laws on the statute books of such a character that the religious opinions of the chief officer of the state would in any way affect their retention or enforcement? The reply cannot be categorical; certainly there should be no such statutes as the present Sunday laws, but it is easily conceivable that a narrow religionist might be elected who would not wish to see a law for the equal taxation of all kinds of property, including that owned by the churches, strictly enforced.

Rev. J. A. Marquiss assailed the Seventh-Day Adventists, calling attention to the great amount of literature they distributed, and insinuating that, as they are so few in number, it is doubtful if they are able to bear the financial burdens of this work, and as they are in "close alliance with Infidels" a suspicion is raised. This is rich indeed! Mr. Marquiss attempted to break the force of our contention that the state has no more right to enforce the observance of Sunday than it has the various rites and ceremonies of baptism, the Lord's supper, circumcision, the passover and the like. He said that it differed in character from those rites, and to prove it he appealed to the Bible. But he should know that in this republic, where the organic law forbids the union of religion and the state, no political question can be authoritatively settled by the Bible.

Rev. W. A. Edie thought that "wages for work on the Sabbath are ill-gotten and a curse rests upon them." How little hold this superstitious delusion has on his mind is shown by the fact that he works in the pulpit every Sunday for wages. Rev. A. L. Yount, pastor of the Lutheran church of Greensburg, endeavored to prove that Luther was in favor of Sunday laws. He said that Luther made a distinction between "the law as a moral precept and the law with its ceremonial accompaniments." Luther, according to Mr. Yount, "maintained that Christians should rise above and be free from that slavish feeling which keeps the law merely as a legal enactment; . . . but if men will not rise to this sphere, if they persist in disregarding the Sabbath law, they should be restrained from its public desecration by the civil power." But this does not explain away Luther's explicit declaration that "there is no necessity for its [Sunday's] observ-

ance," especially as he immediately adds that if we do observe the day it should be, "not because Moses commanded it," but because nature indicates that we should rest at certain times. This shows that Luther did not regard the law of the Sabbath as of divine origin, further than that God speaks through nature. But the modern Sabbatarian is not content with this, for he maintains that God directly ordered the observance, through all time, of a Sabbath, and that his orders are registered in the Bible. Inasmuch as Luther says that there is no necessity for the observance of the Sabbath nor of Sunday, as quoted by Michelet, it is perfectly clear that he repudiated the claims of both the first and the seventh days of the week; and if he could thus hold that there is no moral obligation resting on the Christian to voluntarily observe either day, how could he logically and fairly contend that the non-believer should be made to do outward reverence to the day, or to one of the two days, as Mr. Yount says he did? Will the reverend gentleman produce his proofs, if he has any?

Paul S. Gaither, a lawyer, maintained that the laws of a people are always founded on their religion, and insisted upon the religious element in our Sunday legislation. It is to be hoped that Mr. Gaither will never occupy a place on the bench. Evidently he is not aware that the founders of this republic discarded the notion that religion and politics could be safely joined, and that they framed the Constitution on the broad basis of religious freedom, realizing that there never could be justice for the minority if the majority were permitted to vote dogma into law. The theocrat holds that the state can—and must—officially recognize and foster religion. The Freethinker maintains that the state has no positive relation to religion, that all it can rightfully do is to protect all citizens equally in their right to worship or not to worship. This is the line of cleavage, sharp and unmistakable, and when Sabbatarian speakers and writers argue for "the religious element in legislation," they are pleading for the subversion of the civil republic and the establishment of a theological despotism on its ruins. This is the self-confessed design of the Sabbatarians.

Following the Greensburg meeting came a National Reform Convention at New Castle, December 18 to 20, inclusive. The *Christian Reformer* reports that it was a "fine meeting," nearly two hundred delegates being enrolled at the opening session, and the addresses showing a "clear view of the situation, and the necessity of the faithful application of Bible principles to the political and social problems of our times." On December 25 and 26 a similar convention was held at Morning Sun, Iowa. It is the intention of the reactionists to hold many more such conventions in Pennsylvania and other states during the winter. The crusade for the Christianization of the Constitution and statutes is being pushed with fanatic zeal and directed with splendid strategic talent, and it will succeed if not antagonized with equal zeal and as consummate generalship—nay, it is succeeding, as the next paragraphs will show.

Vermont has had a Sunday law which recognized the "Sabbath" as ending at sunset, but this did not satisfy the day-worshippers, and so they prevailed on the last legislature, of odorous memory, to extend the legal Sunday to midnight. We learn from the Brattleboro *Phenix* that four weeks ago the "Law and Order League" of that city commanded all barber shops, news stands, fruit stores, and meat markets to close at twelve o'clock Saturday night and not open until the same hour Sunday night. Three weeks later the livery stable keepers were notified that they must let no horses Sunday, unless for funerals or in case of urgent necessity. With one exception the stables were all closed the next Sunday. The fruit stores, news stands, markets, restaurants, and other places usually, in most cities, open on Sunday were ordered not to open at sundown. Some of them did, and the proprietors, with the one recusant livery man, were arrested. Those who indulge in any recreation or play any game in the twenty-four hours that are taboo are liable to be fined, the same as are those who labor.

The reason of this is the desire of the ministers to provide the "laboring" people with a day of "rest"! What a transparent humbug!

The *Phenix* says it was expected that the sale of all Sunday papers will be forbidden hereafter; on Sunday, December 23, the Boston papers arrived and were sold as usual. It is also probable that the delivery of milk and the pleasure riding of those who own the rigs they use will be prevented if possible. Among the other places ordered closed was the office of the electric light company, in which is the public telephone station. Just think of the anachronism of Sunday laws surviving and actually being made more rigorous in an age of electric light and telephones and telegraphs! Why, if the Sabbatarian spirit could have always dominated the world there would not be an electric light plant or a railroad on the surface of the earth.

At Williamsburg, New York, eight men were recently found guilty of working on Sunday and were sent to jail. The law that permits the commission of such a monstrous crime is infamous and is possible of enforcement only because justices and judges think more of their paltry salaries than they do of equity and human rights. We need a thousand Gaynors on the bench—men who know that the office of judge is prostituted when injustice is done in the name of law. The justice who will send a man to jail for working on the priest's day to get bread for his children, when he can avoid the infamy by resigning his little trumpery office, is as much less than a man as are the legislators who put the miserable law on the statute books.

Repeal the Sunday laws. They are impertinent, they are oppressive, they are criminal. Down with the Sunday laws.

Ministers on Church Exemption.

The question of church taxation is to the front in Milwaukee. Everybody is discussing it; even the ministers have been forced to appear in print in defense or condemnation of the exemption of the enormous wealth of the ecclesiastical bodies. A copy of the *Sentinel* of December 24 is before us as we write, and in it we find more than four columns of letters from ministers of the city, printed in fine type, and this installment is but the continuation of a discussion that appears to have been in progress for some time. H. F. Fairbanks, pastor of St. Patrick's church, declares that taxation of churches is "wholly non-American," which is one of the most peculiar "non-American" or "un-American" things of which we have ever heard, and this is saying a good deal, for there is scarcely any law, custom, or belief to which some one has not applied this very handy epithet. Sigmund Hecht, rabbi of Emanu-El temple, says that if churches are taxed you "overburden those least able to bear the load, thereby violating the fundamental principle of taxation." It has always seemed to us that the fundamental principle of taxation is—or should be—that those should pay the taxes who own the property. We are very sorry that Rabbi Hecht does not agree with us, but we are pleased to find immediately below his, a letter from Rabbi V. Caro, of B'ne Jeshurun church, from which we can cull this gem: "As a check upon ecclesiasticism, I am for the taxation of all church property. The state has no right to tax one man for the purpose of propagating another man's religion."

James Slidell, pastor of St. John's Episcopal church, remarks that one of the principal reasons why he is opposed to church taxation is the fact that legislators, as a rule, are "men who are not religious, and so incapable of viewing the subject in the abstract." So, presumably, we are to continue to permit the churches to abstract their taxes from the pockets of non-church members. The same gentleman affirms that "it seems almost an insult to Almighty God to even talk about taxing churches." By the way, did not one Jesus, reputed to be the only son of God, say that it was the duty of his followers to render unto Caesar—the state—what was due thereto? At least, the Bible makes that statement. Rev. E. D. Huntly places himself on record as heartily in favor of the taxation of all church property except hospitals. James Churm, pastor of the Sherman Street Methodist church, is willing to

have all church property taxed. Charles Hedler, pastor of the German M. E. church, would not object to the taxation of churches and other church property used for other purposes than worship, but thinks that the taxation of the houses dedicated to the "worship of God" would be sacrilege. He would also exempt parochial schools. I. L. Cory, pastor of the Pilgrim Congregational church, wants the state to at once cease all appropriations to churches and schools, but is unalterably opposed to the taxation of church property. Is it possible that he does not see that exemption of churches from taxation is itself an appropriation from the state? He says that if the state taxes a church which was built and is sustained by fifty families, those fifty families will have "to go a little deeper into their pockets and help carry the burdens of the state." Well, they should; the only possible alternative is that other families who do not want the church must put their hands in *their* pockets a little deeper to pay these fifty church families' taxes, to help bear the state's burden for them. Has Mr. Cory never looked at this side of the question? August Pieper, pastor of St. Marcus Lutheran church, declares that the state is amply repaid for the protection it accords to the church, and therefore should not tax its property; but Theodore Jaekel, pastor of Lutheran Grace church, says that "it is only in accordance with the fundamental principles of justice and right that all property should be taxed according to its valuation," and George Kuechle, of the Immanuel Lutheran church, agrees with Mr. Jaekel.

W. K. Frick, of the Church of the Redeemer, is in favor of exemption on the "moral influence" pretext. William J. Corr, of the Epworth M. E. church, would exempt property used for religious and educational purposes, but tax that from which a revenue is derived. T. B. Snow, elder of the Seventh-Day Adventists, would, of course, tax all kinds of property, holding that all that the church can equitably ask of the state is freedom of worship. Herman Burns, pastor of the Fifth Baptist church, has for years advocated the taxation of all church property. He says: "The ablest and most unselfish of our statesmen for the last twenty-five years have all seen the necessity and advocated this reform." G. L. Limper, pastor of the Immanuel German M. E. church, is against taxation. He thinks that the people are educated and moralized by the spectacle of wealthy corporations demanding the protection of the state and refusing to pay for it, as ordinary men and associations do. Frederick Huelster, of the Bethel church, says: "I am of the conviction that all church property should be taxed to do justice to the citizen who does not belong to any church organization, and to lessen the burden of taxation in general." C. S. Haack, pastor of the German Evangelical Friedens Congregation, writes that years ago he presented to his people a resolution in favor of the taxation of all church property, and they said "yes" to it.

The leaven of justice is working, even in the most orthodox churches, and we may well feel encouraged. On with the educational campaign.

Great Reductions in Standard Freethought Works.

The popularity of our missionary scheme, by which Thomas Paine's "Age of Reason" is being scattered broadcast by the thousands, has induced us to lower the price of his other works, with the hope that they too will have a wider reading. From this date the prices of Paine's books will be as follows:

AGE OF REASON. Paper, 25 cents. Eight copies sent to as many different addresses for \$1. Cloth, 50 cents.

EXAMINATION OF THE PROPHECIES. Paper, 15 cents.

COMMON SENSE. The argument that did more than any other to convince the Revolutionary leaders of the necessity of the separation of this country from Great Britain. Paper, 15 cents.

THE CRISIS. Paine's great Revolutionary writings. Paper, 25 cents; cloth, 50 cents.

RIGHTS OF MAN. Answer to Burke's attack on the French Revolution. Paper, 25 cents; cloth, 50 cents.

PAINE'S GREAT WORKS IN ONE VOLUME. 8vo., 800 pp., cloth, \$3, leather \$4, morocco, gilt edges, \$4 50. This book and *THE TRUTH SEEKER* one year, \$5.

PAINE'S POLITICAL WORKS. One volume containing Age of Reason, Examination of the Prophecies, Reply to the Bishop of Llandaff, Essay on Dreams, Letters, etc. With Life of Paine and steel portrait. Cloth, \$1.

We hope all our readers will do their best to scatter these splendid works all over the country.

Paine and Franklin.

We shall print in *THE TRUTH SEEKER* of January 26, 1895, an article by W. H. BURR on

"THE SECRET THRIFT OF THOMAS PAINE."

This Mr. Burr regards as a very important contribution to the literature on Paine, as being something new for the biographers to consider on the approaching Paine Anniversary.

In *THE TRUTH SEEKER* of February 2 we shall have a long article by JOHN E. REMSBURG on "BENJAMIN FRANKLIN: WAS HE A CHRISTIAN?"

Everyone who has read Mr. Remsburg's works knows the thoroughness with which he will deal with this subject, and also knows that when he has read this paper he will know more about Franklin than the average man does at present.

Single copies of *THE TRUTH SEEKER*, 7 cents. In quantities of five and over, 5 cents each. Now is the time to subscribe.

The Boston board of aldermen, by a vote of 7 to 4, finally decided to continue the licenses of the Sunday concert houses. So one more Sabbatic crusade has failed. We judge that the literature sent from this office to the aldermen helped them to reach their common sense conclusion.

Lemuel K. Washburn, editor of the Boston *Investigator* from the death of Horace Seaver until a few months ago, is now in the Infidel lecture field. He is anxious to be kept constantly employed in that department of the work, and those who secure his services will find him to be an excellent speaker. His residence is, Revere, Massachusetts. Ask him for dates.

Rabbi Wise, of Cincinnati, will have to discipline Rabbi Danziger of San Jose, who says through the *Mercury* of that city that he "would a thousand times rather listen to Colonel Ingersoll than to Moody, Sam Jones, Sankey, and the rest, whose preaching has driven more people into insane asylums than into the fold of free, reasonable, rational, and tolerant citizenship."

They have one minister in Brooklyn—Dr. A. P. McDiarmid, Baptist—who sees clearly where the exemption of church property from taxation logically leads. In his pamphlet, "Should Church Property be Taxed?" he says: "Accepting the support of the state, we must logically accept the authority of the state over the church. It is practically the argument by which the state-church has always been defended."

Kaiser William has recently had another attack of the divine assumptions. He said to the Guard's recruits:

"Do not forget that your coat is that of your king. Do not forget that. Think of your oath. My commands, no matter whether they call upon you to defend the fatherland or to maintain order or religion, you have to obey to the death."

To defend religion? Is there danger of an armed attack being made on religion in Germany? If so, by whom? The Higher Critics? The Freethinkers? The Jews? Or is his Majesty contemplating a crusade of extermination against some one or all of these or against the Mohammedans? Or is he

merely talking to amuse himself or frighten his children?"

The New York *Herald* has investigated the charge of one Louis S. Streep, an alleged green goods man, that he paid Anthony Comstock \$1000 to have an indictment against him withdrawn. The further testimony secured by the *Herald* is of the same purport as that brought out before the Lexow committee and published in *THE TRUTH SEEKER* last week.

Trinity Church Corporation has been quite severely handled by the press of this city for its neglect of its tenements. Even so conservative a paper as the *Times* does not hesitate to say that "the riches and fashionableness of Trinity do not protect it against an exposure of the horrors of its ill-managed tenement system. They make it all the more vulnerable. They make it all the more the duty of a newspaper to call attention to the shortcomings of this favored corporation."

It is evident that Professor Huxley has reconsidered his formerly expressed opinion, made so much of by the Bible-in-the-schools people, that the state should teach religion in the schools which it supports. We glean from the *Freethinker* that in "The Report upon State Education," drawn up by R. Laishly for the New Zealand government, he says: "Professor Huxley gives me leave to state his opinion to be 'that the principle of strict secularism in state education is sound, and must eventually prevail.'"

Our good friend, Dr. Jacob Hartman, author of "The Creation of God," gave away again this New Year's Day one thousand dinners to the poor. Three hundred of his tickets were sent to Joseph Barondess for the striking cloakmakers and they were all used. One thousand loaves, one thousand pints of milk, fourteen large cheeses, and five barrels of apples were consumed. Dr. Hartmann says that while he is not a millionaire he hopes to leave enough when he dies to establish a fund that will supply a thousand dinners every New Year's Day to those who call for them.

Mr. J. Spencer Ellis of *Secular Thought* sends to the Woodstock *Times* a capital examination of some of the wild claims of a Woodstock clergyman made in behalf of the Bible, and in the course of his arguments he makes a very neat and effective use of the "Wise case." But he is somewhat mistaken in regard to facts. Mr. Wise is not an editor; he has not had his trial, and, consequently, he is not now "serving a term in prison" for sending an excerpt from the Bible through the mails. His trial is set for April. He did lie in jail for a few weeks some months ago when first arrested, while he was waiting for bail and upon the dilatory action of the United States marshal.

Speaking of *THE ANNUAL*, we do not at this moment think of any better testimonial to its merits than the following note from our wide-awake South Carolina friend:

"MY DEAR MR. MACDONALD: I have just received ten copies of your *ANNUAL* for 1895, and as I look over the well-filled one hundred and odd pages, it occurs to me to say if any of your readers delays in ordering this good twenty-five cents' worth, he will regret it when he learns that the edition has been exhausted. To such I would say, Write at once for a copy, or two, if you have a good friend who is not likely to know of this edition, and you want to give him this pleasure. What more need be said? Send for *THE TRUTH SEEKER ANNUAL* for 1895, and save disappointment. Sincerely, LOUIS LEVINE."

"The Unlicensed Preacher" in the Denver *Field and Farm* says:

"Religion is not a noise, nor a howl, nor singing in the church choir, nor demanding blessings of God, nor a reiteration of pardon from Christ. Religion is a work—a labor of love and charity and mercy among your fellowmen."

Religion is belief in and worship of supernatural powers. It has been manifested by noises, howls, danceings, singing in church choirs, demanding blessings of God, asking pardon through Christs of various names and times. Love, charity, and mercy are associated with religions, but were not born of religion and are not the special expression

of any religion to-day. Before God was Humanity was, to paraphrase a sentiment of Kingdon Clifford's, and in humanity and its antetypes were germinated all the virtues as well as all the vices of humanity. Let us be done with the childish work of putting the strong wine of truth into the rotten bottles of religion. Don't try to crowd modern meanings into words that express nothing but ancient ideas. It is a waste of precious time and energy.

We wish our readers would look at the date on their wrappers and see if they do not owe us a renewal. If they find they do, it will be a great favor to us if they will forward it at their earliest convenience, as we need the money. Owing to various causes, more than the usual number are in arrears at present, and this embarrasses us financially, or we wouldn't mention it. We like to keep square with the world, and in order that we may do this it is necessary that our readers keep square with us, for when they let their subscriptions run behind we have to get behind with others. We have no capital to fall back upon, and depend upon getting our dues to give others their due. If our friends who are in arrears will note these facts and act thereupon, it will be, as we have said, a great favor to us, and a favor duly and thankfully appreciated.

It is not necessary to be a faith cure disciple or a Christian Scientist in order to perceive the unreasonable nature of the demand for the legal suppression of their doctors and the inhibition of their methods of treatment. Of course the patient should be given full freedom of choice in nominating his physician, but beyond this the law cannot go. It is urged that many die under the faith cure treatment, which is true, but what of it? Has it never occurred to those who clamor for repressive measures against the "irregulars" that people also die under orthodox medical treatment? In fact, do not the vast majority of those who pass away from other causes than old age have the assistance of physicians of the various schools during their illness? If we are to punish a faith cure doctor when he fails to save the sick person under his care, why should we not punish the regular physician who fails to save his patient? Let us be fair. It is much to be feared that Christian prejudice against those who try to apply the medical system of Jesus is at the bottom of this demand for the suppression of the people who eschew drugs and put their trust in prayer and faith. In this connection it might be profitable unto instruction to read the leading article in Foote's *Health Monthly* for December.

The fall and winter being more particularly the reading season, and naturally the renewing of subscription season, we hope that our friends will make a little effort to send *THE TRUTH SEEKER* some new subscribers. A good many of our old ones have had to drop off during the past eighteen months of panic and dullness in the business world, and we need some more to take their places and push on the work. Our friends have never failed us in an emergency, and we again venture to ask them to do something to help by inducing new subscriptions. We have tried to make this easy by the premium offers printed on the second page of this paper, and we think considerable can be done by our friends if they will take the trouble to speak a good word for us to their Liberal acquaintances.

To those who feel like presenting *THE TRUTH SEEKER* for a short time to some dear friend, our Trial Subscription offer opens the way at a small cost. A great many of the Liberals to whom *THE TRUTH SEEKER* is first sent this way become permanent subscribers and earnest workers in the cause of mental liberty.

And lastly, after you have induced some acquaintance to subscribe, and sent *THE TRUTH SEEKER* three months to some friend, send us the names of all the Liberals you know, and we will send them sample copies, and see if they, too, will not subscribe. We need them all.

Does Christianity Prevent Crime?

Of the many arguments used in defense of Christianity none is more strongly or frequently brought into action than the assertion that Christianity promotes morality. It is thundered from every pulpit and urged in all orthodox papers and tracts. Without Christianity we would have moral chaos; unless children go to Sunday-school, we are told, they will get into bad company, and without the Bible and the church virtue could not be maintained. Appalling descriptions of people who have not the influence of this blessed religion, or who have rejected it, are given to the world. Probably no Christian assertion has as much influence as this one. We find many Liberal-minded people who think that faith in Christianity should not be disturbed, because, as they allege, it would deprive the masses of moral restraint. That these ideas are false, and that Christianity does not prevent crime, our everyday experience will prove. That most murderers profess Christianity on the scaffold is well known. Here is one case which is an illustration of nine out of ten: George Weems, lately sentenced to be hanged in Des Moines, Iowa, for murder, wrote the following in a letter to a friend just after his trial:

If I ever have to hang, I will hang an innocent man; for as true as there is a God above, I am innocent, and will claim my innocence to the grave. Then I won't have to claim it, for I will stand an innocent man in the books of God. I haven't got the least bit of fear, for I know I will pass into eternal life, and will meet those who have gone before me.

Fortunately, we have definite data to test the truth of this oft-made Christian claim. Figures are generally reliable, and figures prove that the great mass of criminals are either Christian believers today, or received a Christian training in youth. This is true the world over, so true that in most of our state's prison reports, while the nativity, crime, personal habits, etc., of the inmates are given, the religious officials are ashamed to give their religious belief. A comparison of the reports of sixteen or seventeen states will tear the Christian religion from its imaginary high pedestal, and show that as a preventer of crime it is a failure, and on this score no apology can be made for its existence.

In all cases the latest reports have been used when attainable. Some states reported the religious standing of criminals several years ago, but do so no longer, and here the last one issued has been used.

MAINE, 1889.

Methodist.....50	Disciple.....2
Catholic.....39	Adventist.....2
Free Baptist.....15	Presbyterian.....1
Baptist.....12	Lutheran.....1
Congregationalist.....10	No Preference.....6
Universalist.....3	

VERMONT, 1892.

Number confined 88.

Protestants.....63	Catholics.....25
--------------------	------------------

NEW HAMPSHIRE.

Number confined 115.

Protestants.....64	Catholics.....51
--------------------	------------------

NEW YORK.

About two years ago the *Christian Advocate*, Methodist organ, made this admission:

In Sing Sing there are fifteen hundred and fifteen men. There are among them about one hundred men who, in the past, have been connected with Protestant churches as members. There are at least fifty who have confessed their sinfulness and have professed to find God's favor. Of all those fifteen hundred and fifteen men fifty-five per cent are nominally Roman Catholics, and forty-five per cent nominally Protestants. Of the whole number ninety per cent went to Sunday-school when boys.

PENNSYLVANIA, 1883.

During this year there were received into the state penitentiary of the Eastern district of Pennsylvania, 402 white males, 12 white females, 69 negro males, 7 negro females—a total of 490. One hundred and fifteen of these were under 21 years old, and all but nine had been Sunday-school pupils. Of the entire 490, only 44 had not been attendants at Sunday-school. (See *TRUTH SEEKER*, April 18, 1885.)

OHIO, 1891.

The prisoners in the Ohio penitentiary gave the religion of their parents as below:

Baptist.....131	German Lutheran.....1
Catholic.....200	Reformed.....4
Congregational.....11	Jew.....3
Christian.....17	Lutheran.....44
Church of England.....5	Methodist.....238
Wales.....1	Presbyterian.....59
Dunkard.....1	Protestant.....12
Disciple.....11	Universalist.....3
Evangelical.....2	United Presbyterian.....4
Episcopal.....23	Brethren.....4
Friends.....4	No church.....121

KENTUCKY.

Of prisoners received in 1890: Attended Sunday-school, 373. Did not, 185. 1891, attended, 471. Did not, 185.

ILLINOIS.

Prisoners received in Joliet:

Catholic.....1883	1884	Protestant.....1883	1884
Methodist.....208	246	Quaker.....1	—
Lutheran.....111	106	United Brethren.....1	—
Episcopalian.....38	37	Congregationalist.....1	2
Baptist.....20	7	Universalist.....1	—
Presbyterian.....39	35	Carmelite.....3	—
Christian.....28	41	Joss (China).....1	—
Reformed.....10	7	Jewish.....10	5
Dunkard.....3	3	No church.....146	257

Penitentiary at Chester:

Baptist.....1883	1884	Evangelical.....1883	1884
Baptist (Free Will).....6	38	Methodist.....18	88
Baptist (Missionary).....2	2	Presbyterian.....6	9
Catholic.....41	51	Protestant.....1	—
Christian.....3	4	Reformed Church.....1	1
Church of England.....—	1	Swedish.....1	1
Congregationalist.....1	1	United Brethren.....1	1
Episcopalian.....2	3	Universalist.....—	1
Lutheran.....5	5	No church.....24	204

Although in this last report the majority had not been trained in any particular church, the chaplain states expressly that just one expressed disbelief in the doctrines of Christianity.

IOWA, 1891.

Prison at Anamosa:

Adventist.....1	Lutheran.....21
Baptist.....22	Methodist.....67
Catholic.....62	Presbyterian.....21
Congregationalist.....4	Quaker.....1
Christian.....6	Unitarian.....1
Disciple.....1	United Brethren.....5
Evangelical.....2	Universalist.....1
Episcopalian.....8	Infidel.....1
Holland Church.....2	No Religion.....41
Jews.....2	

The Infidel who appears in this list was released during the year, his case being reversed by the Supreme Court.

FORT MADISON.

Number confined, 440:

Baptist.....12	United Presbyterian.....1
Christian.....7	Congregationalist.....3
Catholic.....88	Mormon.....1
Presbyterian.....8	United Brethren.....2
Methodist.....54	Unitarian.....1
Episcopal.....9	Dunkard.....1
Lutheran.....15	No Church.....238

MISSOURI, 1892.

Baptist.....41	Methodist.....71
Catholic.....155	Presbyterian.....14
Christian.....16	Adventist.....1
Episcopalian.....16	Mormon.....1
Hebrew.....1	United Brethren.....2
Congregationalist.....1	No church.....1086
Lutheran.....19	

It may seem strange to see so great a number professing no church. That they cannot be classed with unbelievers is shown from the Inventory, where 1,194 Bibles, 500 Testaments, and 350 song-books are in use among the prisoners. We also find three preachers among the convicts, and but one other professional man.

KANSAS, 1892.

Parents were as follows:

Catholics.....80	Christian.....40
Methodist.....210	United Brethren.....4
Baptist.....178	Lutheran.....32
Presbyterian.....45	Episcopalian.....10
United Presbyterian.....1	Congregationalist.....11
Cumberland Presbyterian.....13	Don't know.....20

MINNESOTA, 1892.

Protestants.....133	Congregationalist.....1
Catholic.....110	German Lutheran.....4
Hebrew.....3	Baptist.....3
Methodist.....9	Church of England.....1
Lutheran.....6	Episcopalian.....4
Lutheran Swede.....7	No religion.....35
Presbyterian.....13	

Warden Hatch, of the Michigan state prison, in his report for 1890, makes this remarkable statement: "In the shadow of your Christian churches, the criminal has deliberately chosen his profession.

How bad must he be that the religion of Jesus Christ is a failure when applied to him!"

NEBRASKA, 1892.

Baptist.....1	Lutheran.....8
Catholic.....29	Methodist.....21
Christian.....2	Presbyterian.....9
Episcopalian.....3	Not given.....93
German Reformed.....1	

NORTH DAKOTA, 1892.

Catholic.....33	No church.....10
Protestant.....44	Atheists.....2

WISCONSIN.

Protestant.....1891	1892	1891	1892
116	95	Jew.....1	2
Catholic.....98	117	No religion.....52	35
Quaker.....1			

NEVADA.

In the report of this state nothing is said of the prisoners' religion, though in the chaplain's report it says:

The teachings of Christianity have been advanced and enforced at the Sunday services, held between the hours of 1 and 2 P.M., and addresses of a scriptural and practical nature by the pastors have stirred the consciences and stimulated the minds of the prisoners, who have been attentive hearers.

WASHINGTON, 1892.

Catholic.....178	Baptist.....7
Protestant.....84	Methodist.....14
Lutheran.....6	Congregationalist.....1
Presbyterian.....20	Buddhist.....3
Episcopalian.....9	No church.....125
Jews.....2	

ONTARIO, 1891.

There were committed to the prisons of Ontario, Canada, in 1891:

Catholic.....3744	Methodist.....1418
Episcopalian.....3134	Other Denominations.....770
Presbyterian.....1368	Infidel.....0

ONTARIO, 1892.

Roman Catholic.....4359	Presbyterian.....1498
Church of England.....3631	Other Denominations.....698
Methodist.....1624	Infidel.....0

RECAPITULATION.

Whole number.	Christians.	Jews, etc.	Non-church people.
Ala.....141	135		6
Vermont.....88	89		
New Hampshire.....115	115		
New York.....1515	1383.5		151.5
Pennsylvania.....490	476		44
Ohio.....899	776	3	121
Kentucky.....1214	814		370
Illinois.....2142	1806	15	321
Iowa.....704	424	8	279
Missouri.....1423	337	1	1086
Kansas.....641	624		20
Minnesota.....329	294		35
Nebraska.....167	93		74
North Dakota.....89	77	2	10
Wisconsin.....517	427	8	87
Washington.....449	319	5	125.5
Ontario.....22,339	22,239		
33,168	29,906.5	32	3,229.5

We have here the records of sixteen states, and one province of Canada. No one can say that we have taken an unfair basis for an estimate. The statistics are all official, and all prepared by persons whose interests or prejudices would lead them to favor Christianity. No more have been given because they were not to be obtained. With the exception of two or three states, all reports were made within the last five years. We find the number of convicts in all of these prisons to be 33,168. This is quite a class. Those whose early training included the Christian religion, either by parental instruction or by attendance at Sunday-school, and those who were members of the church in later years number 29,906. Among the others, 3 are recorded as Infidels, 29 as Jews, Buddhists, and other non-Christians, and 3,229 as having been directly under the influence of no religion. That is to say, there are as many preachers in prison in one state as there are Infidels in seventeen states! Although the church membership of the United States is less than one-third of the total population, fully seven-eighths of the criminal population have had the direct influence of Christianity in the molding of their characters. This ought to silence forever those who say that the church is the preserver of morality, peace, and good order.

MISSIONARIES.

Millions of dollars are annually raised to send the gospel of Christ to the heathen. The pulpiteer shouts himself hoarse and sheds rivers of tears for the "poor pagan" in darkness, ignorant of salvation. For the last hundred years missionaries have been at work, and not more than four million converts have been made. Yet Christian manners and customs have been introduced into heathen lands, and what is the result? Are the heathens any better than they were before? The archdeacon of Bombay says that for every Christian made in India they have made one hundred drunkards. Here, as in the United States, statistics come to our aid. The *Tablet*, a Roman Catholic organ published in London, Eng., throws this light upon the subject:

The newly published official reports about the material and moral conditions of natives in India give a very interesting contribution to the now-discussed mission question. It appears from the figures that not alone do we, by converting the natives to our belief, decidedly lower their moral status, but the standpoint of their natural morality is so high that although they become Christians, we can not make them so immoral as we ourselves are. The figures, which show the comparative moral status among the different classes, are as follows: European, 1 out of 274; Nativ Christian, 1 out of 709; Hindoos, 1 out of 1861; Eurasian, 1 out of 509; Mohammedans, 1 out of 856; Buddhists, 1 out of 3787. The last figure is a tribute to the noble purity of Buddhism, but the statistics impart to us here at home another teaching, that as regards our social life, we would do better if we, for a generation or two, contributed our superfluous pennies and our energies to the moral improvement of our own countrymen, in place of trying to destroy the morality and religion of other people, people who, in truth, could send us their missionaries to convert us.

Here we see that the Europeans, who represent Christianity, are the most criminal portion of the population. The native Christians, the fruit of the missions, are the most criminal of the natives of the country (the Eurasians being the descendants of Europeans and native mothers). Is it not time that people realized the fraud and folly of Christian missions?

CONCLUSION.

We have not taken the ground that the Christians

who appear on these criminal calendars were driven to crime by their religion. It is not necessary to do this. It might be that many of them who committed offenses were in their practical life indifferent to religion. This, however, does not alter the case in the least. The fact still remains that the Christianity which was given them for their guide in life was insufficient and failed to appeal to their higher natures. Christian morality is not founded on a solid basis. It rests upon a superstition, a delusion, a falsehood. It is not based upon what we know, or what can be proven, but upon the unknown. True morality must be founded upon the reason, the facts and experiences of life. Christianity says we should do right because God tells us to, when neither the word of God nor the word of man can make an action right or wrong. Neither does anyone know what God's word is. It says, Do right that you may attain eternal life, whereas, if there be a future state, it must be a fact of nature, and our existence in this life is positiv proof that if there be another we will exist there, independently of our conduct here. Christianity tells us to do right for the sake of reward in heaven, but it places the reward and punishment so far away that their influence is not felt in this world. It teaches that the effects of a cause can be abolished, and all the penitent will be forgiven. In addition to this, it tells us to renounce this world for the sake of another; to resist not evil, encourage poverty, glorify sorrow and pain, and abjure reason. This being true, we are compelled to admit that if a Christian does act morally he does so, not because of his religion, but in spite of it. The advancement of knowledge and the cultivation of science have non-plused theology, and are to-day the only forces that work for the elevation of man. These forces have so civilized Christianity that it can live in the present although advancing thought has left it far in the distant past.

FRANKLIN STEINER.

Progress and Regress.

It may seem at times as if we were not making much progress; but once in a while a sign of the times flashes out, and we see the fruit of long years of work. The following from the *Chicago Times* shows a great progress in the public mind, which would not be but for the strenuous labors of organized Freethought. The action of the school board in the state of the famous "blue laws" and the comments of the press thereon are really surprising and significant:

THE LORD'S PRAYER IN PUBLIC SCHOOLS.

One need not question either the beauty or the universality of the Lord's prayer and still be convinced that the school board of Ansonia, Conn., did the proper thing in ordering that the practice of reciting it in the schools be discontinued. Religious exercises of any kind are out of place in public schools. Many may deplore the religious indifference of our schools as detrimental to the proper spirit in which educational work should be carried on. This is their private privilege to believe. But our schools are supported by taxation. They, the religiously minded, as well as the irreligiously disposed, are made by law to contribute to the maintenance of these schools. Moreover, the pupils come from homes of all sorts of religious and non-religious sympathies and affiliations. Parents may be Protestants or pagans, Jews or Catholics, Turks or Buddhists, Theists or Agnostics; and though one or the other class may represent the numerical majority, the rights of never so small a minority cannot be invaded. Religion is out of place in our common schools.

It is contended that the Lord's prayer is of such transcending sublimity that those cannot be many who would object to its use. This argument fails to grasp the principle involved. The Lord's prayer, an anthology of the best and noblest aspiration of the old Jewish ritual, has, indeed, come to be the most touching expression of the deepest and most sacred yearnings of the hearts of those that pray. It is true it is the universal prayer. Christians of all denominations use it, and the Jews of the liberal school who remember that it is the echo of their own liturgy, will not object on religious grounds to its recital wherever it is in place. But Agnostics do not pray, and Atheists cannot consistently pray. They have a right to ask that their children shall not be brought under religious influences which they hold injurious, or be made to participate in exercises which they deem, even if harmless, a sheer waste of time. Religion and state are divorced in our political system. Hence, as a matter of religious exercise, even the Lord's prayer is out of place in our schools.

On the other hand the danger still to be met, and the necessity of eternal vigilance is seen in this declaration of the pope. I find this in the *Chicago Tribune*:

POPE LEO SAYS A WORD TO RULERS.

Rome, Dec. 24.—The pope has decided to receive the officers of the United States cruiser Detroit at noon Wednesday. The American officers will be introduced by Mgr. O'Connell, and will be afterwards entertained at an official dinner, which will be given at the American College. His holiness, in a speech to the pontifical household yesterday, said: "The faith is reviving among nations who have come to recognize that civic virtues and laws are not sufficient to restrain the masses. It is therefore of great importance that all should work together for the purpose of making religion a force in public as well as in private life. It is the duty of rulers to lend their support to religious creeds."

S. P. P.

The Sermon on the Mount.

VI.

Mat. vi, 19-34: "Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where thy treasure is there will thy heart be also. . . . Therefore I say unto you, Take no thought [New Version, "Be not anxious"] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the meat, and the body than the raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not much better than they? . . . And why take ye thought for [or, "Are ye anxious concerning," N. V.] raiment? Consider the lilies of the field, how they grow; they toil not; neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. . . . Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought ["Be not anxious," N. V.] saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought ["Be not anxious," N. V.] for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Also, to the young man, Jesus said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me" (Mat. x, 21).

All the injunctions in these quotations have the same bearing as "Blessed are ye poor," etc., and are equally mischievous. If followed, there would be an end to thrift and industry; civilization would cease, and the whole world be reduced to the condition of shiftless beggary peculiar to the oriental nations which have become degraded into a state little better than that of human cattle by their equally impractical ideas. Such teaching serves to show how narrow and limited were Jesus's ideas of life, and how hopelessly the "poor in spirit" give way to despair. Possibly the condition of Galilee was then such that small harm could be done there by such advice. But when the person giving it is elevated upon a pedestal and made to give counsel for all times and places, the effect is mischievous in the extreme. If Jesus were a god his folly was extreme; and whether God or man he was lacking in common sense and knowledge of the world. He may be said to have been extremely original and "unique" in the intensity with which he discouraged thrift, industry, and enterprise; here again his "originality," his "uniqueness," is most immoral.

Many of the remarks already made with regard to his glorification of poverty of spirit and purse in the so-called "Beatitudes" will apply here. As Greg (p. 51) says, "In spite of this emphatic warning, riches have been the most general pursuit of Christians in all ages, and among all classes, with rare exceptions in the monkish ages. Nay more, the most really Christian nations have been and still are the most devoted to the pursuit of gain; the most rigidly and ostentatiously Christian sections of those nations—shall we say the Quakers and the Scotch?—have been among the steadiest and most quietly successful in the search. Nor do they even affect to fancy that they are wrong or disobedient in thus eagerly striving for that wealth which their master so distinctly ordered them to eschew; they put aside or pass by his teaching with a sort of staring unconsciousness, as if it in no way concerned them; with a curious unanimity they vote his exhortations obsolete, abstract, or inapplicable; the most respectable of the religious world give one day to their savior, and six days to their ledger." Confucius, born 551 B. C., said, "If a man take no thought about what is distant, he will find sorrow near at hand." Mencius, born about 371 B. C., said: "The way of the people is this—if they have a certain livelihood they will have a fixed heart. If they have not a certain livelihood, they have not a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, of wild license."

There is no result of human experience so certain as that if men will not make provision for something more than their daily needs they will, as Confucius says, "find sorrow near at hand." Sickness, accidents, many occasions will arise when, if no

provision has been put by for such times, want and misery must follow. Jesus is not content with telling you not to lay up treasures on earth, but you are not to toil or spin at all; you are not to sow or reap, or to gather into barns. "The lilies of the field toil not, neither do they spin." Yet they are arrayed; the fowls of the air do not sow, reap, or gather into barns, yet God feeds them; and are you not better than they? God knows that you need these things, and if you rely on him first you will have these things from him. Nothing was ever more untrue—and the pretended Christian follower of Jesus knows it as well as any one—than that God will provide for you if you do not do it yourself. The most believing and confiding missionary, the one the most ardent in his faith, would not go out to his work without making full provision for all the future possibilities that he could conceive of, nor in everyday life does any sane person do so. There have been ages in the history of the Christians when some men have done so, and the experiment was so fruitful in disastrous and frightful results that the idea has long since been abandoned by the most ardent believers. There was a time when these precepts of Jesus were carried to their legitimate conclusions, amazing as it may seem, and a number of men in Mesopotamia, doing no work, lived and died, grazing in the field with the common herd, and earned the name of Boskoi, or grazing monks (Gibbon, Hist. Christ., p. 580).

The doctrine of Jesus on these points is nothing but the inauguration of an organized system of mendicancy, and Judas was his treasurer. He is perpetually bidding those he comes across to give all they have to the poor; and in the parable of the unjust steward (Luke xvi) who swindled his master, Jesus justifies the steward for making friends of the master's debtors by reducing their debts before he was discharged, and says, "I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into everlasting habitations" (Luke xvi, 4, 5). What lofty moral teachings! Mendicancy, unfaithfulness to trusts; and then remember that with all his preaching against thrift, he and his disciples had a purse for Judas the treasurer to take care of, and that Jesus had made "friends" with the mammon of unrighteousness sufficiently to be laid, at the end, in a rich man's tomb (Mat. xxvii, 57-60).

In this instance, as in most others, Jesus has borrowed the ground-work from the Old Testament, and then perverted it. The preacher, in Ecclesiastes (chapter ii), does lament that the result of all his labor and riches is vanity, vanity, but all through it he makes the distinction that though all is vanity it is in that he is a sinner because he used his riches with folly (ii, 7), used them without satisfaction, or joy of his heart, and to no good end; and to sum up, the preacher, while not seeing any difference in the final result between the rich and the poor, still counsels us to make the best of things as they are, but Jesus takes his ideas in mental reservation and from them counsels us to make the worst of things.

In the sense that Jesus meant it is not true that the lilies toil not; they toil incessantly; their roots are sent down into the ground and through them they gather the nourishment that is needed. It is not even true that they take no thought for the morrow. They have a period in which, owing to changes in the season, such as cold and drouth, they cannot any longer gather nourishment from the soil; but during their growing season they have been storing up starch within their bulbs for sustenance in time of need and when they have no means of obtaining it otherwise. What is that but taking thought for the morrow? The vegetable world is full of such instances of "gathering into barns." The "fowls of the air," too, toil incessantly in search of food, and if they do not gather into barns it is because they do what is the same thing, they seek "fresh fields and pastures new." If they remained where food had given out, and relied on God to feed them, they would soon starve.

CHAS. B. COOPER.

TO BE CONTINUED.

Putnam in North Dakota.

A Fargo, N. D., paper has this to say of S. P. Putnam's lecture on "The Great Religious Conspiracy": "The speaker, in his usual forcible manner, illustrated clearly that the aims and objects of the Christian associations are a union of the church and state. He said that while, perhaps, it was done unconsciously by many of the adherents of these various associations, their own declarations and resolutions in convention assembled proved it to be a fact. Mr. Putnam scored the Roman church for its attempt to accomplish this purpose, and also severely arraigned the Woman's Christian Temperance Union, the national Prohibition party, and the

White Caps for being guilty of the same thing; and he was even suspicious of the Populist party for having a little religion in its platform. Mr. Putnam's series of lectures this week has been of great interest to all investigators for religious truth, and they much regret that he can be no longer with them."

News and Notes.

I have to travel nearly two thousand miles from one lecture appointment to another—from Minnesota to New Mexico. On Wednesday night, Dec. 26, I left Chicago. Passing through Kansas, the thermometer was 5 degrees below zero, and a snowstorm was driving, but by the time we got to Colorado the sun was out again, and warm weather greeted me in New Mexico. It seems like a different world, the scenery, people, etc., are so unlike what we experience in Dakota; and it impresses the imagination with the wonderful variety of our country.

I arrive at San Marcial Saturday morning, and receive a cordial welcome from the few stalwart Liberals here. I lecture the same evening to a small audience, which increases somewhat on the following Sunday.

San Marcial is a railroad town. The shops of the Santa Fé are located here. It is the end of a division. The working people are mostly of a liberal mind. The Mexicans are not open to new ideas. They are in the fold of the church of Rome. Besides this ancient church, there are an Episcopalian and a Methodist church here in a population of less than one thousand.

On Sunday morning, with my friend W. J. Ribley, I attend the Methodist services in a little adobe building—for most of the houses here are of adobe, which affords a cheap and strong material for shelter, giving warmth in winter and coolness in summer. The only objection is that if a big rain comes up—a waterspout, for instance—it is likely to dissolve the adobe, and the dwelling returns to its original mud. This sometimes happens, but usually there are only gentle showers, and the sun shines more or less every day in the year.

The Methodist preacher here is a young man and is just entering upon his career. They call him the Cowboy Preacher. He is a Texan and has the exuberance of the Southern temperament. He is very impetuous in his delivery; his gestures are truly extraordinary, and his whole body is on the move. He is dramatic in his oratory, and his voice is like the voice of the whirlwind. But it was really refreshing to hear one who evidently believed every word that he said. He has not yet acquired the polish of hypocrisy. He has a rude, wild eloquence, as if he saw the very flames of hell and the glories of heaven. There is good raw material in him, I should judge. He is a child of nature, has the poetic disposition, and this great Western country has penetrated him with its sublimity of scenery and its untamed beauty. I guess his conversion was a genuine affair, and that floods of divine grace have been poured in upon his soul, and he revels in the heavenly effulgence. He certainly would not please an orthodox audience down East. He would scare them out of their wits. It was quite a study of primitive Christianity, this burning faith, founded upon pure ignorance, which utterly disdains science. It requires a picture of this sort to realize how vast even now are the superstitions of humanity. It was as if, in attending this little church on the banks of the Rio Grande, I had been transported back eighteen centuries, to the fervors of the first disciples. There was not a hint of modern science or modern thought. It is one of the remarkable phenomena of human history that this blind faith still exists, notwithstanding the power of civilization. It is useless to say that we have no longer a dark theology to oppose—that it is of the dead past. We have but to attend our churches to note that the belief of the Dark Ages is still an enormous living force. With educated people to-day Christianity is a glittering humbug, but with the unthinking masses it is an awful reality. Here is a young man who evidently has some natural brightness, who has been a workingman, he says, who has had experience of the world, and yet like a very child he is completely bound in the chains of faith and fear. His very sincerity is a vivid illustration of the depths of human ignorance, which must be constantly guarded against; for as occasionally over this fair and sunny landscape, which day after day presents so beautiful an appearance, breaks the waterspout with tremendous desolations, so in the very face of our civilization heaves at times the ignorance and superstition of humanity, and infinit ruin is the result. It won't do to say that the cruel and barbarous theology of the past is no more. Among millions of people in our land it rules as with a rod of iron.

These are the first lectures I have ever given in

New Mexico. I suppose that many think that this is a savage country and that Freethought can find but little encouragement. But New Mexico has a bright future before it. The railroads are opening up the country. Its resources are being developed. It is a good place for farming. Alfalfa can be produced in almost any quantity. Among the foothills fruit can be easily cultivated. There are extensive and fertile ranges for cattle. Judging by my friend Ribley's backyard, it is favorable for chickens and eggs. The climate is generally free from malaria. Whole sections of the territory are underlaid with coal. In gold, silver, copper, and lead it equals any state. There are excellent marble quarries. There are manufactures, especially of rope from the wonderful yucca plant. The population is upwards of 165,000 besides the Indians. It has a prosperous school system, the value of its school buildings being over \$500,000. These few facts show that Freethought also can flourish in New Mexico, for it has the elements of a high civilization, since material wealth is necessary to intellectual wealth, and New Mexico is certainly not lacking in the facilities for good living.

Those who come in with the railroads are generally men of a progressive character, who are fond of adventure, change, and who have pluck and energy and inventive skill. They say that all the Mexican wants is a cigaret, sunshine, and plenty of pepper. The American, however, who comes in here wants everything. He is an all-round man, and he proposes to have the best that is going. I should say he was a "rustler," only that word does not mean what it does down East. It means in this country a cattle thief. I reckon the word "hustler" will do, as I do not understand that term to be used in any bad signification.

I find a sturdy Freethought element at San Marcial, although there are many who are afraid to say exactly what they think. In New Mexico, as elsewhere, there is the "fence" and many people are on it. I hope to do something on this campaign, and leave the way open for future work. At present it is a "struggle for existence." We are not by any means in the "swim." I couldn't, however, find a better companionship for pioneer effort.

I am staying at the home of Mr. and Mrs. W. J. Ribley, and enjoy their generous hospitality. On this "Happy New Year" I am writing these notes on the first day of 1895, and certainly the auspices are bright, for the sun is shining over the broad plains and making all the clouds silvery, and the mesa stretches away into the blue distance, and the vast mountains encircle the horizon with resplendent crowns of snow.

My jovial host, Mr. W. J. Ribley, is a railroad man, an old-time subscriber of THE TRUTH SEEKER, an Infidel from away back, a traveler and a citizen of the world. From the Atlantic to the Pacific he has had varied experiences of human life. He has always put his shoulder to the wheel. He has bought and distributed large quantities of Freethought literature, and added materially to the list of THE TRUTH SEEKER. Mrs. Ribley is equally earnest in her Liberal convictions, and Clyde, the little boy, is a Freethinker by inheritance, and holds his own with the natural logic of childhood. So I pass my days pleasantly in this Freethought home, and I can take the ups and downs of the campaign with a cheerful spirit, and have faith in human progress.

Mr. A. B. Ely is another staunch supporter of the cause. He generously grants the use of his hall for all the six lectures here. Without this cordial co-operation it would be impossible to carry on my labors. But as long as Mr. Ely furnishes a free hall, and friend Ribley a place to sleep and support for the inner man, I can stick to the post without any faith at all, for I have the substance.

I feel quite well acquainted with comrade Joseph McQuillin, since he came from Pawtucket, Mass., only a few miles from where I used to live. Out in this big Western country we feel as if we were neighbors if we come from the same state back East.

Mr. and Mrs. Geo. W. Tibbitts, Isaac Holloway, formerly from Salem, Ohio, the old camping-ground of antislavery Freethought; Fred Horn, Burt Hickock, Fred Griffith, and Leo Lowenstein, are on the roll of THE TRUTH SEEKER and stand by their colors. I do not know that I could find more loyal friends among which to begin the new year's work than at San Marcial.

I received a copy of THE TRUTH SEEKER ANNUAL at Chicago. This is an elegant book, full of good things from a variety of sources. It has the poetry, facts, and eloquence of Freethought in its splendid pages. It came upon my pilgrim journey like an inspiration. I am sure that every Freethinker needs possess this beautiful landmark of the world's progress.

SAMUEL P. PUTNAM.

January 1, 1895.

Observations.

The *People*, a Socialist paper published in this city, is guilty of fraudulent practices. The editor clips a sentence from an Observation printed over my name, omits the "I" belonging to it, and then charges my errors to THE TRUTH SEEKER. Here is what I said:

I conceive that with nine-tenths of our people owning a few acres of land, producing what they consume and something more, and reading THE TRUTH SEEKER every week, we should have a nation which few foreigners would care to tackle in debate.

Whereat the editor of the *People* exclaims:

"A few acres of land," on which to produce what one "consumes and something more," and that in the United States in the year of grace 1894, is a good joke! None of the clergymen whom THE TRUTH SEEKER is habitually going for could get off a better, seeing that we have arrived at such a period of our industrial development when it is established that 260 acres are the minimum needed by a farmer to keep his head above water.

I yield those remarks to the tender consideration of my agricultural friends, with the inquiry whether or not they are true. At the same time I would throw out the suggestion, tentatively, that a man who can not get a living off less than 260 acres of land which he owns unencumbered will not be benefited by keeping his head above water. He needs to soak it.

Ah, there! Anthony Comstock. So you belong to the gang of blackmailers, too, do you? You would dismiss a case against a "green goods" dealer for and in consideration of a "donation" of \$1,000. I am not at all surprised to hear that you took the money; the astonishing part of the story is that you kept your promise and stopped the action against Streep. Perhaps your man Britton was acting under your orders when he approached one of D. M. Bennett's printers with a proposition to fix the case of the editor of THE TRUTH SEEKER for a moderate compensation. If Bennett had not been a good fighter, and if he had allowed you to blackmail him, I do not imagine that you would have pursued him any farther. I suppose you thought that under your pious mask, and with the Young Men's Christian Association to hold it on, you could prosecute your work of extortion until you were rich enough to retire. You ought to retire now—to the penitentiary. By the way, what an artful old dodger was your president, the pious Wm. E. Dodge. How neatly he defrauded the custom-house by importing block tin in the form of works of art! Then how slyly Colgate advertised his vaseline and salicylic acid combination as a preventive in cases for which there is no cure! They were peaches that ripened and rotted. You are a daisy that has been struck by a late frost.

Discussing protection and the tariff, in Chicago, the other day, Colonel Ingersoll is reported to have spoken in this way:

What are the markets of the world? We manufacture absolutely nothing that we can sell at a profit in England, France, or any other country in Europe.

The surface showing of this statement is that Colonel Ingersoll has been misrepresented, as during the year ending June 30, 1894, our exports of manufactured articles, according to figures published in the *New York Times*, amounted to almost or quite two hundred millions of dollars. That was 15 per cent of the total exportation, and 15 to 85 may be about the proportion of our manufactures to our production of raw material. Not all of these exports went to Europe, but some of them did, while all of them must have been sold in competition with European goods, and that is the same thing when the cheapness of production is the question discussing. Somebody ought to tell the truth about the tariff.

When Mowbray, the bumptious revolutionist from England, made a wild speech in Philadelphia, the police arrested him. The Friendship Liberal League, on the contrary, appointed a speaker to answer the statements and arguments of Mowbray; and I will bet a dozen bombs that the address before the Liberal League did more than the arrest to discourage the "propaganda by deed" among those who heard it. Mr. T. B. Wakeman's remarks published in THE TRUTH SEEKER last week contain the true doctrine and go to the root of the matter: The country needs more Liberal clubs and Leagues.

J. Wm. Lloyd, the philosophical poet, who has written a whole lot of good truck, contemplates bunching his scattered poems and publishing them in a book. For a title to the volume he has chosen "Wind-Harp Songs," which is open to the objection that songs cannot be sung to a wind-harp accompaniment, but still it has the merit of suggest-

ing the proper afflatus. Mr. Lloyd's volume will appear when two hundred persons have agreed to take it at \$1 per copy. He resides at Westfield, N. J.

The book reviewer of the *Evening Wisconsin*, a paper published in some jay town in the Northwest, assaults my reputation as a religious poet by saying that THE TRUTH SEEKER ANNUAL "also contains so-called verse of a blasphemous character." That the verse is blasphemous I am pleased to be assured, but I must point out that the reviewer errs in qualifying it as "so-called." It has not been so denominated. Every journalist knows that verse is just verse, the same as a line is a line. It may not be poetry, nor even rhyme, but it is never prose. The *Wisconsin* reviewer does not know why he uses the term "so-called," and I shall have to enlighten him. It is for the same reason, or want of reason, that the editor of a paper somewhere in his vicinity alluded to Putnam as a "so-called Freethinker," thereby obversely implying, I suppose, that he might be a Methodist in disguise. The word has the same poverty of significance as the parenthesized interrogation point (?) of the rural scribe, merely indicating, when employed as in the cases noted, that the bosom of the writer is agitated by emotions which he has not self-control enough to conceal, and which he does not know enough to express.

Mr. Charles C. Johnson, of Massachusetts, and the Editor of THE TRUTH SEEKER, of New York, in discussing 1 Cor. vii, 36, missed certain beauties of the passage unrevealed to Bible students who retain the old version. In the new version of our lord and savior's last will and testament the verse is as follows: "But if any man thinketh that he behaveth himself unseemly toward his virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry." The revisers, who are responsible for the introduction of the daughter in the case, say in a marginal note: "Or, virgin (omitting daughter)." This matter needs further elucidation. In the first place, what sort of a piece of property is a man's virgin unless it is his daughter? Could it mean his servant girl, his sister, or his aunt? What kind of sense does the annotator make of Paul's words if he omits daughter? and if he retains the word, what sort of morals do they inculcate? While the Christian citizen might thank Paul for the liberty of the household so kindly accorded him, he owes the annotator something for permitting him to omit or include his daughter when behaving himself unseemly.

The *onus frumenti* is on Brother Green of the *Freethinkers' Magazine*. Mr. Green's complaint against the Liberal press in general is that it does not give the purity issue sufficient protuberance. He thinks that unless Infidels can see the Comstock law and go it one better, they might as well remain in the church. He lately heard that C. C. Moore, of the *Blue Grass Blade*, was making a specialty of morals, and at once wrote a letter in which he extended the right hand and handwriting of fellowship and indorsement to Mr. Moore. It gratified Mr. Green to find a brother moralist, and besides requesting an exchange of journals, he asked permission to print Mr. Moore's likeness, whiskers and all, in the February number of his magazine. The letter pleased Mr. Moore so well that he printed it, but in the same number of the *Blade* he gave his readers about two columns of red-hot free love doctrine, while right next to Mr. Green's communication appeared a logical and well-argued defense of Mr. J. B. Wise, now under indictment for violating the postal laws. Mr. Green can now say with the poet:

'Twas ever this way up to date,
I've seen my fondest hopes decay;
I never found congenial mate
But he was first to break away.

The Lexow investigating committee has rested from its labors and its works do follow it. The atmosphere is full of charges against all whom it may concern. Boss Platt has withdrawn from the Rev. Dr. Parkhurst's church, with the stinging remark that the pastor's head hath grown too great for his hat. The Rev. Dr. Parkhurst avers in an open letter that Goff made a corrupt deal with Police Superintendent Byrnes, and that the said Byrnes is a public liar. He also charges that Mr. Byrnes has held a mortgage on the investigating committee. Chairman Lexow contributes an item of intelligence to the effect that Parkhurst dodged the issue when it came to facing the music of Byrnes's voice, and artfully feigned illness for that purpose. The record of Recorder Goff as district attorney is being overhauled with a view to making trouble for him; and

taking everything into consideration, the condition of affairs approaches that state when honest men are supposed to get what is coming to them.

It is proposed to make the investigating committee a permanent American institution. This may be done. It would be merely adding to the political machine one more wheel, which, being properly greased, would run as slick as the old ones.

GEO. E. MACDONALD.

Freethought Progress.

The German Freethinkers are at present having a rest from persecution.

Bishop Gillaspie, of the Episcopal church, is greatly alarmed by the growth of what he calls "Unitarianism" in the Episcopal body, particularly among the clergy. When the shepherds go astray into the fields of heresy, what is to become of the sheep?

Mr. Leon Farnemont, editor of *La Raison*, and Prof. Hector Denis, of the University of Brussels, both prominent Freethinkers, have been elected to the Belgian Chamber of Deputies. The National Congress held at Brussels, September 12th, was a great success. Our Belgian brethren show as much activity and enthusiasm as ever.

October 15th was the anniversary of the death of Ramon Chies, the great Spanish Freethinker. Memorial services have been held by all Spanish Freethought societies and several Masonic lodges. A copy of *El Libre Examen*, one of our Spanish contemporaries, lies before us. This journal, which is not yet a year old, has under the management of Carlos Chies succeeded in gaining a place among the foremost European Freethought journals. It is spicy and uncompromisingly anti-Christian.

The two hundredth anniversary of the birth of Voltaire was the 21st of November last. To commemorate the event and help on the cause of mental liberty for which the great Frenchman did so much, Mr. J. M. Wheeler, of the London *Freethinker*, wrote a popular account of the emancipator's career, accompanied by telling excerpts from his writings, the opinions entertained of him by many writers, and other matter of interest. During the month of September two new societies joined the French Freethought Federation. This Federation held its annual congress Nov. 1st in Paris.

The contents of *Der Lichtfreund*, which since the death of Dr. E. Schwelle, May 18, 1894, has been edited by Mr. D. Panthl, are interesting and instructive as ever. *Theologischer Nonsensometer* is a very able translation by Mr. Wolfgang Schaumburg, of Vienna, Austria, of Col. R. G. Ingersoll's "Talmagian Catechism." Mr. W. Schaumburg deserves the appreciation and thanks of all Freethinkers for his translations of American Freethought literature into the German language. Besides the one noticed above he has translated the "Mistakes of Moses," "Men, Women, and Gods," John Peck's "Miracles and Miracle Workers," and others.

A collected edition of the works of James Thomson (B. V.) was issued in London by Bertram Dobell in November. Fisher Urwin of London publishes in two volumes the life of Charles Bradlaugh by his daughter, Hypatia Bradlaugh Bonner. (\$5.) The edition of the *Agnostic Annual* for 1895 was exhausted almost immediately and now Watts & Co. have issued in pamphlet form the symposium on "Why Liv a Moral Life?" Robert Forder issued a subscribers' edition of J. M. Wheeler's "Voltaire: His Life and Work." It was limited to 250 copies. The late Prof. G. J. Romanes left behind him the manuscript of a work styled "Thoughts on Religious Problems." The work is being edited, and will have a preface supplied, by the Rev. Charles Gore, of "Lux Mundi" fame. The London *Freethinker* says: "An excited appellant stood before Lord Justice Lopes, the Master of the Rolls, and demanded 'in the name of God who reigned over earth, heaven, and hell, over angels, men, and devils,' that his case should be investigated. The Master of the Rolls dismissed the application and censured the appellant for uttering 'nonsense' in 'a loud voice.' That little trick doesn't impose on the authorities as it used to in the old 'Thus saith the Lord' days." Think of a judge telling a man in court that the latter's appeal to "God" was "nonsense"! THE TRUTH SEEKER'S "Missionary Scheme" has already found wise imitators. Messrs. Watts & Co., publishers of the excellent *Literary Guide*, London, read of the success of our movement and at once offered to send to different addresses eight copies of F. J. Gould's novel, "The Agnostic Island," for \$1.25. Slowly but surely the practice of cremation is spreading. In England crematoriums have been proposed in Liverpool, Southampton, and Paddington. At last a minister has ventured to do justice to the memory of George Eliot and George Henry Lewes. Rev. W. Mottram writes to the *Review of Reviews* in their vindication. He avers that "there was no injured wife in the background." The *Freethinker* thus summarizes a portion of his article: "It was Mr. Lewes who would, by our law, be entitled to a divorce. But divorce then was not only costly and most troublesome, but a special act of Parliament had to be obtained and paid for. George Henry Lewes was then poor. George Eliot rebelled against a law like that, and felt her union with Lewes strictly moral. She considered it one of the chief blessings of her life, and the source of inspiration which, in all likelihood, we should never have had otherwise in George Eliot at all. Mr. Cross, her second husband, thought her union with Lewes 'the noblest act of a very noble life.'" A contributor to the *Toronto Mail* quotes from Lady Dorothy Orford's biography of her father a letter written by Lord Orford refusing to become president of the Norwich Bible Society. The letter is refreshingly candid, and reads as follows: "Sir: I am surprised and annoyed by the contents of your letter. Surprised, because my well-known character should have exempted me from such an application, and annoyed, because it compels me to have even this communication with you. I have long been addicted to the gaming-table. I

have lately taken to the turf. I fear I frequently blaspheme. But I have never distributed religious tracts. All this was known to you and your society, notwithstanding which you think me a fit person to be your president. God forgive your hypocrisy. I would rather live in the land of sinners than with such saints." Equally candid was the answer of the Marquis de Biddle Cope when asked in a very flattering letter written by the Duke of Norfolk, president of the Catholic Union, to become a member of that influential body. Here is the reply: "Broadward Hall, Aston-on-Clun, Shropshire, November 13, 1894. My Dear Lord Duke: I have pleasure in acknowledging receipt of your letter of October 31st, postmarked November 6th. I embrace the opportunity thus offered to mention that I am unable to reconcile belief in supernatural agencies with the credence of facts now ascertained by scientific research. On this ground I decline with many thanks your polite offer to promote my enrollment in the Catholic Union. I think it a duty of courtesy to mention at the same time that I have ceased to use the title of Marquis granted by the Sovereign Pontiff. To prevent possible misapprehensions, I propose to publish this correspondence.—Very truly yours, CYPRIAN DE BIDDLE COPE."

Lectures and Meetings.

COLONEL INGERSOLL'S lecture appointments:
January 12...St. Paul, Minn. Jan. 17...Cedar Rapids, Ia.
January 13...Duluth, Minn. Jan. 18, Davenport, Ia.
January 14, Eau Claire, Wis. Jan. 19, Des Moines, Ia.
January 15, LaCrosse, Wis. Jan. 27, New York City.
January 16...Dubuque, Ia.

FRANKLIN STEINER'S lecture engagements so far as now arranged are:

Jan. 7....West Liberty, Ia.	Feb. 10, East Dennis, Mass.
Jan. 8, 11.....Moline, Ill.	Feb. 12.....Harwich, Mass.
Jan. 13.....Clinton, Ia.	Feb. 17.....Boston, Mass.
Jan. 18, 20....New Ross, Ind.	Feb. 17.....Brockton, Mass.
Jan. 21, 22.....Muncie, Ind.	Feb. 24.....Haverhill, Mass.
Jan. 23....Greensburg, Ind.	Feb. 27.....Booth Bay, Me.
Jan. 24, 25, Petersburg, Ind.	Mar. 3.....Boston, Mass.
Jan. 27.....Cincinnati, O.	Mar. 8.....New York, N. Y.
Jan. 29....Grafton, W. Va.	Mar. 10.....Brooklyn, N. Y.
Feb. 3.....Philadelphia, Pa.	Mar. 10.....Newark, N. J.
Feb. 7.....Meriden, Conn.	

Address Mr. Steiner for lectures in the vicinity of these places, or in Northern New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri, in care of this office.

MRS. FREEMAN'S lecture appointments: Philadelphia, Pa., Jan. 13th; Northport, L. I., Jan. 14th, 15th, and 16th; Liberal Club, New York, Jan. 18th; Newark, N. J., Jan. 20th; Boston, Mass., Jan. 27th, Feb. 3d. and 10th. Mrs. Freeman desires to lecture during the months of January and February along or near the above route. Those desiring to secure dates not taken please write her at once, 1037 West Madison street, Chicago, Ill.

The Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for January:

January 13th—"Increased Production the only Hope for Mankind." Mr. S. H. Nichols.
January 20th—"The Right to Judge." Mr. C. J. Rose.
January 27th—"What we Owe to Thomas Paine." Mr. T. B. Wakeman.

The Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for January:

January 11th—"The Evolution and Use of the Bible." T. B. Wakeman.
January 18th—"The Ideal of '76." Mrs. M. A. Freeman, of Chicago.
January 26th—"The Third Consciousness or Sixth Sense." Prof. A. L. Rawson.

The Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for December:

January 13th, 1895—"Christian Civilization or Civil Christianity, Which?" Mrs. M. P. Krekel.
January 20th, 1895—"If Christ Came to Christianity." Dr. G. Gordon Sattler.
January 27th, 1895—"The Bible in the Light of Higher Criticism." Franklin Steiner, of Des Moines, Ia.

The Fellowship for Ethical Research meets Wednesday at 8.15 p.m., 1219 Chestnut street, Philadelphia. No conditions or qualifications are attached to membership. Discussions each week are opened by special addresses, ten minute speeches following. Privileges are granted equally to visitors and members.

The First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

The Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

The Friendship Liberal League, George Longford secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

The Scranton Secular Union meets every Friday evening at 421 Lackawanna avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

The Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Sterrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

Mr. Thomas Capek, of Pittsburg, formerly editor of the *Bohemian Voice*, and Miss Anna Vostrovsky, daughter of our long-time subscriber, Mr. Jaroslav Vostrovsky, of San Jose, Cal., have embarked together upon the sea of matrimony. May their voyage be long, happy, and prosperous.

Letters of Friends.

Ohio to New York.

LEBANON, O., Dec. 23, 1894.

MR. EDITOR: Inclosed find \$1.25; \$1 to assist in your Sunday campaign, and for the rest send me the ANNUAL.

Yours truly, D. M. WORLEY.

Poverty Cannot Deprive Him of It.

VILLA GROVE, Dec. 8, 1894.

MR. EDITOR: I inclose \$3 for THE TRUTH SEEKER, the best paper in the world. The paper is getting better all the time. I will not be without THE TRUTH SEEKER, as poor as I am, while I live.

Yours for liberty, DUGALD McDONALD.

All to Do Their Duty.

ST. PAUL, MINN., Dec. 20, 1894.

MR. EDITOR: I inclose you \$5 in payment for the grand old TRUTH SEEKER for a year, and Paine's "Great Works Complete." I see ever so many books that I would like to have, but can't afford to.

Hoping that all will do their duty, and send in their mite, B. K. FORTUN.

Good Reports from the Pilgrim.

HOOPLE, N. D., Dec. 19, 1894.

MR. EDITOR: Putnam has aroused things here and at Park River in good shape. I have had daily calls for books and papers ever since, and am well repaid for getting him here last summer. I want the list for missionary purposes; just send the money's worth of the list inclosed.

M. A. HEWITT.

Is Well Pleased.

PERRYVILLE, PA., Dec. 8, 1894.

MR. EDITOR: I inclose \$5 for THE TRUTH SEEKER; two of Ingersoll's "Holy Bible," one each "Shakespeare," "Lincoln," and "Suicide," and two ANNUALS. The other twenty-five cents to go for any other purpose where it is most needed. We received S. P. Putnam's "Four Hundred Years of Freethought," and we are well pleased with our book.

ANDREW BEVERIDGE.

Recommends It To the Men of God.

HARWOOD MINES, PA., Dec. 23, 1894.

MR. EDITOR: Inclosed find seventy-five cents for three copies of the ANNUAL.

I like your paper very well. I am a Hungarian by birth, and came to this country twelve years ago. I was always a so-called Infidel or Atheist. I read the "Age of Reason" some seven years ago; it is a very good book. I recommend it to every priest or preacher. I am

Yours for truth M. J. PALINKAS.

Doing Good to His Enemies.

MONTREAL, Dec. 19, 1894.

MR. EDITOR: Your paper is always a welcome visitor. I have been circulating it amongst my enemies, and although many don't like it I am sure the truth will eventually prevail. I hope you will be long spared to hold up the banner of Freethought against the intolerance of Christian bigotry, hypocrisy, and ignorance.

Wishing you a happy and prosperous New Year, I remain,

Yours fraternally, A. CHISHOLM.

He Deserves a Fortune.

KNIGHT'S FERRY, Dec. 10, 1894.

MR. EDITOR: I inclose \$5 for THE TRUTH SEEKER, eight copies of Paine's "Age of Reason," and the "Story Hour." I have received and read "Four Hundred Years of Freethought," and I think it one of the best books I ever read.

Friend Putnam is deserving of great credit, and I hope he will make a fortune out of it. There are other books I would like to have, but money is too scarce at the present time.

Down with superstition, and success to Freethought. A. M. HILTS.

Good Use of the Day.

HAMBURG, CAL., Nov. 29, 1894.

MR. EDITOR: This being the day set apart by the president as a day of humiliation and prayer, amen, I take the liberty of acknowledging receipt of "Four Hundred Years of Freethought," which I have read twice through, and pronounce it grand, superb, magnificent. As the Frenchman says, Creedal cussedness must

be kept in bounds. I am 70 years old with fair prospects of living long enough to read the books ordered herewith, "The Better World," "About the Holy Bible," "For Her Daily Bread," "Secular Marriage and Funeral Ritual," "Church Property," "Reynolds's Blasphemy Trial."

J. W. M. HAMPTON.

Pleased With His Present.

DEEP RIVER, CONN., Dec. 23, 1894.

MR. EDITOR: "Four Hundred Years of Freethought," which my wife ordered a week ago as a Christmas present, I received Christmas Eve, and was very much surprised as well as pleased. I wish that some more Freethinkers' wives would do the same. I have looked it through and am satisfied that it is more than all you say it is. I hope that all of the good and true men and women who are working for truth and Freethought may live long to see a great deal of their work accomplished.

CASPER LIGHTSINGER.

A Secular Funeral in Arkansas.

ROGERS, ARK., Dec. 4, 1894.

MR. EDITOR: Inclosed please find \$3.25 for a year's subscription and Ingersoll's lecture on the Bible. I have been slow to pay subscription, but feel sure you will pardon me when you know the cause; my husband was taken sick last January and was not able to be up any more; he was helpless seven months; died the 6th of September. We have always been bold and outspoken Freethinkers. We had a Secular funeral at my husband's grave, conducted by C. W. Stewart, of Rogers, Ark.; he is an able speaker and a faithful worker for the cause. If we only had more such men we would have better times. There have been many remarks made about our funeral. I am, with good wishes to the Freethought cause,

MRS. J. E. LOVELACE.

Mortuary—Walter J. Chipman.

OLYMPIA, WASH., Dec. 19, 1894.

MR. EDITOR: Walter J. Chipman died Dec. 14, 1894. He was born Feb. 2, 1858, making him nearly thirty-seven years of age at the time of his death. Stricken down in the prime of manhood, he met death bravely and added one more to the many proofs that an honest Freethinker is not afraid to die. The Christian's future had no horror for him. He suffered for over a year, and the last few months endured terrible agony, for which he could get no relief, the doctors all differing as to the disease, but when an examination was made it was found to be an internal cancer. He wanted no preacher to pray over him, and as there was no Freethought speaker available we had no services. The large number of friends who gathered on the sad occasion showed that he had the respect of the community in which he lived and died. C.

Progress, Even in Pennsylvania.

ARCH SPRING, PA., Dec. 19, 1894.

MR. EDITOR: The people here are awful religious; they do not like me for taking THE TRUTH SEEKER. But I give a few copies away when I can get anyone to read them. I have sent some to Tyrone City; there are some people there who will read them. There are men here who will not give me any work on that account, and others who will get work done and beat me out of the pay if they can, and think it no harm. I have been told that I should not serve as a jurymen. I came to this valley in 1857 and the people in this township have spent seventy-five thousand dollars for churches and preachers since I came here, and they glory in it.

I send you \$3 for my subscription.

I see that Ingersoll lectured to a crowded house in Altoona a short time ago; he could not have done that ten years ago, so the people are getting their eyes open.

Respectfully, LOUIS EDMISTON.

A Comrade's Fitting Praise.

CLINTON, LA., Dec. 22, 1894.

MR. EDITOR: I feel it to be my place to let you know that a staunch friend and admirer of THE TRUTH SEEKER has left us. One of the noblest of nature's noblemen has retired after the battle of life. Yesterday, in company with about three hundred of his neighbors, I had the mournful satisfaction of following to his last resting-

place the remains of our esteemed brother Leroy Dutton, of Grand Mound, Ia. He lived a useful life till seventy-nine years old, and left the world better for having lived in it. His ideal of a good life was to live from day to day in doing what seemed to him to be for the best to those around him in setting an example of honesty and sobriety, and by his daily life showing the foolishness of superstition. We laid him to rest on his farm about two hundred yards from his late home, between his two wives who had preceded him across the line which divides the known from the unknown. May they sleep undisturbed. The simple but impressive services were conducted by Brother Randall from Chicago.

JAMES A. GREENHILL.

The Wickedest of Books.

ONSET, MASS., Dec. 28, 1894.

MR. EDITOR: I herewith inclose \$3. I received "Four Hundred Years of Freethought" all right, and have had a real feast for the mind reading it. It is in Mr. Putnam's best style, and that is saying a great deal, when everything he writes is so grand. The portraits are good of all those that I know, and I have no doubt that those I do not know are just as good. I was glad to see a portrait of Voltaire. What a grand face it is! Also good Mr. Seaver and Mendum. It seems good to see them as they used to look in Paine Hall, Boston. I also received Ingersoll's lecture on the "Wickedest Book that ever was Printed." How long would a company of men who would get up such a book now remain out of jail, with Comstock around? How time and distance lend enchantment to that old book! Will inclose stamps for the ANNUAL FOR 1895.

MRS. S. D. FRANCIS.

Insists on Having Questions Answered.

CINCINNATI, O., Dec. 19, 1894.

MR. EDITOR: I herewith hand you \$3 to pay my subscription for another year to the grand old TRUTH SEEKER.

I have from time to time ordered a good many books from you, and after reading them I loan them to those who can be induced to read them; and in many cases a Christian, after reading one, will ask me if I have any more similar works? In order to get the best of a Christian I think it is only necessary to ask a few questions, and insist on his answering them. There are many things in the Bible that the weakness of my mind prevents me from understanding, and I consider it the Christian's duty to enlighten me, and in his attempts to do so he always makes matters worse.

With best wishes for the success of your paper and a hurrah for Heston, I remain yours for common sense,

M. J. CUNNING.

Wonders Why They are Fooled.

LEWISTOWN, MONT., Dec. 3, 1894.

MR. EDITOR: Now that winter has set in my little family and myself must have something to read. I have read your valuable paper for a good many years and I cannot get along without it. There are many Freethinkers here, but there is no one to stir them up. There are three churches here, and when a man and woman gets so down at the heel that he or she cannot do anything else the church gets a new member. I make it a point to go to church once every six years, and the time came due about three weeks ago, and the talk the preacher gave us was the thinnest truck that I have seen taken in a long while; the only change that I can see is that instead of a hat to gather the Lord's share in they have a dipper. Such a humbug, such a fraud! I cannot see why people cannot see the game; they appear to be smart enough on other points. Well, as I said before, I want something to read. Inclosed find \$1.50 for "Crimes of Preachers," "Sister Lucy and Her Awful Disclosures," "Thumbscrew and Rack," "Self-contradictions of the Bible," "My Religious Experience," "A Clergyman's Victims," and "Rights of Man."

Yours for Freethought and liberty,

CHARLES BROWN.

The Labor Exchange.

CADDO, TEX., Dec. 18, 1894.

MR. EDITOR: I am about to organize a Labor Exchange Co-operative Colony at

this place, and wish to enlist all Liberal and advanced people out of employment. Can you, and will you, help the cause by giving this notice to your many advanced readers in THE TRUTH SEEKER? I mail you to-day, under a separate cover, the Co-operative Commonwealth, in which you will see what property I have to offer. If sixty-four members can pay \$125 each (\$8,000), I turn all my stock, machinery, implements, etc., over to them. Then I will deposit the land with warranty deed with the Labor Exchange (the members), and take Labor Exchange checks for same redeemable in sheep, wool, cattle, horses, and all kinds of produce, all without interest.

As a reformer, I suppose you are in favor of the co-operative move, and would call your particular attention to the Labor Exchange, the only true co-operative system in existence. It does away with all middle-men and bankers, and gives to each individual full value for his produce.

For information apply to the Progressive Thought Company, Olathe, Kan.

If you can help the cause and the oppressed, you will bestow a blessing upon all mankind, and greatly oblige yours in the cause. Fraternally,

PETER SWENSON.

N.B.—I think we will be ready for an organization about Jan. 15th.

Mortuary—Leroy Dutton.

CHICAGO, ILL., Dec. 28, 1894.

MR. EDITOR: Leroy Dutton, who was born April 20, 1816, in Chenango county, N. Y., passed to death, after a short sickness, on the morning of Dec. 20, 1894, aged seventy-eight years and eight months.

He was highly respected by all who knew him for his exceptional intelligence and many superior qualities of character. He came West in 1839 with his parents and located in Olive, Clinton county, Ia., where he has resided ever since, steadily engaged in the occupation of farming.

Although his parents were strict Presbyterians their ideas of religion, life, and death never found root in his mind. For many years he has been widely known as a Freethinker, and defined himself as a Materialistic philosopher. For some years past he has frequently been heard to express himself that he was satisfied with life and ready to die whenever nature was ready for him. It was his special request that neither priest nor minister should officiate at his funeral; he wished to be laid away in the earth on his farm with as little ceremony as possible, and if any speaker was called by his friends that it would be one whose words would be in harmony with the ideas of life and death which he had lived and believed were in accord with great nature's laws.

The writer was called by the friends to conduct the funeral, which was attended by a large number of people, many of whom for the first time witnessed exercises for such an occasion in which prayers, psalm-singing, nor Bible-reading occurred.

For many years Mr. Dutton has been a generous contributor of means to aid in the propagation of such ideas in relation to life, death, religion, and politics as he thought would destroy superstition and ignorance, and thus help all mankind to larger freedom and to greater enjoyment of the fruits of their toil and their natural rights.

He was a kind neighbor, a loving and tender husband, father, and brother, and an exceptionally useful citizen.

DR. J. H. RANDALL.

Thinks Paine Was a Medium.

BUFFALO, N. Y., Dec. 15, 1894.

MR. EDITOR: Inclosed please find \$4 for THE TRUTH SEEKER and Paine's "Age of Reason" to be sent to the addresses of the persons named. I approve highly of your plan of sending Paine's "Age of Reason" to Christians, as from my past experience I am satisfied that there is not another book in existence that will have so much influence to set the average Christian to thinking as will that book. The majority of Christians know little or nothing of what the religious views of Paine were, as they have heard so many slanderous lies from their priests that they consider him next in villainy to his satanic majesty himself. I have spoilt more than one Christian's faith by giving him the "Age

of Reason" to read. I have wondered sometimes why so many Freethinkers admired Paine when he was a believer in a future life, as they seem to think that such belief savors of the grossest superstition, and it appears to me as though they could hardly find language strong enough to condemn that belief. I am satisfied that Paine was very mediumistic, judging from his writings. He was what now would be called an impressible medium. He says in the "Age of Reason" that thoughts came to him unawares, and that he found it to his advantage to treat such visitors with civility, as it was from such that he had learned all that he knew, or words to that effect. I may not quote verbatim, as it has been years since I read it. Though a crazy Spiritualist, I am doing all that I can to spread Liberal views. I have paid but little attention to Spiritualism for many years, as I commenced its investigation over forty years ago and satisfied myself beyond a doubt. My main hobby of late years is Vegetarianism. Everything in existence partakes of the nature of that of which it is made and men are no exception to the rule. One who lives on the grains, fruits, and nuts will be a very different person from one who eats much animal food, the worst of which is the hog.

Respectfully, A. H. FRANK.

A Clergyman Called Down.

DES MOINES, IA., Dec. 11, 1894.

TO REV. H. A. PRITCHARD, D.D., Indianapolis, Ind.—Rev. Sir: During your recent course of lectures in Des Moines, Ia., you are reported to have made substantially these statements regarding the morality of Infidelity: At one time a certain Infidel started an Infidel town somewhere in Indiana. The inhabitants were all unbelievers. Their moral state was so low that the founder of the place himself left, saying even the devil could not live there. Then, according to the report, you yourself went through the town on a Sunday morning and found all the women out on the streets playing marbles. Now, as you seem to be a leading light in your church, you can possibly give some evidence to substantiate the story. As a public man, the public have a right to demand it of you. I hereby ask you the following questions: 1. Have you been correctly reported? If incorrectly, what is your version of the matter? 2. If your statements have been correctly reported tell us the name of the Infidel who established the town in question. 3. When was it established? 4. In what county of Indiana? 5. Is the town in existence to-day? 6. If not, when did it go out of existence? 7. Have you any evidence to prove its existence yourself, religious papers and tracts excepted? If so, please refer them to the readers of THE TRUTH SEEKER. The Infidels of this country would be pleased to obtain some knowledge of this wonderful town, a knowledge which at the present time seems to be treasured in your brain. I have directed a registered copy of THE TRUTH SEEKER containing this letter to be sent to you. Make your reply to the editor of that journal, who will publish it. Hoping to hear from you at an early date, I am, yours respectfully,

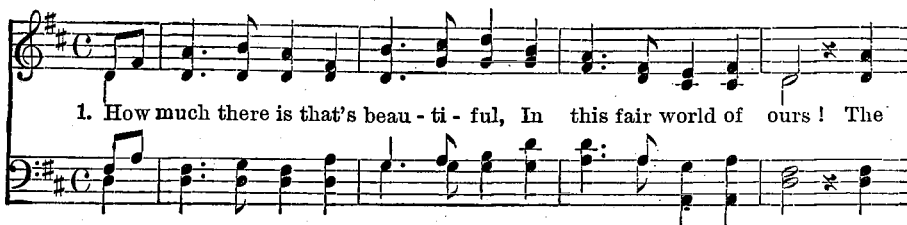
FRANKLIN STEINER.

Believes in Aggressive Work.

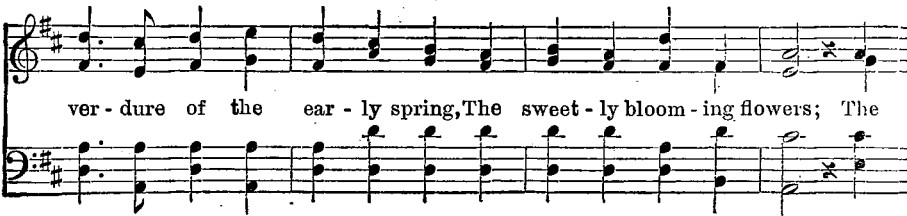
COOK, NEB., Dec. 15, 1894.

MR. EDITOR: I herewith inclose two leaflets and suggest, in connection with other propagandistic work, that should the readers of THE TRUTH SEEKER put a few dimes each into a fund for the purpose of scattering some hundreds in each neighborhood the effect produced would be surprising. I have, for several years, sent out similar slips, and as a consequence the efforts of the church availeth not very much. A year ago the United Brethren church labored hard in a six week's revival, and succeeded in increasing their membership only three. The Methodist Episcopal church started up soon after the closing of the United Brethren, and ran at red heat for nine weeks, and added only five to their membership roll. The Methodist Episcopal are now in the fifth week—running at full blast—four or five preachers almost every night and through the day visiting at the houses, and as yet have three or four only who have expressed any desire to seek the Lord. If the Liberals

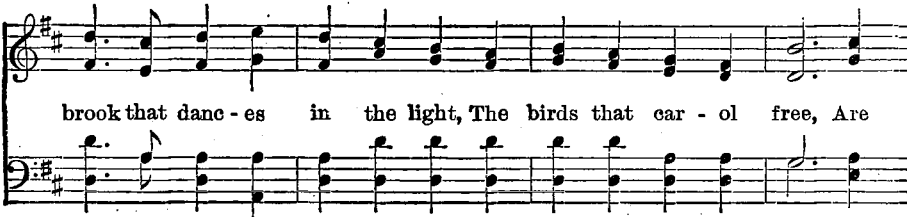
116 THIS WORLD. Harp That once through Tara's Halls.



1. How much there is that's beau - ti - ful, In this fair world of ours! The



ver - dure of the ear - ly spring, The sweet - ly bloom - ing flowers; The



brook that danc - es in the light, The birds that car - ol free, Are



ob - jects beau - ti - ful and bright That ev - erywhere we see.

2 The fairy spell that childhood wears,
Its artlessness and truth;
The light that lives within the eye,
And in the smile of youth;
The impress on the manly brow,
Wrought with a shade of care,
That tells of high and noble thoughts—
How beautiful they are.

3 And life—how much is shed around
To bless and cheer us here,
When energy and strength are found
Its lesser ills to bear!
Although a cloud may sometimes rise,
A shadow sometimes rest
Upon our earthly pathway, still
'Tis beautiful and blest.

78

From the "COSMIAN HYMN BOOK." Compiled by L. K. WASHBURN.
Sold at The Truth Seeker office. Price, \$1.50.

would be more aggressive it would be but a few years until the influence of the church would scarcely be felt. Many of their houses of superstition would be thrown open to the light of reason, and they would be converted into halls of science and humanitarianism; all their scarecrows would be relegated to the rear, never again to come to the front to frighten weak-minded people out of their wits. People would be taught how to live, instead of being taught how to die. Instead of building huge stone walls with dark and gloomy cells to hold in solitary confinement those who have given their hearts to God until the court fixes upon the time, and the executioner gets ready the scaffold which hurls its victim into eternity, we will teach them that they had better keep their hearts, as they can in no possible way be of any use to God—as well give God your liver or kidney—and you can in no way get along without it. We will crush the rocks and use them in the building of our public roads and making them passable. I will urge in closing, Let every Liberal who reads this buckle on his armor and throw off his timidity and boldly, though courteously, show up the Christian's absurdities.

Yours truly, W. P. BROOKS.

Washington Preachers Greatly Excited.

WASHINGTON, D. C., Dec. 27, 1894.

MR. EDITOR: When Colonel Ingersoll stepped before the footlights at the National Theater Sunday evening, December 16th, and said that "somebody ought to tell the truth about the Bible," he faced an audience that occupied every seat from pit to dome, while a large number had to content themselves with standing in a semi-circle all around the back row of seats. The Colonel seemed to be in his happiest mood and for nearly two hours he kept the audience either convulsed with laughter at his witty sallies or else held in rapt attention at his fiery denunciation of all

that is cruel, inhuman, and barbarous in the "Holy Bible."

Those readers of THE TRUTH SEEKER who have either heard or read his new lecture "About the Holy Bible" need not be told how unassailable are the arguments contained therein.

Of all Colonel Ingersoll's lectures I have had the pleasure of listening to, or of all his works I have had the pleasure of reading, I think this one is the most replete with sound reasoning and logic.

No wonder the clergy are dazed, and judging from the numerous "replies" in the various pulpits the Sunday following, they are utterly routed and demoralized. It reminds me of the effect of throwing a stone into a hornet's nest. Such buzzing, such fury run mad with impotent rage, and such wild ravings are enough to make the gods weep.

One enterprising individual whose orthodoxy need not be questioned wanted the district commissioners (corresponding to mayor in your city) to find some law by which to stop "this blatant Infidel" from delivering his lecture. This is what he said: "All right-minded clergymen and Christians, both Protestant and Catholic, do most emphatically and earnestly protest against this blatant Infidel delivering his blasphemous lecture in Washington or elsewhere. Amen."

Then follows a long tirade of abuse and insolence characteristic of those who love their enemies and who turn the left cheek when the right is smitten. This was before the lecture was delivered. You can imagine what it was afterwards.

Of course none of those reverend gentlemen who undertook to "answer" the Colonel's lecture, as they very modestly advertised they would, indulged in anything but denunciations, wild statements, insults, and abuse.

There is need not only of one but a thousand Ingersolls to teach and civilize the orthodox clergy of our land, for I take it they are no better elsewhere than they are here.

J. J. SHIRLEY, M.D.

From a Systematic Worker.

BREATHEDSVILLE, MD., Dec. 24, 1894.

MR. EDITOR: The Freethinkers here are unorganized, but several of the leaders last fall discussed the feasibility of having a lecture delivered this season, pledging themselves to give certain stated sums toward defraying the expense thereof. Procrastination, however, let matters hang in this chaotic state until Mr. Remsburg pushed the matter to a climax by writing one of the members with whom he had been corresponding that he would be here to lecture seven days later, and requesting an answer.

Owing to his inability to meet and consult the other leaders, who all lived in the country districts, this letter was left unanswered until just three days before the date on which Mr. Remsburg could lecture. Then, having met, a telegram was hastily sent telling him to come on without fail, and work began in earnest. Fearing that our delayed answer might reach him too late to accept, we nevertheless resolved, in that case, to address the meeting ourselves. Advertisements were inserted in each of Hagerstown's four daily papers, and subscriptions solicited from known Liberals to defray the expenses of the meeting. Two days later we had two thousand handbills struck, which I personally distributed in every business place in town, and to pedestrians and residences as far as they would reach, always saying a few words to the recipient thereof that would arouse his interest in the circular and insure its being read. As a result the hall, one of the largest in Hagerstown, was so well filled that some remained standing.

And this occurred in spite of the warning of Reverend Walton, an itinerant street-preacher, gave all Christians to evade such "damnable" and "blasphemous" doctrines as lay concealed behind our fair advertisements.

Having printed his "warning," the Hagerstown Mail was fair enough to print my reply, wherein I said: "For one professing to possess the 'charity' that 'thinketh no evil,' Reverend Walton's advance criticism of a lecture he never yet heard, seemed 'rather previous.' The 'charity' that lacks the intellectual hospitality to 'hear the other side' condemns itself."

Mr. Remsburg's musical delivery, flowing eloquence, and scholarly address so entranced his intelligent hearers as to make it what our advertisements promised—truly "an intellectual treat." That his telling points struck the ignorant and superstitious with consternation was evident from the hasty retreat they several times beat from the hall, just after his reaching a climax. But their places were quickly taken by others, eager to hear what they could not stand. Altogether it was a grand success. Three of the daily papers gave comparatively good reports of the lecture—the fourth and poorest ignoring us entirely. In a three-quarter-column report, the Herald and Torch said "the audience was made up of quite respectable people," and that "the lecturer is a good-looking man," and rehearsed a number of the points made by the speaker.

Under double-column headlines, the Mail reported the lecture of Rev. Dr. Thomas Marshall, field secretary of the Board of Foreign Missions, and that of Mr. J. E. Remsburg in adjoining columns, heading it, "Two Lectures of Widely Different Kinds." It said he "lectured before a large crowd," and "if all the people in there believe as he does, there is room for a lot of church missionary work here." It then gave an excellent three-quarter-column report of what he said, pithily selecting his most telling points.

With the prestige of having drawn such a large and intelligent audience, given them such an intellectual treat, and received such recognition by the press, the noble cause of Freethought has, in Hagerstown, taken a giant stride forward. For, as our handbills stated, this was "the first genuine Freethought lecture here in forty years." After the lecture quite a number of persons gave Mr. Remsburg orders for THE TRUTH SEEKER and other Freethought literature.

To have a successful lecture we would say, Decide on it sufficiently early to have plenty of time for advertising it, collect all subscriptions before the time of the lecture, hire a hall, advertise thoroughly—especially by handbills—and Mr. Remsburg will do the rest.

D. WEBSTER GROH.

Remorse.

BY THE AUTHOR OF "A TALE OF A HALO."

Once upon a midnight dreary,
As I pondered, weak and weary,
On the pattern of the pinions
That my sinful soul should wear,
Felt I then a nervous shrinking,
All my sense within me sinking,
And next moment I was blinking
In the Portal's blinding glare;
And I knew by angel voices
That came floating on the air,
I had climbed the golden stair.

But a quaking fear came o'er me,
As I saw, direct before me,
Like a vision of Nemesis,
One I'd written of before.
Not a moment stopped or stayed he,
But in my direction made he,
And my crouching figure laid he,
With a blow, upon the floor.
Then he sat himself upon me,
As I lay upon the floor,
Just without the shining door.

'Twas the glorified St. Peter,
And he spake: "Ye wretched creature,
Ye composed in vilest meter,
And ye printed o'er and o'er,
That unholy, lying story
Of the saints and hosts of glory,
Where ye told of combats gory
On this peaceful, shining shore;
Where ye said I robbed a soldier
Of his monetary store,
In the martyr days of yore."

And with every word came tapping,
Oft increased to fiercest rapping,
Peter's key upon my forehead,
Till my very brain was sore.
And continued thus the porter:
"O young man, ye shouldn't order!
Ye are truly a distorter
Of the truth, which I deplore.
For your fate is long decided;
Ye shall roast forevermore
Where the devils howl and roar.

"Cease this awful tapping! Cease it!
Let me up, St. Peter! Cheese it!"
Loud I howled in helpless horror;
"Cease this torture, I implore!"
Yet but faster came the horrid
Rain of blows upon my forehead
Till I doubted that my torrid
Fate could hold, of anguish, more,
And commingling with the pleadings
That my frenzied accents bore,
Came this answer: "Nevermore."

Did ye plan to pass this portal?
Did ye hope for life immortal?
Did ye think I had forgotten
All ye said of me before?
Never hope, unhappy liar,
To escape the brimstone fire.
Ye shall suffer torments dire
From the devils, evermore;
Ye shall broil, and fry, and sizzle
On that terror-haunted shore
And be heard from "nevermore."

Then he ceased his harsh upbraiding
And my aching figure, aiding
To assume an upright posture,
Quickly seized me by the hair,
And in swift contortions, curled me,
As around his head he whirled me,
Then with frightful speed he hurled me
Down the shining Golden Stair.
And a host of howling devils
Who were waiting for me there,
Swiftly bore me through the air.

And the loud, triumphant shrieking,
And the harsh, discordant squeaking
Of the black and horny pinions
Filled my ears with horrid roar.
Soon I heard the frightful booming;
Soon I saw the sulph'rous spuming
And with desperation, fuming,
I awoke, upon the floor,
With my heels upon the table
And my head upon the floor,
'Twas a dream and nothing more.

But St. Peter, never flitting,
On my stomach still is sitting,
In these nightly visitations,
As I writhe upon the floor.
And his eyes have all the seeming
Of a demon that is dreaming,
And I fear their awful gleaming,
Through my reason yet will bore.
For my soul from out the horror
Of these dreams upon the floor
Shall be lifted, nevermore.

Laughing Babies

are loved by everybody. Good nature in children is rare unless they are healthy. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. This milk is so easily prepared that improper feeding is inexcusable.

THE GIANT DELUSION.

A Consideration of the Doctrine of Personal Immortality.

By OTTO WETTSTEIN.

A Paper read at the International Freethought Congress at Chicago, October 5, 1893.

Price, 10 Cents.

Address THE TRUTH SEEKER

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

E. J. CHENEY & CO., Props. Toledo, O.
We the undersigned have known W. E. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.
WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials.

ALL styles of watches from \$1.38 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York. 53t19

GET THE WONDERFUL NEW BOOK!

Science of Life and Power of our Mind;

OR,

UNIVERSAL HEALTH RESTORED.

PRICE, \$2.00.

R. C. HANNON, C.S.B.

509 Linden St., Scranton, Pa.

4151

A Rare Chance to get first-class Freethought Story Books of sixty pages or over each. FREE. Send 3 cents to pay postage on samples. Address THE LIBERAL PUB. CO., 42tf Portland, Kan.

Is Suicide

A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,

28 LAFAYETTE PLACE, New York.



Something

QUITE NEW & UNIQUE

THE

BETTER WORLD.

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

So said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.



A GIFT AT THE PRICE!

Having recently purchased the entire stock of watches from a bankrupt firm, consisting of solid gold, silver and gold-filled cases, we shall offer a portion of the entire lot at prices never before heard of in the watch trade. Among the stock are \$50 AMERICAN STYLE WATCHES, IN 14K SOLID GOLD-FILLED CASES, which we shall sell singly or by the dozen to private parties or the trade, at the unheard-of LOW PRICE of \$3.98 EACH. Each and every watch is guaranteed a perfect timekeeper, and each watch is accompanied with our written guarantee for 20 years. Think of it! A genuine American Style Movement, in solid, gold-filled cases, and guaranteed for 20 YEARS, for \$3.98. Those wanting a first-class, reliable time-keeper, at about one-third retail price, should order at once. Watch speculators can make money by buying by the dozen to sell. Solid Gold Watches at \$3.98. These watches must be sold, and as an inducement for you to order quickly, we will send to each of the first one hundred, ordering from this advertisement, A GOLD, 14K, GOLD WATCH worth \$50, provided \$3.98 is sent with the order. Elegant SOLID ROLLED GOLD CHAIN, of the latest pattern, free to those who send full amount with order. Be one of the first and get a Solid Gold Watch for \$3.98. All are elegantly finished, and guaranteed perfectly satisfactory in every respect. But this out and to us and we will send a watch to you C. O. D., subject to examination, by express. If found perfectly satisfactory, and exactly as represented, pay \$3.98 and it is yours, otherwise you do not pay one cent. Can we make you a fair offer? Be sure to mention whether you want ladies' or gent's watch. Price per doz. \$46.00. SAFE WATCH CO., 9 Murray St., New York.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and

GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.
Potatoes, Onions, Cabbage, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

Books by SALADIN.

(W. STEWART ROSS),

Editor of the London Agnostic Journal



GOD AND HIS BOOK.

When he had read this book Colonel Ingersoll wrote to the author: "You have earned the thanks of all who really think." It is a work of vast research, of sound criticism, of caustic humor, of sledgehammer vehemence, of scathing satire, of pathos and eloquence. It is one of the heaviest iconoclastic broadsides ever fired at the Jewish God and the Bible. Cloth, gold lettered, \$1.25.

WOMAN: HER GLORY, HER SHAME, AND HER GOD.

The Rev. Archdeacon Farrar said that "Christianity elevated the woman; it shrouded as with a halo of sacred innocence the tender years of the child." The object of Saladin's work is to show the archdeacon his error, and he has succeeded. An English writer said of it: "This certainly is one of the most marvelous books ever issued from the press. The authorities cited are unquestionable, and the result is convincing." In two volumes, cloth, gilt-lettered, \$2.50.

CHRISTIANITY and the SLAVE TRADE.

A condensation of the known facts upon this subject, proving that Christianity did not abolish but aided this infamous traffic in human beings. To which are added such comments as only Saladin can make. In paper, 30 cents.

THE TRANSITION.

A consideration of the antagonism of the Bible and Science, and of the question whether the veiled or allegorical portions of the Christian Bible can be interpreted by modern science. In paper, 20 cents.

ROSES AND RUE.

Being Random Notes and Sketches. Some of its subjects are: A Last Interview with a Man of Genius; An Essay on Stirpiculture; Asceticism and Superstition; Capital Punishment; Poverty; God in the Constitution; Bruno; Gods; Witchcraft, etc. This may be called Saladin's own book, for it is poetry in prose, and is one of the books that lovers of strong literature like to read again and again. In cloth, gold- and silver-lettered, \$1.50.

LAYS OF ROMANCE.

This book reminds one of Sir Walter Scott, being romantic, historic verse, aglow in every page with the energy of a true and high poetic genius. Cloth, gold lettered, 75 cents.

ISAURE AND OTHER POEMS.

The title poem is a story of intense passion, touchingly told. The other twenty poems are fresh, fragrant, thoughtful, and every verse reveals the thinker, observer, and reformer. Cloth, gold-lettered, 75 cents.

A FEARFUL FLOGGING.

By one who endured it. Based upon a manuscript in the possession of Saladin. Paper, 10c.

THE AGONIES OF HANGING.

Studies in Psychology. By one who was cut down from the gallows. Printed from manuscript in the hands of Saladin. Paper, 10 cents.

WHIRLWIND SOWN AND REAPED.

A short story of clerical crime and villainy founded on fact. Of this book the *Open Court* said: "This novel will command the same or more interest than Helen Gardner's story 'Is This Your Son, My Lord?'" Paper, 25 cents. Address THE TRUTH SEEKER CO.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN,

Price, \$1.50.

For sale at THIS OFFICE

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies.	1.00
Fifty copies.	4.50
One hundred copies.	8.00

Larger quantities at special rates.

Address THE TRUTH SEEKER, New York.

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold

There are 70 broad pages and the price is only

50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whitier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—Send for a copy.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$1.00.

Address THE TRUTH SEEKER.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Free-thinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

RELIGION AND THE BIBLE. By F. D. Cummings.

A common-sense examination of the Bible, by a common-sense man. He takes the Bible as it is in the English version, and by comparison of different books and passages demonstrates the inconsistencies and contradictions therein. At the same time he seems to be willing to accept all that appears to be true and good in it. He shows that the religious cult of Moses was at least largely derived from the older cult of the Egyptians, and displays the similarity of many great points in the Christian system to the older systems of India. His idea is that "the Bible is the emanation from the minds of many men, containing statements true and statements false; ideas great and ideas small; sayings wise and sayings foolish; a mixture of fact and fiction, and the philosophy and conceptions of many ancient minds: Hebrews, Persians, and Egyptians."

THE BETTER WORLD. By E. B. Southwick, M.D.

This is not, as one might suppose from its title, a book relating to another and future world of existence beyond this mortal life; but the author has followed the plan of other authors of Utopias, of imagining a world and people, in describing whom he sets forth his own notions of a more perfect state and condition than he finds on earth to-day. More, Bellamy, and others have been his forerunners in the same highways and byways of an ideal human social state wherein the evils of the present conditions should be avoided and the best good and happiness of all should be secured. Such writings are valuable, as serving to assist toiling humanity to seek to realize the better ideals of the human mind in this present life and world. Readers will find the book very interesting.—*Progressive Thinker*.

A TALE OF A HALO. By Morgan A. Robertson. Paper, 50 cents. The Truth Seeker Company, New York.

This story is told in rhyming verse and pictorials by A. Carey K. Jurist who evidently must have been on very familiar terms with St. Peter and other higher realm celebrities.

RELIGION AND THE BIBLE. By F. D. Cummings. Paper, 50 cents. The Truth Seeker Company, New York.

This book is a conservative inquiry into the relation of the Bible to religion. It is more modern in tone than customary in similar works, if anything leading to a broader conception and higher reverence for the gospel.—*Omaha Bee*.

[The "broader conception" is all right, but if we had supposed that the reading of the book would lead to "a higher reverence" for the Bible we do not think we should have published it. We do not believe that reverence for a particular book is a sign of mental health, especially reverence for as faulty a work as the Bible. We want people to get a solid grasp on the facts in connection with the origin, history, and teachings of the Bible, and we opine that Mr. Cummings's little book will help give them that grasp.—Ed. T. S.]

THE TRUTH SEEKER ANNUAL, published by the Truth Seeker Publishing Company, New York city, for 1895 has been received. This is the ninth of the series, and fully maintains the high standard of excellence which characterized the preceding numbers. In addition to the usual calendar, the 127 large pages present the following interesting articles: "Freethought in the United States," a carefully prepared review of the progress made in the past four years, by the Editor; "The Old and the New," a contribution by Col. R. G. Ingersoll, which everybody will want to read; "What the Church Has Not Done for Woman," by Matilda Joselyn Gage. We especially refer to this article to the consideration of the ladies of the Women's Christian Temperance Union, who are beginning to yearn for those rights which were the theme of Mrs. Gage and her few associates half a century ago, when every orthodox church was closed against them and the pulpits of the land echoed with the bitterest denunciations of these brave and talented women. "Progress of Science," by Jas. B. Alexander is another able paper. "What Are Women Here For?" by Helen H. Gardener, every woman ought to read. Helen Gardener is one of the foremost lady writers of this country, and this lecture on woman's rights condenses in a few pages enough arguments to knock a man off his pins in five minutes, if he attempts the role of a St. Paul with the aspiring women of to-

day. John Peck furnishes a well written article entitled, "A Queer God and his Queer Book." "What We Stand For" is a digest of a lecture delivered by Henry Rowley before the Brooklyn Philosophical Association. Those who want to know what a Freethinker seeks to accomplish should read this. Then we have "Freethought in the Church and in the Higher Literature" by A. H. Hamilton; "Education for Children," by that popular author, Susan H. Wixon; "Secular Sunday-schools," by Katie Kehm Smith; and an amusing story, by that incomparable wit, George E. Macdonald, entitled, "The One-Horned Ox." This is not the entire contents, but enough to show the scope of the ANNUAL, which is neatly bound in a handsome cover. Price, 25 cents.—*Denison (Tex.) Gazetteer*.

A TALE OF A HALO
Will afford many hearty laughs to every reader. It is a poem by Morgan A. Robertson, illustrated by A. Cary K. Jurist, and relates the incidents attending a visit of Beelzebub to heaven, sent there by Satan to "make things lively" for a time. Many of the ideas are very amusing, and are told with considerable poetical ability. The book is one of the latest additions to the Truth Seeker Library, and is printed on fine heavy paper, in square 16mo, 70 pages, 50 cents.—*Secular Thought*.

Books New or Old Recently Mentioned.

The Evolution of Woman. An Inquiry into the Dogma of her Inferiority to Man. By Eliza Burt Gamble. Cloth, 12mo, 356 pp. Price, \$1.50.

The Nature of the State. By Paul Carus. Paper, 54 pp. Price, 15 cents.

On Double Consciousness. By Alfred Binet. Paper, 93 pp. Price, 15 cents.

Glimpses of Unfamiliar Japan. By Lafcadio Hearn. Cloth, 2 vols., 8vo., 699 pp. Price, \$4.

An Introduction to the Philosophy of Herbert Spencer. By William Henry Hudson. Cloth, 234 pp. Price, \$1.25.

History of Bohemia. By Robert H. Vickers. Cloth, 8vo., 763 pp. Price, \$3.50.

A Short History of the Bible. By Bronson C. Keeler. 126 pp. Paper, 50 cents; flexible cloth, 75 cents.

Animals' Rights, Considered in Relation to Social Progress. By Henry S. Salt. Also an Essay on Vivisection in America. By Albert Leffingwell, M.D. Cloth, 12mo., 176 pp. Price, 75 cents.

For any of these books, address this office.

In the nature of things,

SAYS



Col. Robert G. Ingersoll,

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

A NEW AND VALUABLE BOOK.

Religion and the Bible.

By F. D. CUMMINGS.

A Series of Sixteen Freethought Essays.

Subjects—

Introduction. I. The God and Man of the Bible. II. God and the Devil. III. Is the Bible Contradictory? IV. Jesus—Was He the Fulfillment of Hebrew Prophecy and Expectancy? V. Jesus the Teacher of Righteousness. VI. Did the Disciples Look for an Immediate Resurrection? VII. What Does the Bible Teach Regarding the Second Coming of Christ? VIII. The Christ Spirit Outside the Bible. IX. What is the Bible? X. How Man Advances. XI. Why Do Men Cling to the Bible? XII. Belief, Unbelief, Faith, Reason, and Prayer. XIII. Is There a God? XIV. Reward and Punishment. XV. Immortality. XVI. Conclusion.

A Book that should be in the hands of all who seek the Light.
Price, paper, 50 cents; cloth, \$1. The Truth Seeker, New York.

RIGHT LIVING.

By SUSAN H. WIXON.

Ethics as Understood by a Student of Science. Sixty Chapters, as follows:

Right Living.	What is Hypocrisy?	In Regard to Concealed Vice,
What is Morality?	Conscience or Moral Sense,	Beautiful Charity,
What is Ignorance?	Selfishness, the Menace of Socie-	Fidelity, the Giver of Strength
Knowledge the Great Treasure,	ty.	and Honor,
Concerning Education,	Gratitude, a Fragrant Flower	Value of Wealth,
Conduct, or Right Doing,	of Life,	Avarice, Not a Means to Life's
Virtue, the Illuminator of Life,	Is Reverence a Duty?	Best End,
Frudence, an Economy of Life,	Self-Reliance,	Good Nature, one of Life's Best
What Know Ye of Justice?	Self-Control,	Blossoms,
Fortitude a Noble Possession,	Self-Respect,	Reason and Free Inquiry
Temperance and Intemperance,	Foolish Pride and Silly Preju-	Free Speech,
Is the Use of Tobacco Danger-	dice,	A Free Press,
ous?	Anger, the Distorter,	Rights of Animals,
Cultivation of Individuality,	The Angel of Forgiveness,	Rights of Children,
Character, a Jewel of Great Price,	Observation a Great Faculty,	Human Rights; or the Equality
Idleness, another Name for Loss,	Perseverance, the Friend of Man,	of Man.
Industry, the Staff of Life,	Punctuality, a Promoter of Suc-	Moral Cleanliness,
Value of a Trade,	cess,	Politeness. The Gentleman,
Recreation a Necessity,	The Difficulties of Life,	Politeness. — Continued. — The
Games of Chance,	Temptation, the Demon on the	Gentlewoman,
Truth and Falsehood,	Highway,	Best Society,
What is an Oath? or the Worth	Habit, Second Nature,	Progress; or Enlightenment;
of a Promise.	Power of Will,	Wisdom.
Fraud a Crime,	Courage, a Necessity to Right	
The Poison of Slander,	Living.	

"Right Living" is well bound in cloth and printed on good-paper.

PRICE, \$1.00.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

DESIGN ARGUMENT FALLACIES.

A Refutation of the Argument That Nature Exhibits
Marks of Having Been Designed by
an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for
His Processes Are Egregiously Slow,
They Are Egregiously Wasteful,
They Often Serve No Use,
They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subservency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price 15 cents

Address

THE TRUTH SEEKER COMPANY, 28 Lafayette Place, N. Y.

The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;

CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

PEN PICTURES OF THE WORLD'S FAIR.

By SAMUEL P. PUTNAM.

It is, besides being a complete Guide-Book, the best description of the Fair yet given—poetic, beautiful, accurate. It describes the inauguration ceremonies, gives the director-general's address, the efforts to close the Fair Sundays and the triumph of the Sunday-openers; describes the various buildings and what they contain, and is, all in all, the very best picture of the Fair that can be painted with a pen.

ILLUSTRATED.

A MAP OF JACKSON PARK, enabling the visitor to make his way around, and the stay-at-home to see where he went.

A BIRD'S-EYE VIEW OF THE FAIR, enabling one to comprehend at a glance the magnitude of the Exposition, the greatest ever known to the present time.

Single copy, 25 cents. Five copies for \$1. Address THE TRUTH SEEKER.

Not for Parsons.

WILLIS: "Deacon Sniffles says he votes as he prays." Wallace: "Very likely; they say he prays three times a day, and I've heard it intimated that he votes fully as often."—*Life*.

SHE: "Why didn't you come to our church bazar?" He: "Well, I'm strictly business. I buy in the lowest market." She: "What, you never carry religion into your business?" He: "No. I always give change."—*Life*.

MOTHER: "What's the matter, Sammy?" Sammy: "Why pop's in the next room praying for rain, and to-morrow's our Sunday-school picnic." Mother: "Oh, well, stop crying; it won't make any difference—oh, shut up, and go out and play."

"Huh," exclaimed the first little girl, after she heard the story of the fall of man, "the serpent couldn't tempt me with an apple. I don't like apples." "But," argued the second girl, "s'pose somebody'd told you not to eat apples?"—*Inquirer*.

AN exchange tells it this way: "The priest saves the man who helps support him, and damns the man who does not. The doctrine of the church is, 'God will damn the man who does not pay the priest.'" The editor of that sheet is evidently beyond the saving grace of the holy ghost.—*Freethinker*.

INVENTOR: "I've hit a money-making thing at last. The preachers will go crazy over it, and it will sell like hot cakes. It's a church contribution box." Friend: "What good is that?" Inventor: "It's a triumph. The coins fall through slots of different sizes, and all dollars, halves, quarters, and dimes on velvet; but the nickels and pennies drop on a Chinese gong."—*N. Y. Weekly*.

HERE is a curious advertisement, copied by the *Sporting Magazine* from an English country paper: "Wanted—For a sober family, a man of light weight, who fears the Lord, and can drive a pair of horses. He must occasionally wait at table, join in household prayer, look after the horses, and read a chapter in the Bible. He must, God willing, rise at 7 in the morning, and obey his master and mistress in all lawful commands; if he can dress hair, sing psalms and play at cribbage, the more agreeable. N.B.—He must not be familiar with the maid-servants, lest the flesh should rebel against the spirit, and he should be induced to walk in the thorny paths of the wicked. Wages, fifteen guineas a year."

NEARLY all the principal characters in the Old Testament have been accredited with coats-of-arms. These are, as a rule, highly appropriate, except in the case of Joseph's heraldic coat, which was merely black, tintured with white—"chequy sable and argent"—whereas something after the pattern of Adam's second coat would surely have been more in keeping with the youthful Joseph's favorite attire. Gideon bore arms, sable, a fleece argent, as chief azure gutte d'eau; David, a harp or in a field argent; and Samson, gules, a lion couchant or, within an orle argent, semee of bees sable. Armorial ensigns are supposed to have received divine sanction, for God, when prescribing unto Moses the form of conducting the Israelites in their journey through the wilderness, ex-

pressly commanded the use of armorial signs, saying, "The children of Israel shall pitch their tents every man by his own camp, and every man by his own standard."—*Cornhill Magazine*.

THE hands of the clock pointed to 3:45, and school would not be dismissed until 4. So the school-ma'am, who was a strict moralist, thought she would give the young ideas a short lecture on goodness and morality. After explaining to the little folks the various grades of punishment for infractions on the law, she resolved to ask a few questions to ascertain if her words had been comprehended.

"Now children," she said, "I've told you what becomes of bad men, and how good men get bad by loitering about saloons and associating with bad men. Now let me see how many of you have profited by my talk. I wish some of you to tell me where your papas go."

Nobody answered. It was plain the school-ma'am was in too deep water for the youngsters. She seemed to think so, too, so she said:

"I'll make that a little easier. Tell me where your papas don't want to go to." (Expecting such answers as prison, penitentiary, and jail.) There was a painful wait, but finally a little fellow in one of the rear seats slowly raised his hand. "Ah, there's one boy that can answer that question. Tell us, Tommy, where your papa doesn't want to go."

"To church," replied Tommy. "He says so every Sunday morning." Whereupon school was dismissed.—*Truth*.

FREE A Valuable Book on Nervous Diseases to any address by the **REV. E. KONIG,**—**FORT WAYNE, IND.**—1895

FREE HEAT!
The Lamp that Lights your Room will HEAT it if you use a **FALLS HEATER.**
Takes the place of stoves in medium-sized rooms. In successful use in New England 8 years. Highest awards. Best of references. Sample Heater \$1. Agents wanted. **BOSTON ENTERPRISE MFG. CO.** 17 Milk St., Boston, Mass.

DO YOU WANT IT?
Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits. Active men apply quickly stating salary and territory wanted. **Manufacturers, P. O. Box 5308, Boston, Mass.**

A NEW EDITION
OF
THE DIEGESIS
BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By **REV. ROBERT TAYLOR, D.D.**

PRICE, \$2.

Address **THE TRUTH SEEKER CO.** 28 Lafayette place, New York.

THE COLUMBIA PAD CALENDAR
For ***
1895



You Need It.

A Desk Calendar is a necessity—most convenient kind of storehouse for memoranda. The Columbia Desk Calendar is brightest and handsomest of all—full of dainty silhouettes and pen sketches and entertaining thoughts on outdoor exercise and sport. Occasionally reminds you of the superb quality of Columbia Bicycles and of your need of one. You won't object to that, of course. The Calendar will be mailed for five 2-cent stamps.

Address Calendar Department,
POPE MFG. CO.,
Hartford, Conn.

Mention this paper.

MAGIC LANTERNS
And STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc.
A profitable business for a man with a small capital. Also, Lanters for Home Amusement. 250 page Catalogue free. **McALLISTER, 144 Opifians, 49 Nassau St., N.Y.**

Truth Seeker Library.

Published Monthly at \$3 per Year.

Issues of 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50
Issues of 1892.—\$3.	
Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	

Issues of 1893.—\$3.

Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of the World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.. Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wettstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10

Issues of 1894.—\$3.

Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradictions of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.

Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.

Single numbers sold at prices quoted.

THE TRUTH SEEKER CO.
28 Lafayette Place, New York.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address **THE TRUTH SEEKER,** 28 Lafayette place, New York.

Researches in Oriental History,

EMBRACING THE
Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By **GEORGE W. BROWN, M.D.**
Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to **THE TRUTH SEEKER COMPANY,** 28 Lafayette Place, New York City.

Col. R. G. Ingersoll's ARGUMENT

IN THE
Reynolds Blasphemy Trial,

At Morristown, N. J.

This is the greatest argument ever made in a case of this kind, and will be a model for the Bar so long as the Christians use force to repress free speech. Its legal acumen is unsurpassed, its eloquence never equaled. Wherever Christian persecution is going on this argument should be freely circulated, read to the Christians, and expounded on every occasion.

In paper, 25 cents; in cloth, 50 cents.

Address **THE TRUTH SEEKER.**

SUSAN WIXON'S BOOKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 333 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Address, **THE TRUTH SEEKER CO.**

WITH DAUGHTER'S BABE UPON HIS KNEES

A new edition of that splendid prose poem, "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

THE TRUTH SEEKER,
28 Lafayette place, New York

Christianity and Evolution.

By **ARTHUR B. MOSS.**

With Preface by J. M. WHEELER.


CONTENTS: The Pagan Roots of Christianity. The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address **THE TRUTH SEEKER,** 28 Lafayette Pl. New York.

A GRAND DISCOVERY!
WANTED.—A live man or woman in every county where we have not already secured a representative to sell our **"Nevada Silver"** **SOLID METAL** Knives, Forks and Spoons to consumers; a solid metal white as silver, no plate, no wear off; goods guaranteed to wear a lifetime; cost about one-tenth that of silver; the chance of a lifetime; agents average from \$50 to \$100 per week, and meet with ready sales everywhere, so great is the demand for our Solid Metal Goods. Over One Million Dollars' worth in daily use. Case of samples **Free.** Address **Standard Silverware Co., Dept. 29, Boston, Mass.**

HEAL THYSELF



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the various complaints, and a description of the Doctor's important medical discovery—an **Outward Application**—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, **DR. R. P. FELLOWS,** Say where you saw this adver. Vineland, N. J.

Pond's Extract

cures Cuts, Burns

Catarrh, Sore Throat

and ALL PAIN.

A good thing is always imitated; poor ones never. There are many worthless imitations of **POND'S EXTRACT.** If you want to be CURED

BEWARE OF SUBSTITUTES WHICH DO NOT CURE.

Gems of Thought.

GREATNESS once and forever has done with opinion.—*Walt Whitman.*

WHAT has ecclesiasticism to do with moral laws? It puts them all aside and puts its own creed and catechism in their place.—*J. A. Froude.*

SOME men work directly in freedom's interest. Other men work for freedom by opposing it. The ebb and flow adjusts all values.—*Horace L. Traubel.*

HEROISM works in contradiction to the voice of mankind, and in contradiction, for a time, to the voice of the great and good.—*Ralph Waldo Emerson.*

ANY human being, however humble or liable to error, may render an essential service to society by making, through a whole lifetime, a steady, uncompromising, dispassionate declaration of his convictions as they are matured.—*Harriet Martineau.*

TAKE your statute books, and you will find ten, yea, twenty, laws to coerce the people, to strip them, to impoverish them; where you will find one to protect or help them. And the people like it. They smack their lips, shut their eyes, and say, "That's good! Give me some more!"—*Ignatius Donnelly.*

It has often and confidently been asserted that man's origin can never be known; but ignorance more frequently begets confidence than does knowledge; it is those who know little, and not those who know much, who so positively assert that this or that problem will never be solved by science.—*Charles Darwin.*

JUST as bodily development and structure and function, furnish subject-matter for biological science, though the events set forth by the biographer go beyond its range; so social growth, and the rise of structures and functions accompanying it, furnish subject-matter for a Science of Society, though the facts with which historians fill their pages mostly yield no material for science.—*Herbert Spencer.*


THE man who, on account of another's religious views, opposes him in politics, is strangely out of touch with the spirit and genius of American institutions. He is a bigot, and, no matter by what manner of title he may be known, is an enemy of free institutions, free speech, and free government. Beware of such a man. Take no counsel from him. Whatever, and however exalted, may be his motives, his lack of vision, his fanatical instincts, make him your enemy and the enemy of mankind.—*Progressive Age.*

THOSE who believe that science can go on making progress, and spreading itself more and more without impeding the life and vigor of religion, are making a great mistake. Physics and metaphysics are the natural enemies of religion, and therefore she is the enemy of those sciences, always trying to suppress them, as they are ever trying to undermine her. It is ridiculous to talk of peace and concord between them; it is a *bellum ad internecionem*. Religions are children of ignorance, and do not long survive their mother.—*Schopenhauer.*

THE moral law is not a collection of petty rules, but a philosophy of the ends of life. The happiness of humanity is its end, and if too much self-sacrifice endangers that, we shall come to condemn self-sacrifice and extol self-interest. Morality is not "Nature's trick" to delude us into altruism. Rather is supernaturalism "Nature's trick"—the attempt of man before he became scientific to justify the morality within him. Supernatural sanctions have not proved adequate. The driving force in man is nothing but the love of righteousness, and that will be the eternal motif.—*Stanton Coit.*

It is hard for a poet to use his inspiration in the interest of narrowness and timidity. When the dainty skill of Aldrich would sing plaintively instead of joyfully of the unguarded gates of America, he loses his insight, and when he would have America take warning from trampled Rome into which Goth and Vandal thronged, leaving the temples of the Cæsars for "the lean wolf unmolested," he forgets that the Goth and Vandal made better use of Europe than did the Cæsars. It was the survival of the fittest. So far as Rome decayed, it was for the upbuilding of Paris, Berlin, London. It may be so here. Let them come. If the Saxon pluck and Celtic fire, fused in Yankee grit and ingenuity, are not equal to the situation and cannot utilize the splendid raw material offered us, the fate of the Cæsars is our merit. We shall go down, that better forces may take our place.—*Unity.*

THE TRUTH SEEKER ANNUAL
Price, 25 cents.



THE Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

<p>Calendar for 1895, 5</p> <p>Freethought in the United States, 17</p> <p>The Old and the New. Robert G. Ingersoll, 42</p> <p>What the Church Has Not Done for Woman. Matilda Joselyn Gage, 46</p> <p>Progress of Science. James B. Alexander, 55</p> <p>What Are Women Here For? Helen H. Gardener, 65</p> <p>The Three Voices. A Poem. 73</p> <p>A Queer God and His Queer Book. John Peck, 74</p> <p>What We Stand For. Henry Rowley, 85</p>	<p>Freethought in the Church and in the Higher Literature. A. H. Hamilton, 90</p> <p>Education of Children. Susan H. Wixon, 95</p> <p>Secular Sunday Schools. Katie Kehm Smith, 104</p> <p>The Freethought Federation of America. Samuel P. Putnam, 110</p> <p>The One-Horned Ox. George E. Macdonald, 117</p> <p>Blasphemy. Judge Parker's Decision in the Case of C. C. Moore, 124</p> <p>Freethought Societies, Schools, and Lecturers, 127</p>
--	--

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

PAST ISSUES OF THE TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC.

Twenty-five Cents Each.

1884—CONTENTS.

Calendar for 1884; The Old Free Enquirers' Association of New York, and the Duty of Supporting the Liberal Press, by Peter Eckler; Ten Years of Freethought, by G. E. M.; New York State Freethinkers' Association, by H. L. Green; The National Liberal League, by T. C. Leland; The Progress of Liberal Thought in Canada, by Chas. Stevens; Paine Memorial, by Josiah P. Mendum; Foreign Freethought Societies; Meditations of a Hindoo Prince and Skeptic; The Ideal World, by Samuel P. Putnam; What is True Religion? by C. Watts; Industrial Education, by W. S. Bell; Sword and Pen, by G. E. Macdonald; This World, by George Chalmers; Agnosticism and Immortality, by E. M. Macdonald; 1883 in England: Its Struggles and Its Work; Liberal Charities; Noted Freethinkers and Reformers; The population of our States and Territories; The Jewish Jehovah; That Old Serpent which is Satan and the Devil; Some Ancient and Modern Schools of Philosophy; The Sacred Books of History; Jefferson's Religion; Useful Measures; As to Time; Big Jack Small.

With Eighteen Full page Illustrations.

1885—CONTENTS:

Calendar for 1885; Freethought in the United States, 1884; The National Liberal League; The D. M. Bennett Memorial; Inspiration, by Col. R. G. Ingersoll; Materialism, alias Atheism, by the Hon. Eliza Wright; Liberalism: What to Do and How to Do It, by Charles Watts; A Dream of Earth and Man, by Courtlandt Palmer; An English General Election Fifty Years Ago, by Thomas Mead; The Demands of Liberalism, by W. S. Bush, Esq.; The New Apostolic Succession, by T. B. Wakeman, Esq.; Universal Mental Liberty. The Freethinkers' Creed, by Horace Seaver; The Relation of Childhood to Freethought, by Susan H. Wixon; The New Civilization, by Stephen Pearl Andrews; The Moral Sphere of Liberalism, by Samuel P. Putnam; Are We All Infants? by George Macdonald; Maytime in Midwinter, by A. C. Swinburne (Selected); Soul Hunger, by Elliot Preston; Liberalism, by Dr. J. L. York; A Difficulty and Its Remedy, by C. B. Reynolds; 1884: Its Story in England, by Charles Bradlaugh

With Thirty-seven Portraits of Prominent American Freethinkers, and Numerous Illustrations.

1886—CONTENTS:

Calendar for 1886; Freethought in the United States, 1885; How the Church Filches from the State; Public Contributions to the Church; The Religion of Crime; Chaplains in our Army and Navy; The Higher Life, by Courtlandt Palmer; A Dream, by Samuel P. Putnam; The American Secular Union; Statistics of our Foreign-born Population; The Curate of Churmside (Selected Story), by James Payne; How Voltaire Died, by the Editor; The Iron Virgin; Religious Divisions of the World; Paine Memorial Hall (Illustrated); The Story of 1885; Immigration to the U. S. 1820-

1884; Freethought in Australia; Freethought on the Continent; Subjects of Illustration; Freethought Journal; Religious Denominations; Area and Value of Farms; Population of Large Cities; Liberal Lecturers.

With Thirty Portraits of Distinguished European Freethinkers, Scientists, and Philosophers, and Numerous other Illustrations.

1887 OUT OF PRINT.

1888—CONTENTS:

Calendar for 1888; Freethought in the U. S. 1887; Bible Studies (Illustrated), George E. Macdonald—Moses, Adam The Forbidden Fruit, A Voice Walketh, Giff Agriculture, The Decease of Adam, Adam's Sons, Cain Abscondeth; The Heart of Man Growth Wicked, The Flood Episode, Man and Beast; Deism and Atheism, by Robert C. Adams; Life in a Trappist Monastery, E. J. Bowtell; On Religion, Extract from Shelley; The American Secular Union, by Samuel P. Putnam; International Freethought Congress; Sunday Amusements, by F. M. Holland; The Blasphemy Case; How the Layman is Deceived, by E. M. Macdonald; A Horrible Man, by L. W. Washburn; The Hindoo Theologian (Poem); The Protest (Poem); When Did Jehoshaphat Die? by J. E. Remsburg; Subjects of Illustration; Portraits.

With Twenty-four Portraits of Distinguished American Freethinkers, Scientists, and Philosophers, and Numerous Other Illustrations.

1889—CONTENTS:

Calendar for 1889; Freethought in the United States for 1889; Liberalism: A Symposium—Col. R. G. Ingersoll, James Parton, Helen H. Gardener, S. P. Putnam, Charles Watts, E. A. Stevens, Sec. A. S. U., Parker Pillsbury, Robert C. Adams, J. D. Shaw, F. M. Holland, E. B. Foote, Jr., M. D., Lucy N. Colman, J. H. Burnham, L. K. Washburn, Ella Gibson, Susan H. Wixon, John Peck, W. S. Bell, E. C. Walker, Mrs. M. A. Freeman, Dr. Juliet H. Severance, Mrs. B. D. Slenker, Col. J. R. Kelso, G. H. Dawes; The Nine Demands of Liberalism; Ingersoll and Shakspeare.

With Illustrations.

1890—OUT OF PRINT.

1891—CONTENTS:

Calendar for 1891; Freethought in the United States, 1890; Story of the Year Abroad; Some Alaskan Myths, by Ida C. Craddock, Corresponding Secretary of the A. S. U. (Illustrated); Anent Spooks: Where are They? by Thaddeus B. Wakeman; Where the Roman Catholics Got a Litany; Side Lights on South Sea Missions, by Ada Campbell (Illustrated); Disadvantages of Specialism in the Advocacy of Reform, by A. B. Bradford; Shoutin' Joe, by Watson Heston (Illustrated); Gaining Ground in England.

With Illustrations.

There were no issues for 1892, 1893, and 1894.

Any Annual in Print Sent to Any Address for 25 Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

SEND ME YOUR ORDERS!

PRICES AGAIN REDUCED!

New Model Otto Wettstein Watch has 16 jewels, patent regulator, Brequet (non-catchable) hair-spring, beautiful double-sunk paneled dial, fully adjusted to heat, cold, and position, nickel-finished, and guaranteed a *Perfect Time Keeper.*

GENTLEMEN'S SIZE.

Prices.—In 3 oz. screw dust-proof, silverine case, \$19. In 3 oz. coin silver, \$24. In fine screw open-face gold-filled case, warranted 15 years, \$25. Do. hunting, \$29. In 20 year cases, screw open face, \$28. Hunting, \$32. In special engraved, scalloped and Louis XIV. cases, \$2 to \$5 more. In 14kt. solid gold heavy cases, open face or hunting, \$45, \$50, \$60, \$70, to \$200.

LADIES' SIZE.

Prices.—In fine gold-filled hunting case, warranted 20 years, \$30. In fine heavy 14kt. solid gold case, \$40. Extra heavy and scalloped, \$50. Ladies' watches shipped in fine plush cases.

Regular Grade American Watches.

Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled 30z. screw open face silverine case, \$4.75
7 " 30z. " " silver " 9.75
7 " 15 year " " gold-filled " 10.00
7 " 20 " " " " 13.00
7 " 15 " hunting " " 14.00
7 " 50 " " " " 17.00
7 " 20 " hunt., Louis xiv. gold-filled 20.00
7 " 14kt. solid gold open face case 25.00
7 " 14kt. hunting " 35.00
11 " 1 more; 15 jeweled, \$2.50 more.
15 " adj., \$4 more; 17 jeweled, adj., \$6 more.

Ladies' American Gold Hunting Watches. Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled in 20 year, plain or engraved, \$11.50
7 " 20 " full eng'd and scalloped, 15.00
7 " 20 " 14kt. solid gold, 20.00
7 " 20 " 14kt. heavy, 30.00
11 " 1 more.
15 " 4 more.
15 " adj. 6 more.

In fine plush cases per express prepaid.

CHAINS.

Latest styles in ladies' and gentlemen's chains in best gold-filled, \$2, \$2.50, \$3.50, \$4, and \$5.

Watch Work.—Our repair department is one of the largest in the country. Overhauling, \$1. Jewels, \$1. Springs, \$1. Warranted one year and returned, charges prepaid.

The Freethought Badge and Charms.

Large Size Badge: 10kt. \$3; 14kt. \$4. With genuine chip diamonds, \$8. Genuine full cut diamond, \$12.

Charms.—10kt. \$5, 14kt. \$6. With genuine chip diamond in sun, \$9. With fine cut genuine diamond, \$10.

Small Size Badge.—10kt. \$2, 14kt. \$2.75. With genuine chip diamond, \$6. With full cut genuine diamond, \$10.

Charms.—10kt. \$3, 14kt. \$4. With genuine chip diamond, \$7. With genuine full cut diamond, \$15.

The Ingersoll Souvenir Spoon.

REDUCED PRICE-LIST.—Tea Spoons, \$2; extra heavy, \$3; gold-bowl, \$2.50. Orange Spoons, \$2.50; gold bowl, \$3. Sugar Spoons, \$3; gold bowl, 2.50.

Satisfaction guaranteed or money refunded or goods exchanged. I can save you money in anything in my line.

Orders filled same day received. Send for price-list, cards in colors, of badge, etc. Address

OTTO WETTSTEIN,
The Liberal Jeweler,
Rochelle, Illinois.
Established 1857.

News of the Week.

By the burning of a laundry in London eight persons lost their lives.

THE New York Central and Hudson River Railroad has abolished all stop-over privileges on its tickets.

THE Gerry society in this city recently imprisoned a mother for "abducting" her daughter, a girl in her teens.

JOSEPH BARONDESS was re-elected president of the Cloakmakers' Union, although vigorously opposed by the Socialists.

THERE were earthquake shocks in the City of Mexico and in Rome on December 31st. In South Hungary also recently.

At the fire in the Delevan House at Albany fifteen lives were lost, nearly all of those burned being employees of the hotel.

THE Susquehanna river is to be utilized to generate electricity for the cities of Philadelphia, Baltimore, and Wilmington.

TWENTY-SEVEN Anarchists who were imprisoned at Barcelona during the anti-dynamite campaign have lately been released.

THE priests who have been fighting Bishop Bonacum of the Lincoln, Nebraska, diocese, have at last surrendered and moved into other dioceses.

THE report from the county elections in Georgia last week is that heavy Democratic gains and corresponding Populist losses are apparent.

It is reported that the Anneke Jans heirs are about to make one more attempt to secure the property now held by the Trinity Church Corporation.

OWING largely, it is said, to the new law forbidding the employment of aliens in city or state work, the streets of New York are in the worst possible condition.

GREAT BRITAIN assures the United States that she claims no right of sovereignty over the Mosquito territory, but acknowledges the sovereignty of Nicaragua.

THE Philadelphia grand jury indicted Charles W. Mowbray, the Revolutionary Communist, whose arrest for a speech made in that city was chronicled last week.

In this city, in one block bounded by Avenues B and C, Second and Third streets, there are 3,532 people, and in seven squares in the tenement district there is a total of 22,970.

SENATOR HILL visited President Cleveland at the White House on January 3d and dined there, the first time he has called for thirteen months. It has set all the politicians to talking.

It is reported that Tahsin Pasha, who commanded the military operations in the Sassoun district of Armenian Turkey, where the outrages were committed, has been assassinated by an Armenian who afterward committed suicide.

THE Judicial Committee of the British Privy Council reverses the decision of the Canadian Supreme Court in the Manitoba school case, and gives the Dominion government power to grant relief to the Catholics in the matter of separate schools.

THE New York Civil Service Commission has, after investigation, decided to strike the names of ten policemen from the eligible list because they procured their places by fraud, and the report of the investigation was forwarded to the Police Board.

OUR exports of manufactured goods for the fiscal year ending June 30, 1893, amounted to \$158,023,118, and for the fiscal year ending June 30, 1892, to \$183,910,547. There might fairly be added to the government's list such products as wheat flour (\$75,000,000), refined oils (\$42,000,000), etc.

THE inhabitants of this country one or both of whose parents were born in foreign lands equal 33 per cent of the total population. But they are distributed very unevenly. For instance, North Carolina has only seven-tenths of one per cent, while North Dakota has 77.98 per cent. The percentage does not reach 3 per cent in Virginia, South Carolina, Georgia, Mississippi, or Alabama. Minnesota has 78.42 per cent. The South is emphatically the "nativ American" stronghold, and, by a curious coincidence, Free thought is weaker there than in any other part of the country.

THE destitution in Newfoundland has tended to produce riotous demonstrations in St. John's and other places. On December 31st two hundred mariners from the warship Tourmaline paraded the streets of St. John's in heavy marching order



YAHWEH REBUKETH SATAN.

Is not this a brand plucked out of the fire?—Zech. iii, 2, 3.

To the Senate and Assembly of the Legislature of the State of New York:

We citizens of the State of New York, respectfully request you to repeal the Sunday law of this State. We ask this because,

First, Sunday being a period of time of precisely the same nature as Saturday or Monday, there is no natural reason for its being elevated above or depressed below the other days of the week.

Second, Said Sunday law is, in the best possible view of it, useless; it is wholly inoperative as a conservator of the rights of any inhabitant of the State.

Third, It is invasive of the equal rights of the citizens of the State, an impertinent meddling with their private affairs, and its effect is to disturb their peace and rob them of their earnings.

Fourth, In making or amending our laws, common sense and experience should be the guides, instead of sentiment—religious or otherwise. Experience has demonstrated that Sunday laws are not observed by the people, and common sense teaches that, in the nature of things, they never will be, for it cannot be wrong to do on one day what it is right to do on another. The people, feeling this and knowing this, will not be governed by the dead churchmen who made these laws, which are anachronistic and have been perpetuated by hypocrisy. Here we will call your attention to the words of Martin Luther, a churchman we are willing to put against the ecclesiastics of to-day: "As regards the Sabbath, or Sunday, there is no necessity of keeping it. . . . If anywhere the day is made holy for the mere day's sake—if anywhere anyone sets up its observance upon a Jewish foundation—then I order you to work on it, to dance on it, to ride on it, to feast on it—to do anything that shall reprove this encroachment on the Christian spirit of liberty."

Fifth, Sunday laws are vicious, for they are used as instruments of blackmail and of cruel oppression by the police of the cities, as the revelations of the Lexow Committee abundantly show. They produce more crime than they could possibly prevent, for blackmail is more immoral than drinking.

Sixth, All such laws are essentially religious in their intent and effect and as such they are opposed to the spirit of our institutions, which do not favor the union of church and state. The Sunday law of the State of New York is no exception to the rule, and it should be immediately repealed in the interest of religious liberty, if for no other reason. This law is a survival from the time when there was a state church and the civil power enforced the Sunday law of the state church, just as it enforced that church's blasphemy and heresy statutes. But where there is no state church the state has nothing to do with the enforcement of the domestic rules of any church or those of Christianity in its entirety.

For these and other reasons we ask the entire repeal of the Sunday laws rather than a patching which shall discriminate against one business and foster another. We ask that the liquor trade be subject to the same rules on Sunday that it is on other days, and the same with all other kinds of business. It is not proper for the state to legislate in the interests of any legitimate trade as against any other legitimate trade, and we ask your careful attention to this admitted fact and particularly ask you to bear in mind the also admitted fact that Sunday laws are a fruitful source and an adequate means of blackmail.

with Gatling and field guns. The people believe that they have been swindled by a combination of speculators who are favored by the government. The government is accused of discriminating between the two banks, one the poor man's and the other the rich man's, in guaranteeing their notes.

GOVERNOR MITCHELL, of Florida, has revoked the requisition he granted for the extradition of Henry M. Flagler of the Standard Oil Company, wanted in Texas

for alleged violation of the anti-trust law of that state. The revocation is based on the fact that Mr. Flagler is not a fugitive from justice from Texas.

THE Belgian government has closed the port of Antwerp against American meat and live stock; Spain has imposed a practically prohibitory duty on flour; France refuses to consider the bids of American canned goods firms for her army supplies; Germany and Denmark have shut out our meat products, and Sweden has heavily

increased the duty on corn and wheat. Belgium alleges that pleuro-pneumonia prevails in the United States, but it is generally understood that the action taken against American goods by European governments is partly in retaliation for our duty on beet sugar and partly for the purpose of securing a better home market for their own produce. Germany and Austria-Hungary have formally protested against our 1-10 per cent duty on sugar, as being in violation of treaty obligations.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 3. { PUBLISHED WEEKLY. } New York, Saturday, January 19, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

WHAT THE FANATICS MAY TRY TO DO NEXT.



Lo! that torrent flowing free, has become a mighty sea; deeper wider yet to be — still it grows.
All their venom'd filth can't stain it, nor their little sponges drain it, neither dams nor dams restrain it — on it goes.
Though they smite it with their rod, thinking thus to pass dry-shod though they curse it by their god — yet it flows!
Let the horns of bigots blow, and fools their hatred show. Still that sparkling tide will flow — past its foes.

TO OUR FRIENDS:

Don't you know some Freethinker who does not
now, but who would subscribe to **THE TRUTH
SEEKER** if **YOU** called his attention to the Paper?

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 3. { PUBLISHED WEEKLY. } New York, Saturday, January 19, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. RENNETT.

E. M. MACDONALD, - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - JANUARY 19, 1895.

SUBSCRIPTION RATES.

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

THE

Truth Seeker Annual for 1895

HAS A CONTRIBUTION BY

HENRY ROWLEY

(President Brooklyn Philosophical Association)
ON

"WHAT WE STAND FOR."

Paine and Franklin.

We shall print in THE TRUTH SEEKER of January 26, 1895, an article by W. H. BURR on
"THE SECRET THRIFT OF THOMAS PAINE."

This Mr. Burr regards as a very important contribution to the literature on Paine, as being something new for the biographers to consider on the approaching Paine Anniversary.

In THE TRUTH SEEKER of February 2 we shall have a long article by JOHN E. REMSBURG on
"BENJAMIN FRANKLIN: WAS HE A CHRISTIAN?"

Everyone who has read Mr. Remsburg's works knows the thoroughness with which he will deal with this subject, and also knows that when he has read this paper he will know more about Franklin than the average man does at present.

Single copies of THE TRUTH SEEKER, 7 cents. In quantities of five and over, 5 cents each. Now is the time to subscribe.

As to Who Is Damned.

"Eloquent sermons were preached, the bells rang out the first glad old welcome, and the churches were filled with the honest, devoted Christian people all day yesterday, notwithstanding the tirade of the eloquent Ingersoll against the Bible the night before."—*Buffalo Times*.

"It was ever thus even from the days of that other anti-Christian sneerer, Julian, the apostate. And it will so continue when all the little Ingersollian tribe shall be dead and damned."—*Catholic Union and Times*.

Don't be too sure about the damnation, Father Cronin; perhaps your God is not so intolerant of differences of opinion as you are pleased to think he is. Possibly he is an admirer of independent people; he was something of a "reformer" himself in

his younger days, as you must admit when you recall the fact that he set up in business long after several of the other gods did, and so must have been regarded by the priests of those other gods as an interloper and a rebel. He must have possessed a certain amount of originality and courage to strike out in that way for himself. He may not hate men who think quite so fiercely as you imagine he does. As to Julian, it is true that he is dead, but he would have been dead just the same if he had been the most devoted of Christians, while as to his being damned—except by a superstitious church—that is all a matter of guess-work with you. He lives in history and in fame, and it is certain that a large number of the "Ingersollian tribe" will share his earthly glory in centuries to come. There does not seem to be anything miraculous in the survival among the millions of the belief in Christianity; evolution is a slow and painful process; religions thousands of years older than that dominant in this country are yet alive and vigorous; Christianity is a minority faith, and will be a minority faith after every present acceptor of it is dead, if not damned. While it is true that Christianity is yet much more powerful than it should be, it is comforting to reflect that it has lost a great deal of prestige and authority since the days when it silenced Galileo and burned Bruno. That THE TRUTH SEEKER can be published and that Colonel Ingersoll can talk to the immense audiences that greet him is pretty good proof that Christianity has failed to keep the world in the depths of ignorance and the shadows of fear in which it was plunged when Catholicism's chief priest gave the law to the monarchs of Europe.

For Repeal of New York's Sunday Laws.

The legislature of this state is now in session, and the hour is come when we must go to work in earnest for the repeal of the odious Sunday laws which have too long disgraced the statute books of a great commonwealth. No doubt many of our New York readers have cut the petition heading from THE TRUTH SEEKER, and have already procured long lists of names of those who do not want to be ruled by the church or have their private affairs spied into by meddling preachers and their agents. It will be very easy to get hundreds of thousands of signatures to that petition. All who want extra blanks should at once notify us, and we will forward them. Do not wait for some one else in your neighborhood to do the work. Take right hold yourself. It is no task whatever to answer objections. The petition heading is itself an unanswerable argument.

This is a fight in self-defense. The Sunday laws, tyrannous enough in themselves, are but the beginning. A Revival of Puritanism is sweeping over the land—and Puritanism is despotism. If it succeeds it will suppress free speech; it will not permit us to discuss the Sunday question, to agitate for the repeal of Sunday laws. At the recent Sabbatarian convention in Greensburg, Pa., Rev. Dr. McAllister, editor of the *Christian Statesman*, was asked if Seventh-Day Adventists should be permitted to teach their doctrines. He answered: "No; not if they are opposed to Christian laws. We must not permit any man on the plea of conscience to put himself in antagonism to the laws of the government." Subsequently he said: "We must get our civil officers to hunt down the violators of Sunday laws where there is a suspicion." Another speaker said: "To try to get Sunday laws obliterated from our statute books is treason." How do you, as free Americans, like this? Do you want it to go any farther?

Here is what one of our New York Liberals has to say about the matter now in hand:

"I am glad to see petitions are to be sent to our legislature asking it to abolish all Sunday laws. It ought to have been done years ago. Such laws should never have been enacted. Every member of the legislature should be furnished with the reasons why Sunday laws, unjust taxation laws, and many other privileges granted to religious organizations—privileges that benefit them at the expense of others—should be swept away. And another thing is that many legislators will not vote their sentiments for fear they will offend their religious constituents and thereby lose their political support in future elections. Now I think that any member of the legislature who votes for the continuance of Sunday laws, or who favors their continuance, or fails to vote when his name is called, should be listed by all Liberal people as unworthy the support of Freethinkers if he is ever again a candidate for any public office."

The suggestion of our friend, Carlton Rice, is worthy of much more than a passing thought. At present the thing to be done is to give the members of the legislature a chance to put themselves on record on this issue. To this end we shall provide them with anti-Sabbatarian literature and roll in upon them the petitions that come to THE TRUTH SEEKER office. All that we can do we will do to help on the repeal movement, and the more generously Freethinkers hold up our hands the more we can accomplish. Since our last acknowledgment we have received fifty cents from H. Merrick, one dollar from Stephen Brewer, and ten dollars from Dr. E. B. Foote, Jr. These sums, added to those previously received, will send a good many pamphlets to the legislators and to the newspapers, but not a tithe that should be put into missionary service. Then we should also be in a position to send a man to Albany to present our facts and arguments to the proper committee. To do this we must have a fund out of which to pay his expenses. The struggle is one for the rights of all the people; hence all are interested, and they cannot feel that it is an imposition to ask them to help provide the sinews of war, if they recognize the iniquity of the laws against which we are protesting and the graver dangers that threaten.

Undoubtedly it would be well for all of our readers to send their petitions directly to the assemblymen and senators representing their own districts. In many cases their influence would unquestionably be greater if so brought to the immediate attention of the individual lawmaker. We shall be glad if all who send petitions to Albany will notify us of the fact, and tell us how many names they secured. Repeal the Sunday laws.

Zion's Herald does not look with favor on the present movement for individual communion cups in lieu of the time-honored common cup. It says that the change would emphasize the "too prevalent tendency toward cleavage on personal or class lines"; it would destroy the idea of Christian brotherhood, and erect caste barriers. This is a quarrel within the church, but we cannot forbear saying that the objections of *Zion's Herald* are absurd to a degree. If it is scientifically assured that the common cup is a possible source of contagion, why would there be an establishment of caste distinctions in providing individual cups? Cannot one guard himself against disease without making an attack on the brotherhood of man? Would the editor of the Boston paper be willing to use at the dinner table the dishes and knives and forks just used by a person suffering with an infectious disease? And does he think that his refusal to do so would be a stab at the "Christian brotherhood" of the human race? Is it not possible to be religious without being at the same time ridiculous?

Great Reductions in Standard Freethought Works.

The popularity of our missionary scheme, by which Thomas Paine's "Age of Reason" is being scattered broadcast by the thousands, has induced us to lower the price of his other works, with the hope that they too will have a wider reading. From this date the prices of Paine's books will be as follows:

AGE OF REASON. Paper, 25 cents. Eight copies sent to as many different addresses for \$1. Cloth, 50 cents.

EXAMINATION OF THE PROPHECIES. Paper, 15 cents.

COMMON SENSE. The argument that did more than any other to convince the Revolutionary leaders of the necessity of the separation of this country from Great Britain. Paper, 15 cents.

THE CRISIS. Paine's great Revolutionary writings. Paper, 25 cents; cloth, 50 cents.

RIGHTS OF MAN. Answer to Burke's attack on the French Revolution. Paper, 25 cents; cloth, 50 cents.

PAINE'S GREAT WORKS IN ONE VOLUME. 8vo., 800 pp., cloth, \$3, leather \$4, morocco, gilt edges, \$4.50. This book and THE TRUTH SEEKER one year, \$5.

PAINE'S POLITICAL WORKS. One volume containing Common Sense, Crisis, and Rights of Man. Cloth, \$1.

PAINE'S THEOLOGICAL WORKS. One volume containing Age of Reason, Examination of the Prophecies, Reply to the Bishop of Llandaff, Essay on Dreams, Letters, etc. With Life of Paine and steel portrait. Cloth, \$1.

We hope all our readers will do their best to scatter these splendid works all over the country.

The Perils of One-Idealism.

Hobby-riding is a pleasant and healthful exercise if not indulged in to excess, but that is a risk the hobby-rider always runs; he doesn't know when to dismount. He sticks to the saddle so continuously that he and his mount become one, as it were, a sort of modern centaur, and he is thus led to actually believe that if he should attempt to get off for a moment it would be the death of him, and it might also stop all the machinery of the universe. This was the unhappy and unsteady state of mind our friend, the editor of the New York *People*, was in when he penned this remarkable paragraph:

"THE TRUTH SEEKER has long been tangled in the consequences of confounding cause and effect. It sees wrong on earth, and it sees priestcraft. Whereupon it concludes that priestcraft is the cause of the existing wrong, instead of, as is really the case, priestcraft being a result of wrongful conditions. If THE TRUTH SEEKER proceeded upon facts, it would know that priestcraft, together with all that thereby hangs, is but a reflex of economic conditions, and, consequently, that, in order to abolish priestcraft, the thing to do is to endeavor to alter wrongful economic conditions, instead of tugging at the clergy."

THE TRUTH SEEKER has never said or thought that priestcraft is the cause of "the existing wrong" on earth. It has merely maintained that it is the cause of a great part of it. Neither does it believe that wrongful economic conditions are the causes of priestcraft. No doubt those conditions contribute to the perpetuation of priestcraft, but he who asserts that they are the sole source thereof does not understand the relation that man's fear of the Unknown bears to the institutional church. It is not poverty that makes men the slaves of the priest. The late Alexander of Russia was as abject a devotee as the most destitute moujik in the empire. The mere possession of wealth is not a guarantee of intelligence, nor do the miseries of the poor suffice to wean them from the delusion that they are in the care of a good and merciful providence. Education and evolution are the emancipators, and in so far as the improvement of economic conditions helps to truly educate the people, to that extent it is true that industrial reform will weaken the power of the priesthood. But it is equally true that so long as men believe that this world is only a preparatory school for an eternal life in another

world, and that in that other world they will be compensated for the sufferings they endure in this, there is precious little chance to get any rational reform work out of them in the here and now. If the *People* would stop theorizing long enough to acquaint itself with some of the facts of American life it would not make such a spectacle of itself so frequently. It should know that the stronghold of the minister is and has been the rural districts of the country, and that it is the vote of the farmers that he wields as a club to strike down the religious and social liberties of all the people. This is the general truth; of course there are exceptions, but they are exceptions. Yet the farmers are the very ones who, until very recently, were the most independent class of American citizens; they did not feel under any obligation to any "boss," financial or factory, and the only man whom they respected above his just deserts as a fellow-being was the "minister of God." He alone was clothed in their eyes with an extra-human sanctity. No, something more is needed than economic independence to break the power of the church. The freedom of man will never come until men have learned to think and act for themselves, both in concerns religious and in concerns industrial. One people may be poor and yet be free, and another may be rich and still be the slaves of the priest.

The *Christian Advocate* of Nashville remarks that "a merely naturalistic religion is not worth preserving. The ethical elements of our creed draw their life and power from association with the idea of a personal God." If this is so, how do you account for the indisputable fact that in Christian countries the safeguards of the liberty and life of man were weakest when faith in that personal God was strongest?

Some of the special Sunday papers of London have enormous circulations. The *People* goes to 300,000 subscribers and purchasers; *Reynolds's* issues 360,000 copies, and *Lloyd's* 710,000. There are nine or ten of these special Sunday papers, according to William Clarke, who writes about them in the *New England Magazine*. We doubt if our Sunday worshipers would prefer these papers to the Sunday issues of the American dailies.

Thomas S. Charity, of New Haven, O., was a soldier in the Civil conflict, and consequently he is not very young at the present time. While he receives but a small pension, he has a family dependent on him and can do no work, as he has heart disease. He is a Freethinker and delights to read the Liberal papers, but is wholly unable to subscribe for them. Can any of our readers help him in this direction? He would greatly appreciate the kindness of those who will send him their papers, after reading, if they do not desire to preserve them. Or perhaps some prosperous comrade will settle the matter off-hand by making him a present of a year's subscription.

A New Zealand correspondent of the *Christian Commonwealth*, after enumerating the demands of the Young Women's Christian Temperance Union of that country—demands at once intolerant, meddling, invasive, persecuting, and potentially disastrous—says: "These planks in the platform of this society show the stuff that our women are made of." Yes, they do, and they foretell the gehenna that New Zealand will be if a party dominated by these women succeed in seizing the reins of power. And a like fate will be ours if the W. C. T. U. of America, with such allies as the National Reform Association and the Sabbath Union, get hold of the government. Miss Willard's Secretary of Amusements will then be the least of our tyrants.

The late Constitutional Convention of this state does not appear to have exactly straightened out the charities tangle which has for so long been a subject of contention. According to the *World*, the county of New York pays about \$2,000,000 annually to charitable institutions for the care of persons who otherwise would be a charge upon the public. "The new constitution forbids such payments to

any institution which has not complied with rules established by the state board of charities. But the state board of charities has not established any rules, and it is even a question whether or not there is any state board of charities under the new constitution." And this is the best fruit of the great compromise with the church!

We have just completed the mailing of the new edition of our Catalog to our readers, and to those who have favored us with orders for books. In so large a list it is unavoidable that errors occur, and if any reader of THE TRUTH SEEKER has not received a copy the omission will be cheerfully supplied upon notice to this office. If any one has received two copies we shall esteem it a favor if the extra one be handed to some friend who will be likely to purchase books.

In this case the minister was more honest than the deacons or the deacons more dishonest than the minister, whichever way you choose to put it. We learn by a press dispatch that the Park Congregational church of Springfield, Mass., had an indebtedness of \$23,000 which it tried to pay by declaring itself insolvent and getting back its notes at a low per cent of their face value. The pastor, Rev. William H. Dexter, opposed this as dishonest and resigned. However, the comparison is hardly a fair one between the minister and the church members, as it is not probable that any part of the debt would have been paid by Mr. Dexter under any conditions of settlement, and so he was not subjected to the same temptation to scale the debt that his parishioners were.

How much good does the revival do? That is a question that has been asked a great many thousand times. A Toronto clergyman gives us a little light on the subject. Moody was in that city a short time ago and "converted" fifteen hundred persons. The clergymen referred to received the names of fifteen of these for membership in his church, but he reports that upon examining them he finds but two who appear to be at all genuine, and he is at his wits' end to know what to do with the others. Let them go, we suggest, and then when Mr. Mills or some other evangelist stops at Toronto they can easily be "converted" again and thus give Chaplain McCabe or Brother Talmage another opportunity to boast of the "marvelous gains that the church is making."

A Kentucky official has recently tried to effect an extra-statutory union of church and state in that commonwealth. A dispatch from Louisville says that on January 5th a recount of the vote cast for several candidates in that city was taken. Complaint of the methods of counting having been made, Bishop Dudley of the Episcopal church accepted an invitation to assist. The next day it developed that the county clerk had no authority to call in Bishop Dudley, and all of the five or six hundred ballots counted by the clergyman must be thrown out as worthless. This may change the result on the vote for judge of the court of appeals. If it would have the effect of ousting the incompetent clerk the foolish performance would not be without substantial value. The mental processes of an official who could be guilty of such a prostitution of his office would furnish a unique psychological study for Th. Ribot or Alfred Binet.

There are indications that the ministers must hereafter depend more on their own exertions than they have done heretofore. They will soon have to pay full fare on many of the railroads. The Trunk Line Association will on and after March 31 withdraw all privileges accorded to preachers until this time. The New York Central has already done so, the principal reason for the action being that the ministers have abused the privileges granted them, and have loaned their half-fare permits, some going so far as to sell them. This profitable little speculation will no longer be one of the allurements beckoning the ambitious young man into the ministry. Take away the special personal privileges of the ministers, tax the churches, abrogate the Sunday laws, abolish chaplaincies, and banish religious

teachings from the common schools, and Christianity will have to fight for its life in a fair field with no favors. This is as it should be, and this is just what separation of church and state means.

We wish our readers would look at the date on their wrappers and see if they do not owe us a renewal. If they find they do, it will be a great favor to us if they will forward it at their earliest convenience, as we need the money. Owing to various causes, more than the usual number are in arrears at present, and this embarrasses us financially, or we wouldn't mention it. We like to keep square with the world, and in order that we may do this it is necessary that our readers keep square with us, for when they let their subscriptions run behind we have to get behind with others. We have no capital to fall back upon, and depend upon getting our dues to give others their due. If our friends who are in arrears will note these facts and act thereupon, it will be, as we have said, a great favor to us, and a favor duly and thankfully appreciated.

A "Purity" committee is endeavoring to close the Sunday theaters of Chicago, being stimulated, probably, by the attempts of their fellow-fossils to shut up the music halls and theaters of Boston on that day. The resulting "purity" will be wholly of a negative kind if the Chicago bigots accomplish their purpose. The young men who have been attending the theaters Sunday nights will be started on the way to worse places, the young women will seek other ways of enjoying themselves, and the employees of the theaters will have to find, if they can, other means of adding to their scanty revenues. Of course many of these employees are women and girls. As the *Progressive Thinker* says, most of the Sunday night attendants of the theaters are working people who have no time during week-day evenings or are too tired at the day's end to dress for the purpose. But what does the coalition of religious intolerants and artificial morality faddists care for the convenience or rights of the people so only that it has its way and gets an opportunity to try some disastrous experiments?

The fall and winter being more particularly the reading season, and naturally the renewing of subscription season, we hope that our friends will make a little effort to send THE TRUTH SEEKER some new subscribers. A good many of our old ones have had to drop off during the past eighteen months of panic and dullness in the business world, and we need some more to take their places and push on the work. Our friends have never failed us in an emergency, and we again venture to ask them to do something to help by inducing new subscriptions. We have tried to make this easy by the premium offers printed on the second page of this paper, and we think considerable can be done by our friends if they will take the trouble to speak a good word for us to their Liberal acquaintances.

To those who feel like presenting THE TRUTH SEEKER for a short time to some dear friend, our Trial Subscription offer opens the way at a small cost. A great many of the Liberals to whom THE TRUTH SEEKER is first sent this way become permanent subscribers and earnest workers in the cause of mental liberty.

And lastly, after you have induced some acquaintance to subscribe, and sent THE TRUTH SEEKER three months to some friend, send us the names of all the Liberals you know, and we will send them sample copies, and see if they, too, will not subscribe. We need them all.

Rev. Richard Wake, of Topeka, says that to shut the preacher out of the political arena is to give politics over to Satan. By "Satan" he probably means evil. No rational man wants to shut the minister as a citizen out of the field of politics, but as a preacher he meddles with state affairs only to mar. In the halls of legislation he is the parent of

evil, and that continually. He brings to the consideration of public affairs a mind devoted to a system of ethics which he claims is directly from the hand of an infinitely wise god, and hence cannot be amended or improved. It is self-evident that a mind so dominated will not examine contemporary problems in the light of present-day facts and knowledge, and will not respect the rights of those who are unable to accept his conclusions, for he speaks not as an ordinary man but as an ambassador of God, as one who has been "called" to interpret the will of the Supreme for the guidance of common mortals. That this is no fanciful Infidel theory is shown by the words of Mr. Wake's which we have cited. He says distinctly that if the preacher is not recognized as a ruling force or influence in politics they are given over to Satan, that is, to evil. This amounts to an assertion that the preacher is the only saving moral force in society, that from the priesthood proceed all the influences that have power to lift man out of and hold him above the mire of vice and crime. This, of course, is the real thought, not so often expressed now as formerly, of the religious leaders. It is this thought that impels the theocrats to strive so desperately to secure the recognition of their creeds in the laws and usages of the country. In order to force their self-claimed superior morality on their fellow-citizens they would, if need be, deny and trample the rights and liberties of all who do not agree with them. This is why they are so anxious to make themselves felt in politics, for as men and teachers they can instruct and help their neighbors better outside than in the political arena. But they—most of them—are far more eager to compel than to instruct.

There are several kinds of "patriots" in this land besides the ordinary patriot who does not need quotation marks or from three to seven capital letters to properly designate him and measure his love of country and freedom. Mr. Remsburg found some of the capitalized "patriots" in the little town of Benton, Pa., the other day. He was announced to lecture there, and it was supposed that the hall of the Patriotic Order of the Sons of America could be secured for the occasion, but the Liberals soon learned that they did not know the "patriots." A member of the "order" wrote to a local paper, in a strain worthy of the witch-hunting days. Here is a characteristic paragraph:

"Kind readers of the *Argus* and citizens of Benton, such a lecture will never be delivered in this or any other town in a hall owned or controlled by the Patriotic Sons of America. They are true Americans, sworn to be loyal and true to patriotic principles, and true believers in God, his divine work, and acknowledge him as the creator and ruler of the universe. That order will never knowingly permit an Infidel to step inside of its doors on any occasion for such a purpose."

From which it appears that these very patriotic gentlemen do not have sufficient faith in their God to permit one of his children to question the beliefs of others of his creatures. The scribe also says that he does not believe that the Infidels can get either of the hotel halls, for the proprietors are "firm believers in a supreme being" and therefore "will refuse admission to such a lecturer." It would seem to follow that, in the view of this "patriot," belief in God necessarily implies perfect willingness to deny liberty of utterance. The history of the world does not, unfortunately for the reputation of Theism, furnish much evidence to disprove the truth of this assumption. The lover of his country proceeds:

"Citizens of Benton, we cannot afford to permit Infidelity to invade our little town to rail against Christianity. We have enough to contend with already in battling for the cause of God and right."

How weak the Christianity of your "little town" must be if it cannot run the risk entailed by the lecture of a Freethinker. You assume that God is on your side, that you are his earthly champions and defenders and he your heavenly father, and yet you are in mortal fear of a single Infidel. O ye of little faith! Once more the gallant "Christian patriot":

"We have reason to believe that few, if any, of our people would stoop so low as to go and listen to an Infidel railing against God and the Bible. I do not believe there is a father or mother in our town who would wish their

children to hear such a lecture, and it is sincerely to be hoped that no such lecture will take place. If it does, it is sincerely hoped none will attend."

Note the attempt to prejudice the pious against such parents as might permit their children to hear Mr. Remsburg speak. How well the writer knows how to invoke the *odium theologicum*! And what a free and happy nation we shall be when this man and his associated and affiliated "patriots" get a good grip on the tiller of state!

The *American Eagle*, the American Protective Association paper of Kansas City, Kansas, makes a remarkable statement in a late issue. It seems that the Catholics of Missouri have been trying to get a law to prohibit the reading of the Bible in the common schools. They should have no difficulty in securing the co-operation of the Freethinkers of the state in this laudable undertaking. But the *Eagle* declares that the movement for secularization "should be vigorously fought." It says that the Catholics have no more right to crowd the Bible out of the schools than the A. P. A's have to crowd it in, and it remarks that "the latter in spirit is contrary to the principles of the American Protective Association." But immediately after this saving expression it significantly adds:

"It is our duty, however, as members of the order to see that there is no legislation effected in opposition to Bible reading; this is a question for communities to settle. When Bible reading in the public school is desired it should be permitted; where it is not desired it should not be forced upon them."

What do you mean when you say that this "is a question for communities to settle"? Do you mean that the majority in a school district or township, if Protestant, may rightfully force the Bible upon the Freethought or Catholic minority, or that the majority, if Freethought or Catholic, may rightfully shut the Bible out of the school despite the protests of the Protestant minority? You have committed yourself to the principle of local option—are you prepared to stand by it honestly and logically to the end? Are you willing that the Catholics, where they are in the majority, shall substitute the Douay for the King James version? Are you willing that they shall introduce nuns as teachers—as they certainly would have a right to do if your principle is sound—and are you willing that they shall employ other Catholic teachers? If so, why did your people make such a fuss in the Gallitzin school case, and why has the *Eagle* so frequently and intolerantly sworn that the Catholic teachers must get out of the public schools? If the communities may say whether they will have the Bible in their common schools, why may they not say if they will have Catholic or Protestant or Freethought teachers, as the case may be, to the exclusion of all others, or that they will employ teachers regardless of their religious views, as you say they shall not do if the teachers they choose happen to be Catholics? More than this—are you willing that the majority shall, if so disposed, substitute the "Age of Reason" or Ingersoll's "Gods" for the Bible? You must be if you are in earnest in your statement that you favor local option in this matter. But we tell you frankly that we do not believe that you saw to the end of the lane when you turned into it for the purpose of making a flank movement on the Catholics of Missouri. It seems perfectly clear to us that this was only an attempt to dodge the real question at issue, the total separation of church and state as regards primary education. You say that where it is not desired Bible reading "should not be forced upon" the people of the school district. But how are you going to avoid it if you leave the decision of the question to local option? Do you expect that the people of the district will always, or even frequently, be a unit either for or against Bible reading? Are there never to be protesting and outraged minorities? What is the difference, in principle, between the state voting sectarian instruction into the common schools and the township or district voting it into those schools? There is none, and hence the only remedy is the complete secularization of the schools, which involves the banishment of the Bible from the desk of every teacher and pupil. This will place all religions on a plane of equality.

Cause of the Gulf Stream and Similar Ocean Currents.

These are produced by the rotation of the earth, by the land with its peculiar formation, and by the tidal wave with the trade winds. If the earth were a true sphere and evenly covered with a layer of water the tides would follow the moon around the earth like a broad but gentle swell, and not exceed five feet in height directly under the moon, and there would be no gulf stream or any other ocean currents. If there was a narrow belt of land reaching from pole to pole it would act on the principle of a dam and would stop the natural course of the tide, and would raise it from five to twenty-five feet at least. To cause a very high tide, form a bay one hundred miles long and fifty miles wide at the mouth and gradually coming to a point at the extreme end; locate it in the belt of land that reaches from pole to pole, directly under the moon. The tide would rise at the extreme end of the bay one hundred feet at least. This formation gives the tide a very good opportunity to enter the bay and force the water upward. To make this better understood I call your attention to the Bay of Fundy; it is this principle that causes the tide to rise sixty feet or more at the head of that bay—it is the form of the bay that causes the tide to rise so high. Now let us change ends of the bay and see what the effect will be, the location being the same and the mouth of the bay only fifty feet wide and one hundred miles long and fifty miles wide at the extreme end or head; there would be no tide at the extreme end, the opening being so small at the mouth and the demand for the water so large as it made its way up the bay, that it would lose its force long before it reached the head. But every tide would make a fall into the bay, and every ebb tide a fall into the ocean. There would be no possible chance for a sufficient quantity of water to get into this bay to make a tide at the extreme end. The gulf of Mexico is a representation in part of this formation, so much so that the tide is quite small on the west shore. To produce a mill-privilege, therefore, it would only be necessary to cut, at the head of your artificial bay, a channel to the ocean on the other side of the belt of land described as reaching from pole to pole. The ocean would then become your millpond.

The course of the Gulf Stream could be changed by cutting across the isthmus of Panama a channel of sufficient size to admit the passage of the water forming it. The stream would then flow into the Pacific ocean and no longer cross the Atlantic to warm the shores of Europe as it now does. Ocean currents are all equalizers of water. If the water remained equally distributed there would be no ocean currents. The land with its varied formation, together with wind and tide, the two great forces which move or displace the waters of the sea, is continually causing inequalities of water. The moon and sun by attraction draw the water from the poles to the center directly under the moon at the tropics, and it is brought by the tide waves from the east to the west shore, where it is held by moon, sun, and trade winds and forced along the shores north and south. The islands forming the Caribbean sea act on the principle of a breakwater—they change the course of the current and turn it into the gulf of Mexico, which becomes the reservoir or fountain head, and whence the Gulf Stream flows like a river from a lake. It is the equalizer of water as well as heat, and makes its way in the direction of the greatest deficiency of that element.

The warmth of the Gulf Stream is accounted for by the fact that its waters are supplied from the tropics, being brought thither by the tide waves. Acting on the principle of an eddy, water is forced from the poles, and thus the cold currents also are formed.

This theory rests upon the assumption that the water is higher on the east than on the west side of the isthmus of Panama. If the opposite is the fact, then this explanation is incorrect. It must stand or fall when a true survey across the isthmus is made. The continent of America is the great dam in the ocean; it changes the courses of tides and changes tides into currents. Place the continent of America so it will lie east and west, and it will change the ocean currents, destroying some and creating others. If there were no other land on the globe than America, there would be no ocean current except those connected with America. But such not being the case, Africa has her nose in the way, Australia and New Zealand intervene, and Asia is there to stop tides and make ocean currents up the Pacific ocean; so that when we find large bodies of land directly in the path of the tide wave we find ocean currents also. All large oceans have their counter currents or eddies, the water that has been carried west by the tide returning as currents to supply the deficiency, and thus imparting the

eddy motion. The tide, with the land and its formation, will produce every circumstance connected with the ocean currents.

Some of the trade winds are caused by the rotary motion of the earth. The sun, constantly warming the air at the surface of the earth, making it lighter by day while the night cools it and makes it heavier, the cool air follows the sun around the earth; and that is the cause of its keeping one direction. Tide on the side of the earth opposite to the moon is the result of reacting force. Every child who has swung by a suspended rope or otherwise has learned the operation of this law, and anyone who moves water in a wide vessel must pay due regard to this principle or he will be likely to let some of the contents slop out.

It will not be wholly foreign to the subject now in hand to explain the phenomena of the earth's rotation. The sun is continually expanding, by heat, the side of the earth turned towards it, thereby making that side lighter. Night meanwhile condenses and makes heavy the opposite side of the globe. This, with its motion around the sun, forces the planet to revolve. If it should turn back upon its course around the sun, its rotation would be in an opposite direction also. JOHN P. WHIPPLE.

Milwaukee, Wis.

[The foregoing article was copyrighted and published by Mr. Whipple in 1873. The report of the United States Coast Survey having verified his theory the treatise acquires additional interest. Speaking of the report he says: "Perhaps the most valuable item is the discovery that the stream changes in velocity daily and monthly and that predictions can be made of the time of these changes. It will be remembered that the tides rise and fall daily, their motion depending chiefly upon the position of the moon in its revolution around the earth, and in the same manner the current varies in velocity daily. During the month another change takes place which follows the moon in its journey north and south of the equator." The following statement is from the *Chicago Tribune*: "When it was first proposed to open the Panama canal the scheme was strongly opposed on the ground that it would endanger millions of lives. It was asserted that the waters of the Pacific were more than one hundred feet higher than those of the Atlantic, and that if they got headway in the ditch they would drown the country all around on the Atlantic side. It now turns out, after careful survey, that the Atlantic is the higher of the two, and that the difference is about six and a half feet." Mr. Whipple invites criticism and discussion.]

The Sermon on the Mount.

VII.

We now come to about the last part of the Sermon on the Mount that we need consider. I mean the so-called Golden Rule.

Mat. vii, 12, gives it as, "All things whatsoever ye would that men should do to you, do you even so to them; for this is the law and the prophets."

Luke vi, 31, gives it as, "As ye would that men should do to you, do ye also to men likewise."

For this maxim of the highest degree of morality we are in no way indebted to Jesus, as it was current all over the world centuries before he lived. He mentions it only on this one occasion, and if he believed it true, why did he not observe it himself? At the marriage feast at Cana, when his mother made a simple remark to him to the effect that they had no wine, he turned on her with, "Woman, what have I to do with thee? (John ii, 1 *et seq.*) Is that the way he would have had his mother do unto him? In the very next chapter following the one in which he uttered the Golden Rule one of his disciples asked him to let him go and bury his father, and Jesus replied, "Follow me; let the dead bury their dead (Mat. viii, 21, 22). Is that as he would have had others do to him? Surely it is doing as you would be done by to "forgive your enemies." But Jesus tells us at the end of the very chapter that contains the Golden Rule and elsewhere (Mat. xxv, 41) that in the last day he will disown and cast out his enemies without forgiveness, and that the king will say (Mat. xxv, 41), "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The divine way of doing unto others as ye would be done by is certainly contradictory. When men would not believe in Jesus, or receive his teachings, he assailed them with abusive names and threats. Is that as he would have had others do to him? Take what Professor Huxley calls the Gadarene pig affair, in which Jesus drove a legion of devils into a herd of swine that belonged to some one else, and so they rushed into the sea and were destroyed (Mat. viii, 28 *et seq.*). Is that as he would have been done by? No wonder the Gadarenes requested him to leave the country.

Confucius, born 551 B.C., taught this maxim be-

fore Jesus, and repeatedly called attention to it, thus:

"What I do not wish men to do to me, I also do not wish to do to men."

Perfect virtue is, "not to do to others as you would not wish done to yourself."

Asked, "Is there one word which may serve as a rule of practice for all one's life?" Confucius answered, "Is not Reciprocity such a word?"

"What you do not want done to yourself, do not to others."

"What you do not like, when done to yourself, do not do to others."

One of the ways of the superior man is "to set the example in behaving to a friend as I would require him to behave to me."

Isocrates (four hundred years before the publication of the gospels) said, "Do not to others that which would offend you if they should do it to you" (Guizot's translation in note to Gibbon's History of Christianity, p. 77).

Diogenes Laertius relates that Aristotle (died after 322 B.C.), being asked how we ought to conduct ourselves toward our friends, answered, "As we would wish they would carry themselves toward us" (Pick's "Talmud—What is it?" p. 130).

Many others said the same thing, and the teaching is one of human experience that must go back far into the mists of time.

Dr. Pick (ibid. 129) referring to Hillel's version of the Golden Rule, which is negative after the manner of Confucius, says: "We must bear in mind the wide interval between the merely negative rule of the Jewish president and the positive precept of the divine master." This objection is not valid, as though negative in form, it is still a positive command; but as a matter of fact Confucius gives it in both forms, and others in the positive form before Jesus. As a matter of fact again, in the "Teachings of the Twelve Apostles," discovered some years back, Jesus's teaching is actually given in the negative form of Confucius, thus: "Whatsoever thou wouldst not have befall thee, do not thou to another." Many Christian authorities believe the "Teachings of the Twelve Apostles" to be older than any of the four gospels. If so, here is a dilemma for such as Dr. Pick.

In our examination we have found nothing to admire in the Sermon on the Mount except a few teachings that Jesus has borrowed from other men; and he has generally perverted even these in re-echoing them. In practical and religious life Christians themselves disclaim or ignore the teachings almost from start to finish. None of them believes in the so-called blessedness of poverty, either of purse or spirit; in weeping or mourning; in hunger or thirst; they are not "beatitudes" even to Christians. All the essential precepts, those with regard to divorce and the relations of the sexes; to swearing; to mutilation of the body and throwing parts of it away; to alms-giving, love to enemies, non-resistance to evil or violence; his ideas about idleness, thrift, wealth, meekness, humility—all are rejected, in practice, by Christians, as impractical; and the ages in which some attempt was made to carry them out were ages called "dark," and are denounced by Christians as vehemently as by believers.

It will also be seen that our analysis of the alleged moral teachings of Jesus has shown that they cannot be applied to human life without disastrous consequences. We have seen that professing Christians, alleged followers of Jesus, one and all, put his asserted moral teaching on one side as impractical, and that the principles which regulate so-called Christian life are contrary to them.

There is but one explanation of all this: These teachings are impractical because Jesus (or whoever wrote his sayings if he was a myth) believed that the end of the world was so near at hand that practical teaching about life was out of place; it was not needed. He borrowed this idea, as well as many others. Before Jesus, John the Baptist, under Zoroastrian influences, had called on men: "Repent ye, for the kingdom of heaven is at hand" (Mat. iii, 2). As soon as Jesus began to preach he copied John, "Repent; for the kingdom of heaven is at hand." Whoever formulated this teaching did it under the impression that in that very generation Jesus would return, and the kingdom of heaven be established; as in Mat. xvi, 28, where Jesus is represented as saying: "Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom." (Refer also to Mark i, 15; ix, 1; xiii, 30; Luke ix, 27; xxi, 32; John xxi, 21 *et seq.*) It is not necessary to show how firm the belief of Jesus's followers was then that he would come again for the last day. Outside of the four gospels the New Testament is full of it. It is enough to understand the foolish and doubtless insane delusion

about the coming end of the world under which Jesus and his followers spoke and taught. As the end of the world was at hand, questions of how to lead a proper worldly life did not concern Jesus, and his whole teaching is that men should disregard this life and spend what little time is left in getting ready for the end so near. Bearing these facts in mind, and they are notorious, it is easy to understand how it came about that the teachings of Jesus, in the Sermon on the Mount and elsewhere, were so useless and impractical. They were uttered under one of the grossest of delusions; were formulated for a supposed very short period of time, and for supposed conditions that never did exist. As the end of the world did not come when Jesus predicted it, he is thus himself convicted of being what he called others—a false prophet. As the end did not come, and we know *cannot* come in the way he predicted, the system of alleged moral teachings which he devised to meet the circumstances falls to the ground, as utterly useless and unsuited to any age or time that ever did or ever will exist. And the knowledge of the false idea under which the teaching was uttered explains why it is itself false and useless.

It is not necessary to suppose that at first Jesus was dishonest. He was led on to further complications of perplexity by his self-delusions. But in view of the absurd pretensions that he made and that his followers still make for him, it is necessary to point out that, while at first not claiming to be the messiah, he did afterwards dishonestly waver, then secretly encourage the claim, and that after he had become fully committed to the entanglements of the situation he probably went insane or was on the verge of insanity. The belief in the nearness of the end of the world was, however, one of his strongest convictions; consequently his teachings have no sort of value for us, except to be studied as curiosities of delusion and fanaticism. We know that he did not know what he was talking about when he spoke of these "earthly things," and we have no reason to suppose that he had any better information about "heavenly things."

CHAS. B. COOPER.

The Cause in Oregon.

It is not because we are not making progress that I have not written "The Cause in Oregon" for so long a time. We are making that kind of progress which is substantial, in that the work goes on from week to week with ever-increasing interest.

Interest in our work is not confined to this state, as each week brings letters of inquiry for suggestions, etc., for Secular Sunday-schools, and if all to whom we have sent constitution and by-laws, leaflets, etc., with suggestions "how to organize," are going ahead with the work, many children are being taken away from the Christian strongholds, the Christian Sunday-schools.

The Forest Grove circuit, Mrs. A. E. Barker, lecturer, is not only flourishing finely, with its large Secular Sunday-school, its Young People's Ethical Society, its Free Reading Room, of which Mrs. Barker is librarian, but this noble worker has extended her circuit to include McMinnville, so that now she speaks in Forest Grove the first and third Sundays, and in McMinnville the second and last Sundays of each month, lecturing at neighboring places during the week.

Since my resignation as lecturer of the First Secular church of Portland, this circuit has been in charge of Nettie A. Olds, who lectures twice a month, is leader of the choir, and superintendent of the Secular Sunday-school.

The Sunday-school is now in better condition than it ever was. It is the regular meetings, and regular lecturers, which keep up the interest and which will make our cause popular and influential for good.

Last Sunday I made my first visit to the birthplace of the Oregon State Secular Union, Silverton, lecturing in the afternoon and evening. In the afternoon my text was: "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. xv, 14), and judging from the applause of the audience, it was proven to its satisfaction that the story of the resurrection is a most absurd one, viewed from the Christian standpoint, but a pretty figure of speech when unlocked by the astronomical key which reveals the origin of Easter. In the evening my subject was "Special Providence." We have a host of good friends in Silverton and, I might add, most of them were as discouraged as most of the Secularists of Oregon had become before the incorporation of the Union and adoption of its present methods; but the outlook now for arousing new interest in the Union, and establishing a Secular Sunday-school, is bright indeed, and we soon hope to have another circuit with Silverton as the center.

Dr. J. W. McClure, whose keen logic and extensive knowledge of history make him a power for Secularism, presided at both meetings. The doctor is one of our most fearless champions and I was glad to meet him. L. Ames, who arranged for the lectures, is one of our friends who shows his "faith by his works;" he is not an enthusiast, but, like M. Fitzgerald, is always ready when there is work needed for the cause. I was delighted to grasp the hands of so many of our old friends. What Secularist who is at all acquainted with the history of Oregon Secularism does not remember Wright Forshay, the Allens, Downs, Geers, Mounts, and Wolfards? It was inspiring to meet them all. Among the younger element I was pleased to meet Mr. Geer, about twenty years old, exceptionally bright and earnest with the enthusiasm of youth. I feel greatly indebted to Miss Wolff, who added much to the evening entertainment by playing several fine selections on the piano. Miss Wolff is a thorough Secularist, and she is proud of it. Oh, if we only had more such brave young women, not afraid to publicly identify themselves with what is sometimes called "our unpopular cause." If all were brave and outspoken as our Silverton friends, if there were fewer "policy" Liberals, Secularism would long ago have ceased to be unpopular in other localities. Miss Wolff will make a splendid superintendent of the Secular Sunday-school, and the presence at the meetings of so many bright-looking children and young men and women, gives shining hopes for a large Sunday-school at Silverton. While here I enjoyed the hospitality of Mrs. Wolfard, at the Wolfard Hotel. No one would think that this sweet-faced, young-looking woman is "grandma," but she is, and all the children and grandchildren seem to have inherited her smiles. In this home are music and flowers and everything which tends to make "paradise on earth."

Among those who became members of the Oregon State Secular Union are Edward Meyers, F. H. Downing, P. J. Dickerson, John Hicks, H. S. Von Volkenburg, Hallie Smith, Mr. and Mrs. J. D. Guiss, C. W. Turner, Mrs. James Downs, J. H. Marshbanks, W. C. and H. S. Mount, H. L. Eisenhart, W. R. Smith, T. D. Allen, and Pearl W. Geer.

Woodburn is the home of our third vice-president, R. H. Scott, and his family, and on my return from Silverton I had the pleasure of enjoying the hospitality of these splendid people. Mr. Scott is one of our well-to-do Secularists, and stands by the cause with his money as well as his work; and what a charming family he has! The gentle wife and mother is idolized, and everywhere is seen that tender regard, that sweet affection one for the other, which makes this home a happy one and its example a power for good. No family in Marion county is held in higher esteem. After I had visited their comfortable home, seen their bright daughters and stalwart sons, I was proud indeed that the Secularists of Oregon had chosen R. H. Scott as one of the executive committee of the Oregon State Secular Union. Prof. W. J. Wirtz, of Forest Grove, has been licensed by the executive committee and will be put in charge of the new circuit to be organized in Tillamook county. Professor Wirtz is a phrenologist and will be indulgent and generous towards his opponents, for he realizes that people cannot do as they wish, but as they must, and he will be able to scientifically demonstrate to others why this is true.

And speaking of phrenology, let me ask your readers if they all know the merits of that splendid publication written by Edgar C. Beall entitled "The Brain and the Bible," with a preface by Colonel Ingersoll. In my opinion this is one of the finest books written and ought to be in every home. Those living in or near Portland can obtain the book of W. E. Jones, 291 Alder street, who, with his wife, is doing so much to make people think for themselves.

I would prefer to stop with this item, but, friends of Secularism, we need your help and we want you to know it. This is the third year we have tried to carry on this regular work with never enough money contributed to pay even running expenses. Those of you who are not helping to pay a regular lecturer and maintaining a Secular Sunday-school, and even if you are, will you not come to the rescue and help us out financially?

The building erected in the Oregon Secular Park is still without a roof, and the rain is ruining the floor; there is no money in the treasury to buy shingles, or properly inclose the building, or to build the necessary steps from the railroad and river, and it is very important that these improvements should be made right away. We want to send delegates to our legislature to work for the repeal of laws that exempt church property from taxation, but we lack the money to do it; we even lack funds to carry on our Secular Sunday-school work properly.

Only a few days ago I met one of our best friends, who, upon being told of the financial condition of the Union, handed me a dollar, saying, "We ought to have sent in some money long ago, but have been neglecting to do so." How many more are there like this? Do you realize that a few of us are working all the time and making sacrifices every day to do what is being done? Are you not willing to make some sacrifices too?

Since last report the following contributions have been received: O. Nelson, Joseph Rich, B. F. Linn, each \$1; Mrs. A. De Peatt, F. S. and Ruth Brettel, each 50 cents; R. H. Scott, \$5.00.

KATIE KEHM SMITH,
Sec. Oregon State Secular Union.

Two Clergymen Want a Guardian.

We are sorry to see that two real good ministers of Newark were wickedly persecuted a few days ago by a heartless lawyer. These ministers have a mission to supervise the art and literature of the Newarkers, and in the course of their laudable labors they swore out a warrant for the arrest of Russell Brant, a newsdealer of that city. The pictures were in a New York illustrated weekly, and the one which most seriously perturbed the dominions was that of a young woman in a college dormitory kicking a football. She was dressed in short skirts and corsets. A jury of six was impaneled and the pictures were closely examined. Assistant City Attorney Cross called one of the complainants, Rev. F. C. S. Jones, as the first witness, and he told how he and the other preacher had determined upon a crusade against such publications. He said that these pictures had a tendency to arouse improper thoughts in certain minds and should be suppressed.

"Did it arouse such thoughts in your mind?" asked William B. Guild, counsel for Brant.

"No, sir. Being a servant of the Lord, it would not do so now, but there was a time when it might have done so."

"When was that?"

"I should judge that it was when I was between fifteen and nineteen years old," the clergyman said.

After a fruitless discussion as to what constituted an indecent picture, Lawyer Guild produced a handsome edition of the Bible in which the principal illustration was a representation of Adam and Eve without any covering on them.

"Would that excite improper thoughts?" asked the lawyer.

"In some minds it might," replied the clergyman.

"What do you think of it?"

"Well, I wouldn't care to have such a work in my family."

Lawyer Guild next exhibited an artistic copy of Milton's "Paradise Lost," illustrated by Doré. Mr. Jones thought even less of it than of the Bible.

"How comes it that these works are found in the educated families of the country?" asked the lawyer.

"It is simply an exhibition of the low moral state of the American public," was the clergyman's explanation.

Rev. Mr. Millington said emphatically that the pictures complained of were designed and calculated to breed impure thoughts.

"Did they have that effect upon you?" Lawyer Guild asked.

"I had to be on my guard to see that they did not," replied Mr. Millington.

"Now, let's understand this thing clearly," remarked the lawyer. "Do you wish to be understood as saying that you felt a temptation as a result of looking at the pictures?"

"That is the truth, and I wish to be so understood. The pictures were drawn for such a purpose and they are calculated to have that effect, and do have it."

"Speak for yourself."

"They arouse a temptation in the mind of any person looking at them," Mr. Millington said with measured emphasis.

"Hear me out," said Lawyer Guild.

"I decline," retorted the clergyman.

"You must, for more reasons than one," the lawyer said, and the spectators giggled.

The lawyer talked for a long while. Then the jury went into a room for half an hour, and when they came back it was with the report that Newsdealer Brant was not guilty. An appeal was taken.

From which it appears that the "certain minds" which the ministers were afraid would be corrupted were their own. But was there anything bad in the picture that was not first in their own minds?

Mrs. Stanton's Opinion as to Living Pictures.

Mrs. Elizabeth Cady Stanton has not the slightest sympathy with the crusade against the living pictures, either here or in England, and deprecates the mock modesty of those women who frown upon all public exhibitions of the nude, whether in art or in assisting in the study of medicine.—*Rochester Union and Advertiser.*

The largest diamond in the world was found June 30th, 1893, in the Cape Colony mines by the inspector, Ed Jorgansen. It weighs 971½ carats, and is valued at \$5,000,000. This is of little interest to Freethinkers, who seldom indulge in diamonds of that value.

News and Notes.

While the storms were raging in other parts of the country and the snow was falling fast, in San Marcial the weather was like paradise. Warm and golden sunshine fell on the wide plains and lofty mountains. The blue dome shone with delightful effulgence, and made the desert sand glitter almost like a marble floor. My friend Tibbetts owns a gallant team, and with this I had several drives over the sparsely inhabited country. For miles not a house could be seen, only rocks and rocks and sands and sands, with now and then a wandering herd or a coyote or wildcat. I do not see how these lands can ever be cultivated or be used for anything else than extensive pastures. Among the foothills, however, many fruits can be abundantly produced, and with irrigation alfalfa can grow in vast quantities. The river, Rio Grande, is almost dry at some seasons of the year, but when the snows melt it spreads miles in width and the tributary streams roll and roar like cataracts. It is an interesting country to traverse, for at times you might imagine you were in hades, there is such a perfect desolation in the aspect. You might easily imagine that one could dry up and blow away in these arid regions. Far around the horizon stretch the mountains in every variety of form and make a grotesque frame for the level mesas and winding cañons through whose rocky pathways one must slowly travel. Once in a while a ranch strikes upon the view, with green trees, orchards, and evidences of comfort and growth. I visited Fort Craig, an abandoned government post. It was built, I believe, during the Mexican war, and round about some straggling battles have been fought. This is the home of Captain Jack Crawford. It is a lonely-looking place, and you wouldn't think as you came toward it from the almost untraveled plains that any human being was to be seen. It was quite a surprise to be ushered into a pleasant room, to view literary and art treasures, curios, and many relics of Indian life mingling with the pictures of civilization. Our party received a warm welcome from Mrs. Crawford and her daughters; and it was quite a romantic contrast amidst such barren surroundings where you might think you were millions of years behind the times in the first formations of geological eras, when the world was in the making, to be all at once at the hearthstone of civilized life, and witness the grace and ornament of the nineteenth century. This is one of the surprises of this enormous Western country, that when you think you are outside the bounds of human existence, where even vegetation can scarcely flourish, in a moment at some turn of the road you catch a vision of our foremost progress. Oftentimes in the loneliest places, with the most uncouth habiliments, I meet college educated men. I meet scholars and poets, and those who dress in rags will haul out a bag full of twenty-dollar gold pieces with the nonchalance of a millionaire. It is a wonderful panorama of nature and of man in infinit variety that unfolds in this country which still has before it such boundless possibilities.

I gave six lectures in all at San Marcial, and the audiences increased each evening. Of course in a place of this kind great results cannot be accomplished. It is on the frontier. Outside of it is a territory comparatively unoccupied. The railroad is what gives it the breath of civilization. But there are staunch comrades here. The railroad men read and think. There is a fine reading-room connected with the station, and first-class papers and periodicals are at hand. This community will compare favorably with any other community for information and enterprise. Considering all the circumstances of the case, I am well satisfied with the pioneer work accomplished. A foundation has been laid for future progress, and a comradeship established.

I am under many obligations to Mr. Howard, editor of the San Marcial Bee, who has been fair-minded in all his notices of the lectures. He is willing to give both sides a hearing, and shows a true newspaper ability in keeping up with the times.

Dr. Cruikshanks returned in season for the last lecture. I was glad to meet with this genuine Liberal. He was unavoidably absent at the beginning of the campaign, but he is always ready to stand by the colors. He is a Freethinker to the core.

On Friday evening I leave San Marcial and the home of the Ribleys, where the Secular Pilgrim has generous entertainment, and take my way to Arizona. No finer sky ever spread over the earth than the sky of that lovely golden evening. The river glistened in its beams, and as the soft darkness mingled with the illuminations of the departing day, and the moon rode aloft in gorgeous splendor, it seemed as if I was in one of the mighty palaces of nature's original régime, where gentle fairies flit and flash in the glorious luster. But when I went

forth from Albuquerque the heavy clouds rolled over the moon; by midnight a great wind was blowing. It howled and thundered as if trying to overthrow the train. When I arrived at Flagstaff the next day noon, among the primeval forests, it was raining and snowing. At Ash Fork I change cars for Prescott, and the outlook is by no means promising for fair weather. It was quite a change from the almost tropical splendor of New Mexico. I receive a warm welcome at my point of destination from Dr. Miller, J. Rosenbury, and others. Sunday morning dawned with a cloudy sky, but with great patches of blue, which indicated that the storm was about over. I lectured on Sunday afternoon and evening to fair audiences. I have made a good beginning, I think, for the month's campaign, seeing that the churches have joined forces for a big revival. There is a large Liberal element in this community, and I believe it can be brought to the front and organized for effective service. Now that Arizona is about to become a state, the Freethought forces must be organized in order to bring it into the union on a purely secular basis. This is the object of the work now opened at Prescott. I shall be here for a month, lecturing week-days and Sundays. I expect also to lecture in some of the neighboring mining camps and at Phoenix and Tempe. I shall also give five lectures at Tucson. I believe that Arizona is one of the best places on the continent for the Liberal advance. The present campaign is under the management of Dr. J. Miller, of Prescott, well known throughout the territory, one of its foremost citizens, who has the courage and determination to make success, if possible. I hope that all Freethinkers throughout Arizona will join in this great undertaking and communicate with Dr. Miller. Let us organize to put Arizona in the shining ranks of progress. It needs but a few bold leaders to win a decisive victory.

Arizona is a wonderful country. I believe the evidences go to show that this is the first spot on this planet where man appeared. There are relics of humanity which go back undoubtedly ten thousand years. There are the remains of the Cliff-dwellers, mummies, hieroglyphics, etc. Dr. Miller and others of my Freethought friends have made a great study of these things, and I expect to give some interesting information to the readers of THE TRUTH SEEKER from these enthusiastic investigators. I expect to plunge back into the farthest centuries of human history, through the dim corridors of time, amidst these marvelous regions. Arizona is packed with ancient treasures, and the mind can revel in untrodden paths of discovery. I shall have a month of delightful labors, seeing humanity in its present most vivid and unique aspects—civilization on the frontier. I shall also behold some of the grandest scenery in the world. I shall look upon volcanic spaces of desolation, and travel along the highway of primeval man, and from these glimpses of the immeasurable past find inspiration for the glorious future. To-day is a beautiful day, soft and splendid as the springtime of the East, and I anticipate a whole month of such gorgeous weather. Pioneer work has its zest and beauty, and even if we do have to work hard and meet all sorts of bad luck, and push through mud and snow and rain, and sleep on the soft side of a board, still there is a freshness and glory connected with this life that one can't find in all the luxury of wealth and ease, and we are amply repaid for the aches and pains we suffer.

After I finish in Arizona I shall be at Santa Fé, New Mexico, and Trinidad, Colorado, and I hope that friends in the latter state will open up some other places for work. Keep on the move.

SAMUEL P. PUTNAM.

The Campaign Book.

The following have contributed for the books of our joint Congress: Jerry C. Brown, 50 copies; John Dietmeyer, 18 copies; Stephen Brewer, 8 copies; Willett Phillips, 8 copies; P. F. Spencer, 1 copy. I should like to have many more friends help us to get this book into the hands of thousands that are not with us, but soon will be. It will give all the addresses delivered by our leading lecturers in the Freethought field, well as the report of the treasurer how, and for what, the money has been expended (every contributor should know that); the names of all donors to the Congress, as well as the fight in Washington and Albany; and the book will show how little money we have had, and the great work that has been accomplished. It will give encouragement to those who stand for human emancipation. I consider it a great wrong to compel us to respect and help maintain an institution (the church) in which we do not believe. We demand that church property be no longer exempt from taxation. We want to push

those ideas to the front and vote for the legislators who will help us. We are strongly opposed to contributing to the churches, and want them to pay their own way as we pay ours.

E. C. REICHWALD, Treasurer F. F. of A.,
234 South Water st., Chicago.

Freethought and Secular Notes from England.

"A HAPPY NEW YEAR."

The above is my hearty greeting to the thousands of Freethinkers who reside in the United States and Canada. True happiness should be the aim of all; but with our Secular friends its realization ought to be deemed of the first importance. Many Christians seek to console themselves for the lack of human sunshine on earth by indulging in hopes of a better state of things in a place they term heaven. Secularists, on the contrary, believing that "now is the accepted time, now is the day of salvation," strive to experience as much as possible that happiness which is based upon freedom, justice, and honor, and which sheds a halo of comfort and joy upon mundane existence. From a Freethinker's point of view the only compensation that lies in the future for all the drawbacks of the past and the present is an improvement in this world, which is the only one of which we have any knowledge. The surest plan to secure such an improvement is united action in continuing the warfare against ignorance and superstition—the legacies of a domineering church and of a usurping aristocracy. The fact that the success which has hitherto been won in this direction is the result of secular effort should inspire the friends of progress in every clime to endeavor to make the new year more prolific for good than any of its predecessors have been. Such useful conduct will be the best contribution that can be given to the promotion of personal happiness and to the augmentation of national greatness.

SOCIAL CONDITIONS IN ENGLAND.

Despite the advancement that has been made of late on this side of the Atlantic our present social relations are still in a most appalling condition. Poverty with its innumerable and heart-rending evils extensively abounds; men, women, and children are enduring the most intense suffering through the want of food, clothing, and shelter, while many die from the bitter pangs of starvation; thousands of men who are able and willing to work can obtain no employment, and money which is necessary to the efficient use of labor is monopolized by the few. Now it appears to me that whatever the immediate causes of this sad state of affairs may be, the original cause was the impotency of theology to produce a justly arranged condition of society. Things are as they are as the result of centuries of misrule. And it must be remembered that it was during these very centuries that the church held absolute sway. It controlled the state, the schools, and the masses. Every policy not in favor of the church was bitterly opposed. For ages the people were deprived of all means of self-help, science was condemned, and true education was entirely ignored. It was a period of theological supremacy and priestly government. "By their fruits ye shall know them." The objectionable fruits we have in our midst are inequalities, injustice, and direful misery; the trees that bore these fruits were theology and superstition; therefore our business as real reformers is to do our best to destroy what remains of these poisonous influences and thereby clear the way for the cultivation of those agencies that will improve the social status of the general community.

PROGRESS IN 1894.

Fortunately, theology having been deprived of the supremacy it once commanded, we are progressing, slowly though it be, from the degradation of the past. Politically but little reform has been accomplished during the year 1894. This has not been because no attempts have been made in that direction, for many useful measures have been introduced and passed in the House of Commons, but because the House of Lords, true to its traditions, has destroyed the useful work of the representatives of the people. There are, however, strong indications that this upper chamber, composed as it is of what John Bright termed "moral invalids and intellectual imbecils," will shortly be deprived of much of its power for evil. In social and secular matters, decided advancement of which we may be justly proud has been made in the year just departed. For instance, the rural population has been rescued from the merciless grasp of the parson and squire; the sons of toil in our towns and cities have had some useful legislative reforms in their favor whereby shorter hours, better wages, and healthier conditions in their workshops have been secured; orthodoxy has received some powerful shocks;

criticism upon the Bible by Christians has been more outspoken than ever, and purely Secular education has won a higher position than it ever previously occupied in this country.

A SOCIAL REVOLUTION.

The passing through Parliament of the great measure known as the "Parish Councils bill" was the prelude to the greatest social revolution that has ever taken place in England. In spite of the persistent opposition of the clergy the bill became law and its results up to the present have been most satisfactory. Lord Rosebery in a recent speech spoke thus of the charter of the agricultural population:

"Think, gentlemen, what that means. Twenty-four thousand elections where elections were never held before; ninety thousand men, probably most of them for the first time, given a share in the responsibilities of their rural localities. Think of the new upheaval and wakening into life that this bill, by one magic touch, has called into being right through the rural districts of England and Wales. I think if you can measure that fact—and those can measure it who are conversant with rural localities—you will admit that no greater boon has ever been given to the peasantry of England than the right and the power to take an interest in their own immediate affairs.

It may be truly said that if this measure stood alone as the one accomplishment of the year it would mark a great stride onward, inasmuch as its effect for good has been felt in those places where the ideal of social equality and political rights has been the weakest. The artisans of our towns have to a large extent learned the lesson of self-government, and the new law has given to the rural population a good start in the same direction. It has brought to their doors the possibilities of citizenship. In many places where the year 1894 dawned upon villages plunged in profound apathy, crushed under the heel of landlordism, submissive to a degree but one remove from slavery and with but the feeblest hope of rising above it, it has closed upon a scene of manly awakening, of social aspirations, of upper-class rage and defeat, and working-class exhilaration at the possession of new powers. This may be fairly claimed as being an advance in the direction of a true ideal that will mark 1894 as a historic year in the story of the progress of the English people.

CHARLES WATTS.

London, England, Jan. 2, 1895.

[CONCLUDED NEXT WEEK.]

Observations.

The following remarks by "Antichrist" throw light upon a topic mentioned in this column last week: "The recent revisers of the English translation of the New Testament are not the first to interpolate 'daughter' after 'virgin' in 1 Cor. vii, 36. In Dr. Murdock's 'literal translation from the Syriac Peshito version,' published in 1851, the passage reads as follows: 'But if any one thinketh that there is reproach, on account of his maiden [daughter], because she hath passed her time, and he hath not presented her to a husband, [and] it be fitting that he present her; let him do what he desireth, he sinneth not; let her be married.' The word 'daughter' is bracketed by Dr. Murdock, and is interpolated because of what follows in the text, especially by the words we have italicized, which are wanting in the Greek and Latin codices. Those words clearly imply that by 'maiden' or 'virgin' the writer of the epistle meant daughter." With a uniformity quite unusual to inspired writings, all the versions of Paul's epistle represent the author as addressing his advice about the disposition of the virgin to the old man instead of the girl—as though the maiden herself had no voice in the matter. Contemporary discussion of an allied subject will hit off my point. The Goshen, Ind., *News* has this item: "Being informed that Kendalville is to have a baby show in a few weeks, the editor of the *Kendalville Sun* (a family man) says it strikes him that more time should be given to prepare for it." Commenting upon which another editor suggests: "We think this is a matter that might be left to the ladies." Thus should the editor of the *Corinthian Capital* have rebuked the interference of Paul the tenderfoot in the family affairs of his subscribers.

Events of great moment are occurring in Spiritualistic circles. In the *Banner of Light* is to be found an article under the head of "Disappearance of Medial Limbs," wherein some most startling things are set forth. The account states nothing less than this: At a seance given by Mme. Esperance, the visitors noted that the medium showed symptoms of excitement and appeared to be in pain. A few moments later she asked a neighbor to let her take his hand, which he did, whereupon she said "Feel here," and put his hand where her person

should have come in contact with her seat, but he felt only the chair. Another gentleman joined the first in a search for the lower parts of the medium without success, and then it dawned on the medium and the visitors that she had become dematerialized from the waist downward. This fact was held to account for Mme. Esperance's excitement, as it well might, especially as she expressed a fear that perhaps the parts would not return. That thought, she said, made her nervous. The affair occurred in Helsingfors, Finland, and the account is related by a native, which shows that we of America, though talented, are not in all respects superior to the inhabitants of the Old World. Such local dematerialization, unless brought under control, would seriously interfere, I should surmise, with ordinary feminine activities.

Long distance telephone connection with the rest of the world was lately opened up at Lafayette, Indiana. The mayor of that burg presided over the ceremonies incident to the great event, and startled the mayor of New York with the following language over the wires:

God moves in a mysterious way his wonders to perform. We dedicate this great improvement to the labor of Christian civilization.

I suppose that the mayor of Lafayette, Indiana, swallows the story of Balaam's jackass addressing a short-distance communication to its owner, and imagines that his own ability to converse with Mayor Gilroy, much farther away, tastes like the same kind of a miracle.

A few days ago a number of distinguished functionaries and rambunctious of the Roman Catholic church in this city held a meeting, and among other routine work turned out a handsome job of excommunicating. The first to suffer this process were the members of Masonic lodges, who have been excommunicated so often that by this time they should take such a thing as a matter of course. I never heard of a Freemason who was or desired to be a Catholic. The church's grievance against that order is that many Catholics want to be Masons, and it is to head off these straying lambs that action is taken by the priests, bishops, archbishops, and cardinals. There are about three quarters of a million of Masons in the United States and British Columbia, so that the Roman hierarchy must know that in their cutting off a good many citizens are not only alienated from the church but practically damned.

Other orders were similarly treated. By some papers it is reported that the Odd Fellows were condemned; also the Knights of Pythias and Sons of Temperance. The Odd Fellows have an even larger membership than the Masons, while the Sir Knights are not far behind. The Sons of Temperance number perhaps one hundred thousand, hence the four bodies taken together have at least two million members. Now, if we exercise our memory to the extent of recollecting that the Catholic church is the recruiting office for the king of heaven's army, and that none may otherwise enlist, the seriousness of the measure which forever disqualifies these two millions, and presumably their posterity, must burst upon us with great force.

The point I wish to get at in calling attention to this matter has reference to the organization best known as the A. P. A., whose members, I understand, swear a mighty oath that they will not employ Roman Catholics or vote for them. The Catholic press, priests, and politicians call members of the A. P. A. a bigoted lot of people, and perhaps they are, the great majority of them being Protestant Christians; but just now I would adopt the you're-another-method and inquire how a church which incontinently cuts off two millions of people from the hope of salvation can have any complaint against a rival organization that denies to members of said church only temporal jobs and political offices. Would the Catholic maintain that the boycott is a more serious matter than the curse of Rome? Does he desire to illustrate to the A. P. A. the golden rule of Jehovah?—"You love your enemies and elect them; I will damn mine."

When the editor of the *Freethought Magazine* said that in his opinion the most diabolical crime a person could commit was a violation of the Comstock law, I endeavored to show him that he could not mean what he said. Mr. Green assures the public that he spoke advisedly, and that while the circulation of obscene literature is not the "greatest" of crimes, it is the most "diabolical." That which is diabolical is of the devil, I believe, though the word has been secularized to mean atrocious, nefarious, or outrageously wicked; and Mr. Green asks of me, "Will you please tell us what is more diabolical, infernal, and nefarious than to mail to

young people lewd pictures—real obscene literature?" To which I reply that I will name three things—to wit: religious persecution, rape, and arson. I mention these for the purpose of impressing Mr. Green, though assault and battery, slander, or sheep stealing would be sufficient for the purpose. But I desire to add that whatever degree of crime there may be in the circulation of obscene literature, it is a virtue in comparison with the outrages committed under the law designed for its suppression.

People are given to suffer the loss of their heads on the two kindred subjects of blasphemy and obscenity. That this is true as to blasphemy Mr. Green will agree with me, and it will be further demonstrated by a letter which appeared in a Minneapolis paper just before Colonel Ingersoll's lecture in that city. The writer, like Mr. Green, seeks to clinch his argument with an unanswerable question. He says:

History tells us that Tamerlane, an oriental conqueror, at one of his carnivals, built ten thousand of the inhabitants, alive, one upon the other until they formed a tower of human beings, and cemented each layer to the next by mortar, as if they were bricks instead of men. At another scene of conviviality he built a pyramid composed entirely of the heads of ninety thousand of his captives, and yet which is the greater human monster, or guilty of the blacker crime, Tamerlane, the barbarian of the dark ages, or this carping impostor of the nineteenth century [Ingersoll], seeking to misguide his fellow-mortals to their utter destruction and eternal ruin?

So much for the distracting influence of religious fanaticism; and I maintain that the extravagance of the language would not be diminished if the violator of the Comstock postal law were substituted for the blasphemer, as Mr. Green would do. Neither is it more extravagant than his own; for Tamerlane's crime, though a diabolical one, would, according to the meaning of Mr. Green's statement, fall below that of the circulator of lewd pictures in atrocity; and this shows the distracting influence of unnatural views of morality. The other day Judge C. L. Benedict sentenced Seeley, the thieving bank cashier, to eight and one-half years' imprisonment. Seeley stole \$350,000, so that his expiation will be at the rate of \$41,000 or so per year. In 1879 the same Judge Benedict sentenced D. M. Bennett to the penitentiary for thirteen months for mailing "Cupid's Yokes," showing that he deemed that offense equal to the theft of between \$40,000 and \$50,000. Had the charge been blasphemy the sentence would have been equally just, and I have no doubt it would have been pronounced.

Mr. Green advises me to stick to my jokes, which I should be quite reconciled to do if I could depend on him to pay proper attention to the facts.

GEO. E. MACDONALD.

Lectures and Meetings.

COLONEL INGERSOLL'S lecture appointments: January 19th, Des Moines, Ia.; 27th, New York City.

MRS. FREEMAN'S lecture appointments: Liberal Club, New York, Jan. 18th; Newark, N. J., Jan. 20th; Boston, Mass., Jan. 27th, Feb. 3d. and 10th. Mrs. Freeman desires to lecture during the months of January and February along or near the above route. Those desiring to secure dates not taken please write her at once, 1037 West Madison street, Chicago, Ill.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for January: January 20th—"The Right to Judge." Mr. C. J. Rose. January 27th—"What we Owe to Thomas Paine." Mr. T. B. Wakeman.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for January: January 18th—"The Ideal of '76." Mrs. M. A. Freeman, of Chicago. January 26th—"The Third Consciousness or Sixth Sense." Prof. A. L. Rawson.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for December:

January 20th, 1895—"If Christ Came to Christianity." Dr. G. Gordon Sattler.

January 27th, 1895—"The Bible in the Light of Higher Criticism." Franklin Steiner, of Des Moines, Ia.

J. E. REMSBURG spoke in Cincinnati, Sunday night, January 6th. The rain came down in torrents, but he had a large audience—larger, it is claimed, than any church in Cincinnati had.

MRS. MATTIE P. KREKEL opened her campaign in Ohio with an address in Cincinnati on January 13th. Her subsequent engagements are: January 18th, Irwin, O.; 19th, Randall, O.; 20th to 24th, Mechanicsburg and Delphos. Mrs. Krekel desires to continue her trip East and will be glad of engagements. For dates write to her at 802 East Eleventh street, Kansas City, Mo.

THE Friendship Liberal League, George Longford secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Scranton Secular Union meets every Friday evening at 421 Lackawanna avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

Letters of Friends.

With Us While Light Lasts.

KEWANEE, ILL., Dec. 29, 1894.

MR. EDITOR: Inclosed please find \$10—two years' subscription, renewal for my ohm and myself. Happy New Year!

A. W. WOOD.

N.B.—I am seventy-nine years old, and may not have to renew subscription again, but will do so as long as I can read your TRUTH SEEKER.

We Wish You had the Million.

UNION, OR., Dec. 25, 1894.

MR. EDITOR: All I can send you to-day is \$3, but I will send some more soon. How I wish I had a million; I would send you \$10,000.

If you ever see the gentlemen Putnam and Bell give them my kind regards. They will remember me as county judge, when they lectured here in early times.

E. C. BRAINARD.

It is Shield and Buckler and Sword.

PRESCOTT, A. T., Dec. 23, 1894.

MR. EDITOR: Inclosed find \$6. Please continue the good old paper, for it is my bosom companion, and also a weapon against Christian lies. It has been a help to me in the hour of sadness. May the good work go on until this world shall be banded together in true brotherhood and fellowship. Yours for truth and justice,

J. W. ROBERTS.

Full of Information.

LODI, WIS., Dec. 18, 1894.

MR. EDITOR: I will now acknowledge the receipt of "Four Hundred Years of Freethought," although I received it some time ago. I have read it carefully through and am nearly through it again, and find it one of the grandest and noblest works I ever saw; so full of knowledge and so plain and easy to understand.

Friend Putnam has done a good work, sure, for mankind. N. C. SKELTON.

What One-eighth of a Dollar Did.

TOWNVILLE, S. C., Dec. 25, 1894.

MR. EDITOR: I have recently had my "eyes opened" by reading the "Age of Reason" by Thomas Paine, and want further information. You advertise "full list of publications free;" please send me the same. My heavens! what a dupe I have been regarding Christianity! I am anxious to see the truth; am willing to pay for the same as soon as I sell my cotton.

Very respectfully, F. A. DANIELS.

Ignorant of Their Own Bible.

WALLA WALLA, WASH., Dec. 28, 1894.

MR. EDITOR: Inclosed please find \$5 to pay my subscription, and for books as per inclosed list. Money is very scarce, but I don't see how I could do without the paper. I have quite a lot of TRUTH SEEKER books and loan them when I can find anyone who will read them, and I know they have done some good. It is surprising how little some good Christians know even of their own so-called "Holy Bible."

W. A. SHELTON.

Dare Not Practice Jesus's Precepts.

OREGON, ARK., Dec. 25, 1894.

MR. EDITOR: Inclosed find \$3 to extend my subscription. This is all I can do at present. I am making arrangements for Mr. S. P. Putnam to lecture in Harrison, Ark., on his return from Kansas; I think he could come down through southwest Missouri and northwest Arkansas. This, I think, is a good field in which to work. I broke the ice here years ago, and there are great many Liberal-minded people here. I keep it warm here for the Christians; I tell them they cannot do what the Bible God and Jesus Christ tell them to do, and keep out of the penitentiary.

W. B. BRUCE.

Prayers Probably Misdirected.

ANSELM, N. D., Dec. 30, 1894.

MR. EDITOR: Inclosed find \$1. Please send me THE TRUTH SEEKER for four months. I am lonesome without it. It is a shining light for the nineteenth century. Times are hard in some parts of the state; the Bible God did not favor us all with rain. I suppose somebody has been praying to the wrong God, and he has poured out his

wrath on some of the worst of us. The Christians are holding prayer-meetings here now, and I suppose we will be favored with better times soon. We have a few Liberals out hereabouts and can hold our own. I will try to get you some subscribers this winter.

ANDY CARR.

A Pertinent Query.

FAIRFAX, MINN., Dec. 24, 1894.

MR. EDITOR: Where were the Christians' chief God—the Lord God Almighty, maker and ruler of the heavens and the earth—and God the Son and God the holy ghost at the time of the bloody theological difficulty in Armenia between the Turks and Armenians? Can you inform us? Did they sit listlessly by and permit the followers of the Turk's God to indiscriminately shed the blood of their devoted followers, including innocent women and children? Did they desert them? Or had they gone off on a distant journey beyond hearing. No evidence appears that they did so much at the time as to issue a protest, or even to lift a finger to arrest or stop the bloody carnage waged against the followers of Christ.

GEO. DAVIS.

An Afternoon's Good Work.

GROVE CITY, O., Dec. 18, 1894.

MR. EDITOR: My books came in good shape. That big book, "Four Hundred Years of Freethought," I like very much. I have read it two-thirds through, and the more I read the better I like it. I lent those eight copies of the "Age of Reason," some of them the second time. So far as I have heard, they gave satisfaction. Now I want the ANNUAL FOR 1895, Ingersoll's "Holy Bible," "Shakespeare," "Tale of a Halo," and "Right Living."

My TRUTH SEEKER comes regularly. I am so well pleased with it that I started out yesterday afternoon to get a few subscribers. I got six trial subscriptions; that is the best I could do. I made Christmas presents of part of them. I send you \$5 for papers and books.

WM. NEISWENDER.

The Laborers Are Few.

FREEPORT, ILL., Dec. 26, 1894.

MR. EDITOR: Please send me the ANNUAL for 1895. Send "Prof. Ernst Haeckel: His Life, Work, Career, and Prophecy," by Thaddeus B. Wakeman. I think I can sell a half dozen or dozen of the ANNUAL. I have been taking THE TRUTH SEEKER for a year and a half, and I think it one of the best of papers. I deeply regret the fact that the Freethinkers are not more thoroughly organized, especially in this large city.

I am an enthusiast, and have been so since a boy; read the "Age of Reason" at the age of fifteen, and am now (at thirty-five) an outspoken Infidel. I work at the harness trade. Just think of it; this city of fifteen thousand intelligent people has never been visited by a Freethought lecturer, but we have thirty-five to forty churches, and the woods are full of Freethinkers unorganized.

FRED E. WEISSER.

Was Adam to Blame?

NEW BRITAIN, CONN., Dec. 29, 1894.

MR. EDITOR: I wrote yesterday, telling you not to send my paper because I could not pay for it in advance, and I did not want credit when I could not tell when and how I could pay if trusted. But since then things have changed, and now I send you an order for THE TRUTH SEEKER and the ANNUAL, with money for the same. I don't need these or any other Freethought writings to convince me that the fundamental teachings of the Christian religion are wrong, and the only wonder to me is how any one can believe that the whole human race, and snakes, were cursed because one pair of human beings ate some fruit, less than six thousand years ago, and that all men and women can be forgiven because another man was cruelly killed. Now how anyone can be justly condemned for a crime that he never committed is beyond my comprehension. Nay more, how could Adam be justly condemned if a God perfect in power, wisdom, and foreknowledge made him? Did not God design it to be as it was? Did Adam have the choice of his nature? Did not God foreknow the result, or had he not sufficient wisdom or power to pre-

vent it? And yet Christians say that they have advanced, and Colonel Ingersoll is fighting dead creeds, while they stick to the whole Bible and its God and end every prayer with "these things we ask through the merits of our Lord and Savior Jesus Christ."

GEO. F. ELLIOTT.

He Admires the Gems.

IPAVA, ILL., Dec. 27, 1894.

MR. EDITOR: Inclosed find \$6.62 for books received. I shall write for more soon; am too busy just now to make out the list desired. I spend my Sundays reading the Gems of Thought out and polished by the intellectual giants dead and living. There is no other one thing that tempers the mind, harmonizes the spirit, dispels lassitude, and awakens thought in the ordinary mind so much as reading and reaping the intellectual gleanings from THE TRUTH SEEKER, which gives its readers the best clippings from Voltaire, Paine, Darwin, Bennett, Ingersoll, Lincoln, Putnam, Remsburg, Gibson, Gardener, Wixon, and thousands of others whose names do not occur to me just now. The man or woman who can break the chain of superstition and breathe the pure air in freedom's mental field is like the eagle enjoying her flight around the sun, but the man or woman who is bound or circumscribed by superstition is like the eagle that could not break the shell, alive but in eternal darkness. Wishing you a Happy New Year, and hoping the number of TRUTH SEEKER subscribers will be trebled before 1900, I am,

Yours truly, C. S. RANDOLPH.

A Minister Who Is Fresh.

BARNESVILLE, O., Jan. 2, 1895.

MR. EDITOR: I am not a subscriber to THE TRUTH SEEKER, but I often get sample copies, and I read them with great delight and profit. I shall subscribe for your paper ere long, for I cannot do without it.

I wish to say that I am a Freethinker, and I long for the complete secularization of the state.

I will not join the A. P. A., because it is too Protestant. It is too much of a religious affair.

I have refused to join the Jr. O. U. A. M., because the order compels its members to attend church once a year, and because the order strongly advocates religious instruction and the reading of the Bible in the public school.

The M. E. preacher here in his Thanksgiving sermon said that religious instruction and the reading of the Bible in the public school shall never be prohibited and that the church would never submit to the Bible and religion being excluded from the school. He also said that church property shall never be taxed, and that the churches will not submit to taxation.

Respectfully, WM. W. SCHOLLES.

We Explained, Not Apologized.

CLINT, TEX., Dec. 23, 1894.

MR. EDITOR: I don't know how to write or edit a news or other paper, but think I know the difference between the song of a lark and the hoot of an owl or the howl of a coyote. The letter of one M. M. Heigh-ton in your issue of the 8th inst. contains much more of the music of the latter than of the former.

The almost insolent writer accuses THE TRUTH SEEKER Editor of having purposely uttered a "half truth," and yet the Editor in a supplementary note partly apologizes to the "red-hot Republican" for not having published the result of the elections in a way to suit him. Had it not been for the explanatory note of the Editor I should have concluded that the "devil" in your printing room had slipped that letter in when the Editor's back was turned.

This gentleman from Kent, O., seems to wholly ignore the high mission and work of THE TRUTH SEEKER, and to regard it as a kind of outlet for the conveyance of partisan and sectional hate. What does the poor man mean by the expression: "Hell and Texas, or perfidy and dishonor?"

Now, there is no one who more enjoys rational and truthful criticism and exhortation of the recreant, demoralized Democratic party than I do; but please deliver your readers from the splutterings of a bigoted and fanatical partisan.

I do not subscribe for and read THE

TRUTH SEEKER as a political or partisan sheet. I have regarded it as working on a higher plane, and value it for its able advocacy of Freethought, civil liberty, good morals, and a broad humanity, as a substitute for the prevailing Christian superstition and a remedy for the evils of cant, hypocrisy, hatred, sectarianism, mental slavery—all growing out of that hoary establishment, "our most holy religion," and its priesthood.

Yours truly, S. G. ETHERIDGE.

Knows Now it's Full as Well as Big.

GREENHILL, O., Dec. 25, E.M. 294.

MR. EDITOR: Inclosed please find \$3.75, as renewal, and for ANNUAL, "A Tale of a Halo," and "About the Bible."

I have just finished reading "Four Hundred Years of Freethought," and am well pleased with it. Everybody ought to read it, for it is a daisy. I did not know there was so much in the Pilgrim. I was aware he had a large head, but did not know that it was so well filled.

I will say that every Liberal who has not got a copy should procure one as soon as convenient. One word for THE TRUTH SEEKER: It is doing splendidly. The corner that belongs to the man with the badge pin is all right; he gets there every time. And then that Heston, what object lessons he gives us every week, particularly Thanksgiving and Christmas. They speak volumes. I am pleased to see that some are beginning to turn their attention to finance, and that you permit it. I think that it needs ventilating. We must become Freethinkers in politics as well as in religion. Why is it that the Freethinkers still cling to the old style of A.D. 1894 instead of E.M. 294? Come, boys, let's crowd it to the front; that is the way to get there. I would like to see your paper set the example.

ENOCH WICKERSHAM.

Worse than Scotch Presbyterianism!

KAYES PARK, WIS., Dec. 15, 1894.

MR. EDITOR: Inclosed please find \$1, for which send Colonel Ingersoll's four new pamphlets, "The Holy Bible," "Is Suicide a Sin," "Shakespeare," and "Lincoln." I agree with Mr. Ingersoll in a good many things, but I differ a little from him as far as he regards Scotch Presbyterianism as the worst religion. I think Danish Lutheranism a few points worse. As a child I was compelled to learn and believe its terrible dogmas; the teacher (receiving his salary from the state of Denmark) used to follow Solomon's advice about the children and the rod, and applied them both (the advice and the rod) quite freely in explaining his mysterious doctrines. Of course, as soon as I was of age to commence thinking, I began to disbelieve, and my mind was soon freed from the chains of a superstitious faith. One of the Lord's servants (who are very willing to take care of our souls, if we will take care of their bodies and let the church take care of our money) gave me a little talk last winter. He felt especially shocked that one brought up in the most holy Danish church should have wandered so far from the fold. "Well, sir," I answered, "even if I am a Dane that is no reason why I ought to be an infernal fool, though, if you judge by the Danish members of your congregation, I will allow you have cause to think so."

Yours for liberty, EMIL JOHNSON.

All but Two on the Lord's Side.

RICHWOOD, GA., Dec. 24, 1894.

MR. EDITOR: Please send me "All About the Holy Bible," ANNUAL for 1895, "Jingles of Humor," and "A Tale of a Halo."

I send you \$4.40 to pay for above, and also to renew E. R. Teal's subscription for one year with "Old Testament Stories Comically Illustrated." I would be pleased to send you a list of subscribers from here, but there are only two people here who are out of the ark of safety, and they are E. R. Teal and myself. We live between the Holy Sanctified church and a Baptist church, and I expect we derive as much benefit from them as most of the members. This is a fine country if there was a little freedom of speech, but an Infidel has a very poor speech. I am not in any land scheme, and have no land to sell, but will be glad to have any Liberals anywhere who want to find a mild climate, with cheap productive land, write to me and I will give them all the information I can.

I think this is a fine country, and any one can do well here if he has some means to start with, but would not advise anyone to come here without means. I would like to see a good many Liberal families settle here, as it would get these people to thinking, as they imagin now there are only a very few people who do not believe in the holy humbug.

A part of the state penitentiary is located here. I notice the prisoners are all Christians in belief, and a good many of them have been baptized since coming here. They have a sermon every Sunday. The convicts work in a saw mill. One of the largest in this state is located here.

H. R. TEAL.

Just a Few Easy Questions.

LAWRENCE, KAN., Dec. 28, 1894.

MR. EDITOR: I will give \$1,000 to the person who will answer correctly the following questions:

1. What is God, and where is God?
2. What is an angel?
3. What is the Holy Ghost?
4. Where is heaven, and how far is it from here?
5. How long was the tail of the dragon that was cast out of heaven, and drew one-third part of the stars and cast them to the earth?
6. What became of the child that was caught up into heaven and was to rule all nations with a rod of iron?
7. Did Elijah go to heaven with his natural body? if not, where did he leave his body?
8. Where was Melchizedek born, and how old was he when he died?
9. Was Solomon drunk when he wrote his seven songs?
10. Where is that lake that burns with fire and brimstone?
11. Are the devil and his angels in that lake that burns with fire and brimstone?
12. If I was to meet an angel how could I tell whether it was one of God's or the devil's angels?
13. How many sons did God have?
14. Does God hear and answer prayer?
15. When God made coats of skin and clothed Adam and Eve, what kind of skin was it? was it tanned or dressed, or was it rawhide?

ALEXANDER ROSE.

Charles Robinson, Freethinker and True Patriot.

ATCHISON, KAN., Dec. 30, 1894.

MR. EDITOR: I see that the late Charles Robinson, the first governor of Kansas, and the pioneer Freethinker, has been honored at a meeting of the Associated Historians of America, held in the lecture hall of the National Museum in Washington. Prof. Frank W. Blackmar, of the University of Kansas, read an able and interesting paper entitled "A Chapter in the Life of Charles Robinson, the First Governor of Kansas." He referred to Robinson as the most important character in the building of the commonwealth of Kansas. "He was, on the whole," said Professor Blackmar, "the greatest leader of the free state cause." Professor Blackmar gave some interesting facts connected with the lives of John Brown and "Jim" Lane and drew a strong contrast between them and Robinson, much to the credit of the latter.

Every Freethinker in America should honor the brave old war-governor—the pioneer Freethinker of Kansas. He helped to plant the seeds of mental liberty on Kansas soil, and was one of the first to raise his voice in behalf of Freethought. At the Freethought encampments at Ottawa, Bismarck Grove, and other places, some years ago, he was a conspicuous figure, and then and there he showed that he had the courage of his convictions. The Freethinkers should erect a monument to his memory and inscribe thereon, "He fought for a free state, for free speech, and for Freethought."

Yours, GEO. J. REMSBURG.

Follow Their Blind Guides.

CENTERVILLE, CAL., Dec. 21, 1894.

MR. EDITOR: Please send me Ingersoll's "About the Holy Bible," "Lincoln," and "Shakspeare." Also a copy of the ANNUAL and "God and His Book." You will find inclosed \$2.25. As far as my circumstances permit I am collecting literature on Freethought. My education is very limited so far as scholarship is concerned

but I have been a close student of the Bible, and cannot make it harmonize with my own reason. Some thirty-five years ago I purchased Thomas Paine's theological works, which opened up a new field of thought to me. Before that time I dared not question the truthfulness of the Bible; it was the word of God, too sacred to be questioned, but reading Paine's works created a buoyancy of mind that I had never experienced before. Since then I have carried within me a light heart as to the future, or the present either, caring nothing for the yarns spun by the preachers who claim to be God's servants here on earth. I have now a number of Freethought books, such as J. S. Hittell's "Evidences Against Christianity," also Volney's "Ruins," and "No Beginning; or, the Fundamental Fallacy," also Bell's "Hand-Book of Freethought," and "Four Hundred Years of Freethought," and "History of the Bible" by Bronson C. Keeler, and "Old Testament Stories Comically Illustrated." I have lent all this literature, but few people can be induced to even examine, say nothing about reading it. They appear to be willing to believe the Bible with its lids closed, and let the preachers do the thinking and show them the way that leads to the golden stairs to the New Jerusalem.

Yours truly, a co-worker in Freethought,
JOHN J. RISER.

God With Them When in Power.

PAULINE, ARK., Dec. 20, 1894.

MR. EDITOR: It seems that that question, "Doth Job serve God for nought?" is pertinent at all times. The clergy pretend to serve him for money, but when they get into trouble call on the people for help.

"Whatsoever ye shall ask . . . shall be given you." "Behold I am with you always, even to the end." Under these assurances missionaries go to preach to the heathen, expecting a nation to be born in a day.

Armenians are now asking the nations for help. Where is their God? Has he not said, "No weapon formed against thee shall prosper?" Who is running the world, anyhow? Somebody has lied. Oh, yes, I see now. When Christians are in the majority wreaking vengeance with fire and sword, God is with them. And the more he is with them the more cruel they are. But when in the minority, God is never with them; then they piteously call even on their Infidel friends for help. They say it takes money to convert the world; why not "ask" God for it? They say he gives everything and does everything.

I see one Rev. Mr. Blagden frantically exclaims regarding Colonel Ingersoll, "Stop him for Christ's dear sake." That is unalloyed Christianity. Scratch a Russian and you'll find a Tartar. Rub the varnish off a Christian and you'll find, "I come to bring fire." "I come not to bring peace but a sword." Suppose they were in the majority now, and God in the Constitution, where would Freethinkers be? On the rack and in prison.

DR. BACHELOR.

Our Christian Slaves.

Jan. 2, 1895.

MR. EDITOR: There are perhaps no greater mental slaves on earth at the present time than the so-called followers of Jesus, for it is nearly impossible to induce one to read, reason, or think for himself, as he would do in almost every business enterprise. This does not apply to the "ignorant Catholic" alone, but to all orthodox denominations.

Faith alone is based upon the utter ignorance of the real, and in its stead, a belief in the supernatural. Investigation is the water of truth that quenches the fire of ignorance; causes the collapse of the clerical purse and drives the divine teacher from his vocation. It is certain death to the cause of all religions for the followers to bask in the sunlight of truth or to know the real instead of speculating on the metaphysical.

Religion appeals to the emotional in man, and not to human reason. Song and solemn pleadings constitute the harpichord of the evangelist to play upon the weakness of his congregation, and no others are so weak as the believing women.

The flattering name of "sister" and a few prayers for her welfare are enough to draw one of them into the "fold of Jesus." Yet for such doth not her spiritual master expect remuneration from the contribution box?

Yes, and my children must seek the Lord early; they must join the Endeavor society and endeavor to believe every word the clergyman says, for hath not Jesus said "Believe, be baptized, and be saved," and "Suffer little children to come unto me"? Also, he hath proclaimed that "those that would not that I should reign over them, bring hither and slay them before me."

It matters not what the truth may be, the Christian woman revels in the realms of her delusion and trains in the ranks of the Women's Christian Temperance Union and is "seen of all men." Soon her footsteps will be heard in seeking the voting precinct in obedience to her savior's demand to "slay them before me." The church will then rule supreme. Bible gems (Gen. xxxviii, 19, 39; Lev. xv, 16-33; Num. xxxi; Deut. xxiii, etc.) will be read in our public schools and Jehovah will breathe forth his foul decrees and Congress be made to pay tribute by appropriations to further his divine persecutions.

Dear neighbor and Christian friend, and all you who would do unto others as you would that they should do unto you, and follow the laws of humanity and common sense, remember, the truth seeker has the right to scorn "Jehovah's awful ways" and look to a higher god of nobler attributes and "saintly worth" for guiding inspiration to feed his soul with love and charity for his fellowman.

A. D. SWAN.

Patronize the Freethought Press and Literature.

OMAHA, NEB., Dec. 15, 1894.

MR. EDITOR: The manner in which THE TRUTH SEEKER disposed of the Chicago Inter-Ocean's criticism of Colonel Ingersoll's lecture on the Bible is alone worth the price of a year's subscription. It is a pleasure to every Freethinker who reads THE TRUTH SEEKER to know that it can defend Freethought and its lecturers against such attacks, no matter from what source they come. Thus do we see the necessity of supporting to the full extent of our ability the Freethought journals. No active and earnest Freethinker can afford to be without a paper representing our ideas. Freethought books and works on science are also very essential. The cost is little, the information is valuable. Through our press and literature the uninformed may learn what Freethought and science have done for the human race in the past, and what they are doing at the present time. And this literature should not be stowed away in book-cases while there can be found anyone who is willing and anxious to read it. The request of THE TRUTH SEEKER that each subscriber who feels so disposed make one of his friends a present of three months' subscription is a most excellent idea. After reading it three months they will, as the paper says, "want to take it right along."

THE TRUTH SEEKER is doing splendid missionary work with Paine's "Age of Reason." As the irresistible forces of nature grind down great hills and mountains, whose matter is deposited on ocean's bed, so will Paine's great flow of reason's argument crush to atoms every superstition, and bury lifeless dogmas in the sea of common sense. Preachers and others may indulge in the dishonorable (yet purely orthodox) warfare of slandering and vilifying the author of this work, yet his argument stands like Gibraltar, unshaken and unshattered; an impregnable defense of intellectual liberty—a death-dealing battery against hypocrisy and superstition.

Let Freethinkers therefore stand by it, and assist THE TRUTH SEEKER in placing it in the hands of all who are in search of truth. Let us give the people all the light we can; one little Freethought book costing ten cents, or even less, might be the means of lighting from dark superstition a mind which in return might some day illumine the world. If the Christian church is the "divine" institution which its followers claim, with heaven's code of laws,

its rule and guide, and heaven's wisdom pouring in its lap, why is it that it loses in power and influence as people become educated? When this church held the scepter of power, it sought to strangle science while struggling in its cradle. Now, that same church, in order to entertain its congregations, is frequently compelled to teach science itself, in the face of the fact that it formerly treated such an act as a crime punishable by imprisonment, torture, and sometimes death. When did this "divine" church discover that the science of Galileo, Copernicus, Bruno, and others, might with safety be taught in its "divine" pulpits?

In the "blessed age" of the Thumb-screw and Rack, eminent philosophers, scientists, and Freethinkers were thrown to the hogs as it were, while illiterate and cruel Christians were molded into saints. A few years ago the great Evolutionist and Agnostic, Darwin, died in England. What did the Church of England do? did it refuse the "hated Agnostic" the same sepulture as Christians? No; it clasped his remains to its bosom and, with imposing ceremonies, laid them to rest among its "saints" in the sacred vaults of Westminster Abbey. Of course this was not done from any love that church had for the great evolutionist; it simply wanted some good company.

While this stupendous farce was being played, hundreds of England's pauper Christians were being carted to the potter's field. The church has been trying hard to become "well connected" in this country also. Christian historians have claimed ever since the death of Abraham Lincoln, that he was a Christian; yet there is substantial proof that he was not.

Preachers are now claiming that Thomas Jefferson was also a Christian, when everyone knows (even those who make the claim) that Jefferson was an "Infidel." If the church cannot have the support of a celebrated man while living, it comes in and claims him after he is dead. Like the pirate that it is, it wants to add character and standing to itself by plundering the treasure vaults of Freethought and science. The Christians have always had a monopoly of saints, while their philosophers and scientists were few; still they tell us that to Christianity is due the credit of our splendid civilization. This modest claim sounds well, when it is known to all who read history that had it not been for the dog-in-the-manger policy of the Christians the world would have passed eight hundred years ago or more the milestone of progress it has reached to day. Preachers now tell us from their pulpits that the church and science are going "hand in hand." This is very kind on the part of Christianity; it always was kind, especially to science, nevertheless, science refuses to go hand in hand with the church, and not without good reasons. It refuses to extend its stainless hand to its lifelong persecutor. It positively declines the company of a church, the very tolling of whose bells awakens in the heart of every friend of liberty, shuddering memories of commingled blood and tears.

While much remains to be accomplished, we have reasons for believing that our work is, at least, under good headway. The darkest clouds have passed from the horizon of our hope, and the Star of Liberty, our beacon light, is seen beyond the mist. The earth is carpeted with "holy literature," but myth and fable, even clothed in heavenly garb, must perish at the hands of Truth and Science. The siege guns of heaven (the throne and pulpit) are being stripped of man of power which they at one time claimed to come direct from God. The march of truth and science is irresistible. The foe has been driven from his strongest works, and one by one the citadels of superstition crumble. An anxious and admiring world awaits with radiant hope the future fruits of science, whose search-lights girdle earth from sea to sea; in stellar space they leap from sun to sun, and read the story of the peaceful stars.

J. M.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents. Address THE TRUTH SEEKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Kenilworth.

When memory's veil is thrown aside,
And we recall old things anew,
Fate's changeable wheel doth backward glide
To bring past visions to our view;
And Kenilworth's old lofty pile
Presents again the scenes of yore,
When England's Queen in royal style
Reigned over Britain's fateful shore,
And banquets held in halls of state
For revelers mid follies vain,
Pursued the mirage, which grim fate
Could turn from joy to moans of pain,
As pleasures built upon the sands,
Are razed by heart-inflaming brands.

The Inquirendo Club.

IX.—CONTINUED.

"What is the term 'fairy,' signifying a sprite, derived from?" asked Lillie. "It owes its origin to ancient traditions regarding fays, derived from Fate, the goddess of destiny. Fairies, or elves, were supposed to be supernatural beings, generally of human form, but diminutive size."

"Hans Christian Andersen wrote about them, did he not?" asked Ralph.

"His tales were fantastic," was the answer. "But he dwelt more upon allegories than superstitious lore. His work upon 'The Dying Child' is widely circulated, and translated into various languages; a sweet romance where tenderness and pathos is strangely mingled with the weird and supernatural."

"Goethe's 'Faust' is written after that style, is it not?" was the next question.

"Yes, Goethe's Mephistopheles or devil is borrowed from the German legends. It is a masterly work, and is read in all the countries on the globe. Dr. Faustus was a traditional being, celebrated in powers of black art, and had the ability to raise or conjure up the devil, with whom he entered into a contract for twenty-four years, obtaining during that time his fill of earthly pleasure, but forced to surrender up at the end of that time his soul to the great enemy. Goethe only illustrated the legends of his country, but he did so in such a masterly dramatic manner as to make his name famous in all the world's history."

"Who was Guy Fawkes?" asked Arthur.

"Guy Fawkes, properly Guido, was a Catholic and a victim of the Reformed Catholic church. He attempted to blow up the king and his parliament, but was caught, tried, and sentenced. Public opinion was bitterly against him, and they burned him in effigy in several large cities, in London, particularly, where they carried a grotesque figure stuffed with straw through the streets, finally committing it to the flames. In 1600 they were scarcely more barbarous than in 1800, when a sovereign's assassination thrilled the country with horror, and in vengeance they seized upon the hapless murderer, torturing him as they tortured Guy Fawkes."

"What is meant by the Black Rood of Scotland?" asked Ernestine.

"It was an ancient relic belonging to the Scottish kings. Princess Margaret was the one who introduced the emblem, and the Scotch came to regard it with reverence and awe. Many stories were circulated concerning it, and many superstitions originated from it. After the Reformation, however, it disappeared, and the Scotch lost trace of it altogether. It consisted of a cross and chain, the former supposed to have been part of the cross of Calvary's crucified savior."

"Can anyone tell me what was the favorite expression of Hans Christian Andersen?" and before anyone could reply she volunteered the information herself, "Auf Wiedersehn, We hope to meet again. Listen:

O crimson mist of morning sweet!
O beauteous blossoms 'neath our feet!
O light of hope, so deified,
The crown of beauty, glorified!
Sounds so glorious and sublime,
Mingle with the rhythmic chime;
And nature, glorious, serene,
Fulfill the mandate of her queen:

117 THE BLESSING OF TO-DAY. In the Gloaming.



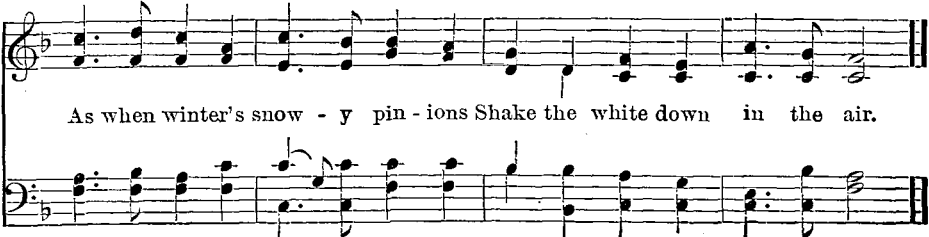
1. Strange we nev - er prize the mu - sic Till the sweet-voiced birds have flown;



Strange that we should slight the vio - lets Till the love - ly flowers are gone;



Strange that summer skies and sun - shine Nev - er seem one half so fair,



As when winter's snow - y pin - ions Shake the white down in the air.

2 Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day;
With a patient hand removing
All the briars from our way.

79

From the "COSMIAN HYMN BOOK." Compiled by L. K. WASHBURN.
Sold at The Truth Seeker office. Price, \$1.50.

There brightest days unknown to pain,
Will crown our life, *auf wiedersehn*.

O golden days with shadows fleet!
O promised bliss in colors sweet!
O glorious beauty still denied,
The path of rapture far deserted!
Oh, patience, calm, unmoved, alone,
Still waits upon her barren throne;
Still waits that blithesome, happy day,
When that bleak stone be rolled away;
And the glad'ning sun shines forth again
In our happy dawn, *auf wiedersehn*.

Whether upon his barren breast,
Growsome winter has sunk to rest;
Or June's sweet odorous colors rolled
On earth's green garments manifold,
Has granted autumn's winds of cold,
Freedom to sweep across the wold;
Or timid spring's sweet gentle reign,
Is herald of pleasure's wanton train,
Still will we smile, despite of pain,
And cherish still, *auf wiedersehn*.

"Did you write that yourself, Ernie?" asked Florence, and when she laughingly replied in the affirmative, Florence seemed about to speak, when the musical clock softly tolled the hour of four, and the meeting was broken up. IDA BALLOU.

Correspondence.

MIDWAY, KY., Dec. 8, 1894.

MY DEAR MISS WIXON: It is such a pleasure to be able to express one's opinions freely and without fear. For unless we are perfectly sincere and honest in what we profess to believe, we take from character its very foundation stone; and under such circumstances we cannot expect to make any marked progress in moral attainment or intellectual worth.

Truth is a thing to be sought; falsehood a thing to be scorned.

George Eliot was once asked her reasons for not accepting Christianity, and she gave what she thought was sufficient answer to cover every mental, moral, and physical ground. The reply was, "Because it is not true."

The wrong that lies in allowing the tenderest, sweetest hopes of the human heart to cluster around a falsehood should be impressed upon the minds of children when they first begin to think, and they will respect their parents all the more when they grow old. Children have the

right to know the truth, and it is their parents' duty to tell them the truth. Nothing is so injurious as a lie, no matter how divine it may claim to be. It wounds a child's moral conscience at the very outset.

And what is learnt in childish years
Deep graven on the mind appears
Our whole life's journey through.

The destruction of falsehood is the first step toward ethical culture.

I think that the young boys, readers of THE TRUTH SEEKER, who are growing to manhood, and are soon to take their places in the Freethought ranks, should become advocates of woman suffrage, and never forsake the cause until masculine domination has ceased to be, for not only will equality make homes happier, but the direction of female energy toward government affairs, instead of missionary meetings, will little by little lower the mercury of church power and hasten the advent of that glorious day when humanity will be the only religion, and prayer and creed a thing of the past.

You asked me to tell you about Freethought in the Blue Grass, but I fear my information on that score would not be very edifying, for few rays of light penetrate the darkness and gloom of orthodox Kentucky; besides, our country is noted for its gambling, horse-racing, and the manufacture of whisky. It has been only a very few months since an Infidel was indicted for "blasphemy."

The one to whom I refer is Mr. C. C. Moore, known as the Infidel editor of the *Blue Grass Blade* and author of the "Rational View." Mr. Moore is certain of doing his duty, not alone in destroying religious fanaticism, but in contributing what he can toward the construction of a system of ethics and reform that is to wipe out the vice and vanity of modern society, and finally awaken and regenerate all the sons and daughters of men. He is working for those of whom the Nazarene said: "Pray, you who have not sinned, first cast the stone."

The opposition he has encountered in movements of reform only shows how an unbeliever is held in our country; the hatred and contumely dealt out to one who bravely refuses to submit to church authority and knows no guide save the royal banner of truth. Persecution for relig-

ion's sake still hardens and deforms the minds of men.

Our minds revert with terror to those poor wretches whom our forefathers tortured with thumbscrew, rack, and piners; to the brave, the noble, and the just who perished in dungeons and burned at stake because they were brave enough to give their honest thoughts. It was not until science began to creep slowly in that persecution grew less intense, for the more secure the foundation of religion, the less brotherly feeling there exists in the hearts of men; and Christendom would do the same to-day if she only had the chance, for she has never ceased to pour out the venom of her tongue against unbelievers ever since Magellan made that magnificent voyage around the world. If I remember aright, it was he who said: "The church says that the earth is flat, but I have seen its shadow on the moon, and I have more confidence in a shadow than in the church."

I wish there were more such spirits to-day. But my letter grows long. With best love for yourself and the children of the Corner, I am sincerely,

MAY L. COLLINS.

[My dear May, your thoughtful communications are interesting and attractive. We shall always be pleased to hear from you.—ED. C. C.]

Merit is Essential.

Consumers have a habit of determining by experiment whether an article of food is pure, wholesome, convenient, and economical. Borden's Peerless Brand Evaporated Cream possesses intrinsic merit. Will stand every test.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and

GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.
Potatoes, Onions, Cabbages, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

Something
QUITE NEW & UNIQUE

THE

BETTER WORLD.

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.

ALL styles of watches from \$1.38 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York. 52119

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

400 Years of Freethought.

From Columbus to Ingersoll

By Samuel Porter Putnam

Large Octavo, 1165 pages, Gilt Sides and Back, Marbled Edges. Price, \$5; with The Truth Seeker One Year, \$6.50.

141 FULL-PAGE HALF-TONE PORTRAITS

Of the Most Eminent Freethinkers and Philosophers, Living and Dead, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY has pleasure in announcing that this splendid work, which has been in preparation so long, and for which nearly 1,100 persons have subscribed in advance, is now ready for delivery. For more than twelve months FOUR HUNDRED YEARS OF FREETHOUGHT has been advertised, and if it had appeared as originally designed it might have been out half a year ago. The Prospectus has stated all along that the book would contain six hundred pages of printed matter, and fifty portraits were mentioned, but it has so grown upon the hands of the author and publisher that the pages of type have reached nearer nine hundred, while the list of pictures has extended to almost three times fifty. As the portraits have proved the most expensive—as they will no doubt prove to many the most attractive—part of the book, their multiplication, together with the added pages of text, will give the subscriber about twice as much for his money as was at first promised him. He is getting an Album as well as a History; for what are called “half-tone” pictures, like those in

the present work, are the most finished and satisfactory product of the artist's and engraver's skill, being exact reproductions and therefore equal in accuracy to the original photograph. We feel considerable pride in this collection of photographs, and call especial attention to them.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development, and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With “The Truth Seeker” One Year, \$6.50.

THE TRUTH SEEKER CO., 28 LAFAYETTE PLACE, NEW YORK

At the Book Table.

“The object of the following essay is to set the principle of animals' rights on a consistent and intelligible footing, to show that this principle underlies the various efforts of humanitarian reformers, and to make a clearance of the comfortable fallacies which the apologists of the present system have industriously accumulated. While not hesitating to speak strongly when occasion demanded, I have tried to avoid the tone of irrelevant re-creation so common in these controversies, and thus to give more unmistakable emphasis to the vital point at issue. We have to decide, not whether the practice of fox-hunting, for example, is more, or less, cruel than vivisection, but whether all practices which inflict unnecessary pain on sentient beings are not incompatible with the higher instincts of humanity.” So writes the Freethinker, Henry S. Salt, in the preface to the excellent little work which we are examining. The author asks—“Have the lower animals ‘rights’?” and he answers—“Undoubtedly—if men have.” This last is the point he wishes to make evident in his first chapter. He does not discuss the abstract theory of natural rights, which is at present looked upon with suspicion and disfavor by many social reformers, since it is often made to cover extravagant and contradictory assertions, but while its phraseology is confessedly “vague and perilous,” there is nevertheless a solid truth underlying it—a truth which has always been clearly apprehended by the moral faculty, however difficult it may be to establish it on an unassailable logical basis. If men have not “rights”—well, they have an unmistakable intimation of something very similar; a sense of justice which marks the boundary-line where acquiescence ceases and resistance begins; a demand for freedom to live their own life, subject to the necessity of respecting the equal freedom of other people.” Herbert Spencer says: “Every man is free to do that which he wills, provided he infringes not the equal liberty of any other man.” Whoever admits that each man must have a certain restricted freedom, asserts that it is right that he should have this restricted freedom, and hence the several particular freedoms deducible may fitly be called, as they commonly are called, his *rights*.” Mr. Salt is aware that the fitness of this nomenclature is disputed, but until something better is found he will hold, with the author of the Synthetic Philosophy, that men have “rights,” and will contend that the controversy over the term is “little else than an academic battle over words,” and we heartily agree with him. This decision reached, Mr. Salt asks—“If men have rights, have animals their rights also?”

The Buddhist and Pythagorean canons, “Animals' Right, Considered in Relation to Social Progress. With a Biographical Appendix. By Henry S. Salt. Also an Essay on Vivisection in America. By Albert Leffingwell, M.D. New York and London: Macmillan & Co. Cloth, 12mo., 176 pp. Price, 75 cents. For sale here.

“dominated perhaps by the creed of reincarnation,” included the injunction “not to kill or injure any innocent animal.” But Rome also pleaded for mercy and justice. Its humanitarian philosophers, among whom Seneca and Plutarch and Porphyry were the most conspicuous, took still higher ground in preaching humanity on the broadest principle of universal benevolence. “Since justice is due to rational beings,” wrote Porphyry, “how is it possible to evade the admission that we are bound also to act justly towards the races below us?” But during the supremacy of the church, from the fourth to the sixteenth centuries, little attention was paid to the question of the rights and wrongs of the animal tribes. With the Reformation and the revival of learning, came also a revival of humanitarian feeling, as is indicated by passages in Erasmus and More, Shakespeare and Bacon, “but it was not until the eighteenth century, the age of enlightenment and ‘sensibility,’ of which Voltaire and Rousseau were the spokesmen, that the rights of animals obtained more deliberate recognition. From the great revolution of 1789 dates the period when the world-wide spirit of humanitarianism, which had hitherto been felt by but one man in a million—the thesis of the philosopher or the vision of the poet—began to disclose itself, gradually and dimly at first, as an essential feature of democracy.” In England a great and far-reaching effect was produced by the publication of Paine's “Rights of Man” and Mary Wollstonecraft's “Vindication of the Rights of Woman.” “Looking back now, after the lapse of a hundred years, we can see that a still wider extension of the theory of rights was thenceforth inevitable. In fact, such a claim was anticipated—if only in bitter jest—by a contemporary writer, who furnishes us with a notable instance of how the mockery of one generation may become the reality of the next. There was published anonymously in 1792 a little volume entitled “A Vindication of the Rights of Brutes,” a *reductio ad absurdum* of Mary Wollstonecraft's essay, written, as the author informs us, “to evince by demonstrative arguments the perfect equality of what is called the irrational species to the human.” The further opinion is expressed that, “after these wonderful productions of Mr. Paine and Mrs. Wollstonecraft such a theory as the present seems to be necessary.” It was necessary; and a very short term of years sufficed to bring it into effect.” Among those who had already spoken for the rights of animals was the Freethinking jurist, Jeremy Bentham. The effect of the works of Thomas Paine and Mary Wollstonecraft forcibly illustrates the truth of Mr. Tucker's aphorism that “all the tyrannies, like all the liberties, stand or fall together.”

Mr. Salt finds that most of the excuses for the cruel treatment of the lower forms of life can be traced back to one of two sources. The first is the religious notion which predicates immortality for man but denies it to other animals. This gives the cruel believer a chance to plead in justification of his atrocities that his victims “have no souls,” a plea often heard in Italy and other countries where cruelty to ani-

mals has reached its greatest depth of callousness and gleeful depravity. It is this country—Italy—so long church-cursed—that has given to the world the most cold-blooded of the vivisectioners. Of this religious excuse for cruelty, Mrs. Jameson says: “It should seem as if the primitive Christians, by laying so much stress upon a future life, in contradistinction to *this* life, and placing the lower creatures out of the pale of hope, placed them at the same time out of the pale of sympathy, and thus laid the foundation for this utter disregard of animals in the light of our fellow-creatures.” The other cause of the indifference of the Western peoples to the sufferings of the animals, is the theory of Descartes and his followers that the lower forms of life are devoid of consciousness and feeling. Animals were declared to be mere “animated machines,” which in no real sense could be said to *live* at all. Voltaire ridiculed the absurd Cartesian dogma; Schopenhauer characterized it as “a doctrine revolting, gross, and barbarous, peculiar to the West, and having its root in Judaism,” while the scientist George J. Romanes declares that “the theory of animal automatism, which is usually attributed to Descartes, can never be accepted by common sense.” Upon this Mr. Salt comments: “Yet it is to be feared that it has done much, in its time, to harden ‘scientific’ sense against the just complaints of the victims of human arrogance and oppression.” Lecky is quoted as saying that the benevolent affections which embraced at first only the family were gradually extended to include the class, the nation, a coalition of nations, all humanity, and finally its influence is felt in man's dealings with the lower animals. The course of evolution has been from a vague sympathy to a definite recognition of “rights.” “Oppression and cruelty are invariably founded on a lack of imaginative sympathy; . . . when once the sense of affinity is awakened, the knell of tyranny is sounded and the ultimate concession of ‘rights’ is simply a matter of time.” Even such a thinker as Aristotle seriously pondered the question whether a slave could in any sense be considered a *man*.

Referring to the common plea that suffering is necessary as a “discipline,” our author observes with justifiable causticity that “it is, perhaps, a mere coincidence, but it has been observed that those who are most forward to disallow the rights of others, and to argue that suffering and subjection are the natural lot of all living things, are usually themselves exempt from the operation of this beneficent law, and that the beauty of self-sacrifice is most loudly belauded by those who profit most largely at the expense of their fellow-creatures.” In this class are necessarily included the sportsmen and vivisectioners. In answer to the charge of “sentimentality” made against the friends of animals, Mr. Salt pitifully and justly remarks that the only way to avoid the false sentimentality of the philanthropists on the one hand and the equally false sentimentality of the “men of the world,” whose only regard is for themselves, on the other, is “to take up a consistent position towards the rights of men and of the lower animals alike and to cultivate a broad sense of uni-

versal justice (not ‘mercy’) for all living things. Herein, and herein alone, is to be sought the true sanity of temperament.” The rights of animals are not antagonistic to the rights of men. It is a fallacy to suppose that we must study human rights first and leave the other question to be solved hereafter. It is only by a wide and disinterested study of both subjects that a solution of either is possible.

So much in examination of the general law of “rights” in its application to men and to the lower animals. The remaining chapters of the book take up in order the particular applications of the law in a number of cases hereinafter mentioned. Chapter II. deals with the case of the domestic animals; Chapter III. with the case of wild animals; Chapter IV. treats of the slaughter of animals for food; Chapter V. exposes the horrors of sport or amateur butchery; here Mr. Salt aptly says, referring to the “sporting instinct,” that “the sportsman, by force of habit, or by force of hereditary influence, cannot understand or sympathize with the suffering he causes, and being, in the great majority of instances, a man of slow perception, he naturally finds it much easier to follow the hounds than to follow an argument.” Chapter VI. has to do with murderous millinery; Chapter VII. exposes the torture chambers of the scientific experimentalist. In this connection Mr. Salt quotes Miehle as follows: “The child disports himself, shatters, and destroys; he finds his happiness in *undoing*. And science, in its childhood, does the same. It cannot study unless it kills. The sole use which it makes of a living mind is, in the first place, to dissect it. None carry into scientific pursuits that tender reverence for life which nature rewards by unveiling to us her mysteries.” Chapter VIII. lays down the lines of reform, and in the Appendix we have the bibliography of the rights of animals. In the Second Part of the volume—“Vivisection in America”—Dr. Albert Leffingwell gives the status of the Scientific Inquisition in the United States and tells what our colleges are doing for the humanization of the youth of the land. He also quotes Lawson Tait, one of the most eminent surgeons of Great Britain, as follows: “Like every member of my profession I was brought up in the belief that many of our most valued means of saving life and diminishing suffering had resulted from experiments on the lower animals. I now know that nothing of the sort is true concerning surgery; I do not believe vivisection has helped the surgeon one bit; and I know it often led me astray.” Dr. Leffingwell wields a forceful pen and he does not indulge in hap-hazard statement or useless denunciations. He says that frightful crimes are committed in the name of science, and he amply proves all that he asserts.

Every father and mother, every young man and woman, should carefully read “Animals' Rights.” The questions discussed are among the gravest that confront this and coming generations.

FREE A Valuable Book on Nervous Diseases to any address by the
REV. E. KONIG,
—FORT WAYNE, IND.—
18750

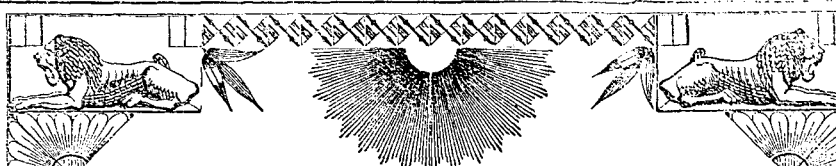
Not for Parsons.

Not long ago, the Rev. Dr. MacGregor, of St. Cuthbert's, Edinburgh, desiring to pray for the miners, added to the petition in the Litany for "those who travel by land and sea," the words "and for all those whose labor is underground." The good doctor, remembering that the miners were on a strike, after some hesitation, added, "when at work."

AN ORTHODOXIST'S PRAYER. — O sin-tormented King of Souls, who hung abandoned on the Holy Cross, whose dying semblance hangs before my eyes, eternal Victor and Redeemer, merciful Omnipotence, save me, Thy worm, from tolerance! Make me intolerant, O Lord, of what is contrary to Thy Church's law. Make me intolerant of Thy enemies, O sorrow-crowned, abandoned King, crowned now with power! Lord, make me narrow. Narrow my heart that I may wish for nothing outside of my narrow love for Thee. Narrow my thoughts that they may never stray outside Thy narrow truth. Narrow my rule of life that I may never violate Thy narrow ordinance. Narrow my hearing that I may hear nought but Thy still small voice in the narrow searching of my soul. Narrow my sight that I may never see outside Thy narrow way which leadeth unto everlasting life. — *C. de Biddle Cope, in "At Century's Ebb."*

A GOOD-HEARTED curate, who firmly believed that God was continually working miracles to enable him to help the needy, and who seldom had a coin in his pocket, though he was never devoid of the fire of charity in his heart, was accosted one day by a beggar woman. He pleaded utter lack of money, and sadly turned aside; but on the mendicant beseeching him to search his pockets, he hopelessly put his hand in one and to his amazement and joy, found a five-shilling piece there. "Another of God's miracles!" he exclaimed; and then, addressing the woman, "This coin belongs to you, of right. Take it, and go in peace." Having told the story a few hours later to his worldly-minded parish priest, and suggested that they should both go down on their knees and render thanks to God, a strange, unpleasant light suddenly broke on the mind of the shrewd pastor, who exclaimed in accents not suggestive of thanksgiving: "Good God! Are those my breeches that you've on you?" — *Contemporary Review.*

MAX O'RELL tells this story about himself. I had just returned to the hotel after having given a lecture on the Scotch at the town hall. I was half undressed when there came a knock at my bedroom door. It was a waiter bearing a card. The Presbyterian minister of the town wished to see me at once on a very urgent matter. I bid the waiter show the reverend gentleman up. A man of about fifty, in the usual black ecclesiastical coat and white cravat, and holding a soft felt hat, appeared in the doorway, wearing a sad face. I recognized him as one of my audience that evening. "Excuse my costume," I began, "but you wished to speak to me on urgent business and I thought best not to make you wait." "There is nothing the matter with your dress," he broke in. "This is not an affair of the body but of the soul. I have come to pray for you." I was taken a little by surprise and felt a trifle disconcerted, but I quickly regained my composure. "Why, certainly," I said, "with the greatest pleasure if it can make you happy." He knelt, put his elbows on the bed, buried his head in his hands and began: "Lord, this man whom thou seest near me is not a sinful man; he is suffering from the evil of the century; he has not been touched by thy grace; he is a stranger, come from a country where religion is turned to ridicule. Grant that his travel through our godly lands may bring him into the narrow way that leads to everlasting life." The prayer, most of which I spare you, lasted at least ten minutes. When he had finished, my visitor rose and held out his hand. I shook it. "And now," said I, "allow me to pray for you." He signified consent by a movement of the hand. I did not go on my knees, but with all the fervor that is in me I cried: "Lord, this man whom thou seest beside me is not a sinful man. Have mercy upon him, for he is a Pharisee, who doubts not for one moment, and that without knowing me, that he is better than I. Thou who hast sent in vain thy son on earth to cast out the Pharisee, let thy grace descend upon this one; teach him that the foremost Christian virtue is charity, and that the greatest charity is that which teaches us that we are no better than our brethren. This man is blinded by pride; convince him, open his eyes, pity him, and forgive him, as I forgive him. Amen." I looked at my good Presbyterian. He was rooted to the floor, amazement written on his face. I once more took his hand and shook it. "And now," said I, "we are quits. Good-night." He went away somewhat abashed, pocketing the mild reproof. — *Exchange.*



THE Truth Seeker Annual

— AND —

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

<p>Calendar for 1895, 5</p> <p>Freethought in the United States, . . . 17</p> <p>The Old and the New. Robert G. Ingersoll, 42</p> <p>What the Church Has Not Done for Woman. Matilda Joselyn Gage . . . 46</p> <p>Progress of Science. James B. Alexander, 55</p> <p>What Are Women Here For? Helen H. Gardener, . . . 65</p> <p>The Three Voices. A Poem. 73</p> <p>A Queer God and His Queer Book. John Peck, 74</p> <p>What We Stand For. Henry Rowley. . . 85</p>	<p>Freethought in the Church and in the Higher Literature. A. H. Hamilton, 90</p> <p>Education of Children. Susan H. Wixon, 95</p> <p>Secular Sunday Schools. Katie Kehm Smith, 104</p> <p>The Freethought Federation of America. Samuel P. Putnam, . . . 110</p> <p>The One-Horned Ox. George E. Macdonald, 117</p> <p>Blasphemy. Judge Parker's Decision in the Case of C. C. Moore, . . 124</p> <p>Freethought Societies, Schools, and Lecturers, 127</p>
---	--

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

PAST ISSUES OF THE TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC.

Twenty-five Cents Each.

1884—CONTENTS.

Calendar for 1884: The Old Free Enquirers' Association of New York, and the Duty of Supporting the Liberal Press, by Peter Eckler; Ten Years of Freethought, by G. E. M.; New York State Freethinkers' Association, by H. L. Green; The National Liberal League, by T. C. Leland; The Progress of Liberal Thought in Canada, by Chas. Stevens; Paine Memorial, by Josiah P. Mendum; Foreign Freethought Societies; Meditations of a Hindoo Prince and Skeptic; The Ideal World, by Samuel P. Putnam; What is True Religion? by C. Watts; Industrial Education, by W. S. Bell; Sword and Pen, by G. E. Macdonald; This World, by George Chalmers; Agnosticism and Immortality, by E. M. Macdonald; 1883 in England: Its Struggles and Its Work; Liberal Charities; Noted Freethinkers and Reformers; The population of our States and Territories; The Jewish Jehovah; That Old Serpent which is Satan and the Devil; Some Ancient and Modern Schools of Philosophy; The Sacred Books of History; Jefferson's Religion; Useful Measures; As to Time; Big Jack Small.

With Eighteen Full page Illustrations.

1885—CONTENTS:

Calendar for 1885: Freethought in the United States, 1884; The National Liberal League; The D. M. Bennett Memorial; Inspiration, by Col. R. G. Ingersoll; Materialism, alias Atheism, by the Hon. Eliza Wright; Liberalism: What to Do and How to Do It, by Charles Watts; A Dream of Earth and Man, by Courtland Palmer; An English General Election Fifty Years Ago, by Thomas Mead; The Demands of Liberalism, by W. S. Bush, Esq.; The New Apostolic Secession, by T. B. Wakeman, Esq.; Universal Mental Liberty. The Freethinkers' Creed, by Horace Seaver; The Relation of Childhood to Freethought, by Susan H. Wixon; The New Civilization, by Stephen Pearl Andrews; The Moral Sphere of Liberalism, by Samuel P. Putnam; Are We All Infants? by George Macdonald; Maytime in Midwinter, by A. C. Swinburne (Selected); Soul Hunger, by Elliot Preston; Liberalism, by Dr. J. L. York; A Difficulty and Its Remedy, by C. B. Reynolds; 1884: Its Story in England, by Charles Bradlaugh.

With Thirty-seven Portraits of Prominent American Freethinkers, and Numerous Illustrations.

1886—CONTENTS:

Calendar for 1886: Freethought in the United States, 1885; How the Church Filches from the State; Public Contributions to the Church; The Religion of Crime; Chaplains in our Army and Navy; The Higher Life, by Courtland Palmer; my Dream, by Samuel P. Putnam; The American Secular Union; Statistics of our Foreign-born Population; The Curate of Churnside (Selected Story), by James Payne; How Voltaire Died, by the Editor; The Iron Virgin; Religious Divisions of the World; Paine Memorial Hall (Illustrated); The Story of 1885; Immigration to the U. S. 1820—

1884: Freethought in Australia; Freethought on the Continent; Subjects of Illustration; Freethought Journals; Religious Denominations; Area and Value of Farms; Population of Large Cities; Liberal Lecturers.

With Thirty Portraits of Distinguished European Freethinkers, Scientists, and Philosophers, and Numerous other Illustrations.

1887 OUT OF PRINT.

1888—CONTENTS:

Calendar for 1888: Freethought in the U. S. 1887; Bible Studies (Illustrated), George E. Macdonald—Moses, Adam The Forbidden Fruit, A Voice Wakened, Gilt Agriculture, The Decease of Adam, Adam's Sons Cain Abscondeth; The Heart of Man Groweth Wicked, The Flood Episode, Man and Beast; Deism and Atheism, by Robert C. Adams; Life in a Trappist Monastery, E. J. Bowtell; On Religion, Extract from Shelley; The American Secular Union, by Samuel P. Putnam; International Freethought Congress; Sunday Amusements, by F. M. Holland; The Blasphemy Case; How the Layman is Deceived, by E. M. Macdonald; A Horrible Man, by L. Washburn; The Hindoo Theologian (Poem); The Protest (Poem); When Did Jehoshaphat Die? by J. E. Remsburg; Subjects of Illustration; Portraits.

With Twenty-four Portraits of Distinguished American Freethinkers, Scientists, and Philosophers, and Numerous other Illustrations.

1889—CONTENTS:

Calendar for 1889: Freethought in the United States for 1889; Liberalism: A Symposium—Col. R. G. Ingersoll, James Parton, Helen H. Gardener, S. P. Putnam, Charles Watts, E. A. Stevens, Sec. A. S. U. Parker Pillsbury, Robert C. Adams, J. D. Shaw, F. M. Holland, E. B. Foote Jr., M. D., Lucy N. Colman, J. H. Barnham, L. K. Washburn, Ella Gibson, Susan H. Wixon, John Peck, W. S. Bell, E. C. Walker, Mrs. M. A. Freeman, Dr. Juliet H. Severance, Mrs. E. D. Slenker, Col. J. E. Kelso, G. H. Dawes; The Nine Demands of Liberalism; Ingersoll and Shakspeare.

With Illustrations.

1890—OUT OF PRINT.

1891—CONTENTS:

Calendar for 1891: Freethought in the United States, 1890; Story of the Year Abroad; Some Alaskan Myths, by Ida C. Craddock, Corresponding Secretary of the A. S. U. (Illustrated); Anent Spooks: Where are They? by Thaddeus B. Wakeman; Where the Roman Catholics Got a Litany; Side Lights on South Sea Missions, by Ada Campbell (Illustrated); Disadvantages of Specialism in the Advocacy of Reform, by A. B. Bradford; Shoutin' Joe, by Watson Heston (Illustrated); Gaining Ground in England.

With Illustrations.

There were no issues for 1892, 1893, and 1894.

Any Annual in Print Sent to Any Address for 25 Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

SEND ME YOUR ORDERS!

PRICES AGAIN REDUCED!

New Model Otto Wettstein Watch has 16 jewels, patent regulator, Brequet (non-catchable) hair-spring, beautiful double-sunk paneled dial, fully adjusted to heat, cold, and position, nickel-finished, and guaranteed a *Perfect Time Keeper.*

GENTLEMEN'S SIZE.

Prices.—In 3 oz. screw dust-proof, silverine case, \$19. In 3 oz. coin silver, \$24. In fine screw open-face gold-filled case, warranted 15 years, \$25. Do. hunting, \$29. In 20 year cases, screw open face, \$28. Hunting, \$32. In special engraved, scalloped and Louis XIV. cases, \$2 to \$5 more. In 14kt. solid gold heavy cases, open face or hunting, \$45, \$50, \$60, \$70, to \$200.

LADIES' SIZE.

Prices.—In fine gold-filled hunting case, warranted 20 years, \$30. In fine heavy 14kt. solid gold case, \$40. Extra heavy and scalloped, \$50. Ladies' watches shipped in fine plush cases.

Regular Grade American Watches.

Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled 8oz. screw open face silverine case, \$4.75
7 " 8oz. " " silver " 9.75
7 " 15 year " " gold-filled " 10.00
7 " 20 " " " " " 13.00
7 " 15 " hunting " " 14.00
7 " 20 " " " " 17.00
7 " 20 " hunt. Louis xiv. gold-filled 20.00
7 " 14kt. solid gold open face case 28.00
7 " 14kt. hunting " 35.00
11 " \$1 more; 15 jeweled, \$2.50 more.
15 " adj. \$4 more; 17 jeweled, adj. \$6 more

Ladies' American Gold Hunting Watches. Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled in 20 year, plain or engraved, \$11.50
7 " 20 " full eng'd and scalloped. 15.00
7 " 20 " 14kt. solid gold. 20.00
7 " 20 " 14kt. heavy, 30.00
11 " \$1 more.
15 " 4 more.
15 " adj. 6 more.

In fine plush cases per express prepaid.

CHAINS.

Latest styles in ladies' and gentlemen's chains in best gold-filled, \$2, \$2.50, \$3.50, \$4, and \$5.

Watch Work.—Our repair department is one of the largest in the country. Overhauling, \$1. Jewels, \$1. Springs, \$1. Warranted one year and returned, charges prepaid.

The Freethought Badge and Charms.

Large Size Badge: 10kt. \$3; 14kt. \$4. With genuine chip diamonds, \$8. Genuine full cut diamond, \$12.

Charms.—10kt. \$5, 14kt. \$6. With genuine chip diamond in sun, \$9. With fine cut genuine diamond, \$10.

Small Size Badge.—10kt. \$2, 14kt. \$2.75.

With genuine chip diamond, \$6. With full cut genuine diamond, \$10.

Charms.—10kt. \$3, 14kt. \$4. With genuine chip diamond, \$7. With genuine full cut diamond, \$15.

The Ingersoll Souvenir Spoon.

REDUCED PRICE LIST.—Tea Spoons, \$2; extra heavy, \$3; gold-bowl, \$2.50. Orange Spoons, \$2.50; gold bowl, \$3. Sugar Spoons, \$3; gold bowl, 2.50.

Satisfaction guaranteed or money refunded or goods exchanged.

I can save you money in anything in my line.

Orders filled same day received. Send for price-list, cards in colors, of badge, etc. Address

OTTO WETTSTEIN,
The Liberal Jeweler,
Rochelle, Illinois.
Established 1857.

Gems of Thought.

He who loves truth hates the gods, in the singular as well as in the plural.—*Schopenhauer.*

It is idle to attribute the destruction of superstition to the Reformation. Protestants were as superstitious as Catholics.—*H. T. Buckle.*

THOUGH pure rectitude may be at present impracticable, it is requisite to know where the right lies, in order that the changes we make may be towards the right instead of away from it.—*Herbert Spencer.*

OUR moral world is dragged by oxen; it has no railroad speed. The railway carries men's bodies rapidly, but it never interferes with the old slow speed of intellect. The intellect of the church always travels in the oxen's cart.—*David Swing.*

WHEN a certain quality of religion and a certain quality of law are conjointly utilized in elevating the morals and annihilating the evils of any community, human lives are as bits of chaff between the upper and nether millstones of expediency.—*Edgar L. Wakeman.*

THERE is something pathetic in the simplicity with which a narrow student will judge the doctrines of a foreign religion by their antagonism or conformity to his own orthodoxy on points where utter difference of opinion exists among the most learned and enlightened scholars.—*Taylor.*

NATURE knows no anniversaries. Her calendar is not marked with saints' days and her chronology does not date from the birthtime of kings and of saviors. Humanity is a part of nature. Its members are children of the benignant mother. We swing with nature's planets through infinit space, and our origin and destiny, like hers, are rooted not in time but in eternity. Infinity is our present home; eternal is our present life.—*Unity.*

It would be infinitely better, therefore, if, instead of cramming little brains with "mysteries" which are incomprehensible, and dogmas which are absurd, the child were inspired with a love and a trust in truth, with an enthusiasm for what is good and noble and great. Far better than teaching him aright the details of the "Trinity puzzle" would it be to teach him that no harm can ever come from truth, and no good can ever come from falsehood. If a child be taught thus, he will require no obscurantist theology to make him a good and worthy citizen.—*Frederick Ryan.*

LUCIFER began, mythologically, as a heavenly detective. He was the lawyer retained by the gods for the suppression of vice; and, from long engaging in that business, he came to love it. When he had nobody to accuse, he was in distress, and went about accusing innocent people. So he was called the accuser. And then he fell lower still, and went about tempting people to sin, in order that he might prosecute them; and then he was called Satan. That was the course of the first Vice Society, and the end of its attorney.—*Moncure D. Conway.* [And Anthony Comstock began where Satan left off.]

ONE can say without exaggeration that the most religious times and the most religious peoples, or those in which or among whom the power of the church has been the strongest, have, generally speaking, been the most immoral. One has evidence enough in the horrors of the Middle Ages, and if to-day it be otherwise, it is not to religion that we owe the change, but to the spread of education and the progress of intelligence. Experience teaches us that at all times the blackest crimes and the most degraded criminals have been associated with excess of sanctity, and this among peoples generally, as in individuals.—*Ludwig Büchner.*

THE world is opening both eyes. What does it see? Not only the paltry influences that parade among schoolmen, but great broad streams upon which common men and women are hastened to their enlarging destiny. The church contributes something—as much as could be expected through the thick crust which has nigh crushed out its life. The state, in spite of

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

its errors and crimes, throws its pebble in the cairn. But outside all formal institutions, however categorized, the thinking masses, the sincere and wholesome protest of the vast body who have suffered the ills inherent to present conditions, provide the real assurances of development and safety.—*Horace L. Traubel.*

Pond's Extract

IS WORTH ITS

WEIGHT IN GOLD

Cures Female Complaints,

Neuralgia, Piles, Sores,

Bruises and ALL PAIN.

CHEAP SUBSTITUTES
DO NOT CURE.

A NEW EDITION

OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine.

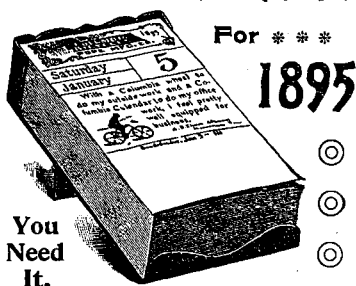
By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

THE COLUMBIA PAD CALENDAR



You
Need
It.

A Desk Calendar is a necessity—most convenient kind of storehouse for memoranda. The Columbia Desk Calendar is brightest and handsomest of all—full of dainty silhouettes and pen sketches and entertaining thoughts on outdoor exercise and sport. Occasionally reminds you of the superb quality of Columbia Bicycles and of your need of one. You won't object to that, of course. The Calendar will be mailed for five 2-cent stamps.

Address Calendar Department,

POPE MFG. CO.,

Mention this paper.

Hartford, Conn.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND

COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price, 25 cents.

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50

ISSUES OF 1892.—\$3.

Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	25

ISSUES OF 1893.—\$3.

Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of the World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wettstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10

ISSUES OF 1894.—\$3.

Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradictions of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	5
Congress and Sunday Laws.....	50
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	70
Church and Freethought. Franklin Steiner.....	50
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.

Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.

Single numbers sold at prices quoted.

THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette place, New York.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

Col. R. G. Ingersoll's ARGUMENT

IN THE

Reynolds Blasphemy Trial,

At Morristown, N. J.

This is the greatest argument ever made in a case of this kind, and will be a model for the Bar so long as the Christians use force to repress free speech. Its legal acumen is unsurpassed, its eloquence never equaled. Wherever Christian persecution is going on this argument should be freely circulated, read to the Christians, and expounded on every occasion.

In paper, 25 cents; in cloth, 50 cents.

Address THE TRUTH SEEKER.

SUSAN WIXON'S BOOKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; illustrated covers; 4to, 224 pp., boards, \$1.

Address: THE TRUTH SEEKER CO.

WITH DAUGHTER'S BABE UPON HIS KNEES

A new edition of that splendid prose poem, "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

THE TRUTH SEEKER,

28 Lafayette place, New York

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS.—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise from the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER,

28 Lafayette Pl. New York.

DO YOU WANT IT?

Salesmen Wanted in every county, salary or commission. No experience. New tariff Bill gives unlimited profits, active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 5308, Boston, Mass.

Address THE TRUTH SEEKER,

28 Lafayette Pl. New York.

HEAL THYSELF

Those Afflicted with Early Decay, Loss of Blood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the various ailments, and a description of the Doctor's important medical discovery—an outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS,

Say where you saw this adver. Vineland, N. J.

Address THE TRUTH SEEKER,

28 Lafayette Pl. New York.



JOSHUA GETS SOME CLEAN DUDS.

And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.—Zech. iii, 5.

News of the Week.

GODARD, the composer, died at Cannes on January 11th.

JOHN M. THURSTON goes to the United States Senate from Nebraska.

M. BRISSON was re-elected president of the French Chamber of Deputies.

THE American Railway Union asks for financial aid to appeal the Debs case.

LEE MANTLE will be the new United States Senator (short term) from Montana.

EMPEROR WILLIAM declared on New Year's day that "the army is the fundamental basis of the empire."

ON January 5th a fishing schooner sunk the Boston pilot boat D. J. Lawler, and four of the latter's crew perished.

ON January 9th the Japanese captured Kaiping. They are slowly pushing on through the heavy snow toward Peking.

AT Cold Spring, L. I., scarlet fever is epidemic and the schools are closed. On January 6th ten families were quarantined.

BREAD is now sold in Philadelphia and Cincinnati at three cents per standard loaf, and Brooklyn bakers have also reduced their prices.

It is alleged that there exists in Chicago a combination of police court officials and hangers-on who divide among themselves the "stayed" or remitted fines. It is said that these fines have been paid on the quiet to the ringsters and the books falsified,

SENATOR ISHAM G. HARRIS of Tennessee, Democrat, and Senator R. F. Pettigrew, of South Dakota, Republican, will be their own successors.

AUGUSTO CESAR, prominent Portuguese Freethinker and republican, and editor of *El Transmontano*, Villa Real, Portugal, died last month.

FRANCIS E. WARREN was re-elected senator from Wyoming, and Clarence D. Clark succeeds Senator Carey for the short (four years') term.

MISS KATHERINE DREXEL has taken her final vows of retirement from the world, at the convent of the Blessed Sacrament, near Torresdale, Md.

THE debate in the German Reichstag over the pending anti-revolutionary bill is very warm, and the opposition seems to be developing strength.

THE contract for armor for the Russian navy secured by the Bethlehem (Pa.) Iron Works is worth \$1,250,000, and will keep the plant employed for a year.

WILLIAM E. CHANDLER will succeed himself as Senator from New Hampshire. In the Republican caucus he received 224 votes to 55 for Henry W. Blair.

L'OSSERVATORE ROMANO says officially that the Pope's income for 1893 was \$2,000,000, and his expenses \$885,000. Half of the income was from Peter's Pence.

THE governor of Alaska said before the House Committee on Territories that there were last year found on St. George and St. Paul islands alone 30,000 dead seal pups. Their deaths were caused by the slaughter of their mothers by poachers.

STEPHEN B. ELKINS will be the new Senator from West Virginia. He is the first Republican to be elected to that office from that state in twenty-five years.

AARON L. DENNISON, "father of American watchmaking," died in Birmingham, England, on January 10th. He was born in Freeport, Maine, on March 12, 1812.

GEORGIA was the first state to respond to the call for aid for the people of western Nebraska. Georgia railroads deliver supplies contributed free of charge for transportation.

THERE was a bread riot in St. Johns, Newfoundland, on January 8th. Stores and warehouses of the bankrupt firms were broken into and provisions seized. Arrests were made.

MINERS at Shawnee, Ohio, have leased the coal mines called the Gosly and Barber and will operate them, paying the owners seven cents a ton royalty and ten cents a ton commission for selling.

THE tax payers of Germany support 15,050 Protestant ministers and 15,200 Catholic priests. Among these are, of course, included the bishops and other higher church functionaries.

A BLIZZARD raged in Iowa and portions of Illinois the latter part of the week ending January 12th. On January 11th the mercury fell at Des Moines, Ia., and Galesburg, Ill., to fifteen degrees below zero at 9 P.M.

AT the late elections in Belgium 5,363,133 Catholic votes elected 103 representatives; 2,256,802 Socialistic votes elected 28 representatives, and 3,712,885 Liberal votes

elected 20 representatives. There was a gain in the Socialistic and Liberal vote. Many electors have two votes each, and many others three each, in the latter class being 10,000 priests.

BLANCHE LEON, wife of the famous clown, is living in destitution in this city. She is forty-seven, and the mother of thirty-three children. She was married at thirteen in Madrid. Many of the children are dead, and the four that came last are with her.

Reports to the *Farmers' Review* of Chicago show that farmers in Illinois, Indiana, Ohio, Michigan, Kentucky, Missouri, Kansas, Iowa, Nebraska, Wisconsin, Minnesota, and the Dakotas have fed wheat to cattle.

ELBRIDGE T. GERRY, president of the Society for the Prevention of Cruelty to Children, has secured the introduction in the New York legislature of a bill establishing the whipping-post for the punishment of wife and children whippers and other offenders.

A FRENCH newspaper says there are in the French Academy three Protestants, Victor Cherbuliez, Leon Say, and M. de Freycinet; one Freethinker, Alexander Dumas; one Atheist, M. Challemeil Lacour, while nearly every one of the rest is a nominal Catholic.

THE great papyrus of the year 27 of the second Ptolemy (258 B.C.) will be published in the course of next year. The papyrus gives many details about the taxation of Egypt generally, the monopoly of oil, and the tax on wine given to Queen Arsinoe Philadelphus.

GRIP is now epidemic in this city, and the mortality is severe. The atmosphere was damp, foggy, and oppressively heavy for more than two weeks before January 12th, while the snow that fell three weeks preceding that date was not cleaned off, and so the streets became horribly filthy.

THE Court of Appeals of the District of Columbia has affirmed the decision of the District Supreme Court that the sugar bounty section of the McKinley act has been repealed, and it goes a step further and declares that the law was always invalid, Congress having no power to enact it.

THE alleged appearance of the Virgin in the Dorengrund forest near Braunau, Bohemia, caused a great multitude of peasants to assemble. Riots between the peasants and scoffers resulted and the gendarmes were called out but were unable to disperse the crowds. Although many were wounded the gendarmes were finally driven away and then troops were ordered to the scene.

OSCAR BECK, Belgian Freethinker, born at Mons in 1852, founder of the Free-thought society at Liège, successively principal of the state orphan asylum at Liège and the normal school at Bruges, died November 12th. The secular funeral was attended by more than two thousand persons, including deputations from thirty or more Freethought and democratic societies and Masonic lodges. Members of the city council of Liège, prominent Freethinkers, delivered addresses at the funeral.

A WONDERFUL OFFER.

Our grand catalogue, over 350 illustrations, agent's latest goods and novelties, 1 writing pen, fountain attachment, 1 elegant gentleman's watch chain and charm, guaranteed 20 years. Your name in agent's directory 1 year, all sent for 10 cents. Postage 2 cents. EMPIRE NOVELTY CO., 450 W. 49th St., New York City.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We have given away thousands of the "Church Property" pamphlet, and it is doing its work. We have also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS have been scattered broadcast over the land.

With the advent of the reading season, when the summer's work is done and the people have time to think, we want to do a great deal of religious missionary work, and so we have prepared this scheme, which has already received cordial indorsement:

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts

arguments in the mouths of the people; it puts the church on the defensive; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to give and to have given away thousands of them among the people. Every church-member that any Freethinker knows ought to have one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE

DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and have it read.

Remember, we do all the work—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who have the capacity to think if they only are steered in the right direction.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 4. { PUBLISHED WEEKLY. } New York, Saturday, January 26, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



IS THE TURK MUCH WORSE THAN THE CHRISTIAN?

TO OUR FRIENDS:

**Don't you know some Freethinker who
does not now, but who would subscribe to THE
TRUTH SEEKER if YOU called his attention to
the Paper?**

When Renewing Your Subscription, Take Advantage of These Good Offers

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us **FOUR NEW YEARLY SUBSCRIBERS** at regular rates (\$12 in all), and we will send the **GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.**

AND FURTHER—To aid our friends in getting this book for themselves, we will offer *To the New Subscribers as a Premium*, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By **WATSON HESTON.**

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH-SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Free-thinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND
THE TRUTH SEEKER
ONE YEAR,

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

The Truth Seeker.

GERMS AND SUBSCRIPTION BLANK

— OF —

✠ The Truth Seeker. ✠

All Drafts, Checks and Money Orders, to be made payable to
E. M. MACDONALD.

TERMS

SAMPLE COPIES FREE.			
Three months, (trial subscribers,) in advance,	\$0.75	One subscription with two new subscribers in	
Six " " " " " "	1.50	one remittance, " " " " " "	\$7.00
Single subscription, one year, " " " "	3.00	One subscription with three new subscribers, in	
One subscription two years, " " " "	5.00	one remittance, " " " " " "	8.50
Two new subscribers, " " " " " "	5.00	One subscription with four new subscribers in	
One subscription with one new subscriber, in one		one remittance, " " " " " "	10.00
remittance, " " " " " "	5.00		

Any number over five at the same rate, invariably with one remittance.

It is thus seen that any of our friends who will take the trouble to get a new subscriber at the regular rate (\$3; will get his own for \$2; by getting two new subscribers he will get his paper for \$1; by getting three new subscribers he will not only get his own *free*, but will have fifty cents beside; by getting four new subscribers he will have his own free and gain \$2. If anyone chooses, or if by so doing he can easier secure partners in taking the paper, he can share with them the advantages of the club rates.

This makes THE TRUTH SEEKER, with its sixteen large pages, cheaper than any other Liberal paper

Fill out the accompanying Subscription Blank and forward to THE TRUTH SEEKER, 28 Lafayette Place, New York.

In connection with our "Missionary Scheme" of sending Eight Copies of Paine's "Age of Reason" to separate addresses for \$1, we think that further good can be done by letting people read THE TRUTH SEEKER for awhile. To this end we make the following offer:

To New Trial Subscribers, Three Months for 50 Cents.

We feel confident that everyone who reads THE TRUTH SEEKER for three months will renew his subscription.

We therefore respectfully urge our present subscribers to bear this offer in mind when sending their renewals, and to make an effort to send us one or

A Club of Trial Subscriptions.

For clubbing terms for renewals use the Blank adjoining this at the rates given.

We hope that all readers to whose notice the paper comes will send us a six or twelve months' subscription, but if they do not feel like subscribing for either term we shall be thankful if they will fill the blank out for a trial subscription of three months.

Address **THE TRUTH SEEKER,**
28 Lafayette Pl., New York.

The Truth Seeker Co.,

28 Lafayette Place, New York.

Please send *The Truth Seeker* to the following address..... for year

Inclosed find \$_____in payment of the same.

NAMES.	POST OFFICE, [Box St. & No., if any.] & STATE.

Remarks :

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 4. { PUBLISHED WEEKLY. } New York, Saturday, January 26, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - JANUARY 26, 1895.

SUBSCRIPTION RATES:	
Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

THE
Truth Seeker Annual for 1895
HAS A CONTRIBUTION BY
KATIE KEHM SMITH
ON
"SECULAR SUNDAY SCHOOLS."

In THE TRUTH SEEKER of February 2 we shall have a long article by JOHN E. REMSBURG on
"BENJAMIN FRANKLIN: WAS HE A CHRISTIAN?"

Everyone who has read Mr. Remsburg's works knows the thoroughness with which he will deal with this subject, and also knows that when he has read this paper he will know more about Franklin than the average man does at present.

Single copies of THE TRUTH SEEKER, 7 cents. In quantities of five and over, 5 cents each. Now is the time to subscribe.

The Freethought Letter-Writing Corps.

Mr. D. Webster Groh, who suggested the formation of the Freethought Letter-Writing Corps, has recently been doing some excellent independent work through the Hagerstown (Md.) papers. In New Orleans Erwin Auffurth and S. S. Bryan have made themselves heard to the advantage of the cause through the *Times-Democrat*, *Picayune*, and *States*. Why cannot equally timely and good work be done by local Freethinkers in every city in the Union? The principles of Liberalism could thus be brought to the attention of millions who never see the distinctively Freethought papers. While the clergy and their lay allies are permitted to misrepresent the truth of history and malign the friends of progress in their pulpits and through the press, without contradiction and refutation, we cannot expect that our views will be respected or that they will gain new converts, as they would if we were all vigilant in defense and active in the propagation of what we believe to be true and for the benefit of the world. Would that every reader of THE TRUTH

SEEKER could and would follow the splendid example of Messrs. Groh, Auffurth, and Bryan.

Of course there are some difficulties in the way of such a program, as there are obstacles to the practicalization of the Letter-Writing Corps scheme. Mr. Groh perceives this, and in a late letter to the Captain of the Corps he says: "At the outset I pledged myself to the F. L. W. C., and I find that without the pledge I could hardly compel myself to write as often as I ought. So I think all should be urged to join the F. L. W. C. and *pledge* themselves both to write to the target and to *send in targets* whenever they notice a case which would make one, leaving it to you, of course, to decide whether to turn the corps on them or not." Our friend suggests that each Freethinker who approves of this method of work and is willing to help should sign and send to us a pledge something like this:

I hereby pledge myself to write at least one Freethought letter weekly to the target assigned to me in the current issue of THE TRUTH SEEKER.

Name.....
Date..... Residence.....

This pledge would be at once the application for membership in the Freethought Letter-Writing Corps, the promise to write a letter each week, and the certificate of membership.

We here renew our request that all members of the Corps, and all who wish to become such, at once send us their names, with post-office address. To know the size of the Corps is a matter of importance, for it may be necessary to divide it into detachments for work in different places at the same time. This week all members will write to the *Atlanta (Georgia) Constitution* or the *Atlanta Journal* in commendation of the stand taken by Rev. Dr. Hawthorne in favor of the taxation of church property and the abolition of chaplaincies, and against the Christianization of the federal Constitution. Let the people of Georgia know that the eyes of the country are upon them and that every step they take in the direction of complete religious liberty will receive the warm applause of freedom-loving men and women in all their sister states. All letters should be brief, clear, to the point, and courteous.

Bible in the Schools in Minnesota.

In THE TRUTH SEEKER of November 3, 1894, we called attention to the fight being made by our subscriber, Mr. S. J. Fleckten, of Kandiyohi, Minnesota, against the reading of the Bible in the public school of his district, No. 61, Kandiyohi county. We quoted from a letter written by the state superintendent of instruction, W. W. Pendergast, to Mr. Fleckten, and also a part of a paragraph from the constitution of the state of Minnesota. Our readers will remember that the superintendent, after stating that his reply to the letter written to him by Mr. Fleckten would follow the lines suggested by the present attorney-general, went on to say that the Bible having been honored by "all intelligent people as a work of the highest literary merit," it would scarcely be improper for the teacher to read selections therefrom to the assembled pupils, and that even children whose parents or guardians do not subscribe to the teachings of the Bible "would hardly receive any harm from such a procedure." He thought that the exercise of common sense and the "toleration for which the United States is noted ought to lead to an amicable understanding among the people of the district, the board of trustees, and the teacher." He suggested that should a patron of the school have conscientious scruples against his children listening to such read-

ing, the trustees and the teacher would perhaps excuse those children from attending the opening exercises. As to the law in the case, he quoted from the opinion of ex-Attorney-General Cole to the effect that, regardless of the character of any book used in the school, the legislature had vested the control of the school in the trustees, and it was entirely within their power to exclude the Bible or to prescribe it as a text-book; there was "no authority competent to revise their action." We disposed of the trivialities of the superintendent, and showed by our quotation from the fundamental law of the state that the reading of the Bible in the public schools is, under any fair and legitimate interpretation of that law, indisputably unconstitutional.

Since the date above mentioned Mr. Fleckten has not let pass an opportunity to manifest his patriotic and just determination to expel the Bible from the school to which he must send his children. He called a meeting of the school board for November 15, and he then read to the board the provisions of the state constitution and explained his position. Thereupon the other patrons of the school called a special meeting of the district electors for December 7, and at that meeting it was resolved that they would sustain the board in the stand it had taken for the reading of the Bible. Thirty members voted to have the Bible read every morning and at least the Lord's Prayer repeated. The meeting unanimously resolved: "This question is hereby settled for the future." Perhaps Mr. Fleckten was formally requested to desist from his attacks upon Bible reading in the school. We notice in the report of the meeting, which we find in the *Willmar Argus*, that at least two ministers were active in its proceedings, and that a special vote of thanks was tendered to one of them for the "valuable assistance" he had given on that occasion. Comment does not seem to be necessary.

At this meeting a letter from the state superintendent, in reply to some inquiries from a resident of the district, was read. Mr. Pendergast wrote that he would answer the question as to whether Bible reading, without note or comment, ought to be forbidden in the public schools, in case the board and a majority of the patrons want such reading, by inclosing the opinions given on the subject by two former attorney-generals. Inasmuch as these two opinions are flatly contradictory, it looks as though the superintendent realized that he was between two fires and so took the (apparently) easier way out of the difficulty. Gordon E. Cole, who was attorney-general from 1860 to 1866, tries to frighten some one who had objected to Bible reading in the schools by saying that "no man has a right to utter and publish a libel upon the Christian religion (3 Greenleaf on Evidence, Sec. 164), and an officer who should sanction it officially would be guilty not only of moral but of legal crime." We never before saw that "argument" in favor of a sectarian school system. It was in all likelihood original with Mr. Cole, and he should have had it copyrighted. He must have been what our English friends call a "cad." He drags in the French Revolution and talks aimlessly about the "Goddess of Reason," who was said to have been worshiped by some of the revolutionists. The question at issue was not touched by Mr. Cole until near the end of his rambling opinion, where he makes the statement concerning the powers with which the legislature invested the board of trustees which we quoted and commented upon in our November article. Attorney-General Colville, who was Mr. Cole's immediate successor, appears to have read the constitution of his state and, what is more important, to have understood it, for he says:

"When the use of the scriptures in the common school is objected to by the parents or guardians of pupils on account of religious or conscientious scruples, their adoption as a text book is improper and the pupils may decline to use them without being liable to be deprived of the privileges of the school."

This opinion in effect is that the constitution is paramount to the statute and that the board may not force the reading of the Bible in the schools if there is objection on the part of parents or guardians to that reading. This will commend itself to good lawyers as an eminently sound opinion, for only shysters would try to make it appear that the legislature can do what the constitution definitely forbids. That Mr. Colville had the constitution of the state behind him is certain, and that all may understand the status of the question of education in Minnesota, we shall quote here Section 16 of Article 1 of the Bill of Rights. We give it in full that there may be no chance for a quibble embodied in the charge of garbling:

"The enumeration of rights in this constitution shall not be construed to deny or impair others retained by and inherent in the people. The right of every man to worship God according to the dictates of his own conscience shall never be infringed, nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any religious or ecclesiastical ministry against his consent, nor shall any control of or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishment or mode of worship; but liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of the state; nor shall any money be drawn from the treasury for the benefit of any religious societies or religious or theological seminaries."

Section 3 of Article 8 (relating to school funds, education, and science) says, in part:

"But in no case shall the moneys derived as aforesaid or any portion thereof, or any public moneys or property, be appropriated or used for the support of schools wherein the distinctiv doctrines, creeds, or tenets of any particular Christian or other religious sect are promulgated or taught."

The last-quoted inhibition was meant to shut out denominational teachings, presumably, but when interpreted in harmony with Section 16 of the Bill of Rights it will permit of no religious instruction whatever in the public schools. For it is self-evident that it is practically impossible to prevent denominational teachings if the Bible is read in the school, as each teacher will be tempted to read such passages only as appear to sanction the particular dogmas which his denomination accepts. But the inhibitions of the Bill of Rights are amply sufficient to keep the Bible out of the schools of Minnesota if the constitution has any authority with the superintendent and the courts. If the former will not order the trustees to remove the Bible from the school in District 61 of Kandiyohi county; if he insists that the statute compels him to respect the decision of the local board of trustees, then no time should be lost in taking a test case to the supreme court of the state. Look at this matter just a moment in the light of the constitution and of common sense: When the teacher reads the Bible in the morning and repeats the "Lord's Prayer," the schoolhouse, by virtue of that act and that invocation alone, becomes a place of worship, and it is a place of worship for which the Freethinker, S. J. Fleckten, is compelled to help pay—a place of worship which he, as a taxpayer, is forced to support. And yet the Constitution says explicitly that no man shall "be compelled to attend, erect, or support any place of worship." Not only is Mr. Fleckten, in defiance of the fundamental law of the state which he must defend as a loyal citizen, compelled to support a place of worship, but, if there is a compulsory attendance law in Minnesota, his children are actually forced to "attend" a place of religious worship. Still we call this a land of religious liberty! The Bill of Rights also declares that there shall be no interference with the rights of conscience. Mr. Fleckten has conscientious scruples against his children receiving religious instruction in the school which they attend. The board of trustees, the state superintendent of instruction, and the legislature all with one voice tell him that the Constitution's guarantee of liberty of conscience is not worth the paper upon which it is printed. That same Bill of

Rights solemnly affirms that no preference shall be "given to any religious establishment or mode of worship," but the legislature has deliberately proceeded to invest every school board in the state with full power to give official preference to Christian modes of worship and sacred books.

Now we come to the question, What is to be done by the Freethinkers of the country and especially by the Freethinkers of Minnesota to help Mr. S. J. Fleckten in this struggle with the powers of sectarianism and theocracy? Is he, a poor man, to be left to fight alone the battle which is the concern of every one of us? We assuredly hope not, but first our comrade should be given an opportunity to speak for himself. He says:

"The fight is growing bigger than I had at first thought that it would, but I am going to fight it out to the end. However, I think that I should have some help. If the Freethinkers in the state of Minnesota would help me to hire a good lawyer and take the case into the courts it would be well. I will donate five dollars and will send you the money when it is decided to take hold of the affair in earnest. If you will act as treasurer and the Freethinkers in the state will send you their contributions, you can employ a lawyer to conduct the suit and carry it to the highest courts if need be. This thing must be nipped in the bud. The longer the Bible-reading practice is continued the harder it will be to break it up, and the more the struggle will cost. I hope you will take this question under consideration. I have notified the school board that I will not send my children to the school so long as it is run as a Christian, sectarian institution. When it again becomes a state, a public, school, they can resume attendance. I told the board that I did not want to pay any more taxes for the support of a sectarian school."

That is a brave stand to take, but it is a perilous one unless he has the united support of the Liberal people of the state of Minnesota, and not of Minnesota alone, but of the whole country. Now that the issue has been sprung there should be no recession. If the Kandiyohi board attempts to punish Mr. Fleckten for his refusal and failure to send his children to school it will at once take the matter into the courts and put us in the way of getting a decision from the highest tribunal of the state. The educational work must be begun immediately. The press and the people of Minnesota must be reached with anti-Bible-in-the-schools arguments and facts. We shall send copies of this number of THE TRUTH SEEKER to the leading journals of the state. That will be merely the initial blow in the preparatory skirmish. Who will be first to add something handsome to Mr. Fleckten's \$5?

Great Reductions in Standard Freethought Works.

The popularity of our missionary scheme, by which Thomas Paine's "Age of Reason" is being scattered broadcast by the thousands, has induced us to lower the price of his other works, with the hope that they too will have a wider reading. From this date the prices of Paine's books will be as follows:

AGE OF REASON. Paper, 25 cents. Eight copies sent to as many different addresses for \$1. Cloth, 50 cents.

EXAMINATION OF THE PROPHECIES. Paper, 15 cents.

COMMON SENSE. The argument that did more than any other to convince the Revolutionary leaders of the necessity of the separation of this country from Great Britain. Paper, 15 cents.

THE CRISIS. Paine's great Revolutionary writings. Paper, 25 cents; cloth, 50 cents.

RIGHTS OF MAN. Answer to Burke's attack on the French Revolution. Paper, 25 cents; cloth, 50 cents.

PAINE'S GREAT WORKS IN ONE VOLUME. 8vo., 800 pp., cloth, \$3, leather \$4, morocco, gilt edges, \$4.50. This book and THE TRUTH SEEKER one year, \$5.

PAINE'S POLITICAL WORKS. One volume containing Common Sense, Crisis, and Rights of Man. Cloth, \$1.

PAINE'S THEOLOGICAL WORKS. One volume containing Age of Reason, Examination of the Prophecies, Reply to the Bishop of Llandaff, Essay

on Dreams, Letters, etc. With Life of Paine and steel portrait. Cloth, \$1.

We hope all our readers will do their best to scatter these splendid works all over the country.

A political party in Philadelphia has nominated Ex-Governor Robert E. Pattison for mayor. This man is recognized by Freethinkers and Christians alike as one of the most bigoted Sabbatarians in Pennsylvania, which is saying a great deal. While he was governor he stood like a rock in opposition to any reform of the exceptionally severe Sunday laws of that state. The Liberals of Philadelphia can find no better man to vote against than Robert E. Pattison. He is hand and glove with the National Reformers and the Sabbath Unions of the state and can, if he is elected mayor, be depended upon to do all that lies within his power to give the city a Puritan government. Forewarned is forearmed.

We wish our readers would look at the date on their wrappers and see if they do not owe us a renewal. If they find they do, it will be a great favor to us if they will forward it at their earliest convenience, as we need the money. Owing to various causes, more than the usual number are in arrears at present, and this embarrasses us financially, or we wouldn't mention it. We like to keep square with the world, and in order that we may do this it is necessary that our readers keep square with us, for when they let their subscriptions run behind we have to get behind with others. We have no capital to fall back upon, and depend upon getting our dues to give others their due. If our friends who are in arrears will note these facts and act thereupon, it will be, as we have said, a great favor to us, and a favor duly and thankfully appreciated.

Rev. Fr. Stick, of Pana, Illinois, is, according to a summary of a sermon of his which we find in the *Detroit News*, a gentleman of almost boundless charity of thought and inexpressible tenderness of heart, and he clothes his profound ideas in language of the most exquisite delicacy. For instance, he said that he wished that those who spent their money for drink, instead of taking pews in his church, would get drunk, lie outdoors all night, and freeze to death. He hoped that the girls who went to balls and dances, no matter how high-toned, would be ruined, and every boy and young man would become diseased and rot. As the *News* remarks, "there is nothing halfway about these people who, whether lay or clerical, express their good wishes toward their fellow men. They evidently do not wish to be misunderstood, either." If Mr. Stick has been correctly reported we should imagine that he has very poor-spirited parishioners if he does not soon get his dismissal. "Moral" orthodoxy is fully as savage and intolerant as religious orthodoxy, and it is rapidly taking the place of the latter as the dominant force in government.

The *Christian Statesman*, speaking of the introduction of automatic voting machines to prevent fraud at elections, observes that since there does not seem to be any other way to secure an honest vote and fair count, it may be well to give the machines a trial. But it points out that the innovation does not go very far as a reformatory device. "It does not introduce morals into politics. It will not secure the nomination of good men." This is precisely the trouble with the scheme for the Christianization of the Constitution. Instead of making politics less immoral it would increase the immorality by putting a premium on hypocrisy, and thus instead of securing the nomination of better men than at present head the various parties it would inevitably lower the moral standard of our politicians by giving all the best places either to sincere fanatics of the narrowest type or to unscrupulous unbelievers and indifferents posing as fanatics. Men are made moral neither by voting machines nor Christian amendments to the Constitution. But while voting machines would have a certain

value in that they would take away from the tricky voter and ward-heeler some of their opportunities to cheat, the Christianization of the Constitution and laws would immeasurably increase the desire and the chances to deceive and rob the people. The *Statesman* adds:

"If men have no conscience in political matters it may be well, while the work of true reform is incomplete, to introduce some kind of machinery to take the place of conscience."

That, presumably, is the purpose of Sunday laws—they are designed to take the place of a conscientious conviction that Sunday should be observed as a day of rest and worship—the only object of the rest being to give an opportunity for worship. The Sunday law is a legal machine designed to act as a substitute for character.

The fall and winter being more particularly the reading season, and naturally the renewing of subscription season, we hope that our friends will make a little effort to send *THE TRUTH SEEKER* some new subscribers. A good many of our old ones have had to drop off during the past eighteen months of panic and dullness in the business world, and we need some more to take their places and push on the work. Our friends have never failed us in an emergency, and we again venture to ask them to do something to help by inducing new subscriptions. We have tried to make this easy by the premium offers printed on the second page of this paper, and we think considerable can be done by our friends if they will take the trouble to speak a good word for us to their Liberal acquaintances.

To those who feel like presenting *THE TRUTH SEEKER* for a short time to some dear friend, our Trial Subscription offer opens the way at a small cost. A great many of the Liberals to whom *THE TRUTH SEEKER* is first sent this way become permanent subscribers and earnest workers in the cause of mental liberty.

And lastly, after you have induced some acquaintance to subscribe, and sent *THE TRUTH SEEKER* three months to some friend, send us the names of all the Liberals you know, and we will send them sample copies, and see if they, too, will not subscribe. We need them all.

How completely New York is under the thumb of the various amateur semi-ecclesiastical, semi-spoils societies was shown again last week by a little incident in connection with the regular nightly entertainment of the new Manhattan Athletic Club. The performance is a private one for the amusement of the members of the Club and invited guests. Others have no more right to intrude there than they would have to enter a man's residence without his permission. But such a trifling thing as that is no obstacle to the volunteer governors of the city. So, on the evening of January 16, one Gormley, an agent of the Gerry society, forced his way in by the protesting doorkeepers and took a seat. It seems that four girls, the Goldsmith sisters, have sometimes appeared in the performance. They are under sixteen years of age, and do a song and dance. They were the persons that Gormley went there to "protect"! Manager Genslinger of the Club asked the interloper to leave. He refused. Then a policeman was sent for and he was arrested. The next day Ex-Postmaster Van Cott, president of the Club, appeared in Yorkville police court to prosecute him, but when he learned who the meddler was he got down in the dust of apology and withdrew the charge, and Gormley went his way triumphant, having evidently exacted a promise from Mr. Van Cott that the orders of the Gerry combination should in future be obeyed, for the Goldsmith sisters did not appear that night. There are a large number of super-serviceable "reformers" who want the laws of the entire country to partake of the spirit and be framed on the model of those of the Gerry society and its congeners. These people are being flattered and fawned upon by the Comstocks, McAfees, Gerrys, Brittons, Mrs.

Martins, and the rest of that genus, and there is serious danger that they will fail to perceive that such sickening adulation is proof positive that they, the "reformers," are on the inclined plane of reaction that leads Avernusward. The descent is very easy, and it is also swift and fatal.

Josiah W. Leeds, the Quaker National Reformer of Philadelphia, has lately been trying to induce the bill-posters of Pennsylvania, in state convention assembled, to take a stand against what he is pleased to call indecent show bills. He and the secretary of the association had considerable correspondence on the subject, in which Mr. Leeds indulged in the customary cant concerning the exposure of the unclothed human body. He threatened that if the bill-posters did not voluntarily refuse to do the work assigned to them by the theaters and other houses of entertainment the law-making power would be invoked to compel them to bow to the will of the anti-naturalists. But it is with an admission of the advocate of suppression that we are at this moment concerned. Replying to some of the semi-defensive arguments of the secretary of the bill-posters' association, Mr. Leeds says:

"As to the third point, that a boy may become so accustomed to seeing nude pictures around him as to think no evil upon the matter unless it be pointed out to him, such agrees to a certain extent with my own sentiment and observation of the subject."

If this is so—and it undoubtedly is—does it not follow that the crusaders against the nude in art, by calling the attention of the young to the alleged evil in the pictorial representations of the human form, directly and inevitably plant unhealthful thoughts in the receptive minds of the children? Every person of culture who has thought seriously on this subject in the light of the experience of the peoples who have been free from the absurd Christian fear of the nude must admit that sexual impurity is not, to put it very mildly, any greater in those countries where partial or complete nudity is customary than in Christian nations and among other peoples who insist upon the essential viciousness of the unclothed figure. As a matter of fact, the teaching of the church regarding the human body has been productive of a phenomenal amount of vice and disease. Christians, like Mr. Leeds, under the influence of the debauched and poisonous fancies of the desert mystics and ascetics, are continually "pointing out" to our children "indecent and obscenity" where none exist, and they are responsible for a large part of the real indecency and vice that curse the people. It would be just as rational to "point out" to boys and girls the nudity of animals and flowers and insist that these should be clothed as it is to pursue the course regarding human nudity that they seem to think it their duty to do, and which makes them a nuisance to all right-thinking men and women and the propagators of the very evils they are trying to eliminate.

The *Chicago Journal*, which many years ago received and merited the title of "The Old Reliable," because of its chronic habit of repeating its Munchausenisms, is very much worried about the introduction of individual communion cups. Its present editor is a patriot imported from Nova Scotia. He made a failure of his attempt to run the *American* in Chicago, but subsequently obtained control of the *Journal*. His professions of devotion to the institutions of this country are numerous and fervid, but we are credibly informed that he nevertheless has strong monarchical "leanings," and favors a union of church and state, provided that the church is of the "Established" persuasion. To come directly to the question of individual communion cups, it appears that Mr. Thompson is afraid that their introduction into the churches will fan the flame of Infidelity. He says that the talk concerning the advisability of providing them is "a severe shock to the devout Christian who still believes that the bread and wine are the body and blood of the Savior and who eats and drinks in remembrance that Christ died for him." This devout Christian does not understand, we are gravely informed, why it is that the God who, he has been taught, keeps watch over the sparrows should be

thought to neglect the communion cup and permit the deadly bacteria to find lodgment therein.

"He cannot force himself to admit, no matter what science may tell him, that the liquor that gives him spiritual health may also give him physical disease. He has faith that God will protect him from the microbes while he is at God's table."

This childish faith is likely to be chilled, Mr. Slason H. Thompson thinks, if the preachers do not quit throwing doubts on the goodness or power of God by taking purely human precautions against microbes at the communion table. These preachers seem, to "the devout Christian," "to have lost their faith and cut away from all their anchors. It is all very bewildering." But the closing paragraph of the editorial under review is the climax of theological absurdity and immoral cant:

"If disease lurks in the communion cup, the Infidels will argue, that is sufficient proof that the ceremony is a meaningless form which might just as well be abandoned. This argument, the ministers must see, would be a very serious thing for Christianity, for, though it prove nothing, it yet would have a powerful effect upon the unthinking. It is better that a thousand communicants should get diphtheria (say) than that a hundred thousand should be forced into incredulity."

This is an echo from the ages of darkness, when the Inquisitors argued that it were better that millions should die under torture, on the rack and at the stake, than that the safety of the souls of hundreds of millions should be imperiled by the teaching of heresies. Mr. Thompson would have been a model Torquemada had he lived a few centuries ago. He would cheerfully have sacrificed men's bodies that he might save their souls. The doctrine of exclusive salvation is an exalted "ideal" indeed!

Justice to Paine.

The publication of Conway's "Life of Paine" and the new edition of Paine's works is calling out encomiums on the great antagonist of priestcraft from the most unexpected quarters. The Rev. Samuel M. Jackson, editor-in-chief of the "Concise Dictionary of Religious Knowledge," says:

"The time has come for justice to be done to Thomas Paine. That he has been dreadfully slandered should be frankly admitted. The religious public, which has hounded his memory and racks its brains to find epithets picturesque enough to describe his alleged fate, should make confession that it did these things ignorantly. Mr. Conway has done much to hasten the revolution of sentiment which has been silently taking place for some time back. Witness Mr. John Habberton's article upon Thomas Paine in Appleton's 'Dictionary of American Biography.' Ten years ago I wrote the article upon him in the 'Schaff-Herzog Encyclopedia,' after reading all the biographies of Paine mentioned in the literature appended to the article."

Paine was through life singularly generous, unselfish, and affectionate. He held his views tenaciously and defended them valiantly; but he treated his enemies mercifully when he had it in his power to injure them, and he won golden opinions from the many whom he had befriended. His splendid courage in trying to save the life of Louis XVI. was only a specimen of what he could do, and his prior services in the cause of American freedom entitle him to deathless fame. It is plain as anything could be that if he had not published the 'Age of Reason,' he would to-day be in the National Walhalla by the side of Washington; and yet that book in its audacity and its bravery was evidence of the devotion he all along evinced to what he considered the best interests of man. It was Paine's greatest achievement. It is a masterpiece. Strange that he should have been called an Atheist. Why, his theology is the most naïve Deism; and the book has outlived all its attacks and is still circulated as unanswerable."—*Independent Pulpit*.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Fellowship for Ethical Research meets Wednesday at 8.15 P.M., 1219 Chestnut street, Philadelphia. No conditions or qualifications are attached to membership. Discussions each week are opened by special addresses, ten minute speeches following. Privileges are granted equally to visitors and members.

The Secret Thrift of Thomas Paine.

In the second part of the "Rights of Man," Paine says:

At an early period, little more than sixteen years of age, raw and adventurous, and heated with the false heroism of a master who had served in a man-of-war, I began the carver of my own fortune, and entered on board the Terrible, privateer, Captain Death. From this adventure I was happily prevented by the affectionate and moral remonstrance of a good father, who, from his own habits of life, being of the Quaker profession, must have begun to look upon me as lost. But the impression, much as it effected at the time, began to wear away, and I entered afterwards in the King of Prussia, privateer, Captain Mendez, and went with him to sea.

Why did Paine say he was "happily prevented" from the first adventure? The Terrible was captured in less than four years. Did Paine serve at all on that privateer? Sherwin, one of his best biographers, supposes that he did a short time. And Paine, in "Common Sense," tells us that the Terrible, with upwards of two hundred men and less than twenty sailors, stood the hottest engagement of any ship during the war with France.

All we know of Paine's life from the age of sixteen to twenty years is that he was at sea and probably became a captain; for, if his biographer Oldys is to be believed, Paine looked "a dozen years older than he was," and "such was his enterprise on the water, and his intrepidity on the ice, that he became known by the appellation of commodore." But whether he became a captain of a privateer or served only as a subordinate, he probably quit the service with a considerable share of prize-money.

Now, secretiveness was excessive in Paine, and he tells us that his religion was to do good. Indeed, "the Religion of Humanity" was first enunciated by him. What would such a man do with a small fortune obtained by piracy? His secretiveness would forbid him to let it be known that he had it, and his philanthropy would cause him to do good with it.

Quitting the sea, Paine goes to work in London at staymaking, and there abides nearly two years. But his spare time is spent in study; he purchases a pair of globes and attends philosophical lectures. Then he goes to Dover, then to Sandwich, where he marries an orphan waiting-woman. She lives only a year. Then Paine quits staymaking and prepares himself for the office of exciseman. He is 23 years of age. He spends some months in London, and goes thence to his birthplace, Thetford, all the time continuing his studies.

Four years after quitting staymaking he is appointed exciseman. He is set to watch smugglers at Alford. His salary is only £50 a year, and when he pounces upon a party of smugglers it is at the risk of his life.

After one year's service he is dismissed. A year later he applies for reinstatement and is ordered to be restored on a proper vacancy. But that does not come until nearly two years have elapsed. Meanwhile he finds employment for a few months in London as an assistant teacher, at a small salary.

In the spring of 1768, at the age of 31, he is an exciseman at Lewes, forty-five miles south of London. His abode is with Samuel Ollive, a tobacconist. The best room in the house is assigned to him, and as late as 1840, on the walls of that room, was to be seen the inscription, "Tom Paine's Study."

His service at Lewes lasted six years. It did not require half his time; the other half was spent in London. Two years before quitting Lewes he wrote a petition to Parliament on behalf of the poorly paid excisemen. The writer's name did not appear, and four thousand copies were printed for the use of the officers. I call particular attention to the following passage in that paper:

Poverty, in defiance of principle, begets a degree of meanness that will stoop to almost anything. A thousand refinements of argument may be brought to prove that the practice of honesty will be the same in the most trying and necessitous circumstances. He who was never an hungry may argue finely on the subjection of his appetite, and he who was never distressed may harangue as beautifully on the power of principle. But poverty, like grief, has an incurable deafness; the oration loses its edge and the "To be or not to be" becomes the only question.

Now I deny, *a priori* and *a posteriori*, that the anonymous writer of that passage was describing his own case.

It is true that his known resources were not enough to support him economically. From the time he quit staymaking until his last discharge from the excise office, a period of fourteen years, his apparent resources were his meager salary as exciseman for seven years and as assistant teacher for a few months, aggregating not more than £400. Without considerable further means he must have been distressingly poor.

Again, for the thirteen succeeding years, from 1774 to 1787, when he embarked for France, his compensation for less than three years' public service was certainly not more than barely enough to

support him those three years, and yet he was able to subscribe \$500 for the relief of General Washington's distressed army.

By what means he supported himself during the unemployed years from 1760 to 1787—sixteen or seventeen out of the twenty-seven—we do not know. But we do know that he was never a beggar, never even a beneficiary, never unable to pay for what he got, never involved in debt, often a helper of others in distress, and that he always declined to receive the profits on his literary work.

Before his departure from America, in 1787, he received from the state of Pennsylvania £500 as compensation for his services during the war.

The Continental Congress also voted him \$3,000 for the same services; but the resolution did not carry an appropriation, nor was there any way to pay the money without calling on the states for it. And even if it could have been paid by Congress Paine could not have accepted it, because the resolution was so worded as to make the award for his "ingenious and timely publications," and Paine in his petition to Congress in 1808 says in regard to those publications, "as they were works done from principle, I cannot dishonor that principle by asking a reward for them." And in a letter to President Jefferson in 1805 he says:

I have been a volunteer to the world for thirty years without taking profits from anything I have published in America or Europe.

This was written at a time when Paine was supporting Madam Bonneville and her two sons, which was a heavy tax on his limited means. In his petition to Congress in 1808 he says he has found it necessary to sell a part of his farm, and that none of the states but New York and Pennsylvania ever made him the least acknowledgment for his services during the war, a part of which was going to France in 1781 and helping to obtain six million livres as a present and ten million as a loan. "As I have never had a cent for this service," says he, "I feel myself entitled, as the country is now in a state of prosperity, to state the case to Congress." And in the same petition Paine says with regard to the old resolution to pay him \$3,000: "Congress could do no more than recommend, of which the states frequently took no notice."

For the next fifteen years of Paine's life, 1787 to 1802, spent chiefly in France, his only apparent resources were whatever pay he may have received as a member of the National Convention, and as private secretary to Minister Monroe for about a year.

His farm at New Rochelle, donated as a confiscated estate by the state of New York, became valuable, but never yielded him an income.

During his last years in Paris his abode was with the family of Bonneville. When he returned to America in 1802 he sent for them to come to this country. The father could not quit France, but Madam Bonneville and her two little sons accepted the invitation. They were impoverished, and Paine not only supported them for the remaining seven years of his life, but bequeathed to them most of his estate, valued at about \$30,000.

From all I can gather in regard to Paine's condition from 1760 until he received the £500 from the state of Pennsylvania, his known or apparent resources were not half enough to support him economically. I do not wonder, therefore, that all his biographers have represented him as distressingly poor. But they were all mistaken. None of them has undertaken to explain the paradox of a very poor man steadfastly refusing to accept the profits on his literary work. Why should the author of "Common Sense," the copyright of which was donated to the Colonies and yielded great profit, have suffered abject poverty as late as the close of the Revolutionary war? Mr. Conway tells us that while General Washington, in September, 1783, the month of final peace, was having a merry time at Princeton, dining with members of Congress there assembled, all drinking wine out of silver cups, "Paine sat in his little home at Bordentown living on his crust" I deny that he was ever so poor as that.

And now to support my postulate, that from the time he quit the sea until the close of the American war he was never without means adequate to his wants, I adduce the case of Junius, who, beyond the shadow of a doubt, was Thomas Paine, the lowly exciseman.

I turn to "Miscellaneous Letters of Junius," No. XXXII., dated Aug. 19, 1768. It is the first of three signed "Atticus." The writer says:

The greatest part of my property having been invested in the funds, I could not help paying some attention to rumors or events by which my fortune may be affected; yet I never lay in wait to take advantage of sudden fluctuation, much less would I make myself a bubble to bulls and bears, or a dupe to the pernicious arts practiced in the alley. . . . A letter which appeared some days ago in the *Public Advertiser* revived many serious reflections of this sort in my mind, because it seemed to be written

with candor and judgment. The effect of these reflections was that I did not hesitate to alter the situation of my property. I owe my thanks to that writer that I am safely landed from a troubled ocean of fear and anxiety, on which I think I never will venture my fortunes and my happiness again.

The next letter signed "Atticus" is No. XLV., dated Oct. 6, 1768. From it I quote the following:

In my last letter I foretold the great fall of the stocks which has since happened, and I now do not scruple to foretell that they must and will fall much lower.

The chief reasons given by the writer for a further depression of the funds were a prospect of war with France, the hostile temper of the Colonies, the oppressive debt, and, above all, the misery, weakness, and distraction of the interior government. In regard to the Colonies, Atticus feared that they might become "an independent people," opening trade with the rest of the world, in which case England would be undone. To avoid this he hoped the administration would yield some ground to the pretensions of the Colonies and agree upon certain conditions which would be acceptable to the reasonable part of the American people. In conclusion the writer says:

But it is impossible for an honest man to behold the circumstances to which a weak, distracted administration has reduced us, without feeling a pang at least for the approaching ruin of Great Britain.

For two years before the first of the Junius series of letters appeared, the same writer, under various other signatures in the *Public Advertiser*, had caused much sensation. And if there could be any doubt that Atticus was Junius, it is now entirely dispelled by the publication of several private letters addressed to ex-Premier Grenville in 1768, in one of which the writer inclosed a reprint of a letter by Atticus avowing himself to be the author. And those private letters to Grenville were signed "C," which was the constant signature of Junius in his private letters to the printer of the *Public Advertiser*.

There are no land records kept in England whereby it would appear that in the summer of 1768 Thomas Paine became the owner of real estate. Nor can the records of the transfer of consols be procured without an order of a court of law.

Was that real estate located in London? Probably it was. In 1766 and 1767 Paine resided there. Early in 1768 he became an exciseman at Lewes, but spent much of his time in London. Mrs. Olivia Wilmot Serres, in her attempt to prove that her uncle, Dr. Wilmot, was Junius, says that in 1769 he frequently resided at the house of his brother-in-law Captain Payne, with whom an American named Fretland was on terms of intimacy. Fretland had concerns in the West Indies and frequently sent Dr. Wilmot various productions of that climate. Her uncle Wilmot had a servant named Middleton, and Captain Payne had a wife, spoken of indifferently by the name of Olivia and Olive, suggestive of Miss Ollive, who was married to Paine in 1771. Now Junius, in a private letter to the printer, dated July 15, 1769, says: "Direct a letter to Mr. Middleton, to be left at the bar of the New Exchange Coffee-house." And in another private letter, Jan. 2, 1771, he says: "Change the direction to Mr. John Fretley."

Mrs. Serres wrote her book in 1813, forty-four years after the events she recorded. If her statement be true, that her uncle was a brother-in-law of Captain Payne, I infer that it was by marrying either Paine's sister or a sister of his deceased wife. For Paine was a widower in 1769, and did not marry again until March, 1771.

Is not this fragment of external evidence, coupled with the internal proof that Paine was Junius, sufficient to cause the belief that in August, 1768, Paine became the owner of a house in London, where he spent a portion of his time while writing the letters of Junius?

And now, having demonstrated the secret thrift of Thomas Paine, who can fail to appreciate the nobility of character displayed by Junius in declining the offer of the publisher, Woodfall, to share with him the profits on the authorized edition? "As for myself," said Junius, "be assured that I am far above all pecuniary views, and no other person, I think, has a claim to share with you. Make the most of it, therefore, and let all your views in life be directed to a solid, however moderate, independence. Without it no man can be happy, nor even honest."

W. H. Burr.

If you suffer your people to be ill educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them, what else is to be concluded from this but that you first make thieves and then punish them?—*Sir Thomas More in "Utopia."*

Freethought and Secular Notes from England.

WOMEN GUARDIANS.

Personally I am delighted at every advance woman makes towards securing her proper share in local government. It is, therefore, a pleasure to me to see from the current number of the *Co-operative News* that the Women's Co-operative Guild have played their part right well in the recent elections for guardians. The guild, it must be premised, consists almost entirely of working women who are associated for various purposes, industrial, social, and civic, and it is one of the most strenuous and democratic of organizations. Out of thirteen members who stood as candidates for the guardians and who were supported in their respective localities by the full strength of the district branch, eight were returned, three at the head of the poll and three second on the list for their parishes.

Among the towns in England which can now boast of co-operative women guardians are Burnley, Darwen, Derby, Leeds, Lincoln, and Nelson. These results are encouraging, and they show what can be done where there is the right spirit and a vigorous organization to give women a voice in civic affairs.

THE NEW SCHOOL BOARD.

The theological status of the new School Board differs very little from the old one. The clerical party has still a small majority; and no doubt there will be again much time wasted and ill feeling manifested in discussing the religious difficulty. Lord George Hamilton has succeeded Mr. Diggle as chairman of the Board. This change, however, in my opinion, will not, to any great extent, affect the decision of the Board upon the question of the religious instruction that will be forced upon the children. The readers of *THE TRUTH SEEKER* have been already informed that I failed at the recent election to win a seat. The odds against me were too great, but the cause of secular education was certainly benefited by my candidature. The absurdity of people calling themselves "Progressives" who wished to adhere to a sham compromise made in 1871 was clearly shown. And the fact that I received in the division of Finsbury, which is the very hotbed of orthodoxy, 7,642 votes, and this in the face of the determined silence of the press as to my candidature, shows that the principle of secular education is gaining in public favor. Moreover, not only had I the opinion of Mr. Gladstone and the Rev. Dr. Parker on my side upon this question, but the general secular vote has increased in three years from 21,352 to 72,074. Like all great reforms the exclusion of the Bible and theology from our public schools must be the work of time. The battle for the emancipation of the young from the snares of priestcraft has begun, and it shall be fought out to the end. Three more years of earnest propagandist work will doubtless produce further marvelous results.

SECULAR PROGRESS.

Christians are not only rapidly giving up the belief in doctrines that were once regarded as essential to their faith, but now they are withdrawing their opposition to secular amusements. In the *Christian World* of the 27th of last month, the editor boldly defends card-playing, dancing, and attendance at theaters. He says:

It is discovered that the hard and fast lines of the old days were very blunderingly drawn, and are really useless and mischievous as boundaries of conduct. And this because they represented no rational principles. It is seen, for instance, that to taboo cards as a source of endless innocent games because they have been abused as instruments of gambling is about as logical as to suppress the printing press because it is sometimes used to disseminate betting intelligence. In like manner it is recognized that no moral difference exists *per se* between people dancing together, and their walking, or riding, or running together. Any one of these pursuits may be turned to evil purposes if evil thoughts are carried into it. As to the theater, the dramatic instinct has at last fairly established its right to exist and to play its part in promoting human enjoyment and instruction.

The chains of orthodoxy are indeed falling fast from professed Christians of the present generation.

RELIGIOUS IMMORALITY.

In the same issue of this Christian paper the editor writes an article under the above heading which is anything but complimentary to the church. He says:

Every one will, we suppose, admit that truthfulness, sincerity, intellectual honesty are among the foundation elements of morality. Yet not less certain is it than humiliating that one of the chief functions of the chief religious institution of this land is the holding out to various classes of men of inducements of every kind to intellectual dishonesty.

Then, after indicating wherein certain professors of Christianity are insincere and open to various kinds of bribery, the writer concludes as follows:

The condition of things we have thus sketched is not pleasant to contemplate, but it is time the English people fairly faced it. It is time they asked themselves how long the representative religious system of the country shall continue to be one which offers bribes to intellectual insincerity. Meanwhile the Nemesis which in human affairs judges and condemns all deviation from the true and the right, is visibly at work in this region of things. Its presence is shown in the fact that the best mind of the country is refusing the church's bribe, dazzling though it be. Here are some eloquent figures: Whereas fifty years ago at Cambridge only five out of twenty-four professors were laymen, there are now, outside the divinity professorships, forty professors at Cambridge and forty-eight at Oxford, only three of whom in each case are clergy. And whereas in 1843 ninety Fellows of the Royal Society were in Orders there are now only sixteen. In other words, the intellect of the country, its leaders in science, learning, and literature, are no longer in the clerical ranks.

These facts have long been known to Freethinkers, but their corroboration, coming direct from a Christian source, is of significant importance.

THE NATIONAL SECULAR SOCIETY.

Under the able directorship of its president, Mr. G. W. Foote, the National Secular Society is still making marked progress. During the past years its membership has considerably increased and its propaganda has extended. My audiences and those of Mr. Foote, both in London and throughout the provinces, are all that could be desired, alike in numbers and in enthusiasm. Mr. A. B. Moss, Mr. Heafold, C. Cohen, and others, are also actively engaged in the lecturing field, and a large and effective staff of open-air speakers are doing good work in the advocacy of Freethought principles. The executive of the National Secular Society are occupied at present in making extensive and important improvements at our headquarters in London. Our Freethought friends on the American continent may be pleased to know that the Secular movement in England is still in the progressive stage.

INTERESTING ITEMS.

The Rationalist Press Committee continues its free circulation of Agnostic literature, and *The Truth Seeker*, published in Bradford, Yorkshire, maintains its reputation and circulation.

Our friend Putnam's admirable book, "Four Hundred Years of Freethought," is much appreciated by those who have seen it. Unfortunately its price will limit its sale here, for but few men in England at the present time have \$5 to spare for anything but absolute necessities. Colonel Ingersoll's new lecture on the Bible, which Mr. Foote has published, is selling rapidly.

CHARLES WATTS.

London, England, Jan. 2, 1895.

How the Sun Stood Still the Second Time.

It is not, I think, generally known that Joshua's miracle was repeated at the capture of Oran by the Spaniards under Cardinal Ximenes, May 17, 1509. "To accommodate the Christians, as the day was far advanced when the action began, the sun was permitted to stand still for several hours—most authorities make it four. There is no miracle in the whole (Roman Catholic) budget better vouched than this. It is recorded by four eye-witnesses—men of learning and character. It is attested, moreover, by a cloud of witnesses, who depose to have received it, some from tradition, others from direct communication with their ancestors present in the action, and who all agree that it was a matter of public notoriety and belief at the time" (Prescott, "Ferdinand and Isabella," vol. iii., p. 272). The shallow objection noticed by Prescott that "so astounding a miracle could not have escaped the notice of all Europe, where it must have been as apparent as at Oran," might equally be alleged against the miraculous darkness during Christ's passion, which, though it extended "over all the earth" (Luke xxiii, 44, 45), is mentioned only by the evangelists. If we believe that the sun stood still at Gibeon on the authority of Jasher, who lived at least five hundred years later (2 Sam. i, 18), surely we must believe that the sun stood still upon Oran on the evidence of four eye-witnesses, etc.

A further proof of the second miracle having been wrought by the same divine author is that the object of both was the same—that his people might be "avenged upon their enemies." The Israelites spent the prolonged daylight in butchering the Canaanites. The Spaniards did likewise when they stormed Oran by the light of the stationary sun. "Most of the Moors fled into the houses and mosques for protection; but resistance and flight were alike unavailing. No mercy was shown—no respect for age or sex; and the soldiery abandoned themselves to all the brutal license and ferocity which seem to stain religious wars above every other. It was in vain Navarro [Ximenes's lieutenant, more

merciful than Joshua] called them off. They returned like bloodhounds to the slaughter, till at last, wearied with butchery, and gorged with the food and wine found in the houses, they sunk down to sleep promiscuously in the streets and public squares. The sun [it at length "moved on"], which on the preceding morning had shed its rays on Oran, flourishing in all the pride of commercial opulence, and teeming with a free and industrious population, next rose on a captive city, with its ferocious conquerors stretched in slumber on the heaps of slaughtered victims" (Prescott).

Let the Infidel tremble. God's wonders and God's people are the same in every age and land.

JAMES A. RICHARDSON, in the *Freethinker*.

A Freethinker's Benefactions.

It will be noticed that James Lick gave nothing for mere charity. He did not believe in relieving any human being able to work from the necessity of earning his bread. Lick gave to science and educational improvement, to public necessity, and to art. He did not seek to set up a rival to any existing state institution. He did not duplicate anything. What he sought were new avenues by which mankind might be benefited without injury to themselves or posterity. The only eleemosynary institution which he founded was the Home for Old Ladies. For that, blessings will be showered on his name through the long centuries. His great telescope on Mount Hamilton has already made the retiring miller of the early days a name and fame as wide as the civilized world. The human sentiment appeared in honor of his liberal endowment of the Pioneers. The Academy of Natural Sciences early attracted his attention as an institution from which great things might be expected, and it shared liberally in his benefactions.

The School of Mechanic Arts just opened cannot fail to do a great deal of good in its time. This simple patriotism of the man found expression in the statue of Key in the park; his love of the state in the historic group which has recently been set up in front of the City Hall. One other institution he founded, and that is the free baths on Tenth street, for some time in operation. No man could have given more liberally, for he gave all that he had. The deep love of humanity which is apparent in all secures for him a place among the benefactors of mankind second to none.—*San Francisco Bulletin*.

[The *Bulletin* should not have omitted James Lick's noble gift to Paine Memorial Building, Boston.]

How "Sabbath" Laws Make Liars.

From Tiberias to the hot baths on the shore southward is farther than it is permitted to the pious Jew to walk from his house on the Sabbath. One Sabbath I found an old man who had just returned from the baths, and asked him how he had ventured to break the Sabbath law. He replied, triumphantly, that he had not broken it, and pointed out that a man's "house" is defined as the place where he has eaten bread. Now it would be a breach of the law to carry bread on the Sabbath. To get over this difficulty, on the previous evening, when going to the baths, he concealed a piece of bread among the ruins about half-way. Returning, he unearthed it, thankfully ate it, and then, from this artificial "house," it was an easy Sabbath-day's journey into the town. Not long ago, in Safed, the Jewish leaders seriously discussed a proposal for shifting the marks to the limits of the city, and putting them about midway between Safed and Ja'meh, so that the Jews might be able to go out on the Sabbath day to meet a benefactor who was expected thence.—*Rev. William Ewing, in The Sunday-School Times*.

The ancient Syriac version of the gospels is claimed to be older than the Greek, and to be preserved in the very vernacular of the writers of the New Testament. But after all let us be not too sure of its antiquity. Prof. Edwin Johnson, in his "Rise of Christendom," endeavors to prove that the whole Bible is of modern origin, having been fabricated by Benedictine and Basilian monks since the revival of learning. He maintains that the Hebrew Bible is a hundred years younger than the Moslem scriptures, embodied in the chronicle of Al Tabari and the Koran; and that the New Testament is two hundred years younger still. In other words, that the chronicle of Al Tabari was composed or redacted about A.D. 900, the Hebrew Bible about A.D. 1000, and the Greek or Latin Testament about A.D. 1200. This would make Christianity only about seven hundred years old.—*Antichrist*.

THE TRUTH SEEKER ANNUAL for 1895 is great. Price, 25 cents.

News and Notes.

The Arizona campaign rolls on in lively style. Even the *Arizona Kicker* has put in an appearance, only he is all the way from London, a wandering Bible pedler dispatched from the old world to convert the heathen of "the wild and woolly West." He is a nondescript-looking individual, like one of Dickens's caricatures, a cockney of the cockneys, thoroughly evangelized, and pervaded by a general air of almightiness, as if he had come direct from the throne of grace. He ventilated the stock arguments of the Christian and dealt mainly in abuse and exhortation. He mounted the platform on Thursday last after my lecture on "What is Liberalism?" with the vim of a young David determined to destroy the Goliath of Infidelity. He declared that he had gone all through the slums of London, and had met with any quantity of "Secularists," all of whom were afraid to die. His idea of a Secularist was certainly as clear as mud. In evangelical parlance, the Secularist is a "bloated sinner." The Bible defender said that my face had a look of "dark despair," while his was all bright and shining with the grace of God. "Look at my countenance," he shouted, "is it not beaming with beauty and happiness?" At which the audience shouted uproariously, for a more cadaverous face was never presented to human vision. Turning to me he exploited, "You were once a Christian minister. Were you a fraud then, or are you a fraud now?" What a truly Christian argument that was. I replied to him that I was as honest then as now; only then I was in the same state of ignorance in which he at present rejoiced. He stated that Christians had faith in God, and always died with blissful anticipation. I quoted to him the last words of Jesus, "My God, my God, why hast thou forsaken me?" This made him mad, and he had the appearance of a bulldog who would like to throttle me then and there. We gave him another chance on Saturday night, when he displayed all the venom of orthodox polemics. When some of the audience began to go out he vomited forth, "Go to the saloons where you belong." When I quoted the text, "Except one come unto me and hate not his father," etc., he gesticulated wildly with his arm and fiercely screamed, "You lie." On Sunday evening the chairman was obliged to call him to order, since he would not observe parliamentary rules and resorted to abuse both of the audience and the speaker, and gave no arguments, and represented nothing and nobody, and time was too precious to be wasted in any "bear fight" in which only the Bible exponent could show his capacity. The audience, which filled the house, unanimously approved the decision. Freethinkers desire all the counter arguments possible, and welcome gentlemen of every shade of opinion to their platform, but patience and courtesy cease to be virtues when the only result is billingsgate and the fanatical fury of the wild beast of orthodoxy. Our work is for something else than a "monkey and a parrot" exhibition, since Christianity is the only participant that can furnish the monkey and the parrot.

On Sunday afternoon, a series of "posers" in writing was presented; the following questions I was asked to publicly answer, which I did:

1. "Did not the word 'God' appear in the Declaration of Independence?" I answered, "Yes." The fathers of the republic were Deists, but not Christians. There is no Christ in the Declaration, and no God in the Constitution.

2. "Were not Washington, Jefferson, etc., Christians?" I answered, "No."

3. "Did not Voltaire recant?" I answered "No," and referred the questioner to "Four Hundred Years of Freethought," which gives a true account of the matter. Voltaire went through a certain religious ceremony in order to insure a decent burial. This was to the disgrace of the church, but not of Voltaire.

4. "Do you believe in the materialization of spirits?" I answered, "No."

The fifth question was a rattler. "Is not Spiritualism the very acme of blind, abominable, juggernautical fetichism—in other words, the most gigantic farce of the nineteenth century?" I answered, "No," and referred the questioner to my lecture on "Modern Spiritualism and Freethought."

6. "Are not all or nearly all mediums frauds, impostors, and empirics?" I answered, "No." Some of them, perhaps about the same per cent that preachers are frauds, a larger per cent of whom are criminals than of any other class in the community.

7. "Do you consider the A. P. A. a true American society?" I answered that I was not in favor of secret political societies; and would not vote against any man simply on account of his religion. It is the church system I combat.

8. "Is the A. P. A. indorsed by Liberals?" I answered, "Not as a body. Some Liberals favor it, and some do not. It is a matter purely of personal opinion."

It is surmised that the Catholic priest was the author of these questions.

This is the only artillery that the Christians so far have been able to furnish; a "lame and impotent conclusion" to their proud boastings before the Freethought movement began. We have invited them to speak—offer them half the time; but they declare that they will answer only in their own pulpits. They started a revival meeting to offset our work, but it wound up on Friday night last, and on Sunday evening an honest Christian who came to my lecture after going to church made the assertion that my audience was larger than the attendance of all the churches put together. So it seems that we are getting in the swim. Indeed three-fourths of the people here are Liberals, and they are beginning to find out that Liberalism is a great and splendid movement the world over. We have started a local organization and nearly one hundred names are on the list, and the same number have united with the national organization. Dr. Miller is a royal worker. He has wonderful persistence. He is not daunted by any difficulties, and he has the enthusiasm of humanity. A thousand like him would make a magnificent army of progress. He is determined that Arizona shall come into the Union as a Secular state, and be foremost in the march of human freedom. I have high hopes of this territory, which is so wonderful in its history, so wonderful in its wealth, so splendid in its attractions, and on the verge of such vast improvements. Arizona will one day be the land to which every traveler will resort, for it surpasses the world in the grandeur and magnificence of its scenery. The great canon of the Colorado, wild and wonderful as a dream, two hundred miles in length, is without doubt the most amazing realm of picturesque and sublime panoramas which physical nature can unfold, and the mind is lost amidst its immense and gigantic forms. My pilgrim's journey will never be ended until it has traversed these vast and radiant solitudes where it seems as if ancient eons had piled their most marvelous exhibitions.

The San Francisco mountains are a lofty and resplendent landmark all over this wide country. One day last week I mounted a neighboring hill and beheld their white and brilliant peaks, and other mountains with their glittering banners stretching afar off into Utah.

I think my friends in the blustering East would envy me if they could realize what lovely weather we have had here during the past week. It is like paradise. We have scarcely needed a fire. Beautiful blue skies, warm golden sunshine over hill and dale, marvelous sunsets with gates of glory to the sparkling immensity of night, with its unclouded stars and round, full moon majestically sailing on—these are the jewels which Arizona sets in the pathway of the pioneer, and I can rejoice in nature's sweetest smiles and loveliest adornments while knocking old superstition in the head. I couldn't find a more exhilarating battlefield for Freethought. There is nothing "cabined, cribbed, confined." It is all open and vast, with infinit variety, and it makes one feel strong to fight tyranny when he touches earth even amidst desert sands with such surroundings of shining sky, snow-capped mountains, and valleys bathed in silver and gold as morning and evening pursue their entrancing flight.

Dr. Miller has some staunch co-workers here, and in future pages I shall set down the roll of honor. It is impossible to mention all, for the list is constantly increasing. Of course there is plenty of hard work before us—Freethought doesn't grow in a night. It isn't merely a wave of excitement. It is a long and laborious pathway, up hill and stormy at times. But it has its compensations. If we climb we see vast extended prospects. If the storm comes its music is like a trumpet. Then there are golden days, hospitable homes, glowing firesides, fountains of song, and treasures of knowledge which never could come except to one who is always on the march.

SAMUEL P. PUTNAM.

January 14, 1895.

The Campaign Book.

I have the pleasure to acknowledge the following contributions for the books of our joint Congress: B. Doscher, 18 copies; L. A. Griswold, 18 copies; F. D. Rixford, 8 copies; B. Anderson, 50 copies; R. L. Taylor, 8 copies; Dan. & C. H. & C. W. & Wilton Crosby, 8 copies each; Copley Cottrell, 8 copies; Jos. Wenzell, 8 copies; G. Lincoln, 8 copies; L. Fowler, 50 copies; Lawrence Hofma, 18 copies; Thos. Tripp, 50 copies; S. F. Benson, 18 copies; W. C. Sturges, 18 copies; F. B. Wam-

baugh, 8 copies; Henry M. Taber, 8 copies; Mazo Manie (no name signed to letter), 18 copies; J. H. Hunt, 50 copies; Jas. M. Lydon, 18 copies; A. Chapman, 8 copies.

I hope it will keep on improving this way, so we can send this book all over America. It will be a book to hand out for others to read, and to set them thinking for themselves.

E. C. REICHWALD, Treas. F. F. of A.

234 South Water Street, Chicago.

Observations.

It is recorded in the newspapers that a mass meeting was recently held in Tacoma, Wash., to protest against the edict of the pope placing Odd Fellows, Knights of Pythias, and Sons of Temperance under the ban of the Catholic church. The meeting was attended by two thousand persons, which two thousand persons, I should say, would have done well if they had remained to rejoice; for anything that will keep people out of the Catholic church is worth celebrating. To show how little these protesters thought about what they were doing it is only needful to observe that the meeting was held under the auspices of the American Protective Association, an order that excludes Roman Catholics from membership. And then, again, some of the secret societies banished by the pope impose conditions upon their members which would make it impossible for a Freethinker to join them without misrepresenting his conscience. But membership in either the church or the secret orders is not compulsory, and such being the fact, I do not see how the situation as regards them or their regulations could be any more delightful than it now is.

Helen Gardener delivered an address in the Park Street church, Boston, the other night, on "Woman as an Annex." The church has always been known as "Brimstone Corner," which, considering the speaker's well-known sentiments on the subject of brimstone, gives the event a peculiar interest. I get this item from Col. C. S. Smart, who entertains great admiration and respect for Helen, although she is his wife.

My attention has been called to an important subject by the receipt of some copies of the daily papers from Oshkosh, Wis., in which the morality of dancing is discussed by representatives of the three sexes—men, women, and clergymen. Not long ago the Ladies' Benevolent Society of Oshkosh announced a series of dancing parties in the interest of charity. The ministerial association of the city, members of which were not invited, held a meeting and passed resolutions condemning the scheme; and then, as the ladies persisted in carrying out their program, the ministers preached sermons in denunciation of dancing. They said that it was an unwholesome amusement, especially dangerous to girls wearing corsets; that it was opposed to Christian sentiment, and that, above all, it was immoral. It takes a minister or priest to plow the subsoil of baseness, and the way these fellows discussed the night side of human nature was calculated to make the innocent vile. One of them quoted from Christ the statement that for a man to look upon a woman with a desire, as it were, to become more intimately acquainted with her, was tantamount to breaking the seventh commandment; and he maintained that when two people of opposing sexes were partners in a dance both of them committed this offense. Summed up, the argument of the elegy was that dancing flourishes because the sexes unite in it. Otherwise, they ask, why do not women dance with women, and men with men?

The ladies of Oshkosh exclaim, "The idea!" and neither admit nor deny the clerical theory; but the editor of the *Morning Times* published in that city repudiates it with scorn, and delivers himself of the opinion that when a minister charges that "the pleasure of dancing consists in sensual suggestions, he gratuitously slurs the women of Oshkosh, and deliberately makes an accusation of the vilest nature against every one of them." Still the editor does not answer the clergymen's question why men and women dance with each other instead of with persons of their own sex. I would like to have him do that. I have laid the matter before Mrs. M., who is a dancer, and she says the ministers are real mean to talk that way. I inquire if it is a fact that ladies enjoy dancing with gentlemen more than with other ladies, and she replies that she sees no harm in it if they do. Mrs. M. does not set herself up for a thinkess, and has not revised her language for publication, but the demurrer suggests that perhaps there is nothing inherently wicked in the fact that the human race is divided into branches differing somewhat as to sex, and that this divergence is productive of felicitous results. By failing to recognize the salient facts

in the case the editor of the Oshkosh *Morning Times* has missed a valuable opportunity for ethical disquisition. As for the clergymen concerned in the discussion, they are pigs rooting in a flower garden.

The gold reserve in the United States treasury is falling, as usual. It is thirty millions below the minimum prescribed by lawyers, and is more like a remnant than a reserve. About this time look out for another issue of bonds, for the gentlemen who coöperate with the administration in this matter are still sucking hard at the treasury tap, and bonds are the only known thing that will induce them even momentarily to let up. The system is run like a hydraulic ram, and the money engineers at Washington seem to be surprised that the ram does not throw back into the reservoir all the water it takes out; hence the demand for a currency bill to reverse the order of nature. A bill to cover the necessities of the case and preserve the system would be entitled, "An act providing that all streams shall run uphill, and declaring that an emergency exists." If the scheme can be applied to currency, why not to currents?

The truth becomes apparent that when these financial engineers diverted into the commercial sea that stream of silver which flowed from the mountains to the mint, they turned their reservoir into a stagnant pool, the little yellow rill trickling into it barely compensating for leakage and evaporation. It is a good enough watering-trough for the syndicate camel of many stomachs, and its outlet into the sacks of the bond-owners is a shining river; nevertheless those who carry water to replenish it would most gladly see it dammed.

Mr. J. D. Shaw of the *Independent Pulpit* deems it necessary to repel the charge of Mr. C. C. Moore of the *Blue Grass Blade* that he does not advocate "moral reforms." A little reflection will show Mr. Shaw that what he mistakes for an accusation is in a high sense a testimonial. It means that he has the habit of minding his own business and respecting the right of others to do the same, and that his merits have compelled recognition. Few rewards are greater than that.

As a rule which knows no exception, the moral reformer is a nuisance to the extent that he devotes himself to the business. I have to use the word "reformer," because that is what he thinks he is and what general consent admits him to be, but when you get at his doctrine you will find he is no reformer at all, but an imprisoner; and that is not reform—it is reversion. His goal is not reformation but the penitentiary, and he measures his success by the number of persons he has thrown into jail. When he reports his arrests and spoiliations, the fools gape and gurgle, "What a monstrous sight of good that man is doing!" Does the good actualize? Devil a bit. How, then, do they know that any good has been done? They don't; but they hear the bazoo of the reformer, and they hee-honk in unison. Besides, they believe in moral reform and don't see how the doors of a jail can close on any man and not have a moralizing influence on those outside. Let them draw the inference and it is immaterial who furnishes the facts.

The friendless, the unpopular, and the unlucky are meat for the moral reformer. The liquor seller with small means is unpopular, and one moral reformer pounces upon him. The street-walker is friendless, and another moral reformer gets his claws upon her. The advocate of unfamiliar views about social relations is an outcast, and a third moral reformer leaps astride of his neck. The unhappily married being out of luck, other moral reformers look to it that laws are passed to keep them so; while the whole brood sleep with an eye open to catch an infidel off his guard. The moral reformer knows no distinction between a guilty act and a wrong one, between a crime and a mistake. A malicious, vindictive hater of mankind, he is a pestilence to himself and the world he lives in.

The moral reformer—that is, the moral imprisoner—to wit, the Sundayite, the theocrat, the divorce tinkerer, the purity pander, the literary censor—I regard as a good deal less desirable citizen than our open enemies, those revolutionary individuals called propagandists by deed; for when one of these last gets in his work, we are permitted summarily to hang him, while as to the others, though they are the more dangerous in the proportion that the power they invoke for evil is greater, yet we must protect them out of respect for that liberty which they design to destroy. I should make a very indifferent judge under present laws and precedents, being firmly convinced that if a person were to come before me and demand that a neighbor be fined or imprisoned for violation of one of these "moral," sumptuary, or religious statutes, I should

inflict upon him, for the safety of society, the penalty prescribed for the accused.

Let Mr. Shaw cherish the words of Mr. Moore. Let him paste them in his hat, and they shall be as a chaplet upon his brow.

The religious organizations of New York, through their charitable institutions, are getting a flavor of what they have to admit is a union of church and state. A majority of clergymen deny that public appropriations for the support of religion constitute in any sense such a union. So long as the churches can get exemption, protection, and appropriations from the state, and use those privileges as they see fit, there is no union according to the preachers; but when the officers of state begin to overlook the affairs of the church and to inquire what use it is making of its subsidies, then the union is acknowledged and the church protests. Now the fact is that the charitable institutions of this state are sought else but annexed to the churches they are run by. They are sectarian, or at least denominational. They are used by the various ecclesiastical bodies as an excuse for soliciting contributions, as a beggar exhibits his self-raised sores for the purpose of exciting sympathy and procuring alms. A dollar appropriated for their support is a gift to the churches. Heretofore the managers have had but to walk up to the comptroller's window and get their coin, but under the new constitution of New York money is to be paid to them only upon recommendation of the state board of charities. Here we have state surveillance of religious institutions, which in the eyes of an American churchman is nothing less than Satanic. The minister knows it is his province to dictate to the politician, and he has his nose in all public concerns as far as he can thrust it, but when, in consideration of favors granted, the politician takes a look behind the altar, that is quite a different proposition. This state of affairs is one that has arisen necessarily out of the nature of the parties concerned. For if the clergyman knows that he is commissioned by the almighty God to run the earth, the politician is equally sure that he is authorized by the almighty Mob to discharge the same office. No minister ever for a moment entertains a suspicion that his functions are limited, and from what I have read of congressional and legislative debates, I conclude that it is the same with the politician—a measure may be for or against his interests, but it is never outside his "scope." The ministers up to the present time have been calling on the politician for favors, and getting them. Now the politician is looking after his investments. He suspects that there must be something in this charity racket, or the priests and clergy would not work it so industriously.

Up to this point my sympathies are with the politician. He has made sundry laws and ordinances at the request of the church, and he has given it money and land—not his own, of course, but he has given them; and so, as a patron of the institution, he is, I think, entitled to his squawk. Let the good work go on.

GEO. E. MACDONALD.

Lecture Notes.

On the 8th of January I arrived at my first appointment on my Eastern trip, Moline, Ill. The January snow storms, which are so well known on the Iowa prairies, were in full force, and, outwardly, the scene was not very inviting. My correspondent, Mr. John L. Bean, of Rock Island, met me at the depot and conducted me to his glowing fireside. Mr. Bean is just eighty-one years old— hale, hearty, and yet full of the fire of youth. He made all arrangements for my lectures. The Unitarian church had been secured, and there I gave my first lecture on the "Great Religious Conspiracy." Some of our Unitarian friends objected to my use of the term "religious." They interpret religion to mean "right living." To this definition no Liberal will take exception. Yet the fact remains that the word as used in the literature of the present time, and as understood by the majority of the people, refers to God, heaven, hell, a future life, and our relations to the supernatural. In the progress of thought old words will change their meanings, but to avoid misunderstanding a word must be used as the majority accept it. The word Christian is understood to mean one who believes in the divinity of Christ and the inspiration of the Bible, even though many call themselves Christians who do not accept these things. So with religion. As logical reasoning must depend on correct definitions and clear understanding, it is necessary to cultivate both. The minister of the church, Rev. Ida C. Houlton, honored me by her presence the first evening. Wednesday evening I spoke on "The Bible in the Light of Modern Criticism." The Friday night lecture was postponed on account of a snow storm until Sunday afternoon, when we had the largest audience during the

course. Moline contains about fifteen thousand inhabitants, and is a manufacturing town on a large scale. It has, I believe, the largest plow works in the world. Orthodoxy, however, is also strong, yet I found many staunch Liberals. It was a pleasure for me to visit Mr. Orlando Child, who has lived here since 1856. Mr. Child is also in the evening of life, being eighty-three, and may he yet reach the hundredth milestone. Messrs. Hemmway and Woodworth, officers of the church, also gave us assistance. Mr. H. F. Wehrend and his mother are substantial Freethinkers. Sunday morning I attended Miss Houlton's lecture on the "Origin of Man," the ninth in a series. It was scientific, eloquent, and so plain that all could understand this, to many, unfamiliar subject. If the one hundred thousand preachers in this country would preach such sermons as this one, ignorance would soon vanish. The orthodox pulpit has told the world that Freethought throws no light upon the great problem of human existence. While the mystery is not yet wholly solved, infidels have discovered more truth regarding it than the Christian church, with all its pretense. It has only dogmatized, principally by saying that man arose from a mud puddle. Among the attendants at my Moline lectures was Mr. Scharfenburg, of Davenport, Ia., a man who is not only a true-blue Liberal, but a lecturer himself of much ability, speaking both in the English and the German languages. He invited me to give a lecture in Davenport. Though we had short notice, a good audience greeted me in the Unitarian church. The Rev. Arthur Judy, who preaches in this church, is a splendid man, and it is largely due to his efforts that my lecture was a success. He made an appropriate speech in introducing me, and closed the meeting by another one. Mr. Judy's church, I believe, is the most prosperous of the Unitarian denomination in Iowa. He said that no man with honest opinions, properly expressed, should be refused a hearing in his pulpit. Mr. Bean came over from Rock Island. After the lecture we repaired to Mr. Scharfenburg's house, where I was entertained for an hour by himself and family. All are Liberals to the core. After a short visit again with Mr. Bean, I left for other fields of labor.

While I am in the East, I hope my Liberal friends in Iowa, and the adjoining states, will arrange for many lectures during the spring and summer. I will then be with them, and hope to be kept busy.

FRANKLIN STEINER.

Lectures and Meetings.

COLONEL INGERSOLL'S lecture appointments: January 27th, New York City.

THE Friendship Liberal League, George Longford secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

MRS. FREEMAN'S lecture appointments: Boston, Mass., Jan. 27th, Feb. 3d, and 10th. Mrs. Freeman desires to lecture during February. Those wishing to secure dates not taken please write Mrs. Freeman at once, 1087 West Madison street, Chicago, Ill.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for January: January 27th—"What we Owe to Thomas Paine." Mr. T. B. Wakeman.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for January:

January 26th—"The Third Consciousness or Sixth Sense." Prof. A. L. Rawson.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for December:

January 27th, 1895—"The Bible in the Light of Higher Criticism." Franklin Steiner, of Des Moines, Ia.

FRANKLIN STEINER'S lecture engagements so far as now arranged are:

Jan. 27.....Cincinnati, O.	Feb. 17.....Brooklyn, Mass.
Jan. 29.....Grafton, W. Va.	Feb. 24.....Haverhill, Mass.
Feb. 3.....Philadelphia, Pa.	Feb. 27.....Booth Bay, Me.
Feb. 7.....Meriden, Conn.	Mar. 3.....Boston, Mass.
Feb. 10, East Dennis, Mass.	Mar. 8.....New York, N. Y.
Feb. 12.....Harwich, Mass.	Mar. 10.....Brooklyn, N. Y.
Feb. 17.....Boston, Mass.	Mar. 10.....Newark, N. J.

Address Mr. Steiner for lectures in the vicinity of these places, or in Northern New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri, in care of this office.

MR. REMSBURG did not have a very large audience at Lexington, Ky., but his address was appreciated by those who were wise enough to hear it, if we may judge by these warm words of praise from the *Press-Transcript*: "Mr. J. E. Remsburg, of Atchison, Kan., one of the most eminent Freethought lecturers on the American Liberal platform, delivered an eloquent lecture in the Court House last night to about sixty men. His subject was 'False Claims of the Church,' and was a masterly effort in every sense of the word. He is a clear, logical writer, a powerful and a ready thinker, and is a brilliant and pungent satirist. His smooth, even sentences, splendid rhetoric, and grand reach of thought make him one of the greatest as well as one of the most captivating speakers in the anti-religious world."

Letters of Friends.

"They Say" that It Deserves the Praise.

NAPLES, N. Y., Jan. 7, 1895.

MR. EDITOR: Please send me the much-bragged-up TRUTH SEEKER ANNUAL that I may get a little more "hell fire and brimstone," etc., into my head. Twenty-five cents inclosed. GEO. L. SMITH.

Makes Himself a New Year's Present.

RUSHMORE, O., Jan. 1, 1895.

MR. EDITOR: Inclosed find \$6.50, for which send me "Four Hundred Years of Freethought," and renew my subscription to the grand old paper. I have been wanting "Four Hundred Years" for a long time, so I thought I would purchase it on New Year's Day.

N. B. S. HEIDLEBAUGH.

Irradiating the Fogs.

ALLISON, Mo., Jan. 5, 1895.

MR. EDITOR: Inclosed find 50 cents for three months' trial subscription to THE TRUTH SEEKER for a friend.

We are doing what lies in our power for Freethought and have met with good success so far. We propose to keep pounding away until the light of reason illumines the fog of superstition in this locality.

Wishing you success, I remain,

Yours truly, LUTE JERSEY.

Cheerfully Hopeful at Eighty.

LEBURG, OR., Jan. 1, 1895.

MR. EDITOR: I inclose \$6 to be placed to my credit for THE TRUTH SEEKER.

I have taken the paper ever since Mr. Bennett moved his press to New York and am in hopes that I may live to take it twenty years more. Then I can count my one hundred, as I am eighty past now and am in hopes THE TRUTH SEEKER may live as long as I do. JOHN COGSWELL.

Superior to What Was Expected.

MANCHESTER, Mo., Jan. 7, 1895.

MR. EDITOR: Inclosed find \$5.25 to renew my subscription to the paper, and for "Darwin and After Darwin," also the ANNUAL for 1895. I am reading "Four Hundred Years of Freethought" with the greatest interest, and consider it one of the most valuable books that I have ever perused. It merits a large circulation, and I hope that you will soon have to issue a second edition. The portraits alone are worth the price of the book, and are much superior to what I expected to get when I subscribed for the volume.

C. W. CAINES.

Slaves of the Church-State.

SANTA CRUZ, CAL., Jan. 1, 1895.

MR. EDITOR: Inclosed please find \$1, for which send me Colonel Ingersoll's "Holy Bible," "Lincoln," and "Shakspeare," also the ANNUAL. A correspondent from Finland writes: "Queer things are happening here; citizens are now made by force to mourn in black for the late czar, and men and women pray long in the churches, and their eyes become black-ringed from sadness. If you ask them why this grief and sorrow, they fear to even answer. They fear to speak the truth, or to talk at all of Freethought. They know the sun shuns Siberia; the knout cuts the flesh into mince; it withers many; it kills many, and many it turns into beasts; and Katorga is as the blight of God, but Christ said, 'Blessed are they that mourn, for they shall be comforted' (Mat. v, 4)." Is the God-in-the-Constitution party in favor of such a barbarous government? I cannot believe in the Russian nagaika, and if told by some God-party man that "I must believe or go to hell," then I'll go to hell; that's all!

VICTOR LAINE.

New Soil Turned.

ORANGEVILLE, PA., Dec. 28, 1894.

MR. EDITOR: On the 26th I had the pleasure of listening to a lecture by J. E. Remsburg, at Benton, Pa., on "False Claims." Mr. Remsburg lectured at Glen City in the southern end of this county on the 24th, which, with the lecture at Benton, are the only lectures on Freethought in this county, so far as I know. The local press at Benton gave us the usual free advertisement by calling names, etc., but they did us more service than they intended; but for them we would not have

been well advertised. We had a good meeting; quite a success, considering all the opposition. The audience was not large, but there were several ladies present, although we were right in one of the worst blizzards we have had for years. Most of those present were young men, and a quieter, more orderly meeting no church in our country could boast. The expenses were all paid by voluntary contributions from friends; there was no admission charged, nor collection taken up among the audience. Now that the ice is broken, I think there should be no difficulty in having many more such meetings. There are enough of us, if we can get together; we are unfortunately too poor to drive ahead as I would like.

Yours for liberty, M. S. HAYHURST.

Now.

They've been singing sweet songs of the "Long Ago,"

And the beautiful "By-and-By,"

With never a strain for the passing time

We are living in, you and I.

The long ago is an old, old time,

And a trying one when it was here;

Only the enchantment that distance lends

Makes it now seem so dear.

The sweet by-and-by is a radiant time

When seen through the coming years;

Say, will it ever come to be now

And chase away all our fears?

When the sweet by-and-by comes to be now,

And the now is the long ago,

Will hands grow weary and hearts still ache,

As now, I would like to know?

Hearts grow wearied with waiting in vain

For the sweet by-and-by to come.

The now slips into the long ago,

Yet 'tis now, and 'tis wearisome.

And now is the time we must do our work;

We may dream of the long ago,

And wistfully hope for the sweet by-and-by

But now is all that we know.

O sing us a song for the present time

That shall keep up our waning faith,

While the sweet by-and-by is coming to us,

And the long ago seems but a myth.

NETTIE OVERTON.

Would Go to the Top of the Grade.

THORNBURG, IA., Dec. 30, 1894.

MR. EDITOR: The tab on THE TRUTH SEEKER wrapper warns me that we have about come to the station to which my passage is paid, and I must either renew or get off. But we are only half way up the mountain of "universal mental liberty," and as I wish to be among the crew when the summit is reached, I shall keep on paying my fare as long as I can scrape up the shakels.

I have been studying my bible, "Four Hundred Years of Freethought," some lately, and find it a great improvement over the old Jewish production of several thousand years ago. Brother Putnam has done us a valuable service in writing it. It should be translated into the leading languages of the world and widely circulated.

It is wonderful how many of the great newspapers of our land are making false and bitter attacks on leading Freethinkers, especially Ingersoll, of late. I believe it is a good sign. These articles are no doubt prompted by the preachers, who are not so anxious to save people's souls as they are to obtain their money. It makes one think of Heston's cartoon in which the Freethought press makes the animals hiss. Every Freethinker who emerges from one of Ingersoll's lecture halls means less pelf for the preacher.

Inclosed you will find \$4.50, for which please send THE TRUTH SEEKER and "The Dynamic Theory," by J. B. Alexander.

Yours for mental liberty,

E. D. NAUMAN.

The Loving Charity of Religion.

PORTLAND, ME., Jan. 8, 1895.

MR. EDITOR: For the inclosed \$1 please send to my friend Thompson Bronson C. Keeler's "Short History of the Bible," also the ANNUAL for 1895. The Rev. H. L. Hastings, of Boston, lectured here last week and utterly annihilated Colonel Ingersoll; that is, most of his hearers thought so. I have waited for some one to call attention to his illogical arguments; shall do

so myself, but it is doubtful if I can get such an article inserted in any of our papers.

The following, which I handed to one of the evening papers, did not appear. A similar article appeared in one of the Sunday papers, but it did not record all of the horrible speech: "While returning from the lecture of the Rev. Mr. Hastings last evening, I overheard a remark, inspired by religious bigotry, that would make a devil blush. A woman was telling her companion of two little girls who were going to attend some theatrical performance, but before the time arrived they were stricken with diphtheria and, she added, 'In my heart I thanked God for the diphtheria that kept those children from attending the theater.' The worship of a wooden idol is a better religion than the creed that inspired such a hellish sentiment." It wouldn't do to show how a belief in the Bible stifles the instincts of humanity. H. Q. NORTON.

Discovery of an Anonymous Author.

BANGOR, MICH., Jan. 1, 1895.

MR. EDITOR: John S. Patterson, who died October 31st, at his home, Berlin Heights, Erie county, O., in his seventy-third year, is the author of "Conflict in Nature and Life," an anonymous publication issued some years since by D. Appleton & Co. It produced a profound sensation among the forty or more reviewers who noticed it at the time. Most of them spoke well of it. Many marveled that a work of such evident merit should be published anonymously.

One of these reviewers, in a Boston paper, said: "In trying to conjecture who the author could be I have thought over all the college professors of New England and I do not find one capable of producing such a book." The author was self-taught, never having had the advantage of a collegiate education or university extension.

This work of five hundred pages, as set forth on the title page, "is a study of the antagonism in the constitution of things for the elucidation of the problem of good and evil and the reconciliation of optimism and pessimism," and was the result of twenty years of patient study and research amid the labors of a farm and providing for the needs of a family. He learned both German and French that he might go to the fountainhead of the knowledge he sought. He aimed not for fame, but labored for the love of knowledge and truth and the hope of benefiting others, together with the joy of literary work; consequently this, with several lesser works, was published without his name, made known for the first through friends since his death.

By nature a reformer, with an early inclination for the acquirement of knowledge, he was already deep in the studies of "Conflict in Nature and Life" when Joseph Treat established a Socialistic community at Berlin Heights, O., nearly forty years ago. The reformatory tendencies of this community—a sort of Buckeye Brook Farm—with its crude embodiment of more modern altruism, attracted him and he settled with his wife and four children on a fruit farm one mile east of the community, in an atmosphere of culture, refinement, and progress, as he believed, though distant from the large centers of intellectual culture. Here he labored with brain and brawn. At one time he was closely connected with the *Social Revolutionist*, a social reform journal published weekly by the community.

One edition of this journal, like many another reformer of old, was burned to appease the indignation of conservative citizens. A delegation of women of the Presbyterian church waylaid and overpowered one of the publishers, Francis Barry, on his way to the post-office with the weekly edition for subscribers, seized and burned them in front of their church.

The student-author did not realize his expectations in this community, and came to feel a measure of unhappiness in the social ostracism of his children, when they came to maturity, that he had never felt for himself, knowing it to be part of a reformer's portion. Finding parental instinct stronger than reformatory prin-

ciples, he withdrew to himself and his studies, seeking companionship only in his family, his farm, and a few choice friends; striving to solve the problem of good and evil in their relations to human destiny, almost until his last breath, being sick but eight hours. He made no profession of a religious character. A devoted student of nature and life, their relations and correlations to the great sum of human existence, gave him a faith in the ultimate good of his kind that placed him beyond the reach of the fear of death and its unknown afterwards.

NETTIE OVERTON.

From a Tireless Worker.

BREATHEDSVILLE, MD., Jan. 12, 1895.

MR. EDITOR: In a three quarter-column report of Rev. E. H. Delk's sermon criticising Mr. Remsburg's recent lecture here, the Hagerstown *Globe* reports Reverend Delk as saying that certain persons are "not Freethinkers, but loose thinkers and fools." Yet the *Globe* returned unpublished the following brief and dispassionate defense of Freethinkers, and the *Mail* has, for ten days, withheld from publication a somewhat similar defense. We might print and circulate this defense on handbills, stating as an excuse therefor our inability to get access to the columns of local papers, but, since those papers gave comparatively fair reports of Mr. Remsburg's lecture, we prefer not to thus cast on them the reflection that Hagerstown's "freedom of the press" lies in handbills or circulars only. D. W. G.

FREETHOUGHT DEFENDED.

MR. EDITOR: Christian charity should, in justice to Mr. J. E. Remsburg and to Freethinkers generally, certainly permit the correction of some misconceptions regarding them, evinced in the kindly criticism by Rev. E. H. Delk. Without genuine intellectual hospitality in the heart, cold alms-giving "charity," merely from the pocket, is but a hollow mockery.

Like our courts of justice, Freethinkers seek truth by equally hearing both sides. The conspicuous absence, at Mr. Remsburg's lecture, of the specially invited clergy was unfortunate.

Mr. Remsburg charitably said: "Christians are better than their creeds." And he attacked "Churchianity" rather than Christianity, as any one can see by reading his entire lecture which THE TRUTH SEEKER, 28 Lafayette Place, N. Y., printed verbatim.

Can a just God send murderers to heaven and their "unprepared" moral victims to hell? Is it wicked to think God more just than some Christians think him? Will heaven prefer the society of repentant murderers to that of lifelong moral men? Does such a doctrine promote morality?

Reverend Delk thinks that propagating Freethought may be a greater crime than murder! Would he then inflict a heavier penalty on it? Would he resurrect the Inquisition and its tools of torture? If not, why not?

Until quite recently, the New York *Observer* claimed that Thomas Paine recanted and repented before his death. Either he was a Christian then, or Washington, Lincoln, and Wendell Phillips, who never joined the church, were no Christians. As the clergy, in Paine's day, freely imbibed intoxicants, he may have done likewise, though it has never been proven that he did. Leastwise, his head was clear enough to produce arguments so strong that the clergy prefer to attack his habits rather than his arguments. And they prefer today to "answer" Freethinkers by similar personalities.

If, as Reverend Delk avers, "Freethinking and loose living are bed-fellows," why are there no Freethinkers in our jails and penitentiaries? Does he not "throw aside fact" here, and become a "loose thinker?"

In this country church and state are practically separate. The church maintains discipline by the fear of punishment and hope of reward beyond the grave. The state maintains order by jails, penitentiaries, and gibbets here. If "secularism, as a moral force, is a farce," as Reverend Delk asserts, would he then abolish the state and its punishments? If not, why not?

For slavery, Abolitionists offered negation—no slavery; for witch-burning, re-

formers offered negation—no witch-burning; and for superstition, Freethinkers offer negation—no superstition. Yet Reverend Delk objects to negation. When doctors cure their patients of small-pox, must they necessarily give them some other disease in its stead? Is not truth a sufficient substitute for error?

Belief results from weighing evidence. Sufficient evidence will convince men, even against their will. Hence lawyers, politicians, and theologians endeavor to exclude adverse evidence. Belief is, therefore, as involuntary, as uncontrollable as your heart-beats. Will God bless or curse us for that over which we have no control—our belief? Would we not slander God to so accuse him? Men make books, but can't make your brains or reason. God-made reason is a better guide than man-made books. Don't bury your talents in a creed, but use them. Free-thought appeals to man's noblest faculty—the only one that distinguishes him from the brute—reason.

With malice toward none and intellectual hospitality toward all, we invite you to reason. PROGRESSIVE FREETHINKER.
Breathesville, Md., Jan. 4, 1895.

What Do You Believe?

MONTPELIER, IND., Dec. 15, 1894.

DEAR READER: You profess to be a Christian. Do you claim to believe the primary doctrines of the Christian religion—that the Lord God made Adam and Eve and put them in the Garden of Eden and forbade them partaking of the fruit of the tree of knowledge of good and evil; but that they ate of the forbidden fruit, for which offense the Lord God pronounced the curse on the man and the woman and turned them out of the garden, but "unto Adam also and to his wife did the Lord God make coats of skins and clothed them"? This is claimed to be man's fall from a state of perfection to that of total depravity, and afterward mankind became more wicked continually.

The Lord God tried various methods to appease his anger and to redeem man; finally, he sent his only begotten son into the world to suffer an ignominious death on the cross as a sacrifice acceptable to God for the redemption of such as accept the terms of salvation, but such as die without accepting such terms must suffer the penalty of eternal torment.

The above I understand to be cardinal Christian doctrines, which must include the history of creation as taught in the first three chapters of Genesis, which contemplates the flat earth theory with the firmament that divides the waters below the firmament from the waters above the firmament and places the sun, moon, and stars in the firmament. It also contemplates a personal God, for Adam and Eve "heard the voice of the Lord God walking in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden, and the Lord God called unto Adam and said unto him 'Where art thou?'" My Christian friend, if you accept this creation story, I advise you to be just to yourself, and send twenty-five cents to the office of THE TRUTH SEEKER and procure the "Irreconcilable Records; or, Genesis and Geology," by William Denton, and read it. If you believe the Lord God or his voice to be a personal entity capable of walking in the garden and Adam and Eve capable of hiding from him among the trees, please reflect on the immensity of the universe; consider the littleness and yet the greatness of man, who can exert quite a controlling influence on the development of the surface of the earth through the labor he bestows upon it, and then contemplate the magnitude of the earth, and that science teaches us that the earth is only one of a number of planets revolving around our sun, and it only one of a number of suns with their planetary groups revolving around them and all revolving around their great central sun, which perhaps forms only one constellation of stars. In order that we may form a partial idea of the vastness of the universe, we will suppose we are in the center and we behold the immensity of the starry heavens, each body a meteor, comet, planet, or sun developing to more refined conditions; some not sufficiently

developed to sustain animal or vegetable life, others farther advanced than our planet earth; but we will apply the powerful telescopic lens at the James Lick observatory, and find we know very little of the sublime immensity. We suppose ourselves to be in the center and suppose a being on a planet on the extreme outside of our supposed universe making observations and conclusions similar to what we have done, and he imagines himself in the center by the same process of reasoning, beholds another still farther on who observes and reasons in the same way, because he is as near the center as we are, because immensity can have no bounds.

When we contemplate the imbecil idea of the man-made Lord God creating the universal whole out of nothing, who can avoid seeing the inconsistency? The idea is contrary to all sound philosophy at best, and the Lord God is, comparatively speaking, as impotent for such a task as the infant sitting on the floor sucking its rattle-box; and yet on these silly claims are founded the fall of man, and on that the Christian messiah and the absurd doctrine of the immaculate conception.

Sacrifice to appease any angry God or secure his favor has always attended the religions of the past since we have had any means of knowing their history.

Man was ignorant of the laws of his environment, and mistaking the casualties of nature for the vengeance of a supposed angry God, his fear was excited and the plan was suggested of seeking his forgiveness through prayer or supplication, and praises and presents in the form of sacrifices, and the greater the sacrifice of the donor the greater the worth of the oblation.

A storm may rage or a flood may deluge a city or an earthquake may rend a continent, regardless of a man or a community of human beings. All these casualties take place regardless of human existence; if a city of human beings is in the way, it does not check the forces of nature—they are propelled by laws foreign to man's special welfare and not designed to make him suffer. But man, in his ignorance, thinks he is of more importance than all the remainder of natural things. If a man gets scalded to death by the explosion of a steam boiler, or swallowed up by an earthquake, it is not a god's wickedness but a casualty resulting from the fact of the man being in the way of the impending danger.

Natural causes must produce their necessary results, and all the prayers and supplications ever uttered will not suspend this law of cause and effect—therefore, prayers have no effect excepting on the minds of the audience. We are advised to pray, "Give us this day our daily bread"—it says: Give without any thought of compensation—that is, I am to receive bread without earning it, although it requires labor to produce it; so I am to pray for my bread, and some other person is to do the work to produce it without remuneration. "Ask and ye shall receive" is another promise that amounts to the same thing, to live on the labor of others without giving a compensation. "Take no thought for the morrow" is another theory that is even more untenable than the others. Forethought is strictly necessary to perpetuate our existence. The person who takes no thought for the future must have a care-taker or die of want, because though it must be exerted to perpetuate any animal existence; the most stupid animal must take thought for its existence, or some higher intelligence must think for it, or it must die of want.

The great redeeming clause of the Sermon on the Mount is the command to do as you would be done by, which is merely borrowed from a more ancient author—Confucius.

I would like to show that the religion taught by Jesus is obtained from what the Parsees taught as the doctrine relative to their God Vishnu and his son and mediator Krishna, and that this was amalgamated with Judaism, and known as the doctrines of the Essenes, and also that the religion we call Christianity is an amalgamation of Essenism and paganism, but lack of space forbids.

There is nothing miraculous or mysterious about it, but this amalgamated religion was forced upon the different states

of the world by military power and the shedding of rivers of blood.

Such, in brief, is the history of Christianity, which has been and is a hindrance to the development of man's better nature.

WILLIAM ALLEN.

Secular Work in Oregon.

Jan. 1, 1895.

MR. EDITOR: The Liberals of Oregon are thoroughly alive. The secret has been solved and those who, only a few years ago, despaired of ever seeing the Free-thought flag firmly planted on the western coast, are now jubilant over the success under the new *modus operandi*.

We have learned to meet the enemy on home ground. So long as Liberalism was unorganized and championed by comparatively only a few, and most of them traveling lecturers, the Christian churches felt no insecurity, but when we place a permanent lecturer in a town or city, whose business it is to organize Secular Sunday-schools, Young People's societies, Free Reading clubs, etc., there is a decided manifestation of unrest among the church leaders. They know that the success of their organization is due to the fact that they have furnished entertainment for the young. Secularists acknowledge this fact, but have failed to profit by it. Although far from perfection, the progress of the cause on this coast during the past two years is ample evidence that our system is not entirely a bad one.

Christmas, the old pagan holiday in honor of the return of the Sun, was appropriately observed in Portland. A few of the most radical Liberals objected to celebrating the day simply because it would seem that we were perpetuating Christian superstition. Others maintained that the most effectual way of destroying the superstitious ideas associated with the day would be to hold a celebration and explain to the children the true origin of Christmas and Santa Claus. Consequently, the Portland Secular Sunday-school gave a very pleasing entertainment at the Secular church on Sunday afternoon, December 23d. The stage was artistically decorated with evergreens and flags, and a ladder, wound with red and blue bunting, was suspended diagonally across the wall just behind the speaker's stand. Upon this ladder were hung numerous presents for the Sunday-school children. The exercises consisted of a portion of the regular Sunday-school work, a musical and literary program by the children, and a review of the lesson upon the subject of Christmas, by Annie E. Barker, of the Forest Grove Secular Society, after which she delivered a short address upon the origin of the day, and also of Santa Claus, much to the interest and instruction of the children and the entertainment of the audience. She referred in very beautiful and appropriate words to the ladder—the emblem of progress—the means by which we mount to the most glorious intellectual and spiritual attainments. "We rise only by what we put under our feet," said the speaker; a thought that deeply impressed every hearer.

The unloading of the ladder was a feature of special interest to the little ones, and repaid them well for the excellent program they had so perfectly rendered. The officers of the Sunday school were remembered with beautiful gifts, as were also quite a number of friends who have done so much to make the organization a success. I feel that it is especially due to the faithful members of the Portland Secular church that I mention the very handsome and useful gift bestowed by them upon me as lecturer of the church. Entirely unforeseen by me, Chas. Hagner, treasurer of the organization, stepped upon the stage, and with eloquent and touching words, in the name of the Portland Secular church, presented me with six large and handsomely bound volumes of the choicest literary works. We were all happy at the close of the exercises and I know the memory of that afternoon will make everyone present nobler and better.

In the evening Mrs. Barker delivered the regular address. Her subject was, "The Origin of Christmas." The church was entirely filled, and for fully an hour she held this splendid audience spell-

bound under the power of her eloquence and logic. She is a faithful worker, and the splendid organizations she has built in Forest Grove and McMinnville are living proofs of her earnestness and ability. At both places there is a Secular Sunday-school in flourishing condition.

On Christmas morning Mrs. Barker and I went, by rail, to McMinnville, and that evening conducted another very successful Sunday-school entertainment in the Opera House. More than three hundred people were present. The program, consisting of declamations, recitations, and songs by the McMinnville Secular Sunday-school, was well carried out and reflected much credit upon Mrs. Barker and Mrs. Mary A. Booth, superintendent and assistant-superintendent of the school. The program was followed by an address by Mrs. Barker upon the subject "What Shall I Give?" It was delivered in her usual earnest manner and received with much interest. After the exercises the seats were removed and young and old participated in a social dance, for which our good friend Mr. Hatch and myself furnished violin music, with Mrs. Thurber at the piano. It was pronounced one of the most interesting hops held in McMinnville for years, and from the enthusiasm manifested, we have reasons to believe it was. Old people, who had not danced for years, again lost themselves in the entrancing whirl. My father, even in the decline of his eighty-fourth year, amused the crowd with his "pigeon-wing" dance. This was the first entertainment given by the McMinnville Secular Sunday-school. It has been organized only a little over two months.

On the following Sunday Mrs. Barker lectured again in Portland, while I filled her station at Forest Grove. Monday evening, New Year's eve, we closed our holiday campaign with a grand festival and entertainment at the Grova. The Secular Sunday-school there is the best in the state, not in numbers, but because in the third group there are nearly two dozen young men and women between the ages of sixteen and twenty. The juvenile choir, consisting of fourteen little girls and boys, furnished excellent music for the entertainment. Every piece on the program was well rendered, and the audience of over two hundred people showed their appreciation by loud and continued applause. The festival, under the supervision of Mrs. Crow, was a splendid feature in itself, and about sixty couples partook of the feast, after which many joined in dancing the old year out and the new year in. It was an evening long to be remembered by the people of Forest Grove.

Secularism must be built upon the social plain. The oftener we give public entertainments the more popular we become; to be successful we must be in a measure popular; so let us organize young people's societies of every kind, give socials and have various gatherings for entertainment, enlist the young in our ranks, and the Christian churches will be compelled to go out of business for want of converts.

The new year opens with bright prospects. We are filled with courage, and the support of every earnest Liberal in the state, of which we are assured, will make the coming year one of determined and effectual work for the cause. May the glad new year tidings fill the land and inspire the weaker and perhaps discouraged brothers and sisters to enter the work with new zeal. Hope, labor!

Yours for the uplifting of humanity,

NETTIE A. OLDS,

Lecturer Portland Secular Church.

THE BRAIN AND BIBLE;

OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,
with a preface by
R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address
THE TRUTH SEEKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Oh! Why These Salt Tears?

Oh! why are these salt tears flowing so fast,
And the pleasures of youth falling thick in the blast?
The cry of the children, the widow's sad moan,
And the tears of old age to a torrent have grown.

There's many a struggle beneath the blue sky,
Before we lie down on the cold earth to die;
There's many a sorrow our hearts to bereave
'Twixt the dawning of morn and the darkness of eve.

We should all strive alike to attain a high end;
Our pleasure, alone, on ourselves will depend;
With courage of soldiers, and hearts that will dare,
We should spurn all the wrinkles and furrows of care.

The laughter that sorrow and trouble doth drown
Is better by far than a tear or a frown;
This lesson to treasure where'er we may go—
The way to be blest is to make others so.

Oh, why should we mourn o'er the dark funeral pall?
Some day it must be in the presence of all;
We must list to the tones of the sad funeral knell,
As we gaze the last time on the face we loved well.

But the grave that was covered with flowers in the May
Should not check our pleasure and gladness to-day;
With cheeks that are glowing, and eyes that are bright,
We should shine in our pain like a star in the night.

For death comes uncalled for, takes all in its greed,
From the sweet blushing rose to the plain garden weed;
And e'en the great monarch who sits on his throne
Must some day repose in the cold tomb alone.

Thus sorrow will meet us, in childhood she speaks,
Without introduction acquaintance she seeks;
She comes and detracts from our joy and our rest,
And appears at our feasts as an unwelcome guest.

Let us spurn all of sorrow; of anger, beware!
Look up through the dark at the stars shining there;
No heart is so wounded, no life is so sad,
But nature will bid it rejoice and be glad.

There's plenty to live for, and nothing to fear;
We can each be a gem in our own little sphere;
We can comfort and cheer those we meet all about,
And make sunshine within when the clouds are without.

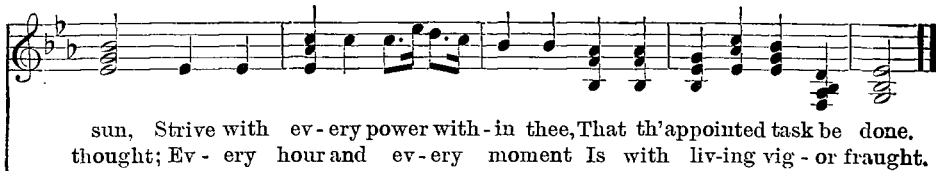
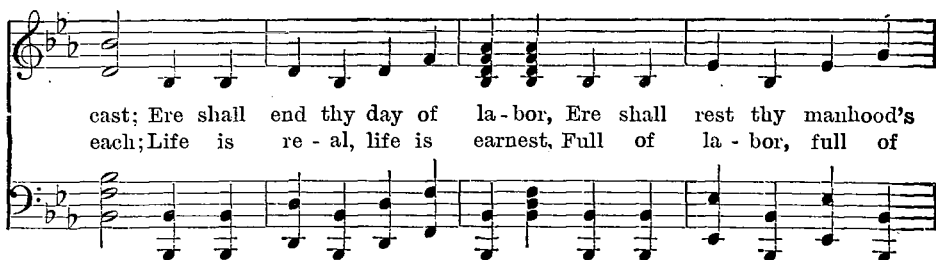
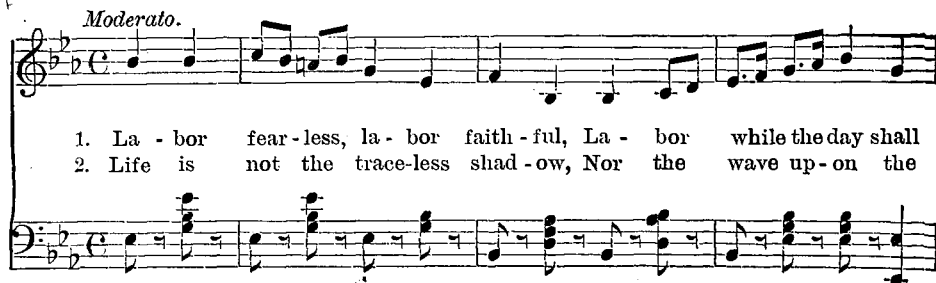
We must work our own way; to be true, to be good,
Is nobler by far than salvation through blood.
And the kind heart that gives to the mother a hope,
Is better ten times than a priest or a pope.

If we wish to be blest, we must do what we can
To lift up the fallen and elevate man,
To conquer the heart-aches which now are so rife,
And scatter sweet flowers on the pathway of life.

Let us dry up the tears that are blinding our eyes,
And tear down the clouds that obscure the bright skies;
Shame Sorrow's dark visage and bid her to go,
Dig deep in the past and there bury our woe.

Thrice happy we'll be, if we'll wipe out our tears
And gladden our lives with the sunshine of years;

227 LABOR FAITHFUL, LABOR FEARLESS.



From the "COSMIAN HYMN BOOK." Compiled by L. K. WASHBURN.
Sold at The Truth Seeker office. Price, \$1.50.

Like the spring-bird so joyous, that soars
through the air
And sings his gay songs as if heaven were
there.

Let heaven be always—that glorious goal!
The god of a man is the good in his soul.
There is but one heaven—the home that is
glad!
Let us fill it with sunshine. Why should
we be sad?

MAX L. COLLINS.

When the Earth Was Born.

It might have been born a hundred millions of years ago, and it might have been five hundred millions of years, or more or less. We have no means of knowing the actual date. It is evident, however, that in the long ago the planets, of which our earth is one, that now move so beautifully around the sun were each at different times sent out from the body of the sun, or thrown from its molten surface. Therefore, the sun is the parent of the planets that move around it. And, since the birth of these planets, which occurred at various periods, they have evidently been growing colder, or drying, sending their heat into space.

We would not know our present home for the same old earth had it been possible for us to have seen it in its infancy. Not a tree, not a leaf, not a tiny spot of grass even, not a living thing upon it, only a great mass of pulsing, puffy, seething matter, rolling, tumbling, hissing, and sputtering around and around, through the great pathless area called space. A very active baby was the earth, and as it whirled about it gradually grew a colder body and assumed, as is natural with infants, a different form. Mr. Mallet, an eminent geologist, has said that the earth is much smaller now than in its early life, that is, more compact and closer in its parts. He believes its diameter is less by one hundred and eighty-nine miles than at the time when it was a molten body only, and that its fiery surface must formerly

extended out about ninety-four miles higher in space than in the present does its solid surface.

S. H. W.

What the Little Folks Are Saying.

"Papa," said little Katie, "do you know how high those clouds are?" "No, child," answered her father, with an indulgent smile. "Well," said Katie, regarding them with critical eye, "I do. They're cirrus clouds, and they're about three and a half miles high. You didn't have very good schools when you was little, did you, papa?"—*Chicago Tribune*.

Whence some of the notions of antiquity which children of this generation possess are derived may be inferred from a remark made by a little girl. In the course of a lesson she was told that Egypt was the oldest country in the world. "Oh," exclaimed the little girl in surprise, "I thought Ireland was the really old country."—*Boston Transcript*.

The little girl had been fibbing and been caught in the act. Discipline was necessary, and her father, a prominent West Side politician, took her into the nursery, gave her a lecture on the sin of lying and scrubbed her mouth out thoroughly with soap and water. "Now, Winifred," he said, with a fatherly firmness, as he wiped away her tears, "you will never do the like again, will you dear?" "No, papa," answered Winifred, checking a sob. "Have you soaped your mouth out since the 'lection, papa?"—*Chicago Tribune*.

Correspondence.

MILFORD, MASS., Dec. 9, 1894.

DEAR MISS WIXON: Recently I picked up an old number of THE TRUTH SEEKER ANNUAL, dated 1885, which contains an article written by you on "The Relation of Children to Freethought." I want to endorse what you said upon the subject. I think that children are born Freethinkers, and should be taught only what they know is the truth.

Let us put into the hands of our little brothers and sisters instructive books. Let

us teach them modern truth instead of ancient fables and impossible stories, many samples of which are to be found in the holy Bible, and to which I do not see how anyone with reason and common sense can give credit.

We should not teach the little ones ideas which after they are grown to manhood and womanhood they will be obliged to unlearn and for which they will remember us with unkind feelings.

Would it not be better to leave the mind to develop as best it can until the child is old enough to think for itself and thus find out the truth? Then surely it would not have to unlearn the truth.

My parents are Freethinkers, and I have always been left to think for myself. I bow my head to no god about which I know nothing, but look up to man and the advancement of the human race, and hope to be able to help mankind toward liberty and truth, the two bright guiding stars which have been shining down through all the ages, and though at times they have been nearly hidden by slavery, superstition, and untruth, they still shine out clear and bright and bid all mankind "Hail!"

Yours for truth, PEARLE P. BUXTON.

[There's a priceless Pearl, and a sensible girl. It is the wisdom of such brave and fearless thinkers that makes this world a good place to live in.—Ed. C. C.]

FT. FAIRFIELD, Dec. 13, 1894.

DEAR MISS WIXON: I have not written to you for a long time. We have a little baby at our house; she is ten weeks old next Tuesday, and she weighs ten pounds. My sister Ada has a baby which is eight months old; she is a pretty baby and her name is Helen. Our nurse has gone away. She went away last Monday.

From your friend,

ETHEL MAY GRANT.

[Love and sweet kisses for the babies. May they grow up to be an honor and blessing to their parents and all their relatives.—Ed. C. C.]

SUSAN WIXON'S BOOKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.
Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.
All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.
Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.
The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.
Address, THE TRUTH SEEKER CO.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Free-thinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

Col. R. G. Ingersoll's ARGUMENT

IN THE

Reynolds Blasphemy Trial,

At Morristown, N. J.

This is the greatest argument ever made in a case of this kind, and will be a model for the Bar so long as the Christians use force to repress free speech. Its legal acumen is unsurpassed, its eloquence never equaled. Wherever Christian persecution is going on this argument should be freely circulated, read to the Christians, and expounded on every occasion.

In paper, 25 cents; in cloth, 50 cents.

Address THE TRUTH SEEKER.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

FOUR HUNDRED YEARS OF FREETHOUGHT.
By Samuel P. Putnam. (New York: The Truth Seeker Co.) 874 pp.; 21s.

The task which Mr. Putnam set himself in undertaking to write the history of Freethought from the time of Columbus to the present age was unquestionably one of a prodigious character, and its completion speaks well both for the courage and industry of the author. Mr. Putnam has for many years past occupied a prominent place in the popular Freethought movement in the United States, and both as a lecturer and a writer he has won for himself no small measure of praise. This, his *chef d'œuvre*, will, if we mistake not, raise him to a position of distinction among our friends on the other side of the Atlantic, who are seeking to win a vast continent from the toils of priest and parson craft to the higher life and brighter hope of Rationalism.

To publish a book of this kind was an undertaking as bold as its literary conception was stupendous; and to the enterprising company whose name appears on its title-page every credit is due for the manner in which they have executed the printing and the binding of the book. The hundred and forty-one portraits with which the work is embellished are, for the most part, equal in appearance to the best-executed cabinet photography. We say for the most part, because there are one or two exceptions—frightful blemishes—which very materially mar the whole collection. The portrait of Mr. G. W. Foote is the worst in the book; and surely a much better portrait of Mr. Bradlaugh could have been found to grace its pages. The other portraits of Englishmen are good, in many cases excellent. The pity is the number is so small. Surely it would have added immeasurably to the value and the interest of the collection, both to Americans and Englishmen, to have presented, in a work of this kind, the faces of Bentham, Buckle, the Mills, Grote, Clifford, Lecky, Lewes, Lyell, Froude, Leslie Stephen, John Morley, George Eliot, Laing, Otter Morison, and Clodd, to mention but a few of our great Freethinkers of the nineteenth century. May we venture to hope that, should the book reach a second edition—and we trust it may—something will be done to repair these, to us, unfortunate omissions?

To attempt anything like a sketch of the contents of this bulky volume is here obviously impossible. Mr. Putnam has sought to traverse the whole field of thought and secular activity from 1492 to 1892. Only those who stand at the end of these crowded centuries, says he, can realize the advancing greatness of humanity. "What lofty intellects adorn the way! What inspiring music is poured forth! What radiant discoveries on earth and in heaven are there! What vast inventions! What gigantic powers! It is like looking upon the splendors of the dawn, ever accumulating as the day advances." Mr. Putnam does not, of course, pretend to have done more than touch upon the main features of the history of intellectual progress. His endeavor has been to interpret that history by personalities rather than by events, for, as he says, "it is in personalities that we see the heights and depths of human life, that we witness the trend of civilization." He does not attempt to give the daily history of man, but simply what may be regarded as the history of man's highest moments. While admitting that there have been many philosophers, poets, heroes, martyrs, discoverers, and inventors whose achievements have vastly benefited the world, he finds that it would be somewhat out of place to mention their names and their works in a book of this kind, which is intended to embrace only those superior minds who have been the grand interpreters of the age in which they lived.

Here we have the story of the long and bitter struggle between truth and falsehood, reason and superstition, mental freedom and ecclesiastical tyranny; and here we have told how truth triumphed, reason asserted its supremacy, and the forces of intellectual liberty routed those of priestly despotism. As we turn over the pages of this book we read the names and admire the achievements of those who fought with tongue and pen, suffered persecution and sometimes death, that the world might be freed of that oppressive weight of superstition and dogma, which, under the rule of holy church, was crushing the manhood, brutalizing the nobler instincts, and blasting the aspirations of nations. The story is one full of encouragement to those who are fighting against error and falsehood in our own day; and to the ordinary reader, for whose benefit this book has been written and published, it should prove not only a source of en-

FROM COLUMBUS TO INGERSOLL.

400 Years OF Freethought.

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back,
Marbled Edges. Price, \$5.
With The Truth Seeker One Year, \$6.50.

141 FULL-PAGE HALFTONE PORTRAITS

Of the Most Eminent Freethinkers, Living and Dead, of
the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY has pleasure in announcing that this splendid work, which has been in preparation so long, and for which nearly 1,100 persons have subscribed in advance, is now ready for delivery. For more than twelve months FOUR HUNDRED YEARS OF FREETHOUGHT has been advertised, and if it had appeared as originally designed it might have been out half a year ago. The Prospectus has stated all along that the book would contain six hundred pages of printed matter, and fifty portraits were mentioned, but it has so grown upon the hands of the author and publisher that the pages of type have reached nearer nine hundred, while the list of pictures has extended to almost three times fifty. As the portraits have proved the most expensive—as they will no doubt prove to many the most attractive—part of the book, their multiplication, together with the added pages of text, will give the subscriber about twice as much for his money as was at first promised him. He is getting an Album as well as a History; for what are called "half-tone" pictures, like those in the present work, are the most finished and satisfactory product of the artist's and engraver's skill, being exact reproductions and therefore equal in accuracy to the original photograph. We feel considerable pride in this collection of photographs, and call especial attention to them.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development, and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 LAFAYETTE PLACE, NEW YORK.

lightenment, but an incentive to do what ever in him lies to combat that unholy creed which has, for well nigh twenty centuries, sickened and deceived mankind. —*Literary Guide* (London).

"A Tale of a Halo." By Morgan A. Robertson. Illustrated by A. Cary K. Jurist. New York: The Truth Seeker Co. 50 c.; cloth, \$1. A really clever satire on the "Catholic" doctrine of the supremacy of the church, evidently the work of a man of considerable literary ability. It is well written and vivid; the "Careykjurist" has done his part with spirit, and, as the press-work is good, the pamphlet is quite a handsome one. The ridiculous light in which heaven, angels, and saints are portrayed, will, however, alienate the sympathies of many who have no more belief in the subjects of Mr. Robertson's ridicule, as literal realities, than he himself has, but who have retained a reverence for what are symbols of religious truth to many of their brethren. We should like to see some of Mr. Robertson's work on a different subject. —*F. W. S., in Unity*.

This volume, "Religion and the Bible," by F. D. Cummings, forms No. 43 (price fifty cents) of the Truth Seeker Library. Mr. Cummings has devoted his attention for many years to an examination of matters pertaining to religion and the Bible, and here presents us with the results. The author modestly says he does not pretend his book will unlock every door and reveal all truth, but he hopes it may be a

light on the way—that it may help. We believe it will help considerably, and recommend it to every one who can afford the necessary fifty cents. —*Secular Thought*.

A Tale of a Halo is a highly flippant piece of verse by A. Cary K. Jurist, descriptive of the adventures within the heavenly walls of a fiend. It is not good poetry, and its tone is in very bad taste. In no way is it likely to help on the cause of its author, who is apprehensive of the effect, on our institutions, of the machinations of the Catholic church. The Truth Seeker Company publish it. —*Boston Commonwealth*.

"The Better World." By E. B. Southwick, M.D. Truth Seeker Co., New York, 28 Lafayette place. This book gives evidences of a better mode of living this life, and more satisfactorily, both to the world and to self. Those who read it will be benefited, physically, mentally, and morally. Its tendency is to elevate the mind above credulity and promote a more independent method of reasoning. Not, however, by alienating the student from his religious convictions. If anything, it will help him, but it will clarify his mind as to the folly of blind faith without anything to bolster him up but faith. It points to a higher faith—one accompanied by knowledge.

"Religion and the Bible." F. D. Cummings, Truth Seeker Co., New York, 28 Lafayette place. The aim of this book is to study scripture logically. Its introductory speaks for it in saying, "Many

men can repeat 'scripture' by the yard who do not examine it by the inch;" and, "Theology has become only another name for sophistry." The work does not condemn the intent of men, only what reason says is harmful. Moreover, it is instructive reading for the dogmatist—an eye-opener and interesting for the investigator in general. —*Light of Truth*.

FREE A Valuable Book on Nervous Diseases to any address by the
REV. E. KONIG,
—FORT WAYNE, IND.—

ALL styles of watches from \$1.35 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York. 52119

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and
GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.
Potatoes, Onions, Cabbages, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

Something
QUITE NEW & UNIQUE

THE

BETTER WORLD.

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES

A new edition of that splendid prose poem, "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

THE TRUTH SEEKER,
28 Lafayette place, New York.

Gems of Thought.

It is to be regretted that the inspiration of the inspired authors of the New Testament did not also extend to language and style.—*Schopenhauer*.

CONFUTATION by truth is the only suppression of error. Persecution only fans it into strength by mingling with its smoke the glow of martyrdom.—*Moncure D. Conway*.

THE great rule of conduct for us in regard to foreign nations is to have with them as little political connection as possible. Why entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?—*George Washington*.

THIS is not the liberty which we can hope, that no grievance should ever arise in the commonwealth—that let no man in this world expect; but when complaints are freely heard, deeply considered, and speedily reformed, then is the utmost bound of civil liberty obtained that wise men can look for.—*Milton*.

WE hear a great deal about "the vile, body," and many are encouraged by the phrase to transgress the laws of health. But nature quietly suppresses those who treat thus disrespectfully one of her highest products, and leaves the world to be peopled by the descendants of those who are not so foolish.—*Herbert Spencer*.

THAT, without religion, the fabric of society will hold together, and that a morality of a certain kind will be sustained by those daily relations of men which are necessary to their subsistence, is proved by the very instances cited from history of the passage of humanity through periods of skepticism.—*Goldwin Smith*.

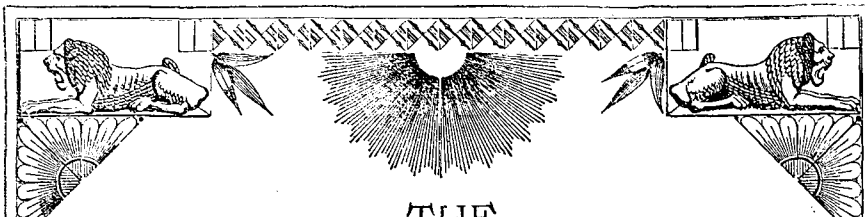
THE men in cities who are the centers of energy, the driving-wheels of trade, politics, or practical arts, and the women of beauty and genius, are the children or grandchildren of farmers, and are spending the energies which their fathers' hardy, silent life accumulated in frosty furrows, in poverty, necessity, and darkness.—*R. W. Emerson*.

If any human soul at all
Must die the second death, must fall
Into that gulf of quenchless flame
Which keeps its victims still the same,
Unpurified as unconsumed,
To everlasting torments doomed;
Then I give God my scorn and hate,
And, turning back from heaven's gate
(Suppose me got there!), bow Adieu!
Almighty Devil, damn me too.
—*James Thomson*.

It is only the fact that the Bible and religion are spoken of with awe and reverence in our early days which stands in the way of our regarding them in a common-sense light. If any one were to propose, as part of education, any other subject about which there were disputes and no means of settling them—such, for instance, as the existence of Mahatmas in Tibet—all reasonable people would agree that such were not the subjects which should occupy children's minds to the exclusion of matters upon which all are agreed.—*J. M. Wheeler*.

WE have just ended our celebration of the discovery of America, the end of the Dark Ages, the birth of individual freedom and of proper government. We celebrated at the same time the beginning of a new epoch. The Medieval Renaissance was limited to Europe; ours will embrace all the nations of the earth. It may be that this should be considered the outgrowth and fulfillment of that which marked the end of the Middle Ages, but whether we are at the beginning of a new movement, or at the culmination of an old one, the last forty years have undoubtedly witnessed greater changes in the spirit of men's thoughts than the four centuries which had gone before.—*G. Brown Goode, in Science*.

How hard it is to realize the truth we often utter so lightly, that all men are brothers! The archaeological research of to-day is helping us to see that this is true of the men of all times as well as of the men of all conditions. The archaeology of to-day differs from that of an earlier generation in its larger unfolding of the common life of the men of old. We are learning that the difference in culture between ourselves and the ancient Egyptians and Assyrians is not so great but that much of the thought and feeling of their every-day life was very similar to our own. It is this fact that makes the seemingly dry and dusty Science of the Past so fascinating to the active and eminently human spirit of the time. We are entering upon a new renaissance—a renaissance not of the culture of Greece and Rome, but of that elder culture which had its seat in the Nile valley and in Mesopotamia and in the highlands and the valleys of the far East.—*Unity*.



THE Truth Seeker Annual

— AND —

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

Calendar for 1895,	5	Freethought in the Church and in the Higher Literature. A. H. Hamilton,	90
Freethought in the United States,	17	Education of Children. Susan H. Wixon,	95
The Old and the New. Robert G. Ingersoll,	42	Secular Sunday Schools. Katie Kehm Smith,	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage,	46	The Freethought Federation of America. Samuel P. Putnam,	110
Progress of Science. James B. Alexander,	55	The One-Horned Ox. George E. Macdonald,	117
What Are Women Here For? Helen H. Gardener,	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore,	124
The Three Voices. A Poem. A. Queer God and His Queer Book. John Peck,	73	Freethought Societies, Schools, and Lecturers,	127
What We Stand For. Henry Rowley,	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,
28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

PAST ISSUES OF THE TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC.

Twenty-five Cents Each.

1884—CONTENTS.

Calendar for 1884; The Old Free Enquirers' Association of New York, and the Duty of Supporting the Liberal Press, by Peter Eckler; Ten Years of Freethought, by G. E. M.; New York State Freethinkers' Association, by H. L. Green; The National Liberal League, by T. C. Leland; The Progress of Liberal Thought in Canada, by Chas. Stevens; Paine Memorial, by Josiah P. Mendum; Foreign Freethought Societies; Meditations of a Hindoo Prince and Skeptic; The Ideal World, by Samuel P. Putnam; What is True Religion? by C. Watts; Industrial Education, by W. S. Bell; Sword and Pen, by G. E. Macdonald; The World, by George Chalmers; Agnosticism and Immortality, by E. M. Macdonald; 1883 in England: Its Struggles and Its Work; Liberal Charities; Noted Freethinkers and Reformers; The population of our States and Territories; The Jewish Jehovah; That Old Serpent which is Satan and the Devil; Some Ancient and Modern Schools of Philosophy; The Sacred Books of History; Jefferson's Religion; Useful Measures; As to Time; Big Jack Small.

With Eighteen Full page Illustrations.

1885—CONTENTS.

Calendar for 1885; Freethought in the United States, 1884; The National Liberal League; The D. M. Bennett Memorial; Inspiration, by Col. R. G. Ingersoll; Materialism, alias Atheism, by the Hon. Eliza Wright; Liberalism: What to Do and How to Do It, by Charles Watts; A Dream of Earth and Man, by Courtlandt Palmer; An English General Election Fifty Years Ago, by Thomas Mead; The Demands of Liberalism, by W. S. Bush, Esq.; The New Apostolic Succession, by T. B. Wakeman, Esq.; Universal Mental Liberty. The Freethinkers' Creed, by Horace Seaver; The Relation of Childhood to Freethought, by Susan H. Wixon; The New Civilization, by Stephen Pearl Andrews; The Moral Sphere of Liberalism, by Samuel P. Putnam; Are We All Infants? by George Macdonald; Maytime in Midwinter, by A. C. Swinburne (Selected); Soul Hunger, by Elliot Preston; Liberalism by Dr. J. L. York; A Difficulty and Its Remedy, by C. B. Reynolds; 1884: Its Story in England, by Charles Bradlaugh.

With Thirty-two Portraits of Prominent American Freethinkers, and Numerous Illustrations.

1886—CONTENTS.

Calendar for 1886; Freethought in the United States, 1885; How the Church Pilches from the State; Public Contributions to the Church; The Religion of Crime; Chaplains in our Army and Navy; The Higher Life, by Courtlandt Palmer; A Dream, by Samuel P. Putnam; The American Secular Union; Statistics of our Foreign-born Population; The Curate of Churnside (Selected Story), by James Payne; How Voltaire Died, by the Editor; The Iron Virgin; Religion's Divisions of the World; Paine Memorial Hall (Illustrated); The Story of 1885; Immigration to the U. S. 1820-

1884; Freethought in Australia; Freethought on the Continent; Subjects of Illustration; Freethought Journal; Religious Denominations; Area and Value of Farms; Population of Large Cities; Liberal Lecturers.

With Thirty Portraits of Distinguished European Freethinkers, Scientists, and Philosophers, and Numerous other Illustrations.

1887 OUT OF PRINT.

1888—CONTENTS.

Calendar for 1888; Freethought in the U. S. 1887; Bible Studies (Illustrated); George E. Macdonald—Moses, Adam, The Forbidden Fruit, A Voice Walketh, Gilt Agriculture, The Decease of Adam, Adam's Sons, Cain Abandoned; The Heart of Man Grown Wicked; The Flood Episode, Man and Beast; Deism and Atheism, by Robert C. Adams; Life in a Trappist Monastery; E. J. Bowtell; On Religion, Extract from Shelley; The American Secular Union, by Samuel P. Putnam; Amusements, by F. M. Holland; The Blasphemy Case; How the Layman is Deceived, by E. M. Macdonald; A Horrible Man, by L. Washburn; The Hindoo Theologian (Poem); The Priest (Poem); When Did Jehoshaphat Die? by J. E. Remsburg; Subjects of Illustration; Portraits.

With Twenty-four Portraits of Distinguished American Freethinkers, Scientists, and Philosophers, and Numerous Other Illustrations.

1889—CONTENTS.

Calendar for 1889; Freethought in the United States for 1889; Liberalism: A Symposium—Col. R. G. Ingersoll, James Parton, Helen H. Gardener, S. P. Putnam, Charles Watts, E. A. Stevens, Sec. A. S. U., Parker Pillsbury, Robert C. Adams, J. D. Shaw, F. M. Holland, E. B. Foote, Jr., M. D., Lucy N. Colman, J. H. Barnham, L. K. Washburn, Ella Gibson, Susan H. Wixon, John Peck, W. S. Bell, E. C. Walker, Mrs. M. A. Freeman, Dr. Juliet H. Severance, Mrs. E. D. Slenker, Col. J. R. Kelso, G. H. Dawes; The Nine Demands of Liberalism; Ingersoll and Shakspeare.

With Illustrations.

1890—OUT OF PRINT.

1891—CONTENTS.

Calendar for 1891; Freethought in the United States, 1890; Story of the Year Abroad; Some Alaskan Myths, by Ida G. Craddock, Corresponding Secretary of the A. S. U. (Illustrated); Anent Spooks: Where are They? by Thaddeus B. Wakeman; Where the Roman Catholics Got a Litany; Side Lights on South Sea Missions, by Ada Campbell (Illustrated); Disadvantages of Speculation in the Advocacy of Reform, by A. B. Bradford; Shoutin' Joe, by Watson Heston (Illustrated); Gaining Ground in England.

With Illustrations.

There were no issues for 1892, 1893, and 1894.

Any Annual in Print Sent to Any Address for 25 Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

SEND ME YOUR ORDERS!

PRICES AGAIN REDUCED!

New Model Otto Wettstein Watch has 16 jewels, patent regulator, Brequet (non-catchable) hair-spring, beautiful double-sunk paneled dial, fully adjusted to heat, cold, and position, nickel-finished, and guaranteed a *Perfect Time Keeper*.

GENTLEMEN'S SIZE.

Prices.—In 3 oz. screw dust-proof, silverine case, \$19. In 3 oz. coin silver, \$24. In fine screw open-face gold-filled case, warranted 15 years, \$25. Do. hunting, \$29. In 20 year cases, screw open face, \$28. Hunting, \$32. In special engraved, scalloped and Louis XIV. cases, \$2 to \$5 more. In 14kt. solid gold heavy cases, open face or hunting, \$45, \$50, \$60, \$70, to \$200.

LADIES' SIZE.

Prices.—In fine gold-filled hunting case, warranted 20 years, \$30. In fine heavy 14kt. solid gold case, \$40. Extra heavy and scalloped, \$50. Ladies' watches shipped in fine plush cases.

Regular Grade American Watches.

Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled 3oz. screw open face silverine case, \$4.75
7 " 3oz. " " silver " 9.75
7 " 15 year " " gold-filled " 10.00
7 " 20 " " " " " 13.00
7 " 15 " hunting " " 14.00
7 " 20 " " " " " 17.00
7 " 20 " hunt. Louis xiv. gold-filled 20.00
7 " 14kt. solid gold open face case 28.00
11 " 14kt. hunting " 35.00
11 " \$1 more; 15 jeweled, \$2.50 more.
15 adj., \$4 more; 17 jeweled, adj. \$6 more.

Ladies' American Gold Hunting Watches. Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled in 20 year, plain or engraved, \$11.50
7 " 20 " full eng'd and scalloped, 15.00
7 " 20 " 14kt. solid gold, " 20.00
7 " 20 " 14kt. " heavy, 30.00
11 " \$1 more.
15 " 4 more.
15 " adj. 6 more.

In fine plush cases per express prepaid.

CHAINS.

Latest styles in ladies' and gentlemen's chains in best gold-filled, \$2, \$2.50, \$3.50, \$4, and \$5.

Watch Work.—Our repair department is one of the largest in the country. Overhauling, \$1. Jewels, \$1. Springs, \$1. Warranted one year and returned, charges prepaid.

The Freethought Badge and Charms.

Large Size Badge: 10kt. \$3; 14kt. \$4. With genuine chip diamonds, \$8. Genuine full cut diamond, \$12.
Charms.—10kt. \$5, 14kt. \$6. With genuine chip diamond in sun, \$9. With fine cut genuine diamond, \$10.

Small Size Badge.—10kt. \$2, 14kt. \$2.75. With genuine chip diamond, \$6. With full cut genuine diamond, \$10.
Charms.—10kt. \$3, 14kt. \$4. With genuine chip diamond, \$7. With genuine full cut diamond, \$15.

The Ingersoll Souvenir Spoon.

REDUCED PRICE LIST.—*Tea Spoons*, \$2; extra heavy, \$3; gold bowl, \$2.50. *Orange Spoons*, \$2.50; gold bowl, \$3. *Sugar Spoons*, \$3; gold bowl, 2.50.

Satisfaction guaranteed or money refunded or goods exchanged.

I can save you money in anything in my line.

Orders filled same day received. Send for price-list, cards in colors, of badge, etc. Address

OTTO WETTSTEIN,
The Liberal Jeweler,
Rochelle, Illinois,
Established 1857.

Not for Parsons.

VISITOR: "Johnnie, what's that awful noise in your back yard?" Rev. Amen's Youngest: "That's pa practicing his vacation cough."—*Omaha Bee.*

FATHER: "My daughter has mysteriously disappeared, and I have no clue." Detective: "Have you reared her carefully?" Father: "Oh, yes! She was educated in a convent, and never went out without her mother." Detective: "We'll find her. I'll go first and see if she hasn't answered a matrimonial advertisement."—*Puck.*

It was at a late quarterly meeting of Seventh-day Baptist churches in Wisconsin that two ministers were to present papers on the same day, and the question of precedence having arisen, Mr. A sprang to his feet and said: "I think, Brother B, ought to have the best place on the program; he is an older man than I am, and, besides, he is full of his subject." When the audience remembered that Brother B's subject was "The Devil," a cheerful smile seemed to beam around the church.

A VIRGINIA judge once visited a plantation where the darkey who met him at the gate asked him which barn he would have his horse put in. "Have you two barns?" inquired the judge. "Yes, sah," replied the darkey, "dars de ole barn, and mas'r has jes build a new one." "Where do you usually put the horses of visitors who come to see your master?" "Well, sah, if dey's Metodist's or Baptist's, we gen'rally puts 'em in de ole barn, but if dey's 'Piscopal we puts 'em in de new one." "Well, Sam, you can put my horse in the new barn; I'm a Baptist, but my horse is an Episcopalian."—*The Green Bag.*

HERE is a curious advertisement from the *Daily Advertiser* of December 8, 1797: "Wanted—For a wine merchant's house in the city, as porter, an athletic man of a serious countenance, a good character, and the Lady Huntingdon's persuasion. Must attend prayers twice a day, and divine service four times on Sunday; be able to bear confinement; have the fear of God before his eyes; and be able to carry two hundredweight. Wages fourteen shillings a week and find himself. N.B.—A Yorkshireman will not be objected to, but no Irishman will be accepted. Apply tomorrow at 1 o'clock, to T. F., at No. 14 Philpot lane."

A POPULAR English Nonconformist minister was staying with a family in Glasgow while on a visit to that city, whither he had gone on a deputation from the Wesleyan Missionary Society. At dessert, when invited to take some fine fruit which he declined, he mentioned to the family a curious circumstance concerning himself—he had never in his life tasted an apple, pear, grape, or any other kind of green fruit. This fact caused considerable amazement to most of the family, but a cousin who was present—a cautious Scotchman of a most practical turn of mind—listened to the statement with great unconcern, and when the various exclamations which it had aroused, subsided, he remarked dryly: "It's a great peety ye hadna been in Paradise, and there might na hae been any fa'."

THE First Corps, commanded by Gen. Reynolds, was reviewed by the president on a beautiful plain at the north of the Potomac creek, about eight miles from Hooker's headquarters. We rode hither in an ambulance over a rough corduroy road, and as we passed over some of the more difficult portions of the jolting way, the ambulance driver, who sat well in front, occasionally let fly a volley of suppressed oaths at his wild team of six mules. Finally Mr. Lincoln, leaning forward, touched the man on the shoulder, and said: "Excuse me, my friend, are you an Episcopalian?" The man, greatly startled, looked round, and replied: "No, Mr. President; I am a Methodist." "Well," said Lincoln, "I thought you must be an Episcopalian, because you swear just like Governor Seward, who is a church-warden."—*Century.*

In S. R. Crockett's last book there is given a discussion by some Galloway shepherds on the death of the devil. "The minister was sayin'," remarked one, "that the new moderates threep that there's nae deil at a'. He dee'd some time since!"

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

"They say," said John Scott, pulling meditatively at his cutty, "that the poorer is vested noo in a kind o' comy teel!" "I dinna haud wi' comy-tees mysel'," replied Meg, "it's juist haein' money maisters, ilka yin mair cankersome and thrawn than anither!" "Weel, gin this cogs be true, an' the auld deil's deed at last, there's a heap o' fowk in this parish should be mentioned in his wull," said Jock Gordon, significantly. But the herd was a stanch Marrow man. He was not led away by any human criticism, nor yet by the new theology. "New licht here, new licht there," he said. "I canna' pairt wi' ma deil. Na na, that's ower muckle to expect o' a man o' ma age."

Pond's Extract

cures Cuts, Burns,
Catarrh, Sore Throat
and ALL PAIN.

A good thing is always imitated; poor ones never. There are many worthless imitations of POND'S EXTRACT. If you want to be CURED

BEWARE OF SUBSTITUTES
WHICH DO NOT CURE.

THE DIEGESIS

A Discovery of the Origin, Evidences, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine

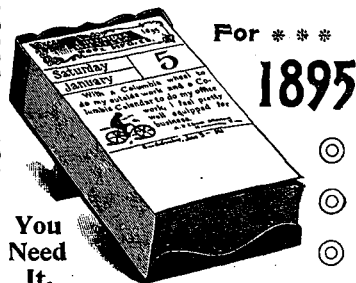
By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 1st copies for \$1.

Address THE TRUTH SEEKER CO.

THE COLUMBIA PAD CALENDAR



You
Need
It.

A Desk Calendar is a necessity—most convenient kind of storehouse for memoranda. The Columbia Desk Calendar is brightest and handsomest of all—full of dainty silhouettes and pen sketches and entertaining thoughts on outdoor exercise and sport. Occasionally reminds you of the superb quality of Columbia Bicycles and of your need of one. You won't object to that, of course. The Calendar will be mailed for five 2-cent stamps.

Address Calendar Department,

POPE MFG. CO.,

Hartford, Conn.

Mention this paper.

The Milliad.

(1000 STANZAS)

A Poem of Justice and of Liberty.

By J. L. TREUTHART, B.L.

Gathering the ethical and moral elements from Greek mythology and applying the test of the Golden Rule to the world's history, the author has demonstrated that the liberty and life of the nation depend upon a recognition of the principle that "Right, and Right only, Makes Might."

The poem is in ten Cantos (100 stanzas to each canto), as follows:
I.—Themis Enlists the Muses to Battle for the Right.
II.—The Olympian Council.
III.—The Goddesses in Consultation.
IV.—Phebus, Apollo, and Liberty. A Romance in High Life.
V.—Sketch of World's History to 19th Century.
VI.—History of the United States. Twofold Sectionalism.
VII.—The Theory and Nature of Coercion. The Fratricidal War.
VIII.—Reconstruction and Subsequent Politics. A Satire.
IX.—The Columbian Exposition.
X.—The Parliament of Religions and Its Sublime Lessons.

Cloth, 400 pp., \$1; holiday edition, \$1.50.
THE TRUTH SEEKER CO.

MORGAN A. ROBERTSON'S



ILLUSTRATED
By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Is Suicide A Sin?

Colonel Ingersoll's Famous
Letters and Replies from Em-
inent Men. With a Startling
Chapter on
Great Suicides of History.
Schopenhauer's Celebrated
Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker.

28 LAFAYETTE PLACE, New York

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the Church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address, THE TRUTH SEEKER.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND
COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price, 25 cents.

\$679,694,439.

By the census of 1893, the above is the value of

Church Property

in the United States.

Should It Be Exempt from
Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies. \$1.00
Fifty copies. 4.50
One hundred copies. 8.00
Larger quantities at special rates.

Address THE TRUTH SEEKER, New York

Travels in Faith.

By CAPT. ROBERT O. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper 25 cents; cloth, 75 cents.

A GIFT AT THE PRICE!

Having recently purchased the entire stock of watches from a bankrupt firm, consisting of solid gold, silver and gold-filled cases, we shall offer a portion of the entire lot at prices never before heard of in the watch trade. Among the stock are 500 AMERICAN STYLE WATCHES, IN 14K SOLID GOLD-FILLED CASES, which we shall sell singly or by the dozen to private parties or who trade, at the unheard-of LOW PRICE of \$3.98 EACH. Each and every watch is guaranteed a perfect timekeeper, and each watch is accompanied with our written guarantee for 20 years. If it is a genuine American Style Movement watch, in solid, gold-filled cases, and guaranteed for 20 years, for \$3.98. Those wanting a first-class, reliable timekeeper, at about one-third retail price, should order at once. Watch speculators can make money by buying by the dozen to sell. Solid Gold Watch must be sold, and as an inducement for you to order quickly, we will send to each of the first one hundred, ordering from this advertisement, a SOLID 14K GOLD WATCH worth \$5.00, provided \$2.98 is sent with the order. Elegant SOLID ROLLED GOLD CHAIN, of the latest pattern, free to those who send full amount with order. Be one of the first and get a Solid Gold Watch for \$3.98. All are elegantly finished, and guaranteed perfectly satisfactory in every respect. Cut this out and send to us and we will send a watch to you C. O. D., subject to examination, by express. If found perfectly satisfactory, and exactly as represented, pay \$3.98 and it is yours, otherwise you do not pay one cent. Can we make you a fair offer? Be sure to mention whether you want ladies' or gents' watch. Price per doz. \$45.00
SAFE WATCH CO., 9 Murray St., New York.

DO YOU WANT IT?

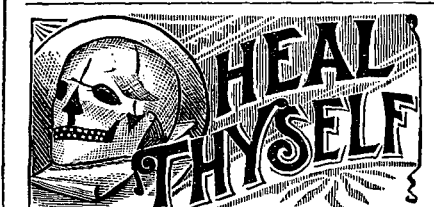
Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits, active men apply quickly stating salary and territory wanted. Manufacturers,
P. O. Box 5348, Boston, Mass.

MAGIC LANTERNS

and STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. A profitable business for a man with a small capital. Send for circulars. Home Amusement, 150 page Catalogue, 10c. Address, 150 Broadway, New York.

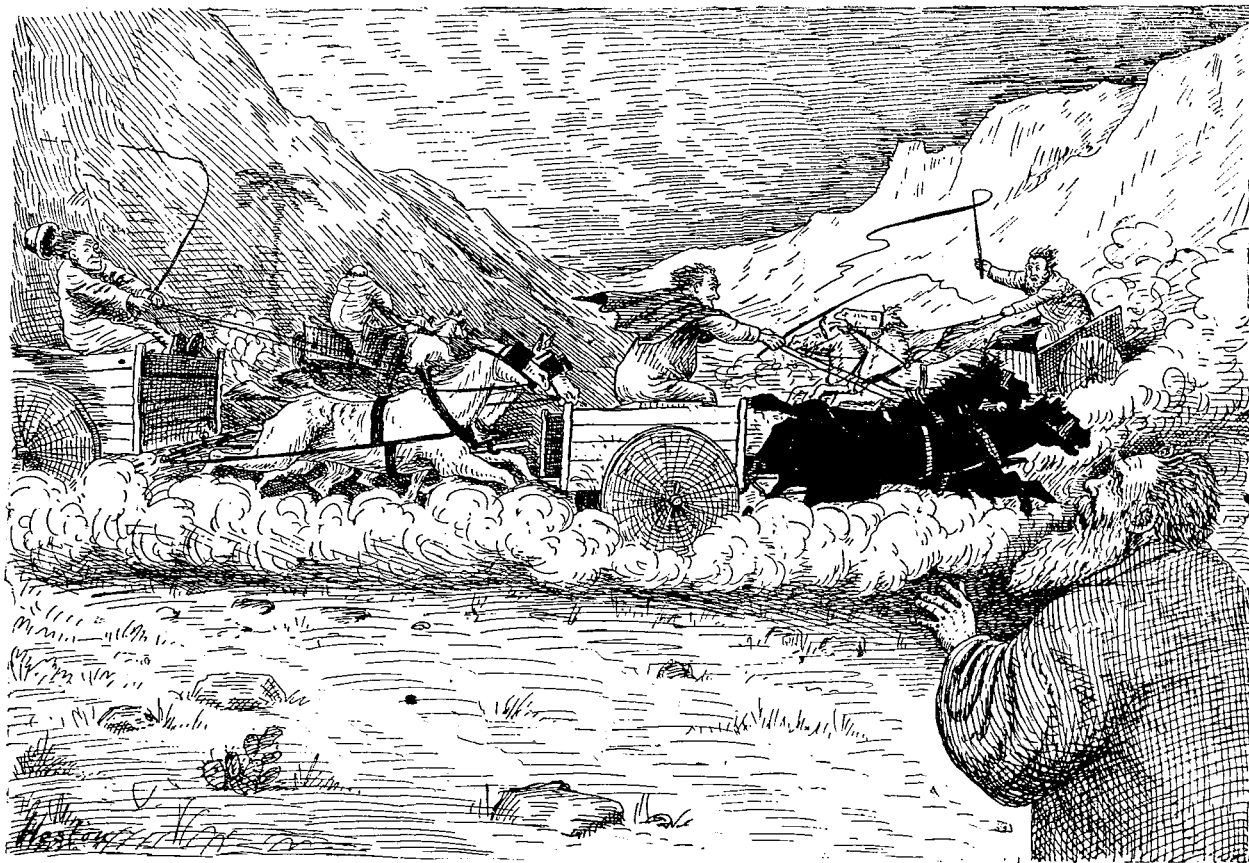
A GRAND DISCOVERY!

WANTED—A live man or woman in every county where we have not already secured a representative to sell our "Nevada Silver" SOLID METAL Knives, Forks and Spoons to consumers: a solid metal white silver, no plate to wear off; goods guaranteed to wear a lifetime; best about one-tenth that of silver; the chance of a lifetime; agents average from \$50 to \$100 per week, and meet with ready sales everywhere, so great is the demand for our Solid Metal Goods. Over One Million Dollars' worth in daily use. Case of samples Free. Address Standard Silverware Co., Dept. 21, Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the above complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N.J.

NOW READ THIS
Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DYSFASIA OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



ZECHARIAH SEETH SOME ROADSTERS.

And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots, etc.—Zech. vi, 1 to 6.

News of the Week.

ON Jan. 14 Baron Banffy succeeded in forming a new Hungarian cabinet.

THE United States Supreme Court denied the writ of error asked for in the Debs case.

MACKENZIE BOWELL succeeds Sir John Thompson as premier of Canada. He is seventy-one years of age.

THE Victorian cabinet has abandoned the Land-tax bill and resolved to submit again the Income tax bill.

THE police board of Denver has forbidden the living picture exhibitions, both in the variety and the stock theaters.

THE Retail Grocers' Union of New York will renew its fight for an ordinance compelling the selling of vegetables by weight.

MARY L. STEVENSON, eldest daughter of Vice-President Stevenson, died after a lingering illness at Asheville, N. C., on Jan. 18.

THE Third Japanese army has been landed in China, disembarking twenty-five miles from Weihaiwei. The force is 25,000 strong.

APPOMATTOX, Va., finally gets back its name, "Surrender" having now been definitely abandoned by the postoffice department.

RAOUL TOCHE, a well-known dramatic author and writer for the press, killed himself in Paris on Jan. 17. He was forty-four years old.

GEORGE O. JONES, long head of the Greenback party in this state, died of paralysis in this city on Jan. 16. He was seventy years old.

THERE has lately been serious fighting in Abyssinia between the natives and Italian troops, with the balance of victory in favor of the latter.

IN New York 334 arrests were made for liquor selling on Sunday, Jan. 13, thus breaking the record in the number of arrests for that offense.

TWO English experts who have examined the product of a woolen mill at Cleveland declare that the cloth can be sold at a profit in Bradford, England.

THE Urgent Deficiency Bill, with the appropriation to carry out the provisions of the Income Tax law, passed the Senate on Jan. 16 by a vote of 40 to 6.

UNITED STATES customs officers seized arms and camp supplies at Fernandina, Fla., which are supposed to have been intended for Cuban revolutionists.

A VOLCANIC eruption on Amoryn Island, New Hebrides, has driven off nearly all the inhabitants. A lava stream reaches fifteen miles from the volcano to the sea.

THE value of the provisions (bread-stuffs not included) exported from the United States in the last calendar year was

\$175,425,118, as against \$155,228,215 in 1893.

ON Jan 14 the Big Lake colliery at Audly, Staffordshire, Eng., in which 230 men and boys were at work, was inundated from the old workings and 20 were drowned.

AN intense heat wave is reported as passing over Australia, and crops are withering. Grass and bush fires have done much damage. An epidemic of low fever prevails in many places.

EX-JUDGE GEORGE SHEA died in New York on Jan. 15. He was one of the counsel of Jefferson Davis. His library treasures were widely famous. Judge Shea was the son of John Augusta Shea, an Irish writer of renown.

KUCHAN, Persia, destroyed by the first of 160 earthquake shocks on the 17th of Nov., 1893, was destroyed again, having been rebuilt, on Jan. 17, with large loss of life. Fifteen thousand persons and 50,000 animals perished in 1893.

IT seems to be settled on the part of Japan that there can be no peace between her and China until Peking is taken. Meanwhile the financial condition of the country is not promising, and there is furious domestic opposition to the government.

W. F. McLEAN, M.P., proprietor of the Toronto *World*, was on Jan. 17 fined \$1 and costs for publishing on Sunday, Jan. 6, a paper containing an account of the fire in the *Globe* building. Several boys charged with selling the paper were discharged.

SURGEON FORD, of the House of Relief, this city, found Theodore Gay on the stoop of the United States Hotel, and refused to take him to the hospital, on the ground that it was an alcoholic case. The autopsy the next day showed that Gay had died of consumption.

A TERRIBLE accident happened at Butte, Mon., on Jan. 15. By three explosions of giant powder stored in a warehouse which was burning, 49 persons were killed and 65 injured, many of the latter being mortally hurt. Among the killed were nearly all the members of the fire department.

IN the French Chamber of Deputies, Rouanet, Socialist, declared that the majority of the members were dishonest, morally unfit, and hence the Chamber was incapacitated to perform its duties to the people. It was voted to censure the member and exclude him from the next fifteen sittings.

THE Amalgamated Association of Street Railway Employees of the United States and Canada is pushing bills in the legislatures of Colorado, Indiana, Michigan, and Wisconsin, the object of which is to compel the street car companies to provide vestibules on all their cars, for the protection of the motormen.

INTENSE cold, high winds, and heavy snows prevailed in the eastern, western, and border states on January 12 and 13.

THERE were also heavy gales and snow storms in Europe the same days. Thirteen lives were lost by the foundering of a French ship in the Mediterranean. Wrecks on the coasts of England and Wales.

THE General Term of the Supreme Court of this state has handed down a decision upholding the dismissal of Captain Doherty and Ward Men Hock and Meehan from the police force of this city for corruption. This is regarded as an ominous precedent, so far as the other dismissed or incriminated officers are concerned.

THERE was a Royalist uprising in Hawaii on Jan. 6. Carter, one of the Annexation commissioners, was killed on the side of the government, and several of the Royalists, who were defeated and driven into the mountains or captured. The insurrection was the result of a search for arms, and was led by two whites who had under them a force of natives and half-whites.

THREE women representing the W. C. T. U. waited on the Colorado senate and secured the introduction of a resolution demanding that no one should be elected to the United States Senate whose private life was subject to criticism. Senator Felker scored the women and the organization they represented most unmercifully. His incisive remarks have raised a decided storm in Colorado.

THE world's production of gold in 1891 was \$122,875,236; in 1892 it was \$141,419,565; in 1893, \$155,521,700, and for 1894 it is estimated at \$175,000,000. The United States is the largest single producer. From 1887 to 1893 the average yearly output was nearly \$33,000,000. The yield is now increasing. Our largest production was in 1853—\$65,000,000. The average yearly production for twenty years following the discovery of gold in California in 1849 was \$55,000,000.

WILLIAM J. SEWELL, Rep., is the new Senator from New Jersey. Horace Chilton, Dem., will represent Texas. In Illinois, Shelby M. Cullom, Rep., will succeed himself. The Senators from Montana are Thos. H. Carter and Lee Mantle, both Repubs. In Michigan, James McMillan will be his own successor, while Julius Caesar Burrows will have the short term. Repubs. Marion Butler, Pop., will succeed Ransom, Dem., in North Carolina, and Jeter C. Pritchard, Rep., will have the short term. In Colorado, Edward Wolcott, Rep., succeeds himself, as does George F. Hcar, Rep., in Massachusetts.

THE French ministry resigned on Jan. 14 as the result of a vote adverse to the government which followed a discussion on the railways' guaranteed interest. The next day Casimir-Perier, president of the republic, also resigned. While the resignation provoked much comment unfavorable to the hasty action of the president, there was not a great deal of excitement among the people. The Orleanists and Bonapartists tried to create interest in the pretensions of their respective "Kings," but the attempt was abortive. On Jan. 17 the Chamber of Deputies and the Senate assembled at Versailles as a national convention and elected Félix François Faure

president of France. His chief competitors were Henri Brisson and Waldeck-Rousseau. President Faure has asked M. Bourgeois to form a cabinet.

ON Jan. 14 the employees of the Brooklyn trolley lines went out on strike. Up to this time all attempts to settle the differences between the companies and the men by arbitration have failed, except in the case of one system. In some instances non-union men were roughly handled and the lines were blocked. To preserve order Mayor Schieren called out the Second Brigade of militia (of Brooklyn) about the middle of last week, the police force of the city being unable to cope with the crowds and guard cars manned by new motormen. On Sunday, Jan. 20, the mayor, after consulting with the labor leaders, who were willing to arbitrate, and the officials of the car lines, who refused to do so, wired to the governor for more troops to assist in preserving order. The First Brigade (this city) was thereupon put under arms, making a total of some 7,000 troops. On Monday, as on the two preceding days, trolley wires were cut all over the city faster than the seven hundred linemen of the companies could repair them, tracks were blocked, car windows smashed, and non-union men, policemen, and soldier stoned and fired on, while the militia also did much shooting. The Board of Aldermen voted unanimously that the companies must not hire men from outside of Brooklyn, and at the same time asked the attorney-general to begin action against the trolley companies for the annulment of their charters, on the ground of failure to run their cars.

In the nature of things,

SAYS



Col. Robert G. Ingersoll.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.
Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

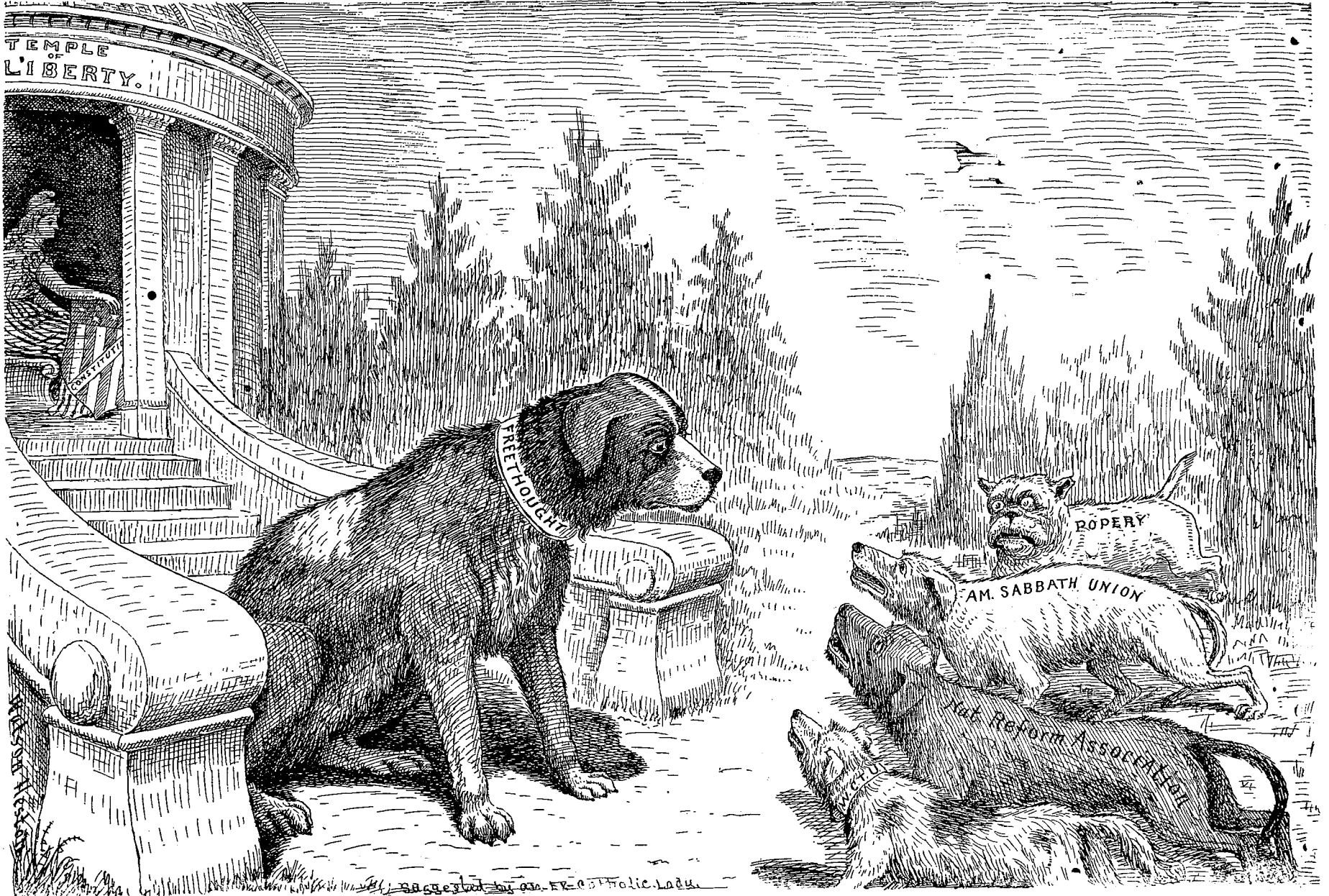
Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 5. { PUBLISHED WEEKLY. } New York, Saturday, February 2, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE WATCHDOG OF LIBERTY—THE TERROR OF MEDDLING CURS.

TO OUR FRIENDS:

Don't you know some Freethinker who does not now, but who would subscribe to **THE TRUTH SEEKER** if YOU called his attention to the Paper?

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 5. { PUBLISHED WEEKLY. } New York, Saturday, February 2, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - FEBRUARY 2, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

THE

Truth Seeker Annual for 1895

HAS A CONTRIBUTION BY

SAMUEL P. PUTNAM

ON

“THE FREETHOUGHT FEDERATION OF AMERICA.”

Boycotting the Sunday Newspapers.

The *Christian Statesman* has entered upon a “practical” crusade against the Sunday paper; it is going to crush it by building up the business of those publishers who, from conscientious convictions, refuse to issue Sunday editions of their papers, and of those advertisers who decline, because of their religious scruples, to advertise in the Sunday papers. This application of the principle of the peaceful boycott is perfectly legitimate, whatever we may think of the narrowness of the minds that can suggest and practicalize it, and it is an infinitely more decent way of combating what the Sabbatharians regard as an evil than is the attempt to suppress the Sunday newspaper by law. But we apprehend that they will have their labor for their pains. When matters have reached such a stage that with few exceptions the only dailies of importance not issuing Sunday editions are those unable to secure the requisite franchises, it is not likely that there is a sufficiently strong Sunday sentiment among the buyers of daily papers to make the proposed boycott of the Sunday newspaper and the Sunday advertiser a success. Why we italicize the “buyers of daily papers” will appear further along. The *Statesman* mentions the names of two dailies in Pittsburg which do not get out a Sunday issue, in spite of “the strong temptation to increase their profits” by joining the ranks of the “Sabbath desecrators.” If this is the best that can be said for the strength of the Sunday sentiment in Pittsburg, there certainly does not seem to be much hope for the success of the boycotting scheme fathered by the *Christian Statesman*. If in Pittsburg and Allegheny, the headquarters of the God-in-the-Constitution and Sabbatharian movements, and the hotbeds of theocratic sentiment, there is a “strong temptation” for the Christian owners of dailies to “increase

their profits” by violating their conscientious convictions and issuing Sunday editions, what must be the state of the public mind in those cities? Does it not appear that even there, where there are already at least five Sunday papers, and where the publishers of those papers have been mulcted in sums to the amount of thousands of dollars for their violation of the Sunday law of the state and of Allegheny county—we repeat, does it not appear that even in those priest-ridden cities the demand for the Sunday paper is so strong that that kind of a journal is a paying investment, despite all the difficulties against which those papers are forced to contend? Under such circumstances, will a boycott avail to stop their presses, and if it will not accomplish the end sought, in Pittsburg and Allegheny, in the state of Pennsylvania, will it do it in the freer and more progressive cities and states of the Union? Evidently it will be a failure.

What, then, is the only hope of the Sabbatharians in their fight against the Sunday paper? The law, assuredly. But, it will be asked, if they cannot boycott the Sunday newspaper out of existence, how can they vote it out when, as it would seem, the buyers are the voters? The answer was indicated when we italicized the words, “buyers of daily papers,” in the preceding paragraph. Only a fraction of the voters read the daily papers; it is in the country districts that the Sabbatharian strength is found, among the villagers and the farmers. The daily has not become an important element in their lives, and they do not see why others should have what they have not felt the need of in their business. As always, the rural population is the conservative and reactionary factor, as compared with the urban. It is not its fault, but its misfortune, the result of unfavorable environment. It is, to a certain extent, cut off from the nerve and brain centers of the world. Governor Fishback of Arkansas recently told a committee of ministers: “The largest amount of enlightenment of the world always has been and always will be in its cities.” But the bicycle and the electric railway are rapidly changing all this. Every improvement in country roads, every extension of the electric lines, is a blow at the priest. The theocrat must get his repressive measures adopted soon or it will be too late. Civilization flies over the country with the pneumatic tire and flashes its light from the wires of the trolley.

An Open Letter to the Legislators of New York.

Gentlemen: There are upon the statute books of this state certain laws forbidding work and recreation on the first day of the week, usually called Sunday. These statutes make occupations and amusements that are legitimate on other days of the week misdemeanors if engaged in on Sunday.

These statutes were enacted by or at the behest of the adherents of a religious system known as Christianity.

They were placed on the statute books in the interest of that religious system, that its teachers might not be put in competition with secular duties and attractions on the day named. This legislation is essentially and ineradicably monopolistic and was intended to be such by those who secured its adoption. It is legislation distinctly and indisputably discriminative in favor of those who hold to a certain form of religious belief and was intended by its promoters to be that and that only.

They are in violation of the letter and spirit of the Constitution of the state of New York, of the spirit of the Constitution of the United States, and of the genius of our free institutions. In theory there is absolute separation of church and state in this country, and there must be absolute separation

in fact. The time has come to put into universal practice the fundamental principles that underlie the institutions of this republic and of the states of which it is composed. The Constitution of this commonwealth declares that “the free exercise of religious profession and worship, without discrimination or preference, shall forever be allowed in this state to all mankind.” It needs no argument to show that there can be no real religious freedom for all the citizens of the state so long as the freedom not to worship is denied; and this freedom is denied by the Sunday laws of New York. They protect the Sabbath-keeper in the exercise of his right to make such use of Sunday as he desires to make, but they brand as a misdemeanor and punish the non-Sabbath-keeper who exercises his right to make such use of Sunday as he desires to make. What can this truthfully be called but statutory “discrimination” and “preference” in favor of the accepters of a religious dogma? And is it not equally statutory discrimination against the rejecters of that dogma? Certainly it is, and it is, as already shown, a discrimination forbidden by the basic law of the state.

Is the Sunday law needed? Not by the people at large. The protection of property, person, liberty, and life should be and can be secured by general laws applicable to all the days of the week alike. There is not the slightest necessity for special statutes for Sunday. What is wrong on one day is wrong on all days, and that which is not an offense on six days cannot become a crime or misdemeanor on the other day of the week. It is as criminal to punish a man for working on Sunday or engaging in recreation thereon as it would be to punish him for working or amusing himself on the Fourth of July or Thanksgiving day. We are not unaware of the pretense that Sunday laws are needed to prevent the “laborer” from being overworked, but it has not been observed that he is overworked on secular holidays because of the absence of laws making labor and recreation on those days misdemeanors. The danger is not that men will be driven beyond their strength, but that we shall find ourselves under the absolute dominion of a church which will force us to abstain from labor on many more holy days than Sunday. In other lands and past ages so large a portion of time was dedicated to the exclusive use of religion that industry was seriously crippled and the administration of justice made a mockery. In the year 425 the emperors Theodosius and Valentinian set aside not only Sunday but the days of the nativity and Epiphany, and the days of Pentecost and Easter. In the Codex Justin we find that from the tenth calends of September to the ides of October (the feast of the vintage), Easter, the day of the nativity, the day of the Epiphany, the seven days preceding and the seven days following each, were made *dies non*. In 858 Pope Nicholas I. instructed the Burgundians that they should abstain from all except works of necessity on Sunday, the “feasts of the Virgin, the feasts of the Apostles and Evangelists, the birthdays of other saints, and the season of lent.” The lands most backward in civilization to-day are those which have the greatest number of days devoted to religion and idleness. Leave all men free to choose their own rest days in harmonious coöperation with their fellow-laborers. In our civilization it is absolutely necessary, if the masses of the people are to rest and enjoy themselves in amusements on a certain day, that the minority work on that day. How can the great body of the workers make a rational use of any rest day if the libraries and museums and galleries are closed, the transit facilities available on other days denied to

them in their hours of leisure, and the sale of necessities and luxuries forbidden? Yet the very meddlers who are trying to justify the existence of Sunday laws on the plea of "rest" are the only people who want to keep the citizen shut up on Sunday, opening the door of his prison just long enough for him to attend their religious services. Is not this fact vastly significant? Take down the sectarian bars; leave the people free to work out their own worldly and spiritual salvation. They know much better what they want than does the minister or the legislator. They will settle the "rest" question. It will be discovered that it is very easy to so arrange the periods of labor and of leisure that all will have the opportunity to enjoy the latter. There is not the slightest necessity for special liberty-denying, constitution-defying legislation in the interest of either barbers or preachers. Permit us, in connection with this, to call your attention to some excerpts from a decision of the Supreme Court of California:

"Now, when we come to inquire what reason can be given for the claim of power to enact a Sunday law, we are told, looking at it in its purely civil aspect, that it is absolutely necessary for the benefit of his [the individual's] health and the restoration of his powers, and in aid of this great social necessity, the legislature may, for the general convenience, set apart a particular day of rest, and require its observance by all.

"This argument is founded on the assumption that men are in the habit of working too much, and thereby entailing evil upon society; and that, without compulsion, they will not seek the necessary repose which their exhausted natures demand. This to us is a new theory, and is contradicted by the history of the past and the observation of the present. We have heard, in all ages, of declamations and reproaches against the vice of indolence; but we have yet to learn that there has ever been any general complaint of an intemperate, vicious, unhealthy, or morbid industry. On the contrary, we know that men seek cessation from toil, from the natural influences of self-preservation, in the same manner and as certainly as they seek slumber, relief from pain, or food to appease their hunger."

The court might pertinently have said that if men need laws to prevent them from working excessively during the day, they, many of them, much more need laws to prevent them from working during the night, for there can be no question that night labor is more exhausting than is labor performed during the hours of natural light. But we have not heard that any Sabbatarian proposes to forbid night work, solicitous as he claims he is for the welfare of the "helpless victim of soulless capital." The plain truth is, he is working, not for the people, but for the church, that is, for his own guild, and it should always be borne in mind that he, if a minister, has no scruples against earning his living by Sunday work. A few words more from the California decision:

"It may well be considered that the amount of rest which would be required by one-half of society may be widely disproportionate to that required by the other. It is a matter of which each individual must be permitted to judge for himself, according to his own instincts and necessities."

This is the terse expression of a bed-rock truth, and we ask for it your unprejudiced consideration. Right here it may be well to say that all that will be necessary in the way of legislation—if anything is, which we very much doubt—to prevent employers denying to their employees a day of rest each week will be a law making six days constitute a week's work, leaving to each workman full liberty to arrange with his fellow-workmen and his employer as to what day he will take off, and also leaving him free to work more than six days if that is his pleasure. Nothing less than this is worthy the name of American liberty. Now we will quote a few observations on the constitutionality of Sunday laws, from the opinion rendered in the California case:

"As a general rule, it will be admitted that men have a natural right to do anything which their inclinations may suggest, if it be not evil in itself, and in no way impairs the rights of others. . . . The right to protect and possess property is not more clearly protected by the Constitution than the right to acquire. The right to acquire must include the right to use the proper means to attain the end. The right itself would be impotent without the power to use its necessary incidents. The legislature, therefore, cannot prohibit the proper use of the

means of acquiring property, except the peace and safety of the state require it."

It is needless to say that the peace and safety of the state do not require that Sunday acquirement of property and Sunday recreation be forbidden, as they are in many instances by the law of New York. All men are supposed to be equal in rights under the laws of the United States and of the state whose law-making body you are. All men not suffering imprisonment for crime have an equal right to make use of their time for the acquisition of property. You have no more authority to deprive them of the use of part of their time than you have to deprive them of the use of it altogether. This is self-evident.

ORIGIN OF THE WEEK AND SABBATHS.

The week is of lunar origin. Some tribes measure time only by moons. Others have evolved a lunar year composed of a certain number of lunar months. The solar year does not appear until some advance in civilization has been made. The moon, or month, is reckoned from the first appearance of the new moon. As the moon is seen only at night, generally speaking, so a month was computed by nights rather than by days. Hence our "fortnight," fourteen nights, and the old name of the week, "sen'night," seven nights. The next step was to divide the moon into periods corresponding to its changes, and the usual subdivisions were halves and quarters. We still speak of the "quarters" of the moon. But twenty-nine and one-half days will not divide exactly by two or by four, and thus each period would consist of seven days and about nine hours. The Tshi tribes of the Gold Coast of Africa have such a week, which begins at a different hour of the day at each recurrence. The suffix *da*, attached to the names of the days of this tribe, is derived from the verb *da*, "to sleep," and shows that we have here a seven night, instead of a seven day, period. The Ga tribes of the Gold Coast have the same week, the days differently named, but it is derived, like the other, directly from the lunar month. The succeeding step in time reckoning is by the year. But twelve or thirteen lunar months do not exactly correspond in duration with the solar year. This leads to compromises which generally result either in the dropping of computation by moons or to the arbitrary fixing of the moon (month) as composed of so many days, regardless of the changes of the planet. This is a civil measure of time, having only the relation of name to the lunar month. Following this comes the application of the same process to the subdivisions of the month. As the month became a civil period having no relation to the moon, so the week became a civil period having no relation to the lunar month. The week no longer marks the phases of the moon, the odd hours having been dropped, and all weeks commencing at the same hour.

We trace the lunar month and week among the Aztecs, the Society Islanders, the Sofalese, the Siamese, the Javanese, and many other nations and tribes, the month being from twenty-eight to thirty days in length. All seem to have reckoned by nights, as, indeed, was inevitable, the moon being a night luminary, and the Italians and Bohemians still reckon the day of twenty-four hours from sunset to sunset. As the Israelites had a seven-day week and measured time by moons and nights, it is apparent that their week was in the first instance a subdivision of the lunar month. A new month began when the new moon appeared, and they reckoned their day from sunset to sunset. Their lunar year was twelve months in length, and every two or three years an intercalary month was added to bring it into agreement with the solar year. Their present luni-solar year was not introduced until 360 of this era. The Chaldeans had a week which was evidently a subdivision originally of the lunar month, and they had divided their day into twenty-four hours, and subsequently dedicated each of these to one of the seven planets from which some of the present names of our days are derived, in the order of the magnitude of the orbits of the planets, the day receiving its name from the planet to which its first hour was sacred. Egypt had a seven-day period, and the sixth-seventh day was sacred to the moon when the Chaldean order was introduced, while with

the Chaldeans it was the third. The Chaldean seven-day period came into Rome through Egypt early in the first century of this era, but does not appear to have been adopted by the Romans until nearly the beginning of the fifth century. Colonel Ellis thinks that it is "fairly clear that in the early days of their history they reckoned time by half-moons and quarter-moons or lunar weeks," and it is certain that when "they had invented civil months the calends were invariably on the first day of the month, and were so named because the priests had been accustomed to call the people together on that day and announce what days were to be kept sacred during the month." Further examining the Roman system, Colonel Ellis concludes:

"We think, then, that the system of calends, nones, and ides dated from a period when time was reckoned from lunar months, and was really a system of half-moons and quarter-moons, the nones falling on the night of the seventh-eighth, and the ides on that of the fourteenth-fifteenth, which brings us very near to the system of the Tshi and Ga tribes. The introduction of civil months destroyed the connection between the calends, nones, and ides and the phases of the moon; and the lunar week became a civil week of seven days, and finally the names for the days of the week were adopted from Egypt."

Thus it is shown that the origin of the week was purely natural and human. There is nothing miraculous or supernatural about it in any way. Neither was one-seventh part of it made a "Sabbath" because it was thought that man needed just that proportion of the week for rest, for some tribes divided the lunar month into weeks of seven days, some into weeks of five days, while others had a four-day week, and still others one of ten days. The seven-day week appears to have been the most common, that is all. In connection with the "Sabbath" feature of the Sunday question we wish to direct your particular attention to the very able article of Colonel A. B. Ellis in the *Popular Science Monthly* for January. You will find some excerpts from it on another page of this issue of THE TRUTH SEEKER. Don't fail to read them.

THE SUNDAY LAW BREEDS CORRUPTION AND BLACKMAIL.

The Sunday statutes should be unconditionally repealed. They are out of date. They subserve no useful purpose. They protect the rights of no citizen. They are an insult to every free American, implying, as they do, that he is either an imbecile or a blackguard, that he is either incapable of taking care of himself or of respecting the equal rights of his neighbors on one day in every seven. They directly interfere with the pleasure or the business, or both, of hundreds of thousands of the inhabitants of the state and indirectly with the happiness of all its citizens, including that of the preachers themselves, who are working so hard for their retention; for the wider the liberty, the greater the prosperity, the more unqualified the happiness, of any class of the people of a state the better it is for all the people of that state. Is any church stronger to-day because in past ages she persecuted her opponents? No. Will the present Christian church gain anything in the long run by her enforcement of antiquated Sunday laws? No, she will earn only the contempt or hatred of those she persecutes to-day and of all observers who love fair play, and the loathing or, at best, the pity, of the enlightened generations to come. Repeal the Sunday laws, for they unite church and state, they deny liberty, they rob the citizen, they make a hollow mockery of all our professions of justice.

Repeal the Sunday laws. They are the source of corruption, of police blackmail, of the oppression of the weak and the purchased immunity of the powerful. Repeal the Sunday laws. "They are not enforced, they cannot be enforced, they should not be enforced." The people do not want them; they will evade them whenever they can, for, no matter what their nominal opinions may be concerning religion and Sabbaths, they feel instinctively, and rightly, that Sunday statutes are an impertinent interference with their natural, equal, constitution-guaranteed right to attend to their own affairs in their own way at their own cost. It is only the distinctively "criminal class" that will deliberately violate those social laws which make for the protection of property, person, and life, but about the

only persons who at all times *willingly* obey the Sunday laws are those devout people who believe that their God will roast them forever in hell if they are so wicked as to do a stroke of work (outside the church) or engage in innocent secular recreation on Sunday. The more enlightened the people become the less will they be inclined to obey these sixteenth century edicts and, consequently, the more rapidly will the police captains and inspectors amass fortunes at the expense of those who cater to the Sunday wants of their fellow-citizens. Mayor Strong told a committee which waited upon him to urge the retention and enforcement of the law forbidding liquor selling on Sunday that "the investigation by the Lexow Committee revealed that the present excise law was the foundation and cause of most of the criminality exposed." No careful observer of current events can doubt that the mayor of New York is substantially right, and you will bear in mind that the excise law is thus productive of corruption and criminality because it is a Sunday law, a statute drafted for the purpose of preventing the sale of articles on Sunday that are allowed to be sold on all the other days of the week. However, this is but one of the features of it which condemn it in the eyes of fair-minded men and women. The laws against fishing and other forms of recreation are violated with almost equal frequency, and a surveillance is exercised over other Sunday amusements that is annoying and costly to the victims of it, and degrading to the officers who do the unwholesome work. Besides all this the contempt for law which this wholesale violation of certain statutes inevitably breeds is destructive of the bonds of society; some men who become accustomed to trampling under foot or seeing others trample under foot needless and invasive statutes cannot readily discriminate, and so with them it is an easy step to the violation of laws which conserve, under healthful social conditions, the most precious rights of the individual. The Sunday law is itself a crime against the citizen and it is the prolific cause of other crimes. Repeal it, and at once. That way lies liberty, and therefore justice and safety.

"Liberty for Man, Woman and Child," and the Tribute to Ebon C. Ingersoll.

So many have wanted the lecture on Liberty, and also the tribute to Colonel Ingersoll's brother, that Mr. Farrell has had them printed in one pamphlet, uniform with the other lectures and at the same price—25 cents. And he has added as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it.

This lecture on liberty for the women and children has made many converts to rationalism among the fairer portion of humanity, and it is the best one to give to the good women who have a prejudice—fostered by the ministers—against the Colonel because he has "taken away their savior." When they read this they usually revise their opinion of the apostle of liberty, and read his other works—which they wouldn't look at before. If you know a good Christian girl, any age, just give her a copy of this lecture. Postpaid, 25 cents.

Great Reductions in Standard Freethought Works.

The popularity of our missionary scheme, by which Thomas Paine's "Age of Reason" is being scattered broadcast by the thousands, has induced us to lower the price of his other works, with the hope that they too will have a wider reading. From this date the prices of Paine's books will be as follows:

AGE OF REASON. Paper, 25 cents. Eight copies sent to as many different addresses for \$1. Cloth, 50 cents.

EXAMINATION OF THE PROPHECIES. Paper, 15 cents.

COMMON SENSE. The argument that did more than any other to convince the Revolutionary leaders of the necessity of the separation of this country from Great Britain. Paper, 15 cents.

THE CRISIS. Paine's great Revolutionary writings. Paper, 25 cents; cloth, 50 cents.

RIGHTS OF MAN. Answer to Burke's attack on the French Revolution. Paper, 25 cents; cloth, 50 cents.

PAINE'S GREAT WORKS IN ONE VOLUME. 8vo., 800 pp., cloth, \$3, leather \$4, morocco, gilt edges, \$4.50. This book and THE TRUTH SEEKER one year, \$5.

PAINE'S POLITICAL WORKS. One volume containing Common Sense, Crisis, and Rights of Man. Cloth, \$1.

PAINE'S THEOLOGICAL WORKS. One volume containing Age of Reason, Examination of the Prophecies, Reply to the Bishop of Llandaff, Essay on Dreams, Letters, etc. With Life of Paine and steel portrait. Cloth, \$1.

We hope all our readers will do their best to scatter these splendid works all over the country.

By the death of B. F. Gove, of De Witt, Iowa, the Freethinkers of Clinton county lose one of their most earnest and reliable comrades, the Liberals of the state a fellow-worker who was unobtrusively uncompromising in his devotion to principle, and the great army of reform a soldier who never shirked a duty or deserted a brother who needed help. Tall, angular, quaint, he was in appearance a typical New Englander, with all the tenacity of purpose of that people and free from the superstitions and intolerance that mar its character. He commanded the respect of all who knew him and who can appreciate true manhood; he laid down the burdens of existence without fear and in the last hour showed that Freethought is a logic alike of life and of death to those who intelligently accept it. We grieve that he died so early, but we rejoice that he lived so nobly.

How important they think they are in the economy of God, these Christian ministers! Here is Rev. C. W. Savidge, of Omaha, who preached a sermon the other Sunday which he advertised under the title of "God Closed My Mouth to Open My Eyes." The subject related to a debate he had with a Mormon elder the week before, in which, as he was denying the divinity of the Mormon religion, he became speechless. As he had never before had any trouble in overcoming an antagonist in the forensic arena, as he looks at the outcome of his discussions, he is sure that God wants him to quit fighting the Mormons and Christian Scientists, and so he has promised to let them alone hereafter. Probably he is afraid that his god will hit him harder next time if he does not heed this warning. Prudence is a very desirable quality. But what a pity it is that God does not send a warning to some of the Constitution tinkers of Pennsylvania!

The Sunday law issue is one of the chief subjects of newspaper discussion in this state at present. Now is the opportunity to make the people acquainted with sound principles; let us push the fight to the utmost limit possible. Since our last acknowledgments were made, the following sums have been received for the work before the legislature and among the people of New York: C. C. de Rudio, \$1; John J. Riser, \$1; Dexter K. Cole, \$5; A. V. Hendricks, \$5.

And here the South extends timely assistance to the North:

KISSIMMEE, FLA., Jan. 25, 1895.

MR. EDITOR: I will give a dollar toward the expense in the Fleckten case in Minnesota—and more if necessary. Respectfully, A. J. GARDNER.

That is good, and we hope that now the ball is started Mr. Fleckten will receive all that is needed to make such a fight as will drive religious teachings out of the common schools of Minnesota.

When Mrs. Grannis and her committee visited Mayor Strong the other day to try to prevail upon him to enforce the existing Sunday excise law and promise not to ask for its repeal, she told him that he should call in "the wise councils of the church" to aid him, and at the same time protested against his consulting with the liquor dealers. Now why should the church more than the liquor dealers be

permitted to advise how the city government should be run? The evils that flow from the consumption of intoxicants can all cheerfully be conceded, and the wise citizen will still prefer the political saloon keeper to the political preacher. We know what the church has been, what the saloon is, and what the church wants to be again; and preying the future from the past and present we don't want the "wise councils of the church" to dictate our legislation. The alleged possible alternative is far less terrifying. But we need not be ruled by either church or saloon. Away with the Sunday laws and let liberty cleanse and uplift.

The God-in-the-Constitution schemers are very busy this winter. Among the meetings recently held by them was one at Superior, Nebraska. It is reported to have been "remarkably successful" and "enthusiasm ran high." The Covenanter synod asks for \$7,000 for National Reform work, and it is expected that the sum will be raised without the necessity of sending out a special appeal. If one, and that a comparatively small, Christian church can raise this amount for the purpose of destroying the free institutions of the nation, how much should the Freethinkers of America be able to contribute for the preservation of the liberties for which the founders of the republic gave all they had to offer on the battlefields of freedom? What will each Liberal do to help furnish the Federation and Union with the imperatively necessary means of defense? This is no dress parade campaign in which we are engaged. It is a struggle to the death with an enemy of liberty and justice which has never been known to give quarter to a vanquished foe or to respect the rights of man when it had strength to ravish them.

In the village of Starai-Moultani, Russia, eleven persons known as "Votiaks" were accused of offering up a human sacrifice to their god Kourbane. The evidence showed that in order to prevent the recurrence of famine they had inveigled a beggar into a house and cut his throat. He was then decapitated; his headless body was hung up and five cuts made in it, the blood being caught in dishes. The heart and lungs were taken out to be used in the "idolatrous" rites. Eight of the accused were sentenced to prison for life or deported to Siberia. One was seventy years old. Before our Christian brethren say too much about this "heathen" performance it will be well for them to take a careful survey of their own doctrines. They should remember that the patriarch Abraham earned his title of "The Father of the Faithful," if there is any truth in the story, because he was willing to make a human sacrifice to his god of his son Isaac. And the whole scheme of redemption accepted by the Christian rests on the god-premeditated and accomplished sacrifice of a being asserted to be half god and half man; and to-day the Christian on certain stated occasions eats and drinks what are called the flesh and blood of this sacrificial victim. The oldest of the Christian churches, and the most powerful, teaches that the bread and wine so eaten and drank are actually the substance of this crucified man-god. How far is the enlightened Christian in advance of the semi-savage Tartar of the Russian steppes? And is there no direct and immediate connection between the Christian rite of communion and the Votiaks? Did not the latter borrow something from their Christian neighbors or do the two superstitions hark back to a common source? The observant reader will have noticed that five wounds were made in the body of the beggar and the blood drawn therefrom. Who has not heard sung the Christian hymn containing this line,

"Five bleeding wounds he bore,"

and who does not recall the sermons he has heard in which it was declared that "the blood, the blood," possessed a marvelous and magical potency for the washing away of sin and the salvation of souls? It is pueril and useless for Christians to declaim against the "sacrifice of blood" when their entire system is bottomed flatly on that very "sacrifice of blood."

THE TRUTH SEEKER ANNUAL for 1895 is great. Price, 25 cents.

Benjamin Franklin: Was He a Christian?

"I soon became a thorough Deist."—*Franklin*.

The world has produced few wiser or better men than our American Socrates, Benjamin Franklin. While he lived he was loved and honored by all; when he died, two continents mourned as a child mourns the loss of a beloved father. Eagerly has the church striven to place to her credit the prestige of this wise and good man's name. But in vain; she cannot efface the oft-repeated declarations of his disbelief.

Franklin received a religious training, but his good sense and his human nature forced him to rebel against the irrational and inhuman tenets of his parents' faith, and at an early age a spirit of skepticism was developed in him, as the following extracts from his Autobiography will show:

"My parents had given me betimes religious impressions, and I received from my infancy a pious education in the principles of Calvinism. But scarcely was I arrived at fifteen years of age, when, after having doubted in turn of different tenets, according as I found them combated in the different books that I read, I began to doubt of revelation itself" (Autobiography, p. 66).

He read much, and the ambition of his youth, as he declares, was to become a decent writer of the English language. His favorite exercise was to reproduce, in his own words, the ideas of the authors he read. Alluding to this, he says:

"The time which I devoted to these exercises, and to reading, was the evening after my day's labor was finished, the morning before it began, and Sundays when I could escape divine service. While I lived with my father, he had insisted on my punctual attendance on public worship, and I still indeed considered it as a duty, but a duty which I thought I had no time to practice" (Ibid. p. 16).

In the course of his mental pursuits he read Locke on the "Human Understanding," and carefully studied some essays which taught the Socratic method of disputation, which he immediately put to use in combating superstition:

"Charmed to a degree of enthusiasm with this mode of disputing, I adopted it, and renouncing blunt contradictions, and direct and positiv argument, I assumed the character of a humble questioner. The perusal of Shaftesbury and Collins had made me a skeptic; and, being previously so as to many doctrines of Christianity, I found Socrates' method to be both the safest for myself, as well as the most embarrassing to those against whom I applied it. It soon afforded me singular pleasure; I incessantly practiced it; and became very adroit in obtaining, even from persons of superior understanding, concessions of which they did not foresee the consequence" (Ibid. p. 17).

The result of his many disputes upon the subject of religion is easily divined. He says:

"I began to be regarded, by pious souls, with horror, either as an apostate or an Atheist" (Ibid. p. 22).

Being associated with an elder brother in the publication of the *New England Courant*, young Franklin made use of its columns to propagate his radical thoughts. From an old edition of Goodrich's Reader (Fifth, pp. 273, 274) I quote the following relative to his adventures in this field of religious criticism:

"In Boston, in 1721, when the pulpit had marshaled Quakers and witches to the gallows, one newspaper, the *New England Courant*, the fourth American periodical, was established as an organ of independent opinion, by James Franklin. Its temporary success was advanced by Benjamin, his brother and apprentice, a boy of fifteen, who wrote pieces for its humble columns.

"The little sheet satirized hypocrisy and spoke of religious knaves as of all knaves the worst. This was described as tending 'to abuse the ministers of religion in a manner which was intolerable.' 'I can well remember,' writes Increase Mather, then more than four score years of age, 'when the civil government would have taken an effectual course to suppress such a cursed libel.'

"The ministers persevered; and, in January, 1723, a committee of inquiry was raised by the legislature. Benjamin Franklin, being examined, escaped with an admonition; James, the publisher, refusing to discover the author of the offense, was kept in jail for a month; his paper was censured as reflecting injuriously on the reverend ministers of the gospel; and, by a vote of the House and Council, he was forbidden to print it, 'except it be first supervised.'

This young opponent of priestcraft soon after left Boston, went to New York, and from thence to Philadelphia. In passing through New Jersey he stopped at an inn near Burlington, kept by a Dr. Brown. Of this Dr. Brown, he writes as follows:

"This man entered into a conversation with me while I took some refreshment, and perceiving that I had read a little, he expressed toward me considerable interest and friendship. Our acquaintance continued during the remainder of his life. I believe him to have been what is called an itinerant doctor; for there was no town in England, or indeed in Europe, of which he could not give a particular account. He was neither deficient in understanding nor literature, but he was a sad Infidel; and, some years after, wickedly undertook to travesty the Bible, in burlesque verse, as Cotton has travestied Virgil. He exhibited, by this means, many facts in a very ludicrous point of view, which would have given umbrage to weak minds, had this work been published, which it never was" (Autobiography, p. 25).

I can see the sly twinkle in Benjamin's eye as he writes about this "sad Infidel" who "wickedly undertook to travesty the Bible." It was with these same "sad Infidels" that he delighted to associate throughout his life, while many a time he, too, "wickedly undertook to travesty the Bible" by pretending to read from it, extemporized in a ludicrous manner as he went along. (Parton's Life of Franklin, vol. i, p. 320.)

In Philadelphia he was associated with a printer named Keimer. Referring to Keimer, he says:

"He formed so high an opinion of my talents for refutation that he seriously proposed to me to become his colleague in the establishment of a new religious sect. He was to propagate the doctrine by preaching, and I to refute every opponent.

"When he explained to me his tenets, I found many absurdities which I refused to admit. . . . Keimer wore his beard long, because Moses had somewhere said, 'Thou shalt not mar the corners of thy beard.' He likewise observed the Sabbath; and these were with him two very essential points. I disliked them both" (Autobiography, p. 40).

At a later period, alluding to his religious belief, Franklin says:

"Some volumes against Deism fell into my hands. They were said to be the substance of sermons preached at Boyle's Lecture. It happened that they produced on me an effect precisely the reverse of what was intended by the writers; for the arguments of the Deists, which were cited in order to be refuted, appeared to me much more forcibly than the refutation itself. In a word, I soon became a thorough Deist" (Ibid. p. 66).

In one of his youthful essays he professes a sort of polytheistic belief as shown by the following extracts:

"The Infinite Father expects or requires no worship or praise from us."

"I conceive, then, that the Infinite has created many beings or gods vastly superior to man."

"It may be these created gods are immortal; or it may be that, after many ages, they are changed, and others supply their places.

"Howbeit, I conceive that each of these is exceeding good and very powerful; and that each has made for himself one glorious sun, attended with a beautiful and admirable system of planets.

"It is that particular wise and good God, who is the author and owner of our system, that I propose for the object of my praise and adoration" (Franklin's Works, vol. ii, p. 2).

He subsequently rejected some of his earlier philosophical and ethical views, particularly those contained in a small pamphlet which he wrote, entitled a "Dissertation on Liberty and Necessity, Pleasure and Pain." Referring to his arguments in this pamphlet he says:

"The object was to prove, from the attributes of God, his goodness, wisdom, and power, that there could be no such thing as evil in the world; that vice and virtue did not in reality exist, and were nothing more than vain distinctions. I no longer regarded it as so blameless a work as I had formerly imagined; and I suspected that some error must have imperceptibly glided into my argument, by which all the inferences I had drawn from it had been affected, as frequently happens in metaphysical reasonings. In a word, I was at last convinced that truth, probity, and sincerity in transactions between man and man were of the utmost importance to the happiness of life; and I resolved from that moment, and wrote the resolution in my journal, to practice them as long as I lived" (Autobiography, pp. 66, 67).

His unbelief in Christianity, however, remained unchanged. He continues:

"Revelation, indeed, as such had no influence on my mind" (Ibid. p. 67).

I have given the theological views of Franklin's youth and early manhood; I shall next present the religious opinions of his mature manhood and old age. Less reticent than Washington, he was at the same time less radical than Jefferson, and less dis-

posed to combat the dogmas of the church. Nevertheless, his expressed opinions are ample to show that at no time during his career was he a Christian—that he lived and died a Deist.

In a letter to the Rev. George Whitefield, written in 1753, when he was forty-seven years old, we have his opinion of Christianity:

"The faith you mention has doubtless its use in the world. I do not desire to see it diminished, nor would I desire to lessen it in any way; but I wish it were more productive of good works than I have generally seen it. I mean real good works, works of kindness, charity, mercy, and public spirit, not holy-day keeping, sermon-hearing, and reading, performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity" (Works, vol. vii, p. 75).

Writing to his sister, Mrs. Jane Mecom, five years later, he says:

"It is pity that good works, among some sorts of people, are so little valued, and good words admired in their stead. I mean seemingly pious discourses, instead of humane, benevolent actions. These they almost put out of countenance by calling morality, *rotten* morality; righteousness, *ragged* righteousness, and even *filthy* rags, and when you mention virtue, pucker up their noses; at the same time that they eagerly snuff up an empty, canting harang, as if it were a posy of the choicest flowers" (Works, vol. vii, p. 185).

In the same letter, alluding to faith, hope, and charity, he says:

"Improvement in religion is called *building up* and *edification*. Faith is then the ground floor, hope is up one pair of stairs. My dear beloved Jenny, don't delight so much to dwell in those lower rooms, but get as fast as you can into the garret; for in truth the best room in the house is charity. For my part I wish the house was turned upside down" (Ibid. p. 184).

Franklin believed in a future state of existence, but his conception of immortality was that of the Deist, and not of the Christian. In his letter to Whitefield, previously alluded to, he says:

"By heaven, we understand a state of happiness, infinit in degree and eternal in duration. I can do nothing to deserve such a reward. He that, for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands compared with those who think they deserve heaven for the little good they do on earth; . . . for my part, I have not the vanity to think I deserve it, the folly to expect, or the ambition to desire it" (Works, vol. vii, p. 75).

In a letter to Mrs. Elizabeth Partridge, he observes:

"With regard to future bliss, I cannot help imagining that multitudes of the zealously orthodox of different sects, who at the last day may flock together in hopes of seeing each other damned, will be disappointed, and obliged to rest content with their own salvation" (Works, vol. x, p. 366).

Writing to his sister, Mrs. Mecom, he says:

"When religious people quarrel about religion, or hungry people about their victuals, it looks as if they had not much of either about them" (Works, vol. vii, p. 438).

In a letter to "A Friend in England" (supposed to be Dr. Priestley), Franklin makes some observations regarding the inspiration of the Bible:

"I agreed with you in sentiments concerning the Old Testament, and thought the clause in our Constitution, which required the members of the Assembly to declare their belief, *that the whole of it was given by divine inspiration*, had better have been omitted. That I had opposed the clause; but, being overpowered by numbers, and fearing more in future might be grafted on it, I prevailed to have the additional clause, 'that no further or more extended profession of faith should ever be exacted.' I observed to you, too, that the evil of it was the less, as no inhabitant, nor any officer of government, except the members of Assembly, was obliged to make the declaration.

"So much for that letter; to which I may now add, that there are several things in the Old Testament impossible to be given by divine inspiration; such as the approbation ascribed to the angel of the Lord of that abominably wicked and detestable action of Jael, the wife of Heber the Kenite. If the rest of the book were like that, I should rather suppose it given by inspiration from another quarter, and renounce the whole" (Works, vol. x, p. 134).

He extolled the character of Jesus, but in regard to his divinity he declared himself a skeptic.

His opinion of the Fall of Man, the Atonement, and other Christian doctrines, may be inferred from an anecdote related by him in an essay which he wrote on the "Savages of North America:"

"A Swedish minister having assembled the chiefs of the Sasquehannah Indians, made a sermon to them, acquainting them with the principal historical facts on which our religion is founded, such as the fall of our first parents by eating an apple; the coming of Christ to repair the mischief; his miracles and sufferings, etc. When he had finished, an Indian orator stood up to thank him. 'What you have told us,' said he, 'is all very good. It is indeed bad to eat apples. It is better to make them all into cider. We are much obliged by your kindness in coming so far to tell us those things which you have heard from your mothers. In return, I will tell you some of those which we have heard from ours. In the beginning, our fathers had only the flesh of animals to subsist on; and if their hunting was unsuccessful, they were starving. Two of our young hunters having killed a deer, made a fire in the woods to broil some parts of it. When they were about to satisfy their hunger, they beheld a beautiful young woman descend from the clouds, and seat herself on that hill which you see yonder among the blue mountains. They said to each other, it is a spirit that perhaps has smelt our broiled venison and wishes to eat of it; let us offer some to her. They presented her with the tongue; she was pleased with the taste of it, and said, 'Your kindness shall be rewarded. Come to this place after thirteen moons, and you shall find something that will be of great benefit in nourishing you and your children to the latest generations.' They did so and, to their surprise, found plants they had never seen before; but which, from that ancient time, have been constantly cultivated among us to our great advantage. Where her right hand touched the ground they found maize; where her left hand touched it they found kidney-beans.' . . . The good missionary, disgusted with this idle tale, said, 'What I delivered to you were sacred truths; but what you tell me is mere fable, fiction, and falsehood.' The Indian, offended, replied, 'My brother, it seems your friends have not done you justice in your education; they have not well instructed you in the rules of common civility. You saw that we, who understand and practice these rules, believed all your stories, why do you refuse to believe ours?'"

The following extract from a letter to Jared Ingersoll, written in 1762, shows how he regarded the Christian Sabbath: "When I traveled in Flanders I thought of your excessively strict observation of Sunday, and that a man could hardly travel on that day among you upon his lawful occasions without hazard of punishment, while where I was everyone traveled, if he pleased, or diverted himself in any other way; and in the afternoon both high and low went to the play or the opera, where there was plenty of singing, fiddling, and dancing. I looked around for God's judgments, but saw no sign of them. The cities were well built and full of inhabitants, the markets filled with plenty, the people well favored and well clothed, the fields well tilled, the cattle fat and strong, the fences, houses, and windows all in repair, and no 'old tenor' anywhere in the country; which would make one almost suspect that the deity was not so angry at that offense as a New England justice."

In a letter to Dr. Price he had this to say of religious tests:

"I think they were invented not so much to secure religion as the emoluments of it. When a religion is good, I conceive that it will support itself; and when it does not support itself, and God does not take care to support it, so that its professors are obliged to call for help of the civil power, 'tis a sign, I apprehend, of its being a bad one" (Works, vol. viii, p. 506).

The above was written in 1780. It is as true to-day as it was a century ago, and I respectfully commend it to the prayerful consideration of those pious fanatics who, under the mask of temperance and other reforms, are endeavoring to have religious tests incorporated into our national Constitution.

Clerical conceit and arrogance receive the following merited rebuke from his pen:

"Nowadays we have scarcely a little parson that does not think it the duty of every man within his reach to sit under his petty ministration, and that whoever omits this offends God. To such I wish more humility" (Works, vol. vii, pp. 76, 77).

In an essay on "Toleration" the intolerant character of Christianity is thus presented:

"If we look back into history for the character of the present sects in Christianity, we shall find few that have not in their turns been persecutors, and complainers of persecution. The primitive Christians thought persecution extremely wrong in the pagans, but practiced it on one another. The first Protestants of the Church of England blamed persecution in the Romish church, but practiced it upon the Puritans. These found it wrong in the

bishops, but fell into the same practice themselves, both here [England] and in New England" (Works, vol. ii, p. 112).

In a speech which Sparks ascribes to Franklin, we find the following hit at religious dogmatism:

"Most sects in religion think themselves in possession of all truth, and that whenever others differ from them, it is so far error. Steele, a Protestant, in a dedication, tells the pope, that 'the only difference in our two churches, in their opinions of the certainty of their doctrines, is, the Romish church is infallible, and the church of England never in the wrong.'"

On one occasion, when Whitefield visited this country, he wrote to Franklin, stating that the friend with whom he expected to lodge in Philadelphia had left the city. Franklin very naturally tendered him the hospitalities of his home. Referring to Whitefield's acceptance, he writes:

"He replied that, if I made that offer for Christ's sake, I should not miss of a reward. And I returned, 'Don't let me be mistaken; it was not for Christ's sake, but for your sake.' One of our common acquaintances jocosely remarked that, knowing it to be the custom of the saints, when they received any favor, to shift the burden of the obligation from off their own shoulders and place it in heaven, I had contrived to fix it on earth."

The following is an extract from a letter written to Richard Price of England:

"My nephew, Mr. Williams, will have the honor of delivering you this line. It is to request from you a list of a few good books, to the value of about twenty-five pounds, such as are most proper to inculcate principles of sound religion and just government. A new town in the state of Massachusetts having done me the honor of naming itself after me, and proposing to build a steeple to their meeting-house if I would give them a bell, I have advised the sparing themselves the expense of a steeple, for the present, and that they would accept of books instead of a bell, sense being preferred to sound" (Works, vol. x, p. 158).

The fact that Franklin selected a man who denied the infallibility of the Bible and the divinity of Christ, to make a collection of books "to inculcate principles of sound religion," to say nothing of his expressed preference of sense to sound, is of itself sufficient to prove his disbelief in popular Christianity.

At the age of eighty, in a letter to Benjamin Vaughn, of England, he paid the following tribute to the character of heretics:

"Remember me affectionately to good Dr. Price, and to the honest heretic, Dr. Priestley. I do not call him honest by way of distinction, for I think all the heretics I have known have been virtuous men. They have the virtue of fortitude, or they could not venture to own their heresy; and they cannot afford to be deficient in any of the other virtues, as that would give advantage to their many enemies; and they have not, like orthodox sinners, such a number of friends to excuse or justify them. Do not, however, mistake me. It is not to my good friend's heresy that I impute his honesty. On the contrary, 'tis his honesty that brought upon him the character of a heretic" (Works, vol. x, p. 365).

When interrogated as to why he did not promulgate his rational views on religion he replied:

"The things of this world take up too much of my time, of which indeed I have too little left, to undertake anything like a reformation in religion" (Ibid, p. 323).

Franklin was not an Atheist; he did not deny the existence of a God; he believed in a God; but his God was the humane conception of Deism and not the God of Christianity. His biographer, Parton, says:

"He escaped the theology of terror, and became forever incapable of worshiping a jealous, revengeful, and vindictive God" (Life of Franklin, vol. i, p. 71).

"In conversation with familiar friends he called himself a Deist or Theist, and he resented a sentence in Mr. Whitefield's journal which seemed to imply that between a Deist and an Atheist there was little or no difference. Whitefield wrote: 'M. B. is a Deist; I had almost said an Atheist.' 'That is,' said Franklin, 'chalk, I had almost said charcoal'" (Ibid, vol. i, p. 319).

At the age of eighty-four, just previous to his death, in reply to inquiries concerning his religious belief from the president of Yale College, he wrote as follows:

"Here is my creed: I believe in one God, the creator of the universe. That he governs it by his providence. That he ought to be worshiped. That the most acceptable service we render him is doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this."

This is pure Deism. Paine and Voltaire would have readily subscribed to every one of the above six articles of faith. Compare the creed of Franklin with the creed of Paine.

It is not improbable that Franklin had much to do with shaping the Deistic belief of Paine. Parton says:

"Paine was a resident of Philadelphia, a frequenter of Franklin's house, and was as well aware as we are of Dr. Franklin's religious opinions. Nor is there much in the 'Age of Reason' to which Franklin would have refused to assent" (Life of Franklin, vol. ii, p. 553).

For nearly half a century there has been a story afloat to the effect that Franklin attempted to dissuade Paine from publishing his "Age of Reason." This canard, under the caption of "Don't Unchain the Tiger," was published by the American Tract Society, an institution that enjoys the unenviable reputation of having disseminated more unadulterated falsehoods than any other publishing house in America. To properly appreciate this story it is only necessary to recall the fact that Franklin had been dead three years before a page of Paine's work was written. Upon this and his motion for prayers in the Convention that framed our Constitution is based the Christian piety of Franklin. Regarding the latter, it is only necessary to remark that it was in harmony with the second and third articles of his Deistic creed.

Franklin's motion for prayers in the Constitutional Convention has been used as the basis for another clerical falsehood that has been presented to the eyes or ears of nearly every man, woman, and child in the United States. We are told that the Convention for a month opened its sessions without prayer, that at the end of this time nothing had been accomplished, it was in a state of confusion, and on the point of adjourning, when Franklin came forward, proposed that the sessions be opened with prayer, which was adopted, after which the work of the Convention was speedily and successfully performed. This is adduced as a striking proof of the efficacy of prayer. The fact is, there was not a prayer offered in the Convention from the time it convened until it closed. So nearly unanimous were the members in their opposition to Franklin's proposition that not even a vote was taken on it. Franklin himself, referring to it, says: "The Convention, except three or four persons, thought prayers unnecessary."

Reference may be made here to the oft-quoted Epitaph of Franklin. Regarding this the *Globe-Democrat* of May 7, 1893, says: "This was written by Franklin simply as a jest; it is not and never was on his gravestone."

The "New American Encyclopedia" contains the following relative to Franklin's religion: "Fault has been found with his religious character. He confesses that during a period of his life, before the age of twenty-one, he had been a thorough Deist; and it has been said that five weeks before his death he expressed a 'cold approbation' of the 'system of morals' of 'Jesus of Nazareth.'"

Johnson's "New Universal Encyclopedia" says: "In youth he was an avowed skeptic in religious matters and of somewhat loose morals, but his practical good sense enabled him to correct his way of living, and he in later life treated the Christian religion with reverence, though never avowing his faith in any religious system."

Sparks, though loth to admit that Franklin was not a Christian, says: "It is deeply to be regretted that he did not bestow more attention than he seems to have done on the evidences of Christianity" (Life of Franklin, p. 517).

The truth is, Franklin bestowed more attention on the evidences of Christianity than his Christian biographer is willing to concede. Had he bestowed less attention on these evidences Christianity might not be compelled to lose the prestige of his illustrious name.

Dr. Franklin and Dr. Priestley were intimate friends. Of Franklin, Priestley writes:

"It is much to be lamented that a man of Franklin's general good character and great influence should have been an unbeliever in Christianity, and also have done as much as he did to make others unbelievers" (Priestley's Autobiography, p. 60).

This great man was himself denounced as an Infidel. He was a Unitarian of the most advanced type, and was mobbed and driven from England on account of his heretical opinions and his sympathy with the French Revolution. Franklin's Infidelity must have been of a very radical character to have provoked the censure of Dr. Priestley.

While in France, Franklin consorted chiefly with Freethinkers, among whom were Mirabeau, D'Holbach, D'Alembert, Buffon, and Condorcet. Respecting his religious belief, Parton classes him with Goethe, Schiller, Voltaire, Hume, and Jeffer-

son, and says they would all have belonged to the same church.

Dr. Swing, of Chicago, in a recent sermon, said: "Voltaire, Bolingbroke, Pitt, Burke, Washington, Lafayette, Jefferson, Paine, and Franklin moved along in a wonderful unity of belief, both political and religious, each one wearing some little beauty or deformity of disposition, but all marked by one religious rationalism."

Franklin and Voltaire, a few months before the death of the latter, met for the first time at a theater in Paris. On being introduced, they cordially shook hands. But this was not enough. Each then clasped the other in his arms, and for a moment held him in an affectionate embrace. It was not a mere formal meeting between two aged philosophers; a deeper significance attached to the interesting scene. It was the spontaneous outburst of kindred feelings and a common faith. It was the Deism of the New World, through its most illustrious representative, saluting that of the Old.

Such were the religious opinions of Franklin. The Christian may, with Dr. Priestley, lament that this learned man "should have been an unbeliever in Christianity;" but, notwithstanding his lamentations, the fact remains. He may distort it, but he cannot disprove it. As Dr. Wilson said of Washington, so must it be said of Franklin—"He was a Deist, and nothing more." JOHN E. REMSBURG.

On the Origin of Sabbaths.

We may define a sabbath to be a day sacred to a god, on which it is unlawful for any worshiper of that god to labor. Sabbaths are found everywhere, for it appears to be a general rule throughout the world that gods should have days consecrated to them, and that on those days the followers of those gods may do no work, no matter whether the holy day recurs weekly, monthly, or yearly. The notion appears to be that to refrain from work on a day dedicated to a god is a mode of showing respect. As soon as this view becomes generally accepted, then to work on a holy day is to show want of respect; then as the gods of uncultured peoples are, like uncultured peoples themselves, very sensitive to slights of this nature, the god whose dignity or vanity has been hurt revenges himself by punishing the sabbath-breaker or by punishing his followers at large, because they have not vindicated his honor by punishing the culprits themselves. Then, since to work on the holy day is likely to call down punishment on the individual or on the community, the axiom that it is unlucky to work on that day becomes accepted, and people will not labor or transact business or journey on it.

Bna-da, the second day of the seven-day period of the Tshi tribes, is sacred to the gods of the sea, and is, in consequence, the sabbath of all those who are worshipers of the sea-gods—that is to say, fishermen and those whose vocations take them on the sea. On Bna-da propitiatory offerings are made to the sea-gods, and no one may catch fish. It is the fisherman's day of rest, and, before the colonial government interfered with native customs, any native who violated it by going fishing was put to death, just as was the custom among the Israelites with their own sabbath-breakers (Exodus xxxi, 14, 15; Numbers xv, 32). Similarly, the fifth day, Fi-da, is sacred to the gods who preside over agriculture, and is the holy day or sabbath of all persons who cultivate the soil. Here, then, are two cases of sabbaths recurring every seventh day, just as with the Israelites.

The Babylonian Assyrians had the seven-day week and a weekly sabbath. Mr. George Smith says: "In the year 1869 I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days or 'sabbaths' are marked out as days on which no work should be undertaken" (Assyrian Discoveries, p. 12). Whether the Assyrian month here referred to was lunar or civil we are not told, but the Rev. A. H. Sayce tells us that, according to the lunar division of the year, "the seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth were days of 'rest,' on which certain works were forbidden" (Records of the Past, vol. i, p. 164), so it seems that the Assyrians had subdivided the lunar month in much the same way as the Tshi tribes have.

As a rule, the institution of the sabbath appears to be primarily due to moon-worship, a form of worship which seems to have been almost universal. With all deference to the opinion of that school which fancies it can trace a solar myth in almost every tradition and folklore tale, we think that moon-worship was and is much more general than sun-worship, and for the simple reason that the regular daily recurrence of the sun is far less likely to excite speculation and wonder in uncivilized man than the varying phases

and periodical disappearance and reappearance of the moon.

When the sabbath recurs every fourth, fifth, or seventh day, the day on which it falls naturally comes in course of time to be called the fourth, fifth, or seventh day, though really properly the first day of the week. Thus Ako-ojo is always called the fifth day, though the words themselves mean "first day." The same change seems to have taken place among the Israelites. On the twenty-ninth day of the moon they began to watch for the new moon, and the day after its appearance was the first day of the new moon or month. Supposing them to have had a seven-day week and a moon sabbath on the day of the new moon, the sabbath would have fallen on the first day of the week, but as people would naturally count from one sabbath to the next, the day after the sabbath would be termed the first day, the next, the second, and so on, so that the sabbath itself would come to be called the seventh day. This is, no doubt, the explanation of the sixth-seventh day being sacred to the new-moon festival, as stated in the hymn to Amen-Ra, for the day of the new moon must have been the first day of the lunar month, and also the first day of the week, or subdivision of the lunar month.

Though it is quite possible that the Israelites may have invented a seven-day week and a weekly sabbath spontaneously, like the Tshi and Ga tribes, yet the evidence of the books of the Old Testament goes to show that they borrowed both these institutions from the Babylonian Assyrians during the captivity, and that prior to that epoch they had, like the Mendis, Bechuanas, and Sofalese, only a monthly sabbath, which was the festival of the new moon. No mention of a weekly sabbath is to be found in Joshua. Judges, the books of Samuel, or the first book of Kings. After Deuteronomy v, 15, no mention of a weekly sabbath is found till we reach 2 Kings iv, 23, and the word sabbath does not appear either in Psalms or Proverbs. But there is more than a mere omission to mention a weekly sabbath in the old historical books; there is evidence that the institution was unknown, for many occurrences are described by which the weekly sabbath, had it existed, must have been violated. Jericho was encompassed for seven days in succession, which must, therefore, have included one weekly sabbath (Joshua vi, 13-16). During the events narrated in 1 Samuel xxix, xxx, David was on the march for twelve days in succession, without any day of rest being observed; and since Solomon gave a feast to the people of Israel which lasted fourteen days (1 Kings viii, 65, and 2 Chronicles vii, 9), and so must have included two sabbaths, he could have known nothing of the injunction that on the sabbath every man was to abide in his own place (Exodus xvi, 29). Elijah must likewise have broken the rest of several weekly sabbaths (1 Kings xix, 7, 8). In the article on Marriage and Kinship among the Ancient Israelites we gave several valid reasons for supposing that the Levitical law was not compiled till about the period of the Babylonian captivity, and this ignorance of the institution of the weekly sabbath on the part of those who must have known about it, had it existed, is an additional reason.

From all this we infer that before coming in contact with the Babylonian Assyrians the Israelites had no weekly sabbath or day of rest recurring every seventh day, but had a festival of the new moon on the first day of the lunar month (1 Samuel xx, 27), which, as we shall show, was observed by them as a day of rest, as it is by other peoples at the present day. After they had adopted the weekly sabbath from the Babylonians, they endeavored, through national vanity, to show that they had always observed it, and to account for it they inserted in their books two traditions of their origin which are fatally at variance. Exodus xx, 10, 11, says: "For in six days Jahveh made heaven and earth, the sea, and all that therein is, and rested the seventh day; wherefore Jahveh blessed the sabbath day, and hallowed it"; while in Deuteronomy v, 15, we read: "And remember thou wast a servant in the land of Egypt, and that Jahveh, thy God, brought thee out thence through a mighty hand and a stretched-out arm; therefore Jahveh, thy God, commanded thee to keep the sabbath day."

In the later books, written after contact with the Babylonians, we find sabbaths frequently mentioned and strongly insisted upon, but nearly always in connection with new moons. Thus, in Nehemiah x, 33, we read, "For the continual burnt offering, of the sabbaths, of the new moons"; in Isaiah i, 13, "The new moons and sabbaths"; in Isaiah lxvi, 23, "And it shall come to pass that from one new moon to another, and from one sab-

bath to another, shall all flesh come to worship before me, saith Jahveh"; in Ezekiel xlv, 17, "In the feasts, and in the new moons and in the sabbaths"; and in Hosea ii, 11, "Her feasts, her new moons, and her sabbaths." New moons and sabbaths are also mentioned together in 1 Maccabees x, 24; 1 Esdras v, 32, and in Judith viii, 6. In Ezekiel xlvi, i, we read that the gate of the inner court of the temple was to "be shut the six working days," and opened on the sabbath and the day of the new moon, which shows that the latter was a day of rest. The offering to be made on the day of the new moon was superior to that made on the sabbath (v, 4, 5). In Amos viii, 5, we read: "When will the new moon be gone, that we may sell corn, and the sabbath, that we may set forth wheat?" which again shows that the day of the new moon was a day of rest. (New moons are mentioned alone—that is, without sabbaths—in Ezra iii, 5. Ezra does not anywhere mention the sabbath.)

In no one of these passages is the new-moon festival spoken of as inferior in importance to the sabbath. On the contrary, since the offering was superior, it is to be presumed that the festival was also superior. Each was a day of rest.—Col. A. B. Ellis, in the *Popular Science Monthly*.

News and Notes.

They say it never rains in Arizona, but it does rain, and it rains awfully at times. All the last week it has been pouring down, and the country is flooded; railroads are torn up and there is but little chance of travel at present. One can neither get out nor get in to Prescott. They say this is the ragged edge of the great California storm which has been raging for a month or so, and which is sweeping eastward to the Atlantic, and its battalions will race along the prairies of Kansas, Illinois, etc., and strike the Atlantic with a roar. So I guess the whole country will get the benefit of this enormous baptism. It very seldom rains in the month of January in Arizona. But this seems to be an exceptional year and beats the record. The month of December was delightful. Even the blizzards of North Dakota hid away as if afraid of the splendors of the sun; but now the elements are let loose, and are making up for lost time. However, I think the worst is over for this part of the country. The shining blue sky is overhead while I write this; and everything looks fresh and beautiful, as if nature had been thoroughly washed; and a white drapery mantles the earth, and the mountains round about glitter in silver radiance. The world looks like a gorgeous palace. Dame Nature is putting on her holiday attire after this tremendous cleaning up. She looks as spick and span as a bride, gleaming with jewels far as the eye can reach.

Through rain and shine, however, we have proceeded with the campaign here. The Prescott Freethought Federation has completed its organization, and on Friday night last elected its officers: Dr. J. Miller, president; P. A. Williams, D. W. Pritchett, Sharlot M. Hall, Thomas Roach, J. Rodenburg, vice-presidents; J. W. Roberts, secretary; and Mrs. Belle Shull, treasurer. The membership is now nearly one hundred. The main object is to establish headquarters with a free library and reading-room, and to hold meetings during the winter with lectures, essays, etc., by home talent, and form the nucleus for a state organization to push the demands of Liberalism. The outlook is promising. There is good material here for Freethought advance and education. The community has been aroused as never before. I intended to make a tour throughout the country this week, but the storm will prevent my carrying out the plans arranged, though I still hope to do something in this direction. I must wait for the streams to return to their natural boundaries. At present it is dangerous to cross these swift and thundering torrents. Still, it does not take long in this country for nature to recover her wonted equanimity. In a few days the ravages of the great tempest will disappear; and it will make more splendid the harvests of the coming season.

We are arranging for a big Paine celebration Jan. 29th, which will close the campaign here with a great blaze of enthusiasm, I am sure. Dr. J. Miller, Professor Bell, Miss Sharlot M. Hall, and myself will make the speeches, and others will furnish the music and recitations. Professor Bell has drifted to this far-away country, and takes its changing fortunes with his usual philosophic placidity. He knows what it is to be in the pioneer camp.

In my lecture on "The Religious Conspiracy" at Waco, Texas, and other places, I quoted the following from an encyclical letter of the pope:

"I anathematize all who maintain the liberty of the press, and advocates of the liberty of speech, which is the liberty of perdition. The absurd and erroneous doctrines, or ravings, in defense of liberty

of conscience are a most pestilential error—a pest of all others most to be dreaded in the state. I anathematize those who assert the liberty of conscience and of religious worship, and all such as maintain that the church may not employ force.

"Public schools open to all children for the education of the young should be under the control of the Roman church, and should not be subject to the civil powers nor made to conform to the opinions of the age. The Roman church has a right to interfere in the discipline of public schools, and in the arrangement of the studies of public schools and in the choice of the teachers of these schools."

The truthfulness of this extract has been questioned by some members of the church of Rome, for many Roman Catholics are not in favor of such a declaration, and do not want it put on record. Mr. J. D. Shaw, and others, desired my authority. Although I was quite sure that I was correct in the extract, having quoted it from authentic documents before me, I was unable to give the date of the encyclical letters containing the extract, and it is pretty difficult to get hold of these letters, for the Catholics carefully conceal documents when they contain such declarations worthy of the dark ages. I have now found my authority, and I desire to put it on record for future reference, as I consider the extract to express the real spirit of the church of Rome to-day, and it is an important record.

My authority is a book entitled "Our Country," by the Rev. Josiah Strong, with an introduction by Prof. Austin Phelps, of Andover Theological Seminary. It is published by the American Home Missionary Society, Bible House, Astor Place, New York; pages 46 to 59, in chapter on "Romanism."

This extract is to be found mainly in an encyclical letter of Pope Pius IX, Aug. 15, 1854, and also of date Dec. 8, 1864. I refer inquirers to this book.

It may be well to give some other quotations found in this book to show the spirit of the church of Rome.

Says Bishop O'Connor: "Religious liberty is merely endured until the opposit can be carried into effect without peril to the Catholic world."

The *Catholic Review* says: "Protestantism of every form, has not, and never can have, any right where Catholicity is triumphant."

The archbishop of St. Louis once said: "Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes."

The *Boston Pilot* says: "No good government can exist without religion, and there can be no religion without an *Inquisition*, which is wisely designed for the promotion and protection of the new faith."

Every cardinal, archbishop, and bishop in the Catholic church takes an oath of allegiance to the pope in which occur the following words: "Heresies, schismatics, and rebels to our said Lord (the pope), or his aforesaid successor, I will, to my utmost, persecute and oppose" (R. W. Thompson's "The Papacy and the Civil Power," p. 717).

Says the Cincinnati *Catholic Telegraph*: "It will be a glorious day for the Catholics in this country when, under the blows of justice and morality, our school system will be shattered to pieces."

Bishop Gilmour, in his Lenten Letter, March, 1873, said: "Nationalities must be subordinate to religion, and we must learn that we are Catholics first and citizens next."

Cardinal McCloskey says: "They (the Catholics of the United States) are as strongly devoted to the sustenance and maintenance of the temporal power of the pope as Catholics in any part of the world; and if it should be necessary to prove it by acts, they are ready to do so."

Cardinal Manning puts the following sentences in the mouth of the pope: "I acknowledge no civil power; I am the subject of no prince; and I claim more than this, I claim to be the supreme judge and director of the consciences of men; of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy, and the legislator that makes laws for the kingdoms; I am the sole last supreme judge of what is right and wrong."

Again he says: "Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff."

Cardinal Bellarmine declares: "If the Pope should err by enjoining vices or forbidding virtues, the church would be obliged to believe vices to be good, and virtues bad."

It is well to know what Rome is from the affirmations of Rome itself. Comment is unnecessary.

From Prescott I shall go to Tucson, Arizona,

where I shall give five lectures, Feb. 2, 3, 4, 5. I shall also lecture at Santa Fé, New Mexico, and Trinidad, Colorado, from Feb. 13 to March 1. I expect to be at Moline, Michigan; Rising Sun, Indiana; Cincinnati, Boston, etc., on my tour East, March and April. SAMUEL P. PUTNAM.

Prescott, Arizona, Jan. 20, E. M. 295.

Paine Anniversary.

The Brooklyn Philosophical Association held its Paine anniversary meeting last Sunday afternoon in the big and commodious hall of the Long Island Business College. A large and representative audience was present, the ladies being a conspicuous portion of it. Mr. Henry Rowley presided and made the opening address, dwelling on the clearness of construction of Paine's writings and their fullness of thought, and saying everyone should study them for this reason, irrespective of their religious or political beliefs, closing with some of Thomas Paine's gems of thought. Mr. T. B. Wakeman was the orator of the occasion, his subject being "What We Owe to Thomas Paine." To him, the speaker said, we owe the initiative idea and movement of this republic as well as the means for perpetuating it. No one in the crisis of the Revolution had any idea of founding a government such as was founded; no one suggested independence from the mother country until Paine did in a short article in the *Pennsylvania Magazine*. They wanted only to fight the oppression and hoped for a reconciliation when the war was over. Therefore, to Thomas Paine, "the first-hand soul," the original thinker, the independent and earnest man, the friend of humanity, the striver for the rights of man, we owe this republic, where all are free and equal; from earliest times down there was no conception of such a republic. Mr. Wakeman also briefly told of the trials of Paine, in his struggle for right and liberty, showing that to his stormy life we are indebted for many blessings. Not only did Paine first suggest American Independence; he also advocated the emancipation of slaves, the political freedom of woman, as well as many other reforms. Mr. Wakeman censured this country for its treatment of Paine, and hoped that some day, not very far away, law and social custom would dedicate the 29th of January to Paine's memory as the 22d of February is consecrated to Washington, and the 4th of July is set aside to commemorate the adoption of the Declaration of Independence. It was an admirable address, to which a synopsis can hardly do justice. Splendid singing and instrumental music made out the excellent program. The rich, full baritone voice of Mr. J. R. Macdonald was heard at its best, in a solo, entitled "My Sweetheart, Au Revoir," the accompanist being Mr. Van Voorhees; also in a duet with a friend, whose name we did not get. Five members of the Amaranth Club with violins and zithers rendered some popular tunes very sweetly. They were liked, and it was a question whether the players would get tired first or the audience in bestowing applause and encores. The afternoon was a very enjoyable one. The addresses were excellent, and the music satisfying. In connection with this celebration, it is not out of the way to say in all probability a Paine celebration will take place in the coming summer under the auspices of the Manhattan Liberal Club or the Liberals of New York and Brooklyn.

One eminent clerical reviewer, in spite of Darwin's thirty years of quiet labor, and in spite of the powerful summing up of his book, prefaced a diatribe by saying that Darwin "might have been more modest had he given some slight reason for dissenting from the views generally entertained." Another distinguished clergyman, vice-president of a Protestant institute to combat "dangerous science," declared Darwinism "an attempt to dethrone God." Another critic spoke of persons accepting the Darwinian views as "under the frenzied inspiration of the inhaler of mephitic gas," and of Darwin's argument as a "jungle of fanciful assumptions." Another spoke of Darwin's views as suggesting that "God is dead," and declared that Darwin's work "does open violence to everything which the Creator himself has told us in the scriptures of the methods and results of his work." Still another theological authority declares: "If the Darwinian theory is true, Genesis is a lie, the whole framework of the book of life falls to pieces, and the revelation of God to man, as we Christians know it, is a delusion and a snare." Another, who has shown excellent qualities as an observing naturalist, declared, the Darwinian view "a huge imposture from the beginning."—Andrew D. White, in the *Popular Science Monthly*.

When renewing for THE TRUTH SEEKER add 25 cents for a copy of the ANNUAL. It is great.

Lectures and Meetings.

S. P. PUTNAM lectures at Tucson, Arizona, Feb. 2d, 3d, 4th, and 5th. It is hoped that all friends in the vicinity will make an effort to be present. It is important.

ROBERT G. INGERSOLL leaves New York Sunday, February 3d, for Columbia, S. C., where he inaugurates his Southern lecturing tour on the 4th, his subject being "Shakspeare." The colonel will also deliver "Shakspeare" at Charleston, February 5th; Savannah, the 6th; Augusta, the 7th; Macon, the 8th, and at St. Augustine, the 9th. On Sunday, February 10th, at Jacksonville, Fla., Colonel Ingersoll will lecture on the "Liberty of Man, Woman, and Child," and at Columbus, Ga., on the 12th, he will deliver "Shakspeare," which will also be the subject at Atlanta on the 13th. "Liberty" will be the subject at Knoxville, Chattanooga, and Nashville, on the 14th, 15th, and 16th respectively. Colonel Ingersoll is in magnificent form and voice, and, of course, will score a big triumph in the South.

J. E. REMSBURG's appointment for February:

Feb. 2.....Virginia, Mo.	Feb. 16.....Midlothian, Tex.
Feb. 3.....Butler, Mo.	Feb. 17.....Corsicana, Tex.
Feb. 4.....Arcadia, Kan.	Feb. 17.....Bloomington, Tex.
Feb. 5.....Ft. Scott, Kan.	Feb. 18, 19.....Kerns, Tex.
Feb. 6.....Altoona, Kan.	Feb. 20, 21.....Dublin, Tex.
Feb. 7, 8, 9.....Watova, I. T.	Feb. 22, Stephenville, Tex.
Feb. 10.....Enfauia, I. T.	Feb. 23.....Ft. Worth, Tex.
Feb. 11.....Krebs, I. T.	Feb. 24.....Gainesville, Tex.
Feb. 12.....Caddo, I. T.	Feb. 25, 26.....Grady, I. T.
Feb. 13, 14, Royce City, Tex.	Feb. 27, 28.....Duncan, I. T.
Feb. 15.....Dallas, Tex.	

J. E. Remsburg has returned to Kansas from his Eastern tour. He delivered seventy-five lectures, speaking in the following cities and towns: Chicago, Ill., Marseilles, Ill., Ellsworth, Ill., Martinsville, Ill., Redmon, Ill., Carbon, Ind., New Ross, Ind., Lebanon, Ind., Greentown, Ind., Kalamazoo, Mich., Mancelona, Mich., Elk Rapids, Mich., Hersey, Mich., Hubbardston, Mich., Delphos, O., Lima, O., Mechanicsburg, O., Newark, O., Cortland, O., Farmdale, O., Ridgeway, N. Y., Lockport, N. Y., Dundee, N. Y., Pultneyville, N. Y., Gouverneur, N. Y., Boston, Mass., Brockton, Mass., Southington, Conn., New York city, Brooklyn, N. Y., Newark, N. J., Northport, N. Y., Hagerstown, Md., Williamsport, Pa., Glen City, Pa., Benton, Pa., Lockhaven, Pa., Benzenette, Pa., McDonald, Pa., Pittsburgh, Pa., Glouster, O., Ashland, Ky., Lexington, Ky., Covington, Ky., Cincinnati, O., Carrollton, Ind., Louisville, Ky., Madisonville, Ky., Wadesville, Ind., Petersburg, Ind., Whitehall, Ill.

FRANKLIN STEINER's lecture engagements so far as now arranged are:

Feb. 3.....Philadelphia, Pa.	Feb. 26.....Booth Bay, Me.
Feb. 6.....Norwalk, Conn.	Mar. 3.....Boston, Mass.
Feb. 7.....Meriden, Conn.	Mar. 3.....Brockton, Mass.
Feb. 10, East Dennis, Mass.	Mar. 3.....New York, N. Y.
Feb. 12.....Harwich, Mass.	Mar. 10.....Brooklyn, N. Y.
Feb. 17.....Boston, Mass.	Mar. 10.....Newark, N. J.
Feb. 24.....Haverhill, Mass.	

Write Mr. Steiner for engagements in care of this office.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for February:

February 1st—"Women as Delineated in Modern Literature." Sadakichi.
February 8th—"Shakspeare and Goethe." Thaddens B. Wakeman.
February 15th—"Walt Whitman." Rev. Merle St. C. Wright.
February 22d—"Our Criminal Classes—How Produced—The Responsibility—The Remedy." Mrs. Mattie P. Krekel.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for February:

February 3—"Socialism." Mr. C. H. Matchett.
February 10—"The Philosophy of Life." Rev. F. E. Mason.
February 17—"The Mind and Body." Prof. E. V. Wright.
February 24—"Old and New Theories." Mrs. M. P. Krekel.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for February:

February 3d—"Bible Laws." J. Ross Carpenter.
February 10th—"Is There a God?" J. Ross Carpenter.
February 17th—"The Christian Devil: Ought God to Kill Him?" Prof. J. Clegg Wright.
February 24th—"The Ideal of 1776." Mrs. M. A. Freeman.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting. On February 3d, Franklin Steiner lectures. Subject at 2:30 p.m., "Morality Without Religion." 7:30 p.m., subject, "Thomas Paine," in commemoration of Paine's birthday.

MRS. FREEMAN's lecture appointments: Boston, Mass., Feb. 3d, and 10th. Mrs. Freeman desires to lecture during February. Those wishing to secure dates not taken please write Mrs. Freeman at once 1037 West Madison street, Chicago, Ill.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7:45. Nettie A. Olds, lecturer. Sunday-school at same place at 12:30.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

Letters of Friends.

How Many Veterans There Are!

OGDEN, UTAH, Jan. 8, 1895.

MR. EDITOR: I received and read some in "Four Hundred Years of Freethought" and can indorse all the good things said about it. I have just passed my eighty-third year, and am still active and happy. I wish everybody could say so in these distressed times of bad government by villainous robber rulers.

As ever yours, JOHN A. JOST.

Religionist Not in a Normal Condition.

BUSHNELL, ILL., Jan. 14, 1895.

MR. EDITOR: I inclose \$3.25 for subscription, which I find, on "looking carefully on the wrapper," is nearly dead, and for the Ingersoll lecture on the "Holy Bible."

I have discovered that a man possessed of religion is not in his normal state, and can be restored only by careful, patient, and persistent treatment. Heston can't be beat.

S. L. BABBITT, M.D.

Will Answer a Christian Question.

EASTON, WASH., Jan. 8, 1895.

MR. EDITOR: I have received and read "Four Hundred Years of Freethought." It is a splendid work, and Mr. Putnam deserves the praise of every Freethinker in the country. This grand work should be in every Liberal's home. "What has Freethought done for civilization and the betterment of mankind?" is a question often asked by our Christian friends, and we can hand the book to them, and say, "Read and investigate for yourself."

PETER H. WIIS.

A Paper for Our Children.

Jan. 15, 1895.

MR. EDITOR: Permit me to add a word of indorsement of Ida Ballou's article in THE TRUTH SEEKER of Jan. 5. We need such a paper for our young people the very worst way, and I am willing to become a subscriber to a reasonable number of copies, say half a dozen; what I don't want for myself I can give away. I should like to see such a paper undertaken by Miss Wixon, Mrs. Slenker, or any other able Liberal, of whom there are many.

Yours for the rising generation,

J. S. PALMER.

Enthusiastic for Steiner.

CLARK, PA., Jan. 16, 1895.

MR. EDITOR: I send you \$1.50 to apply on my subscription. You don't need to be afraid of me, for I am not a believer in Christianity, but hold it better that the millions of dollars annually raised to send Christianity among the heathen should remain here at home, in the United States. Civilize our own country first. See THE TRUTH SEEKER of Jan. 12, 1895, page 22, and that will explain the facts of Christian morality. Up with the flag of Freethought and wave it over the head of Franklin Steiner.

G. W. URMSON.

The Fight is on Now.

DOLGEVILLE, N. Y., Jan. 12, 1895.

MR. EDITOR: Inclosed find \$7 for THE TRUTH SEEKER and "Four Hundred Years of Freethought," and one copy of the ANNUAL. The remainder use as you like.

I hope to have a lecture in Dolgeville some day. We have a good Turner Hall here.

The pope made a great assertion when he said he wants the rulers to lend their support to religious creeds. That means to crush out all Freethought. The time is coming when the church and state question will have to be settled.

R. McDUGAL.

Tolerance and Consistency.

CINCINNATI, O., Jan. 12, 1895.

MR. EDITOR: I read your good paper weekly. I never knew its value until I had been a Spiritualist for a number of years; but I see you give us a rap occasionally. Perhaps it is deserved. Every ism has its oddities—people who don't understand their own doctrines, and who would help their cause along best by keeping quiet. But the church has its unchristian members, and Liberalism some very illiberal advocates—illiberal in denouncing that of which they are ignorant. To these I would

respectfully say: "Look before you leap." No one is so blind as the wilfully blind. There is good in everything, but good in the searcher is a prerequisite to finding it."

ARTHUR F. MILTON.

It Has a Musical Ring.

MILFORD, MASS., Jan. 11, 1895.

MR. EDITOR: I inclose \$10, for which please send books and papers as per list, and use the remainder to circulate the Chicago congress pamphlet. Renew my TRUTH SEEKER. The other copy goes as a New Year's gift to a friend. This will be the first Freethought paper to enter his town, so far as I know. He told me he would read and show the paper, and then circulate it where it would do the most good. He felt quite sure that he could get one or two new subscribers, and possibly three, before next January comes. When there arrives an icy time and horses' shoes need sharpening, he opens his shop on Sunday (it is located very near three churches) and then the church people can hear him pound the anvil at the same time the ministers are pounding their pulpits; and his music is much the more agreeable as well as useful.

Yours truly, C. C. FISK.

California to New York.

CENTREVILLE, CAL., Jan. 1, 1895.

MR. EDITOR: As I think it a duty of every Liberal-minded man and Freethinker to donate what his circumstances will permit, if he wishes to enjoy liberty of conscience during life, to curtail the power of ecclesiastical oppressors who would dictate to their fellow men and women how to use Sunday or any other time. I therefore send you out of my rather limited income one dollar to fight priestcraft at Albany on the Sunday question. The donation is small, but if all who feel an interest in this would do as much you would be more than able to raise the \$500 that you say is needed to make a fight for the cause of free action and free thought. I am a reader of your valuable paper, and the reading of it has aroused a desire in me to do what little I can to maintain our liberty on Sunday as well as all other days. We must be free from priestly interference.

JOHN J. RISER.

This Editor Has Not "Roasted Governor Waite."

SALIDA, COLO., Jan. 11, 1895.

MR. EDITOR: Will ye editor who has roasted Governor Waite and the Populist party over the Secular fire, consider the inclosed [Governor Waite's letter in reply to petition for re-opening of gambling-houses in Denver], and give the ex-Colorado governor a rebate on this line? And as you set ajar the door of your charity, think of us poor Western devils, whose silver industry has been wiped out, hopes blasted, a laudable enterprise prostrated, tens of thousands of honest laborers turned out of employment, one-half of our specie declared to be dishonest money, and nothing in return but an increasing bonded indebtedness demanding gold interest. This all accomplished by the Democratic and Republican parties through class legislation, and in the interest of the banking gold sharks, continually decreasing our circulating medium.

If the Populists as a party come nearer, my God, to thee, in the Constitution, than either of the two old parties, I fail to comprehend the trend of these two political fossils; hence this apology. Come along with the Secular pioneer; look at the vacated mines, left to be the haunts of bats and owls; see the doleful state of affairs, once prosperous, and people happy; know there is no remedy for the country, for the crying multitude, under the influence of the two old parties in power. Investigate, realize the serious condition of our country. If you have a doubt, give the weak, the poor, the benefit of that doubt.

H. MURRAY.

A Landable Ambition.

SOUTH AMBOY, N. J., Jan. 10, 1895.

MR. EDITOR: Inclosed you will find \$8.25, for which please extend my subscription to January 1, 1896, and forward to me "Four Hundred Years of Freethought," the ANNUAL, and "Truth Seeker Collection of Forms, Hymns," etc.

There are quite a number of books I would like to own, and leave to my chil-

dren when I give up the ghost, but think I will have to wait a little while longer before I am able to buy them. Although I own a small collection of Liberal books I am anxious to possess a good Liberal library. If I live to see my children grow up, I shall see that they do not become the victims of religious lunacy.

My wife is a Lutheran by tradition, but neither prays nor goes to church. She takes no stock in religious tomfoolery.

So you see my children will not easily become religious lunatics.

Sincerely yours, AUGUST BEHN.

Common Sense from the Pulpit.

GRANGER, MINN., Jan. 1, 1895.

MR. EDITOR: Will you allow a little space to one who has been a subscriber for seventeen years to your grand old paper and never troubled you before?

We have some very good people in our little valley on the Upper Iowa who are coming to do a great deal of thinking for themselves. Recently we were called to lay to rest one of our most respected citizens, Geo. Damond, who was a pronounced Liberal; the remains were taken to the M. E. church, and the pastor, Rev. Harkness, gave a discourse that was most acceptable to us who deeply feel the loss of this good man.

We are glad to note that our church has become so that we can sit and hear a little common sense coming from the pulpit on such occasions.

My TRUTH SEEKER is ever cheerfully loaned to those of my neighbors who care to read it.

HENRY ARNOLD.

Warm Praise for the Pilgrim.

PULLMAN, WASH., Jan. 1, 1895.

MR. EDITOR: I inclose \$3.35 for THE TRUTH SEEKER and the ANNUAL. I am sorry that I could not remit sooner, but when I tell you that farmers of Palouse country are striving to live by raising wheat at Democratic prices, from seventeen to twenty-five cents per bushel, you will admit that I have a reasonable excuse for being delinquent. I was hoping to send you a new subscriber this time, but money is too hard to get. I find many Liberals here who would like to take your paper, and would if times were as good as two years ago; and there are many who would order Putnam's "Four Hundred Years of Freethought," but cannot afford it at the present time. I will send you an order for it as soon as I can. Friend Putnam was here some two years ago and gave us two lectures. He accomplished great good here in this chrysoth-ridden town. I would like to see him again; he is doing a noble work. I wish you success in spreading the light of reason and justice. Long live THE TRUTH SEEKER.

M. W. DRINKWATER.

Of Course She Pleased the Ohioans.

CINCINNATI, O., Jan. 19, 1895.

MR. EDITOR: Mrs. M. P. Krekel, of Kansas City, Mo., lectured for this society last Sunday evening upon the subject, "Christian Civilization or Civil Christianity, Which?" All those whom we have heard express their opinion, had the highest admiration and praise for her lecture.

We were very much surprised by the remarkable erudition and intelligence manifested throughout this most interesting address, in which difficult definitions were formulated with ease and ability, and indelicate parts incident to the subject were rendered euphemistically, which is a quality quite commendable and sometimes lacking in a Freethought lecturer. In fact, we were so captivated by her that, before she left, we were fortunate in engaging her for the five Sundays in March. Such a lecturer and person as Mrs. Krekel is a credit to the Freethought platform.

As she will be in this city for the month of March, and having to lecture only Sunday evenings, it would be well for the Freethinkers in the cities and towns of Ohio, Kentucky, Indiana, and West Virginia, to engage her services for week-day evenings.

Any communication addressed her, care of the writer, will reach her promptly.

GEORGE E. LIGHT, Pres.,
340 Walnut street.

The Best of Legacies.

WASHINGTON, D. C., Jan. 14, 1895.

MR. EDITOR: For inclosed \$3.75 please

credit me with one year's subscription and send me "Is Suicide a Sin?" "Lincoln," and "Shakspeare."

I cannot forbear telling you how delighted my mother was with the German edition of Colonel Ingersoll's "Mistakes of Moses," which I sent her through the Truth Seeker Company for a Christmas present. She is in her seventy-ninth year and is still vigorous in mind and body. I have not the pleasure of being with her except on my yearly vacation, as she lives in Wisconsin, but she writes me that nothing could have pleased her better than this book, and certainly nothing could have pleased me better than to hear this. My parents were originally Catholics, but after immigrating to this country they renounced Catholicism and embraced the rational religion of humanity and Agnosticism, in which belief my father died, and in which my mother still happily lives. It is this rich legacy of Freethought they have left their children, for which I have ever thanked and blessed them. Like Byron I have often said:

"It may be that in this I am alone,
But I would not exchange my Freethought
for a throne—

Only I know I am not alone.

Yours truly, J. J. SHIRLEY.

The Effect of Early Training.

CHAPIN HOME, Dec. 12, 1894.

MR. EDITOR: Not long since I had occasion to call on a few friends; among them was an elderly religious lady who had permanent boarders. She, being full of superstition and bigotry, was constantly with her Bible, when not engaged with household affairs. The family assembled every Sunday evening in the drawing-room, where matters of serious character were discussed—creeds, sects, and religious matters in general.

A Freethinker boldly ventured to declare his preference for R. G. Ingersoll and his sentiments, and opposed the Christian religion as being founded on miracles, those being based on denial of the laws of nature. A deep sensation was created in the company, and a stifled expression of horror, with a slight moving of chairs. A short silence ensued, and then one of the party asked the skeptic a question: "You don't believe in miracles, and why?" "For the reason already mentioned. They contradict the laws of nature, and are opposed to all experience."

The conversation became general. The lady said she never heard one talk better. "To what church do you belong?" "I belong to the free church of reason and common sense." "I never heard of that church." "It is the church to which Ingersoll belongs." "Ah me, the Infidel," exclaimed the pious matron, with uplifted hands and eyes, and left the room saying to a friend, "I would not have believed it of so intelligent a man."

S. R. THORNE.

Still it Was a Wrong Use of the Word "Religion."

WATSONTOWN, PA., Jan. 12, 1895.

MR. EDITOR: Your criticism on page 21 of THE TRUTH SEEKER concerning what "The Unlicensed Preacher" wrote in *Field and Farm*, of Denver, will be amusing to the author, Mr. Jacob Huff, of Grand Junction, Col., if he sees it. He is one of the most clever Infidels I have ever had the pleasure of meeting, as is also the editor of *Field and Farm*. I doubt whether there is another agricultural paper in the world that would allow such sermons to run in its columns. I believe it would be a good thing for THE TRUTH SEEKER to reprint these sermons, as they are tough on hypocrisy. Mr. Huff, author of these sermons, has written for THE TRUTH SEEKER on several occasions and years ago he was a regular contributor to the *Investigator*. He has also written for Henry George.

In the last issue of THE TRUTH SEEKER Geo. E. Macdonald asks for the opinion of some of his agricultural friends concerning an attack of the editor of the *People*. I was partly raised on a farm and have edited agricultural journals and believe I know whereof I speak. In the Eastern states you will not find one farm out of every thousand containing as much as 260

acres. I know plenty of farmers in Pennsylvania who have raised large families on less than one hundred acres and as low as twenty-five acres, and they have money to loan every year. When the banks of the small Pennsylvania towns want to borrow money, where do they go? To the large cities? No. They go out among the farmers to raise it, and they generally get all they want. I wish some one would tell me where the farm is located in Central or Western Pennsylvania which contains 260 acres of clear land. Probably at some poorhouse or asylum, but there are very few belonging to individuals. One man and a family of eight cannot handle a 260 acre farm here in the East, nor can they in the West. Two hundred and sixty acres of medium good land will support thirty people. Of course there are families that a million acres of good land would not support. Perhaps there may be some preachers that know more than I do about farming, but I have helped farm in Pennsylvania, Kansas, and Colorado.

J. WARD DIEHL.

Another Splendid Freethinker Gone.

CLINTON, IA., Jan. 17, 1895.

MR. EDITOR: To-day, by request of the relatives of the late B. F. Gove, I send to you a short obituary of the deceased. I send it to the *Investigator* also, for, like myself, he was a subscriber to both that paper and your own.

Benjamin F. Gove was born in Deering, N. H., March 14, 1826, and died at Hahnemann Hospital, Chicago, Ill., on Tuesday morning, Jan. 1, 1895; and on the afternoon of the same day his body was cremated in Chicago, in accordance with his own request. His death was caused by blood poisoning, the result of an operation to remove a tumor from his throat. While in health and in possession of his faculties he often said that as he desired to kill no one while he lived, so after the animating spark had fled he would not like to have his remains, by being buried in the ground, contaminate air or water by decomposition to the injury of those who should survive him. He therefore considered cremation the better way to dispose of the dead. He often said, also, that when he had passed away he wanted no preacher to deliver a sermon over his remains. He regarded life as the proper time to show good will; and those he left behind, though not exactly coinciding in his religious opinions, respected his wishes, and his ashes were placed in the grave at De Witt, Iowa, without any theological display.

Mr. Gove had enjoyed good health until about four months before his death, when he began to be troubled with his throat. At first he thought it was asthma, but after a little, and by the advice of a local physician who told him that there was something growing in his windpipe, he went to Chicago, with the above result. The growth proved to be a cancerous tumor. Mr. Gove was very radical in his views on matters of a so-called religious nature, but very mild and undogmatic, and very considerate of the feelings of those with whom he came in contact holding opposite opinions. He was in all respects a grand and good man. Would to heaven there were more of his kind in the world to-day. He was a loving husband, a kind and indulgent father, always mindful of the welfare and happiness of his family and acquaintances. He held many offices of public trust, in all of which he proved faithful and worthy. He was school teacher, school director, justice of the peace, assessor, trustee, and deputy sheriff. He took a deep interest in the Old Settlers' societies of Clinton county, and was a prominent figure at their annual gatherings. A widow, five sons, two daughters, and hundreds of friends mourn their loss.

JAMES A. GREENHILL.

The Holy Corporation.

How like a modern corporation
Is Rome's religious aggregation!
There's God, who is the president,
And rules the board, to all intent;
But if the matter's deeply probed,
You'll find the real power robed
In garments rich and jewels rare,
The same the present pope doth wear.

The pope is the vice-president,
And on all questions pertinent
That touch the Christian faith or morals,
Or the ecclesiastic quarrels,

He, as the president's away,
Determines things as best he may.

Cardinals are the directors' board
That sanctions the work of their president
Lord;

And only elect a pope, you know,
For God presides ex-officio.

The priests are agents of the church,
Who gull the savage, and use the birch
To bind our youth to Peter's rock
And make them buy the church's stock.
Certificates are thus wise given:
"So many shares of stock in heaven."
But what's their value is unguessable,
Although all stock is quite assessable.

Like other boom-towns, maps are given
To show you what a place is heaven.
Streets are warranted "paved with gold";
The choicest town-lots are unsold,
The finest "mansions are prepared."
All furnished well and nicely aired;
And for those of the corporation,
They're ready all for occupation.
And as a further inducement, they
Have built a gentle, easy way,
That leads straight to this fine possession,
The only toll is one confession.
And furthermore to make complete
The alluring prospect, still more sweet,
They offer, what you must desire,
The very finest band and choir
Of singers, whose seraphic voices
Make buyers happy at their choices;
And lest you fail by the way divine,
They give you "angels' food" and "wine";
A tempting diet, too, withal,
If it were not so cannibal,
For, hide the "truth" howe'er they can,
They know it is both "God" and "man."

All these are promised to the buyer,
There's nothing left mind can desire;
But not till death do they intend
To ever declare a dividend;
And though the unknown may conceal
The pleasure the stockholders feel,
Yet can the church with "honest" pride
Declare that each one's satisfied.

Alack! 'tis sad that 'tis a jest;
That we can't really invest
Our money in this corporation,
And be assured of exaltation
In that bright after-world to come,
As set forth by the church of Rome.
Alas! that such talk's so much vapor,
And heaven is but on papal paper,
And ex-Stockholder,
VINCENT C. COSTELLO.

They Did Not Print It.

MEADVILLE, MISS., Jan. 1, 1895.

MR. EDITOR: I see so many good letters and such able articles in the grand old TRUTH SEEKER that I can see no place for anything from myself; yet I feel it is due you that I acknowledge the pleasure I feel in reading it. I cannot say it is the best paper on earth, not having seen them all, but I do say it is the best I have seen. The editorials are to me simply grand! I wish it was a daily instead of a weekly. Heston's cartoons must provoke occasionally a smile even from "that ill-humored Old Joss," to say nothing of hilarity from saints and angels who have taken refuge upstairs. I am sure if he carries the art much nearer to perfection, he will burst the devil's business, and hell will be for rent in the near future, to be run on extra occasions by Jones Bros., Talmage & Co., and others of that gentry. Then Freethinkers may look for the joining of the two countries—not, however, to be called "greater" heaven or "greater" hell, but blended "heav-ell."

I do not see any improvement to be made on THE TRUTH SEEKER; it is all good enough. While I have no children to read the Children's Corner, I read it myself with the avidity of a hungry wolf! A happy and prosperous New Year to Miss Susan Wixon; in fact, to all of THE TRUTH SEEKER family and friends. For myself I wish no greater heaven throughout all eternity than to bask in the effulgence of the high order of intellectual light that shines on me weekly through the columns of the loved TRUTH SEEKER.

These people are all church people. The Methodist minister who preached on this circuit last year became offended with some one, or some of his work, and wrote a scathing article which was published in the *Christian Advocate*. He termed this circuit a cesspool, wherein the filth of surrounding communities had been dumped. His assault made the people angry. His broad and sweeping blow fell heavily upon two other denominations. My mother being a Baptist, I felt it was right for me to pick up the gauntlet and, if possible, to make a point for freedom as well as resent a thrust at the creed of my sacred mother. For

fear some would not know my position who read what I had to say, I defined it thus: "I have no fight to make for or against these churches for myself; I freely concede to each human the right to mental freedom and independence, both in religion and politics; I am a stickler for no party whose cardinal principles would rob the citizen of rights inherent through nature; I bend to no creed whose dogmas are dripping with the dye of superstition; I bow to no precedent by hereditament or early environments in life that would suppress the fullness of thought; I neither worship nor acknowledge an infinit God as ruling throughout the cycles of time, and who has been unable, or unwilling, to remove from his domain conditions that have rendered ninety-nine per cent of his subjects unhappy and miserable the most of their short lives through evils which the most of us have been taught from infancy to believe are the works of the creative genius of one who is possessed of the sublime attributes of infinit wisdom, power, and goodness. In the dusts of time I can see the footprint of no such God. My fight is not for him; if he is not a myth, the condition of his business on earth bespeaks him a weakling unworthy of assistance from human source. My fight is for the rights of man; to better his condition my aim; the truth I would sustain; a falsehood I would condemn."

"When we read an article from the pen of a man whose language is vituperative, unkind, and damaging to the community in and from which he begs and bilks a support for himself and family, we are awe-stricken and stand aghast in wonder if it be the language of a demon sent from the rogue's refuge to harass and torment a good people, or if it is an unwelcome truth to be made shine in letters of gold. The duty of the community is to investigate, and if his charge is false, let the courts brand the author a liar; if true, let them crown him a hero and cleanse it of its filth!" These papers would not publish what I had to say, because they were afraid their subscribers would hurl anathemas on their tender heads.

Yours for truth, freedom from intellectual serfdom, and for humanity,

J. E. SCOTT.

Mount Ingersoll.

QUINAIULT, WASH., Dec. 16, 1894.

"O lead me to the rock. Lead me to the rock; lead me to the rock that is higher than I."

MR. EDITOR: Colonel Ingersoll probably does not know that away in western Washington, far beyond the sound of human voice, covered with snow that is nearly perpetual, there is a rock that is higher than himself.

Such a rock there is, and it bears his name, though, locally, it is known as "Colonel Bob." On the 23d day of July 1893, my son Robert and myself started for a mountain climb "for fun." We left my claim near the head of Lake Quinaiult about seven in the morning, and proceeded up the river in a canoe. About two miles from our starting-point we stopped at Mr. Clark Pealer's ranch, thinking to change boats, as ours leaked. Mr. Pealer thought he would have some fun too, and went with us. Two miles further up we landed and banked our boat, and ate a lunch, as it was about noon, then turning our backs to the river we crossed a wide gravel bar, and then about half a mile of bottomland densely covered with brush, in which huckleberries and bear-signs were plenty, to the foot of a steep bluff hedged about with "devil's club," a sort of vegetable covered with sharp spines which lies along the ground in a semicircular erection waiting to hit you in the face if you step on it.

Here the climbing began; first a thirty-foot, perpendicular bluff, soon surmounted by the help of the sword-ferns growing in the crevices; from thence the climb was through fairly open woods of fir, spruce, cedar, but principally hemlock, up all the time at an angle of about forty-five degrees, until we gained the backbone of the ridge, which we did about 3 o'clock P.M. Following this ridge we reached snow about four, and in a few minutes more came to a large field of the same. Here, for the first time, I beheld red snow, it was in stripes of a deep crimson. This

field was a small one of not more than an acre in extent. Passing a rather ticklish place which we named the bridge, and on one side of which was certain death, and on the other side perdition, we began to learn what climbing was. We soon passed a small gap where the winter-beaten trees were so stunted and thick that my ax was in constant use. We came to another larger field of snow. Mr. Pealer climbed a small peak and, returning, informed us that "Baldy," the mountain we intended to climb, was not the highest—as it had always been reported to be—of the range between the Upper Quinaiult, and the Humptulips on the south. After a short consultation we agreed that our motto should be "Excelsior," and after some more argument as to route, in which the boys finally yielded to me as the more experienced mountaineer, we proceeded. Following the snow we started a deer, but Robert, who had the gun, was not in position to shoot, and he escaped. We found some pretty steep grades; some places where claws would have come in handy, and the ax had to be frequently used to cut away the mountain cedar. The final sharp climb was over a round, nearly smooth, rock, in some places perpendicular, and with few crevices and no vegetation. We left our packs and climbed the last hundred feet in about half an hour. Once on the top, "we watched the sun sink in the western wave." The boys went back and got the packs. I cut some wood—there was quite a grove down the east side of the mountain—we melted snow and made coffee, watching the view fast dissolving in the purple gathering night. To the west, the Pacific ocean enveloped in a brown coat of fog. South, Gray's harbor showed a white coat. North, the mountains on Vancouver island were visible; the straits and Puget Sound marked by white banks of fog. Far in the east Mt. Ranier glowed pink in the rays of the sun already set to us, while the white giants of the Olympic range seemed only a gunshot away. A few cedar boughs, and a good fire, completed our comfort, albeit we had little room; the flat portion of the top was surrounded by a rock-parapet, except on one side that grew full of mountain cedar.

Before retiring we noticed one clear electric light to the south, probably in one of the Gray's harbor towns. We slept well, but woke early, being rather short of blankets, and while eating breakfast the sun came up. Sometime I shall try to write up that sunrise; not now. But gray blankets of fog were slipping up the valleys as though alive, and we hurried our preparations; taking a sack that had held our provisions, we split it to make a flag, which we set in a pile of stones. It was then that the proposition was made to name the mountain. The boys deferred to the old man and, not knowing any higher character, I called it Mount Ingersoll, and we drank to him and it in coffee.

Writing an account of our proceedings, we placed it in a tin box in the stone ballast of our flag staff, and began the descent. We climbed Mount Baldy, but the fog had turned to a drizzle, and though we stayed several hours we got no view. Going down was easy. You have only to let go, though occasionally it is necessary to "grab on." We arrived at home about dusk, in this country at that season about 10 o'clock P.M. It is never dark here in midsummer, that is, not in clear weather. Subsequently, we took a party of ladies to the top of Baldy, the elevation of which, by the temperature of boiling water, I made to be about 4,500 feet, which nearly agrees with an aneroid reading taken by a party who were up this summer. Mount Ingersoll is about five hundred feet higher; it is the highest peak in that spur of the Olympics between the Quinaiult and Humptulips rivers; is situated in Chehalis county, about five miles in an air line, a little south of east from Lake Quinaiult, from the western portion of which the peak is visible. Our flag stood the storms of last winter, and was waving in August.

Our man also stood the storms of last winter. May he long continue in the land, and, as his namesake, the mountain, calmly overlooks the storms of the Pacific, so may he overlook the storms of life.

J. N. LOCKE

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Shut-Eye Train.

Come, my little one, with me!
There are wondrous sights to see
As the evening shadows fall;
In your pretty cap and gown,
Don't detain
The Shut-Eye train—
"Ting-a-ling!" the bell it goeth,
"Toot-toot!" the whistle bloweth,
And we hear the warning call;
"All aboard for Shut-Eye Town!"

Over hill and over plain
Soon will speed the Shut-Eye train!
Through the blue where bloom the stars
And the Mother Moon looks down
We'll sway
To land of Fay—
Oh, the sights that we shall see there!
Come, my little one, with me there—
'Tis a goodly train of cars—
All aboard for Shut-Eye Town.

Swifter than the wild bird's flight,
Through the realms of fleecy light
We shall speed and speed away!
Let the night in envy frown—
What care we
How wroth she be!

To the Balow-land above us,
To the Balow folk who love us
Let us hasten while we may—
All aboard for Shut-Eye Town!

Shut-Eye Town is passing fair—
Golden dreams await us there;
We shall dream those dreams, my dear,
Till the Mother Moon goes down—
See unfold
Delights untold

And in those mysterious places
We shall see beloved faces,
And beloved voices hear
In the grace of Shut-Eye Town!

Heavy are your eyes my sweet,
Weary are your little feet—
Nestle closer up to me
In your pretty cap and gown;
Don't detain
The Shut-Eye train!

"Ting-a-ling!" the bell it goeth,
"Toot-toot!" the whistle bloweth—
Oh, the sights that we shall see!
All aboard for Shut-Eye Town!

Babyhood of the Earth.

It does seem strange to think of the earth as a great, fat, pudgy baby. But so it was. And it was a long, long time changing, growing, just like all babies. It kept running around its mother, the sun, and, by and by, the gases that played about it, two of them, at least, began to condense, and a change appeared on the baby's body. Water came, and it came boiling hot, and for many hundreds of years it boiled and bubbled from the body of the infant Earth. After awhile it began to cool, and produced what we call the ocean. Like all babies, the earth was incessantly in motion. It could not keep still a minute.

There were little dabs of land, here and there, a few feet above the moving, restless sea, which made the baby earth appear as if it had the measles, or chicken-pox, or some other baby ailment.

It was, perhaps, like the chemical powders which, after boiling a long time, fall out of solution, as salts of lime, potash, soda, etc. Some think a part of this chemical substance is seen in the very oldest of known rocks, that is, the Laurentian limestone of Canada, which is about thirty thousand feet in thickness. This is the rock in which Sir Wm. Logan thought he had discovered the remains of the first life on this planet—the *Eozoon*, which means the dawn of life. But recently, *Eozoon* has been proved untrue. This matter had been in dispute about thirty years, but it is now known to be only a figment of imagination.

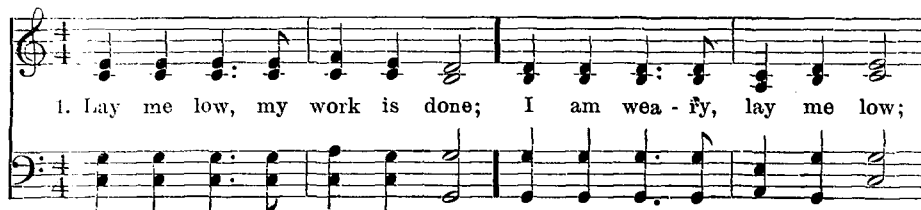
The earth was still a restless, active thing, continually in motion, leaping, rolling, tumbling, over and over and over again. Its mamma, the great Sun, must have watched it with wonder. But she knew it would come out all right, only give it time. It was assuming shape, growing, changing, and it was in its nature to be active. And while it grew the years rolled on.

S. H. W.

[TO BE CONTINUED.]

251 LAY ME LOW. 8 lines, 7s.

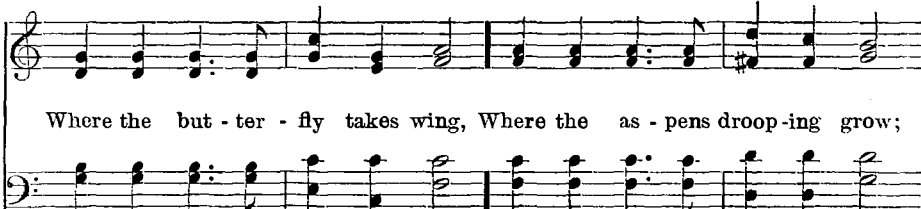
A. J. WADLIA.



1. Lay me low, my work is done; I am weary, lay me low;



Where the wild flowers woo the sun, Where the balm-y breezes blow;



Where the but-ter-fly takes wing, Where the aspens drooping grow;



Where the young birds chirp and sing, I am weary, let me go.

2 I have striven hard and long
In the world's unequal fight,
Always to resist the wrong,
Always to maintain the right;
Always with a stubborn heart
Taking, giving blow for blow;
Brothers, I have played my part—
I am weary, let me go.

3 Shield and buckler, hang them up,
Drape the standard on the wall;
I have drained the mortal cup
To the finish, dregs and all.
When my work is done, 'tis best
To let all my troubles go;
I am weary, let me rest—
I am weary, lay me low.

179

From the "COSMIAN HYMN BOOK." Compiled by L. K. WASHBURN.
Sold at The Truth Seeker office. Price, \$1.50.

Correspondence.

DEL NORTE, COL., Jan. 9, 1895.

DEAR MISS WIXON: I will now take the pleasure of writing to the Children's Corner. I suppose you have forgotten me by this time, but I have not forgotten you. It has been two years since I last wrote to the Corner. I have a little brother eight months old; his name is Theodore. I am fifteen years old, and I ride horseback, and this winter I am learning to skate. I do not go to any public school, but mamma teaches me at home. Well, I will close, hoping to see this in print. I remain, as ever, Your friend, OLIVE L. JEROME.

[Do not wait so long before you write again, Olive. Now is the time to learn, and, by and by, you will have to teach that little baby brother.—Ed. C. C.]

CHILLICOTHE, O.

MISS S. H. WIXON: The two childish letters herein sent to the Corner, are by two of the sweetest little girls in all the country side. (They are mine, you know.) I looked over the letters, and dropped a comma here and there; but, otherwise, they are just as they came from the children's unformed minds. These letters may encourage others to try in their weak, childish ways. We sometimes see letters in the Corner purporting to have been written by a five- or a six-year-old, which would have done credit to a head whitened by the falling snows of sixty winters. To say the least, such letters are discouraging to little folks, who do not know (as, of course, you and I do) that said letters were not penned by a five-year-old. This letter is not intended for publication, but you may use it if you wish. It might serve as a hint to some.

Yours for liberty and justice,
JAMES POE CRYDER.

[We are sure they are treasures, and you have reason to be proud of them. A child, unfettered by superstition, cannot help being a credit to its parents.—Ed. C. C.]

DEAR MISS WIXON, AND CORNER FRIENDS: I go to school. Our teacher's name is Charles Elmer Stiglar. He is a Christian. He will not let anybody speak anything but Christian pieces. All of the pupils have leagued together, and there are going to be but three to get pieces, and they are

Christians. Three out of forty. The teacher copied a piece for two of my cousins, and their mother would not let them learn them; she burned them. I am nine years old. I have a brother and sister. My sister's name is Maud; my brother's name is Olad. To-day has been dark and dismal; the water came down and drenched everything. About evening, the sun came out, and over on France's hill, when the sun was shining, it looked very beautiful. If any of the children would write to me, I would answer.

Your Liberal friend,
GENEVINE ERMINE CRYDER.

[The teacher ought to let his pupils exercise their judgment in learning pieces to speak. You and Maud are lovely girls, because somebody has told us so, and we want you to write to the Corner often.—Ed. C. C.]

DEAR MISS WIXON, AND CORNER FRIENDS: It has been fifteen months since I last wrote. Last summer, during the drouth, my cousins came to see me, and we took a hymn book or two, and got them and my brother and sister to climb up in the hay-mow, and we sang psalms, and had a lot of fun singing, and then (just for fun) we prayed for rain. This was Sunday, and on Monday we had a goose "drownder." We were playing Sunday-school. I read in THE TRUTH SEEKER about tom-toms, and thought this would correspond with that account. We take that paper, and also Mrs. Waisbrooker's valuable paper. Ma sent for a copy of the *Little Free-thinker* last Saturday, and when she goes to town I expect she will get it. If anyone should wish to write to me, I would gladly answer. Please address, Maud Ethel Cryder, in care of James Poe Cryder, Chillicothe, O. I shall always be a Freethinker.

Your Freethinking friend,
MAUD E. CRYDER.

[Maud is not forgotten, although it is a long time since she wrote before. She is one of our jewels.—Ed. C. C.]

CROSBY, TEX., Jan. 16, 1895.

MISS SUSAN WIXON—Dear Friend: I will attempt to write again, as it has been a good while since I wrote last. THE TRUTH SEEKER failed to have the Children's Corner in it this week. It looks as if the

children might write a little oftener to the Corner than they do. My father has "Four Hundred Years of Freethought" and Colonel Ingersoll's lecture, "About the Holy Bible," and THE TRUTH SEEKER ANNUAL. I think they are the best books I ever read. I wish we could get Colonel Ingersoll to lecture here, but there are not enough people to pay him to come, this place is so thinly settled, but I hope it will settle up enough for us to have a good school, if nothing else. I have a good laugh, every time THE TRUTH SEEKER comes, over those cartoons of Watson Heston's. Well, the pious parson stands a poor show here; he has no place to preach unless he preaches in some one's dwelling-house, and I guess he is afraid the Lord wouldn't recognize him if he didn't preach in a regular church.

Your Liberal friend, BELLE HARVEY.

[Next to listening to Colonel Ingersoll is to read his lectures. A town without a parson in it must be a good place in which to live. Try and study at home, Belle, if there is no school. You can learn studying by yourself.—Ed. C. C.]

ZALESKI, O., Dec. 24, 1894.

MISS SUSAN WIXON—Dear Friend: Four or five years ago I wrote a few letters to the Children's Corner, and as I do not see many letters in the Corner at present I have concluded to write again.

I live in a town of about six hundred inhabitants; three or four years ago we had a population of about eleven hundred. Nearly all the men worked at the B. & O. S. W. R. R. shops and at the coal-mines, operated by the Zaleski Co. The shops have been moved to Chillicothe, and the Zaleski Co. has gone out of business. The only industry now carried on is the cutting of timber and the making of staves and hoop-poles. But we still have our usual number of churches—one Catholic, one Methodist, and one Baptist. We have five stores and four saloons in town. If something new does not start up soon, some of these will have to close up.

I am fifteen years old, and do not go to school, but study at home. I study reading, writing, arithmetic, spelling, geography, grammar, history, physiology, and shorthand. A month or two ago I took a trip to Pennsylvania, to visit some of my relatives. I went to Pittsburg, and from there about sixty miles up the Monongahela river, to Rice's Landing, where my relatives live. I had my first boat ride on the Monongahela river, which was quite a treat. I enjoyed my visit very much.

The weather is very fine for this time of the year; we have not had any cold weather yet. Yours for Freethought,

OLELIE JAMES.

[It is gratifying to know that Orlie has not forgotten the Corner during the past years. Do write oftener.—Ed. C. C.]

NOW—THE TIME TO MAKE MONEY!

Last month I cleared, after paying all expenses, \$175.48; the month before, \$149.93, and have at the same time attended to my regular business. I believe anyone, anywhere, can do as well, as I have not a particularly good location and no experience. When you have an article that every family wants, it is very easy selling it. It seems strange that a good, cheap Dish Washer was never before placed on the market. With the Climax, which sells at \$5.00 you can wash and dry the dishes for a family in two minutes, without putting the hands in water; as soon as people see the Washer work, they want one, and that is why so much money can be made so quickly. For full particulars, address the Climax Mfg. Co., Columbus, Ohio. I feel convinced that any lady or gentleman, in any location, can make from \$5 to \$10 a day, as every family will very soon have a Dish Washer. Try it, and publish your experience for the benefit of others.

SUSAN WIXON'S BOOKS.

Right Living. Ethics as Understood by a Student of Science. Cloth \$1.
Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, cents.
All in a Lifetime. A Liberal Romance. 12mo. 300 pp., \$1.
Apples of Gold. And Other Stories for Boys and Girls. 12mo. 388 pp., \$1.25.
The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to. 224 pp., boards, \$1.

Address, THE TRUTH SEEKER CO.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—Send for a copy.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

THE GIANT DELUSION.

A Consideration of the Doctrine of Personal Immortality.

By OTTO WETTSIEIN.

A Paper read at the International Freethought Congress at Chicago, October 5, 1893.

Price, 10 Cents.

Address THE TRUTH SEEKER.

New Publications.

A TALE OF A HALO.

The Truth Seeker Company has published a work entitled "A Tale of a Halo," which deserves more than a passing notice. It is a poem which lovers of Lucille will at once recognize as in the meter of their favorite. The author, Mr. Morgan A. Robertson, is a new writer, but a courageous champion of Freethought, a profound admirer of the true, the beautiful, and the sublime, wherever found, and those who know him best consider him one of the most promising of our new school of writers.

The artist has done his work well and has furnished illustrations which are at once very explanatory of the text. The work shows the absurdity of the whole Christian hierarchy and angelology of heaven. It is high-toned, often sarcastic, and, throughout, amusing.

The story opens with St. Peter sitting by the gate of heaven smoking. It seems that somebody had interdicted his smoking inside of the gate because

"The smoke from that pipe had a smell of its own,
Too strong for the incense that hung
'round the Throne."

This had disgruntled St. Peter,

"He picked up his pipe, his tobacco and stool
With a grunt of disgust at the new-fangled rule,
And passed through the portal of jasper and gold
Where smoking was not by the by-law controlled.

'Strikes me,' quoth the saint, 'such a rule would work better
If posted in Hell and observed to the letter.'
And filling and lighting this pipe as he spoke
He seated himself for a good quiet smoke."

While he was thus seated, a very dignified person approaches. So dignified is he that he scarcely condescends to notice the saint, and when the latter asserts himself and demands his credentials, begins an argument which ends in his gaining admittance to heaven. Once inside, the stranger develops a very fastidious taste as to his outfit, and the more trouble is given because, ages ago, the mechanics had all been banished to hell.

The author has expressed this in a peculiarly happy manner:

"He needed no hymn-book, but as for the rest
Of his outfit, he wanted it 'made by the best
Of the workmen and tailors that Heaven contained.
And to order'—but here was a hitch;
there remained
Not one of that skillful and dextrous band
Of angel mechanics whose genius had planned,
And gathered, and built from the chaos of Night
This beautiful, glorious City of Light;
And also had furnished some outfits for souls
Who could capture a place on the heavenly rolls.

For ages ago they had shown their dislike
Of working so hard and had gone on a strike
Under Satan, but failed in their object, for
—well,
They all became devils residing in Hell.
Since then when the angels or spirits had done
Any damage in Heaven, a cherub would run
With a notice to Satan, who'd rout from their lairs
Some devils and send them to make the repairs."

Being finally fitted out to his taste, he sallied forth to join the heavenly choir, where he soon found himself the center of discord and jealousies equal to anything on earth. When he started to sing no one would join him, and everybody regarded him with unfavorable eyes.

"If he could have such a fine outfit, why could not the rest?"

The archangel Michael was not very busy that day and was sauntering around the celestial city. He took a good look at the new-comer when he at once recognizes in him Beelzebub, Satan's lieutenant.

Realizing that it is all up with him Beelzebub knocks Michael down with his halo, smashes his harp and crown, and amid a cloud of sulphurous fumes, changes to the shape of a devil and sails aloft with Michael and the whole heavenly army in pursuit, but no one can catch him. The author discourses on this point as follows:

"How this should so happen, I really can't tell;
But they were outflown by a devil from hell.

1492|Columbus to Ingersoll|1892

400 Years
OF
Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly *nine hundred*, and the fifty portraits promised in the prospectus have multiplied to *one hundred and forty-one*! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of *FOUR HUNDRED YEARS OF FREETHOUGHT*, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

The reason may be, that the devils had worked
While living in Hell, and the angels had shirked
And lain around Heaven with nothing to do
But daily to welcome a spirit or two.
And the watching of fires and the tossing of coals
With the details attending the roasting of souls
Will strengthen the muscles, and this may explain
How all of their efforts to catch him were vain."

The angel Gabriel gets within reach of the powerful fiend and is hurled, with
"a furious flapping of wings, to the ground."

The chase is given up at this stage; Michael musters his forces and convenes a council of war.
Meanwhile the fiend pounces on St.

Peter, a passive, but much interested, spectator of the strange drama, and, in spite of howls and prayers, carries him high in the air. Involuntarily he makes the sign of the cross. He is dropped, fortunately, in the River of Life, and betakes himself to his post at the gate, possessed of the secret which will overcome the fiend, and resolved to wait until others had suffered from the devilish pranks. Then he would drive the infernal visitor out and obtain the credit.

Beelzebub, enraged by his experience with St. Peter, charges on the council of war which

"consisted of Michael and most of his angels, and also some saints from the host,
Who down on the earth had perfected a plan
For casting out devils;"

Scatters it, and then swoops down on the legion of glorified souls, none of whom had remembered the sign of the cross, so

omnipotent on earth. The onslaught is graphically described:

"And on went the fiend in his terrible might
Through the ranks of the host. 'Twas a sickening sight
As he felled them by dozens, with broad sweeping blows
Of his black horny wings, leaving rows upon rows
Of the stricken behind him; they scattered and fled
With loud screams of terror, and soon they were spread
To the uttermost bounds of the place, still pursued
By that demon of wrath. Before long he had strewn
The ground with nine-tenths of the glorified souls—
The other one-tenth had got into some holes."

St. Peter enjoys this scene hugely, and is more than pleased when the devil sets fire to heaven. The antiquated fire-engine is inadequate to meet the emergency, and the "mansions in the skies" are soon a mass of smoking ruins. At this juncture, as the saint resolves to show his power, St. Patrick, who has been down on earth celebrating his birthday, approaches the gate in the unsteady, but pugnacious, condition of a great many others who celebrate their birthdays. St. Peter apprises him of the trouble inside, and finding that St. Patrick is also aware of the wonderful power of the sign of the cross, tries to keep him out. This angers St. Patrick, the argument waxes hot until, at last—

"Biff!
The stick of St. Patrick descended, and if The head that it struck had been softer, 'tis clear
The blow would have finished St. Peter's career.
But the stick flew in pieces, then hammer and tongs
The saints went to fighting. Such conduct belongs
To the regions of hell; I, in fact, do not care
To describe the details of this shocking affair;
A very disgraceful proceeding; forsooth, I speak of it only for love of the truth!"

St. Patrick conquers his colleague, let's himself in with the key, interrupts a conversation between the archangel and Beelzebub, and making the puissant sign under the nose of the fiend causes him to sink to the ground in hopeless terror. Then he seizes Gabriel's horn, lifts the infernal foe to his feet by his tail, and belaboring him over the head and back with the horn, chases him toward the gate.

St. Peter, in a frenzy of chagrin, slams the gate in their faces, and heaven's great legion bears down on the discomfited enemy, each one making the sign of the cross on his breast.

There is a furious crush, and St. Patrick gets most of the blows intended for Beelzebub. Michael, disgusted at the exhibition, resolves to end it.

"And spreading his pinions, he soon was above
The struggling exponents of kindness and love,
Where, gauging his distance, he dropped to the ground

And elbowed a circle of space close around
The merciless saint and his victim: he held
His fist to the nose of St. Patrick, and yelled,

'Let go of that tail and that horn—I insist!'

'Will ye moind yer own business?' said Patrick. The fist
Drew back and returned with the sickening crash

Of a battering ram on the jaw of the rash
And unhappy St. Patrick, who, dropping the horn

And the tail, by the terrible impulse, was borne

Full forty feet off, where, unconscious, he lay
Along with three others who stood in the way."

Beelzebub escapes to the ramparts, beckons Michael up to him, and in a ringing speech gives him his private opinion of the workings of the Christian religion as exemplified in the Roman Catholic church and tells him to beware of the canonized saints who defy his command.

He is then frightened off into "outer darkness" by the indomitable St. Peter, who, seeing a lull in the proceedings, has approached and made him the sign.

Heaven is rebuilt and reorganized. Michael makes policemen of his angels and they keep the glorified souls in their seats. The story closes with the following:

"And the host could now sing, and be glad, but—alas!
Saints Peter and Patrick don't speak as they pass;
A very unfortunate state of affairs,
Increasing a little the Archangel's cares.
And preventing me too, ere resigning my pen,
From saying that peace was in Heaven again."

Not for Parsons.

EDITOR IN CHIEF: "Where did you put that parrot of mine?" Office Boy: "I hung him in the religious editor's office, sir." Editor in Chief: "Didn't I tell you I didn't want that bird to learn how to swear?"—*New York Herald*.

RECTOR: "It is instructive to note what a flood of light one passage of scripture throws upon another." Ewe Lamb: "Yes. I couldn't understand about there being no marrying or giving in marriage until I read how hard it was for a rich man to enter the kingdom of heaven."—*Life*.

DEACON SASSAFRAS (a Hardshell Baptist): "I have just been reading about a man who was killed by lightning while playing base-ball on Sunday in Kentucky. There's a judgment for you!" Hiram Oatcake: "I don't know about its being a judgment; a church near by was struck and destroyed at the same time." Deacon SassafRAS: "That doesn't cut any figure. It was a Presbyterian church."—*Puck*.

WESTERNER (in Eastern village): "Sa-ay, I want a shave, but I can't find no barber-shop open." Resident: "This is Sunday, and all business stops on Sunday." "Huh! Don't the barbers do no shaving at all on Sunday?" "Only in case of necessity. They are allowed to shave dead men." "Wall, by gum! This is the first time I ever struck a place whar a man who needed a shave on Sunday was expected to kill hisself fust."

A SUBSCRIBER sends us the following, which he alleges to be "a fact" within the range of his own personal knowledge: Christian Lady (to carpenter who had, much against his will, allowed discount after his bill had been owing over six months): "It must be very nice to be a carpenter. Do you know our savior, Jesus Christ, was a carpenter?" Carpenter: "Yes, ma'am; but I do not think he would have allowed you discount off his bill after it had been owing over six months."—*London Freethinker*.

THE story is told of a colored preacher, who had not shown special aptitude for the work, that in a denominational gathering he narrated his experiences, including his alleged call to the ministry. He said that he had a vision and saw on the sky the golden letters, "G. P. C.," which he interpreted to mean, "Go preach Christ." After he had finished his remarks, another brother arose and said that he had no doubt that his brother had the vision that he described, but there might be a question about the interpretation of those letters. "I believe," said he, "that 'G. P. C.' meant, 'Go pick cotton.'"

A WELL-KNOWN family up-town had an eight-year-old urchin upon whom a revival at one of the churches has made a deep

FREE A Valuable Book on Nervous Diseases to any address by the
REV. E. KONIG,
—FORT WAYNE, IND.—

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies.	\$1.00
Fifty copies.	4.50
One hundred copies.	8.00

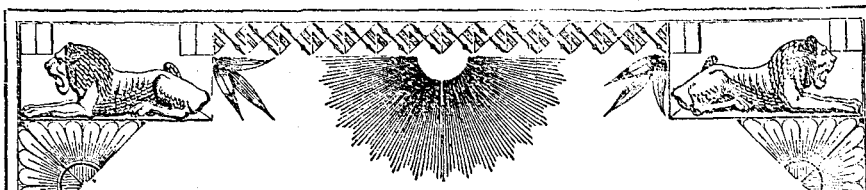
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents.

Address this office.



THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

<p>Calendar for 1895, 5</p> <p>Freethought in the United States, 17</p> <p>The Old and the New. Robert G. Ingersoll, 42</p> <p>What the Church Has Not Done for Woman. Matilda Joselyn Gage, 46</p> <p>Progress of Science. James B. Alexander, 55</p> <p>What Are Women Here For? Helen H. Gardener, 65</p> <p>The Three Voices. A Poem. A. Querer God and His Queer Book. John Peck, 74</p> <p>What We Stand For. Henry Rowley, 85</p>	<p>Freethought in the Church and in the Higher Literature. A. H. Hamilton, 90</p> <p>Education of Children. Susan H. Wixon, 95</p> <p>Secular Sunday Schools. Katie Kehm Smith, 104</p> <p>The Freethought Federation of America. Samuel P. Putnam, 110</p> <p>The One-Horned Ox. George E. Macdonald, 117</p> <p>Blasphemy. Judge Parker's Decision in the Case of C. C. Moore, 124</p> <p>Freethought Societies, Schools, and Lecturers, 127</p>
--	--

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

impression. He astounded his good mother the other night by saying, "Mamma, I'm going to church to-night to be converted." "Converted, Jimmy? Why, you do not understand what it means." "Yes, I do; and I am going to join the church and be a Christian hereafter." "If you do that, you must give up dancing and going to the museum." "What is that? Must I quit going to the museum?" "Oh, yes." "Then," after a minute or two of earnest reflection, "I guess I'll go down and see the four-legged woman just once more before I am converted."

CAIN'S WIFE.

Where did he get her?
Who was her brother?
Had she a sister?
Had she a mother?
Was she pre-Adamic?
Born before history?
With her identity
Shrouded in mystery?
Maid of Phenicia
Egypt, Arabia,
Africa, India,
Or sun-kissed Snabia?
Who was her father?
Was he a Viking,
Cruising about
Just to his liking
Out of the wholeness
Over the water?
Into the where
Bringing his daughter?
Nativ of Norway,
Denmark or Sweden,
Lured by the charms
Of the Garden of Eden?
Blonde or brunet,
Rounded or slender;
Fiery or frigid,
Haughty or tender?
Why are her graces
Unknown to fame?
Where did Cain meet her?
What was her name?
Whisper it softly.
Say can it be
The lady we seek
Was it R. Haggard's "She?"
Tell me, ye sages,
Students of life,
Answer my query:
Who was Cain's wife?

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and

GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.]

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.

Potatoes, Onions, Cabbages, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

ALL styles of watches from \$1.38 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York. 52t19

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

SEND ME YOUR ORDERS!

PRICES AGAIN REDUCED!

New Model Otto Wettstein Watch has 16 jewels, patent regulator, Brequet (non-catchable) hair-spring, beautiful double-sunk paneled dial, fully adjusted to heat, cold, and position, nickel-finished, and guaranteed a *Perfect Time Keeper*.

GENTLEMEN'S SIZE.

Prices.—In 3 oz. screw dust-proof, silverine case, \$19. In 3 oz. coin silver, \$24. In fine screw open-face gold-filled case, warranted 15 years, \$25. Do. hunting, \$29. In 20 year cases, screw open face, \$28. Hunting, \$32. In special engraved, scalloped and Louis XIV. cases, \$2 to \$5 more. In 14kt. solid gold heavy cases, open face or hunting, \$45, \$50, \$60, \$70, to \$200.

LADIES' SIZE.

Prices.—In fine gold-filled hunting case, warranted 20 years, \$30. In fine heavy 14kt. solid gold case, \$40. Extra heavy and scalloped, \$50. Ladies' watches shipped in fine plush cases.

Regular Grade American Watches.

Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled 8oz. screw open face silverine case,	\$4.75
7 " 8oz. silver	9.75
7 " 15 year " " gold-filled "	10.00
7 " 20 " " " " "	13.00
7 " 15 " hunting " "	14.00
7 " 20 " " " " "	17.00
7 " 20 " hunt., Louis xiv. gold-filled "	20.00
7 " 14kt. solid gold open face case "	28.00
7 " 14kt. hunting "	35.00
11 " \$1 more; 15 jeweled, \$2.50 more.	
15 " adj., \$4 more; 17 jeweled, adj., \$6 more.	

Ladies' American Gold Hunting Watches. Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled in 20 year, plain or engraved,	\$11.50
7 " 20 " full eng'd and scalloped.	15.00
7 " 20 " 14kt. solid gold,	20.00
7 " 20 " 14kt. heavy,	30.00
11 " \$1 more.	
15 " 4 more.	
15 " adj. 6 more.	

In fine plush cases per express prepaid.

CHAINS.

Latest styles in ladies' and gentlemen's chains in best gold-filled, \$2, \$2.50, \$3.50, \$4, and \$5.

Watch Work.—Our repair department is one of the largest in the country. Overhauling, \$1. Jewels, \$1. Springs, \$1. Warranted one year and returned, charges prepaid.

The Freethought Badge and Charms.

Large Size Badge: 10kt. \$3; 14kt. \$4. With genuine chip diamonds, \$8. Genuine full cut diamond, \$12.

Charms.—10kt. \$5, 14kt. \$6. With genuine chip diamond in sun, \$9. With fine cut genuine diamond, \$10.

Small Size Badge.—10kt. \$2, 14kt. \$2.75. With genuine chip diamond, \$6. With full cut genuine diamond, \$10.

Charms.—10kt. \$3, 14kt. \$4. With genuine chip diamond, \$7. With genuine full cut diamond, \$15.

The Ingersoll Souvenir Spoon.

REDUCED PRICE LIST.—*Tea Spoons,* \$2; extra heavy, \$3; gold-bowl, \$2.50. *Orange Spoons,* \$2.50; gold bowl, \$3. *Sugar Spoons,* \$3; gold bowl, 2.50.

Satisfaction guaranteed or money refunded or goods exchanged.

I can save you money in anything in my line.

Orders filled same day received. Send for price-list, cards in colors, of badge, etc. Address

OTTO WETTSTEIN,
The Liberal Jeweler,
Rochelle, Illinois.
Established 1857.

Gems of Thought.

GRATITUDE is the memory of the heart.—*Massieu.*

EVERY philosopher is cousin to an Atheist.—*A. de Musset.*

JEALOUSY is the homage that inferiority pays to merit.—*Mme. de Pusisien.*

EVERY heroic act measures itself by its contempt of some external good.—*R. W. Emerson.*

DURING a certain period each member must receive benefits in proportion to its incapacity. After that period, it must receive benefits in proportion to its capacity.—*Herbert Spencer.*

DEGRADATION has been thoroughly tried, with its maimings and brandings, and the result was that those who inflicted the punishments became as degraded as their victims.—*Robert G. Ingersoll.*

ONE might as well attempt to calculate mathematically the contingent forms of the tinkling bits of glass in a kaleidoscope as to look through the tube of the future and foretell its pattern.—*Beecher.*

EDUCATE; extend the area of mental cultivation; broaden your acres of investigation. The harvest is already in the hand that plants. The soil cannot be cheated into productivity.—*Horace L. Traubel.*

Is it not true that Truth gets well if she is run over by a locomotive, while Error dies of lockjaw if she scratches her finger? I never heard of a mathematician being alarmed for the safety of a demonstrated proposition, and I think that the dread of discussion generally implies feebleness of inward conviction.—*Oliver Wendell Holmes.*

FROM the orthodox or the semi-orthodox come all the querulous misgivings as to the natural foundations of duty; all the assertions that the reasonableness of selfish license and selfish tyranny begin to appear. Orthodoxy it is which in our time has reason to feel its own moral ground shaking under its feet, and consequently orthodoxy it is which, at any critical juncture, loses alike its faith in principle, and its hope in patience, and falls into action that is intemperate, irrational, sectarian, inhumane.—*Miss L. Bevington, in Fortnightly Review.*

"LEAVES OF GRASS" is a monument to the faith of one man in himself, and in his essential purity and divinity inside and out. And this man's faith in himself is his faith in all men. What he claims for one he claims for all. "What I assume you shall assume, for every atom belonging to me as good belongs to you." In celebrating himself he celebrated humanity, and in identifying himself with criminals and offenders of all sorts he declares his universal brotherhood with all men. He does not give us charity, and liberty, and fraternity, and equality, as sentiments; he gives us the reality, and the reality is more than most people can stand. The sentiment of these things is very pretty, and we all love it and admire it, but the flesh and blood reality puts us to flight.—*John Burroughs.*

THE spirit of persecution seems not to have thoroughly departed from our country. In Maryland the Seventh-day Adventists are persecuted in a manner that ought to arouse the indignation of every

American citizen irrespective of his race or creed. Why, these poor people are surrounded by mobs when they are worshipping, pelted and pounded, and in one instance the Adventist minister had to fly for his life. In other instances arrests of Adventists have been made for working on Sunday. This is an outrage upon all that our Constitution and our civilization guarantee. In all this be it said in honor of the Catholics, not a Catholic has been known to interfere with these honest worshippers. Protestants are the persecutors. Shame on Protestantism, that such crimes can truthfully be charged up to it.—*Progressive Age.*

THE very common mental confusion which regards things evil as only good pressed too far, is continually shown in the common phrase about "liberty degenerating into license." That is taking the name of liberty in vain. You cannot press a good principle too far. Liberty cannot degenerate into licentiousness; not any more than a diamond can degenerate into glass. Liberty can only be ascribed to a man as a member of society, and means his right to seek happiness, to develop his nature, to do his duty, all to the best of his ability—in fact, his right to be a man—without hindrance from others or from the community, to whose well-being he is loyal. By its very essence, therefore, liberty can never mean the destruction of others' liberty, the sway of brute force, or selfish defiance of the public welfare.—*Moncure D. Conway.*

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a running sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists. 75c.

The Milliad.

(1000 STANZAS)

A Poem of Justice and of Liberty.

By J. L. TREUTHART, B.L.

Gathering the ethical or moral elements from Greek mythology and applying the test of the Golden Rule to the world's history, the author has demonstrated that the liberty and life of the nation depend upon a recognition of the principle that

"Right, and Right only, Makes Might."

The poem is in ten Cantos (100 stanzas to each canto), as follows:

- I.—Themis Enlists the Muses to Battle for the Right.
- II.—The Olympian Council.
- III.—The Goddesses in Consultation.
- IV.—Phebus, Apollo, and Liberty. A Romance in High Life.
- V.—Sketch of World's History to 19th Century.
- VI.—History of the United States. Twofold Sectionalism.
- VII.—The Theory and Nature of Coercion. The Fratricidal War.
- VIII.—Reconstruction and Subsequent Politics. A Satire.
- IX.—The Columbian Exposition.
- X.—The Parliament of Religions and Its Sublime Lessons.

400 pp., \$1; holiday edition, \$1.50.
THE TRUTH SEEKER CO.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address. THE TRUTH SEEKER.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND

COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."
Price, 25 cents.

MORGAN A. ROBERTSON'S



ILLUSTRATED
By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Is Suicide A Sin?

Colonel Ingersoll's Famous
Letters and Replies from Eminent Men. With a Startling
Chapter on

Great Suicides of History.

Schopenhauer's Celebrated
Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

A NEW EDITION

OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

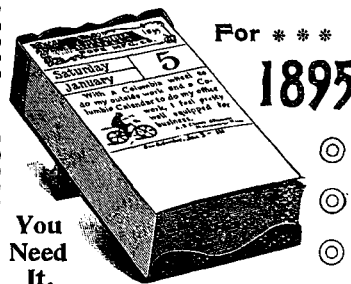
By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

THE COLUMBIA PAD CALENDAR



You
Need
It.

A Desk Calendar is a necessity—most convenient kind of storehouse for memoranda. The Columbia Desk Calendar is brightest and handsomest of all—full of dainty silhouettes and pen sketches and entertaining thoughts on outdoor exercise and sport. Occasionally reminds you of the superb quality of Columbia Bicycles and of your need of one. You won't object to that, of course. The Calendar will be mailed for five 2-cent stamps.

Address Calendar Department,

POPE MFG. CO.,

Mention this paper.

Hartford, Conn.

Books by SALADIN.

(W. STEWART ROSS),

Editor of the London Agnostic Journal.



GOD AND HIS BOOK.

When he had read this book Colonel Ingersoll wrote to the author: "You have earned the thanks of all who really think." It is a work of vast research, of sound criticism, of caustic humor, of sledgehammer vehemence, of scathing satire, of pathos and eloquence. It is one of the heaviest iconoclastic broadsides ever fired at the Jewish God and the Bible. Cloth, gold letter's, \$1.25.

WOMAN: HER GLORY, HER SHAME, AND HER GOD.

The Rev. Archdeacon Farrar said that "Christianity elevated the woman; it shrouded as with a halo of sacred innocence the tender years of the child." The object of Saladin's work is to show the archdeacon his error, and he has succeeded. An English writer said of it: "This certainly is one of the most marvelous books ever issued from the press. The authorities cited are unquestionable, and the result is convincing." In two volumes, cloth, gilt-lettered, \$2.50.

CHRISTIANITY and the SLAVE TRADE.

A condensation of the known facts upon this subject, proving that Christianity did not abolish but aided this infamous traffic in human beings. To which are added such comments as only Saladin can make. In paper, 30 cents.

THE TRANSITION.

A consideration of the antagonism of the Bible and Science, and of the question whether the veiled or allegorical portions of the Christian Bible can be interpreted by modern science. In paper, 20 cents.

ROSES AND RUE.

Being Random Notes and Sketches. Some of its subjects are: A Last Interview with a Man of Genius; An Essay on Stirpiculture; Asceticism and Superstition; Capital Punishment; Poverty; God in the Constitution; Bruno; Gods; Witchcraft, etc. This may be called Saladin's own book, for it is poetry in prose, and is one of the books that lovers of strong literature like to read again and again. In cloth, gold- and silver-lettered, \$1.50.

LAYS OF ROMANCE.

This book reminds one of Sir Walter Scott, being romantic, historic verse, aglow in every page with the energy of a true and high poetic genius. Cloth, gold-lettered, 75 cents.

ISAUE AND OTHER POEMS.

The title poem is a story of intense passion, touchingly told. The other twenty poems are fresh, fragrant, thoughtful, and every verse reveals the thinker, observer, and reformer. Cloth, gold-lettered, 75 cents.

A FEARFUL FLOGGING.

By one who endured it. Based upon a manuscript in the possession of Saladin. Paper, 10c.

THE AGONIES OF HANGING.

Studies in Psychology. By one who was cut down from the gallows. Printed from manuscript in the hands of Saladin. Paper, 10 cents.

WHIRLWIND SOWN AND REAPED.

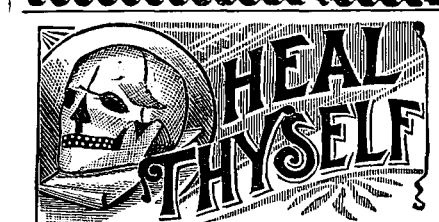
A short story of clerical crime and villainy founded on fact. Of this book the *Open Court* said: "This novel will command the same, or more, interest than Helen Gardner's story 'Is This Your Son, My Lord?'" Paper, 25 cents. Address THE TRUTH SEEKER CO.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

DO YOU WANT IT?



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J.

NOW LEAD THIS.

Dr. Fellows is a strong LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

Genuine Pond's Extract

IS WORTH ITS

WEIGHT IN GOLD

Cures Female Complaints,

Neuralgia, Piles, Sores,

Bruises and ALL PAIN.

CHEAP SUBSTITUTES
DO NOT CURE.



THE ALMIGHTY LUNATIC GETS AFTER THE GOATS.

Mine anger was kindled against the shepherds, and I punished the goats; for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.—Zech. x, 3.

News of the Week.

THE Japanese have taken the fortress of Yung-Chen.

NEWFOUNDLAND is seeking for admission to the Dominion of Canada.

ON Jan. 22 the Greek ministry resigned. A new one has since been formed.

PROF. AGUSTUS C. MERRIAM, of Columbia College, died in Athens on Jan. 19.

RICHARD F. PETTIGREW, Republican, is his own successor as Senator from South Dakota.

J. FRANK VAN SANT, a brilliant cartoonist of only twenty-three years, died in this city on the 26th inst.

GOVERNOR KNUTE NELSON, Republican, succeeds N. D. Washburn, Rep., as Senator from Minnesota.

LUCIEN BAKER, Republican, of Leavenworth, succeeds John Martin, Democrat, as Senator from Kansas.

THE New York *Herald* sends Col. John Cockrill to Tokio as its regular correspondent, at a salary of \$10,000 per year.

THERE have been opened 25,000 new schools in the Ottoman empire since the accession of the present Sultan in 1876.

THE Board of Health of Norwalk, Conn., condemned eight of the eleven public school buildings of that city as unfit for use.

THE treasurer of South Dakota has absconded with about \$350,000 belonging to the state, leaving it on the verge of bankruptcy.

IN the New York assembly Lawson's bill to prevent the display of foreign flags on public buildings was adopted by a vote of 83 to 13.

Two editions of Smollett's writings are coming out soon in London, one in the Bohn Library and the other edited by George Saintsbury.

AT the bye-election in the Evesham division of Worcestershire (England), Colonel Long, Conservative, was elected by a largely increased majority.

THE Judiciary Committee of the House finally decided not to impeach Judge Ricks, of Ohio, against whom charges of receiving illegal fees had been made.

MEXICO and Guatemala are on the verge of a war over a boundary dispute. It is urged that the United States endeavor to secure a pacific settlement of the difficulty.

THE Spanish cabinet has averted a crisis by raising the import duty on foreign wheat and increasing the railway freight charges on grain from the seaboard to the interior.

IN the German Reichstag last week the Secretary of the Imperial Treasury strongly urged the increase of duties on American cotton seed oil, for the further protection of German producers.

M. DE LANTSHEERE, president of the Belgian House of Representatives, resigned on Jan. 25 because the majority would not render him the aid he wanted in fighting the obstructive tactics of the Socialists.

THE Senate by a vote of 24 to 22 sustained President Cleveland's policy of non-interference in foreign affairs, Pettigrew, Rep., voting with the Democrats and the Populists with the Republicans.

GOVERNOR NELSON, of Minnesota, has appointed Mrs. L. P. Hunt, of Mankato, as woman representative from that state to the Cotton States and International Exposition at Atlanta, Ga., Sept. 18 to Dec. 31, 1895.

GEORGE C. PERKINS, Republican, appointed to fill the unexpired term of Senator Leland Stanford, pending the election of the latter's successor, was on Jan. 20 elected to the position. Term expires in 1897.

ON Jan. 22 President Saenz Pena, of Argentina, sent in his resignation because of the action of the congress in granting amnesty, which he declared was a stimulus to military anarchy and a discredit to the nation. He was in the third year of his second six-year term.

THE death on Jan. 24 of Lord Randolph Henry Spencer Churchill removes from the scene one of the men who did much to make the pathway of Charles Bradlaugh a hard and thorny one. Churchill was of the famous Malboroughs and was born Feb. 13, 1849.

A STRING of five coal barges in tow of the tug Sea King foundered in a sudden snow storm on Long Island Sound on the night of Jan. 25 and thirteen people were drowned, including women and children. Lives were also lost by the storm on the Massachusetts coast.

THE suit of John G. Moore, of the District of Columbia, to restrain the collection of the income tax has been dismissed. The president has signed the Urgent Deficiency bill which contains the appropriation for the collection of this impost, and so it may be considered as settled that the tax is established for the present.

THE report of the Bureau of Statistics shows that the total volume of our exports—including silver bullion—during 1894 was \$872,000,000, as against \$922,190,000 in 1893. Imports in 1894 were worth \$690,280,000, and in 1893 \$794,000,000. Thus our exports in 1894 exceeded our imports by \$181,720,000, and in 1893 by \$128,190,000.

EDWIN O. QUIGLEY, the Wall street broker, whose wholesale forgeries of bonds was the sensation of the city when discovered last week and who confessed at once when arrested, was on Jan. 25 sentenced by Recorder Goff to imprisonment in Sing Sing for fifteen years and six months. Quigley was the son of a Methodist minister.

NICHOLAS CARLOVITCH DE GIERS, Russian Minister of Foreign Affairs, died in St. Petersburg on Jan. 26. He was the

descendant of a Swedish colonel, had Finnish blood in his veins, and entered the diplomatic service in 1841. He would have been 75 years old next May. He consummated the Franco-Russian alliance which has so disturbed Germany during the last two years.

M. BOURGEOIS failed in his attempt to form a new French cabinet, as he had failed to form one after the fall of the Freycinet ministry in 1892. M. Ribot has succeeded in organizing a new ministry; President Faure sent in his first message, and the Chamber of Deputies voted by an overwhelming majority a general amnesty to persons convicted of offenses against the state, the Press laws, and for offenses connected with strikes.

THE treasury reserve of gold continues to decrease rapidly. Part that is taken out is for export, and the rest apparently for domestic hoarding. The reserve is lower than ever before. President Cleveland sends a special message to Congress recommending the retirement of legal tenders and treasury notes, the issuance of \$500,000,000 of fifty year, 3 per cent gold bonds, the payment of duties in gold alone, permission to the banks to issue notes of not less than \$10 to face value of bonds deposited except 2 per cents, and the replacing of silver certificates of \$10 and over by silver certificates of less denominations.

THE Brooklyn trolley car strike continues. An increasing number of the lines have been run from day to day, but at no time have the cars put out equaled half of the total usually run. About seven thousand soldiers were on guard to Jan. 29, and a largely augmented police force. Some of the linemen have gone out to aid the motor-men. It is generally stated that but a comparatively small portion of the violence—of which there has been a great deal—was committed by the strikers. Most of it is laid to the charge of the criminal classes of the two cities. Two men have been killed, neither of them strikers or rowdies. To date the non-union men, soldiers, policemen, and citizens have been the principal sufferers, so far as physical injuries are concerned. Judge Gaynor has issued an alternative mandamus, returnable in twenty days, requiring the Brooklyn Heights Company to show cause why its charter should not be forfeited through its failure to maintain its lines in usual running order. On the night of Jan. 28 the First Brigade was withdrawn. Severe rioting ensued, and the police had sharp fights with rioters.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address

THE TRUTH SEEKER.

A New Book by Huxley.

EVOLUTION AND ETHICS, AND OTHER ESSAYS. By Thomas H. Huxley. New York: D. Appleton & Co. Cloth, 12mo., 333 pp. Price, \$1.25.

This volume is No. 9 of the Collected Essays of Mr. Huxley, and contains five chapters, made up of these papers: "Evolution and Ethics. Prolegomena" [1894]; "Evolution and Ethics" [1893]; "Science and Morals" [1886]; "Capital—the Mother of Labor" [1890]; "Social Diseases and Worse Remedies" [1891], consisting of "Preface," "The Struggle for Existence in Human Society," "Letters to the Times," "Legal Opinions," "The Articles of War of the Salvation Army."

In the first essay of this book Professor Huxley remarks that "the greatest restrainer of the anti-social tendencies of men is fear, not of the law, but of the opinion of their fellows. The conventions of honor bind men who break legal, moral, and religious bonds." Every step in advance in social growth brings men into more close relations with their fellows, "and increases the importance of the pains and pleasures derived from sympathy." The evolution of the feelings here indicated (those feelings being the material out of which the primitive bonds of society are so largely forged) "into the organized and personified sympathy we call conscience," Mr. Huxley denominates the "ethical process." Of it he says: "So far as it tends to make any human society more efficient in the struggle for existence with the state of nature or with other societies, it works in harmonious contrast with the cosmic process. But it is none the less true that, since law and morals are restraints upon the struggle for existence between men in society, the ethical process is in opposition to the principle of the cosmic process, and tends to the suppression of the qualities best fitted for success in that struggle."

In the chapter, entitled "Capital—the Mother of Labor," the economic problem is considered from a physiological point of view, and the positions of Henry George are attacked in a very aggressive fashion. Altogether, "Evolution and Ethics" is one of the most interesting and thought-provoking of the series, which is not faint praise, for Mr. Huxley is always readable, even if one is not in every instance able to accept his conclusions. It is a great pity that books of this class are not more widely read. What Sunday newspaper or newspaper syndicate will be the pioneer of a movement for the popularization of scientific, sociological, and economic literature that is something better than trash?

Something QUITE NEW & UNIQUE THE BETTER WORLD.

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders
that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.

WITH DAUGHTER'S BABE UPON HIS KNEES

A new edition of that splendid prose poem, "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edges. The size is 12x16 inches, and the price only 75 cents, post-paid.

THE TRUTH SEEKER,
22 Lafayette place, New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 6. { PUBLISHED WEEKLY. } New York, Saturday, February 9, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



CHRISTIAN GREED—MONEY FOR HYPOCRISY BUT NONE FOR INNOCENCE.

TO OUR FRIENDS:

Don't you know some Freethinker who does not now, but who would subscribe to **THE TRUTH SEEKER** if **YOU** called his attention to the Paper?

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

— The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

**HOW
TO GET 400 YEARS OF FREETHOUGHT FREE!**

**SPECIAL
OFFER!** Send us **FOUR NEW YEARLY SUBSCRIBERS** at regular rates (\$12 in all), and we will send the **GETTER UP OF THE CLUB** "FOUR HUNDRED YEARS OF FREETHOUGHT" **FREE OF CHARGES.**

AND FURTHER—To aid our friends in getting this book for themselves, we will offer *To the New Subscribers as a Premium*, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.
Old Testament Stories Comically Illustrated By **WATSON HESTON,**
 Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete"(\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Free-thinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND
THE TRUTH SEEKER
ONE YEAR,
Will be sent for \$4.50. The
\$2.75 Pin and THE TRUTH
SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gift bowl, 50c. more. Address THE TRUTH SEEKER.

SUBSCRIBE FOR

The Truth Seeker.

**MAKE YOUR FRIENDS A PRESENT OF A TRIAL
SUBSCRIPTION.**

☞ Fill out the accompanying Subscription
Blank and forward to THE TRUTH SEEKER,
28 Lafayette Place, New York.

In connection with our "Missionary Scheme" of sending Eight Copies of Paine's "Age of Reason" to separate addresses for \$1, we think that further good can be done by letting people read THE TRUTH SEEKER for awhile. To this end we make the following offer :

To New Trial Subscribers, Three Months for 50 Cents,

We feel confident that everyone who reads THE TRUTH SEEKER for three months will renew his subscription.

We therefore respectfully urge our present subscribers to bear this offer in mind when sending their renewals, and to make an effort to send us one or

A Club of Trial Subscriptions.

For clubbing terms for renewals use the Blank adjoining this at the rates given.

We hope that all readers to whose notice the paper comes will send us a six or twelve months' subscription, but if they do not feel like subscribing for either term we shall be thankful if they will fill the blank out for a trial subscription of three months.

Address

THE TRUTH SEEKER,
28 Lafayette Place, New York.

GERMS AND SUBSCRIPTION BLANK

— OF —

✠ The Truth Seeker. ✠

All Drafts, Checks and Money Orders, to be made payable to
E. M. MACDONALD.

≈ TERMS ≈

SAMPLE COPIES FREE.			
Three months, (trial subscribers,) in advance,	\$0.75	One subscription with two new subscribers, in	
Six " " " " " " " " " " " " " " " "	1.50	one remittance, " " " " " " " " " " " "	\$7.00
Single subscription, one year, " " " " " " " " " " " "	3.00	One subscription with three new subscribers, in	
One subscription two years, " " " " " " " " " " " "	5.00	one remittance, " " " " " " " " " " " "	8.50
Two new subscribers, " " " " " " " " " " " "	5.00	One subscription with four new subscribers, in	
One subscription with one new subscriber, in one		one remittance, " " " " " " " " " " " "	10.00
remittance, " " " " " " " " " " " "	5.00		
Any number over five at the same rate, invariably with one remittance.			

Any number over five at the same rate, invariably with one remittance.

It is thus seen that any of our friends who will take the trouble to get a new subscriber at the regular rate (**\$3**) will get his own for **\$2**; by getting two new subscribers he will get his paper for **\$1**; by getting three new subscribers he will not only get his own *free*, but will have fifty cents beside; by getting four new subscribers he will have his own free and gain **\$2**. If anyone chooses, or if by so doing he can easier secure partners in taking the paper, he can **share** with them the advantages of the club rates.

This makes THE TRUTH SEEKER, with its sixteen large pages, cheaper than any other Liberal paper.

18

The Truth Seeker Co.,

28 *Lafayette Place, New York.*

Please send *The Truth Seeker* to the following address.... for year

Inclosed find \$.....in payment of the same.

NAMES.	POST OFFICE, [Box St. & No., if any.] & STATE.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 6. { PUBLISHED WEEKLY. } New York, Saturday, February 9, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - FEBRUARY 9, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

THE

Truth Seeker Annual for 1895

HAS A CONTRIBUTION BY

THE EDITOR

ON

“FREETHOUGHT IN THE UNITED STATES:
1891-1894.”

Next Week.

In THE TRUTH SEEKER of February 16 JOHN PROCK will have something to say about

“THE CHURCH AND ITS METHODS—ITS
POWER AND ITS WEAKNESS.”

A Governor Shocks Some Ministers.

Governor Fishback of Arkansas recently expressed an opinion as to the proper way to deal with certain social wrongs, and for this opinion was severely called to account by the Pastors' Association of Little Rock. He addressed a reply to them in the form of an open letter, in which, while claiming to be more deeply interested in religion and morality than they were, he excoriated them very deftly; in effect telling them that they did not know anything about the matters concerning which they presumed to set themselves up as authorities, and intimating that they could not truthfully give themselves as good a certificate of character as he therein wrote out for himself. In the course of his letter he introduced a bit of history to illustrate his central contention. He said:

“Some years ago, about the middle of the eighteenth century, there was some swamp land east of Edinburgh, in Scotland, whose miasmas during each spring bred diseases and death among the farmers. The more sensible people of the community petitioned the authorities to have the swamp land drained. The pastors of the neighborhood, who, we may safely assume, were of a pattern similar to the authors of your resolutions, protested to the premier of England against what they termed a sacrilegious blasphemy. These diseases and deaths said they, are visitations of divine providence upon the people for their sins, and for the state to interfere was an insult to the deity. The prime minis-

ter, however, was a man of sense, and he ordered the swamp drained. As a natural consequence the diseases disappeared and the visitations of the Lord ceased.”

Inquiring as to the cause of the slow progress of moral reformation, the governor asks the preachers if they know why this is, and he says: “Intelligent, sensible people, who are at all observant of passing events, will tell you that the chief obstacle in the way of religious and moral progress has been hypocrisy and folly. A few men who arrogate to themselves leadership in religious and moral reforms are constantly bringing both into contempt, either through hypocrisy or blind, fanatical, unreasoning folly.” Then he tells the ministers whom he is addressing that they are of this class, that he appreciates the situation fully, did not expect them to sanction the views he had expressed, and hence is not at all surprised at their resolutions. Following this he observes that one of his saddest reflections in connection with “our holy religion” is that “in too many instances its direction is falling into the hands of narrow-minded men. If there is another regret, sadder still, it is that the more sensible portion of our Christian ministry seems powerless to assume its leadership.” And he closes with these words: “I am, with all the respect I can enforce myself to feel, very truly yours.”

The governor appears to us to be looking at the wrong side of the shield; he fails to see that it is himself who has moved, instead of the ministers whom he censures. He has gone forward more than they have retrograded. He has to a certain extent freed himself from the dominion of superstition and stepped out beyond the church. He is less rather than more Christian than the ministers, and when he gets rid, if he should, of the absurd faith he has in a God who does nothing for the relief of those whom Governor Fishback pities he will be still better qualified to point out the delinquencies of the clergy. After all, it is the creed, a survival from ages of appalling darkness, which is the stumbling-block in the way to better conceptions and conditions.

Church Taxation Agitation in Wisconsin.

It is expected that the present legislature of Wisconsin will be called upon to face the question of taxation of church property, and the state is ringing with the discussion of the important subject. The papers are talking about it, the ministers are giving from their pulpits their opinions pro and con, and some of the churches are opening to lay debate upon the issues presented. This last feature is perhaps the most remarkable of all, for when the church becomes the arena of debate, especially on such a subject, we may be sure that the leaven of free inquiry has worked its way through the whole mass of society.

We learn from the Milwaukee *Sentinel* that on the evening of January 23 there was a discussion of this question in the Hanover Street Congregational church of that city, participated in by City Clerk Anderson and L. W. Halsey, an attorney; Mr. Anderson arguing for taxation and Mr. Halsey for the continuance of exemption. The latter gentleman seems to have been very much confused in his thought, as will hereafter appear. He said that the constitution forbade an established church and a religious test as to citizenship, but “the state constitution began by saying that the people were ‘grateful to Almighty God for our freedom,’ continuing by according every man the right ‘to worship Almighty God according to the dictates of his own conscience,’ and assuring every man that he should not be compelled to ‘attend, erect, or sup-

port any place of worship, or to maintain any ministry against his consent.’ It provided that ‘no preference be given by law to any religious establishments,’ nor should ‘any money be drawn from the treasury for the benefit of religious societies,’ etc. He said that it would be seen that while the church and state were apparently divorced, there was nevertheless breathed into the constitution the sentiment and purpose of maintaining religion and encouraging religious education.” Were it not for the constitutional acknowledgment of the god-fetich, that disjunctive “but” would be entirely out of place where used by Mr. Halsey, for all the other clauses quoted by him from the state constitution are distinctly inhibitive of the union of church and state, as anyone not religion-blind can see at a glance. By what peculiar process of self-delusion can a reputable lawyer gain his own consent to contend for the exemption of church property from taxation in face of the constitution’s explicit denial of the right of the state to compel any citizen to “attend, erect, or support any place of worship, or to maintain any ministry,” or to permit any money to be drawn from the treasury for the benefit of religious societies? After reading what he quoted from the constitution, by what mental legerdemain can he reach the conclusion that in Wisconsin church and state are only “apparently divorced” (if the constitution is obeyed), and that there is “breathed into the constitution the sentiment and purpose of maintaining religion and encouraging religious education”? Does he indeed know so little of law, and is his comprehension of the meaning of words so limited, that he cannot realize the difference between *protecting* the citizen in his right to worship or to abstain from worship and *maintaining* religion by the state? Does he think that protection and maintenance (support) are synonymous?

Mr. Halsey took occasion to repeat and emphasize his assertion that the separation of church and state is only apparent, and he added that “there is no real severance; in fact, there is a charming unity.” Again we deny that the Constitution of the United States or the constitutions of most of the states provide for or even tolerate such a union. It is readily conceded by well-informed theocrats—of whom Mr. Halsey does not appear to be one—that the principle of secularism is solidly entrenched in the organic law, and that therefore the task that is imposed upon them is the amendment of the fundamental instruments of the nation and the states so that the theocratic principle may be ingrafted thereon and the state and federal statutes which are in conflict with the existing prohibitions of these instruments may receive *ex post facto* legalization. There is indeed a “charming unity” between the politicians and the preachers, and they have conspired to disregard the constitution and feed the churches at the public crib, but all the legislative acts that authorize this diversion of public funds to sectarian uses are unconstitutional and void, and will be swept away as soon as the people awake to the fact that they are the victims of cabals of designing ecclesiastics and complaisant and self-seeking legislators. And they are awakening.

The Milwaukee lawyer instanced the kinds of property that are exempt from taxation in his state, including in the enumeration the property of the state itself. This is another evidence of his incapacity to grasp the problem—does he not know that for the state to tax its own property would be of no possible advantage to the taxpayers, as all the property that the state has—save grants from the federal government—is the product of the taxation of its own people? The man who increased his hoard by taking money out of one pocket and

putting it into another, was just as wise as would be the state which should tax its own property. There is no possible parallel between the exemption of state property, the possession of all the people, and the exemption of the property of the church, the possession of private associations of the people. So long as compulsory contributions to the treasury of the state are exacted from the people there can be no justice in the exemption of churches or educational and charitable institutions not owned by all the citizens. It is useless to talk of the alleged gratuitous nature of the work of the churches and their auxiliary institutions. It is a matter of common notoriety that they are organized on a substantial business basis and that more money sticks in the pockets of their managers and employees, in the form of salaries, than goes out to relieve distress. This is natural; all complicated machinery is costly. It may do good work, or it may tend to the increase of dependence and pauperism and so ultimately result in adding to instead of subtracting from the burdens of the state, but there is no valid reason why all these institutions should not be placed on an equality before the law; the fittest will survive, and the taxation of all will help to determine which are the fittest. There is no middle ground between the equal and uniform taxation of all private property and the leaving of the state to be supported by voluntary contributions, as was once done in the case of the Free Cities of Germany. There is neither sense nor justice in taxing so-called secular property and exempting that of religious corporations.

Mr. Halsey tries to show that the state will gain nothing in a financial way by the taxation of church wealth, and in order to carry conviction to the minds of his hearers he did not hesitate to use statistics in a manner to suit himself first and last. He puts the total valuation of church property in the United States at \$450,000,000, while the United States census says that it was \$670,000,000 in 1890. That he had the true figures at hand is demonstrated by the fact that he gives the value of this kind of property in Wisconsin as \$14,612,061, which is a little more than that given by the census. Then he makes his calculations on the basis of a one per cent tax, which is only about half the actual average annual rate of assessment. On this basis the receipts from the churches would be annually \$1,340,000, instead of \$450,000 as figured by Mr. Halsey, a difference in favor of taxation of almost three to one. The advocate of exemption asked how far the \$450,000 which the states would receive according to his calculations would go "in comparison with the general work of religious associations?" and he added—"Why, the American Board of Foreign Missions expended roundly \$500,000 the past year in carrying our civilization and Christianizing influences to foreign lands." The gentleman is wild. What has the state to do with the expenditures of the missionary societies? Why should it order its system of taxation with reference to the work those societies are doing in "heathen lands"? To do what he implies it should do would be to frankly vote a certain sum each year to the churches for the "Christianizing" of the Asiatic and African worlds. Of course we are voting money into the coffers of the church, but we try to disguise the fact by the foolish claim that exemption is not equivalent to appropriation. It has remained for Mr. Halsey to direct the scrutiny of the taxpayer to this very point, and he will have none but himself to thank if his address weakens instead of strengthens the hold of the church on the purse of the state. Every one must now see that the money which the churches save by the exemption of their property from taxation is really money voted out of the pockets of the individual taxpayers into those of the treasurers of the religious organizations. In the light of this undeniable fact what becomes of the guarantee of the constitution that no citizen shall be compelled to build or support a place of worship or contribute to the maintenance of a ministry? Why, Mr. Halsey even wants him to be forced to donate something for the support of foreign missions! No wonder he thinks that there is a "charming unity" of church and state in this country.

In conclusion, Mr. Halsey said that "the taxation of churches would work a revolution of our social economics and be a menace to our peace, an unjust burden to the generous and benevolent, a shock to all the moral sentiments of our citizens." The "revolution in our social economics" cannot come too soon, but it will be a revolution only in the sense that it will be a return to the sound principle of total separation of the civil and the ecclesiastical which was so wisely embodied in the Constitution, and that kind of a revolution will be warmly welcomed by all who desire justice and fear the encroachments of sacerdotalism. The taxation of the churches will not "be a menace to our peace," unless they mean to precipitate a rebellion if they are taxed. Do they? There would not be any "unjust burden" laid on the "generous and benevolent;" it must always be assumed that he who receives a gift is the one to pay for its protection rather than those who have not received it. When money or land is given to the churches, their adherents and not the non-church members of the community ought to pay the taxes that should be assessed against it, for they and not the others have the benefit of the property. It is futile to say that all share in the benefits which the church is supposed to confer. Each must judge for himself as to the advantage the church is to him; no one else is qualified to decide in the premises. If this plea of the exemptionist is sound, the same argument could be legitimately used to justify the direct appropriation to the church of money from the treasury of the state. As to the alleged "shock to the moral sentiments of our citizens," that talk is nauseating. A man whose "moral sentiments" are shocked by the proposal to lay the burdens of taxation upon the society that owns a piece of property instead of upon somebody who does not care for the society or its objects should hasten to supply himself with a set of civilized moral sentiments. The change will add greatly to the sense of security in the neighborhood.

The address of City Clerk Anderson was admirable in spirit and matter, and was a complete refutation of the arguments of Mr. Halsey and others of his school. We much regret that we do not have space for it in the *THE TRUTH SEEKER*. A good abstract of it appears in the *Milwaukee Sentinel* of January 24.

Late Movements of the Enemy.

Some little time ago the city council of Niagara Falls, New York, in response to a petition, set apart a portion of Erie avenue for the use of those citizens who wished to speed their horses. On a recent Sunday the sleighing was good, and so there were a number of the horsemen out enjoying themselves. There was no racing, no boisterousness, no betting. Nobody, apparently, had any cause to be disturbed by the recreation of the business and professional men who thus sought relaxation from their labors. But your average minister is always disturbed when he sees people having a good time on Sunday instead of listening to his dry sermonizing about something of which he knows no more than his unhappy auditors. It happened that the International Ministerial Association was in session at Niagara Falls that day and they could not let pass the opportunity to meddle in something which in no wise concerned them. They adopted some resolutions severely condemning the horsemen and calling upon the officials to rigorously enforce the law against "Sabbath breaking," quoting for their guidance the part of the penal code which we are striving to have repealed. They had the audacity to make this demand notwithstanding the fact that they were on the same day engaged in their regular business. Their resolutions were published and commented upon by the local papers. Then one of our subscribers, who was a participant in the "desecration" of the "Sabbath," sent a spirited, well-written, and argumentative protest to the *Cataract*. It was printed, accompanied by a fair but not particularly clear editorial. The next day the *Gazette* had a short editorial, evidently written by a clergyman or under the immediate dictation of one, which for cool impudence surpasses anything we have seen

in a newspaper for some time. The action of the ministerial Association is indorsed and then this follows:

"There is no reason why the question should be argued. No one should ask for argument on the subject. The only thing to be done is to revoke the permit unless such occurrences as those of last Sunday are discontinued."

Of course the Sabbatarians want no argument; argument is fatal to them. How quickly they would muzzle the press as well as stop all amusements on their collection day!

"It is an insult to the local clergy; it is an insult to Christianity; it is a severe reflection on the city to print such a communication as that which appeared last night in a paper in this city. If the liberty granted to lovers of rapid driving by the council is destined to encourage the growth of the sentiments expressed in the communication referred to the permit should be repealed at once."

It is an insult to the local clergy to differ from them, to object to being deprived of the commonest rights of the citizen at their dictation! It has come to this that the ordinary member of the community has no rights that the minister of God is bound to respect—he must not even express his opinion in the newspaper. It is an insult to Christianity also to demand equality before the law! But why was the printing of our subscriber's letter a "severe reflection on the city"? How is the city responsible for his views or the expression of them? Are we to understand from this that the city should have forbidden the publication of such communications? It looks very much that way, especially when we read in the same connection the assertion that if the permission given to speed horses on Erie avenue tends to encourage the growth of the sentiments expressed by our friend that permission should be withdrawn. This is tantamount to the assertion that it is proper to prevent the growth of certain opinions regarding the observance of Sunday by punishing a class of citizen which is supposed to include those who entertain the obnoxious opinions. How free we should be with God in the Constitution and only Christian men in office!

In Connecticut the Sundayites are just now having things their own way. Bridgeport and Southington were first to feel the Puritanic wave, and there are not yet any indications of its receding. The movement is a concerted one, and is a part of a Sabbath crusade which is national in extent and is engineered from the headquarters of the Sabbath Union. This may not appear on the surface, but those who read the organs of the Sabbatarian and theocratic organizations are well aware that there is perfect harmony of purpose from Maine to California. It has been decided in the councils of the militant religious party that it will be easier to win the fight in detail than it will be to secure a national Sunday law at present. That is to come later. But to return to Connecticut: Every barber shop was closed in Bridgeport, and the *Herald* tells how those who had not shaved themselves for years were now obliged to do so and came to church with cut cheeks, scarred chins, and scratched throats. These do not deserve our pity. The man who will sneak away to church after it has thus tyrannized over him has not the spirit of a fly and deserves all the trouble he gets. Were it not for such slaves as these the Sunday laws would not remain on the statute books of a single civilized state another year. In Southington the raid is led by a Baptist minister named John C. Barker. There on a recent Sunday everything was closed except one barber shop, the proprietor of which, Jacob Heinrich, when notified by Barker that his place must be shut up, defied the minister to do it, and threatens retaliation if he is meddled with by the grand juror to whom Barker made a complaint against him. It seems that Barker rendered himself liable under the law, for after service he went to a livery man, hired a rig, and, with two strangers, drove about the city to see if anyone was violating the law! It is to be hoped that he will be brought up with a round turn for this. No Sunday papers were sold, to the intense disgust of the lovers of the newspaper. Many of the broader-minded citizens of these places threaten to go further than the ministers in the enforcement of the law, with the object of producing a reaction and securing its repeal.

The St. Louis *Globe-Democrat* reports that Senator Orchard introduced in the legislature of that state a bill to enact a new section making more inclusive and severe the law against Sunday amusements and games. It reads as follows:

"Every person who shall be convicted of horse-racing, cock-fighting, playing cards, playing base-ball, playing at foot-ball, or games of any kind, or any person who shall manage or aid in the management of any such games, or who shall rent, lease, or allow buildings or grounds under their control to be used for such purposes, or any person who shall keep theaters or playhouses open on the first day of the week, commonly called Sunday, shall be deemed guilty of a misdemeanor, and fined not less than \$50 nor more than \$500."

If this bill becomes a law Missouri will have one of the most intolerable Sunday statutes in the Union. In regard to its prospects, the *Globe-Democrat* says that members of the assembly who live in cities of any size do not favor it, but in many of the rural districts it is quite popular. The author of the measure is a lawyer, and lives in the village of West Plains. It seems to us that every interest of civilization demands that cities should have the right of self-government. Let them have the opportunity to show what greater freedom can do for mankind, and their example will stimulate the lagging outlying districts to push forward in the race. As it is now those who would forge ahead are held back by the others who will not, and thus all are kept down in the valley of darkness. The existing system is almost without exception an advantage to the reactionist and bigot and a handicap to the progressist and the Liberal.

Great Reductions in Standard Freethought Works.

The popularity of our missionary scheme, by which Thomas Paine's "Age of Reason" is being scattered broadcast by the thousands, has induced us to lower the price of his other works, with the hope that they too will have a wider reading. From this date the prices of Paine's books will be as follows:

AGE OF REASON. Paper, 25 cents. Eight copies sent to as many different addresses for \$1. Cloth, 50 cents.

EXAMINATION OF THE PROPHECIES. Paper, 15 cents.

COMMON SENSE. The argument that did more than any other to convince the Revolutionary leaders of the necessity of the separation of this country from Great Britain. Paper, 15 cents.

THE CRISIS. Paine's great Revolutionary writings. Paper, 25 cents; cloth, 50 cents.

RIGHTS OF MAN. Answer to Burke's attack on the French Revolution. Paper, 25 cents; cloth, 50 cents.

PAINE'S GREAT WORKS IN ONE VOLUME. 8vo., 800 pp., cloth, \$3, leather \$4, morocco, gilt edges, \$4.50. This book and THE TRUTH SEEKER one year, \$5.

PAINE'S POLITICAL WORKS. One volume containing Common Sense, Crisis, and Rights of Man. Cloth, \$1.

PAINE'S THEOLOGICAL WORKS. One volume containing Age of Reason, Examination of the Prophecies, Reply to the Bishop of Llandaff, Essay on Dreams, Letters, etc. With Life of Paine and steel portrait. Cloth, \$1.

We hope all our readers will do their best to scatter these splendid works all over the country.

Dr. Talmage is nothing if not *outré* and sensational. In one of his late sermons in the Academy of Music he said, referring to the gospel of Luke: "That was written by a practicing physician and an inspired reporter named Luke. God bless all reporters, even though they are not inspired. God bless them." What an "anchor to windward" with the reporting fraternity! Talmage is a shrewd business man even if he did serve his God so unacceptably that that choleric gentleman burned his Tabernacle three times. He continued: "While Luke was not acquainted with modern stenography, his verbatim reports of what Jesus Christ said are wonderful." We should think they were, especially when we take into consideration the fact that he did

not claim to do more than put into writing what had come down by tradition to his generation. But more wonderful than Luke's "verbatim reports" is Talmage's cool ignoring of the results of the researches of the scholars and critics of this age.

Mr. Farrell took the manuscript of Colonel Ingersoll's lecture on Voltaire to the printer last week, and that individual asseverated that it would all be in shape for the reader sometime this week. With due allowance for the fallibility of printers—whereof we know something ourselves—we believe the pamphlet will be ready about the time this reaches the readers of this paper. It will be in the same handsome style as "Shakspeare" and "Lincoln," and the price will be the same—25 cents. We shall have a supply at the earliest moment, and hope to have many orders to fill therefrom.

We wish our readers would look at the date on their wrappers and see if they do not owe us a renewal. If they find they do, it will be a great favor to us if they will forward it at their earliest convenience, as we need the money. Owing to various causes, more than the usual number are in arrears at present, and this embarrasses us financially, or we wouldn't mention it. We like to keep square with the world, and in order that we may do this it is necessary that our readers keep square with us, for when they let their subscriptions run behind we have to get behind with others. We have no capital to fall back upon, and depend upon getting our dues to give others their due. If our friends who are in arrears will note these facts and act thereupon, it will be, as we have said, a great favor to us, and a favor duly and thankfully appreciated.

The Freethought Letter-Writing Corps will this week address their communications to the editor of the *Penny Press*, a daily of Minneapolis, Minn. Commenting editorially upon the address of Archbishop Ireland in response to the recent lecture of Colonel Ingersoll in that city, the Minneapolis paper says, in part:

"Ireland may not know any more about God, the Bible or its inspired origin, than Ingersoll—and he probably does not, for Ingersoll is as great a student as Ireland. The difference is, however, that Ireland is willing to take some things for granted; and in the absence of all other information, in the light of all the research of the literature of the world, is willing to admit that a doctrine which tends to elevate mankind, to advance civilization, to assist humanity in this world, and to prophesy an eternal life of progress hereafter is certainly a much safer person to follow, a much more desirable teacher from whom to receive instructions, than he who, without offering any substitute, undertakes to overthrow the bulwark of our civilizations, to destroy every hope of the future, and to substitute for a faith in a brighter, better, and more progressive hereafter, nothing but death, despair, and annihilation."

Show that the prudent man will not "take for granted" that for which there is no analogy in his own experience or the authenticated experience of the race; that the Christian doctrine has not, on the whole, tended to "elevate mankind, to advance civilization, to assist humanity in this world," and that its alleged prophecy of "an eternal life of progress hereafter" has been for the few only whose minds were capable of accepting as true the ridiculous dogmas of the church. In this connection we want to say that we are encouraged by the lengthening of the enrollment list of the Corps and hope to receive many more names within a very short time.

Mr. F. M. Holland (on page 86) referring to the statement of the *Evening Post* that the saloon is the only place where the poor man can meet and converse with his fellows on terms of equality, and in comfort, cogently argues that if the law permitted the small shops where papers, cigars, stationery, groceries and other similar articles are sold, to be open on Sunday they would be convenient meeting places and would keep large numbers out of the saloons. This is very true, but just see the attitude toward such common-sense arrangements which is taken and doggedly held by the Sabbatarians! As noted in these columns at the time, the

city council of Williamsport, Pa. (immediately after a convention of the National Reform Association had been held in that town), passed a new ordinance which made it a misdemeanor for a tradesman to permit his neighbors to gather in his place of business on Sunday. This, understand, was made a distinct offense, regardless of whether the store or shop was or was not open for purposes of trade. Could bigoted stupidity go further? It is because the church, whenever she has had the necessary power, has always acted in this blindly tyrannical way that we say she has proved herself to be the unrelenting enemy of civilization. In this age she has for the time being wrecked the temperance movement on the rocks of despotism fanaticism.

The fall and winter being more particularly the reading season, and naturally the renewing of subscription season, we hope that our friends will make a little effort to send THE TRUTH SEEKER some new subscribers. A good many of our old ones have had to drop off during the past eighteen months of panic and dullness in the business world, and we need some more to take their places and push on the work. Our friends have never failed us in an emergency, and we again venture to ask them to do something to help by inducing new subscriptions. We have tried to make this easy by the premium offers printed on the second page of this paper, and we think considerable can be done by our friends if they will take the trouble to speak a good word for us to their Liberal acquaintances.

To those who feel like presenting THE TRUTH SEEKER for a short time to some dear friend, our Trial Subscription offer opens the way at a small cost. A great many of the Liberals to whom THE TRUTH SEEKER is first sent this way become permanent subscribers and earnest workers in the cause of mental liberty.

And lastly, after you have induced some acquaintance to subscribe, and sent THE TRUTH SEEKER three months to some friend, send us the names of all the Liberals you know, and we will send them sample copies, and see if they, too, will not subscribe. We need them all.

A minister of Spokane is very much exercised about our genial acquaintance, Santa Claus. He says that he is an "old Roman Catholic myth of past ages," and it is a sin to keep up a pretense of his beneficence in Christmas time. We ourselves think that it is foolish to delude the minds of trusting children with this fiction, but the arguments of our ministerial friend almost convince us that the delusion may bear more good fruit than bad. He says that this belief causes many children to be thinking of Santa Claus "when they ought to have Christ uppermost in their minds." Furthermore, it is urged that when after a while the child finds out that there is no such being as Santa Claus he may ask, "What of the devil?" adding, "Perhaps he too is a myth." The good man cannot bear to give up his dear devil, evidently oblivious of the fact that the dark gentleman is as dead as the other old gods of "heathendom," so far as the advanced Christian world is concerned. But he did not dare express all that was quite evidently in his mind. It is very probable that he felt that when the hour of disillusion came to the child, so far as Santa Claus was concerned, the question might be suggested, "What about Jesus—is he a myth, too?" Or even the awful thought might come into the youthful mind that perhaps "God" himself is only "an old Roman Catholic myth of past ages." Think of the predicament of the Christian mother who has just told her little daughter that "there isn't any Santa Claus; he was only make-believe, you know," hearing the child a few minutes later confiding the astounding information to her younger brother, and then adding with fine indignation and disgust, "And now I don't believe that there is a God either; he was just 'make-believe,' too!" No wonder that the Spokane preacher is in a panic, when he conjures up in his fancy the possible horrors that attend upon the pricking of the Santa Claus bubble.

Lecture Notes.

My next appointment after Davenport, Ia., was New Ross, Indiana. It might be of interest to the readers of THE TRUTH SEEKER to hear something of the struggle for Freethought in this village. Last April, also, it was my privilege to give a lecture here. The town was savagely orthodox. But two weeks before Remsburg gave the first Liberal lectures ever heard in this place. The people are Methodists and Disciples, and the Copernican system of astronomy was no greater surprise to the people of three centuries ago than were the principles of Freethought to the bigots of New Ross. The Bruch brothers, John, Philip, and Michael, together with Messrs. W. H. Gott and J. K. Henry, were the only Liberals who dared avow their principles. The Christians declared that those Infidel lectures must stop. They packed our meetings with a Christian mob, and had a preacher by the name of Weatherford present to challenge me to a debate. They actually thought that the Infidels would retreat at the first opposition. Poor deluded victims of priestcraft! Little did they think that the champions of their religion are on the run all over the world. Amid the shouts of the audience, the challenge was made. The sky-pilot declared that the debate must be held *in the church*. He would agree to no rules, except that I was not to use the Bible nor refer to ancient or modern history, to prove anything. He is reported to have said that twenty-five preachers would be on hand to help him. Of course we could not agree to such terms. It was all meant for a bluff. When I went away a great meeting was held in the church to celebrate the funeral of Infidelity. All were sure that we would have no more lectures. But they were disappointed. Mr. Philip Bruch determined to secretly undermine the churches. Of the generous missionary scheme of the Editor of THE TRUTH SEEKER good use was made. Fully fifty copies of the "Age of Reason" were circulated. The young men of the town began to read it. It was not long before a change of sentiment was apparent. Those who were so arrogant and boastful became very meek. Some of the Christians realized the fact that in their attempt to crush us out, they were wanting in nothing but the auricular appendages to make genuine donkeys of themselves. One man who had said that his savior had died for him, and that if necessary he would die for his savior, was silent. Christians as a rule became respectful, or said nothing. Last November they were surprised by the appearance of Remsburg again. They still thought that I would not come back. I did, however, and gave three lectures. There was no opposition. The audience was good, attentive, and respectful. The preachers who were so brave last spring now devote their time to trying to induce the people to stay away.

Liberals are very foolish when they permit Christians to tyrannize over them. A half-dozen well informed Freethinkers in a community can hold the churches at bay. When they find that we are in earnest, they are glad to let us alone. The "Age of Reason," as a missionary among the heathen, can not be too highly extolled. It is bound to make an impression on every man of brains who reads its pages. We cannot better advance our grand cause than by circulating it by the ten thousand.

FRANKLIN STEINER.

Oregon Liberals, Attention.

To the Secularists of Oregon: Your legislature is in session. The Oregon State Secular Union is doing its best to have church property taxed. You can help. Write to the member from your county to work and vote to tax church property. No matter whether you know him or not, or whether you belong to the same party or not. When he is elected he belongs to the people. Request or demand what you want if you ever hope to get it. You want church property taxed; then say so, and say it to your representative and senator at Salem. Say so now, and help out the committee now there working for that end. Do not delay. It is only a few minutes' work to write a letter or two, and only the expense of a few stamps. As a rule, your members will be glad to hear from you. Anyway, do not give them a chance to say, when they come home, "I am so sorry you did not write to me about it." Suppose we do fail. If we never try, of course we will fail. Agitation is education. When we can make a showing of numbers the average legislator will respect our wishes; if we do not, he will not. Sometimes, in war, a noisy regiment is mistaken for an army. Let the letters pour in upon the members at Salem by the hundreds, *right away*. Don't send petitions, send letters; and every man and woman write for himself or herself.

KATIE KEHM SMITH, Sec. O. S. S. U.
Oregon City, Or., Jan. 24, 1895.

Sunday Closing.

An article with this title in the New York *Evening Post* says that laws which try to close "the saloons to the working man on the only idle day he has in the week" "have simply thrown him into the arms of Tammany, as a power which will permit the law to remain a dead letter," and also that "a Sunday law converts every liquor-dealer into an enemy of the law and a debaucher of the police." I should be glad to see the saloons closed on Sunday, but the best way to do it is to provide plenty of innocent amusement elsewhere. Philanthropists can do something for the working man's recreation, but what would do him the most good is liberty to find amusement for himself wherever he can do so without injuring himself or his neighbors. This teaches him enterprise and self-reliance. Let him by all means have a chance to dance, see plays, and hear music on Sunday, but let us have the theaters, concert halls, and beer gardens kept pure enough for his daughter and sister to be able to accompany him and enjoy themselves without a blush. There is no surer way to loosen the hold of the churches on the wives and daughters of the poor.

The *Post* says, too, of the working man, that "the one place where he can talk or discuss with his fellowmen, and under conditions of comfort, is the saloon." Better places ought to be open to him on Sunday; and they could be found in the little shops which sell candy, newspapers, cigars, groceries, and other articles of food to working people, but do not sell liquor. If the law were to permit such safe and convenient places to be open to visitors at all hours on Sunday, there would be much less need of legislation in favor of temperance.

F. M. HOLLAND.

The Bible in the Schools.

John C. Pelton, known as the founder of the public schools in San Francisco, was present at the meeting of the Presbyterian Ministerial Union in that city on December 24th, and read a paper on "Religious Instruction in Public Schools." From a synopsis thereof in the *Call* we quote:

To bring the schools up to the position which they should occupy as agencies for moral training he believes a return should be made to religious teaching through the precepts of the Bible. He does not advocate a general and indiscriminate use of it, but would have a copy of it lying upon every teacher's desk and would have judicious selections from it read daily, along with such other devotional exercises as no reasonable person could object to, and which should be satisfactory to every Christian and patriot alike.

And why not satisfactory as well to every Jew and patriot alike?

And why not also satisfactory to every Infidel and patriot alike?

Are the Christians of this country the only patriots? Are the public schools to be run as an adjunct to their sectarian prejudices, no matter how much they may offend the worshipers at other shrines?

The subject of Pedagog Pelton's paper was pretty thoroughly discussed by those present, and the *Call's* report says:

The discussion showed quite a general agreement with the views expressed in the paper, though there was an evident divergence on some points, among others as to the proper use to be made of the Bible, some believing that it should be used as a text-book entire instead of having garbled extracts taken from it in accordance with the judgment or fancy of whoever may happen to be given the task to perform.

Well, well, well! What next? Not content with wanting to thrust the Bible down the throats of the school children, these ministers would have it used as a text-book; would, in fact, convert the common schools into auxiliaries to the churches and make of them subsidiary Sunday-schools. And what Christianity would they teach—the Christianity of Calvin, of Luther, or of Wesley? That would depend, doubtless, on how many School Directors each sect might be able to capture.

Is it not well to pause now and consider whither we are drifting? Is it not a question whether those who are charged with abusing the public schools, could be—even if the charge were true—any worse enemies thereto than are those who are trying to use them for their own sectarian purposes? Is it not high time for the people to declare that all religions alike must keep their hands off the public schools?

The *Bee* thinks it is. The first step toward that end is obedience to the laws of this state. If those laws are respected and enforced, there will be no Bible reading in the public schools.

The inevitable trend of Bible reading in the common schools, as shown in the above extracts, is respectfully dedicated to the Board of Education of the city of Sacramento.—*Sacramento Bee*.

Lectures and Meetings.

ROBERT G. INGERSOLL left New York Sunday, February 3d, for Columbia, S. C., where he inaugurated his Southern lecturing tour on the 4th, his subject being "Shakspeare." The colonel also delivered "Shakspeare" at Charleston, February 5th; Savannah, the 6th; Augusta, the 7th; Macon, the 8th, and at St. Augustine, the 9th. On Sunday, February 10th, at Jacksonville, Fla., Colonel Ingersoll will lecture on the "Liberty of Man, Woman, and Child," and at Columbus, Ga., on the 12th, he will deliver "Shakspeare," which will also be the subject at Atlanta on the 13th. "Liberty" will be the subject at Knoxville, Chattanooga, and Nashville, on the 14th, 15th, and 16th respectively. Colonel Ingersoll is in magnificent form and voice, and, of course, will score a big triumph in the South.

J. E. REMSBURG's appointment for February:

Feb. 10.....Eufaula, I. T.	Feb. 18, 19....Kerens, Tex.
Feb. 11.....Krebs, I. T.	Feb. 20, 21....Dublin, Tex.
Feb. 12.....Caddo, I. T.	Feb. 22.....Stephenville, Tex.
Feb. 13, 14, Royce City, Tex.	Feb. 23.....Ft. Worth, Tex.
Feb. 15.....Dallas, Tex.	Feb. 24.....Gainesville, Tex.
Feb. 16.....Midlothian, Tex.	Feb. 25, 26.....Grady, I. T.
Feb. 17.....Corsicana, Tex.	Feb. 27, 28.....Duncan, I. T.
Feb. 17, Blooming Grove, Tex.	

FRANKLIN STEINER's lecture engagements so far as now arranged are:

Feb. 10, East Dennis, Mass.	Mar. 3.....Boston, Mass.
Feb. 12.....Harwich, Mass.	Mar. 8.....Brookton, Mass.
Feb. 17.....Boston, Mass.	Mar. 8.....New York, N. Y.
Feb. 24.....Haverhill, Mass.	Mar. 10.....Brooklyn, N. Y.
Feb. 26.....Booth Bay, Me.	Mar. 10.....Newark, N. J.

Write Mr. Steiner for engagements in care of this office.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for February:

February 8th—"Shakspeare and Goethe." Thaddeus B. Wakeman.
February 15th—"Walt Whitman." Rev. Merle St. C. Wright.
February 22d—"Our Criminal Classes—How Produced—The Responsibility—The Remedy." Mrs. Mattie P. Krekel.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for February:

February 10—"The Philosophy of Life." Rev. F. E. Mason.
February 17—"The Mind and Body." Prof. E. V. Wright.
February 24—"Old and New Theories." Mrs. M. P. Krekel.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for February:

February 10th—"Is There a God?" J. Ross Carpenter.
February 17th—"The Christian Devil: Ought God to Kill Him?" Prof. J. Olegg Wright.
February 24th—"The Ideal of 1776." Mrs. M. A. Freeman.

THE Fellowship for Ethical Research meets Wednesdays at 8.15 P.M., 1219 Chestnut street, Philadelphia. No conditions or qualifications are attached to membership. Discussions each week are opened by special addresses, ten minute speeches following. Privileges are granted equally to visitors and members.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

MRS. FREEMAN's lecture appointments: Boston, Mass., February 10th. Mrs. Freeman desires to lecture during February. Those wishing to secure dates not taken please write Mrs. Freeman at once 1037 West Madison street, Chicago, Ill.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

The men of Northampton are proud of Bradlaugh. They have more right to be proud of him than other men have, for they stood by him when all men were against him. His statue, unveiled yesterday, is an honor alike to the town and to the dead tribune. "Thorough" is inscribed on the pedestal, and there could be no better epitome of Bradlaugh than that famous bit of Saxon. The paralytic radicalism of the day stands in need of men like Bradlaugh, and of his method of "Thorough." He had his defects of vision and sympathy; he was cast in an antiquated mold; but his slogging vigor of attack and defense excites in us in 1894 a sense of despairing envy.—*London Star*.

The second volume of Moncure D. Conway's edition of the collected works of Thomas Paine is now on sale. Price, \$2.50.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We have given away thousands of the "Church Property" pamphlet, and it is doing its work. We have also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS have been scattered broadcast over the land.

And now, during the reading season, when the summer's work is done and the people have time to think, we want to do a great deal of religious missionary work, and so we have prepared this scheme, which has already received cordial indorsement:

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensive; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to give and to have given away thousands of them among the people. Every church-member that any Freethinker knows ought to have one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and have it read.

Remember, we do all the work—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who have the capacity to think if they only are steered in the right direction.

"Liberty for Man, Woman and Child," and the Tribute to Ebon C. Ingersoll.

So many have wanted the lecture on Liberty, and also the tribute to Colonel Ingersoll's brother, that Mr. Farrell has had them printed in one pamphlet, uniform with the other lectures and at the same price—25 cents. And he has added as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it.

This lecture on liberty for the women and children has made many converts to rationalism among the fairer portion of humanity, and it is the best one to give to the good women who have a prejudice—fostered by the ministers—against the Colonel because he has "taken away their savior." When they read this they usually revise their opinion of the apostle of liberty, and read his other works—which they wouldn't look at before. If you know a good Christian girl, any age, just give her a copy of this lecture. Postpaid, 25 cents.

SEND for free catalog of our publications.

Observations.

I hear from Robert Wade of Troy, N. Y., and also from the newspapers that a revivalist named Sunday has attacked that outpost of Satan. Mr. Sunday was formerly a member of the Chicago baseball team and tells his hearers that there was a time when "a man would not trust him even to hold a yellow dog." On the strength of this record, which would disqualify him as player in any respectable ball team, Mr. Sunday feels prepared to enter the ministry and effulge as a shining light. The Lord often shows weak discriminating powers in selecting his servants. Any person of good judgment, having to choose between Mr. Sunday and the yellow dog that could not be trusted with him, would have whistled to the dog instead of calling the man.

The papers report that a gentleman of the name of Murphy, son of Francis Murphy, the temperance advocate, joined the political parsons who held a meeting in this city last Sunday for the purpose of instructing Mayor Strong in his official duties. Mr. Murphy was as ardent as any of them in demanding that the Sunday excise law should be enforced. While I was in the Northwest I made the acquaintance of a gentleman of the name of Murphy, son of Francis Murphy, the temperance advocate. He was at that time engineering a blue-ribbon boom with a gospel attachment, and denounced the prohibitionists who depended upon law on the statute books instead of Christ in men's hearts as the way of salvation from the liquor habit. I had some edifying speech with Mr. Murphy, and we were in substantial agreement on the subject of prohibition, though he held to Christ and I to Keeler as the great liberator from the power of the demon rum. It was merely a difference of opinion as to the relative merits of mind cure and medicine cure. But his opposition to the prohibitory method he based on this argument, which he frequently advanced, namely: If the law could save men, Moses was sufficient; there was no need of Christ and he was a useless sacrifice. He went on to say that if Christ could save men from so powerful an adversary as Satan, he certainly must be able to save them from the lesser fiend, whisky; and, he added, you might as well pass a law that all men should be saved as that all should be sober. To me this was *cultus wawa*, as preaching is called in the vernacular of that country, but no Christian prohibitionist can answer it. I would like to know if the present Murphy is that Murphy, and if he has lost faith in the gospel as a jag-cure, and gone over to Keeler and the politicians.

The success that I have achieved with the aid of Col. William Henry Burr and his copy of the Peshito, in throwing the bright light of lucidity upon some obscure passages of scripture, has led Mr. C. Severance, of Ler Sangerius, Cal., to request a drink from this fountain of wisdom. To be a light and fountain in the same sentence is something, I fancy, but seldom accomplished; but as a Western editor observed when discussing Hawaiian affairs in an unbiased way, the apple of discord has sprung up in our midst and must be nipped in the bud ere it starts a conflagration that will deluge the world. As a prologue, Mr. Severance pays me some very handsome compliments—which, as I am in a position to know, are not undeserved—and then introduces the subject of Moses lifting up a serpent in the wilderness. How, inquires Mr. S., did Moses lift up the said serpent? Anticipating my reply, he "presumes, in the absence of definite information to the contrary, that it was after the usual manner of lifting reptiles—by the tail." But, he adds, we are met at once by the language of another part of the word of God which provides: "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up" (John iii, 14). Now, doth this imply that the son of man is to be raised as happened to Enoch (see O. T. Stories, Illus., p. 24, by W. Heston, D.D., LL.D., P.D.Q.) or are we warranted in concluding that at the time of the quoted excerpt going to press, the son of man still retained that terminal appendage denominated a tail? Mr. Severance puts his final query as follows: "Which way will the son of man be lifted, and when will the predicted event take place?"

I have seen snakes lifted by a noose around their gills, and am informed that an occasional erring son of man gets jerked off his base in the same way. The tenses of the Hebrew language are allowed to be so vague that when a man was writing in that tongue he could not tell, sometimes, whether he was talking about what was expected to occur next week or was rehearsing ancient history. That is why the prophecies, as certain statements attributed to Isaiah are called, have two applications—one as a record, the other as a prospectus. Thus the passage rendered "a maiden shall bear a son" is also

construed by translators "a maiden hath borne a son." The difference is intense, but the tense is indifferent. The words recorded by John, "so must the son of man be lifted up," may, for all I know to the contrary, refer to the hanging of Haman, who is said to have been lifted up to a considerable altitude; or they may mean that the Brooklyn strikers will get a raise the first of next month. Let us leave the matter to the Peshito and Colonel Burr, and proceed to a consideration of the Golden Text, "And having spoken, he pursued himself around the block, to the house of Matthew the publican. And he came in at the side door thereof: for it was the Sabbath" (Mark 7, cum 11).

The scope of the legislator continues to widen with the process of the suns. On January 19, at Austin, the capital of Texas, a bill was introduced in the House by Representative Seabury providing that any person who receives a letter and fails to answer it within ten days shall be subject to a fine of \$1,000 or imprisonment in the county jail for one year; and in aggravated cases both penalties shall be enforced. That looks like the initial step toward important legislation; for if the people, whose servant Representative Seabury is, can be forced to correspond whether they want to or not, why should he hesitate to put the same constraint on the deity, whose servant, doubtless, he likewise professes himself to be, and make prayer-answering compulsory? A citizen might evade the penalty by saying, in the first place, that he never got the letter; secondly, that he left it in the pocket of his other clothes, and, thirdly, that he answered it the day it was received; but no such dodge would be available to the All-hearing One. The courts would have him dead to rights, and his only way out would be the one indicated by the New York *Independent*, an orthodox paper, which solemnly avers that all prayers are answered—those that a weak faith might think were unattended to being answered in the negative. With a thousand-dollar fine or a year in the county jail, or both, for a leverage, I imagine that Representative Seabury would have the nerve to take a rise out of the Great Giascutis.

I like to report the progress that our Spiritualist allies are making in the way of duplicating ancient miracles. The following is from Milwaukee, Wis.: Mrs. Isa Wilson Kaynor, a medium, "handled with impunity" and without tongs "a very hot cylinder direct from over a kerosene lamp; also passing paper bank bills, silk and lace handkerchiefs through the flame without burning them, although one of the committee chosen therefor by the audience was well blistered for daring to handle the same glass cylinder." It was inconsiderate on the part of the audience to choose a committee for the purpose of being well blistered, but so reads the account in the *Progressive Thinker*, whence my information is elicited.

The original of this miracle is an old acquaintance of my readers who have noted in the book of Daniel the account of the three office-holders of the province of Babylon, who, like the Socialist members of the German parliament, declined to "fall down" when they heard the "cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick." These men, "in their coats, their hosen, and their hats, and their other garments," were remanded to a fiery furnace, where they strolled about with impunity and an angel, until his nobles the king called them out and promoted them to still better paid offices of public distrust. The sapient monarch saw the advantage to his administration of having provincial officers that the local papers would not endeavor to roast. The higher critics have set this story down for a fragment of oriental imagery, while critics who don't get high just disbelieve it, and let it go at that. Still, if Mrs. Kaynor is insusceptible of cremation, Meshach, Shadrach, and Abed-nego might have been similarly gifted. If paper in her hands refuses to ignite, if silk and lace under her touch become unflammable, and if she has money to burn and can't set it afire, why should not the hats, coats, and especially the hosen of those Hebrew gentlemen have survived the heated term? I pause for a withering reply. It is not rightly comprehensible to the unbeliever why people whose bump of marvelousness bulges with these profane miracles should reject the sacred ones; and it is simply imbecil for the mongers of sacred miracles to throw away those of to-day, when they might subpoena the performers as expert witnesses.

One of the Steinway sons, of piano celebrity, has called upon the other Steinway sons for an accounting, and the books of the company, which are brought into court, furnish some suggestive items. The Charity and Donation account contains more than ordinarily stimulating grub for thought. The

Steinways have been very charitable people, responding to nearly every call for a contribution. The Johnstown flood sufferers got \$250; the yellow fever sufferers got \$250; several churches got \$25 or \$50 each; there is an entry of "jury payment for Steinway, \$50," suggesting that the firm knew how to conduct a case in court; the police received sums as "gratification" ranging from \$2 upward; and to further show how deeply this wealthy corporation loves its fellow-men, the books divulge the payment of \$50 for the expenses of a "meeting against free silver."

I understand that the Steinways are reckoned as honest people. Years ago a miser named Payne deposited with the elder Steinway, for safe keeping, a package of valuables. No receipt was given. The package remained in the company's safe with its seal unbroken until Payne died. The heirs had no knowledge of its existence until old man Steinway delivered it to Payne's executors. It contained bonds and bank-notes to the value of \$400,000. This shows that the integrity which may be safely trusted with uncounted money is not incompatible with the business enterprise which "gratifies" the police with coin, keeps a financial account with a jury sworn to decide cases in accordance with evidence, and endeavors by the payment of cash to contribute toward the settlement of questions that should be left to the intelligence of the people. The members of the Steinway company may be sincere in their piety—their gifts to the churches testify to that; and they may honestly think that free silver is dangerous; but it strikes me that police "gratification" and \$50 "jury payment" throw a shadow upon their philanthropy and tend to discredit their motives. The church, the police, "approachable" jurors, and the gold-bugs, are a mongrel lot to be feeding together on crumbs from the rich man's table.

Our great and good friend the president has offered Congress a scheme for repairing the treasury remnant. It is the issue of a half billion dollars' worth of 3 per cent bonds, payable in gold fifty years hence. Treasury notes are receivable for said bonds, and said notes shall be canceled and withdrawn from circulation. Banks purchasing the bonds may issue notes to par value of the bonds. The scheme would turn a half billion of assets into an interest-bearing debt of equal amount. The interest would be fifteen million dollars a year, or seven hundred and fifty millions in fifty years. Can a worse policy be recommended? If not, the debate is closed and Congress will proceed to enact the measure. Meanwhile, let the middle-aged rejoice that they will be dead, though damned, when the debt falls due.

Patience and much strength of purpose are required to read the last encyclical of the pope, for his holiness is discursive and does not wield a very facile pen. He is less amusing than George Francis Train and not so instructive as Editor Moore of the *Blue Grass Blade*. I would advise him to drop his distinguishing whine and jerk a little unctious into his ink. He is nothing that he pretends to be, and he knows it; and he is fatally deficient in his perceptive powers if he does not know that every intelligent person is likewise cognizant of that fact. Why does he take himself seriously?

The encyclical is addressed, in the canting style to which popes are addicted, to "our venerable brethren, the archbishops and bishops," and touches in an admonitory way upon several topics of contemporaneous human interest—as union of church and state, the labor question, and divorce.

On the condition of Catholic politics in this part of the moral vineyard the pope, whose name, I believe, is Joachim Pecci, though he makes his mark "Leo P. P. XIII.," discourses after the following fashion:

That your republic is progressing and developing by giant strides is patent to all; and this holds good in religious matters also. For even as your cities, in the course of one century, have made marvelous increase in wealth and power, so do we behold the church, from scant and slender beginnings, grown with rapidity to be great and exceedingly flourishing.

You are right as a trivet, Mr. Pecci, though you don't stand on three legs. The Catholic church is strictly in it. I don't suppose that Christ would be able to recognize the fat old damsel as his relict.

He goes on felicitating the reverend brethren:

The church among you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance.

True. No church with any political influence is discriminated against in this country, and as the church of the pope does not lack that advantage, no one who likes to stand by to see fair play would ex-

pect what follows his acknowledgment of a square deal by the honest farmers of this agricultural community. If religion would exercise that liberality which it admires when itself is the object of it—if Freethought could be said to be "fettered by no hostile legislation," "protected by the impartiality of tribunals," and "free to live and act without hindrance"—Freethinkers could lie abed later and Vigilance could take her hair out of curl-papers. But religion never stops asking for anything it can possibly get, and so we find the pope saying to the venerable brethren:

It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced.

That is to say, liberty is insufficient, and equality and impartiality are unsatisfactory. Even exemption from taxation, millions in state appropriations to church institutions, and a strong political pull, fail to appease the papal appetite. Indeed, they are not so much as acknowledged by his holiness with thanks; and our state and national governments get no credit for the nice, commodious jails and penitentiaries they provide for the higher education of Catholic protectory and parochial school graduates. These do not count. The desire of the pope's heart, and what he instructs the venerable brethren to scheme for, is that the church, "IN ADDITION TO LIBERTY," shall enjoy "THE FAVOR OF THE LAWS AND THE PATRONAGE OF THE PUBLIC AUTHORITY." The English of which, in lower-case type, is that the Vatican wants Roman Catholicism established as the official religion of the United States.

The pope himself is a rather insignificant little old man, with diabetes and atrophied functions, but his voice is the voice of the college of cardinals, who are robust and mean business; so that if the archbishops and bishops of America take the necessary steps to carry out the recommendations of the encyclical, then a long program of interesting proceedings will shortly be presented to the American public. The utterance of the encyclical on the subject of divorce is what might be expected. Catholicism fosters that paralytic—I might almost say legless—species of morality which must use the church and state as a pair of crutches. Divorce is therefore denied to the cripples. Concerning the labor question the pope advises strikers "not to touch what belongs to another," which advice comes with extraordinary grace from a college of ecclesiastical banditti plotting to steal a continent.

GEO. E. MACDONALD.

News and Notes.

The campaign at Prescott has closed with every indication of future advance. The Opera House last evening, January 27th, was crowded to listen to the concluding lecture on "Evolution and Creation." To-morrow, Tuesday evening, will be a grand Paine celebration, the first, I guess, ever held in the territory, but not by any means the last. Great interest has been awakened in the community, and it needs but vigorous measures to push Freethought to the front. The elements are here. The national and local organizations can now count over one hundred members, and I feel sure that those here on the ground will not let the present golden opportunity pass by. Hard work and persistent courage will be necessary. The Christians are bringing all their modern tactics into play; boycott, social ostracism, and other exasperating methods of civilized savagery in which the followers of Jesus are expert and which oftentimes prove so effectual when backbone is lacking, and the mol-lusk prevails.

The great storm is ended; the greatest "in the history of mankind," it is said by the veracious editors, that ever swept over Arizona. The oldest inhabitants don't remember anything quite equal to it. It prevented my seeing the cliff-dwellings and looking into the ancient wonders of Arizona, as I expected, so I must adjourn this pleasure for golden days to come, as also my visit to the canon of the Colorado. I cannot therefore write up the curiosities of Arizona. I am sure that I could have made my communications to THE TRUTH SEEKER quite interesting with the record of these underground adventures and travels in the bowels of the earth. We have to creep and crawl through all sorts of dark and winding ways in the crumbling abodes of the cliff-dwellers; and if I could only picture that weird and fascinating journey, it would certainly be an instructive addition to the records of my secular pilgrimage. But when nature gets on one of her mad freaks, and piles cloud on cloud, and rolls wind on wind until it seems as if the whole universe was in a tempest of delirious wrath, it is no use to insist upon the rights and privileges of man, who is the

denizen of her empire. We must simply submit. We can do nothing. Nature will have her own way and we must make the best of it.

However, the storm was not so severe in Prescott but what we could hold our meetings regularly, with good attendance from beginning to end. Prescott has not suffered nearly so much from the storm as other places throughout the country, and when the weather is fine here it is simply superb. It is exuberant with the splendor of shining landscapes and glittering skies.

I was desirous, above all, of visiting the ranch of Mr. J. K. Hall, who lives about fifteen miles distant from Prescott, where many good things await the Pilgrim. Mr. Hall and his family are staunch Freethinkers, and not a cloud of superstition floats over his happy fireside. However, his daughter, Sharlot M. Hall, has been present in Prescott the whole month and has attended every lecture, rain or shine. She was born into Freethought with every fibre of her being and has never had to fight any ghosts to get rid of them. They do not haunt any portion of her intellectual horizon. She is a healthful representative of the abounding life of this great Western land. She is entering upon a literary career of bright promise; is a contributor to many journals east and west on various subjects, especially the pre-historic relics of Arizona, of which she is a thorough student. She has recently won a prize in competition with some of our best writers, so we can be proud of this fearless and gifted exponent of Freethought who has such a brilliant future in the ranks of our Western authors.

It has been a great privilege to enjoy the frank hospitality of Mr. and Mrs. Dr. J. Miller, and the toils of the campaign have been mingled with fireside delights. Rex Miller, their son, has no use for ghosts or gods, so far as I can see. He is left to judge for himself. There is no compulsion in this Freethought family.

Mr. and Mrs. J. N. Rodenburg are among my old-time allies. When I first came here, about eight years ago, Mr. Rodenburg was the mainstay of the enterprise, and stood by me through thick and thin. I was rather discouraged at the outlook then. We had hardly a corporal's guard to attend. But the years have rolled on and now we have crowded houses, and the flags are floating over advancing columns. Mr. Rodenburg has a delightful family where intelligence reigns and the dark shadow of orthodoxy vanishes. Freda, the youngest, who was just born when I was here last, is especially devoted to the colors of Freethought and, like a fairy, would charm the way of the Pilgrim with beautiful flowers.

Mr. W. J. Roberts is one of the old citizens of the place. He came here a long time ago, when little more than a boy, and has had varied adventures with Indians, white men of all sorts, and has seen humanity in its roughest exterior. But while he has lost faith in God he has not lost faith in man, and believes in liberty and progress, and is one of our foremost soldiers. Mrs. Roberts is somewhat inclined to the Methodist church, and rather lingers with its fond associations, but she attended all the lectures; gave me a warm welcome, and showed the spirit of Freethought even if she didn't exactly agree with all that I said.

Mr. James Brown has been here for many years, a sturdy worker. He has battled with nature and won a home, much better than any that the New Jerusalem can offer. He is a most generous supporter of our cause. What a reform we could make if we had a regiment like him.

Mr. P. A. Williams is another of our veteran corps, always ready to assist, and not afraid to be counted.

Mr. John Davis, in spite of floods, came all the way from Verde, a distance of over thirty miles, to attend the closing lectures and the Paine celebration. He could not come before on account of the rains. He is on the frontier line. Whatever fortune may be, he is ready to do his level best for humanity. If he has a dollar it is always for somebody else's benefit as well as his own.

I could mention many others, but space forbids. I have certainly enjoyed this changing aspect of Western life. I have had plenty of agitation. Yesterday a Roman Catholic champion appeared upon our platform. He did not like some strictures that I made upon the church of Rome and its policy. He thought I was an A. P. A., a "know-nothing," etc. We gave him full opportunity to set things right. He did not, however, rebut my statements, but simply showed the good things said and done by some Catholics, all of which I cordially accepted. As he declared himself in favor of equal rights for all, I told him that our difference of opinion should not prevent our joining hands for human freedom; that, to some extent, he was drifting out of Rome into Reason; and if he kept on he would eventually

be a Freethinker. I hope so. He did well for his side of the question. He showed the bright aspects of Rome. I showed the dark which no amount of rhetoric can cover up, and in which are the powers of destruction.

SAMUEL P. PUTNAM.

Prescott, Jan. 28, 295.

When to Laugh.

When an animal sees or hears something unusual, it is alarmed and seeks safety. And when, after long ages, the ape animal gradually takes on the characteristics of man, he is affected in the same manner by any strange appearance or sound. Savage man, governed only by the family head or chief, as is a herd of buffaloes, knowing nothing of natural laws, fancies a demon in the flying cloud, in the lightning, in the thunder, in the gale. He ascends, through the slow steps of evolution, to the grade of barbarian, gains some knowledge of agriculture and architecture, improves his language, and adopts a more complex government. But here he is just as ignorant of the causes of natural phenomena; and his superstitious notions, whatever they may be, through heredity, have become stronger and pervade his whole being. He acknowledges his own inability to give a reason for his beliefs; but he credulously accepts the hit-or-miss dictum of the chief or some one bold enough to act the rôle of teacher. The teacher becomes a priest; and his dreams and visions, superinduced by efforts of the imagination to discover things unknown, are assumed to be revelations from demons or gods.

When man has risen to what we call a state of civilization, he has advanced still more in agriculture, commerce, political economy, art of war, etc., and has a stronger and perhaps more oppressive government. But in respect to knowledge of nature's laws, the majority of persons in the so-called civilized states are but in line with the barbarian. They also are believers in spirits of the air that visit them in dreams. They likewise are unable to give reasons of their own for the theological faith that is in them, and as credulously believe that the mystical ordination of a priest enables him to interpret mysteries by making them more mysterious. When they sing "God moves in a mysterious way his wonders to perform," they publish the fact that they make little use of science.

Notwithstanding his presence is obnoxious in an enlightened community, it may be admitted that the priest is of service among barbarians—that he is a necessary evil. It is held by some philosophers that a priesthood is a natural factor in the process of evolution; that the office of priest operates as a spur to investigate, to improve, to guide; that by its influence the cruel passions of the king and the license of the people are each restrained. But in spite of his virtues, being the sole reservoir of what little knowledge there is, the priest becomes arrogant and exacting, and the people stagnate. War, subjugation, even slavery, may also be elements in the process of evolution. At any rate, war is about the only means of lifting or forcing a people out of such stagnation in ignorance and superstition; for, being brought into contact with different customs and opinions, their own will be gradually modified.

But the priest seems to be indigenous to all soils. Evolution has not yet reached time nor place for his extinction. He may be knocked out in some locality to-day; to-morrow, with a little expedient modification, he is in alliance with the conqueror. He is in alliance with our own governments—federal and state. Though constrained at the time of the Revolution to take a back seat, he has since then worked his way to the front. He is in every public body, drawing salaries for telling an old story, and needs not serve the country in any other capacity. He enjoys the fat of the land, while his millions of property is exempted from taxation. And in spite of all this some folks think we are not priestridden.

The priest is a product of barbarism; and so far as we support him and fear his dogmas we are barbarians. The barbarian religion of gods and devils, and their alleged antics among men and women, is not suited to cultured, reasoning minds.

In a few spots only of the world has man risen to a degree of knowledge and freedom where he can stop and laugh at the priest. Ridicule may be an agent in the economy of evolution for his dethronement; the wit of many Voltaires may multiply and enlarge such happier spots. But where the priest has the power and the will to persecute and torture for heresy, not much laughing is done. When feeling the thumbscrew, one does not feel like smiling. When stretched on the rack, or while having the tongue torn out with red-hot tongs, it is difficult to laugh. Many good people still suffer from fear of his hellish dogmas; who enter the sanctuary court like so many criminals to be prayed for and fined. But as his fangs are broken, and his sacred instru-

ments for saving souls are seen only in museums, we claim and enjoy the right to laugh the laugh of ridicule.

After one has attended an orthodox church for twenty years it is high time to begin to laugh.

When, of all the many gods that have figured on, under, and above the earth, our priest claims to be in partnership with the only one whose word is worth a cent; who can, when he gets ready, flog all the other gods at once; who alone directs the lightning bolt when it strikes his own altar—we smile the smile of ridicule.

When his notions of monogamy and the origin of life are derived solely from the Bible genesis, and he gravely repeats the Arab fable, a contemptuous smile is generated.

He describes his god as having been confined with a band of outlaws in a desert wilderness and a barren mountain for forty years; and we laugh.

He then pictures him as the instigator of murderous and thievish raids on the heathen round about—on "a people living in peace and plenty;" and we smile with disgust.

When he attempts—though he seldom does now-a-days—to extract divine lessons from the story of Dinah, from the Songs of Solomon and other love stories, we think of Comstock and laugh.

He makes his God, in an unusual but not an original method, to become a father; hence the Trinity family. And we laugh the laugh of derision.

He falsifies history; tells of many terrible persecutions suffered by the early Christians from Pagans; when we know that most of the persecutions were between themselves on charges of heresy. And we laugh.

He brazenly asserts that the church never tortured for heresy—that the civil power alone did so—when the awful instruments of torture were taken from her altars. And we laugh at his lies.

He claims that all the liberty and civilization we possess are due to Christianity; when the fact is the Dark Ages were due to that religion, and that liberty and progress are now increasing in exact proportion to the increase of Infidelity. And we laugh at his assurance.

On an anniversary meeting of the Society for Prevention of Cruelty to Animals, the priest appears on the platform and claims for his religion all the honor of mercy, in face of the fact that the Society was founded by an unbeliever. And we laugh at his false claims.

When his sacred chapel has just been struck by lightning, and he dodges a little talk on special providence, we laugh the laugh of triumph.

Ridicule and laughter are proper means to take To cure the sick belief in a fire-and-brimstone lake. The Hestonian pencil sketches truth every time, And shows priestcraft to be something else than divine.

L. G. REED.

Wise Vs. Vennum.

It matters little if we credit Wise;
His cloth's enough to tell us Vennum lies.
These verses remind me while I pen 'em
The wise have everywhere encountered venom,
The priest, since Socrates first drank the bowl,
Has, for the wise, kept venom in his soul,
But when the venom he some new way tries,
To think what it may light on would be wise.
The wise have often call'd "God's Book" obscene.
But Vennum, surely, ought to find it clean.
Venom, not fit for Mrs. V. to read,
To call God's word, is scarcely wise, indeed.
Oh Vennum, there is greenness in thine eyes,
Infallible disproof of being wise.
Oh Wise! not Vennum you could surely think
Would wish, like Jesus, his own self to drink;
It was for you he brewed himself; so, Wise,
Swallow your Vennum in his usual guise,
In drinking venom, you put Vennum down;
Be wise enough to prize the martyr's crown,
Which Vennum, being venomous, can give
But, if not wise, to wear will never live.
O Wise! Oh Venom! Ancient heirs of fame!
Oh venom-drinking wise! Oh venomous shame!
How soon the sacred gown, by venom worn,
Turns to the pennant sheet defiled and torn;
How soon the felon's stripes, which venom places
Upon the wise, adorn celestial spaces!
Since venom made our earliest parents wise
Venom in vain to outrun wisdom tries;
But the wise, getting venom for his pains,
The venom's loss makes his own deathless gains.

—C. L. James, in *Lucifer*.

The Campaign Book.

The book of the joint Congress of the Federation and Secular Union is now ready for mailing. I hope to hear from more friends to help us circulate the work—8 copies for \$1; 18 copies for \$2. Send me the addresses to which you wish them to go and I will mail them from headquarters. The following are the names since my last report: John Leitch, 8 copies; John Brosi, 16 copies; John Mahara, 18 copies; Robt. Thorne, 8 copies; Mrs. P. Van Hoeter, 20 copies; Frederic Dahlstrom, 8

copies; A. B. Lenox, 4 copies; D. W. Worley, 8 copies; Mrs. Charlotte Palm, 8 copies; H. G. Baschard, 2 copies; John Lomax, 8 copies; E. P. Bosworth, 8 copies; George Larson, 8 copies; John P. Tharuquest, 1 copy; John A. Calder, 8 copies; E. McFadden, 8 copies; Johnathan Wells, 8 copies; Miss Lottie Wolf, 8 copies; W. A. Bogard, 8 copies; E. W. Bogard, 4 copies; Lewis G. Reed, 8 copies; L. W. Loutzenheiser, 8 copies; E. W. Hames, 16 copies; Lewis Levine, 20 copies; W. Whittick, 16 copies; W. H. Pepper, 20 copies; W. W. Ames, 1 copy; C. B. Rouss, 8 copies.

E. C. REICHWALD, Treas. F. F. of A.
234 South Water Street, Chicago.

Paine's Memory Honored at Louisville.

There was a Paine celebration at Louisville, Ky., on Jan. 27 in commemoration of the 158th anniversary of his birth. It was called a "Sacred Concert," presumably to avoid an encounter with Kentucky's enlightened Sunday law. Turngemeinde Hall was well filled, the occasion was in every way an enjoyable one, and the addresses were calculated to open the eyes of such orthodox people as heard them or read the reports of the meeting as given in the local papers. This was the program:

1. Violin and Piano, Duet.....Louis and Phil. Hollenbach
2. Chorus.....Harmonia
3. Vortrag ueber Thomas Paine.....Carl Neumeyer
4. Gedicht.....Phil. Adams
5. Lecture.....Dr. Carter
6. Duet.....Louis and Phil. Hollenbach
7. Recitation.....Miss Carter
8. Harmonia.....
9. Trompeter von Sackingen—Solo.....Jos. Simon

Dancing after the entertainment.

Mr. Neumeyer's address was in German and dealt only with the political services of the Hero of Three Countries. Dr. Carter spoke in unqualified praise of both his political and religious writings. One of the most interesting parts of the program was a recitation by Miss Lois Bligh Carter, who is but fifteen, but has recited at Mr. Remsburg's lectures in Louisville, and on this last occasion won the unstinted praise of the *Courier-Journal*.

The legislative season is here. Congress is already at work, and many of the state legislatures are also in session. Soon all will be, and this is the opportunity for the political Christians. During the next six months these meddlers will be more active than ever before. We want each of our readers to constitute him- or herself a committee of one to keep watch of the enemies of the secular state. Report to us immediately every movement of the theocrats. Look out for new Sunday laws and attempts to more rigorously enforce old ones; watch for appropriations to the church and to institutions under the control of the church; gather all the facts that you can in relation to the exemption of church property from taxation; be vigilant in regard to religious teaching in the schools; note what is said and done about the employment and payment of chaplains; do not fail to keep informed and to inform us as to the attacks which the anti-naturalists are sure to make on the agencies of expression and transmission. Do not assume that the Editor will find out all about these things through the daily papers; there are hundreds of those journals, and there are only seven days in the week; something of vital importance to our cause may escape his eye and yours may catch it in the nick of time; it will be better for him to have his attention called to it repeatedly than not to see it at all. So send along the items. In this connection we will request all the members of the Freethought Letter-Writing Corps and all others who will now engage to write one letter each week to the target selected by the Captain to send us their names and addresses, not for publication, but that we may know how many there are, and so be better enabled to direct their activities. Let us make the coming year memorable in the annals of Secularism.

MRS. M. P. KREKEL'S lecture dates:

Feb. 3d.....Alliance, O. Feb. 24th.....Brooklyn, N. Y.
Feb. 10th, Philadelphia, Pa. Feb. 24th.....Newark, N. J.
Feb. 22d.....New York City.

The 17th and a few week evenings are still vacant in February. Those wanting lectures near the Sunday lecture times and places should write at once. March, the whole month (Sundays) she is in Cincinnati, and parties living near that city in Ohio, Kentucky, and West Virginia, who would like to secure week evening engagements should apply at once. Permanent address 802 East 11th street, Kansas City, Kan.

The list of Mr. Remsburg's appointments in Texas, on page 86, should be corrected as follows: Clifton, February 19th, 20th; Dublin, 21st, 22d; Stephenville, 23d; Ft. Worth, 24th; Gainesville, 25th.

Letters of Friends.

In the Center of the Thoroughfare.

HOUSTON, TEX., Jan. 18, 1895.

MR. EDITOR: Inclosed find \$2 for back pay on my subscription. Times are hard and money scarce with a laboring man. I shall try to do better in the future. Keep pounding away; you are in the middle of the road.

H. W. NELSON.

The Right Man in the Right Place.

WHITE HALL, WIS., Jan. 17, 1895.

MR. EDITOR: I want to do a little missionary work for the cause of Free-thought. Inclosed is \$1, for which send eight copies of Paine's "Age of Reason."

I am a resident in the principal hotel here, and have good opportunity to meet many people from all parts of the country; have disposed of five copies within the last few months. Paine's works are the best I know of to get people to investigate and seek the truth. When they have once read Paine's works they are ready to take up some other works and investigate further.

Yours truly, B. F. WING.

Unlike God's, Natural Laws Are Immut- able.

COCOANUT GROVE, FLA., Jan. 4, 1895.

MR. EDITOR: Please send me two copies of your ANNUAL. I think it must be good. If I had been asked to select the writers, the very first I should have named are the eight you have on your list, viz: R. G. Ingersoll, S. P. Putnam, Matilda Joselyn Gage, Helen H. Gardener, Susan H. Wigon, Katie Kehm Smith, John Peck (when he writes on Free-thought), and last but not least George E. Macdonald. I sincerely regret the inexorable law that prevented me from writing every name first, for each deserves first place. I must not close without expressing my admiration and earnest appreciation of THE TRUTH SEEKER and its brave, effective work.

SAMUEL RHODES.

Heosierdom Awakened.

NEW ROSS, IND., Jan. 22, 1895.

MR. EDITOR: On the 18th, 19th, and 20th of January, Franklin Steiner delivered a series of lectures here. Despite the inclemency of the weather he had very attentive and appreciative audiences.

His actions are filled with grace; his speech is vigorous and effective. His arguments are strong; his reasoning clear and logical; his humor keen, pleasant, and appropriate.

Of his lectures, "Morality without Superstition" is one among the best. It was permeated throughout with humorous infusions, which provoked laughter; it sparkled with truth; was supported by vastness of resource and the soundest of reasoning, with no bias but the aim for truth.

The community is aroused; the lectures have had the desired effects; they have provoked comment, promoted thought, and exacted the conclusion that Liberalism is growing.

LIBERAL THINKER

To Bury the Hatchet.

KENT, O., Jan. 22, 1895.

MR. EDITOR: I notice in your issue of Jan. 19th that a partisan Texan takes THE TRUTH SEEKER to task for publishing a card from me in which I, commenting on the results of the election of last November, said, "Even the Memphis Appeal concedes that there is nothing left to the Democracy but heaven and Mississippi, and it might have added hell and Texas, or perfidy and dishonor." The above sentence seems to have greatly disturbed him. He thinks he sees sectional hate and fanaticism lurking in it. Not understanding it he asks, "What does the poor man mean by the expression, 'Hell and Texas or perfidy and dishonor?'"

Lest your correspondent from Clinton, Texas, should nurse his wrath till it develops into sectional hate, allow me to explain what was meant in the above quotations. "Hell," is left to the democracy in the execration of the people for its betrayal of their confidence. Texas is left, for it almost alone by its popular vote approved of the record of the recreant Democratic party. If he wishes to know what is meant by the words "perfidy and dis-

honor" let him read Cleveland's letter to Representative William Wilson, where his chief uses said words and from which they were quoted.

In conclusion allow me to say to Bro. S. M. Etheridge: Let us bury the hatchet of political intolerance along with that of religious intolerance; then our political sores will be cured. Let us devote all our energies to fighting our common enemy, ecclesiastical domination, lest it shall reduce us to mental serfdom. Knowing no sectionalism, I am, Yours, M. H. HEIGHTON.

One Man Among Twenty-five Thousand Christians.

OSWEGO, N. Y., Jan. 7, 1895.

MR. EDITOR: Please find inclosed my dues as a member of your school. You, with your excellent assistant, Watson Heston, give your readers a paper excelled by none in liberating the beclouded mind from bondage. Please tell me if any of Mr. Ingersoll's family are members of Christian churches; if so, what church?

My "Four Hundred Years of Free-thought" is a volume of rich treasures, deserving of all the praise it is receiving.

Only for my large amount of Liberal literature I should be as isolated as Robert Selkirk. I am the only outspoken Agnostic in a city of 25,000 inhabitants, enjoying all the privileges and patronage given to a good Christian. The reason is the public appreciates an honest, fearless, true man. I have no sympathy or respect for a coward.

They are slaves who dare not speak
The truth they needs must think;
They are slaves who dare not be
In the right with two or three.

Our actions should be a silent educator of the public. We're in the fight to the finish.

JASPER J. BROWN

[No member of Colonel Ingersoll's family is a member of a church.—ED. T. S.]

All Sing!

DUBUQUE, KAN., Jan. 16, 1895.

MR. EDITOR: After having my crops on six hundred acres almost entirely destroyed by drouth two years in succession, and after reading of the widespread destruction of crops throughout the Union by the same cause, I composed the following hymn, to be sung by the farmers on Thanksgiving days. Sing to the tune of "The Kansas Girl."

God holds the rain within his hand,
And lets the sun parch up the land.
We sow the seed, it cannot grow—
Praise him from whom all blessings flow.

Chorus:

Come, farmers dear, hurrah, and cheer
For him who takes away our home,
And leaves us free this world to roam.

The mortgage on the team is due,
On wagon, plow, and harness too.
"No extension" now, since crops won't grow—

Praise him from whom all blessings flow.

The farm for taxes will be sold,
And we'll be fired out in the cold;
No earthly cares then shall we know—
Praise him from whom all blessings flow.

We'll join the tramps and roam the earth
And bear glad tidings of Christ's birth
To every heathen here below—
Praise him from whom all blessings flow.

Yours truly, W. H. KERR.

From a Former Shaker.

HAMMONTON, N. J., Jan. 2, 1895.

MR. EDITOR: Please find inclosed \$1 to bring me the best paper I know of for one-third of another "time." I see Brother Hacker is able still to hit shams a whack now and again. I well remember how, some sixty years since, we prized the visits of his paper, the *Pleasure Boat*. It was radical then, but the Shakers tolerated it and the youths devoured the contents eagerly. I prize your paper because it keeps us informed of the doings of the would-be tyrants—would be if they could secure government help. The editorials, Observations, News and Notes, and John Peck's contributions are all grand, while Heston's fund seems almost inexhaustible. May all live to do immense good.

J. P. Cryder admits being a Spiritualist, and even a medium, and yet cannot say he knows nor that he hopes. I am not sure that any of us knows, as positive knowledge comes by actual experience, but to hope will harm no one. Mr. Cryder thinks "there must be there, as here, a perpetual struggle for existence," etc. I will hope

the incentive to such may not exist there. Much if not all comes through the ruling of designing men and unjust laws on this side.

D. R. WOLLISON.

What the Sundayites Want.

VINELAND, N. J., Dec. 25, 1894.

MR. EDITOR: A few years ago a company of bigots in Pennsylvania formed what they called the National Reform Association, and now they and other churches are doing the best, or rather the worst, they can to get Congress to give us more stringent Sunday laws. If there are cowards enough in Congress to grant their request—though Jesus in the first chapter of Mark abolished the Sabbath eighteen hundred years ago—we shall soon have laws requiring every family to attend church and pay a regular salary to the minister, and fine, or imprison, every one who walks or rides anywhere on Sunday except to church and back. Jesus called the Jewish Sabbath a winebag that had stretched as far as it could without bursting, and if Congress enacts the above laws it will burst at once, or be abolished forever, for the people are becoming too enlightened and intelligent to be driven into church by any laws that Congress can make.

The churches have had two days of glut-tony, called Thanksgiving and Christmas, and a week of idleness called holidays. Now let them take their aged, poor, worn-out and sick members out of the pauper-houses, and provide them with comfortable homes, especially in cities where they are crowded in with liars, thieves, drunkards, and harlots, and have no others for company, or to feed or nurse them, if any nursing is ever done there, and where church people never go to see how their poor are treated. I have never known a church to provide a comfortable home for a worn-out member, but always cart them off to a pauper-house and forsake them, and it is time for a change. With so much profession of godliness there should be a little humane action.

J. HACKER.

An Illustration that Illustrates.

FORT FAIRFIELD, ME., Jan. 21, 1895.

MR. EDITOR: In my confabs with my neighbors on religion they ask me what I propose to give them in the place of Christianity.

Now, then, I propose, on this occasion, with your permission (and I hope you will grant it), to answer that great and oft-repeated question satisfactorily to myself at least, and in a way that ought, I think, to be satisfactory to every sensible person.

Suppose, for instance, that I have lived in a land of rattlesnakes, and should call on my friend Mr. Smith for a sociable chat, and we should see a rattlesnake come crawling along the road. Mr. Smith says to me, "See there, Mr. Gilman, see that rattlesnake! Take my gun, and go and shoot him." "Well, hand me your gun." So I take the gun and go out and shoot the snake. "Now, Mr. Smith, what shall I do with this snake?" "Oh, throw it over there into the brush out of the way, that's all you need do with it." "Now, Mr. Smith, what do you wish me to put there in the road in the place of that rattlesnake?" "Why, nothing, Mr. Gilman; of course not. It's enough to get rid of that confounded rattlesnake without putting anything in its place. And you did well, Henry, to shoot it and kill it as quickly as you did." "Oh, well, I suppose I used to shoot rebels when I was off in the war. At any rate, I did the best I could at it."

"Now, my Christian friend, it is precisely so with regard to religion. Let us get rid of that hydra-headed, malign, gigantic, all-damnable monster, Christianity; destroy it entirely; wipe it off the face of the earth! And we don't want to replace it with anything in particular." But common sense and reason will involuntarily insinuate themselves in where that was, and take its place, and before we are aware of it that will be an accomplished fact, and then the millennium will be near at hand, and we shall be living in a world of happy people."

Many other similar comparisons might be drawn, but I think that one is enough to convince any reasonable person that I am correct. I am now at work with my tongue the same as ever. I am hammer-

ing away at the old theological fossils with all my might.

Yours for truth against error; victory or death,

HENRY H. GILMAN.

A Large Number of Questions.

ESKRIDGE, KAN., Dec. 10, 1894.

MR. EDITOR: Sometimes I think that ignorance is about the only thing that has been rewarded in this world; at least, in every age intelligence has been regarded as crime.

I was talking with a Bible believer the other day. He said it was not hard to understand Revelation—wanted to know if I had studied Revelation, to which I replied, "Yes, I will quote from the 12th chapter and explain: 'And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,' etc., 'and there appeared another wonder in heaven, and behold a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads, and his tail drew the third part of the stars of heaven, and did cast them upon the earth.' Let us examine this story. Of course the woman was rather above the medium size. Nothing is said about her husband; perhaps she never had one. We don't know where heaven is located, consequently it is hard to tell on what planet the dragon was. He must have had a wonderful tail, millions of miles in length, hundreds of miles in diameter, to say nothing about the size of his body, which must have been almost beyond the flight of our imagination to calculate. I don't know where he kept his tail coiled. When he cast his tail among the stars to encircle a third part of them, the force of gravity would have held his tail, while another planet would have held his body, and trying to draw the other planets with his tail might have pulled his tail off, or drawn his body from the planet it was on. Did God make this dragon? if so, what for? can anyone see the design? Where are those stars that were cast to the earth? What would be the result of such a catastrophe? What became of the people, or was this earth inhabited at that time? If not, who saw the dragon?" He thought I was a blasphemer. Nothing can be more absurd than the claims that the Bible is a super-human production. Think of a God who would inspire the writing of such a book. Why doesn't he write another Bible, or did he do the best he could and quit? Why did he not write one that everybody could believe? Why does he punish a man because things are not reasonable? Could he save all men if he wanted to, and, if so, why don't he do it? What in the name of common sense does he want a Bible for anyhow? Cannot infinite wisdom get along without the Bible? Does reading the Bible make people honest, and, if so, are then all people honest who believe the Bible? Are there any honest people who disbelieve the dogma of inspiration? I am satisfied that we would be far better off to-day if the Bible had never been written. Of course those who love their enemies persecute me, and I am not an enemy; for many years I have been an unbeliever in the Christian religion. I believe in liberty now, always and everywhere. I don't like the gods about whom I have heard.

C. V. WILLIAMS.

What Connecticut Liberals Are Doing.

NORWALK, CONN., Jan. 8, 1895.

MR. EDITOR: Perhaps the readers of THE TRUTH SEEKER would like to hear from Connecticut occasionally. I have the pleasure of writing very gratifying news; in fact, you might call it glad tidings of great joy.

One year ago I thought I would take upon myself the responsibility of trying to have church property taxed. I appealed to the Free-thinkers of the state, and a few of them responded, but I finally received the names of many more and sent them blank petition sheets; and what has been the result? Every city in Connecticut has canvassers, except Waterbury, and the subject has caused much discussion and argument. Business men and property-holders are approving of it unanimously. Next month the petition is to be presented to the legislature, and we have secured two

or three of the members to make a bold fight for it.

When I first came out with my blank petitions for signatures, the editor of a paper published in my city called me a genius, others a crank, and some crazy. But what's in a name? These very people, from personal knowledge, I would not trust, and furthermore they are densely ignorant. Let the exemptionists laugh and scoff, but the day is drawing near when every dollar of their church property will be taxed. It is the duty of every Liberal to work for the realization of this great reform, and now that we are on the eve of the hope of success let us deserve to win the battle by working hard for it.

My co-workers are P. B. Mackey, of Bridgeport; C. J. Watson, Mrs. J. E. Welch, C. N. Finch, New Haven; N. F. Griswold, Mrs. A. M. Curtis, Meriden; W. H. Higgs, Thomas Holester, Hartford; P. Dunham, A. P. Tanner, New London; Andrew Hoyberg, Norwich; Dr. Knox, Danbury; Geo. F. Elliot, New Britain; James R. Larmer, Jr., Norwalk, and W. N. Palmer, Willimantic. The pioneer labors of these men and women will always be an honor to their names, whether victory comes soon or late. Equal taxation is going to benefit not only the owner of a house but the one who rents, for as taxes will be lower, rents will be less. If there is any one who desires to contribute toward defraying the expense of this undertaking, it will be not only a help but a worthy act.

Every corporation, whether religious or otherwise, will abuse exemption privileges. Trinity church corporation proves this assertion; note the recent exposure of its flagrant violation of the law. Its buildings are unsafe, the drainage bad, and water on the ground floor only. And the revenue derived from this property is used to embellish its monuments dedicated to superstition and erect new ones. The people may live in filth and danger, for the glory of God and the benefit of a narrow-minded priesthood which has been a curse to the world wherever the dark shadow of its cross has fallen.

This is what the Liberals of Connecticut are doing, and I hope the Liberals of other states will follow our example, and even if they fail at first, lose not hope.

It would be well for each of us to send our representatives a copy of the pamphlet "Church Property," published by the Truth Seeker Company, and also to write a personal letter on the subject.

JAMES E. LARMER, JR.

Is Not Enamored of God.

NEW BRITAIN, CONN., JAN. 27, 1895.

MR. EDITOR: I want to tell you how a free Methodist minister (who said he had once been an Infidel) explained to me the justice of Jesus being killed for the sins of all who repented and believed on him. He said, "You see it required an infinitesimal sacrifice to pay the debt, and Jesus, who was God in man, gave himself as a ransom for many to redeem them. If he had not been infinitesimal it would not have been a sufficient payment, but now it is more than enough." I asked, "Do you mean to tell me that God died when the Jews crucified Jesus?" "Why, no," said he, "Jesus was God in man, and of course God could not die." "Well, then," said I, "if Jesus the God lived and offered Jesus the man who died, where is the infinitesimal sacrifice? And furthermore, it would not require an infinitesimal sacrifice unless there had been a crime committed of immeasurable magnitude. But it is assumed that the sin was of that kind, because was not the punishment eternal? and the reward for repenting and believing is eternal happiness. (Mat. xxv, 46, 'And these shall go away into everlasting punishment; but the righteous into life eternal'). Now, while I admit that if I owe a debt I should pay just the amount owed, and no more; yet it is unreasonable to believe that I should ask God to forgive me for what Adam did and believe that Jesus was my redeemer and mediator for that offense or any other against God, or else God will cast me into the lake where the beast and false prophet are, in torment day and night for ever. If there is a God of justice, who 'made all things, and without him was not anything made' (which would imply that there were things in existence that were

not made by him, because they were not made) it seems to me that all sin committed by those beings made by God and controlled by nature he had given them and laws of nature and external surroundings that he foreknew (or else his prophets knew more than he) and therefore fore-ordained (or else he had not the power to prevent) is not sin, and we are not puppets.

Now, by the *reductio ad absurdum*, if God is just he is unjust, because he controls all and then holds us responsible for our acts, and if he is almighty we poor little finite beings cannot do anything to injure him. And therefore it is more reasonable to believe that our first hypothesis is false and that there is no personal god such as is alleged. If God hardened the heart of Pharaoh, then Pharaoh was not responsible, and if God held Pharaoh responsible, God was unjust. If God accepted a gift of the best that Abel had, but rejected the best that Cain offered, I would rather take up with Augusta Chapman's rejected little tin god. If God chose the Jews and gave them privileges and a destiny not accorded to the rest of the human race, because he had made a covenant with Abraham, I have no use for such a god. A nice little stone god that I can put on the mantel, and will do no one an injustice, is better. If God gave Jephthah a battle and as payment had Jephthah murder his lovely daughter, I would hate him and not fear him. If he smote Uzza dead for trying to save the falling ark, he was a tyrant. If he killed seventy thousand of Israel because David had taken a census after he, or Satan, had tempted David to do so, he was as bad as David. A little wooden god will do for me as well.

GEO. F. ELLIOTT.

They Are Alive Up There.

CROOKSTON, MINN., JAN. 14, 1895.

MR. EDITOR: Inclosed find \$3, and send me "Force and Matter" and the "Cosmian Hymn Book."

Freethought makes good progress in this locality. The Freethought League met last Saturday, elected officers, and enrolled five new members. We are away up in politics; our state senator, our auditor, our sheriff, one county commissioner, and our deputy county treasurer are all members of our League and active in the work. The officers of the League are Elias Steenerson, pres.; Ole E. Hagen, sec., and Jos Mathews, treas. In addition to this, there is another active Freethought move among the Scandinavians in this place. An ex-Methodist minister from Oregon, John L. Erickson, who has become converted to Freethought, has moved here and has organized a Scandinavian Free church. It is called the First Scandinavian Free Church of Crookston. All the members of the League belong to the church, and Mr. Erickson has joined our League. The new organization has met with gratifying success; it was organized in the latter part of November, and now has over fifty members. It has in connection with it a literary society called Menarva numbering about as many, and also a Women's Friendly Society, just organized, called Freya. The object of these societies is the pursuit of truth by scientific methods, regardless of results; to promote happiness and good will among men—in short, to live for men and not for gods. We expect to start a Sunday school soon. It is a new project and of course its success is not yet certain, but if it continues as it has begun it is sure to prosper. Mr. Erickson is an able man and well trained in such work, but it seems to me the Liberals are much harder to organize than the orthodox. I presume it is because Liberals have no hell to scare with nor heaven with which to conjure, leaving all the cohesion to be supplied by the social qualities they possess, which are not always abundant.

If you can give us some suggestions as to making our meetings interesting and attractive, and especially how to keep a Sunday-school going, I shall be thankful. Are there any text books in existence calculated to fill such a want? I should like to have a good picture of Colonel Ingersoll to hang up in our hall. If you have one you may send it to me, and I will remit by return mail.

Our state senator, P. M. Renzdal, started the Liberal ball a-rolling in the legislative department by entering a protest

against appointing a chaplain for the state senate. He was not supported by a single vote, but we are not discouraged. We are in the right and shall prevail though we have to travel many a roundabout way to reach our destination. Public opinion is fast being molded into the form of Freethought.

ELIAS STEENERSON.

[Unfortunately, we have at present no work adapted to the more juvenile classes in Sunday-schools, as Katie Kehm Smith has often lamented in these columns. The Oregon Liberals have temporarily supplied the need with type-written lessons, prepared at state headquarters and sent by mail to the local societies. See Mrs. Smith's article on Sunday schools in THE TRUTH SEEKER ANNUAL for 1895. No doubt that indefatigable worker would give our Minnesota correspondent additional information and useful hints if he should write to her, stating definitely and succinctly the points upon which they need enlightenment. Address, "Katie Kehm Smith, Oregon City, Or.," inclosing stamp for reply.

There is a very fine panel picture of Colonel Ingersoll, 18 by 24 inches, which we send prepaid for \$5. It gives satisfaction to all who procure it.

In this connection it will be opportune to suggest to the wide-awake Freethinkers of Crookston and vicinity that they can do excellent work for the common cause by taking hold with a will and helping Comrade S. J. Fleckten, of Kandiyohi, in his splendidly heroic and so far single-handed fight against the Bible and religious services in the common schools. Reread the leading editorial in THE TRUTH SEEKER of January 26, and then write to Mr. Fleckten or to us, and let the friends all over the country know just how much you want the schools of Minnesota freed from the clutch of priestcraft. There is an opening here for a telling campaign for the separation of religion and state education. Take hold all together.—ED. T. S.]

Mortuary—Gen. I. N. Stiles.

CHICAGO, ILL., JAN. 21, 1895.

MR. EDITOR: This well known lawyer and Freethinker passed away at his residence, 2824 Rosalie Court, Thursday morning. Several years ago the deceased was stricken with paralysis, to which he finally succumbed, and for the last four years he was totally blind. Falling into a comatose condition twenty-four hours before dying, he never returned to consciousness, and apparently sank away without a struggle or pain.

Gen. I. N. Stiles was born sixty-two years ago, in 1833, in Suffield, Conn. His father, Anson Stiles, was a farmer. He attended school during the winters. At the age of nineteen he moved to Lafayette, Ind., where he read law and taught singing-school at night to support himself.

He was admitted to the bar in 1854 and began practice. It was not long before he had acquired quite a reputation as a public speaker, a reputation which grew with every year until his infirmity came upon him.

He was prosecuting-attorney at Lafayette two years, and a member of the Indiana legislature in the session of 1857-8. At the outbreak of the war Mr. Stiles had a very successful practice, yet he enlisted as a private.

He was captured at Malvern Hill and was confined in Libby prison for six weeks, when he was exchanged. While in prison he contracted a disease from which he never fully recovered. His services were then rewarded with promotion to the rank of major of the Sixty-third Indiana. He afterwards became lieutenant colonel and colonel of his regiment, and was brevetted brigadier general for gallantry on the field of battle at Franklin, Tenn.

General Stiles came to Chicago at the close of the war and resumed the practice of law. He was at first alone, but in 1867 he formed a partnership with W. K. McAllister. McAllister was elected to the circuit bench.

General Stiles was elected city attorney in 1867, and was reelected two years later. At the close of his second term he entered into partnership with M. F. Tuley, the firm name being Tuley, Stiles & Lewis, and it was considered one of the strongest law firms in the city. Mr. Tuley being elected to the circuit bench, dissolved this

partnership as it had the one with Judge McAllister.

General Stiles continued the practice under the name of Stiles & Lewis.

Although General Stiles never held or sought public office after his two terms as city attorney, he was always a public-spirited citizen. He possessed the spirit of a reformer. General Stiles believed that no future life was to be hoped for; he always held that when a man's breath left him it was the end of him. He denied the separate existence of soul and body. He was a great friend of Col. Robert G. Ingersoll, whose belief was his. He was a man of positive views, and bitterly hated hypocrisy and rascality.

For many years before he lost his eyesight, and when he was one of the prominent figures at the Chicago bar, General Stiles lived on the west side of Warren avenue, right opposite my house. He was, perhaps, the most universally popular man in the neighborhood. He was sought after by young and old alike for his ready humor, his all-inclusive kindness, and his sturdy honesty. He was one of the most genial of men in company. A remarkable trait in his character was his courage in his blindness; he made every effort to keep up not only his own spirit but those of his friends. To his musical acquaintances he would say, "Why on earth should anyone write a song entitled 'Pull Down the Blind,' as if the blind did not have trouble enough without there being a popular movement to pull them down?" His anecdotes when addressing a jury have acquired a national reputation. A jurymen begged to be excused on the plea that he had the itch. "Scratch him," said the general, and of course the jurymen got off. His appreciation of humor continued to the end.

An old client, a German, called to pay his respects, and incidentally expressed his great regret that he had lost his favorite dog. "I never comes home," said the German, "but that dog chump up and welcome me more than ever my wife; and now that dog is gone." "Perhaps he is calling on his girls," the general said. "Dat dog never come back," was the reply; "he is a gel."

General Stiles took his affliction philosophically and, for a year two, continued his practice. Some one attended him constantly. Approaching old age and increasing infirmity reduced him to a state where he was compelled to give up all work.

He was a firm Freethinker. Members of his family say that he held to the tenets of his belief to the end.

The last time I heard him defending Freethought was about six or seven years ago, or just before his affliction. It was at Thomas Paine's Anniversary at Central Music Hall. He was the speaker of the evening. The lecture he delivered could be duplicated by only one other in this world.

General Stiles thought this life here was the one to enjoy. His aim was to make everybody happy, and he practiced that to the full extent of his ability.

The funeral took place at his residence on the Saturday morning at 11 o'clock. The ceremonies were in charge of the Loyal Legion. M. M. Mangasarian, lecturer of the Chicago Society for Ethical Culture, and Chaplain Edwards of the Loyal Legion conducted the exercises. Solos were sung by Miss Eleanor Smith. No prayers were offered (that pleased me). Mr. Mangasarian referred to General Stiles's peaceful death, and said: "He is now where there is no pain." He also paid a tribute to the wife, who had ministered so nobly to her husband during the long period of his helplessness. Chaplain Edwards's address was largely biographical; he traced the general's career from boyhood, and told of his achievements and suffering as a soldier, and his record as a lawyer.

Many of the city's representative professional and business men were present. The body was taken in the afternoon to Loda, Ill., for burial, where his first wife, who died in 1877, is interred. Her funeral ceremonies were conducted by the general himself.

General Stiles took, at times, an active part in politics. He was a Democrat, but never hesitated because of his own party affiliation to denounce what was wrong. E. C. RICHMOND, Treas., F. F. of A.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Little Brown Hands.

They drive home the cows from the pasture
Up through the long shady lane,
Where the quail whistles loud in the wheatfield,
All yellow with ripening grain.
They find in the thick waving grasses,
Where the scarlet-lipped strawberry grows;
They gather the earliest snowdrops
And the first crimson buds of the rose.
They toss the hay in the meadow,
They gather the elder blooms white,
They find where the dusky grapes purple
In the soft-tinted autumn light.
They know where the apples hang ripest
And are sweeter than Italy's wines;
They know where the fruit is the thickest
On the long, thorny blackberry vines.
They gather the delicate seaweeds
And build tiny castles of sand;
They pick up the beautiful seashells—
Fairy barks that have drifted to land.
They wave from the tall, rocking treetops,
Where the oriole's hammock-nest swings,
And at night-time are folded in slumber
By a song that a fond mother sings.
Those who toil bravely are strongest;
The humble and poor become great;
And from those brown-handed children
Shall grow mighty rulers of state.
The pen of the author and statesman,
The noble and wise of our land;
The sword and the chisel and palette
Shall be held in the little brown hand.

—Pittsburg Bulletin.

When Science Rules.

When Science fair shall bud and flower
On every land and sea;
When liberty and mental power
Shall universal be;
Then shall the light of love and truth
On this fair earth abound,
And in the heart of age and youth
Shall happiness be found.

The Inquirendo Club.

X.—CONCLUDED.

"We have called this meeting to order, only to dismiss our members at the final session," announced Florence. "Aunt Margaret must leave this winter for her Southern home, and Ernestine, I suppose, will have to return to school duties, so our pleasant little band must break ranks. But before we part tell me what you think of my venture, now?" "It was a most excellent one," they all averred, while Aunt Margaret said: "It exceeded even my wildest expectations, because I was not prepared for the general interest manifested. On the whole, I think our summer was profitably and pleasantly spent."

"And I," declared Arthur, "was at first skeptical regarding Florence's plan, but you know what Goldsmith prophesied:

"Those who came to scoff, remained to pray."

"Listen to Ernestine's poem," commanded Lillie. On the silence, her clear voice rang out:

November's winds are chill and drear
And drear its leaden hue;
Where once the bright sun warmly gleamed
In skies of deepest hue.

'Tis Nature's sad recital
Of dear dead summer's reign,
To never view her rosy fields
Or see her form again.

But the harvest moon gleams golden
O'er barren fields and glen;
Sad heart, despond not wholly,
The sun will shine again.

What tho' the rain beats ever
With black clouds bending low,
Take heart, nor lose the promise
Of gold beneath the bow.

The darkest cloud, 'tis told us,
Has brightest beams of light;
Despair not then, bend bravely
Thy pinions for fresh flight.

To strengthen will and venture
Thy fortune 'gainst the rub,
Has been the aim and purpose
Of the Inquirendo Club.

"That poem, as you will readily perceive, was written in extreme haste," apologized the young poet, "but if you are not too greatly discouraged over that attempt, I will repeat the little poem I

wrote for our last meeting, which I trust will sound better:

FRIENDSHIP'S WORTH.

THE I—C—, 1, 30, '95.

When the tired heart seems lonely
With none to bless or cheer,
How sweetly gleams the precious boon
Of friendship's presence near.

O sweetly blessed friend of man,
What comfort thou canst give!
To make a dull sky lovely,
And deem it good to live.

The brightest, dearest thing on earth,
Promote its growth, ye sage,
And herald its dawn, O poets gay!
Proclaim it through the ages.

Live for its smiles, sweet beauty,
Adorn it with thy presence;
Diffuse its blessings far and wide,
For cottagers, kings and peasants.

Without thy beam, ah, what a life,
A cold and barren zone,
Bereft of love and kindred joys
So sunless, sad, and lone.

More bright than gold, more rare than gems,
The richest land ere brings,
It shines as fair on cottage
As on the dome of kings.

"I do not think that surpasses your other production," said Arthur critically, when young Ralph interrupted with, "I say, what do you think of this for an assertion: 'I esteem rather the delusion which makes me happy than the truth which presses me to the earth.'"

"I do not like it at all," said Florence, "it is too orthodox in sentiment. No one should esteem any delusion, knowing it to be such, under the pretense that it conduces to happiness. The sentiment is weak; the author feebly attempting to excuse a falsehood, simply because it overthrows some of her pet idols. Why don't those people have the same regard for the poor heathen? Don't you suppose it makes them unhappy to destroy their pet idols?"

Arthur took a philosophical view of the question. "It seems to me," he said, "that the author displays more knowledge of rhetoric than a perception of what constituted true happiness. It is impossible to preserve illusions knowing them to be such. If 'ignorance is bliss,' it is no argument against knowledge. Truth is often unkind, but after all its presence is more essential to wholesome gladness than a pretty deception."

"I think we will have to adjourn the meeting, or rather terminate the sessions of the Club," said Aunt Margaret, "as it is already past 4. And let me say, my dear young people, that your attention and quick purposes have delighted me very much. I am glad that Florence thought of such a plan, for I realize now, as never before, how well you are prepared for the future." And gently, kindly, Aunt Margaret looked into the faces of her hopeful charges for the last time that year.

IDA BALLOU.

What the Little Folks Are Saying.

Little Brother: "What you studyin' so hard?" Little Sister: "Synonyms." Little Brother: "What's them?" Little Sister: "All sorts o' words that mean the same thing." Little Brother: "What good is they? One word ought to be enough." Little Sister: "Huh! Wait till you get into society. Yesterday Mrs. Newcomer showed me a picture of a baby, and I said it was sweet and lovely and cunning and cute, and I don't know what all. After that she said that wasn't her baby, but somebody else's. Then she showed me a picture of her own baby. And then I had to think up a lot more nice words so she wouldn't feel fended. If I hadn't studied synonyms, I'd 'a' jus' died.—Good News.

Miss Kitty: "Mamma, will we know folks in heaven same as we do here?" Mamma: "I think there is no doubt of that, my dear." "Will I know Jane Gopplins?" "Who is Jane Gopplins?" "She's the big freckled girl that lives over the grocery store down the street." "If you are both good enough to go to heaven, my dear, you will certainly know her." (After some moments of profound cogitation) "I won't have to speak to her, will I, mamma?"—Chicago Tribune.

EXPERIENCE teaches that wrongdoing makes unhappiness and misery. We

therefore do right, or what our conscience approves, because such doing produces a state of mind that is tranquil and harmonious, and brings us into a condition that we call happiness. S. H. W.

Correspondence.

WATERLOO, IND., Jan. 19, 1895.

DEAR MISS WIXON: As I have a little time I will write to you. I did not go to school to-day because it was examination for the large pupils, and the first, second, and third grades did not have to attend. I go to school in a little brick school-house in the country, and there is just one room in it.

It is good sleighing now, and we have lots of fun jumping bob-sleds during recess and noon. Franklin Steiner and Mrs. Krekel wrote to us and wanted to come here and lecture, but our opera house burnt down last summer and we could have no lecture. My sister Gracie got a letter from a little Kansas girl, Miss Gina Wolf, and she sent us a paper with Mr. Charlesworth's wedding notice in it. I will cut it out and send it to you. It was in the *Wichita Eagle*. From your little Free-thinker friend, HATTIE SALTSMAN.

[Thanks for newspaper cutting. Please describe Waterloo next time you write.—Ed. C. C.]

WALLA WALLA, WASH., Dec. 28, 1894.

DEAR MISS WIXON: I have been thinking about writing to the Children's Corner for some time, but was afraid I could not write good enough. I am going to school and learning to spell, read, and write. I am seven years old; I have one brother and one sister, both older than myself. My papa is a Freethinker; he has taken *THE TRUTH SEEKER* for a long time. I like to look at the pictures and read the children's letters. The preacher came to see us last week; he said he was around getting acquainted. I don't think he will come to see us again, for papa gave him *THE TRUTH SEEKER* to look at, and he was much surprised to think anybody was so wicked as to read such a paper; he said he was a missionary all the way from Kentucky; came to organize Sunday-schools to teach us "poor little heathens" to be good. I do not go to Sunday-school, but stay at home and play with my dolly, or go visiting. If I see this in the paper I may write again. SUSIE SHELTON.

[You have done well, Susie, for the first letter. We shall be pleased to hear from such a bright girl often.—Ed. C. C.]

CLOVERDALE, VA., Jan. 1, 1895.

DEAR MISS WIXON: It is not the January winds and rain that have caused me to fly to your Corner. I was attracted by the bright and merry chatter of the boys and girls. But why is it that some of the young men and women do not join the circle? The old year has come and gone, and I wonder how many new resolutions have been made. I know that I should like to give you a short history of our country if I were allowed space, but I fear, should I attempt this, Miss Wixon would turn it over to the waste-basket. I am an Infidel. I have two brothers and one sister. My father and mother are Christians; they belong to the German Baptist church. I like to read that good paper, *THE TRUTH SEEKER*; I think that it is the best journal published. There are not many Freethinkers down here; everybody seems to believe in the ghost book. Oh, what a glorious thing it would be if we could open the eyes of the blind, then the church bell would be heard no more, and the preacher would have to work for his living instead of sponging on the poor blind church-members.

Correspondents wanted; feminine gender preferred.

From your Liberal friend,
C. E. BROWN.

[But there's a good time coming, and the writer will help to hasten it along.—Ed. C. C.]

SUSAN WIXON'S BOOKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.
Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.
All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.
Apples of Gold. And Other Stories for Boys and Girls. 12mo, 328 pp., \$1.25.
The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 324 pp., boards, \$1.
Address, THE TRUTH SEEKER CO

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Third Thousand.

Books by Helen H. Gardener.



New Edition, Revised and Enlarged.

Men, Women and Gods.

Introduction by

ROBERT G. INGERSOLL.

Price, cloth, \$1; paper, 50 cents.

The Trade Supplied at Special Discounts.

IS THIS YOUR SON, MY LORD?

A Fascinating Story of Radical Truths on Religion and Social Matters.
Price, cloth, \$1; paper, 50 cents.

An Unofficial Patriot.

A HISTORICAL STORY OF THE CIVIL WAR.

The literary hit of the season.—Chicago Times.

Cloth, \$1.25; paper, 50 cents.

PRAY YOU, SIR, WHOSE DAUGHTER?

A NEW NOVEL.

Price, cloth, \$1. | Paper, 50 cents.

Pushed by Unseen Hands.

SHORT STORIES.

Price, cloth \$1. | Paper, 50 cents.

A Thoughtless Yes.

CONTENTS:

A Splendid Judge of a Woman—The Lady of the Club—Under Protest—For the Prosecution—A Rusty Link in the Chain—The Boler House Mystery—The Time-Lock of Our Ancestors—Florence Campbell's Fate—My Patient's Fate.
Price, paper, 50 cents; cloth, \$1.

Facts and Fictions of Life.

CONTENTS:

Preface—The Fiction of Fictions—A Day in Court—Thrown in With the City's Dead—An Irresponsible Educated Class—The Moral Responsibility of Woman in Heredity—Woman as an Annex—Sex in Brain—Heredity in Its Relations to a Double Standard of Morals—Divorce and the Proposed National Law—Lawful or Leg—Common Sense in Surgery.
Cloth, \$1; paper, 50 cents.

PULPIT, PEW, and CRADLE.

By HELEN H. GARDENER.

One of Her Brightest, Wittiest, and Strongest Lectures Against the Bible.

Every Woman Should Read It and

Know Her Enemies and Her Friends.
Price, 10 cents. Address this office.

L. K. Washburn's Works.

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." Price, 10 cents.
The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.
Religious Problems. Price, 10 cents.
Was Jesus Insane? Price, 10 cents.
The Public Schools and the Catholic Church. Price, 5 cents.
Address THE TRUTH SEEKER.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

MARRIAGE AND DIVORCE: The Effect of Each on Personal Status and Property Rights, with a Consideration of Fraudulent Divorces and Ethics of Divorce. For Popular and Professional Use. By Henry C. Whitney, counselor of the Supreme Court of the United States. Philadelphia: John E. Potter & Company. Cloth, 8vo., 377 pp. Price, \$3.50.

This is a valuable work, in that it furnishes the student or reasoner the basis of facts which he must have if he would draw approximately correct conclusions. It is a very full exposition of the nature, history, and legal aspects of the marriage contract, and shows the effect of marriage and divorce on personal status and property rights. It gives a summary of the divorce laws of the various states of the Union and of Europe. There is a chapter on what the author calls the "evils of fraudulent divorce." Simmered down to its essence of fact and intent, this offense is seen to be purely technical, legal, so far as the consenting principals are concerned.

We find in the volume a mass of accurate and well-arranged information for the use of the general public, and copious references to legal authorities for the professional use of lawyers. The author declares that women everywhere are demanding the abrogation of laws which are out of harmony with modern conditions, and that this growing sentiment of revolt naturally leads to the making of extravagant claims. What is imperatively needed to-day is a sound knowledge of the facts, of the history and development of the marriage relation, and of the changed social conditions that operate to make reforms in the laws of divorce an absolute essential of health and growth. It should have been added that the study of positive science has done much and in the near future will do immeasurably more to alter our ethical standards and thus lead to the liberalization of the legal conditions that hedge about the sexual relations. The publishers observe that "Marriage and Divorce" is at once "a social study, an essay on morals, and a handbook of law." When it is asked what the object of the writer is, what the book advocates, the publishers present this summary of the author's arguments:

"1. The vastly increased demand for divorce is the outcome of the changed social and economic conditions of life. Where people used to live simple lives in villages and towns they are now thrown into crowded cities, with more distractions and temptations, from enlarged social circles and much travel.

"2. Though multiplicity of divorce be an evil worse evils would ensue if this remedy were refused while the causes remain.

"3. A limited area of divorce is not compatible with the enfranchisement of women.

"4. Judicious statesmanship, and not abstract morality, is the desideratum for the wise operation of divorce law.

"5. While marriage may be a religious sacrament, it is practically a legal contract, so to be dealt with.

"6. The field for reformers is the social world; let the causes for divorce be abridged, and divorce as an effect will be abridged also."

The gentlemen who, in almost every department of human relations, are so anxious to save "society" from dissolution by means of more and more restrictive and oppressive and cruel legislation will find in the last preceding paragraph food for serious reflection. "The field for reformers is the social world"—that is, instead of Puritan statutes what is needed is education, sympathy, improved economic conditions.

ABRAHAM LINCOLN: WAS HE A CHRISTIAN? By John E. Remsburg. New York: The Truth Seeker Company.

One of the most noted controversies of the century has been waged over the question of Ex-President Lincoln's belief so far as religion is concerned. Soon after his remains were laid to rest at Springfield, Dr. Holland, one of his biographers, put forth the claim that he was a Christian.

This claim was denied, reaffirmed, denied again—and so the controversy continues. Like a shuttlecock being tossed from battledore to battledore was the question waged until Mr. Remsburg took it up to satisfy himself. For fifteen years he collected material, and to his own satisfaction proves that "Honest Old Abe," who controlled the destinies of the nation during the dark years of the Rebellion, was a Freethinker.

He presents an apparently very strong array of testimony in support of his views, giving the evidence of at least a hundred persons—intimate associates—among

1492|Columbus to Ingersoll |1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly *nine hundred*, and the fifty portraits promised in the prospectus have multiplied to *one hundred and forty-one*! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of *FOUR HUNDRED YEARS OF FREETHOUGHT*, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

whom is no less a person than Mrs. Lincoln, the wife of the great man.

Mr. Remsburg claims that in 1835 Lincoln wrote a small work on Infidelity, in which he contested the idea that Jesus Christ was the true and only begotten son of God, as the Christian world believes.

Later on, when he was a candidate for Congress, one of the arguments used against his election was that he did not believe in Christianity, and that he had openly proclaimed that Jesus was an illegitimate child.

The author also gives the testimony of twenty witnesses that Lincoln died a Christian, ten of whom admit that he had been an unbeliever during a portion of his life.

It is an interesting work on account of the object of the author's arguments. Everything concerning "Old Abe" is read with interest by the American people, but it is a question whether they are ready to adopt the doctrines put forth in

this book, and believe that the President, whose name ranks second to none of those who have reached that high elevation, did not believe in the existence of a God.—*Philadelphia Item.*

CHURCH PROPERTY: SHOULD IT BE EXEMPT FROM TAXATION. New York: The Truth Seeker Company. Price, 15 cts.

Within the one hundred and ten pages of this pamphlet are contained all the facts and figures necessary to convince any impartial mind that the church, in stealing its taxes in the name of exemption, is the enemy of honest government, of good society, and of mankind.

The work is most admirably constructed, and is arranged to present the matter bearing upon the subject in the most forcible way.

It begins with a plain statement of the injustice of exemption from James A. Garfield, in these words: "If you exempt the property of any church organization,

to that extent you impose a tax upon the whole community."

Twenty years ago the Republican party was alive to the dangers of ecclesiasticism, and Grant and Garfield advocated the just taxation of all property equally, as the best means to disarm a wily foe, that was only waiting to strike at the heart of political freedom. To-day every political party is dumb on the question of church taxation. What power has shut the mouths of the two great political parties of this country? There is but one answer—ecclesiasticism. There is, however, a revival of interest in this question, and the agitation bids fair to result in some legislation that will correct the evil of exemption.

This pamphlet discusses the alleged reasons for exemption, and shows the wealth possessed by the different Christian denominations, and arrives at the conclusion that "Exemption of church property from taxation is dangerous."

This work should be generally distributed. It will do more to open the eyes of the people than legislative hearings from now to the end of time. It is a valuable document for Freethought.—*Investigator.*

In the nature of things,

SAYS



Col. Robert G. Ingersoll.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

THE BRAIN AND BIBLE;

OR

THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing. Price, cloth, \$1. Address THE TRUTH SEEKER.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

Gems of Thought.

INGERSOLL is at war with Christian literalism. He subjects literalism to literalistic logic.—*Horace L. Traubel.*

It is in the order of nature, however, that men's habits and pleasures are not to be changed suddenly. For any permanent effect to be produced it must be produced slowly.—*Herbert Spencer.*

It is impossible to say of any false belief which mankind have had, that it has been the most pernicious in its effects; but we may truly say of the theological notion of the relations of mind and body, that it has been surpassed by few false doctrines in the evil which it has worked.—*Dr. Henry Maudsley.*

The good cause never dies, and it is never defeated. Its defeats are but the recoils of the battering-ram from the wall that is fated to crash in; its deaths are like those of Italian story, where each man cloven in twain by the sword of the slayer springs up two men, mailed and armed to slay.—*William Douglass O'Connor.*

WHITMAN is the founder of a new religion, which accepts and rejoices in the body, glorifies it, and consecrates it to chastity, magnetism, and purity. The entrenched religion which put him down is ascetic, anti-naturalistic, and spurns the body and its thrilling nerves as the work of the devil. That is the secret of the Boston suppression, so-called, of "Leaves of Grass." It is simply a case of the Thirty-Nine Articles versus nineteenth century science—jealousy of the new by the old.—*William Sloane Kennedy.*

The earlier Renaissance gave to man the right and liberty to think and act as he, in his own judgment, saw fit. The Renaissance of to-day is leading men to think, not only with personal freedom, but accurately and rightly. Far be it from me to say that I believe that mankind in general are very much nearer to accurate and just standards of judgment than they were four hundred years ago, but the spirit of to-day favors untrammelled and searching investigation of every question in which man is concerned, a critical comparison of the results of such investigation, and a frank intolerance of all illogical or unsound theory and application.—*G. Brown Goode, in Science.*

As for personal morality—this has not been affected by religion pure and simple in any country. Human nature is everywhere the same. If the Christian says that the Hindoo religion is bad because, for instance, of polygamy, then I say that the Christian religion is worse for the same or a similar reason. Christian missionaries have carried to India fine reports of the Christians they have left at home; and they carry to Western nations the worst reports of the so-called heathen abroad. The Hindoos, therefore, think that all the Christians in the Western nations are good people, and the Americans think the Hindoos are all bad. Alas! both are mistaken. I found this out after I came and saw the Christians at home.—*P. R. Telang, in the Forum.*

As to the ladies and gentlemen questions, all I can say is, Would that every woman-child born into this world were trained to be a lady, and every man-child a gentle-

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

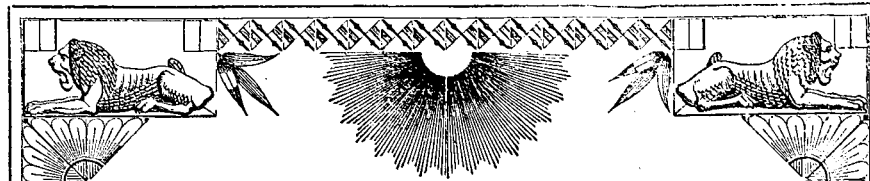
Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies, \$1.00
Fifty copies, 4.50
One hundred copies, 8.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.



THE Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

Calendar for 1895,	PAGE. 5	Freethought in the Church and in the Higher Literature. A. H. Hamilton,	PAGE. 90
Freethought in the United States,	17	Education of Children. Susan H. Wixon,	95
The Old and the New. Robert G. Ingersoll,	42	Secular Sunday Schools. Katie Kehm Smith,	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage,	46	The Freethought Federation of America. Samuel P. Putnam,	110
Progress of Science. James B. Alexander,	55	The One-Horned Ox. George E. Macdonald,	117
What Are Women Here For? Helen H. Gardener,	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore,	124
The Three Voices. A Poem.	73	Freethought Societies, Schools, and Lecturers,	127
A Queer God and His Queer Book. John Peck,	74		
What We Stand For. Henry Rowley,	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

man! But then I do not use those much-abused words by way of distinguishing people who wear fine clothes, and live in fine houses, and talk aristocratic slang, from those who go about in fustian, and live in back slums, and talk gutter slang. Some inborn plebeian blindness, in fact, prevents me from understanding what advantage the former have over the latter. I have never even been able to understand why pigeon-shooting at Hurlingham should be refined and polite, while a rat-killing match in Whitechapel is low; or why "What a lark!" should be coarse, when one hears "How awfully jolly!" drop from the most refined lips twenty times in an evening.—*Thomas Huxley.*

CIVILIZATION, in its best sense of culture of the whole man, advances with the growth of the imagination. Care for the poor, provision for the infirm, humanity toward weak races, and aspiration for international peace, gain strength with the expansion of the imagination gift. To know one's neighbor—that is, to vividly appreciate the likeness of nature between him and ourselves—is to sympathize with him. Just as, without artificial excitement or external force and apparatus, a mutual understanding and fellow-sentiment springs up between men of the same profession or tastes or political aims, so, quite naturally and inevitably, the perception of human kinship in passions, necessities, weaknesses, and hopes give birth to a mutual sympathy. By sympathy manners are refined with a subtle delicacy which no courtly training can impart. Through sympathy the dark places of the earth will be enlightened, and the solution of social problems be rendered clear.—*F. J. Gould.*

FREE A Valuable Book on Nervous Diseases to any address by the
REV. E. KONIG,
13150**FORT WAYNE, IND.**

THE GIANT DELUSION.
A Consideration of the Doctrine of Personal Immortality.
By OTTO WETTSTEIN.

A Paper read at the International Freethought Congress at Chicago, October 5, 1893.

Price, 10 Cents.
Address THE TRUTH SEEKER.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and

GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.

Potatoes, Onions, Cabbages, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

ALL styles of watches from \$1.38 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York. 52619

Christianity and Evolution.

By ARTHUR B. MOSS.
With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.
Address THE TRUTH SEEKER, 28 Lafayette Pl. New York.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.
Price, 15 cents Address this office

SEND ME YOUR ORDERS!

PRICES AGAIN REDUCED!

New Model Otto Wettstein Watch has 16 jewels, patent regulator, Breguet (non catchable) hair-spring, beautiful double-sunk paneled dial, fully adjusted to heat, cold, and position, nickel-finished, and guaranteed a *Perfect Time Keeper.*

GENTLEMEN'S SIZE.

Prices.—In 3 oz. screw dust-proof silver case, \$19. In 3 oz. coin silver, \$24. In fine screw open-face gold-filled case, warranted 15 years, \$25. Do. hunting, \$29. In 20 year cases, screw open face, \$28. Hunting, \$32. In special engraved, scalloped and Louis XIV. cases, \$2 to \$5 more. In 14kt. solid gold heavy cases, open face or hunting, \$45, \$50, \$60, \$70, to \$200.

LADIES' SIZE.

Prices.—In fine gold-filled hunting case, warranted 20 years, \$30. In fine heavy 14kt. solid gold case, \$40. Extra heavy and scalloped, \$50. Ladies' watches shipped in fine plush cases.

Regular Grade American Watches.

Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICE.

7 jeweled 8oz. screw open face silver case, \$4.75
7 " 3oz. silver " " " 9.75
7 " 15 year " " gold-filled " 10.00
7 " 20 " " " " " 13.00
7 " 15 " hunting " " 14.00
7 " 10 " " " " 17.00
7 " 30 " hunt. Louis xiv. gold-filled 20.00
7 " 14kt. solid gold open face case 25.00
7 " 14kt. hunting " 35.00
11 " \$1 more; 15 jeweled, \$2.50 more.
15 " adj. \$4 more; 17 jeweled, adj. \$6 more

Ladies' American Gold Hunting Watches. Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled in 20 year. plain or engraved, \$11.50
7 " 20 " full eng'd and scalloped. 15.00
7 " 20 " 14kt. solid gold, heavy, 50.00
7 " 20 " 14kt. " " 20.00
11 " \$1 more.
15 " 4 more.
15 " adj. 6 more.

In fine plush cases per express prepaid.

CHAINS.

Latest styles in ladies' and gentlemen's chains in best gold-filled, \$2, \$2.50, \$3.50, \$4, and \$5.

Watch Work.—Our repair department is one of the largest in the country. Overhauling, \$1. Jewels, \$1. Springs, \$1. Warranted one year and returned, charges prepaid.

The Freethought Badge and Charms.

Large Size Badge: 10kt. \$3; 14kt. \$4. With genuine chip diamonds, \$8. Genuine full cut diamond, \$12.

Charms.—10kt. \$5, 14kt. \$6. With genuine chip diamond in sun, \$9. With fine cut genuine diamond, \$10.

Small Size Badge.—10kt. \$2, 14kt. \$2.75. With genuine chip diamond, \$6. With full cut genuine diamond, \$10.

Charms.—10kt. \$3, 14kt. \$4. With genuine chip diamond, \$7. With genuine full cut diamond, \$15.

The Ingersoll Souvenir Spoon.
REDUCED PRICE LIST.—*Tea Spoons,* \$2; extra heavy, \$3; gold bowl, \$2.50. *Orange Spoons,* \$2.50; gold bowl, \$3. *Sugar Spoons,* \$3; gold bowl, 2.50.

Satisfaction guaranteed or money refunded or goods exchanged. I can save you money in anything in my line.

Orders filled same day received. Send for price-list, cards in colors, of badge, etc. Address

OTTO WETTSTEIN,
The Liberal Jeweler
Rochelle, Illinois
Established 1857.

Not for Parsons.

"BLESSED is he who" commits murder and is hanged, "for he shall see God."

DID you ever try the faith cure, Tompkins?" "Yes, it cured me, too." "What of?" "Faith in the faith cure."—*Ex.*

JACK: "Did you notice when the plate came around whether old Bonder 'let his light so shine before men?' Tom: "He did;—but it was 'a dim religious light.'" *Puck.*

VISITOR: "So you hav a little baby brother?" Little girl: "Yes'm. I prayed for a little baby sister; but I suppose the angels had run out of girl babies. I forgot to tell them there wasn't any hurry."

MICHAEL: "What is the matter with Dr. Thirdly? He looks as though he were panic-stricken." Gabriel: "He is, poor soul. He has just met Dr. Speak-peace, whom he knew on earth as a Unitarian, and no one can convince him now that he is not in the infernal regions."—*Puck.*

MINISTER (to Rory): "Why weren't you at the kirk on Sunday?" Rory: "I was at Mr. Dunlop's kirk." Minister: "I don't like you running about to strange kirks in that way. Not that I object to you hearing Mr. Dunlop, but I'm sure ye widna like yer ain sheep straying away into strange pastures." Rory: "I widna care a grain, sir, if it was better grass."

THERE is a milk boy in Kelvinside avenue, Glasgow, who disturbs the neighborhood for six days in the week by continually ringing a bell in the early morn. But he is a good boy, and has been reared in a Sunday-school; he knows it is very wrong to ring bells on Sunday except they happen to be church bells, so he compromises the matter by industriously rattling a stone in a milk-can. O blessed Sawbath!—*Freethinker.*

BOSTON STREETS AND PREACHERS' PATHS. One day through the primeval wood A calf walked home, as good calves should,

But made a trail all bent askew, A crooked trail, as all calves do.

Since then two hundred years hav fled, And, I infer, the calf is dead.

But still he left behind his trail, And thereby hangs my moral tale.

The trail was taken up next day By a lone dog that passed that way;

And then a wise bell wether sheep Pursued the trail o'er vale and steep,

And drew the flock behind him too, As good bell wethers always do.

And from that day o'er hill and glade Through those old woods a path was made.

And many men wound in and out, And dodged and turned and bent about.

And uttered words of righteous wrath Because 'twas such a crooked path;

But still they followed—do not laugh— The first migrations of that calf;

And thro' this winding woodway stalked, Because he wobbled when he walked.

This forest path became a lane That bent and turned and turned again;

This crooked lane became a road Where many a poor horse with his load

Toiled on beneath the burning sun, And traveled some three miles in one.

And thus a century and a half They trod the footsteps of that calf.

The years passed on in swiftness fleet, The road became a village street,

And this, before men were aware, A city's crowded thoroughfare.

And soon the central street was this Of a renowned metropolis.

And men two centuries and a half Trod in the footsteps of that calf.

Each day a hundred thousand rout Followed this zigzag calf about;

And o'er his crooked journey went The traffic of a continent.

A hundred thousand men were led By one calf near three centuries dead.

They followed still his crooked way And lost one hundred years a day.

For thus such reverence is lent To well-established precedent.

A moral lesson this might teach Were I ordained and called to preach.

For men are prone to go it blind Along the calf-paths of the mind;

And work away from sun to sun To do what other men have done.

They follow in the beaten track, And out and in, and forth and back.

And still their devious course pursue To keep the path that others do.

But how the wise old wood-gods laugh, Who saw the first primeval calf.

Ah, many things this tale might teach— But I am not ordained to preach.

—*Sam W. Foss.*

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rambling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists. 75c.

The Milliad.

(1000 STANZAS)

A Poem of Justice and of Liberty.

By J. L. TREUTHART, B.L.

Gathering the ethical or moral elements from Greek mythology, and applying the test of the Golden Rule to the world's history, the author has demonstrated that the liberty and life of the nation depend upon a recognition of the principle that

"Right, and Right only, Makes Might."

The poem is in ten Cantos (100 stanzas to each canto), as follows:

- I.—Themis Enlists the Muses to Battle for the Right.
- II.—The Olympian Council.
- III.—The Goddesses in Consultation.
- IV.—Phebus, Apollo, and Liberty. A Romance in High Life.
- V.—Sketch of World's History to 19th Century.
- VI.—History of the United States. Twofold Nationalism.
- VII.—The Theory and Nature of Coercion. The Fratricidal War.
- VIII.—Reconstruction and Subsequent Politics. A Satire.
- IX.—The Columbian Exposition.
- X.—The Parliament of Religions and Its Sublime Lessons.

Cloth, 400 pp., \$1; holiday edition, \$1.50. THE TRUTH SEEKER CO.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professed naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2. Address, THE TRUTH SEEKER.

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated

Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker, 28 LAFAYETTE PLACE, New York

A NEW EDITION

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

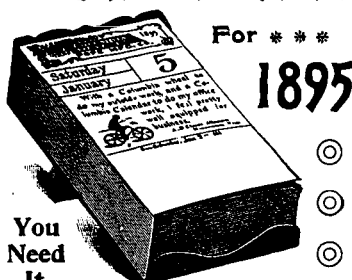
By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works and no Freethinker or Infidel should be without it. It meets the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

THE COLUMBIA PAD CALENDAR



You Need It.

A Desk Calendar is a necessity—most convenient kind of storehouse for memoranda. The Columbia Desk Calendar is brightest and handsomest of all—full of dainty silhouettes and pen sketches and entertaining thoughts on outdoor exercise and sport. Occasionally reminds you of the superb quality of Columbia Bicycles and of your need of one. You won't object to that, of course. The Calendar will be mailed for five 2-cent stamps.

Address Calendar Department,

POPE MFG. CO.,

Hartford, Conn.

SCIENTIFIC BOOKS CHEAP

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Mediæval Education. By S. S. Laurie, LL.D. 75 cents.

English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.

Modern Science and Modern Thought. By S. Laing. 75 cents.

Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.

Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.

The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.

The Black Death: an account of the Great Pestilence of the fourteenth century, and the Dancing Mania of the Middle Ages. By J. F. C. Hecker, M.D. Two books in one volume. 75 cents.

Glimpses of Nature. By Andrew Wilson, F.R.S.E., F.L.S., with 35 Illustrations. \$1.

Illusions: A Psychological Study. By James Sully. 75 cents.

Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.

Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.O.S. Two books in one volume. 75 cents.

Charles Darwin; His Life and Work. By Grant Allen. 75 cents.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.

Address THE TRUTH SEEKER.

DO YOU WANT IT?

Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits; active men and quick sales; salary and territory wanted. Manufacturers, P. O. Box 5308, Boston, Mass.

A GIFT AT THE PRICE!

Having recently purchased the entire stock of watches from a bankrupt firm, consisting of solid gold, silver and gold-filled cases, we shall offer a portion of the entire lot at prices never before heard of in the U. S. market. Among the stock are 3,780 AMERICAN STYLE WATCHES, IN 14K SOLID GOLD-FILLED CASES, which we shall sell singly or by the dozen to private parties or the trade, at the unheard-of LOW PRICE of \$3.98 EACH. Each and every watch is guaranteed a perfect timekeeper, and each watch is accompanied with our written guarantee for 50 years. Think of it! A genuine, American Style Movement watch, in solid, gold-filled cases, and guaranteed for 50 YEARS, for \$3.98. Those wanting a first-class, reliable time-keeper, at about one-third retail price, should order once. Watch speculators can make money by buying by the dozen to sell.

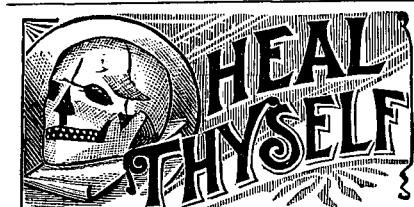
Solid Gold Watches at \$3.98. These watches must be sold, and as an inducement for you to order quickly, we will send to each of the first one hundred, ordering from this advertisement, A SOLID, 14K, GOLD-WATCH CHAIN, of the latest pattern, free to those who send full amount with order. He one of the first and get a Solid Gold Watch for \$3.98. All are elegantly finished, and guaranteed perfectly satisfactory in every respect. Cut this out and send to us and we will send a watch to you. C. O. D., subject to examination, by express, if found perfectly satisfactory, and exactly as represented, pay \$3.98 and it is yours. Otherwise you do not pay one cent. Can we make you a fair offer? Be sure to mention whether you want ladies' or gents' watch. Price per doz. \$46.00. SAFE WATCH CO., 5 Murray St., New York.

A GRAND DISCOVERY!

WANTED.—A live man or woman in every county where we have not already secured a representative to sell our "Nevada Silver" SOLID METAL, Knives, Forks and Spoons to consumers; a solid metal, white as silver, no trace of wear off; goods guaranteed to wear a lifetime; cost about one-tenth that of silver; the chance of a lifetime; agents average from \$50 to \$100 per week, and meet with ready sales everywhere; so great is the demand for our Solid Metal Goods. Over One Million Dollars' worth in daily use. Case of samples free. Address Standard Silverware Co., Dept. 29, Boston, Mass.

MAGIC LANTERNS

And STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. A profitable business for a man with a small capital. Also lanterns for Home Amusement. 20 page Catalogue free. Address: Wm. J. Eastman 40 Nassau St., N. Y.



HEAL THYSELF

Those Afflicted with Early Decay, Loss of Memory, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope.

giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS,

Say where you saw this adver. Vineland, N. J.

NOW READ THIS.

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

Genuine **Pond's**

Extract

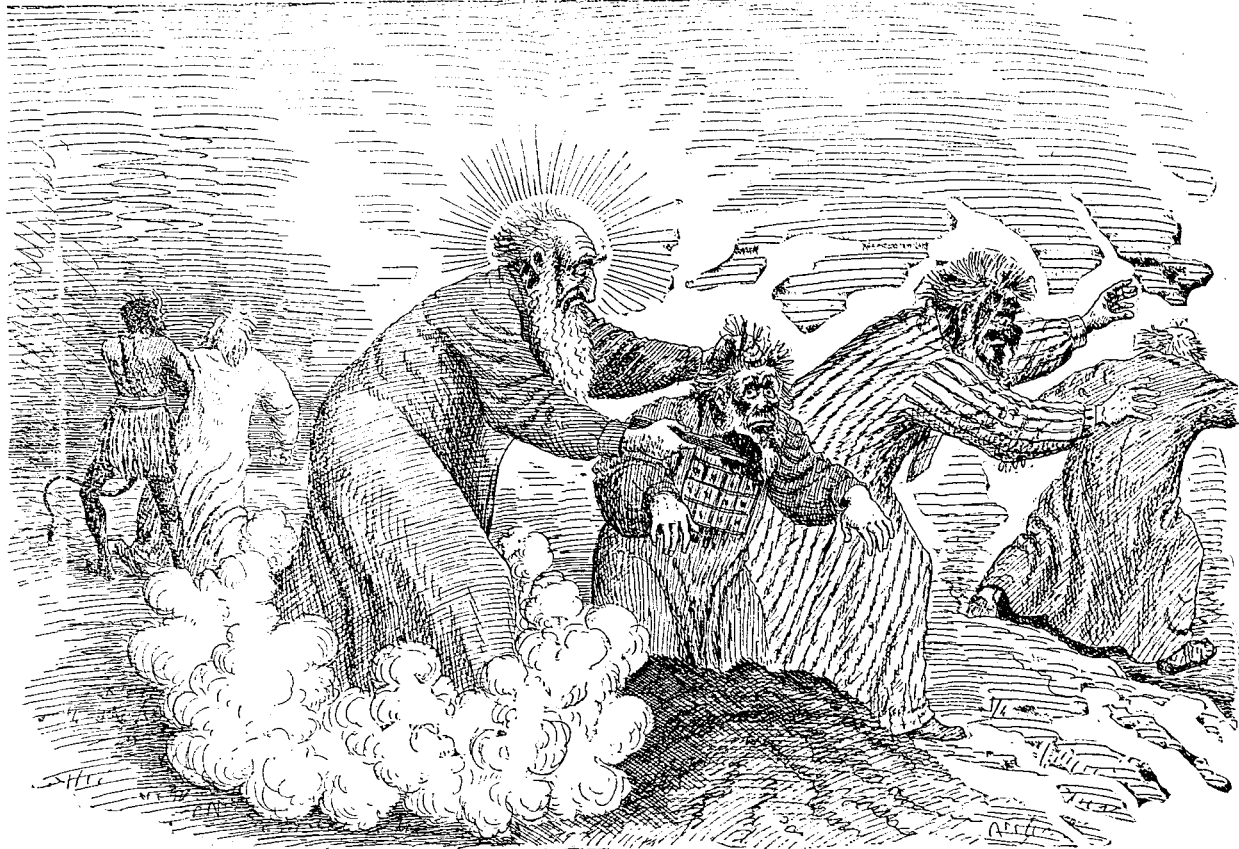
cures Cuts, Burns,

Catarrh, Sore Throat

and ALL PAIN.

A good thing is always imitated; poor ones never. There are many worthless imitations of POND'S EXTRACT. If you want to be CURED

BEWARE OF SUBSTITUTES WHICH DO NOT CURE.



THE LAST ACT IN THE OLD TESTAMENT DRAMA.—Malachi ii, 3.

News of the Week.

THE Norwegian cabinet resigned on Jan. 31.

CHINA is trying to secure a loan of \$15,000,000.

CANROBERT, last "Marshal of France," died in Paris last week.

JAMES H. BERRY, Dem., is re-elected Senator from Arkansas.

THE Japanese have captured all the mainland forts at Weihaiwei.

ON the night of Feb. 1 the mercury was 31 degrees below zero at Omaha.

BOSTON'S new \$5,000,000 public library was opened to the people on Feb. 1.

IT now seems likely that Guatemala and Mexico will settle their difficulties peaceably.

BALTIMORE'S belt line (tunnel) is completed. Trains in it will be run by electric locomotives when the machinery is ready.

HENRI ROCHFORD returned to Paris on Feb. 3, his exile being terminated by the amnesty bill passed by the French Parliament.

THERE has recently been severe fighting between the government troops and the rebels in the United States of Colombia.

THE Pullman Memorial Church was dedicated in Albion, N. Y., on Jan. 31. It was a gift to the society from George M. Pullman.

THE New York express on the Vandalia railroad was wrecked on Jan. 28 at Coatesville, Ind. Two passengers were killed and thirty injured.

THE New York Press has just passed into new hands, being purchased by Henry L. Einstein. The editor will be Congressman Lemuel E. Quigg.

THE Reilly Pacific Railroad Funding bill was recommitted on Feb. 2 to the Committee on Pacific Railways by the vote of 177 to 106. This is equivalent to defeat.

ON Jan. 28 it was reported from London that snow was in some places in England drifted to the depth of six feet, and that persons in Lincolnshire had frozen to death.

THE Japanese House of Representatives has unanimously resolved to approve the war expenses irrespective of time or amount. The Chinese peace envoys were received, but soon sent home, because lacking authority to conclude negotiations.

WARD McALLISTER, New York's society director and organizer of the Four Hundred, died in this city on Jan. 31. He was born in Savannah, Ga., about sixty-four years ago.

ON a division on a motion to table a bill to discriminate against Catholic charitable institutions in Missouri the House of Representatives showed up forty A. P. A. members. The bill was tabled.

THE anti-Tillman militia of South Carolina have won at last, Adjt.-Gen. Garry Watts announcing that all their disabilities are removed and they are free to organize on the old basis and by re-election fill offices declared vacant.

EQUADOR bought from Chili the cruiser Esmeralda and then sold it to Japan. The latter transaction was not approved by all the people and considerable disorder has resulted. Troops fired upon mobs and killed several persons.

ACCORDING to the treasury statement issued Feb. 1, the amount of free silver held by the government is about \$14,000,000. The rest of the silver in the treasury is kept for the redemption of silver certificates and treasury notes.

IT is expected that there will be a new bond issue in a few days to replenish the gold reserve. The Senate is opposed to the program outlined by the president in his special message, as appears from a canvass of it by reporters.

THERE have been heavy snows and floods in Switzerland, Roumelia, and Bulgaria. Snow fell for twenty-two hours in Germany. Communication between Eastern and Western Europe was cut off for two days. Snow lay thick all about Nice.

By the admission of Pritchard, of North Carolina, Mantle, of Montana, Wilson, of Washington, and Clark, of Wyoming, all elected to fill vacancies, the Democrats have lost control of the Senate and the Populists hold the balance of power.

THE Hawaiian government has arrested all the leaders of the late uprising, and they will be tried by court martial. Three have pleaded guilty to the charge of high treason. Ex-Queen Liliuokalani has been arrested for complicity with the insurgents.

THE House of Representatives has passed, by a vote of 239 to 31, the bill removing the one-tenth of one per cent differential duty on sugar coming from bounty-paying countries. It was the imposition of this duty that was the chief cause of Germany's retaliatory measures against American products.

THE transatlantic liner Elbe of the North German Lloyds, was run into by the British boat Crathie in the German North Sea on the morning of Jan. 31, and sunk in a very few minutes. But twenty of her crew and passengers were saved, the number lost being 335. The captain of the Crathie has been arrested.

THE ferryboat Terceira, plying between Rio Janeiro and Nictheroy, caught fire. The ferryboat Quinta went to her rescue and her pilot steered close so as to take off the Terceira's imperiled passengers, but the passengers of the Quinta with drawn revolvers compelled him to abandon the burning boat, and as a result more than a hundred of the Terceira's passengers were lost.

AMBULANCE SURGEON GARVEY, of Harlem Hospital, diagnosed the case of Thomas W. Gilbert as alcoholism, but after he had lain in a police station cell for some hours the doorkeeper became alarmed and another surgeon was sent for, but

before he arrived Gilbert was dead. Dr. Oswald's examination revealed the fact that the victim's skull was fractured, and the autopsy showed no indications of alcoholism.

CZAR NICHOLAS declares that the heads of the nobility in the government of Tver are unworthy to hold office evermore. This is because they supported the aspirations of the local assemblies for local government. He says that the autocracy must be maintained. When Japan began her new life the emperor led the way and the nobility surrendered their prerogatives voluntarily.

REV. DR. J. H. RYLAND, of St. Mark's Episcopal church of this city, takes his stand with Mayor Strong and Rev. Dr. Rainsford for a liberalization of the excise law, so far as Sunday is concerned. He says that the Mosaic Sabbath law is obsolete, and remarks: "I really wonder that we preachers, or priests, can presume to show ourselves in companies of discerning, honest men."

JUDGE E. ROCKWOOD HOAR, of Mass., died in Concord on Jan. 31. He was at one time attorney-general of the United States and was one of the Joint High Commission that framed the treaty of Washington with Great Britain in 1871. He was a brother of Senator Hoar and the father of Sherman and Samuel Hoar. On his maternal side he was a grandson of Roger Sherman. He was born in 1816.

THE troops have been withdrawn from Brooklyn, it being supposed that the police would be able to maintain order, but so far there has been considerable rioting, non-union motormen being the chief sufferers. As the result of the failure of the police to protect their men, some of the car companies have asked that they be permitted to arm them for their own defense. There is a demand for the forfeiture of the charter of the companies and the Board of Aldermen has revoked the licenses of two.

A SWEEPING anti-gambling measure has been introduced in the New York legislature. Not only does it forbid pool-selling and book-making, but it makes it a felony for any one to aid or abet the principals, which means that anyone who puts down a bet, or offers to do so, is liable to a heavy fine or imprisonment for not more than two years, or both. Gambling upon the future price of stocks is also provided against, and almost every form of speculative investment except insurance is forbidden under very heavy penalties.

THE amount of savings bank deposits varies greatly from year to year. That for 1894 shows a decrease of more than \$46,000,000 from 1893, but it is an increase of over \$26,000,000 from 1892 and of \$214,000,000 from 1890. Massachusetts has 1,214,493 depositors, with \$399,995,570 to their credit; New York has 1,585,115 depositors, with \$617,089,449 credited to them. The two states together have 2,799,648 depositors, with \$1,017,085,019 to their credit, while the entire country has only 4,739,194 depositors, with \$1,739,006,705 on deposit. This is largely due to the fact that in the two states named the small

capitalist invests in the savings bank, real estate being practically out of the market except for those with large capital, while in the other states the small capitalists invest in land.

Something QUITE NEW & UNIQUE

THE BETTER WORLD.

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.

Prof. Ernst Haeckel,

HIS
Life, Works, Career, and Prophecy.

A Lecture

By THADDEUS B. WAKEMAN

Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York City

Col. R. G. Ingersoll's ARGUMENT

IN THE
Reynolds Blasphemy Trial,
At Morristown, N. J.

This is the greatest argument ever made in a case of this kind, and will be a model for the Bar so long as the Christians use force to repress free speech. Its legal acumen is unsurpassed, its eloquence never equaled. Wherever Christian persecution is going on this argument should be freely circulated, read to the Christians, and expounded on every occasion.

In paper, 25 cents; in cloth, 50 cents.

Address THE TRUTH SEEKER.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Free-thinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

THE TRUTH SEEKER,
28 Lafayette Place, New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol 22. No. 7. { PUBLISHED WEEKLY. } New York, Saturday, February 16, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THEOLOGICAL ANTIQUARIANS DIGGING UP DEAD DOGMAS.

"They are antiquarians, ever digging out of the cemeteries of the past, dead and rotten opinions."—*Ingersoll, in "Which Way."*

TO OUR FRIENDS:

Don't you know some Freethinker who does not now, but who would subscribe to **THE TRUTH SEEKER** if YOU called his attention to the Paper?

When Renewing Your Subscription, Take Advantage of These Good Offers

Old Testament Stories Comically Illustrated **By WATSON HESTON,**
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).

Will be sent for \$4.75. Sugar Spoons™ and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

28 Lafayette Place, New York.

This makes THE TRUTH SEEKER, with its sixteen large pages, cheaper than any other Liberal paper.

18

Please send *The Truth Seeker* to the following address..... foryear
 Inclosed find \$.....in payment of the same.

NAMES.	POST OFFICE, [Box St. & No., if any.] & STATE.
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }

Remarks:

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 7. { PUBLISHED WEEKLY. } New York, Saturday, February 16, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - FEBRUARY 16, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Persistence of Superstition.

We learn from the *Spokane Chronicle* that Washington is afflicted with a band of so-called prophets who are predicting the speedy dissolution of human society and the establishment of a heavenly-earthly kingdom of God which is to endure for a thousand years. The prophets are giving the Washingtonians the genuine old gospel of hell fire as it was preached before the midnight blackness of Christianity was lightened up a little by the mild rays of Universalism and Unitarianism and shot through here and there with the electric brilliance of Freethought. They have been preaching in Tacoma and are now planning the invasion of other cities. The leader of the crusade appears to be an aged preacher named Price. He has a staff of men and women who are as enthusiastically demented as he is and help him exhort and threaten the people. There are the usual symptoms of religious hysteria—women jumping on to the benches and shouting incoherent professions of piety, men rolling on the floor in paroxysms of happiness, men, women, and children wildly “seeking the Lord and his kingdom.”

The prophets' belief may be briefly summarized as follows: The spring of 1892 was the end of the 5,993d year of Adam; the spring of 1899 will see the completion of the 6,000th, and the end of the world. During the four years that intervene between now and the general winding up of things terrestrial nine-tenths of the earth's inhabitants are to be cut off by a swiftly recurring series of wars, famines, plagues, earthquakes, and hail. Anti-Christ will also put in an appearance in this troublous time and lead astray those who are not immune against the wiles of confidence men. The prophets are not sure that Satan will not come along and help Anti-Christ play for the stake of human souls. Sometime during 1899 Christ will take a hand in the game, and disastrously eucher both his famous but unscrupulous opponents, casting them into hell, which place we are told is a burning lake of sulphur inside the earth, five thousand miles in diameter. The surveyor's name is at present unknown to us. Thus the bad are all finally disposed of and the saints can have a picnic without fear of interruption.

Of the people who are left after this nine-fold

decimation 144,000 are to be translated out of the original sin into heaven, without dying. Heaven is a lovely crystal city, 1,500 miles square, hanging in the air in sight of the earth. Here these translated and revised bijou editions of God are to remain in a state of perfect happiness for one thousand years while the righteous and resurrected one-tenth of earth's inhabitants are reveling in the millennium below. God will send his civil engineers, his pioneer corps, his sappers and miners, his ditch diggers, and his gardeners, who will level down the mountains, clear the swamps and jungles, and make the deserts to bourgeon and bloom. He will likewise clarify the atmosphere, and the sun will shine seven times brighter than ever before. Our super-scientific prophets do not condescend to enlighten us as to how the righteous will contrive to adapt their eyes to this septuple glare, for the one thousand years will be but a moment of time as compared with the eons it has taken our visual organs to become adjusted to the present radiance of the sun. Unless there is to be a miracle on tap that seven-fold augmentation of the sun's light will instantly strike every creature on earth stone-blind. Least of all can the followers of the lamb stand any increase of effulgence, for even now they have to shut their eyes when the soft beams of truth reflect in their faces.

At the end of the millennium, after the earth has completed its cycle of seven thousand years, it will return to chaos and be once more “without form and void.” We don't know why God is going to drop the curtain just at the moment when the players have got their parts tolerably well learned, but we comfort ourselves with the reflection that our ignorance in regard to this is no greater than that of Mr. Price and his fellow soothsayers. For the benefit of any Christian who may read this and be unable to see that it has a lesson for him, we will say that the Bible which he accepts as the word of God is responsible for the direction which the lunacy of the Washington prophets has taken, and their preaching of “revealed truth” will very probably upset other poorly balanced minds—minds better equipped with faith and credenceivness than with common sense and scientific knowledge.

The Irrepressible Conflict.

A citizens' association has been formed in Racine, Wis., for the enforcement of the Sunday statutes and ordinances. The intention is to close all theaters and other places of amusement as well as the business houses. This shows, as it has been shown a thousand times before, how hypocritical is the pretense of the Sundayites that they wish to give the workman a day of “rest.” The manager of the opera house was acquitted when tried last, and on a previous trial the jury failed to agree.

The fact that the enemies of the Free Sunday are working for the aggrandizement of the church instead of the lessening of the burdens of labor was made very clear by the utterances of Rev. R. C. Wylie, one of the most prominent leaders in the God-in-the-Constitution movement, at the recent convention at New Castle, Pa. He said:

“Formerly, the demand for Sabbath laws was based largely on humanitarian grounds. It was said that we should have such laws because men needed to rest one day in seven. But some of us said, That will never do; that is not the correct basis for such legislation. And now Christian people have come to the conclusion that we must have a Sabbath law because God has one.”

Which means that the day worshippers now perceive that it is an abandonment of their position to base the demand for Sunday statutes on utilitarian grounds. That would be fatal to them in the end, for if it is once admitted that recreation on Sunday

is needed to give the people proper rest, then it would become simply a question of the amount of Sunday “desecration” that would be physiologically allowable, and the answer to this question would open all the libraries, reading-rooms, museums, galleries, parks, and seaside resorts, set the excursion trains to running, keep the suburban and city car lines busy, and the news stands, restaurants, and other places of entertainment open, as well as give the millions who want their Sunday paper the opportunity to get it. No wonder the six-day people fall back on their “Thus saith the Lord.”

The National Temperance Society appears to have degenerated into a Sunday observance organization. Its board of managers has recently issued an appeal against the changing of the Excise law of this state, on the ground that such change as is contemplated would surrender the “Lord's day” to the saloon, and it wants to know what the Christian men and women of the state think of the proposition. Why this dragging of religious prejudices and beliefs into the controversy over the Sunday opening of the saloons? The only question at issue is whether we are to continue to have two sets of laws, one for Sunday and the other for the days from Monday to Saturday, inclusive, and this solely in the interest of the clerical profession. Temperance is not the issue, for if it were the clergy would be as bitterly opposed to the week-day sale of liquors as they now are to the Sunday sale of the same. If temperance were the bone of contention the Sabbatarians would not antagonize the sale of papers, the running of street cars, the opening of museums and galleries, and the transportation of the mails on Sunday, as they are doing. The National Temperance Society, as a temperance organization, has no business to appeal to the Sunday superstition; when it does it ceases to be a temperance society and becomes an auxiliary of the Sabbath Union. The demand of the Freethinkers is that there shall be one law for all days alike. Let the opponents of this just principle meet us frankly instead of trying to throw dust in the eyes of the people by obtruding the question of temperance, which properly has no place in the discussion of Sunday laws.

W. T. Gibson, an Adventist of Everett, Mass., was arrested on the charge of violating the statute made for the protection of the “Lord's day,” by selling a half pound of candy to a spy whom the mayor had sent to his place of business to purchase it. Mr. Gibson conducted his defense himself. He began by proposing to show by the Bible that he had not committed his alleged offense on the said “Lord's day,” but the prosecuting attorney objected and Judge Pettengill told the defendant that the tribunal was a civil, not an ecclesiastical court. The humble Adventist very quickly showed his honor that he did not know what he was talking about, for he promptly said:

“The summons which brought me before this court is by virtue of a law respecting an establishment of religion; and the very wording of the summons necessitates a religious controversy. The summons does not accuse defendant of doing work on the first day of the week, commonly called Sunday, but on the ‘Lord's day,’ and I desire to read from the Lord's book a few scriptures, which will explain why I plead not guilty of doing business on the Lord's day. The Lord's book is the only authority which can decide which is the Lord's day.”

After this absolutely crushing retort poor old moribund Massachusetts' unhappy judge could only feebly murmur, “Go on, Mr. Gibson,” while the prosecuting attorney was no longer visible to the unaided eye. Of course the Adventist had no difficulty in proving that the “Lord's day” is not Sunday, the period of time which the bigoted and

blundering law carpenters of Massachusetts thought they were hedging about with prohibitive legislation for the benefit of the Lord's priests. Evidently the judge was fully convinced, for, while he assessed a fine of fifty dollars and the costs, he was careful to say that he would not attempt to defend his decision except to cite a precedent of a higher court. Mr. Gibson appealed his case, and it should have been tried long ere this, but at our latest advices it was still pending, although the defendant, who is a man of small means, has tried to secure a prompt trial. The outrage is a monstrous one, but millions like it are possible under our miserable Sunday laws, and the prospect grows darker rather than brighter.

"National Reform," which of course includes as one of its principal demands the rigid enforcement of existing Sunday laws and the enactment of as many more as may be needed to utterly destroy what little liberty we still have on that day, is undoubtedly increasing in strength in some parts of the country. The *Christian Statesman* says that about twenty years ago, when Drs. Sloane and A. M. Milligan conducted debates in New Castle, Pa., not a paper in the city favored National Reform, the editor of one taking part in the discussions on the negative side and throwing the influence of his journal against the schemes of the theocrats; "a representative lawyer and the pastors of two of the largest congregations of the town were on the same side. Public sentiment was very generally with these opponents." About three months ago a National Reform convention was held in New Castle, as has been before stated in these columns. The paper from which we have quoted above says that to those who took part in the meetings a score of years ago and who also participated in the late convention "the change was incredible."

"Every one of four daily papers of the city spoke in highest terms of commendation of the National Reform cause. Prominent men who had no sympathy whatever for that cause much less than twenty years ago came out with the most radical and ringing utterances in its favor."

The enrollment was nearly five hundred and the attendance outside of the enrollment was large. The enthusiasm was in direct ratio to the radicalism of the speakers, and the financial responses were very generous considering the prevailing monetary stringency. The latest report of the treasurer of the National Reform Association shows a fund for propagandistic purposes amounting to \$1,425, besides a special fund for the printing of the proceedings of the New Castle convention. Free-thinkers and all other friends of the free state should do some very serious thinking during this year and then make up their minds to do at least as much for liberty as the theocrats are doing for the enslavement of the people of this Union. The Covenanters are going to raise thousands of dollars to subvert the Constitution and establish a theocracy. One synod is pledged to secure \$7,000. If we resolve to be free we can do as well.

"Sabbath" conventions not previously noted here were held in Oxford and Altoona, Pa., the latter on Feb. 14 and 15. There will be a National Reform convention in Boston on Feb. 19 and 20. In the *Christian Statesman* we find a paragraph in reference to the terms "Sunday laws" and "Sabbath laws." The writer holds that "Sunday" is correctly used only when it refers to the first day of the week as a civil division of time, that is, "when the idea of the Sabbath as an institution of rest and worship is entirely wanting." "Sunday paper" is right, because it means a journal printed on the first day of the week in violation of the Sabbath. "Sabbath school" is the right phrase if a school is meant which is "for the promotion of what is in support of the rest and worship of the Sabbath."

"So a law for the purpose of preventing Sabbath desecration is properly a Sabbath law. A Sunday law is one like that of Louisiana, which simply places the first day of the week on a level with such legal holidays as the Fourth of July and Christmas. It contains no implication of the sacredness of a day of rest and worship, or of the institution of the Sabbath. But in our states generally this institution of a rest day and a day for worship is most clearly kept in view in the laws concerning the first day of the week. The proper designation of these laws, therefore, is Sabbath laws, and not Sunday laws. And

we are sure that it would lead to a better regard for these laws as based on the divine law itself, if they were always designated in our statute books and in courts as well as general and popular usage by their right name."

We have quoted this from the organ of the National Reform Association, the editor of which is one of the high priests of Sabbatarianism, because we want each of our readers to cut it out and put it in his note book where it will always be instantly accessible should some advocate of Sabbath laws try to make him believe that those statutes are not in fact religious and intended to be such by their authors and defenders. The Sabbatarian does not want a civil rest day; he will never be contented with such a day; what he wants and means to have is a holy day, a day of worship "based on the divine law itself." Sabbath laws are religious laws and nothing else. The foregoing quotation is from the *Christian Statesman* of Feb. 2, 1895.

The *Catholic Union and Times* very neatly retorts upon our Protestant neighbor, the *Observer*. The latter journal having declared that "there is not in all the word of God a passage that can be quoted in support of an early and fasting communion," the Buffalo paper thus counters:

"Neither is there a single text of scripture to authorize you to change the Lord's day from the seventh to the first day of the week. Why have you done so? Because the Catholic and Apostolic church from earliest Christian days has substituted Sunday for the Jewish Sabbath for solid and resplendent reasons."

Protestant Sabbatarians can look in this mirror and see themselves as others see them. But we think it was cruel for the Catholic organ to tell its heretical brethren that there is no reason why they "should remain fasting to partake of their communion, since it is nothing but bread and wine," while the children of the Faithful Mother have a genuine cannibal feast on the real blood and porterhouse of the man-god. With the original Christian, the Catholic, on one side of him and the Atheist on the other, the poor Protestant is in a tight place, and we need not wonder that he is fearfully illogical and continually contradicts himself.

City Registrar Whitmore, of Boston, is very much against permitting Spiritualistic lecturers to perform marriage ceremonies, and he contends that marriages so solemnized are invalid. This has resulted in the presentation of a petition to the legislature asking that incorporated bodies of Spiritualists may be authorized to empower their lecturers to solemnize marriages. Still Mr. Whitmore is not satisfied; he seems to think that while it is all right for "ministers of the gospel" to be invested with this power, it will lead to widespread confusion and disaster if the Spiritualist lecturers and Salvation Army officials are granted the same privilege. We are afraid the registrar is a little prejudiced. If marriage is regarded as a civil contract which the state only can authorize, it would appear that it may select whom it pleases as its agent, and in this view of the matter the Spiritualist lecturer or the Salvation Army captain would probably have as good claims as the minister. The state could just as legitimately delegate this power to a civil engineer or an editor as it could to a preacher. State authorization to solemnize marriages makes the person so authorized an officer of the state, so far as that one function is concerned, and it would undoubtedly be less of a menace to the freedom of the citizen to delegate the state's power to the civil engineer and the editor than it is to permit the ministers to exercise it.

The *Christian Advocate* says concerning the case of the cashier of the Dover (N. H.) National Bank—also connected with the Five Cent Savings Bank and treasurer of the city, a deacon, and the most prominent worker in the Free Baptist church, who proved a defaulter, and mutilated the books of the bank to hide the evidence—that "if he had been an unbeliever in religion, a Spiritualist, an Atheist, anything but an evangelical Christian by profession, it would not be mentioned in all the papers of the land. It is the inconsistency with the principles of Christianity that attracts attention to such instances of hypocrisy and corruption." This is

absurd. With the stupidity or dishonesty born of faith, Dr. Buckley reads his lesson backwards. The frequency of these lapses on the part of good Christians shows, instead of the moral drawn by our distinguished evader of truth, that Christianity has no power to restrain men from doing evil. The argument that the church is a "moral force," or "police force," is knocked galley west by these exposures, which have become so frequent that a reputation for piety nowadays is a bad reputation in the business world. Only the ignorant and gullible trust an offensively pious man, for it is beyond dispute that faith and morals have no connection with each other, and the greatest scoundrel can be as sincere a believing Christian as the good woman who believes because she has been taught to, and never stops to think about the matter.

A bill has been introduced in the legislature of Colorado for the taxation of church property. The subject is being discussed in the *Denver Times*. Mrs. Holly, one of the members of the assembly, is in favor of this bill, although she is a church member. A Christian named Mr. Green, who resides in the county she represents, very sharply criticizes her for the attitude she has taken. He asks her where and what she would be in any but a Christian country. She would be a beast of burden, an animal, nothing else, he tells her. This will give you an excellent opportunity to show what the Bible and Christianity have not done for woman. Mr. Green says that Mrs. Holly, as trustee of her school district, tried "to prevent the people from holding the Sunday-school sessions in the school-house which their own money had built." He also asks, Why not tax the school-houses in Pueblo, instead of paying interest on the bonds voted for their construction, if churches are to be taxed. This is a splendid opening for making clear the difference between public property, like school-houses, and private property, such as churches. He observes that "only one-fourth of the people pay the whole cost of the churches, when in fact, all should pay it. Therefore, this fourth carries a heavier burden in church expenses than it should. Yet now it is proposed to assess that fourth still more." This means that the whole people of the state should be taxed to help pay for what only one-fourth of the people want. Would that be honest, would that be just, would that be keeping church and state separate? Exemption is a lesser evil only than direct taxation to build and maintain the churches. The difference is one of degree, not of kind. Of course all pledged members of the Freethought Letter-Writing Corps will write to this target, and we hope that at least a hundred more will do the same.

Because a man either accepts or rejects certain dogmas pertaining to supermundane places, persons, and conditions, it does not necessarily follow that he is or is not intolerant. Mere belief regarding these things does not make one either a bigot or a Freethinker. To perceive the truth of this, read the two paragraphs which follow. The first is from a sermon preached by Rev "Sam" Jones in Memphis; the second was written by an Infidel for an Atheist paper:

"Some of you think if a man's honest in his opinions he's all right, but you're wrong. There's many a man in hell who believed honestly that there is no such place, but if you could fish him up, bud, he would say: 'Boys, I was mistaken; don't you be fooled, too.'"

"I think I hear some one say, 'About matters of religion every person has a right to his own opinion.' I deny it. When a person forms an opinion growing out of emotional insanity—i. e., Christianity—i. e., X-insanity, transmitted ignorance—i. e., hereditary fool in the head, and such opinion not only makes him unhappy, but works an injury upon his fellow man, then he has no right to such opinion."

The spirit of the two teachers is identical, and it is needless to say to the readers of THE TRUTH SEEKER that that spirit is utterly foreign to the spirit of Freethought. The Christian preacher and the Infidel writer would both punish a man for an erroneous belief, that is, a belief which they could not share. One would punish him for believing that there is a hell and the other for rejecting that belief. The worst feature of Christianity is its intolerance, and when a person who leaves the church

retains the desire to persecute he has brought with him the worst and most dangerous element of the religion that he supposes he has outgrown. This is what the early Protestants did when they left the fold of Rome, and now such Infidels as the one from whom we have quoted above should read the history which those Protestants wrote in blood and flame and turn from the error of their ways lest some Remsburg of the future shall be forced to write an "Image-Breaker," telling the story of "Infidel Intolerance."

Our readers will remember that a short time ago, in a trial of lynchers at Memphis, Tenn., a witness tried to be excused from going on the stand to testify against the accused, who were his friends, on the ground that he was an Atheist, as the laws of that state at that time forbade the acceptance of the testimony of unbelievers. It was very important that the fellow should be examined, as the prosecution had no other witness who could tell what he could, and so the presiding judge, after thinking and praying over the matter one night or more, decided that the self-styled Atheist was lying, that he was a good Christian after all, and that therefore his testimony could be accepted, for, being a Christian, of course the oath would be binding on his conscience! That is, had he been telling the truth when he said he was an Infidel his testimony could not have been accepted in any court in Tennessee, but as it was admitted that he was a Christian and a liar he could be a witness in all the courts of the state. This performance made Tennessee law the butt of ridicule all over the country and, as the outcome has shown, shamed the legislators of that belated state into tardy recognition of the fact that it was a hundred years behind the age. The sitting legislature has enacted that

"Hereafter persons who do not believe in God and a future state of rewards and punishments may be witnesses in any case pending in any of the courts of this state. Said unbelievers may solemnly affirm instead of taking an oath, and false testifying by said persons shall be punished as perjury, as now by law under like circumstances. Such unbelief in God and a future state of rewards and punishments shall go only to the credibility of the witness."

This is a very long step in advance for Tennessee to take, but she is not yet entirely out of the wilderness of superstitious injustice. There is no reason why the witness's non-belief in any dogma should be permitted to affect his credibility. The creed-bound jury should not thus be authorized by the law to discredit a man's testimony merely because he does not believe as they do, and we hope that the statute makers of Tennessee will soon amend the new law so that the Freethinker will have precisely the same rights in the courtroom that the Christian now enjoys.

Our genial contemporary, *Puck*, is usually pretty clear-headed, but occasionally its various observations fail to "consist." This was very noticeably the case in the editorial department of its issue of February 6th. In one paragraph it speaks in warm praise of ex Gov. Robert E. Pattison, candidate of the "reformers" for mayor of Philadelphia, saying that the "decent voters of all political faiths are rallying about him, just as they rallied to the support of Mr. Strong in New York," and it wishes Philadelphia as good a start out of the swamp of corruption by the election of Mr. Pattison as New York has out of the same swamp by the election of Mr. Strong. Now, if *Puck* were a Sabbatarian paper, its support of the theocrat Pattison would be rational and consistent, but as it is a friend of the free Sunday we are at a loss to understand its attitude. In the paragraph immediately following the one devoted to the Philadelphia contest it champions Mayor Strong as against his so-called temperance enemies and the other Sabbatarians who are so savagely attacking him because he is not willing to try to enforce a Sunday law which produces law-breaking ten times worse than the evil it is alleged to prevent. *Puck* finds fault with the spokesmen and spokeswomen of the people who are reminding Mr. Strong that they worked hard to elect him and that therefore he should do as they command. Now

is it possible that *Puck* does not know that the same meddling societies are at work in the Pennsylvania city in behalf of Pattison, and that if he is elected they will make the same demands upon him that their New York congeners are making upon Mayor Strong, but with a far different result? Is it not aware that Pattison as governor was hand in glove with the Sabbatarians and effectually blocked all measures intended to modify the antiquated and ridiculous Sunday laws of the state? We have nothing whatever to do with the religious opinions of Robert Pattison, but we are opposed to the election to any office of any man who will use the powers of that office to force his religious opinions upon his fellow citizens; and we have believed that *Puck* was equally opposed to such union of church and state. What, then, does it mean by supporting Robert E. Pattison, who has been guilty of this very offense against the Constitution of the nation and the liberties of his countrymen, and who, if elected to another office, will, in all probability, offend in like manner again?

The Woman's National Sabbath Alliance, an auxiliary of the American Sabbath Union, was organized in this city on February 7th. Its especial work just now will be to try to prevent any modification of the laws relating to liquor selling on Sunday. The Sabbath Union addressed a memorial to the legislature praying that body not to adopt any of the bills now before it which would open the liquor stores any part of the first day of the week. But Rev. Dr. J. H. Knowles, who drafted the memorial, lifted his priest's robe high enough to show the cloven hoof of the "Sabbath" Satan. He made it plain that it was not the Sunday sale of liquor to which the Sabbath Unionists primarily objected, but the Sunday sale of anything except sermons and church organ music. He said distinctly that they protested, not only against the legalizing of Sunday liquor sales, but against the legalizing of any traffic, however innocent in itself. The memorial is really a sermon, abounding in the stock phrases of the theologian. The legislators are told that God reigns and that millions of his people would be grieved if they, the legislators, should do anything to weaken the hold of the Lord's day on the public conscience. It is said "with reverence" that God himself entreats the legislature not to do anything the Sabbatarians do not like, and it is covertly threatened that he will "somewhere, at some time, and in some way" get even with the legislators if they disobey the ministerial mandates. There was an amusing incident in connection with the formation of the Woman's Alliance. The members were asked to take this pledge:

"We, the women of America, recognizing the American Christian Sabbath as our rightful inheritance, bequeathed to us by our forefathers, as the foundation of our national prosperity and safeguard of our social, civil, and religious blessings; as the conservator of the rights of the wage-earner, do hereby pledge ourselves to resist, by precept and example, whatever tends to undermine the Sabbath as a day of rest and worship, such as the Sunday secular newspaper, social Sunday entertainments, and Sunday driving and traveling for personal convenience, gain, or pleasure, and we further pledge ourselves to exert our influence to create a right sentiment on all aspects of the Sunday question, especially in reference to traffic of every kind on that day."

Inasmuch as most of these pious women are merely dress-parade Sabbatarians, organized for the purpose of making other people go in the direction they point, they were amazed when one of the women present was found to be possessed of an old-fashioned conscience. She said that she approved of the objects of the society, but could not conscientiously take the pledge. "I would like to visit a friend on Sunday and would want to take a street car, but could not if I signed the pledge." The real good women were too astonished to say anything for some minutes—such a tender conscience was a marvel to them. Finally several managed to suggest to her that she "seek light in prayer"! What frauds these "Christian reformers" are!

The Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

Observations.

That fiscal remnant, sarcastically alluded to as the gold "reserve" in the United States treasury, got down to forty-one millions the other day, and the crisis was deemed sufficiently grave to justify our always great and good friend, Mr. Grover Cleveland, in running the country deeper into debt. He therefore announces a new set of bonds for his constituents, the idea being that when people are tied so tightly as to be unable to free themselves their condition may be ameliorated by new ropes to draw blood. The syndicate of speculators who have been doing what they could to reduce the treasury remnant so that the issue of bonds must cover the hundred millions prescribed by law, are much disappointed, not to say injured in their finer sensibilities, to learn that the issue is but sixty-five millions. It is said there is murmuring among them, as among a pack of philanthropic wolves that do not realize as much gore as they smelled. Mr. Abraham Lincoln had views about those who fatten on the necessities of a government or a people in distress. He was once discussing the subject with Governor Curtin of Pennsylvania, and inquired: "Curtin, what do you think of those fellows in Wall street who are gambling in gold at such a time as this?" Mr. Curtin mildly replied that he thought they were sharks. "For my part," continued Mr. Lincoln, as he smote the table a great thump with his fist, "I wish every one of them had his devilish head shot off."

Mr. Remsburg, in his book on Lincoln, quotes some of the war president's most lurid profanity to show that he could not have been called eminent for piety under a rigid construction of that term. The foregoing language, to be found in Carpenter's "Six Months at the White House," might have been cited by Mr. Remsburg as tending to establish two propositions—first, that Mr. Lincoln was not eminent for piety; second, that he was something of a humanitarian.

The anniversary of the birth of George Washington, esqr.—accredited by his friends as the father of his country, and accused by his enemies of being the father of persons to the affiant unknown—recurs on the 22d day of this month. It will come again next year at the same time. If living he would now be one hundred and sixty-three years of age, but he was not spared. It is not easy to present anything fresh and actually dewy about the subject of this memoir, but I believe that I shall hit him off under a new heading when I speak of him as

THE MAN WHO COULD LET GO.

You must know, then, dear reader, that Washington was one of those rare individuals among office holders who realized that there was such a thing as enough. He occupied numerous military positions from the lowest to the highest, besides the office of president, in all of which he displayed the virtue of resignation. From 1755 to 1759 he was commander-in-chief of the forces (two thousand men) which the assembly of Virginia ordered to be raised for the defense of the province. This office he vacated by resigning.

In 1775 he was unanimously elected by the Continental Congress commander-in-chief of the Continental army. Having discharged his duty for eight and one-half years, he resigned.

At the successful close of the Revolutionary war there were those who, being blind to the purpose of the rebellious colonies, favored crowning him king of America. The notion met with popular indorsement, but Washington declined.

In 1789 he was elected president of the United States without opposition. Near the expiration of his second term a demand was made that he serve a third time. But Washington declined.

At other critical periods of his life, also, he evinced a clear perception of what constitutes a sufficiency. While with General Braddock, in 1754, on the expedition against Fort Duquesne, four bullets passed in succession through his clothing, and he retired.

In after years, when he attended a church in Philadelphia, the pastor took occasion to animadvert upon his custom of leaving the sanctuary before the sacrament had been administered. Washington thereupon remarked that henceforth he would trouble neither the clergyman nor his congregation on such occasions. "And ever after that," writes a biographer, "upon communion days he absented himself from church." In the mind of him of whom I speak, enough was as good as a communion feast.

Finally, on December 14, 1799, the last month of the last year of the century, he sank under an acute disease, and died. A few hours before his death, being asked with what feelings he contemplated his approaching dissolution, he replied: "I look upon this event with perfect resignation." G. E. M.

The Church and Its Methods, Its Power and Its Weakness.

Once the church was a tower of strength. When it trained its artillery on a man it could make him comply with its requisitions, or destroy his influence, ruin his character, break up his business, and drive him out of the country like a whipped spaniel.

To-day its fortunes are crumbling, its walls are breached, and the people are laughing at its Quaker guns. Once it was imperious and dictated the legislation and ruled the courts and had power over the liberty and lives of men.

To-day it crawls in the dust and plays the whining sycophant and invokes the aid of law to accomplish what it once was able to accomplish by brute force. And instead of saying to the public, "Stand and deliver," like a blind beggar it holds out its hand and humbly asks for penny gifts. What sums it cannot raise in this way it obtains by fairs and shows and sneak tricks and gambling.

A burnt-cork troupe gave a series of entertainments in our village, and drew larger audiences than usually assemble at the churches. Of course this burnt-cork entertainment could be approved of only by the split-foot fraternity, so the manager of the M. E. Theater made up his mind to give an entertainment where the lambs of God could play together in such a caressing manner as to be approved of by those who inhabit the upper country. After the burnt-cork troupe had departed, the following announcement, which I give verbatim, was conspicuously displayed through the village:

POVERTY PARTY AT THE PARLORS OF THE M. E. CHURCH. ON FRIDAY NITE, DEC. 14TH.

Rules and Regulations.—1. Every woman what kums must wear a kaliker dress or sumthin ekerly aproprate. 2. Kno gent with a biled shirt and dood koller will be aloud to kum unless he pays a fine of five sents. 3. A vot of thanks will be giv to the man and woman havin the wust rig in the rume. 4. A kompetent komitee will interduce strangers, look after bashful fellers, and kollekt fines.

Fines for Ladies. Wool dress, 5 sents. Kno apron, 1 sent. Trimmed apron, 2 sents. Jewelry, 2 sents. Bangs, 2 sents.

Fines for Men. Biled Shirt and Dood Collars, 5 sents. Silk Necktie, 1 sent. Blaked Boots, 1 sent. Perfume, 2 sents. Jewelry, 2 sents.

Vittels, 10 Cts.

That must hav been a great "nite" for old Joss. No doubt he opened the big book and gave the M. E. Theater a long credit mark and then sent down the Holy Ghost to spoon around among them and inspire them with a "feller feelin'." Kaliker must hav been in great demand that "nite" even if badly soiled. Probably the performance was opened with prayer, and then they sang:

How happy are they
Who their Savior obey.

This made old Joss feel so good that he took a fresh chew of Cavendish, laid back in his old arm-chair, crossed his legs, and made the heavenly arches ring by singing:

My pets are all happy and jolly and frisky,
Let joy be in heaven, so pass round the whisky.

No doubt there was a great deal of work done in the Lord's vinyard that "nite." As on other similar occasions, probably there was a pretty Miss Tiptoe so nearly sanctified that she would let the saintly young bucks kiss her for ten "sents" apiece "for the glory of the Lord." If any of my Christian friends are shocked at the idea that God chews tobacco and drinks whisky, I would like to ask them if they don't believe that he had been taking a "horn" when he revealed himself to Moses? We sent a man to jail for that very offense, and he was drunk and chewed tobacco; and any god that has no higher sense of propriety than to display himself in that manner will chew tobacco and drink whisky.

At these pious entertainments, after a blessing has been invoked by the Rev. Mr. Toperust, the regular business of the evening begins. It is a veritable penny-in-the-slot game. Grab bags, lottery chances, and low gambling that would shame a common gamester, are the order of the evening. God's gambler's are supposed to enjoy privileges which the ordinary gamblers never claim. In the name of him who commanded them not to covet what belongs to another, and not to lay up treasures on earth, they bake a valuable gold ring in a big cake and sell the pieces at two shillings each, with the understanding that everyone who buys a piece has a fair chance of getting the ring. But Mrs. Thoroughgrace marks the place in the cake where the ring is located, and Deacon Lovejust draws the prize. Thus the ring is saved to the church, and yet in the name of God they scoop the boodle. One or all of these low-down snap tricks and gambling devices have been practiced in the different churches, and no doubt God has been glorified and humanity uplifted.

Christ told the Christian to sell what he had and give to the poor. That is a kind of medicine which he takes in homeopathic doses. Instead he hires the poor at starvation wages; he tries to keep the Bible in the schools, and works in the interest of the church in order to turn out more such Christians. These pious snobs lay great stress on a day of rest; but many will work their old horses all the week, until their heads droop and their ambition is gone, and then they will drive them a half dozen miles to church, so that they can have a rest. The Christian's God has no sympathy for old horses.

The Christian says you must love your enemies, and then he shows his love for his enemies by locking them up because they do not spend the Sabbath as he says they must. A man who has been confined to the office or store all the week mounts his bike Sunday morning to take a turn through the country, to have a change and enjoy the open. Deacon Longface says he is a child of the devil; but if he runs his wheel a dozen miles to church, then he is a child of the savior partner. To skate on Sunday for diversion is to incur the wrath of God, but a lot of good Christians can skate down the river to church, and it is all right. Come on bikes, come on skates; God will throw up his hat and shout, "Bully for you!" when you come to church, no matter how you get there.

If there is a heaven for hypocrites, what a vast crowd will be gathered into the inclosure! All of this pretended anxiety about a day of rest is just Christian rot. When they claim that they want the parks and the museums, the libraries, the art galleries, and all places of instruction and amusement closed on Sunday in the interest of good morals, they lie, and, what is more, they know they lie. Christians are well aware that these places have greater attractions for the people than long prayers and the Rev. Flamdoodle's sermons, and they think that if these places are closed up the people will come to church. But the people are no longer afraid of the devil, and Heston has got all the hell there was in a big pot; in short, the masses no longer pay attention to the old theological racket, and the church seeks to maintain by compulsion the position it can no longer hold by deception.

Some years ago we suffered the misfortune of having an evangelist visit our town. The first move he made was to extort a promise from every business man in the place that he would close his establishment every night during the meetings. His policy was to shut up every other place so that the people could go nowhere except to church. Here is the secret of the whole Sunday-closing business; the object is to force men to attend places where the proceedings can only fill the intelligent with disgust, as starving men are sometimes reduced to the extremity of eating food that nauseates the stomach.

The teaching of the great necromancer of Galilee has so far perverted human nature that Christians believe that it is pleasing to God for them to walk backward and to stand upon their heads. After a slugger has battered one cheek, it is as unnatural to turn the other also as it is for a man to stand upon his head. The fool Christian preaches peace on earth and good will to men, and then wants to put the thumbscrews on all who do not believe it natural for men to stand with heels in the air. Right here in the great Empire state only a week or two ago some pious grannies found what they called a "witch mark" on a child less than a week old. This wonderful find was reported, and some Christian ruffians assembled and stripped the father of the child naked, rolled him in the snow, daubed him with tar, then ripped open a featherbed and decked him out with a coat of feathers. And then they took the mother who had given birth to the child only a week before and treated her in like manner.

What would be the consequence if the government should be surrendered into the hands of such pious thugs? All Freethought literature would be blotted out and the authors imprisoned or burnt. The children of those who were believed to be enemies of God would be murdered as of old and their mothers ripped up alive. Such men as Ingersoll and Wakeman, Putnam and many others would be instructed by these holy pollywogs as to the duty they owe to God and the obligations they are under to the church.

I knew a man who was constantly under the influence of the "power." He did so and so, and thus and thus, because the "power" told him to. He was hopelessly insane. The men who committed the outrage on the father and mother of the child mentioned above had read in an old book that they must not suffer a witch to live. Now, I ask, what is the difference between these two cases of insanity? When the minds of men become so distorted that they believe every word in the Bible emanated from an all-wise God, and then read his command to utterly slay old and young, to kill all

the camels and oxen and asses, and spare nothing alive to breathe; to burn and destroy and lay a whole country waste—is it safe to trust such men to guide the ship of state? A book which turns out such lunatics has no place in the schools.

A belief in an unerring God lies at the root of the evil. When men rise above the god-idea they will no longer ask for Sunday laws, or the Bible in the schools, or exemption of church property. Chaplains will be dismissed. Gods will find no place in the Constitution, and man will no longer persecute his brother for God's sake. As long as a man believes in God and the Bible he cannot be trusted, for passages of scripture can be found which will turn a man of humane instincts into a monster, and all the time he will think that he is an instrument in the hands of God to execute his will.

I do not ask the Christian to do as I say. If he wants to pray, let him pray. If he wants to go to church on Sunday and hear the Rev. Mr. Baldybeat Munchausen telling snake and fish stories, that is his privilege, and he must be defended in the exercise of his rights. If he wants to wear out the knees of his trousers in praying, and the seat in back-sliding, let him slide backward or forward, it is no concern of mine so long as he does not interfere with my rights.

Before the Christian tells me that it is my duty to pray, let him show that a single prayer was ever answered. What right has he to compel me to observe Sunday as he says? If I offend his heavenly Mikado by writing this article on Sunday, why not trust him to come down on me with his almighty whang-doodle as he thinks I deserve. The trouble is the Christian is all the time trying to do something to please his God before he knows whether he has an existence. Then guided by his old Jew-book he will outrage humanity and believes that his great holy Jumbo screams with delight at the infamy. What right has the Christian to infer that I would testify falsely because I believe in neither his lying old scrapbook nor his silly old imaginary dummy? What right has he to make me pay taxes on his gospel theater, when I am interested in neither his crucifixion plays nor their actors? It is high time for intelligent men to take a firm stand and expose the tricks of these holy thimblerriggers, and break up the game entirely. The spirit of our government is that every man shall do as he pleases so long as he does not infringe the rights of others. The trouble is, the Christian is not satisfied when his natural rights are secured to him, but he wants everyone to bend to what he conceives to be the will of his great celestial boss.

Years ago, when people could be scared by the torments of hell, and fooled with promises of eternal bliss in an imaginary heaven, a church could hold a protracted meeting every winter and rope in a couple of hundreds, who were as completely under the control of designing ecclesiastics as an army is under the control of a general. But the people begin to understand the tricks of these heavenly shysters. When a minister stirs up hell and talks about the undying worm and the smoke of their torment that ascendeth up for ever, the people think, if they do not say, "Let the undying worm wriggle;" and of the smoke of their torment, "Let 'er smoke;" well knowing that hell is an exploded myth. And as for the bliss of heaven, a title deed of a plot in the New Jerusalem isn't worth as much as a patch of huckleberries. Concerning God, the more intelligent have about as much confidence in him as they have in the mud gods of the Dyaks. The ordinary minister no longer counts when they want to raise the holy wind; they have to send off for an expert—one who has reduced deception to a fine art. He must himself be very dishonest in order to make his gospel racket a success. He must know how to manage an audience, just as an old salt knows how to manage a vessel.

The room must be kept at just such a temperature. If a current of cold air should be let in, the jig would be up. An outdoor camp-meeting in winter would be a dead failure. No shivering saints ever approach the anxious seat. God loses his power just as quick as the frost strikes him. Care must be taken not to let in any dogs. A dog fight just at the critical moment would scare the Holy Ghost out of his wits, and he could not be induced to hover around again until the next session.

Then the proper ones must be put into the "amen corner," and the responses must be given "just in the nick of time." Then there must be singers and shouters and groaners and whippers-in, and each must be drilled down to the nicest point of exactness. Every part of the machinery must work like a charm or no grist will be ground for the church. Then the minister must be full of magnetic influence. Understand, ladies! With all of these appliances brought to bear it would be

wonderful if some Simple Simon did not get hypnotized and stand up with a face as long as a kneading-trough and say, "I want to find Jesus." Promptly the amen corner must be heard from. Some shouter sings out, "Glory to God." Another shouts, "Let God be praised." Then the minister tells the driveling idiot that he has been a great sinner from away back, then the groaners take a turn, but he says a plan of salvation has been opened. Jesus is waiting to be gracious. You must lean on the arm of Jesus. Then the singers come in play. At the word of command they sing:

Alas, and did my Savior bleed,
And did my Sovereign die,
Would he devote that sacred head
For such a fool as I?
Was it for crimes that I have done
He groaned upon the tree?
Old Olotie smiled to see the fun,
And had a jamboree.

As this is the season of protracted meetings, and as they have begun to stir up the monkeys in our town, I thought I would let the people into the secret of making a Christian. God has just as much to do with the process as he has with a lot of fellows who get hilarious over their "Tom and Jerry."

Christians may say that I ridicule Christ on the cross. It is not a man that I ridicule, but a system. And if they would rid their minds of superstition and give the matter an impartial examination they would see that the whole scheme is too ridiculous for serious consideration. Think of it—a great God getting mad because a woman ate some persimmons. God made the woman and gave her the appetite—planted the persimmons, and made a snake to entice her, and then raises "1" because matters turned out just as he knew they would. He came into the garden in the cool of the day, but what good did that do? Eve had gobbled the fruit. Why did he not put in an appearance earlier, in time to prevent the mischief? he knew what was going on. Then to reconcile himself to this Hudiabastic transaction he nailed his boy to a tree. Wasn't he a smart God? He ought to have nailed the snake to the tree, and not his son, who was such a promising young mechanic. Inasmuch as the snake had the power of speech it could have retorted, "Why do you nail me to a tree for doing just what you designed me to do?" O think of it, my Christian friend, a man crucified to keep you from going to hell because a woman ate some persimmons six thousand years ago!

You say I treat a serious subject with levity. It is not serious, it is simply ridiculous.

The time was when a certificate of membership from an orthodox church would be considered a guarantee of good character. And there lay the great power of the church. It was regarded as a great moral element. It had the power to elevate men to positions which they were not entitled to either by intellectual attainment or moral worth.

To-day no business firm that has places of trust and responsibility to fill is inquiring for church-members or Sunday-school superintendents or members of the Young Men's Christian Association. Confidence men, defaulters, and bank wreckers have been largely drawn from that source, and are no longer in demand. Receivers of bribes—those who pile up fortunes through blackmail—are notoriously supporters of the church. If the cloak of Elijah did not fall upon the great St. Anthony, many believe that he is clothed in saintly robes. Yet even he, according to report, has been levying blackmail, and his saintly robes have been worn to hide a black heart.

The idea of this great moral force which has attached to the church and held her in respected position, has nearly died out. The people are finding out that nearly all the great criminals are believers in the great Christian humbug.

Scientific men repudiate the whole supernatural delusion. What scientific mind believes that all the gods ever pictured in the human mind could take a cubic mile of nothing and make even a grain of sand out of it? Or, that they could reduce a grain of sand to nothing?

Who that has studied the law of gravitation can be made to believe that men ever ascended from the earth bodily? Once the church trampled science in the dust. To-day science is putting the church to the rout with all its miracles and gods and ghosts.

Christianity has cursed the world long enough. It has dried up the sweet juices of humanity and turned men into monsters. It has set back the progress of all Europe more than a thousand years. It has filled the minds of men with phantoms and myths. It has waged wars between those who thought only of the hereafter, and those who were laboring for better conditions here. The great necromancer impressed the belief upon the minds

of his deluded followers that business would not be continued at the "old stand"—that the world would soon be side-tracked—that there were those living who would see the son of man coming in the clouds, and therefore, that the things of this world were of no consequence. But the old world is still turning on its axletrees without squeaking, and doesn't show any signs of getting phthisicky, and from present indications I am inclined to believe that she will stand the racket a year or two longer.

The great necromancer got ditched in his calculation, and the driveling imbecils have not seen him in the clouds or anywhere else up to date.

Christians have been led to ignore all that pertains to the well-being of this world, and to turn their attention to a world that never had an existence.

They have been living only for robes and harps and crowns and wings. And if I had to dwell eternally with sniveling Christians I would rather have a pair of horns than a pair of wings.

The whole system was founded on dreams, prophecy, miracles, fraud, and foolery.

From start to finish—from tap-root to topmost branch—Christianity is the most stupendous cheat and fraud that the human mind ever conceived.

Naples, N. Y.

JOHN PECK.

At the Book Table.

WOMEN IN THE BUSINESS WORLD, or Hints and Helps to Prosperity. By One of Them. Boston: Arena Publishing Co. 12mo., 322 pp. Price, cloth, \$1.75; paper, 50 cents.

This book preaches the doctrine of self-help for women. The spirit that animated the author is revealed in these two mottoes:

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate,
I am the captain of my soul.

"Self-support is as much the duty of a woman as of a man. The time is past for dividing the virtues. Servile dependence in money matters is no longer deemed honorable."

We find also this quotation from Margaret Fuller; "No woman can give her hand with dignity, or her heart with loyalty, until she has learned to stand alone." Of the purpose of her book, the author says in the introduction: "Its object is to help women to help themselves, which is the only kind of assistance that is of permanent value. It tries to point out the stumbling blocks in the path of the business woman, and attempts to show her how to avoid or overcome them. It endeavors to make it clear to her that her place in the Business World is not a corner fenced off by prejudices based on the time-worn idea of sex limitations; but that she is free to work in any part of it that she chooses, and is bound by no bonds save those which exist in her own mind. She has only her own permission to gain to do what she will. Less than half a century ago, the only occupations in which she could engage, with her own and the public's consent, were teaching, housework, sewing, and nursing. Now she may be anything from a lecturer to a steamboat captain, and the public respect her and give her its patronage if her work deserves it. The word business is used in this book in its most unlimited sense. It represents all the occupations in which people engage—agriculture, mechanics, the arts and sciences, and the work within the home. The Business World includes all the industrial affairs of life. No attempt has been made to give a list of occupations for women. That would necessitate mentioning all the industries known. Those spoken of are such as admit of greater development or are new to many readers."

The author has a saving message for all women, and that message is self-dependence. Unless they are self-dependent they can never accomplish anything, and must always remain feeble, undeveloped creatures, mentally, physically, socially, and financially. She well says that use, action, are the only means by which all growth is attained, and that it is the disuse of their faculties which have made women a weak and dependent class. It is as an individual, not as a woman, that she must shape her destiny. As an individual, her first duty is self-development. Grant Allen has expressed the same thought, applying it to the entire race, as does our author, but he has been wiser than she in that he has omitted unmeaning reference to "God." The struggle for existence strengthens, and the woman who has been sheltered and protected from all knowledge of this struggle has missed something which would be of inestimable value to her if she could know it.

The woman who has pushed out into the fierce battle for bread has been more favored than her hot-house sister if it has taught her to stand alone. "The ability to stand alone, without fear, no matter how empty the purse or how hard the winds of adversity blow, is the most precious possession a human being can have."

Among the many subjects treated are these: Self-salvation; women's greatest need; finding one's true calling; training and efficiency; perverted pride; the road to success; business philosophy; condensed commercial wisdom; little keys to fortune; things necessary to know; important points; helpers and hinderers; the seed of wealth; economic blunders and benefits; a story and a sermon; saying and doing; the allurements of science; the liberal arts; the written word; where there is room for more; some new and old occupations; caring for others; behind the counter; examples of success in horticulture; country home industries; breaking rough ground; daily bread; woman's historic weapon—the needle; within the home; cheering facts; the fatherhood of employers; women are the masters of their own fate. Of course this gives no adequate idea of the variety of facts presented and information imparted by this work, but the table of contents is too copious to reproduce in the limited space available. The topics treated herein are handled in a common sense, practical manner, and this is what gives the work its exceptional value. We should like to make many quotations from it for the pleasure of our readers, but must content ourselves with what follows:

"If the word 'servant' could be abolished the class it describes would also vanish with it, and the home be cleared of the worst of all features of our domestic economy, the presence of inferiors, which is destructive to a wholesome mental atmosphere. The home is intended as a place of ease, complete relaxation when relaxation is needed, and the enjoyment of the society of members composing the family. All these are disturbed by the presence of inferiors—that is, beings of a lower class intellectually, having nothing in common with those they serve. The principles of co-operation applied more extensively to the management of the home would solve the problem of domestic service satisfactorily. Wherever it has been tried understandingly it has not been found ineffectual. Take your social equals, not your inferiors, into the home. That will abolish bad service and unpleasant influences, besides ennobling household labor, and thereby benefiting all civilization."

THOMAS PAINE, THE AUTHOR-SOLDIER OF THE AMERICAN REVOLUTION: The Good and Evil of His Life and Writings. By George Lippard. With Portrait of the Author. Philadelphia: J. B. Elliott, 3515 Wallace st. Paper, 16 pp. Price, 20 cts.

This pamphlet is the report of a lecture delivered in Philadelphia on Jan. 25, 1852. It was never before printed as a whole except in the *New Era*, a weekly newspaper printed in Philadelphia in the year named. The author had a very great admiration for the political works of Thomas Paine, and he possessed the courage to publicly express that admiration in a time when Paine was even less popular than he was, say, twenty years ago. But Mr. Lippard defended the memory of Paine in spite of the further fact that he was himself an earnest Christian and reprobated the sentiments expressed in the "Age of Reason." For this he is certainly deserving of honor, as well as for the services in behalf of humanity which he rendered in many another unpopular cause. He was a prolific contributor to the magazines of his day and was an editor himself at one time. He counted among his acquaintances most of the literary celebrities of the time, and Edgar Allen Poe was a personal friend. Among his labors are to be reckoned his experiments in coöperative work, his endeavors to have a portrait of Paine placed in Independence Hall, and his efforts in favor of free land, and against slavery and the unequal position of woman. He early called attention to the imprisonment for debt of Robert Morris, the financier of the Revolution. His tribute to Stephen Girard was a valuable testimonial to the strict integrity of that famous Infidel and philanthropist.

Lippard was savagely severe in his denunciations of the "Age of Reason," and Mr. Elliott intimates that he had not read it, being acquainted with only the descriptions of it and disconnected extracts found in the religious press. His present biographer hopes that the Freethinker of to-day will be lenient in judging him, and take into consideration the fact that it was then impossible to obtain Paine's heretical work "except under cover of the greatest secrecy, and he who was known to have read it was shunned as a dangerous person."

News and Notes.

I did not know that I would have to come down to a freight car and be transported like live-stock or baggage; but I had to pile into a box-car, or it was no go from Prescott to Phoenix. The rains had so demoralized the embankments alongside the railroad that there was not room for a passenger coach to pass by; and I had to take the aforesaid method of travel, and recline the best way I could on boxes and baggage for the repose of my weary bones. There were about a dozen passengers with me, and we all took it good naturedly and enjoyed ourselves as best we could in the crisp morning air, as we went winding about the lofty mountains, where the carpets of snow glittered, soon to be succeeded, however, by tropical colors. It was a beautiful journey. Varying and vast prospects appeared before the view; huge rocks, tremendous precipices, granit hills, luminous valleys, immense peaks, canons and defiles mingling in splendid and wild confusion. Thumb Butte, which towers over Prescott like an enormous thumb, transforms itself into a stupendous crouching lion as we sweep by, with an appearance of awful strength and ferocity, as if it were ready to leap upon the great world beneath. We mount several thousand feet, and then begin our descent into Skull valley, where a few tents of pioneers greet the eye, and wide desolation spreads on every side, hemmed in with lustrous walls of mountain. But the snows have disappeared, and the sky hangs soft and bright. There is ethereal mildness in the air; and as we proceed southward the warmth and brilliance increase. At about the middle of the afternoon we arrive at the end of the track; and here we take a stage for Phoenix, forty miles away. I mount the front seat of the somewhat forlorn vehicle, and we proceed at a fair pace over the rough ways; and though we get a considerable shaking up, the views are so magnificent in the evening sun that I take no note of weariness. The golden sunset falls radiantly over the vast expanse, and for a hundred miles away we see the beaming heights. The pathway of the glorious sun, as it disappears, is followed by a lovely moon, which transforms the scene into a picture of strange and haunting beauty. The dusty plain seems like a jeweled floor, and the mighty hills are lost in the twinkling darkness. By and by the moon drops below the horizon, and we travel by the light of the innumerable stars. At midnight the electric radiance of Phoenix bursts upon the sight, and in the early morn I find myself comfortably in bed at the Central Hotel, where the light of Freethought shines in the face of the genial landlord, Joe Thalheimer. At 9 o'clock I awake in the beauty of the summer's day and find Phoenix alive with all sorts of people from all parts of the world. I enjoy the delicious sunshine and the green landscapes that spread around, and the flowers that bloom. I find old comrades, J. B. Lacy, J. H. W. Jensen, and others, and arrangements are made for lectures, Feb. 6th and 7th. The legislature is now in session, and I hope to have a chance to talk to them, and keep them up to the mark of secular politics. The governor, under the sway of the Methodist church, has recommended the passage of a Sabbath law, and we may expect a fight on that point, and also on church taxation. A copy of "Church Property" has been given to each member of the legislature, and I hope they will profit by the reading of it. I am looking forward to good work.

The campaign at Prescott closed in a blaze of glory with the Paine Celebration on Tuesday evening, January 29th. The Opera House was crowded to its utmost capacity. The music was furnished by the Prescott orchestra, the members of which are Jules Baumann, S. Slessenger, an old-time friend of Phoenix, C. Wilbanks, and Carl Miller, and we are under obligation for the excellent service which they rendered out of pure love to Thomas Paine and the great cause which he so nobly represented. Jules Baumann sang the "Star Spangled Banner," and aroused the patriotic enthusiasm of the audience. The opening address of Dr. Miller was a fine delineation of the work of Thomas Paine in the American Revolution. Charlotte M. Hall eloquently portrayed the career of Thomas Paine in England and France. This was her first appearance before an audience, and she was applauded to the echo. I am sure that our young friend will be one of our most brilliant representatives upon the Freethought platform, and will carry our flag to victory when we older heads have made our pillow in the dust. It is inspiring to look forward to these workers of the future. George E. Macdonald's poem, "Paine: The Knight Errant of Freedom," was finely rendered in its melody and strength of thought and ringing hope by Mrs. M. E. Miller, and the poet and his fair interpreter and the "Knight Errant" himself received

the ovation of the listeners. Mr. Jules Baumann sketched a life-like portrait of Thomas Paine which ornamented the center of the stage, wreathed with flowers and evergreens, and when Mrs. Miller pointed to this noble presentment, the cheers of the audience were unbounded. Mrs. Lizzie Jacks, formerly of Denver, where she assisted the Freethought work, fairly captured her hearers with her lovely songs. She closed with singing "John Brown" to words written by her husband for the occasion, and these martial strains swept along as in the years gone by they rang at the head of our marching columns. Prof. W. S. Bell mingled philosophy and comedy as he depicted the "Age of Reason" and the closing scenes of the life of Thomas Paine. In every respect the occasion was a memorable one for Prescott. It has stirred the people, and enlightened them with the great ideas of Freethought and American history.

Comrade Upton gives me a delightful drive Thursday afternoon from Phoenix to Tempe. As the Salt River is still impassable, I was obliged to walk over the railroad bridge which stood the brunt of the tempest without flinching. At Tempe I find a warm welcome. I give a lecture in the evening to a full house, although a revival is going on at the same hour with considerable excitement. But the Freethought wave keeps moving on. I should have had, without doubt, the largest audience of all if I could have stayed another evening, but the railroad trains run in such a way that I must leave without continuing the work, in order to meet my appointment at Tucson.

Old friends are still at the post at Tempe. Mr. and Mrs. Chas. T. Hayden and Carl Hayden are among our most generous allies. I always find a welcome at their beautiful home—all the good things that make a Pilgrim rejoice, with art, philosophy, poetry, and the amenities of life. I wish I could linger longer in this happy retreat. With Mr. Hayden, I visit the Normal school, where I find that the methods of modern education prevail under its able and cultured teachers. I also drive over to Mesa, and visit a notable Mormon settlement. I especially enjoy a visit with Uncle Ben Johnson, a leader in the church, who had seven wives in good scriptural fashion and about forty children. He is hale and hearty at seventy-seven years of age, has had a great experience all over this western country, in Mexico and the isles of the Pacific. He says he is ready to listen to any truth, and he has a great admiration for Ingeroll. I have no doubt he will improve as he grows older. He has a chance yet to become a pioneer Freethinker. Like the rest of the "Saints" he is dropping many of the old habits and customs of the church, and is in the line of modern progress. The Mormons of this section are generally of good stock. They are taking hold and developing the resources of the country.

I meet some Oregonian friends here, Mrs. Keenan and Mrs. Patterson from Portland. Mrs. Keenan is well known for her devotion to humanity and is always ready to lend a hand to the sick and suffering. Our Liberal friend, Mrs. Atkinson, has a severe trial. Her son was recently shot by an insane man. It is hoped that he will recover, but he requires constant attendance. All our sympathies are with our comrade thus laid low. R. M. Robertson is still on duty. I met many new friends here; and so Tempe is becoming more attractive as one of the advance lines of Freethought. I am sorry I did not have time to organize the forces, but this will come in the future. Mr. Hayden is a host in himself. He has been in this territory from the beginning, and knows it by heart. No man has done more to develop the country. He has been engaged in great business transactions, and mills and stores and fruitful lands are the result of his persistent industry. He has traveled extensively from the Atlantic to the Pacific. He is from Connecticut, and the spirit of that Yankee land is in his laborious and daring undertakings. Mrs. Sallie D. Hayden has the glorious hospitality of the frontier, and there is no lack of vivacity in her elegant home. She was the first white woman to locate in this territory, and she has had a varied experience of its wonderful fortunes; has seen it grow from a desert to a land flowing with milk and honey and radiant with the fruits of the tropics. In Arizona at this time we find culture, refinement, wealth, and splendor equal to that of the East; and Mrs. Hayden represents the pioneer woman and also the woman of to-day.

Carl Hayden, now in attendance at the Normal school, promises to be at the front rank with the banner of "Excelsior."

I cannot mention all the names of old and new friends at Tempe, but I feel that this will always be a place of charming repose and fruitful toil in the "bivouac of life."

I leave Tempe Friday evening at nine o'clock, about, and arrive at Tucson at three o'clock in the morning of Saturday; a tedious midnight journey it is. Isaac E. Crum, who mainly organizes our work at Tucson, is at the station to receive me, and provides good quarters where I am soon sound asleep, and do not awake until the sun is high in the cloudless heavens. I find things in pretty good condition at Tucson. I have large audiences both Saturday and Sunday evenings. I was to lecture on Sunday afternoon, but two horse races and bicycle races were going on, and everybody went to them, for the people are fond of amusements in this country, and Sunday is about the only time they have, and so I didn't object to the recreation, as probably the ministers do. At present there is no Sabbath law in Arizona. Sunday is an all-round holiday.

I give two more lectures here, and I will write up Tucson in my next "News and Notes." This is a quaint and curious place. The old Spanish atmosphere pervades it. It has a Mexican flavor and aspect. Most of the houses are built of adobe and are one-story. The cathedral towers in religious gloom, and the Protestant churches flash with orthodox brimstone. On the whole there is an abundance of ancient theology in Tucson. It is, I believe, the oldest city in the United States, and that perhaps accounts for its strata of remote ages. But there is a live American population here, full of progress and ideas, and they are working and building for the future; and they will succeed, and this will one day be a beautiful city, with a beautiful country around it, with extensive harvest fields and gleaming canals, so that to the blue mountains that edge the glowing horizon there shall be golden fruit, green grasses, wandering herds, and flowery paths, with homes embowered in the splendor of tropical luxuriance. Don't think that Arizona is a desert. When science comes and religion disappears untold wealth will flash to view.

Tucson, Feb. 4, 295.

SAMUEL P. PUTNAM.

Lecture Notes.

Muncie, Indiana, is a town of about twenty thousand, and one of the prettiest villages I ever saw. Here I was booked for two lectures. The leading spirit of our movement in this vicinity is Dr. T. F. Bowles, an outspoken Infidel, but the most popular physician in Muncie. The Spiritualists are strong, and are doing a grand work for Freethought as well as for their own peculiar views. The second floor of a planing-mill owned by Mr. Mang, one of their number, has been plastered, painted, and remodeled into a beautiful hall for lectures, where I had two fine audiences. The churches are numerous and powerful. The papers would hardly announce our meetings. They rely upon the "conspiracy of silence" to defeat us, but the success of our meetings proves it a failure. The "dignified silence" of the church when criticised is the silence of guilt, and shows it to be a cowardly as well as a hypocritical institution. Pulpiters have many times admitted that they have no resources adequate to convert the Infidel whose mind is independent and who reads and thinks for himself. Their sermons are only to "confirm the faith" of those already in the fold of Christ. Their business is to produce a perpetual eclipse, blinding their dupes to the fact that they are the slaves of priestcraft. I cannot remember the names of one-third of the Liberals whose acquaintance I made in Muncie, so I will not try to mention them. To the efforts of Dr. Bowles and several others is due the fact that we had good-sized houses. It was a pleasure for me to visit the doctor in his office, where I found in abundance the works of the best authors. Huxley, Haeckel, Darwin, and particularly Herbert Spencer, are his favorites. He has delved deep into these great masters and is thoroughly familiar with their works.

Leaving Muncie with pleasant memories, on Sunday I find myself in Cincinnati. As on my two previous visits, the Ohio Liberal Society flourishes, and the welcome of Light, Hogg, and Allen was as cordial as ever. The cultured and attentive audience of Cincinnati Liberals again greeted me. The society is strong and is doing good work, and for this reason the church hates it. The program, both for the future and in the past, includes some of the best and most prominent speakers. Probably no Freethought society in the United States has had so many paid lecturers since its organization. Geo. E. Light is president and James R. Allen secretary. Andrew Hogg, the ex-secretary, is as active as ever in the ranks. Mr. Wilm, Dr. Wilson, Mr. Patrick, and Dr. McLeod are strong supporters. Dr. Wilson is a thorough believer that Christianity and all other religions arose from symbolism and phallic worship. He understands this subject thoroughly and has given several lectures dealing with it. The

Ohio Liberal Society has the support of both brains and money. Those who work also pay, and none is to be found actuated by selfishness. The fact that such organizations are sustained proves that more could be. Why, then, are they not?

FRANKLIN STEINER.

The Cause in Oregon.

We have accomplished a great deal of work in Oregon the past two years, but I feel better over the organization of the Silverton Secular circuit, than anything else. Christian ministers all over the state have talked of the "dead Silverton Secular Union." Could they have been present at the organization of the Silverton Secular Sunday-school, January 27th, and at the celebration of Paine's birthday in the evening, they would have been compelled to admit that Secularism in Silverton is a very "lively corpse."

The Silverton Secular Sunday-school starts out under the most favorable auspices, with an attendance of eighty-eight; and the demand for extra lessons indicates a larger attendance at future meetings. The following are the officers of the Silverton Secular Sunday-school: Pearl W. Geer, superintendent; C. W. Younggren, secretary; M. Fitzgerald, librarian; Miss Sophie Wolf, musical director, and John Hicks, treasurer.

The groups were conducted as follows: Kindergarten group, Miss Wolf; Wixon group, Mrs. Langley; Paine group, Dr. L. D. Guiss, and I had charge of the Progressive Bible class. These are only temporary leaders and by next Sunday, Superintendent Geer will have selected all assistants, leaders, and guards, ready for next report. Here, as in the rest of the Secular Sunday-schools in the state of Oregon, we celebrated Paine's birthday, all the literary exercises being on his life and work. We are very fortunate in having the captain of the Sons of Veterans, Lewis Aldridge, one of our members, and he will take charge of the marching.

It is pretty generally known that the Secularists of Silverton own a fine, large hall, and on this occasion it was beautifully decorated with mottoes, ferns, ivy, and flags. On the stage, in front of an eighteen-foot flag, artistically draped, was a large picture of Paine, surrounded by ferns and potted plants; in fact, the ladies and gentlemen who arranged the decorations paid a handsome tribute to the originator of our country's name.

The Silverton orchestra, composed of Messrs. Roy Russell, H. G. Allen, Neal Cooley, John Hurst, and Carl and John Steelhammer, played several fine selections in the evening. The members are very bright young men, and with one exception are Secularists. They donated their services, and volunteered to furnish instrumental music for our future meetings. Miss Myrtle Buff, a talented elocutionist, delighted the audience by her rendition of a comical selection and it would not be satisfied until she responded to an encore. The most taking part of the program was "Sweet Little Buttercup," sung by little Dell Davenport, June Buff, Lena Slater, and Ethel Smith. They are bright children and reflected credit on their teacher, Miss Wolf.

The subject of my address was "The Lesson of the Life and Labors of Thomas Paine." We are delighted with the work of our Silverton friends—all warm, genial, earnest men and women. On this trip I am entertained at the beautiful home of Mr. and Mrs. A. Wolf, where the moments fly all too quickly. The following are the new members of the Oregon State Secular Union at Silverton: Edwin Langley, H. L. Allen, T. W. Davenport, Elvira Walters, Thos. Walters, H. G. Van Valkenburg, Sophie Wolf, Harry and Alfred Desart, Alfred Down, M. E. DeGuire, Louie J. Wolf, C. W. Younggren, Albert Whitlock, O. J. Cooley, Mrs. Josie Leanord, A. G. Hefferman, G. R. Gilmore, L. D. Leanord, C. Arnett, Dr. J. W. McClure, Mrs. E. L. Smith, Lewis Aldridge, John B. Hurst, J. M. Madison, Lincoln Davis, G. E. Johnson, E. L. Smith, and M. Fitzgerald. Mr. and Mrs. R. H. Scott and Dr. and Mrs. Guiss, of Woodburn, were present at the Silverton celebration.

What a contrast to these earnest friends do I find at Barlow, where I lectured on "The Evolution of Gods." Since President W. W. Jesse and his family moved from here, the wings of Free-thought have been clipped. However, O. W. Quint, and a few others, still stand by the cause. I find a cordial welcome at the large and handsome home of Mr. and Mrs. W. W. Irwin, whose hospitable welcome makes up for the opposition of ignorant, intolerant Christians, and the shoddy, second-hand aristocracy of Barlow. The audience is not large, but very appreciative.

At Canby, where I lectured on "The A. P. A. and J. O. U. A. M., Dangerous to our Liberties,"

upwards of 175 were present. Canby is a live town. We have several staunch Liberals, but none more earnest than Mr. and Mrs. H. A. Lee and their bright family. Little Ora is a born Freethinker, and one of the most pleasant recollections of my trip is this charming child, who looks forward to the coming of THE TRUTH SEEKER each week; though but five years old she "likes to read the pictures."

At this home, I meet Mr. Clyde Phillips, the grandson of that good Secularist, Wm. Phillips, of Clackamas, and it is refreshing to note his enthusiasm for Free-thought.

The following joined the Union at Canby: H. A. and Mrs. Eda E. Milo, George and Elvira Lee, George Mayer, William and Emil Krueger, H. C. Gillmore, L. P. Howard, Clyde Phillips, and J. T. Hensley.

In response to the appeal for funds to pay expenses of legislative committee, the following have been received: Mr. and Mrs. W. W. West, \$5; Mrs. Eva West and John Price, each \$1.

KATIE KEHM SMITH,
Sec. Oregon State Secular Union.

Celebrations of Paine's Anniversary.

Fully eight hundred people gathered at the North Side Turner Hall in Milwaukee on the evening of Jan. 29 to do honor to the memory of Thomas Paine. The audience was composed chiefly of the members of the Freie Gemeinde and the Turner societies, under whose auspices the meeting was held, although some local labor leaders were present. The hall was profusely decorated, and on the stage was a picture of Paine, draped with the American flag. The music was furnished by the North Side Musical Circle. The speakers were Henry Smith, and Dr. H. O. Fordmann, of Mayville. Mr. Smith regretted that so few native Americans were present, and he indignantly asked where the members of the societies called "The Sons and Daughters of the Revolution" were. Whose name could they better honor than that of the Author-Hero of the Revolution? The country has grown great and rich, but men's rights have not kept up with the times. Education alone can better conditions. Dr. Fordmann spoke in German, reviewing Paine's history, and the part he took in the War for Independence. Miss Metha Laue rendered a solo; the choir of the Freie Gemeinde and of the German-American Teachers' seminary gave several choruses, while the Misses Emily Bauer and Anna Holigrefe gave recitations.

The National Spiritualists' Association observed Paine's birthday in an appropriate manner at its headquarters in Washington. Toasts were responded to by President Barrett, Milan C. Edson, B. B. Hill, Mrs. M. E. Cadwallader, Mrs. A. M. Glading, and others.

Aaron Lavis, as usual, celebrated Paine's birthday at his farm near Frederic, Maryland. A special feature this year was the consideration of the encyclical of Leo. In his call for the meeting Mr. Davis says that he has not been in a church for twenty-five years, neither drinks, chews tobacco, nor smokes, and he pays his debts.

The celebration at Paine Hall, Boston, was exceptionally full and interesting. At the morning conference short speeches were made by Messrs. Rockwood, Frazer, Smith, Mendum, and others, and Mrs. Joyce. In the afternoon the addresses were by Mattie A. Freeman and Solomon Schindler. The music consisted of a chorus by the singing section of the Boston Turnverein Society, and an orchestral contribution. Between the afternoon and evening sessions a banquet in honor of Mrs. Freeman took place. Short after-dinner speeches were made by a number of men and women. At the evening session the chief speaker was Susan H. Wixon, followed by Mr. Bowtell. Participants regard this as one of the very best Paine celebrations ever held in Boston.

The Germans also held a meeting in honor of Paine at their hall in Emerald street, at which one of the speakers was Mrs. Freeman, and, as before indicated, they co-operated with the friends at Paine Hall, furnishing very fine choral music.

Mt. Ingersoll, in Chehalis county, Washington state, lately described by a correspondent of THE TRUTH SEEKER, is not the only mountain on the Pacific coast that bears the name of the loftiest of men. In the year 1890 a party of prospectors in the untrodden portions of Fresno county, California, outlying the mining camps of Grub Gulch and Fresno Flats, ascended one of the high peaks of a spur of the Sierra Nevadas, and, formally erecting a monument thereon, gave to it the name of Mount Bob. And not less graceful was the further act of these hardy climbers in selecting the highest eminence contiguous thereto and bestowing upon it the name and distinction of Putnam's Butte.

WANTS NO SUNDAY LAWS.

EDITOR MACDONALD'S PLAN.

Quotes Martin Luther in Support of His Project—Petition to the Legislature.

From the New York Morning Advertiser.

E. M. Macdonald, Editor of THE TRUTH SEEKER, a journal of Free-thought, proposes to sweep away all of the Sunday laws of the state of New York. A petition to the legislature is being circulated by Mr. Macdonald, requesting the repeal of the law in the interest of religious liberty, and also upon the ground that all illegal restrictions pertaining to Sunday observance are used as instruments of blackmail and of cruel oppression by the police of the cities.

The petitioner also asks that the legislature [liquor traffic is meant] be subject to the same rules on Sunday that it is on other days. Martin Luther is given as the ecclesiastical authority whose views coincide with those of the author of the petition.

Lectures and Meetings.

S. P. PUTNAM's lecture appointments:

Santa Fe, N. M., Feb. 13th, 14th, and 15th; Trinidad, Col., Feb. 17th to March 1st.

J. E. REMSBURG's appointment for February:

Feb. 16....Midlothian, Tex. Feb. 21, 22....Dublin, Tex.
Feb. 17....Corsicana, Tex. Feb. 23, Stephenville, Tex.
Feb. 17, Blooming Grove, Tex. Feb. 24....Ft. Worth, Tex.
Feb. 19, 20....Clifton, Tex. Feb. 25....Gainesville, Tex.

FRANKLIN STEINER's lecture engagements so far as now arranged are:

Feb. 10, East Dennis, Mass. Mar. 3.....Boston, Mass.
Feb. 12....Harwich, Mass. Mar. 3.....Brookton, Mass.
Feb. 17....Boston, Mass. Mar. 8.....New York, N. Y.
Feb. 24....Haverhill, Mass. Mar. 10.....Brooklyn, N. Y.
Feb. 26....Booth Bay, Me. Mar. 10.....Newark, N. J.

Write Mr. Steiner for engagements in care of this office.

MRS. M. P. KREKEL's lecture dates:

Feb. 22d....New York City. Feb. 24th....Newark, N. J.
Feb. 24th....Brooklyn, N. Y.

The 17th and a few week evenings are still vacant in February. Those wanting lectures near the Sunday lecture times and places should write at once. March, the whole month (Sundays) she is in Cincinnati, and parties living near that city in Ohio, Kentucky, and West Virginia, who would like to secure week evening engagements should apply at once. Permanent address 802 East 11th street, Kansas City, Kan.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for February:

February 15th—"Walt Whitman." Rev. Merle St. C. Wright.

February 22d—"Our Criminal Classes—How Produced—The Responsibility—The Remedy." Mrs. Mattie P. Krekel.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for February:

February 17—"The Mind and Body." Prof. E. V. Wright.

February 24—"Old and New Theories." Mrs. M. P. Krekel.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for February:

February 17th—"The Christian Devil: Ought God to Kill Him?" Prof. J. Clegg Wright.

February 24th—"The Ideal of 1776." Mrs. M. A. Freeman.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

A Chicago clergyman having resigned his pastorate in order to devote himself to municipal reform, the St. Paul Call wants to know if there is some thing conflicting between the duties of a Chicago minister and a reformer. Not particularly between the duties of a Chicago minister and those of a reformer, but between the duties of any preacher and the work of a genuine reformer. There is something in the education of the clergyman and the atmosphere which surrounds him in the church that makes it terribly difficult for him to serve his fellow man wisely in "the world." He doesn't know what is needed and the chances are that his sense of fair play is so blunted that in his efforts to reform the world he will do ten times more harm than good.

Letters of Friends.

For the Minnesota Fight.

SAN MARCIAL, N. MEX., Jan. 28, 1895.

MR. EDITOR: I will give \$2.50, if possible \$5.00, to a fund to aid Flecken, of Kandiyohi, Minn. When the matter assumes shape, mention the fact in THE TRUTH SEEKER.

W. J. RIBLEY.

From the New Northwest.

TILLAMOOK, OR., Jan. 19, 1895.

MR. EDITOR: Inclosed find \$6.75 for which send me "Four Hundred Years of Freethought," the ANNUAL, and credit me for another year's subscription to the grand old paper.

C. E. REYNOLDS.

All-Inclusiv Praise.

BRANDYWINE, O., Jan. 15, 1895.

MR. EDITOR: Please find inclosed \$1.75. Send the ANNUAL and Ingersoll's "All About the Bible," his lectures on Shakspeare, Lincoln, Voltaire, and Suicide.

I received "Four Hundred Years of Freethought" all right; it is the best book of the nineteenth century; I value it higher than any other book I ever read.

SOL BENSON.

Glad to Please the Young.

SCRANTON, PA., Dec. 20, 1894.

MR. EDITOR: I send you herewith \$3, renewing my subscription to THE TRUTH SEEKER for one year. I regard the grand old TRUTH SEEKER as a Liberal education in itself and a sure antidote in any family to the miserable superstitions and follies taught by the church. Our little daughter, Mary, is delighted with it.

Very truly yours, GEO. H. MERRITT.

This Paper Like Patent Medicin.

CONCORDIA, KAN., Jan. 30, 1895.

MR. EDITOR: Inclosed please find pay for the grand old TRUTH SEEKER and books. I have been a constant reader of your paper for eight years, and could hardly live without it. I think sometimes it is like patent medicin in one particular, the more you take the more you want. I have at different times in the last year sent you the names of several Liberal-minded persons for sample copies of THE TRUTH SEEKER, and whom I have called on since, with a view of getting them to subscribe for the paper, but have had rather hard luck so far. I find they all have received copies and like them very much. I am pretty sure of a few trials at least.

J. L. BOWLING.

Wants Better Evidence.

PAINT ROCK, TENN., Jan. 17, 1895.

MR. EDITOR: From a recent article in the New York Press it appears that Dr. Elliott Coues, a member of the Society for Psychical Research, has decided—wholly from *ex parte* statements made to him—that there are such things as ghosts, both of the living and the dead. If this question is to be so decided by the society, or rather by Dr. Coues *ex cathedra*, why not show that the preponderance of evidence tends the other way? In all of my experience I have found but very few persons who claimed to have seen "ghosts," and in those cases I am entirely satisfied that it was an hallucination or trick of imagination. Show it up.

WM. H. McRAE.

Tastes Better All the Time.

FREEMONT, ILL., Jan. 2, 1895.

MR. EDITOR: My book and the ANNUAL came in good shape. I like the ANNUAL very much. I have read it through, and the more I read the better I like it. "Progress of Science" is fine. John Peck's "A Queer God and His Queer Book" hits the nail hard on the head. I promised you I would sell a half-dozen ANNUALS, and I sold seven. Inclosed find money order therefor.

Can you tell me the address of Mrs. Helen H. Gardener. We named our baby girl Helen H. Gardener Weiser.

FRED C. WEISSER.

[Helen H. Gardener's address is Boston, Mass., care of the Arena, Copley square. —Ed. T. S.]

Paine Honored at Fargo.

FARGO, N. D., Jan. 30, 1895.

MR. EDITOR: Last night there was a Paine memorial and Freethinker's club

organized here with fifteen members present. Dr. C. L. McLaren was temporary chairman, and Sam W. Ball temporary secretary. W. A. Ball, in a neat speech, said that the object of the meeting was to commemorate the 158th anniversary of the birth of Thomas Paine, one of the greatest men born in the eighteenth century.

Dr. C. L. McLaren appointed Messrs. W. A. Ball, W. A. Walsh, Col. J. W. Morrow, Dr. C. W. McDorman, and G. G. Walker to read for the period of thirty minutes each, until the lecture of Robert G. Ingersoll on Thomas Paine and the "Age of Reason" was read, which was attentively listened to by the members and visitors present, and after the reading was finished a vote of thanks was tendered to Mr. John Thorne for his generosity in granting the club a room in which to meet.

SAM W. BALL.

A Good Plan—Make a Circuit.

PETERSBURG, IND., Jan. 24, 1895.

MR. EDITOR: We have articles of incorporation recorded thus:

"Know all men, That we, the undersigned citizens of Indiana, associate ourselves together for the purpose of establishing and maintaining a public library, reading-room, and lecture bureau.

"This society shall be composed of resident citizens of the county of Pike, state of Indiana.

"The express purpose of this society is religious, educational, scientific, and benevolent work, which is denominated The Religion of Science.

"The officers shall consist of a president, two vice-presidents, secretary, and treasurer, and shall be chosen annually by the directors at the first regular meeting after the first Monday in January.

"There shall be seven directors, three of whom shall be succeeded by those elected annually by the members of the society on the first Monday in January.

"A majority of directors constitute a quorum to transact business, appoint committees, etc., and shall have power to fill vacancies that may occur in their own body, those so elected to serve until the next annual election.

"Members shall be admitted by a two-thirds vote at any regular meeting, provided, however, there being but seven members present one dissenting vote excludes applicant.

"Yearly membership of responsible persons securing the use of reading matter, subject to rules and by-laws of directorship, may be secured by the payment of an annual fee of twenty-five cents.

"Any change in this fee shall be by unanimous vote at the next meeting, after such proposed change shall have been published.

"The autograph of the president shall constitute the seal of this society."

We shall be glad to hear from some good Freethought organizer whom we could assist in the work. Special inducements to one with a wife or family that would cooperate in the work.

This is a good town, and outside the force of church oppression, quite a pleasant place to live.

Some sort of effort of this kind has to be advanced, or Freethought will perish like "Jonah's gourd," and I think we should secure laborers in local work at least one year at a place to be succeeded by exchanges. If anyone has a better plan, I am willing to help work it.

Sincerely, F. S. WARD.

He Demands Equal Justice.

NEW YORK, N. Y., Jan. 31, 1895.

MR. EDITOR: I obtained sixty-four signatures to the Sunday petition. I have sent one to Senator Jacob A. Cantor and the other to H. T. Andrews, of the Assembly, with the following letter to each:

I herewith inclose to you from your constituents a petition against any and all special laws for the protection of Sunday, the so-called Sabbath, such laws being contrary to the spirit and letter of the Constitution of the United States, as:

"Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof.

"This Constitution and the laws therefrom shall be the supreme laws of the land, and the judges in any state shall be bound thereby, anything in the Constitution and the laws of any state of the United States to the contrary notwithstanding."

New York is a state of the United States and is in duty bound to obey its pledge made on its sacred honor.

We, the people, will fight with all our might for our inherited liberty of freedom of conscience from churchly thralldom.

The clergy have been petted and pampered, given money and privileges; they are freed from paying their just taxes on church property, which makes them insatiable, so overbearing and arrogant, that they believe they can play everybody's keeper and master.

With a very few honorable exceptions, the great majority of the ministers claim to be our teachers, but their teachings are dogmatical and create more hate than love. They do not teach knowledge (science), but superstition, and ought to be classed with the soothsayers. They assume to be the keepers of our morals, while the facts prove that nine-tenths of all defaulters and criminals have been brought up under the influence of their teaching, and it is no wonder, when we contemplate the biographies of King David, of Jacob, and others of their kind, who are claimed by the Bible as the preferred ones, for such examples must of necessity pervert all sense of justice, right, and virtue. These ministers profess to honor God's Sabbath, when they are well aware that their God ordained the seventh day, Saturday, as the Sabbath, and not Sunday. To no men nor synods has ever been given the right or privilege to change God's laws, to set apart another day.

This hypocritical class of men ought to be severely and fearlessly rebuked for their arrogance. The clergy and church people have never complained, and can not, that any person or party ever desired to restrict them in the performance of their devotions, when, where, and as often as they wished to assemble; therefore they ought to be satisfied, and let others, who have the right to differ from them in opinion, enjoy and use life in their own way according to their judgment, so long as others are not injured thereby in their rights—rights, not opinion or belief.

I hope and expect that you will with all your ability and force protect your constituents' rights of personal liberty.

Yours truly, FREDERICK KOEZLY.

A Request for Assistance.

CRANBERRY CENTER, WIS., Dec. 28, 1894.

MR. EDITOR: Parts of Juneau, Monroe, Jackson, and Wood counties, this state, are devoted to the culture of cranberries exclusively. The year 1893 produced good crops to some and very poor ones to others, but none realized hardly any profit since from one-half to two-thirds of the fruit was destroyed by frost and the rest fetched hardly enough to pay harvest expenses. The year 1894 proved to be the most disastrous ever experienced by the growers. The great deficiency in rain and the excessive heat and frosts during spring and summer resulted in a total failure. Station Cranberry Center shipped the past season only about one hundred and fifteen barrels of cranberries, while last year ten thousand barrels were shipped. Besides this total failure most of the marshes have been destroyed by fires, and the owners, who, a few years ago, were well to do people, have not the means to provide for their families; especially will it be hard for them to raise tax-money. Those whose marshes are not burnt too deep, will have to buy vines for replanting if they can obtain the means.

The undersigned would be grateful if some aid could be sent to this part of the country, and would be willing to dispose of same to his best ability.

G. H. KRUSCHKE.

"The undersigned do hereby cheerfully corroborate the above statement as true in every respect, and would say of Mr. G. H. Kruschke, whom the community has known 15 years, that he is a respected and honorable gentleman, well worthy of the trust that might be bestowed upon him by sympathetic donors: J. M. Burch, chairman town of Necedah; W. L. Fuller; Jos. Sowasser, postmaster Necedah; F. Antes Canfield, M.D.; J. D. Butler, clerk circuit court; Fred. Schnell, country treasurer; Chris. Johnson, treasurer-elect; L. P. Lawrence; John Morris, district attorney; T. F. Scanlon, register of deeds; M. S. Parker, county clerk; Demp. Darrow, surveyor; Charles H. Grote, county judge; F. E. Hurd, member of assembly; H. O. Kruschke, pres. W. S. Cran. Grow. Ass'n; J. M. Barlow, chairman county board; J. J. Hughes, pres. F. & M. bank, New Lisbon."

P. S.—Since I wrote the above I had an opportunity to make further inquiry as to the damage which the fire did to the best

cranberry district in Wisconsin. The territory burnt extends from Valley Junction to Grand Rapids, a distance of about forty miles, being from a few to several miles in width, which before the fires represented a value of more than \$500,000, of which at least 90 per cent is totally destroyed. Land that was worth more than \$100 per acre is now offered at \$1. Those unfortunate, who lost their cranberry marshes, had no insurance on their lands and, of course, cannot collect a single dollar and are really in a worse condition than those stricken villagers who have been burnt out north of us, who generally carried an insurance which enabled them to rebuild. The want of snow deprived even them of work who might otherwise have found employment in the woods. Contributions will be acknowledged through the leading journals of the state. G. H. KRUSCHKE.

Some Arguments Restated.

NEW CAMBRIA, KAN., Jan. 4, 1895.

MR. EDITOR: For some time I have thought of giving a few of my reasons why woman should have access to the ballot. Recently I chanced to pick up a back copy of THE TRUTH SEEKER (Dec. 1), wherein is a letter from Sister HERRISSA M. CRYDER, who proceeds to give the same threadbare arguments that some Liberals have continually used against that progressive step. This is as good a place as any to say that her right to vote has nothing to do with what organizations of a religious character are doing, and to oppose a just cause simply because we are not in the majority, savors very much of the same spirit of intolerance which we attribute to them. That woman is fashion- and creed-bound I am willing to admit; that she has made a success of the church I am equally certain; that she will continue her efforts in that line unless given a broader field, is a self-evident truth. To-day she and man are separated in their efforts; one runs the church, the other politics; they have no incentive to confer except when she, woman-like, asks a favor for the church, which he may or may not grant; and the fact that the church does not get one-tenth of what she demands shows that we have enough broad-minded men to keep her well at bay while thought advances to educate and prepare the masses for truth and justice. Now, put man and woman on an equal footing politically; they will then have an incentive to confer and will on politics; then will that "undercurrent" of Liberalism rise as surely as the sun does; conservatism will be a thing of the past. It would be the imperative duty of every Liberal to stand by his opinions and principles and forsake policy instead of doing as they now do, give \$10 to the church where they do \$1 to the cause of Liberalism. "Freethought" women were the mothers of this cause. They nurtured it till it became a full-grown child, and was going to live and prosper in spite of the church; then she recognized it. In fact, she has captured it, and now some Liberals wish to retard the child's progress because of its foster parent. They had better learn a lesson of perseverance and self-denial from the untiring proselytism of the church; she has to-day intrenched herself behind a law-protected pulpit where she can collect her chosen few, and expound such portions of the scriptures as are fit to be read in public. It is almost impossible to get a discussion from any divine. Now we want to rout them, and I hope that if from no other source the church will succeed in extending the right of suffrage to woman and start up an agitation. I don't care in what manner, only so it is started.

Let agitation come—who fears? We need a flood, the filth of years Has gathered round us all; roll then on; What cannot stand had best be gone.

And those of a progressive mind who oppose it forget that a kite does not rise with the wind but against it, and that "truth will hold its own against error if left free to combat it," and truth has not as yet been persecuted out of the world. The intelligent and educated may be few, but they are the governing power, and most especially is this true of men. As to the probability of the Prohibition party's success we need have no fears. It is not gaining ground, neither are "nearly all

women Prohibitionists." This state gives municipal suffrage to women, and yet notwithstanding our prohibition laws, all towns have not "gone dry" nor been "given over to the churches." But the government of them has been improved; men are careful whom they select for office. As to the East, I was raised there, and I know somewhat of its intolerance and superstition, but I would not hesitate to live in Pennsylvania again with the ballot in the hands of woman. To oppose progress for fear of what may become of it is to acknowledge our own weakness and inability to grapple with existing evil, and the present state of affairs makes hypocrites of fair-minded men. These men oppose her on the ground that equal suffrage means fanaticism in politics. Now I see no difference in fanaticism having a vote and these political schemers truckling to fanaticism, and I am in favor of the fanatic's vote to make honest men of these hypocrites, which means a death blow to fanaticism; the honesty of men will do much to accomplish this end, and when woman is given a broader range of thought, a few lessons outside of her narrow school, she will cease to be a fanatic.

MRS. F. A. ABBOTT.

Sectarian Schools for Sectarians.

LORAIN, O., Jan. 28, 1895.

MR. EDITOR: You will find inclosed money for two new subscribers. One of them has been a subscriber for your paper before, but hard times effected him last year so he had to stop the paper. The other is a barber, and I think through him you will get more subscribers, as he generally keeps a paper stand in his shop.

If it is no trouble to you I wish you would answer me this question:

Is there any normal Freethought institution or college in the United States? The reason I ask this is: There is a United Brethren preacher in this town who made his brags a few weeks ago that the Infidels never had any such institution, and some of his flock put that to me. I could not give them a definite answer, but it did seem to me that I had read of such, but I could not remember where. Please send me the ANNUAL.

WALTER HENGARTNER.

[We have no Freethought normal school in the United States, nor any college at present. Stephen Girard left a bequest of more than \$2,000,000 for the establishment in Philadelphia of a college for orphan boys. The fund was allowed to accumulate until 1843, when the construction of the buildings was begun and they were completed in 1849. The college is regarded as by far the best specimen of Greek architecture in the United States. Some five hundred boys are accommodated in the institution, which supports and educates them. Mr. Girard provided in his will that no minister or ecclesiastic of any sect or church should ever visit the premises or have any connection with the institution. But the Christians managed to get control of the college in underhand ways and it is now virtually a Christian school, the money of the irreconcilable Freethinker being expended by the very class of superstitionists that he thought he had guarded effectually against. So far, the courts have failed to grant the desired relief.

James Lick left, among his many other contributions to benevolent and educational institutions, \$700,000 for an observatory on Mount Hamilton (in connection with the University of California); \$10,000 for the Mechanics' Institute of San Francisco, and \$450,000 to found the California School of Mechanical Arts. Many other Freethinkers have given generously to education, but one very important consideration seems always to be overlooked by the clerical and other disparagers of the constructively enlightening work of Freethought. It is not taken into account that Freethinkers believe in secular education and that therefore their first anxiety is for the establishment and perfection of schools which will educate all the people, wholly regardless of their beliefs. Education is not denominational, in their scheme of social development; they want the fundamental necessities of the children provided for in the common schools, open to all, and absolutely free from sectarian bias or taint. Then the higher education is to be found in academies, colleges, and universities

where parents able to give their children this advanced education may send them in the reasonable hope that they will have the best instruction that can be obtained anywhere, imparted by teachers whose first and only business in the inculcation of the lessons of science, instead of the propping of any creed. Eliminate the foreign element of religious teaching from the common schools and make our institutions of advanced instruction what they should be, purely scientific in purpose and practice, and why should the Freethinker care to establish distinctively Infidel schools? Belief regarding religion is a matter of and for the individual; parents can instruct their children as they think best, and can use the Freethought Sunday-school and lecture room, the Liberal book and newspaper, as efficient aids, just as we tell the creedists to do and keep their dogmas out of the public schools. Every denomination must have its schools where its peculiar doctrines can be taught, for to its adherents those doctrines are the most important things in the world, but Freethinkers, on the contrary, while holding to the vital importance of the Freethought principle, know that the child should be made acquainted with facts first, should be familiar with the basic branches without the knowledge of which no greater acquirement is possible. They realize that a knowledge of the laws of nature and the ability to think clearly and reason in conformity with ascertained facts are the best possible prophylactics against superstition. Hence they are not nearly so anxious to build up distinctively Freethought colleges—which only a comparatively few could attend if they were in existence—as they are to make the schools of the millions really schools of science. In a word, Freethinkers want secular education, and wherever that is given, with no admixture of theological mystification, there is the educational system that is satisfactory to them. Whether we shall own a few Freethought colleges is not nearly so important as that we have such a public school system as that indicated in the following excerpt from the *New York Times*: "The only thing that will remove the school question from politics is the determination to leave religion to the inculcation of its professed teachers and to make public education exclusively secular, confining it to the teaching of only those things that every child ought to know in order to put himself in the way of becoming an intelligent and self-supporting citizen. As soon as a government gives ear to the pretense that a 'godless' education is worse than none, it will involve itself in trouble. Moreover, as it is applied by the zealots on either side, this pretense is entirely false. There are not two ways, one godless and one godly, of teaching the elements of knowledge to which public instruction ought to be confined. Everybody is agreed that all children ought to be taught reading, writing, arithmetic, geography, and grammar. There is no godless and no godly way of teaching these arts. Where they are well taught they are taught in the same way and to the same effect, whether the schoolmaster is an Agnostic or a Jesuit. Anything beyond these rudiments, whether in the form of a higher education or in the form of a religious education, those who desire it for themselves or their children should be left to acquire in their own way and at their own expense."—ED. T. S.]

The Unlicensed Preacher.

GRAND JUNCTION, COL., Jan. 20, 1895.

MR. EDITOR: In the issue of THE TRUTH SEEKER of January 12th the editor criticizes one of my weekly sermons published in *Field and Farm* of Denver.

In that sermon I claim that "religion is not a noise, nor a howl, nor singing in the church choir, nor demanding blessings of God, nor a reiteration of pardon from Christ. Religion is a work—a labor of love and charity and mercy among your fellowmen."

In your criticism you deny that love and charity were born of religion. I did not say that they were. I did not say that the religion I had in mind had any God or Christ in it at all. The religion I preach and advocate is entirely of this world—a love of humanity.

But if other men have a religion with a

God and Christ in it, and I can persuade them to add love and mercy and human charity; have I not bettered their religion, and also bettered the world to that extent?

In looking over the world I find that it is almost impossible to wean the human family away from a belief in supernatural gods, and the best thing we can do is to turn this belief into a blessing, rather than to sit down and allow it to be a curse, just because we find it impossible to eradicate these strange faiths from the human mind.

Holding as they do such power over the civilized world, I want to turn the churches in favor of the poor, down-trodden laboring man, and away from the skinfint millionaires, who are fast buying up the religion of Christ and turning it against the struggling poor. I want to make use of man's superstition, and persuade him that, if there is a personal God, this God loves the poor far more than he does the rich.

And Christ did really preach against the rich, and in favor of the poor, and it is my desire to ridicule the Christian world into practicing all that is good in the doctrine of Christ, and drop all that is superstitious and cruel.

THE TRUTH SEEKER is trying to root out the old crooked tree of superstitious religion and has the whole world down on it; and preachers teach their congregations that such a paper is worse than smallpox, and you cannot reach even the people who might be persuaded that human love is better than a love of imaginary gods.

I, on the other hand, climb up the old crooked tree and graft on to its branches the buds of human love and mercy, hoping that when they bear fruit the world will devour it, and become better through eating their fill and finding it is good.

We are working towards the same end—for the bettering of our social and political system—but have taken different means to accomplish the same purpose and need not quarrel over the matter, so long as the world is benefited by our labor.

The inclosed poem will give you an idea of my religious faith. It was published in *Pennsylvania Grit*, a paper with almost 75,000 weekly circulation, through which medium I have been fighting the modern church for almost ten years, and have won many friends all over the United States.

THE RELIGION OF LOVE.

Have you done some good, my brother,
In this world of want and woe?
Gave assistance to another,
Made a friend, and not a foe?
Did you share food with another,
Doing all the good you can,
For the love of gods, my brother?
Was it for the love of man?

Love of gods is superstition,
Veneration comes to naught,
Faith is but the inanition
Of the soul afraid of thought.
Thought is knowing, thought is feeling,
Thought is power, thought will feed,
Moral cowards think that kneeling
To their gods is all they need.

Look out on the world, my brother,
Where the red blood stains the sods;
Men have murdered one another
In the love and name of gods.
Love of gods is so misleading,
For it blinds the human eyes,
Steels the heart to human pleading,
Stops the ears to human cries.

Our love must be real, brother,
Love the creatures whom we know;
If we love but one another,
Soon the world in love will grow.
Love your sister, love your brother,
Friends and neighbors, is the plan;
Not to gods, but one another,
Should we do the good we can.

You may fear your God, my brother,
Shudder at the thought of death,
But, in helping one another,
You can serve God with each breath,
When you give a glass of water,
And in pity share your crust
With the weary son or daughter,
God will see it, God is just.

But your love is only wasted,
If you force it all on God;
Soul in superstition blasted,
And your faith an iron rod.
You then only call your brothers,
Men who act and think like you,
And your soul will hate all others,
In their blood your hands imbrue.

Love God's poor, and love the lowly,
O my brother, love the poor!
We are dying, slowly, slowly,
Slowly dying, but oh, sure!
And while living, O my brother,
Let us do the good we can,

Not for God, but one another,
Serving God by loving man.

Look out on the world, my brother,
See the lordly, see the slave;
Does the world love one another,
Marching slowly to the grave?
See the blood of martyrs flowing,
Who in God's great name were slain;
Hate and superstition growing
Will produce such blood again.

I have also written letters to THE TRUTH SEEKER during the last five years, but I find I can reach a greater number of bedazzled human creatures through other papers, and draw a salary besides.

I am in literature for a livelihood, just the same as the preachers are, and the Editor of THE TRUTH SEEKER is.

Hoping you will set me "square" before your readers, I am fraternally yours,
FARAWAY MOSES.

[The most important preliminary to effectual reform work is clearness of definition. It is a waste of time to take a word which for thousands of years has been in the exclusive service of superstition and make it do good work for Freethought. "Religion," as understood by the masses of mankind, means the service of supernatural beings for the purpose of securing post-earthly rewards and escaping post-earthly punishments. We don't need it; whenever used in the sense in which it was employed by our friend in the paragraph we criticised it serves only to make confusion worse confounded. "Religion" has to do primarily with another world, and when we use it in relation to the affairs of this world, we help becloud instead of clear the mental atmosphere.

"Faraway Moses" says he wants to make use of men's superstitions, and persuade them that "if there is a personal god, this god loves the poor far more than he does the rich." That is presuming on the stupidity of the poor man, and we do not believe it is justified. If we cannot say anything that will brush the cobwebs out of men's brains let us keep still. If there is a personal god he does not love the poor more than he does the rich, unless it is a condition of greater happiness to be poor than to be rich, and in that case all our efforts to abolish poverty are misdirected and, in so far as they are successful, will be productive of misery only. If there is an omnipotent god men are poor because he lets them be poor, because he wishes them to be poor, because he so arranged affairs that they could not be anything but poor. If there is an omnipotent personal god the first work to be done is to reform him, which, of course, would be impossible, and that leaves universal suicide as our only escape from the evils that torment us. The one sufficient answer of the poor man to "Faraway Moses'" statement is, that if there is a personal god he, the poor man, is poor and suffering because this personal god designed him to be so, and this shows that he does not love the poor man as he does the rich man, unless, as said before, it is more desirable to be poor than to be rich, and in that event all the agitation of our labor reformers is a blasphemous interference with the wise plans of this personal god.

As to the teachings of Jesus, we do not at this moment think of any better analysis and exposure of their contradictoriness and impracticability than the very able and exhaustive series of articles in examination of the boasted Sermon on the Mount, which was recently contributed to THE TRUTH SEEKER by Mr. Chas. B. Cooper.

If in helping the poor we are serving "god," how comes it that "god" does not help his own poor? the rational man will ask when he reads our contributor's poem. Each reformer must seek the results he desires, in his own way, but this right does not exempt him from the criticism of those who believe that his way is confusing, expensive, and wholly inadequate to produce logical thinkers, without which progress is impossible.—ED. T. S.]

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Heart Flowers.

Spring hath its blossoms, fair and sweet,
Cowslip and harebell, wet with dew,
Daisies and yellow buttercups,
And dainty violets, white and blue.
So summer brings a wreath of bloom.
Red roses in their green leaves set,
And every zephyr floating near
Comes scented with the mignonet.

Autumn, too, makes a royal feast
Of petals, gold and scarlet-hued,
And all the hills and vales around,
With gleaming jewels seem endued.

When winter crowns the passing year
With icy wreath and whitest snow,
Still fairer leaflets ope and spread
Their sweetness on the earth below.

The human heart yieldeth its wealth
Of bloom and glowing beauty rare;
And of its fullest, freest gifts,
All earth-born children take and share.

Oh, fairest of the flowers we note,
Whose fragrance never can depart,
Are those whose tendrils closely cling,
And bloom within the human heart.

SUSAN H. WIXON.

Marion Hepburn's Heresy.

It is a sad fact that the world is not yet thoroughly imbued with the spirit of toleration. Though there is no law in this country for the suppression of those who may differ with the believers in the popular religion, and who may openly denounce it as a gross superstition, yet forces are at work that will exclude from the social world the unbeliever or infidel, and take from him, if possible, the proper means of subsistence.

It is lamentable that notwithstanding all the advance which science, art, and literature have made, our civilization has advanced only to this stage—an advance that does not take us very far from the intolerance and barbarism of the Middle Ages. Unquestionably the reason for the existence of this intolerance is to be found in the fact that the mass of the believers in the popular religions have not as yet felt the influences of these grand forces of culture, and that they are unfamiliar with anything outside of the ordinary pursuits and pleasures of life.

Marion Hepburn had bitterly felt this spirit of intolerance when but a young woman, doing the best she knew in making for herself an honest living. Her parents died when but nineteen years of her life had passed, and a few dollars, with their dying wishes for her success in life, constituted her inheritance. Her parents, as many others do, and will continue to do, lived up to their income. Generally, the little dreamed-of happens, that which we least expect; and because many have not made it their business to be their own providence the day of want and misery comes.

Thus, with but a few dollars, Marion Hepburn had to go out into the world to take her place as one of the many who are dependent upon their own ability and energy to earn a living.

What can I do? was the question that perplexed her. Her aunt, with whom she was staying, would not have her sitting idle in her house, as there were now too many mouths to feed and bodies to clothe that could only consume and not produce; and she was anything but pleasant to her orphan niece.

Seated in the large rocking chair, facing the stove which contained a bright fire warming the dining-room, she was meditating over the question—What to do?

"What are you sitting there for?" her aunt asked, as she prepared to pick up the breakfast dishes to carry into the kitchen.

"I was just wondering what I could do. I can't stay here idle any longer. What can I do? Can you tell me? What is the best thing for a girl to do who knows nothing of the outside world, and can only read and write—that is, knows nothing more than a girl just graduated from school. If I could sew, I might do dress-making, but," she reflected, "who would

give me dresses to make when I never made one? If I could teach—well, I might be able to procure a position in a school. But, what could I teach? Nothing more than I know, and that is where a school teacher is generally hampered. For some children you cannot know too much, while for others you cannot know too little. If I could play the piano as well as I can write the alphabet, I could take pupils and teach them, but people would say that a young girl like me was not old enough. Is it not awkward sometimes to be young? I think it is and I find it so. I could have had an excellent position a week ago, only the man said, 'You are not old enough—we want a more matured person.' And he would not take me," she innocently went on, "notwithstanding that I told him, if he would give me time, I would get matured like everyone else. I could have done the work. I wish I was doing something! What can I do? Can't you tell me?"

"I don't know myself. You were never taught to do anything, and here lies your trouble. Nobody wants one who can only read and write, and never soiled the fingers by any kind of work."

"No, no one seems to want one who is willing and anxious—who has no one to care for and to advise her. No one wants a girl without any parents, who is almost breaking her heart because she cannot earn her own living, and who sees nothing before her but want and suffering. If I were lying in my grave without a thought of anything, I would be out of my misery. But to struggle and struggle—its awful to go through the world alone without a sympathizing friend, and money gone, and a board bill running up at a relative's house. 'Don't want anyone,' 'You are not experienced,' 'You are not old enough,' and other sentences ring in my ears—as though everyone was born experienced and matured," and tears slowly rolled down her cheeks.

"I've done my best for you. I can't do any more for you," and the aunt left the room.

"Nothing in the papers," she murmured, after glancing over the chief advertisement papers of New York city. "'Experienced,' 'able,' 'with knowledge of this and that,' girls for this trade and for that profession, but nothing for me. I'll look at them again," and picking up one of the papers she began to glance down its columns.

WANTED.—Young lady of refinement and education to teach two children of eight and six years respectively. Steady position, moderate salary, and must come well-recommended. Address M. F., Herald Office.

EDWARD DOBSON.

[TO BE CONTINUED.]

Drawing a Line.

A young Virginian in frocks had been scolded by his grandmother for taking preserves from the dining-room closet without permission. The old lady, with much impressiveness of tone, told the little fellow it was wicked to take things without asking for them, and that although he might have thought there was nobody near him when he took the preserves, God was really watching him and keeping an account of his actions. He said nothing; looked solemn, and later his mother saw him standing near the back porch in an attitude denoting meditation. The household dog, a big Newfoundland, was romping near him. He was not in a mood to play, and walked away from the dog, but the dog followed him. He turned, shook the chubby finger at the dog, and exclaimed, "Go 'way, Jack. It's bad 'nough to had Dod follering me aroun', let alone you."

Correspondence.

AMESBURY, MASS., Jan. 22, 1895.

MISS SUSAN H. WIXON: A recent communication to THE TRUTH SEEKER leads me to say that I, too, should be pleased to see a *Liberal Young People's Paper*. A weekly, at \$2 a year, would be the right thing. I will gladly send at least two subscriptions. J. A. WILSON.

VERSAILLES, IND., Jan. 28, 1895.

MY DEAR MISS WIXON: After long years of silence I again turn up in the Corner, where so many promising young minds express their opinions freely. The communications from young Free-

thinkers are both interesting and profitable to older readers, and one would think you would feel well compensated for the work you are doing in encouraging them to think for themselves and express their thoughts so honestly.

To my mind there is no nobler work than that of training the innocent child to a consciousness of the truth, while, on the other hand, it seems a most reproachful thing to teach it that of the truth of which we ourselves are doubtful.

"Knowledge is power," and the more we learn the more powerful we become. Of course we cannot see the worth of it in dollars and cents, or perhaps gain a livelihood thereby, but for the purchase of good books we have dollars and cents that we would have spent less profitably were it not for this knowledge gleaned while young. We are not so easily duped when we are wise on many points and have learned to think for ourselves.

If any of the young truth seekers would like to learn shorthand, I will be delighted to teach them the Pitman system by mail. Inclosed please find one of my cards (some of my job work) for yourself, Miss Wixon.

With best wishes for yourself and the Cornerites. I am yours for knowledge and mental liberty. ANNIE STOCKINGER.

[Thanks for the above kind letter. We are proud of your attainments and success. Specimens of your work show that you are competent and thorough. Your offer to the readers of the Corner is very kind, and we hope it will be appreciated as it deserves. It is a satisfaction to work for the betterment of young minds. Our heart is in it and with the children always.—ED. C. C.]

A Late Breakfast

is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

SUSAN WIXON'S BOOKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo. 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo. 338 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to. 224 pp., boards, \$1.

Address, THE TRUTH SEEKER CO.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

The Milliad.

(1000 STANZAS)

A Poem of Justice and of Liberty.

By J. L. TREUTHART, B.L.

Gathering the ethical or moral elements from Greek mythology and applying the test of the Golden Rule to the world's history, the author has demonstrated that the liberty and life of the nation depend upon a recognition of the principle that

"Right, and Right only, Makes Might."

The poem is in ten Cantos (100 stanzas to each canto), as follows:

I.—Themis Enlists the Muses to Battle for the Right.

II.—The Olympian Council.

III.—The Goddesses in Consultation.

IV.—Phœbus, Apollo, and Liberty. A Romance in High Life.

V.—Sketch of World's History to 19th Century.

VI.—History of the United States. Twofold Sectionalism.

VII.—The Theory and Nature of Coercion. The Fratricidal War.

VIII.—Reconstruction and Subsequent Politics. A Satire.

IX.—The Columbian Exposition.

X.—The Parliament of Religions and Its Sublime Lessons.

Cloth, 400 pp., \$1; holiday edition, \$1.50. THE TRUTH SEEKER CO.

Scientific Works.

Three Introductory Lectures on the Science of Thought. By F. Max Müller. 1. The Simplicity of Language; 2. The Identity of Language and Thought; and 3. The Simplicity of Thought. With an appendix which contains a correspondence on "Thought Without Words," between F. Max Müller and Francis Galton, the duke of Argyll, George J. Romanes, and others. Neatly bound in cloth. Price, 75c.

Three Lectures on The Science of Language. By Prof. F. Max Müller. The Oxford University Extension Lectures. With a supplement, "My Predecessors," an essay on genesis of "The Science of Thought." 112 pages; cloth. Price, 75c.

The Psychology of Attention. By Th. Ribot, professor of Comparative and Experimental Psychology at the College de France, and editor of the *Revue Philosophique*. Authorized translation. Treating of the following topics: 1. Spontaneous, or Natural, Attention. —a, Emotional states; b, Physical manifestations; c, Surprise. 2. Voluntary or Artificial Attention.—a, Its mechanism; b, Inhibition; c, The feeling of effort. 3. The Morbid States of Attention.—a, Distraction; b, Hypochondria; c, Fixed ideas and ecstasy; d, Idiotcy; e, Attention in sleep and hypnosis. Cloth, 75c.

Fundamental Problems. The Method of Philosophy as a Systematic Arrangement of Knowledge. By Dr. Paul Carus. Price, \$1.

The Psychic Life of Micro-Organisms. A Study in Experimental Psychology. By Alfred Binet. Translation from the French with the sanction of the author. Treating of the following subjects: 1. The Psychology of the Cell. —Introductory. 2. The Structural and Psychological Character of Proto-Organisms: Motory and Sensory Organs. 3. The Psychology of Nutrition: Holophytic, Saprophytic, and Animal Nutrition; Predatory Habits of Certain Animals. 4. Colonies of Unicellular Organisms. 5. Fecundation of Proto-Organisms. 6. Fecundation of Higher Animals and Plants. 7. The Physiological Function of the Nucleus. 8. Correspondence between Alfred Binet and Ch. Richet (professor of physiology in the Faculty of Medicine at Paris) respecting cellular psychology. 10mo, 135 pages; cloth, 75c.; paper, 50c.

Wheelbarrow Articles and Discussions on the Labor Question, Including the Controversy with Mr. Lyman F. Gage on the Ethics of the Board of Trade; and also the Controversy with Mr. Hugh O. Pentecost, and others, on the Single Tax Question. Elegant cloth binding, portrait of the author, and autograph letter. Price, \$1.

The Idea of God. By Dr. Paul Carus. Being a disquisition on the development of the idea of God in human thought and history; discussing: 1. The Nature of Ideas. 2. The Etymology of The Word God. 3. God an Abstract Idea. 4. The Conceptions of God (Polytheism, Monotheism, Pantheism, Theism, and Atheism). 5. Definitions of the Idea of God. 6. Entheism, the Monistic Conception of God. Price, 15c.

Epitomes of Three Sciences. 1. Comparative Philology: The Study of Sanscrit. By Prof. H. Oldenberg, of the University of Kiel. —a, Sanscrit Research; b, From Jones to Lassen; c, The Discovery of the Veda; d, The Interpretation of the Veda; e, The History of the Vedic Epoch. 2. Experimental Psychology. By Prof. Joseph Jastrow, of the University of Wisconsin. —a, Aspects of Modern Psychology. b, Psychology in Germany; c, Psychology in France and Italy; d, Psychology in Great Britain and the United States. 3. Old Testament History: or, The Rise of the people of Israel. By Prof. C. H. Cornell, of the University of Königsberg. —a, The Traditions of the People of Israel; b, The Migrations of the Tribes of Israel; c, The Conquest of Palestine and the Kingdom of Israel. With especial introductions by Professors Oldenberg and Cornell, and prefatory remarks by the editor of the *Open Court*. Elegant cloth binding. Price, 75c.

The Ethical Problem. By Dr. Paul Carus. Three Lectures, delivered before the Society for Ethical Culture of Chicago at the invitation of the Board of Trustees: 1. Ethics, a Science; 2. The Data of Ethics; 3. The Theories of Ethics. 112 pages, cloth. Price, 50c.

On Double Consciousness. Experimental Psychological Studies. By Alfred Binet. Table of contents: 1. Introductory; Experimental Psychology in France. 2. Proof of Double Consciousness in Hysterical Individuals. 3. The Relations between the Two Consciousnesses of Hysterical Individuals. 4. The Hysterical Eye. 5. Mechanism or Subconsciousness? 6. The Graphic Method and the Doubling of Consciousness. 7. The Intensity of Subconscious States. 8. The Role of Suggestion in Phenomena of Double Consciousness. 9. Double Consciousness in Health. 93 pages, paper. Price, 50c.

The Lost Manuscript. A Novel. By Gustave Freytag. A handsome, elegantly bound edition of this famous and popular German romance. The author writes as a motto for the American edition: "A noble human life does not end on earth with death. It continues in the minds and deeds of friends, as well as in the thoughts and the activity of the nation." In two octavo volumes; boxed. Price, \$4.

Diseases of Personality. By Th. Ribot. Authorized translation. Treating of the following subjects: 1. Nature of Personality and consciousness. 2. Organic Disorders. 3. Emotional Disorders. 4. Intellectual Troubles. 5. Dissolution of the Personality. Cloth, 75c.

The Soul of Man. An Investigation of the Facts of Physiological and Experimental Psychology. By Dr. Paul Carus. With 152 Illustrative Cuts and Diagrams. Price \$3, pages 480. Printed on extra fine paper, handsomely bound in cloth. The subject-matter of the work is divided into the following sections: 1. The Philosophical Problem of Mind. 2. The Rise of Organic Life. 3. Physiological Facts of Brain-Activity. 4. The Immortality of the Race and the Data of Propagation. 5. The Investigations of Experimental Psychology. 6. The Ethical and Religious Aspects of Soul-Life. Address THE TRUTH SEEKER, 28 Lafayette Place, New York

Prof. Ernst Haeckel,

HIS

Life, Works, Career, and Prophecy.

A Lecture

By THADDEUS B. WAKEMAN

Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale. Address THE TRUTH SEEKER, 28 Lafayette Place, New York City

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50

ISSUES OF 1892.—\$3.

Infernal Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Palpit. Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	50
Awful Disclosures of Maria Monk.....	25
Pocket Theology. Voltaire.....	15
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	

ISSUES OF 1893.—\$3.

Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of The World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wettstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10

ISSUES OF 1894.—\$3.

Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradiction of the Bible. W. H. Burr.....	15
Church Property: Should It Be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business. the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.

Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.

Single numbers sold at prices quoted.

THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation" and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette place, New York.

1492|Columbus to Ingersoll|1892

400 Years
OF
Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and
Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past
Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly *nine hundred*, and the fifty portraits promised in the prospectus have multiplied to *one hundred and forty-one*! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of *FOUR HUNDRED YEARS OF FREETHOUGHT*, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

WITH DAUGHTER'S BABE UPON HIS KNEES

A new edition of that splendid prose poem, "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been unthinkingly described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor Study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER,
28 Lafayette place, New York.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND
COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."
Price, 25 cents.

Books by SALADIN.

(W. STEWART ROSS).

Editor of the London Agnostic Journal.



GOD AND HIS BOOK.

When he had read this book Colonel Ingersoll wrote to the author: "You have earned the thanks of all who really think." It is a work of vast research, of sound criticism, of caustic humor, of sledgehammer vehemence, of scathing satire, of pathos and eloquence. It is one of the heaviest iconoclastic broadsides ever fired at the Jewish God and the Bible. Cloth, gold lettered, \$1.25.

WOMAN: HER GLORY, HER SHAME, AND HER GOD.

The Rev. Archdeacon Farrar said that "Christianity elevated the woman; it shrouded as with a halo of sacred innocence the tender years of the child." The object of Saladin's work is to show the archdeacon his error, and he has succeeded. An English writer said of it: "This certainly is one of the most marvelous books ever issued from the press. The authorities cited are unquestionable, and the result is convincing." In two volumes, cloth, gilt-lettered, \$2.50.

CHRISTIANITY and the SLAVE TRADE.

A condensation of the known facts upon this subject, proving that Christianity did not abolish but aided this infamous traffic in human beings. To which are added such comments as only Saladin can make. In paper, 30 cents.

THE TRANSITION.

A consideration of the antagonism of the Bible and Science, and of the question whether the veiled or allegorical portions of the Christian Bible can be interpreted by modern science. In paper, 20 cents.

ROSES AND RUE.

Being Random Notes and Sketches. Some of its subjects are: A Last Interview with a Man of Genius; An Essay on Stirpiculture; Asceticism and Superstition; Capital Punishment; Poverty; God in the Constitution; Bruno; Gods; Witchcraft, etc. This may be called Saladin's own book, for it is poetry in prose, and is one of the books that lovers of strong literature like to read again and again. In cloth, gold- and silver-lettered, \$1.50.

LAYS OF ROMANCE.

This book reminds one of Sir Walter Scott, being romantic, historic verse, aglow in every page with the energy of a true and high poetic genius. Cloth, gold lettered, 75 cents.

ISAURE AND OTHER POEMS.

The title poem is a story of intense passion, touchingly told. The other twenty poems are fresh, fragrant, thoughtful, and every verse reveals a thinker, observer, and reformer. Cloth, gold-lettered, 75 cents.

A FEARFUL FLOGGING.

By one who endured it. Based upon a manuscript in the possession of Saladin. Paper, 10c.

THE AGONIES OF HANGING.

Studies in Psychology. By one who was cut down from the gallows. Printed from manuscript in the hands of Saladin. Paper, 10 cents.

WHIRLWIND SOWN AND REAPED.

A short story of clerical crime and villainy founded on fact. Of this book the *Open Court* said: "This novel will command the same or more interest than Helen Gardner's story 'Is This Your Son, My Lord?'" Paper, 25 cents.

Address THE TRUTH SEEKER CO.

The Data of Ethics. By Herbert Spencer. 75 cts

SELECT WORKS OF RICHARD A. PROCTOR.

Light Science for Leisure Hours.

Familiar Essays on Scientific Subjects.

Hereditary Traits, and other Essays.

Miscellaneous Essays.

Illusions of the Senses, and other Essays.

Notes on Earthquakes, with fourteen miscellaneous Essays. Six books in one volume. \$1.50

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professed naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—'Where is now thy God?'"

Illustrated. Price, cloth, \$2.

Address THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.

Address THE TRUTH SEEKER.

Gems of Thought.

THE ignorant call him a heretic whom they cannot refute.—*Tomaso Campanella.*

EVERY lover who tries to find in love anything else than love is not a lover.—*Paul Bourget.*

PEOPLE no longer seriously think that speculative error is bound up with moral iniquity, or that mistaken thinking is either the result or the cause of wicked living.—*John Morley.*

To be a Christian in any real sense you must start from a dogma of the most tremendous kind, and an undogmatic creed is as senseless as a statue without shape or a picture without color.—*Leslie Stephen.*

It is often argued that free speech is important only to the heterodox classes. But a menace to one is a menace to all. If justice is right of heart she need not be blindfolded, and may put aside her scales. She will not decide less wisely seeing. If the state were impartial the number and power of its critics would be reduced.—*Horace L. Traubel.*

CONNECTED with the court of justice was the chamber of torture. The ingenuity of man was exhausted in the construction of instruments that would surely reach the most sensitive nerve. All this was done in the interest of civilization—for the protection of virtue and the well-being of states. Curiously enough, the fact is, that no matter how severe the punishments were, the crimes increased.—*Ingersoll.*

POSITIVELY criminology must remain a delusion and a snare so long as it ignores the ethical and economic problems which agitate modern society. It is futile to discuss methods of dealing with criminals when the very question of what crime is has never troubled the glib metaphysical criminologists. As a preparation for their task, let the criminologists, professional and amateur, study Spencerian sociology and ethics.—*Victor Yarros.*

UNLESS this nation is prepared to assume that all religious truth has been attained, it must allow free criticism of popular opinions, even though the majority say such criticisms destroy millions of souls. Unless the nation assumes that it has reached the supreme social and moral perfection it must allow free criticism of social and moral customs; and if such freedom be accepted as right, all its results must be accepted.—*Moncure D. Conway.*

How far men are at present from that highest moral state, in which the supreme and most powerful sentiments are those called forth by contemplation of conduct itself, and not by contemplation of other persons' opinion of conduct! In the average mind the pain constituted by consciousness of having done something intrinsically wrong, bears but a small ratio to the pain constituted by the consciousness of others' reprobation even though this reprobation is excited by something not intrinsically wrong. How great is the evolution of the moral sentiments yet required to bring human nature into complete fitness for the social state.—*Herbert Spencer.*

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

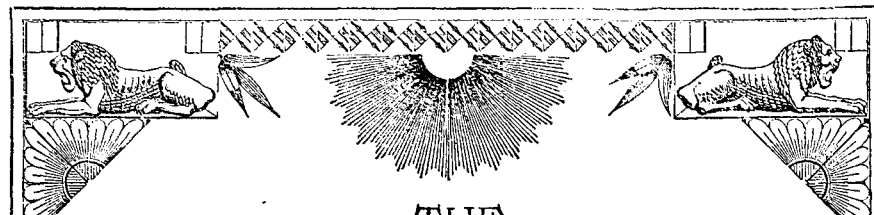
REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the Leading Denominations and Denominational Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies,	\$1.00
Fifty copies,	4.50
One hundred copies,	8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.



THE Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1895.

(E. M. 295.)

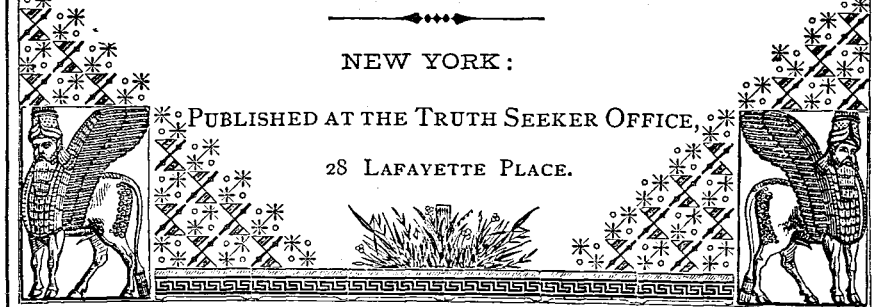
CONTENTS.

<p>Calendar for 1895, 5</p> <p>Freethought in the United States, 17</p> <p>The Old and the New. Robert G. Ingersoll, 42</p> <p>What the Church Has Not Done for Woman. Matilda Joselyn Gage, 46</p> <p>Progress of Science. James B. Alexander, 55</p> <p>What Are Women Here For? Helen H. Gardener, 65</p> <p>The Three Voices. A Poem. 73</p> <p>A Queer God and His Queer Book. John Peck, 74</p> <p>What We Stand For. Henry Rowley, 85</p>	<p>Freethought in the Church and in the Higher Literature. A. H. Hamilton, 90</p> <p>Education of Children. Susan H. Wixon, 95</p> <p>Secular Sunday Schools. Katie Kehm Smith, 104</p> <p>The Freethought Federation of America. Samuel P. Putnam, 110</p> <p>The One-Horned Ox. George E. Macdonald, 117</p> <p>Blasphemy. Judge Parker's Decision in the Case of C. C. Moore, 124</p> <p>Freethought Societies, Schools, and Lecturers, 127</p>
--	--

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.



PRICE, 25 CENTS.

It is significant that all persecution of Whitman comes from the clergy. It was the Rev. James Harlan who deprived the old bard of his clerkship in Washington in 1865, and it was the clergy of New England who drove him from Boston by legal threats in 1882. It was these gelders of literature who castrated Milton's "History of England," caused his "Eikonoklastes" to be burnt by the common hangman, and came alarmingly near depriving the world of "Paradise Lost," it being considered by their donkeyships that the simile of Satan and the rising sun, in the first book, contained treasonable allusion. It is due to these low-browed inquisitors also that the works of John Knox are so hacked up that his real opinion on certain subjects will remain forever unknown.—*William Sloane Kennedy.*

MANY Christians have been helpful in this world—but helpful from natural promptings, not from supernatural leading. Christianity is a garment. The true Christian wears a heavy, impeding, exhausting robe, while the nominal Christian dons a gossamer suit. Seeing that Christianity has been civilized by the natural man, explained by science, and undermined by the "higher criticism," the day of the gossamer garb itself may reasonably be regarded as drawing to a close. The heavily-robed individual did little or nothing toward ridding the world of slavery, or war, or poverty, or disease, and he distinctly encouraged the subjection of women. When the Christian element was strong, and the natural element weak, he fought against education, inquiry, and science; he gave comparatively no thought to hospitals and asylums; he still frowns on libraries, picture galleries, parks, and Sunday freedom. Fortunately, the gossamer garment puts but slight check on the goodness of the natural man; nay, it positively imprisons the heavy garment for intrusting its dying child to elders, oil, and prayer.—*Furneaux Jordan.*

FREE A Valuable Book on Nervous Diseases to any address by the
REV. E. KONIG,
18750
—FORT WAYNE, IND.—

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

ESTABLISHED 1865.
E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and

GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.
Potatoes, Onions, Cabbage, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

ALL styles of watches from \$1.38 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York. 52t19

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS.—The Pagan Roots of Christianity. The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise from the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents.

Address this office.

SEND ME YOUR ORDERS!

PRICES AGAIN REDUCED!

New Model Otto Wettstein Watch has 16 jewels, patent regulator, Brequet (non-catchable) hair-spring, beautiful double-sunk paneled dial, fully adjusted to heat, cold, and position, nickel-finished, and guaranteed a *Perfect Time Keeper.*

GENTLEMEN'S SIZE.

Prices.—In 3 oz. screw dust-proof silver case, \$19. In 3 oz. coin silver, \$24. In fine screw open-face gold-filled case, warranted 15 years, \$25. Do. hunting, \$29. In 20 year cases, screw open face, \$28. Hunting, \$32. In special engraved, scalloped and Louis XIV. cases, \$2 to \$5 more. In 14kt. solid gold heavy cases, open face or hunting, \$45, \$50, \$60, \$70, to \$200.

LADIES' SIZE.

Prices.—In fine gold-filled hunting case, warranted 20 years, \$30. In fine heavy 14kt. solid gold case, \$40. Extra heavy and scalloped, \$50. Ladies' watches shipped in fine plush cases.

Regular Grade American Watches.

Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled 8oz. screw open face silver case, \$4.75
7 " 30z. silver " 9.75
7 " 15 year " " gold-filled " 10.00
7 " 20 " " " " " 18.00
7 " 15 " hunting " " 14.00
7 " 20 " " " " 17.00
7 " 20 " hunt. Louis xiv. gold-filled 20.00
7 " 14kt. solid gold open face case 28.00
7 " 14kt. hunting " 35.00
11 " \$1 more; 15 jeweled, \$2.50 more.
15 " adj. \$4 more; 17 jeweled, adj. \$6 more

Ladies' American Gold Hunting Watches. Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled in 20 year, plain or engraved, \$11.50
7 " 20 " full eng'd and scalloped, 15.00
7 " 20 " 14kt. solid gold, 20.00
11 " 14kt. heavy, 30.00
15 " \$1 more.
15 " 4 more.
15 " adj. 6 more.

In fine plush cases per express prepaid.

CHAINS.

Latest styles in ladies' and gentlemen's chains in best gold-filled, \$2, \$2.50, \$3.50, \$4, and \$5.

Watch Work.—Our repair department is one of the largest in the country. Overhauling, \$1. Jewels, \$1. Springs, \$1. Warranted one year and returned, charges prepaid.

The Freethought Badge and Charms.

Large Size Badge: 10kt. \$3; 14kt. \$4. With genuine chip diamonds, \$8. Genuine full cut diamond, \$12.

Charms.—10kt. \$5, 14kt. \$6. With genuine chip diamond in sun, \$9. With fine cut genuine diamond, \$10.

Small Size Badge.—10kt. \$2, 14kt. \$2.75. With genuine chip diamond, \$6. With full cut genuine diamond, \$10.

Charms.—10kt. \$3, 14kt. \$4. With genuine chip diamond, \$7. With genuine full cut diamond, \$15.

The Ingersoll Souvenir Spoon.

REDUCED PRICE LIST.—*Tea Spoons,* \$2; extra heavy, \$3; gold bowl, \$2.50. *Orange Spoons,* \$2.50; gold bowl, \$3. *Sugar Spoons,* \$3; gold bowl, 2.50.

Satisfaction guaranteed or money refunded or goods exchanged.

I can save you money in anything in my line.

Orders filled same day received. Send for price-list, cards in colors, of badge, etc. Address

OTTO WETTSTEIN,
The Liberal Jeweler
Rochelle, Illinois.
Established 1857.

Not for Parsons.

MAMA: "Now, Bobby, say your prayers." Bobby (after the usual "Now I lay me"): "And please God make me a good boy; and if at first you don't succeed, try, try again."—*Puck*.

OLD Gentleman (putting a few questions): "Now, boys—ah—can you tell me what commandment Adam broke when he took the forbidden fruit?" Small Pupil (like a shot): "Please sir, th' warn't no commandments then, sir!"

MRS. CLOSEPHIST: "Aren't you going to let me take Johnny to see the trained lions?" Mr. Closephist: "Gracious, no! Do you want him to lose all the moral effect of the story of Daniel in the lion's den?"—*Indianapolis Journal*.

LITTLE BOY: "I like our church better than any other." Fond Mother: "Bless his little heart! Why?" Little Boy: "We are always changing ministers, and every time we change there's most generally three or four Sundays when there isn't any church."—*Good News*.

THE authorities up in Springfield have intercepted a package sent thither from China. It was ostensibly a book, but on being opened it was found that the leaves had been cut out and a gorgeous silk handkerchief, of duitable value, was smuggled therein. The sad thing about it is that it was sent by a converted Oriental to a Springfield missionary!—*Boston Herald*.

DASHAWAY: "You believe in the efficacy of prayer, uncle. But suppose a chicken from your neighbor's yard should hop by your door and you should get down on your knees and pray for that chicken to enter, do you think your prayer would be answered?" Uncle Ebony: "I mos' sartainly do, sah. But in dat case, sah, I should sprinkle a few grains of co'n on the s ep."—*Life*.

DR. GRANBERY and family are Presbyterians. In the family is a baby boy of two years. Mrs. G. had been drilling the boy in the Shorter Catechism. Young two-year-old, becoming unmanageable in the absence of his father, had been subjected to a mild application of the rod. When the doctor returned, and noticed the boy was in trouble, the following conversation took place: Father: "What is the matter, my son?" Son (weeping): "Mother whipped me." Father: "What for, my boy?" Son (sobbing): "For her own glory."

"HERE, Benny," said Mr. Bloobumper to his young son, as the latter started to church, "are a five-cent piece and a quarter. You can put which you please into the contribution box." Benny thanked his papa and went to church. Curious to know which coin Benny had given, his papa asked him when he returned, and Benny replied: "Well, papa, it was this way. The preacher said the Lord loved a cheerful giver, and I knew I could give a nickel a good deal more cheerfully than I could give a quarter, so I put the nickel in."—*Harper's Bazar*.

A RUSTIC recently went to church where a mission sermon was being preached from the text, "Peter's wife's mother lay sick of a fever." In the afternoon he went to church in an adjacent parish, and there saw the same mission preacher, who again took for his text, "Peter's wife's mother

Genuine Pond's Extract

IS WORTH ITS

WEIGHT IN GOLD

Cures Female Complaints,

Neuralgia, Piles, Sores,

Bruises and ALL PAIN.

CHEAP SUBSTITUTES
DO NOT CURE.

VOL. XIII.

JANUARY, 1895.

No. 1.

FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT
ERROR BY THE LIGHT OF MODERN SCIENCE AND CRITICISM. LIBERAL IN ALL THINGS.

H. L. GREEN,
EDITOR AND PUBLISHER.

H. G. GREEN,
BUSINESS MANAGER.

CONTENTS:

JAMES A. GREENHILL	Frontispiece.
THOMAS PAINE. PART III. By T. B. Wakeman	3
"NO GOD." By Gano Bryan	10
RELIGION AND SCIENCE. PART III. By Corvinus	16
LAPLACE'S COSMOGONY REVIEWED. By Henry Sharp	23
THE RELIGION OF HUMANITY. By Rev. Thomas Dixon	28
LITERARY DEPARTMENT.	
"Which Way?" Col. Robert G. Ingersoll's latest address, delivered for the first time in the Columbian theater, Chicago, January 6th, 1895, to 3,000 listeners	29
EDITORIAL DEPARTMENT.	
Free Thought Magazine	37
Henry Bonnell and Waterloo Meeting:	39
Letters from Aaron M. Powell, Lucy N. Colman, Giles B. Stebbins, Elizabeth Cady Stanton, C. De B. Mills, Phebe Dean.	
James A. Greenhill. Biographical Sketch.	53
All Sorts	56
Christmas Morning in the Garden of Eden. Illustrated.	64

PUBLISHED MONTHLY.

20 cents Single Number. 75 cents Six Months. \$1.50 per Annum.
In Clubs of 5 and over, \$1.00 Each.

No. 213 E. INDIANA ST., CHICAGO, ILL.

ROGERS, PITKIN & HALL, PRINTERS.

Trade Supplied by THE WESTERN NEWS COMPANY, Chicago.

THIS MAGAZINE WILL BE SENT ON TRIAL SIX MONTHS FOR 50 CENTS
H. L. GREEN, PUBLISHER, 213 E. INDIANA ST., CHICAGO, ILL.

lay sick of a fever." The following morning he hurried to catch a train, and as he neared the station he heard the tolling of the church bell. Scarcely had he seated himself in the train when a gentleman, whom he recognized as the preacher, asked him if he could tell him who the bell was tolling for? "I don't rightly know," was the reply, "but I think it must be Peter's wife's mother, as she was mortal bad all day yesterday."—*Freethinker*.

DEACON IRONSIDE (after the service): "Elder, I got in a little late this morning, but I don't think you had any right to take it out of me in your sermon." Elder Keepalong: "Take it out of you? How?" "Get back at me. Ain't that what you did? I hadn't hardly got inside the door when I heard you say: 'And now comes the worst of them all—the chief rebel against the government of heaven.' And then you went on describing my character, and putting all my failings in the worst light you possibly could. You didn't mention no names, but I knew who you was driving at, and I must say, elder, that I don't like this way of—" "But, my dear Deacon Ironsides, you totally misapprehend. The subject this morning was 'The Rebellion in Heaven,' and when you came in I was trying to picture the depravity of Lucifer, the arch-apostate. I am truly sorry, deacon, if I seemed to—" "Never mind, elder, never mind. We'll—h'm—we'll say no more about it. Rather a nasty morning, isn't it?"—*Chicago Tribune*.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a running sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free. F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine.

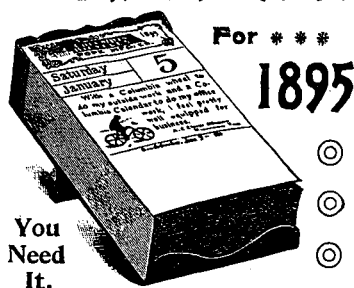
By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

THE COLUMBIA PAD CALENDAR



You
Need
It.

A Desk Calendar is a necessity—most convenient kind of storehouse for memoranda. The Columbia Desk Calendar is brightest and handsomest of all—full of dainty silhouettes and pen sketches and entertaining thoughts on outdoor exercise and sport. Occasionally reminds you of the superb quality of Columbia Bicycles and of your need of one. You won't object to that, of course. The Calendar will be mailed for five 2-cent stamps.

Address Calendar Department,

POPE MFG. CO.,

Mention this paper.

Hartford, Conn.

Is Suicide A Sin?

Colonel Ingersoll's Famous
Letters and Replies from Em-
inent Men. With a Startling
Chapter on

Great Sicides of History.

Schopenhauer's Celebrated
Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

MORGAN A. ROBERTSON'S



The text is poetical and the illustrations are
fearful for ministers to behold
There are 70 broad pages and the price is only
50 CENTS; CLOTH, \$1.
Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

A NEW EDITION

THE DIEGESIS

BEING

A Discovery of the Origin, Evidencees,
and Early History of Christianity.

Never Before or Elsewhere so Fully and Faith-
fully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette place, New York.

Col. R. G. Ingersoll's ARGUMENT

IN THE
Reynolds Blasphemy Trial,

At Morristown, N. J.

This is the greatest argument ever made in a case of this kind, and will be a model for the Bar so long as the Christians use force to repress free speech. Its legal acumen is unsurpassed, its eloquence never equalled. Wherever Christian persecution is going on this argument should be freely circulated, read to the Christians, and expounded on every occasion.

In paper, 25 cents; in cloth, 50 cents.

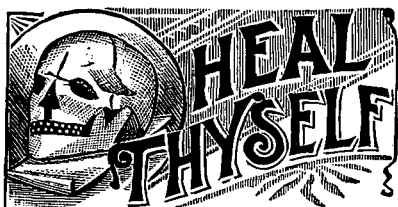
Address THE TRUTH SEEKER.

DO YOU WANT IT?

Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits, active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 5848, Boston, Mass.

NOW READ THIS.

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



Those Afflicted with Early Decay, Loss of Memory, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the various complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Say where you saw this adver. Vineland, N. J.



GENEALOGY OF JESUS CHRIST
According to MATTHEW, I, 1 to 16.

1. JESUS,
2. Joseph,
3. Jacob,
4. Matthan,
5. Eleazar,
6. Eliud,
7. Achim,
8. Sadoc,
9. Azor,
10. Eliakim,
11. Abiud,
12. Zorobabel,
13. Salathiel,
14. Jechonias,
15. Josias,
16. Amon,
17. Manasses,
18. Ezekias,
19. Achaz,
20. Joatham,
21. Ozias,
22. Joram,
23. Josaphat,
24. Asa,
25. Abia,
26. Roboam,
27. Solomon,
28. DAVID.

According to LUKE, III, 23 to 31.

1. JESUS,
2. Joseph,
3. Heli,
4. Matthat,
5. Levi,
6. Melchi,
7. Janna,
8. Joseph,
9. Mattathias,
10. Amos,
11. Naum,
12. Esli,
13. Nagge,
14. Maath,
15. Mattathias,
16. Semei,
17. Joseph,
18. Juda,
19. Joanna,
20. Rhesa,
21. Zorobabel,
22. Salathiel,
23. Neri,
24. Melchi,
25. Addi,
26. Cosam,
27. Elmodam,
28. Er.

29. Jose,
30. Eliezer,
31. Jorim,
32. Matthat,
33. Levi,
34. Simeon,
35. Juda,
36. Joseph,
37. Jonan,
38. Eliakim,
39. Melea,
40. Menan,
41. Mattatha,
42. Nathan,
43. DAVID.

SOME INSPIRATION.

News of the Week.

It is reported from Hawaii that the deposed queen, Liliuokalani, has abdicated.

The family of John Bock, six in number, was burned to death at Omer, Mich., on Feb. 6.

THERE have been 30,000 deaths from grip in the state of New York since and including 1889.

FIRE caused an explosion of fire-damp at Montceau-les-Mines, France, and fifty lives were lost.

The morning of Feb. 7 was the coldest in New York in fourteen years, the mercury being 8 below zero.

A TROLLEY car at Milwaukee plunged through an open draw and the motorman and two passengers were drowned.

The last of the Chinese defenses at Wei-Hai-Wei have been taken and the vessels of the Chinese fleet sunk or captured.

THEODORE D. WELD, the famous abolitionist, died at his home at Hyde Park, Mass., on Feb. 4, aged ninety-one years.

The failure of the Norfolk and Western Railroad adds 1,566 miles of road to the 7,025 miles last year placed in the hands of receivers.

The steamer Cienfuegos of the Ward line was wrecked on a reef near one of the Bahamas last week. The passengers, crew, and mails were taken off safely.

The steamship Amerique was wrecked on the Caribbean coast. The passengers and all the crew but one were saved. Cargo, baggage, and mails were lost.

A STRONG movement is on foot to wipe out the color line established by the League of American Wheelmen a year or so ago at the behest of the Southern members.

The Springer bond bill and the Reed substitute were both defeated in the House on Feb. 7, the former by a vote of 162 to 135 and the latter by a still more decisive vote.

MASSACHUSETTS Spiritualists and others are working for the repeal of the restrictive features of the Massachusetts medical law. A grand rally was held in Berkeley Hall, Boston, on Feb. 10.

A NEW act passed by the Spanish cortes places American products imported into Cuba and Porto Rico in the second column of the tariff schedule, thus insuring fairer trade with those Islands.

The Brooklyn trolley strike has not yet come to an end, officially, and sporadic cases of violence are still frequent. The storm tied up the lines even more tightly than the strike and resulting violence had done.

New York banks having extended the refunding warrants of South Dakota one

year that state will pass with unimpaired credit through the financial difficulty precipitated by the dishonesty of one of her officials.

UNDER peremptory instructions of Judge Barr at Owensboro, Ky., the jury in a test case under the separate coach law brought in a verdict against the Louisville and Nashville Railroad Co., assessing the damages at one cent, and adding costs.

A BILL has been introduced in the New York legislature to create a news stand trust in this city, the offer being made to the city to guarantee to it three per cent on the gross receipts. This is intended to silence opposition. The bill is a perennial one.

THE Brooklyn Board of Aldermen having voted to annul the licenses of certain of the trolley companies on petition of the strikers and their sympathizers, Mayor Schieren vetoed their action on the ground that they lacked authority to rescind such licenses.

FOR years there has been a boundary dispute between Brazil and the Argentine Republic. The territory is about as large as the state of Maryland, and lies between the states of Parana and Rio Grand do Sul. President Cleveland, as arbitrator, has just decided that the land belongs to Brazil.

THE Senate, by a vote of 36 to 25, has appropriated \$500,000 for beginning work on a cable to Hawaii. The affirmative vote was made up of 27 Reps., 6 Dems., and 3 Populists; the negative of one Rep. (Pettigrew) and 24 Dems. The absent Pops. and Reps. were all paired in favor of the measure.

ON Sunday, Feb. 3, the New York police raided the billiard rooms of Marcus Daly and George Slosson and took a large number of the attendants and players to the police stations, where they were promptly bailed out by the proprietors of the places raided. These billiard halls are eminently respectable and have been open for many years on Sunday. The outrage places the Sunday law in still greater peril.

MUCH anxiety was felt for the French liner La Gascogne until late Monday afternoon. She was then eight days overdue, having been sixteen days out from Havre. The cause of the delay was a broken piston rod, the accident occurring on Jan. 29. She lay to sixteen hours for repairs and then proceeded slowly under half-steam. Feb. 5 she ran into terrible gales and lay to off Sable Island for forty-one hours. After that she could make but 100 miles per day. Did not see a single ship during the entire trip until Sunday, Feb. 10.

A GREAT storm accompanied with intense cold swept over more than half of the country last week. It extended from the Rocky Mountains to the Atlantic and far out to sea, and from Canada to the Gulf of Mexico. The area covered was four times greater than that by the blizzard of '88 and the temperature much lower, but the snowfall was decidedly lighter. Only the lower point of Florida and the south-

ern portion of the Pacific Coast was above freezing. The wind record was 60 miles at New York on Feb. 8, and 80 outside Sandy Hook. In the South the damage done to the crops is almost immeasurable. Not only to the crops, but to the trees. The orange groves of Florida are well-high ruined, as are the pineapple trees. Much damage was done to shipping all along the Atlantic coast, many small vessels being lost, while some of the big liners are long overdue and great anxiety is felt for their safety. The Umbria picked up the crew of one fishing smack and the Teutonic rescued the crew of a French trader. Sailors bound in the rigging of their foundered and beached vessels were frozen to death, and those saved after forty hours of intense suffering will be crippled for life. Many buildings were swept away by tidal waves at Halifax, Cape Breton, New Haven, and other points. Travel and transportation all over the district affected by the storm was almost at a standstill. Suburban travel was also nearly stopped in very many cities. New York's harbor was nearly closed by ice, as were other harbors. There was intense suffering among the poor and among those whose vocations took them out into the storm. Steam pipes on cars were frozen up and the cars turned into refrigerators. The cold is very severe also in England and on the Continent.

Something
QUITE NEW & UNIQUE
THE
BETTER WORLD.
A PHILOSOPHICAL ROMANCE
By Dr. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.

In the nature of things,

SAYS



Col. Robert G. Ingersoll.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG, (Servant of the Lord Jesus Christ) Paper, 416 pages, 15 cents. Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid. Send for descriptive catalogue of Swedenborg's works. American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

THE BRAIN AND BIBLE;

OR

THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Free thought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing. Price, cloth, \$1. Address THE TRUTH SEEKER.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Free-thinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

THE TRUTH SEEKER, 11 Lafayette place, New York

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol 22. No. 8. { PUBLISHED WEEKLY. } New York, Saturday, February 23, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

TO OUR FRIENDS:

Don't you know some Freethinker who
does not now, but who would subscribe to THE
TRUTH SEEKER if YOU called his attention to
the Paper?

News of the Week.

An explosion of natural gas at Meadville, Pa., killed one person and injured three.

THE rebellion in the United States of Colombia is officially reported at an end.

A MINE explosion at Sealerize, Silesia, killed fourteen persons and injured eight.

A MOVEMENT is on foot in Maine to secure the adoption of a medical monopoly law.

THERE were 61 cases of cholera in Constantinople between Feb. 5 and 12, and 29 deaths.

THE New Jersey legislature has passed a bill for the protection of the Palisades of the Hudson.

MANY frozen bodies were found in various parts of the country after the recent cold weather.

By an explosion at a fire in Lynn, Mass., three firemen were killed, two are missing, and ten were injured.

THE big Union passenger station at St. Joseph, Mo., was burned on Feb. 9. The building cost \$250,000 in 1882.

BILL Cook, the Indian Territory outlaw, was sentenced to forty-five years' imprisonment in Albany penitentiary.

JOHN L. STEVENS, ex-Minister to Hawaii, died in Augusta, Maine, on Feb. 8. He was born in Mt. Vernon, Maine, Aug. 8, 1820.

SEVERAL Ohio druggists have recently been arrested, charged with selling articles which were below standard or adulterated.

THE German Reichstag has passed by an overwhelming vote the resolution in favor of calling an international bimetallic conference.

THE Senate Committee on Appropriation refused to accept Postmaster-General Bissell's suggestions for reforms in the postal service.

It is estimated by experts that it will cost anywhere from \$7,000,000 to \$21,000,000 to put the schools of New York in sanitary condition.

THE Texas house, Democratic, has seated a contestant who is black and a Re-

publican, ousting a white Democrat to do so, by a vote of 76 to 40.

ADOLPH SCHREYER, a famous painter, living for about thirty years in Paris, died in that city on Feb. 15. He was born in Frankfort-on-the-Maine in 1828.

THERE was a stormy scene in the Bohemian Diet on Feb. 14, the Young Czechs fiercely assailing the government for continuing the state of siege in Prague.

MANUEL RUIZ ZORILLA, the famous Spanish republican leader, long in exile, has accepted the terms of the amnesty bill passed by the Cortes and returned to Barcelona.

It is reported that Li Hung Chang has got back all his decorations and has been called to Peking, where he will be given an audience and then sent to Japan to arrange terms of peace.

THE Chinese fleet at Wei-Hai-Wei surrendered, the Chinese admiral and two generals committed suicide, and the Japanese have won victories near Chee-Foo and at Haichang.

MAYOR CURTIS, of Boston, is applying civil service reform rules in his administration, and a bill to reform the civil service in Chicago has been introduced in the Illinois legislature.

ON Feb. 11 and 12 and also on the 14th here was a severe snow storm in the South, street cars being stopped in Atlanta, New Orleans, and other cities, and people frozen to death.

THE Senate Committee on Privileges and Elections reports adversely on the joint resolution providing for the election of Senators by the direct vote of the people. Senators Turpie, Mitchell, and Palmer submit a minority report.

It is reported that the Hawaiian officials secured their evidence against the insurgent leaders they have convicted in the religious way, that is, by torture. As they are the sons of missionaries it is not the most improbable of stories.

THE Society of French Agriculturists has resolved to support the National Bimetallic League in its appeal to the government to negotiate with Great Britain, Germany, the United States, the Netherlands, and the Latin Union States for an international agreement to rehabilitate silver.

CONGRESS has revived the office of Lieutenant-General for the benefit of General Schofield, who has almost reached the age of retiring. Brigadier-General Ruger, commanding the Department of Chicago, secures the vacated major-generalship.

By the refusal of the House to approve the financial bill of the administration the new loan of \$65,000,000 will cost in interest some more than \$16,000,000 in excess of what it would have cost had the bill passed. This is the third defeat for the administration on the financial issue.

Six of the Hawaiian insurgents have been sentenced to death; one to life imprisonment; two, twenty years; four, ten years; two, eight years; one, seven years; five, five years. Many fines, in addition, were imposed. All sentences are subject to the approval or disapproval of President Dole.

ISAAC PUSEY GRAY, United States Minister to Mexico, died in the city of Mexico on Feb. 14, of pneumonia brought on by grip contracted in Chicago, from which city he had just arrived, en route from Washington. He was born in Donnington, Chester co., Pa., in 1833.

THE Supreme Court of the District of Columbia sustains the lower court, which refused to grant an injunction restraining the Commissioners of Internal Revenue from collecting the income tax. This is the John G. Moore suit. An appeal has been taken to the United States Supreme Court.

In the French Chamber of Deputies the resolution to abolish the public worship budget was rejected by the vote of 379 to 111. Then it was moved that church and state be separate, but Premier Ribot declared that such a measure would threaten the peace of the country, and the motion was defeated by a vote of 305 to 205.

By a trick played on the Pennsylvania State Dairymen's Association, oleomargarine was entered as genuine butter. The committee awarded first premium to the artificial product over the cow article. In 1889 there was exported from the United States 15,504,978 pounds of butter; in 1890, 29,748,042; in 1891, 15,187,114; in 1892, 15,047,240.

THE Minneapolis Times will issue a Northwestern-European edition of 100,000 copies, of from thirty-two to forty-eight

pages, with a fine cover. Fifty thousand copies will be distributed in England, Ireland, and Scotland, among the best class of agriculturists and artisans, 25,000 in New England, and 25,000 in the West and Central states. All articles will be written by specialists.

THE New York legislature passed the Power of Removal bill, it was promptly signed by the governor, and Mayor Strong has made several appointments under it. William Brookfield, Rep., and leader of the anti-Platt men, was made Commissioner of Public Works; Francis M. Scott, Dem., Corporation Counsel; James A. Roosevelt, A. D. Juilliard, George G. Haven, and David H. King, Jr., were made Park Commissioners. Some of these are Democrats and the others Republicans. John C. Sheehan goes out of the Police Board and Avery D. Andrews, General Schofield's son-in-law, and a graduate of West Point, succeeds him. George W. Green, a Good Government Club man, is made Aqueduct Commissioner.

THE
BRAIN AND BIBLE;
OR
THE CONFLICT BETWEEN MENTAL SCIENCE
AND THEOLOGY.

By EDGAR C. BEALL, M.D.,
with a preface by
R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address
THE TRUTH SEEKER.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address
THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol 22, No. 8. { PUBLISHED WEEKLY. } New York, Saturday, February 23, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - FEBRUARY 23, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance. 5 00	
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-offices and express money orders payable to E. M. MACDONALD, 28 Lafayette Place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Work That Should Be Done at Once.

We have sent out gratuitously several thousand copies of the pamphlet, "Church Property," by far the greater portion of them at our own expense. We should distribute at once at least two thousand copies more, for there are five states in which the question of the taxation of church property is engaging the attention of the legislature. Among these states are Wisconsin and Colorado, in which there is a good fighting chance for victory if the battle is conducted as it could be conducted were there plenty of the sinews of war at the disposal of the champions of equal justice. Then there are Arizona and Utah, the first of which will probably be soon invested with statehood, and the other of which is about to prepare her state constitution. It is of vital importance that the foundations of these young states be laid in the granite and concrete of sound principles, and to this end we are anxious to put into the hands of the editors in the embryo states and of the delegates to the constitutional conventions not only "Church Property" but anti-Sabbatarian literature and documents embodying and defending the other secular demands. A new edition of "Church Property" will be gotten out immediately if the friends of the cause come promptly to the front with contributions to help defray the expenses. We will do all that we can, but this fight is yours as well as ours, and all should join hands to do the work that *must* be done if this country is to be freed and kept free from the curse of church rule.

It will soon be time to place again before the people the facts regarding the persecution of Mr. J. B. Wise, of Kansas, who is now under bonds awaiting trial for the heinous crime of sending through the mails a postal card upon which he had written a passage from the Bible. This card was sent to a minister with whom Mr. Wise had been discussing theological questions, with the request that the ambassador of heaven and interpreter of God's word explain the meaning of this passage and tell why it is in the "Holy Bible." Mr. Wise

must be defended in court and the public be made acquainted with the causes that led to his arraignment as a felon at the bar of the federal tribunal; he must not be imprisoned, if we can prevent it, nor made to suffer in reputation because the machinery of an unjust law has been set in motion by hypocrites to crush him and to terrorize others who venture to criticize the fetish of the church. But the suit cannot be defended without money, and again we ask you to lend the hand of ready help. Mr. Wise is poor; with his one arm he can make only a bare living for himself, but he represents us all.

Another good Liberal who imperatively needs the assistance of his fellow Freethinkers is Mr. S. J. Fleckten, of Kandayohi, Minn., who, as you are aware, has determined that his children shall not longer be forced to take part in religious exercises in the school to which he must send them and which is maintained with money raised by the taxation of all the people, irrespective of religious beliefs. He stands bravely alone in his district in demanding that the Bible and prayers and hymns be banished from the school room and that the school be conducted as the constitution of the state commands. A test case should be taken to the highest court in Minnesota. Mr. Fleckten has not the means to do this, and we should not think of asking it of him, for we are just as much interested in the matter as he is, and we ought not to need the least bit of urging to create a fund for the purpose indicated. The first Minnesotan to respond to the call for ammunition in this case is Mr. H. Schmidt, of Owatonna, who pledges \$3. John E. Fleckten, V. A. Fleckten, and Aug. Bitzen, of Lake Lillian, Minn., put down their names for \$1 each. Other sums were credited in THE TRUTH SEEKER last week, in the Letters of Friends, and we hope that very much more will be forthcoming in the immediate future.

In this state the agitation for the repeal of the Sunday law is being kept up with all the instrumentalities at our command. We have sent our petition to all the daily papers of this city, and have written personal letters to the editors in behalf of repeal; our "Open Letter to the Legislators of New York" has been mailed to all the Senators and Assemblymen and to a large number of papers throughout the state, and if we had the wherewithal a good man would go to Albany to present our demands to the proper committee of the legislature. Hearings have been given on proposed amendments to the Excise law, but no one has voiced the clear-cut and unequivocal principles of the Freethinkers. We are not trying to secure special privileges for a class or a business; we ask, on the contrary, that all special privileges be swept away. It is not to give Sunday to the saloonists that we would take it from the preachers—let all the people have it and use it as they wish for their own profit and pleasure. New York should be sown wide with the literature of Sunday freedom; every citizen should have the opportunity to read the Freethinker's unanswerable arguments for liberty and equity. Help us redeem the Empire state from the clutch of the priest. It takes money to print and distribute papers and pamphlets, to defend unjustly persecuted men, to

carry on suits at law. Will each of you contribute a little?

"Thomas Paine in a New Light."

Such is the title of a lecture delivered in the Grand Opera House, Chicago, Feb. 11, 1894, by Rev. M. M. Mangasarian. It is in spirit fair to Paine, but Mr. Mangasarian has not always understood the author of the "Age of Reason," and he certainly has not that sense of perspective and proportion which all critics of the early Freethought writers should possess if they are to do justice to the men of whom they write and to their own good intentions. Neither does the Ethical lecturer understand the Freethinkers of to-day, as will appear when we come to quote from him.

We are informed that "poor Thomas Paine" had the sad fortune to be made the battleground of two forces, "blind and blighting," fanaticism and Atheism.

"The superstitious and hypocritical devotees of the altar pictured him as a demon in human form. The equally superstitious Secularists and Freethinkers hailed him as an Atheist."

What is Mr. Mangasarian's authority for the latter assertion? Who are the representative Freethinkers who have called Thomas Paine an Atheist? Does not the lecturer know that both Paine and Voltaire have been branded as Atheists by the Christian clergy through all the years that have intervened between the time when they wrote and the present day, and that Freethinkers have been as persistently busy in disproving the unfounded assertions of the ministers and their echoes? There is much Christian literature still in circulation, some of it written very recently, which retails the mouldy falsehood that both the great Frenchman and the great English-American were Atheists, but we, with far better opportunities than Mr. Mangasarian to know what Freethinkers say, have but *once* known Paine to be called an Atheist by a Freethinker, and the man who so designated him had read very little on the subject of Infidelity.

Several of Paine's Theistic declarations are quoted, and then Mr. Mangasarian says: "The author of these words could have nothing in common with the Atheists and Secularists of our time." The gentleman generalizes too hastily and widely—it by no means follows because Paine was a Deist, while a very large proportion of modern Freethinkers are Atheists or Agnostics, that there is no broad ground upon which they could stand together were Paine living to-day, and of the way of thinking that he was when he wrote the "Age of Reason." He and they would agree that the Bible is a human production instead of being a revelation from God, and that Jesus—if such a person ever lived—came into existence in the manner that all other individuals of the *genus homo* do. These, surely, are two very important points of agreement. Then Paine believed in the total separation of church and state, and this would have aligned him with the nineteenth century Freethinkers, for it forms a bond of union between the otherwise incongruous divisions of the Materialists and Spiritualists and holds together Atheists, Agnostics, and Theists. Paine believed in free speech, free press, the rights of woman, the solidarity of humanity, equality before the law, and in all these he would have found himself at home with the Freethinkers of this age.

"Thomas Paine, by the violence of his method, the coarseness of some of his phrases, and by his slovenly scholarship, has also done great harm to the cause of true progress. . . . He was more vehement than deep. He possessed more force than light. He was sounder and stronger than the priests he attacked, but not better. He was an antagonist, not a philosopher. We look in vain for the 'sweet reasonableness' which so well becomes the

sage. His style is not free from the corroding dross and clay of passion. His words are not chaste, as the words of a reformer should be. In religion, as in politics, violence is disastrous. Ridicule and contempt are shallow. A scoffer is rarely profound. Doubt and denial may kill the disease, but they can't save the patient. It is sympathy that sees. We learn to understand only when we learn to love."

These objections may give the impression of weight and force, but they are perceived to be light and ineffectiv when the reader takes into account the relation of Paine to his environment and the results that his labors have accomplished. Thomas Paine was a MAN, and he fought as men fight, with the naked blade of Toledo steel, not with a sword of lath in a scabbard of velvet. He and such as he have made it possible for the Mangasarians to express their apologetic doubts in scholarly language and to cultivate the amenities of heretical discussion without incurring the risk of being chained to the filthy floors of the church's subterranean dungeons, or trying logical conclusions with the rack and iron boot. If Paine was violent, it was the violence of just indignation against imposture, persecution, rapine, rape, and murder; if some of his phrases were coarse, judged by the standards of to-day, they were not so judged by the literary canons of his time, and they had the great merit of being understandable by the common people for whom he wrote; if his scholarship was "slovenly," measured by the results of a critical research that for decades has delved in vast literary, historical, and archeological accumulations that were either unknown or inaccessible to Paine and his contemporaries, the offense may well be forgiven him in view of the fact that despite that "slovenliness" he succeeded in producing, under great difficulties and in circumstances of appalling danger, a work to which the best theologians of the church have not yet found a more conclusiv answer than slander of its dead author.

An apostle of ethical culture should not have said that, while Paine was sounder and stronger than the priests he attacked, he was not better. Of ordinary men, who express themselves in their daily lives rather than in public teachings, it is well to say that they are "bad" or "good" according as they are addicted to or abstain from the personal vices which Paine's enemies—entirely without cause—charged against him; but when we are called upon to sum up the worth of those who stand in the relation of teachers to their fellow-men we are bound by no such petty rule. One instructor is better than other instructors if the principles he inculcates are more just than those which they uphold. Veracious historians inform us that many of the most cruel persecutors and ruthless destroyers of the people have been men and women of irreproachable private character. What good did they do by being "better" than others? Of what avail were their "virtue," and "purity," and "probity"? Because of the falsity and heartlessness of their teachings and their public actions their private "goodness" produced almost infinit harm. Pointed to as models of morality, they necessarily and inevitably became exemplars of intolerance, fiendish torture, and wholesale slaughter. Had they in private life been utterly degraded they would not have been able to cause a tenth part of the suffering that resulted from their teachings and from their government of the world. Their crimes found imitators; their personal virtues did not. Paine was better than the priests he attacked because there was in his teachings the potentiality of liberty and its child, justice. He denounced the tyranny of kings, he exposed the superstitions of priests, he showed the foolishness of blind faith, he pleaded for the rights of woman, he condemned chattel slavery, he refused to treat with intolerance and persecution, he advocated the equal political rights of the whole people, he risked his own life to save the life of a man from whose hand he had helped to wrest the scepter of authority, and in his conduct he was faithful to the sublime principles which he taught. In all this he was better than the priests whom he antagonized. He wrote for freedom and equity, and in his life was loyal to them. This cannot truthfully be said for any priesthood, least of all the priesthood that

Thomas Paine weighed and found wanting. Were it not for the calumnies of his Christian detractors, little would be asked concerning his personal affairs, but millions have been instructed by his writings, infused with his love of liberty, and ennobled by his passionate devotion to her service.

Paine's time demanded antagonists as well as philosophers, as all times do, and it would be no discredit to the author of the "Rights of Man" had he been more antagonistic than he was and less philosopher than his works prove him to have been, but he was philosopher enough to accept from others or to formulate for himself the principles which are to-day the sheet anchor of hope for the nations of the earth. And he had the virile manhood to enter the lists and do valiant and successful battle for what he held to be true and right. There is no particular call for "sweet reasonableness" when protesting against the persecution of men for opinion's sake, or denouncing the religious system which requires us to say that we believe that a being of infinit mercy and justice ordered the horrible slaughter of the Amalekites and Midianites. It would not be strange if there were some of "the dross and clay of passion" in the style of one who labored to uproot a creed which teaches that for the mistake of an ignorant savage uncountable quintillions of his innocent descendants will burn forever in the fires of hell. Physical violence is indeed often disastrous, but moral earnestness is not necessarily violence, and oftentimes men's emotion must be aroused as well as their intellects enlightened. Ridicule and contempt may be shallow, but since Voltaire did his mighty work in France really thoughtful Freethinkers have been very chary in their condemnation of ridicule as a weapon against credulity, bigotry, and cruelty. It has its place, and an important place, in the propaganda of Liberalism. It may be true that the scoffer is "rarely profound," but Mr. Mangasarian should not forget that while both Voltaire and Paine were scoffers, as he defines the scoffer, they were also both eager, as he is, to maintain the existence of a god. If doubt and denial do kill the disease, common sense would be tempted to say that the patient *is* saved. It would seem to be self-evident that doubt and denial must rest on an affirmation, an affirmation which takes the place of the assumed affirmation doubted or denied.

Yes, "it is sympathy that sees," and Paine sympathized with the agonized victims of priests and kings, and sympathizing he was enabled to see much of the truth concerning human relations. He had learned to love his fellows and hence he understood their needs, but he never learned to love tyranny, and therefore he never learned to understand why it should be accepted as an abiding principle and practice. He hated the tyrannical act, but he did not hate the tyrant, as a man, for he realized that he also was the victim of circumstances, and so from motives both of political policy and of mercy he voted against the death of Louis. Judged by Mr. Mangasarian's own tests the doubter and denier Paine could save the patient as well as kill the disease. But he was overborne by the believers.

Great Reductions in Standard Freethought Works.

The popularity of our missionary scheme, by which Thomas Paine's "Age of Reason" is being scattered broadcast by the thousands, has induced us to lower the price of his other works, with the hope that they too will have a wider reading. From this date the prices of Paine's books will be as follows:

AGE OF REASON. Paper, 25 cents. Eight copies sent to as many different addresses for \$1. Cloth, 50 cents.

EXAMINATION OF THE PROPHECIES. Paper, 15 cents.

COMMON SENSE. The argument that did more than any other to convince the Revolutionary leaders of the necessity of the separation of this country from Great Britain. Paper, 15 cents.

THE CRISIS. Paine's great Revolutionary writings. Paper, 25 cents; cloth, 50 cents.

RIGHTS OF MAN. Answer to Burke's attack on the French Revolution. Paper, 25 cents; cloth, 50 cents.

PAINE'S GREAT WORKS IN ONE VOLUME. 8vo., 800 pp., cloth, \$3, leather \$4, morocco, gilt edges, \$4.50. This book and THE TRUTH SEEKER one year, \$5.

PAINE'S POLITICAL WORKS. One volume containing Common Sense, Crisis, and Rights of Man. Cloth, \$1.

PAINE'S THEOLOGICAL WORKS. One volume containing Age of Reason, Examination of the Prophecies, Reply to the Bishop of Llandaff, Essay on Dreams, Letters, etc. With Life of Paine and steel portrait. Cloth, \$1.

We trust all our readers will do their best to scatter these splendid works all over the country.

We hope that all our friends will make a determined effort to fill at least once that trial subscription blank on page 114. THE TRUTH SEEKER is sent for three months on trial for the small sum of fifty cents. This offer gives an excellent opportunity to introduce the paper into tens of thousands of homes and offices where Freethought literature has not often penetrated, if ever. Will you send us such a list?

The *World* suggests that "the blue-law police judges who fine the keepers of billiard-rooms for breaking the Sabbath are merely playing at Puritanism. They are not as blue as they pretend to be, or as they will be when they come in range of the boot-toe of nineteenth-century public opinion." The long immunity of the Sabbath fanatics makes us just a little apprehensive that communication between the brain of civilization and the "boot-toe of nineteenth century public opinion" has been cut.

There is a clergyman in Washington who is trying to imitate the English style of advertisement, where tradesmen announce that they are "costermongers to her Majesty," or "cane-makers to his Highness the Prince of Wales." Rev. Adolas Allen sent a letter to Senator Call in regard to the lottery bill, and the Senator had it printed in the *Record*. The letter closed in these words:

"Go on, sir, and the Lord will bless you in your effort.
Respectfully,
ADOLAS ALLEN,
Pastor of the First Presbyterian Church, attended by the President and Mrs. Cleveland."

Will we be deemed uncharitable if we suggest that it is possible that "Adolas" and "adolescent" spring from the same root?

This time it is a preacher who has fallen into the meshes of the postal law. Rev. Frank L. Chardon of the Presbyterian church at Leroy, Ill., was in the habit of procuring annual, round-trip, and single-trip passes from all the railroads that he could work, and then, as L. A. Carpenter, offering them to the ticket brokers. In this industry he came under the observation of the postal authorities, and on Jan. 29 Inspector Stuart arrested him in Chicago. In his circular to brokers he said:

"There is no cheaper way to get rates, and you can make \$400 in twelve months, or double that on one P. If you bid \$50 it secures the P. First come first served. Send in your bids."

The letters were dated from Chicago, Columbus, Kansas City, Leroy, and other points. But to prevent fraud of this kind there is no necessity for meddling with the mails, and fraud is not one of the crimes which the federal government can constitutionally ferret out and punish.

We are pleased to see that there are now appearing in the newspapers a considerable number of letters which give evidence that their writers are acquainted with the bed-rock principles of human justice. One in the *Herald* of this city, dated at Knoxville, Tenn., is a tersely-written, straightforward, and conclusiv argument for the total divorcement of church and state, including the abrogation of all Sabbath laws. Another, in the *World* of Feb. 15, pleads for rational divorce as against the ecclesiastical no-divorce-except-for-adultery system. The writer says that the question of divorce is no longer

abstract or theoretical; it is the practical one of justice between husbands and wives. If all Free-thinkers would make a point of writing to the newspapers when they see the need for vindicating the principles of liberty and justice, which are our principles, Freethought would soon be respected far more than it now is, and, consequently, its influence for good would be vastly augmented.

The police of New York are busy these days in arresting the violators of our Puritan Sunday laws. Among the fiendish criminals brought in on Sunday, Feb. 10, was one man who sold meat, another who sold a linen collar, and two others who sold earmuffs to policemen. Touching these last the *World* sarcastically observes: "Now that the government of the great state of New York has brought its power to bear for the punishment of a wretch who was detected in the heinous crime of selling earmuffs on Sunday, with the thermometer at zero, word ought to be got to Cotton Mather that the millennium is coming at last in what was once Stuyvesant's ungodly village." Several more billiard rooms have been raided, and Mr. Slosson, of whose arrest we told last week, was fined ten dollars. Evidently the justices are not very much in sympathy with the contemptible crusade or the law which alone makes the persecution possible. But the city is under the feet of the preachers and the societies of offensively Christian women, who make a noise in inverse ratio to their numbers as compared with the numbers of the people who want the miserable Sunday laws repealed or greatly modified, and so it is a very difficult task to make any impression on the rural legislators at Albany, who are still more under the clerical and Christian women influence than are our city officials.

Our friend E. O. Roscoe, of Brooklyn, sends us a letter written by the assemblyman from his district in reply to one of Mr. Roscoe's, in which the representative of Queens (Eugene B. Vacheron) says:

"Yours of the 13th inst. duly received and contents noted, and I may add that I fully concur with you in the matter of all restrictions being abolished relative to the first day of the week, and my vote will be so recorded if I have that opportunity."

This is good, and we hope that other readers of THE TRUTH SEEKER will follow the example of Mr. Roscoe and get their Assemblymen and Senators to declare their position. A few determined and well-posted champions of the Free Sunday can do a great deal in the legislature. What is first wanted in every reform is an intelligent and fearless leader. Let us hope that Mr. Vacheron is the right man in the right place. Since our last acknowledgment we have received for the Sunday law fight the sums specified here: W. T. Galloway, 50 cents; Eliza W. Haines, \$1.25; W. F. Davis, \$1; W. H. H. Stebbins, \$1; Charles Wolsfeld, \$1. We hope that after our readers have carefully considered the statements made on the first editorial page this week they will come to our assistance still more freely and generously. There is very much to do and it cannot be done without the means to pay expenses. In addition to the sums acknowledged elsewhere we have received for the Fleckten contest in Minnesota \$1 from Erwin Auffurth and \$1 from Eliza W. Haines.

Among the superfluous inhabitants of this city is a Miss Rebecca Fream, who lives over on the East side and makes herself an intolerable nuisance to the poor people of that district who find themselves under the necessity of trying to add a little to their scanty revenues by pursuing their humble vocations on the first day of the week, otherwise known as the priest's collection day. She also torments the boys who play marbles and craps in the streets. Every Sunday she is out on her meddling mission, frightening the push cart peddlers here, grabbing the stakes of the boys there, and securing the arrest of the small shop keepers in some other place. She is never happy except when she is making better people miserable. Occasionally some of her victims snowball her, but she is impervious to all argument, even that of her own kind, physical force. It seems to be impossible to teach her good

manners—she is so constituted that she is wholly unresponsive thereto. Last Sunday, after playing the organ at St. George's Mission, she came out and had one poor man locked up for selling socks from a push-cart, another for selling furniture in his store, and a woman for supplying her customers with chickens. When justice is thus made the plaything of such small-caliber creatures it is very certain that Americans have very little of which they can rightly be proud, for it must not be forgotten that the Rebecca Freams would be as harmless as the other fossils which lie on the museum shelves if it were not for the law in whose shelter they carry on their thieving of the people's time, property, and liberty. The shame of it all is New York's and America's. Down with the infamous Sunday laws.

The Freethought Letter Writing Corps will this week write to the *New York Press*. That paper, replying in a recent issue to a correspondent, says that while the inculcation of morality was not entirely lacking in the religions of India and China, Greece and Rome, "Christianity, however, surpasses them all, for, unlike these ancient faiths, its keynote was not self-righteousness, but helpfulness to others. It taught that the highest religion consisted in the service of humanity." How it taught the beauty of help to others and of service to humanity is illustrated in these resolutions adopted in 1860 by the American Presbyterian Assembly:

"To the Church of Christ throughout the world slavery is no new thing. It has not only existed for ages in the world, but it has existed under every dispensation of the covenant of grace in the church of God. Indeed, the first organization of the church as a visible society, separate and distinct from the unbelieving world, was inaugurated in the family of a slaveholder. Slavery again reappears under the law. God sanctions it in the first table of the Decalogue, and Moses treats it as an institution to be regulated, not abolished; legitimated, not condemned. We come down to the New Testament, and we find it again in the churches founded by the Apostles under the plenary inspiration of the Holy Ghost.

"Moses and the Apostles alike sanctioned slavery. We cannot prosecute the argument in detail, but we have said enough, we think, to vindicate the position of the church. We have assumed no new attitude. We stand where the Church of God always has stood, from Abraham to Moses, from Moses to Christ, from Christ to the Reformers, and from the Reformers to ourselves. We stand upon the foundation of the prophets and the apostles, Jesus Christ himself being the corner stone. Shall the finger of scorn be pointed at us and our names be cast out as evil, because we utterly refuse to break communion with Abraham and Isaac and Jacob, with Moses, David and Isaiah, with apostles and prophets and martyrs, with all the noble army of confessors who have gone to glory from a slaveholding country and a slaveholding church?"

Many other ways in which Christianity revealed its love for humanity will readily suggest themselves to the intelligent members of the Corps.

The Methodist Preachers' Association recently adopted resolutions and presented them to Mayor Strong, declaring that

"The legalizing of the liquor traffic on any part of the Lord's day, either by a direct vote of the legislature or by giving the large cities an option so to do by a majority vote, would be a violation of the laws of God and of the principles and statutes which have marked our nation's history, and that such course would bring untold evils upon the city, the state, and the nation."

Upon this the *Evening Post* pertinently remarks that the "great principle which has marked our nation's history" is the principle that the majority shall rule, and that therefore the contention of the ministers that to give the cities "an option by a majority vote" to determine in what way they shall be governed would be a flagrant outrage, is absurd. The paper continues: "The absurdity of their position can be made clear even to them by turning the case around. Suppose that a state law to-day authorized open saloons on Sunday, that a majority wanted to close them, and that the legislature refused to give them an option so to do by a majority vote." What an outrage the Methodist Preachers' Association would consider such a denial of the right of the majority to rule! But it is just as great an outrage to deny this fundamental right of the majority when the majority is on the other side." The current is setting in the direction of the self-government of cities in so far as the liquor traffic

on Sunday is concerned. But this is only a makeshift; we demand that all forms of business and recreation be as free from priestly trammels on Sunday as on other days. To the extent that local autonomy will help attain this very much needed end, well and good, but it must not be forgotten that the individual has certain reserved rights that no majority, local, state, or national, can trample upon with impunity. Among these is the inalienable right to make such use of Sunday as he sees fit, always provided (logical minds do not require this last clause) that he invades not the like freedom of others.

The *Independent* says that our cartoons often express far more than they were intended to do. Of one of the latest, representing the mastiff of Freethought guarding the entrance to the Temple of Liberty, in which sits the goddess holding the shield of the Constitution, while without, kept at bay by Freethought, are such "smaller specimens of the same species" as the W. C. T. U., the National Reform Association, the Sabbath Union, and Catholicism, it observes:

"The real lesson is, if Freethought were predominant, there would be no toleration for the church, or temperance, or Sabbath, or other reforms. In other words, 'Freethought' is not free thought at all, not a noble mastiff, but is of the genus *Lupus*. There is no freer thought in the world than Christian thought, and there is no liberty so broad and comprehensive as that which obtains in Christian nations. It allows the same freedom to unbelief as to belief, while aggressive unbelief would play the dog in the manger."

The *Independent* well knows that the meaning of the cartoon was that the principle of Freethought, the affirmation of the rightfulness of the separation of state and church, is all that stands between the various reactionary forces of the Christian church and the Constitution of the nation, which those reactionary forces are striving to rend and destroy. It knows that we would leave the church absolutely free to continue her work of evangelization, but that we demand that she shall prosecute that work at her own cost, and it itself agrees with us, so far as the taxation of church property is concerned. It knows that we would not place the slightest obstruction in the way of temperance, but that we earnestly protest against the prostitution of the cause of temperance for the benefit of the church and the strengthening of invasive Sabbatarianism. It knows that we would interfere with no man who chooses to abstain from labor and participation in amusements on Sunday, but that we demand the opportunity for every inhabitant of the state to choose his own time for work and recreation, subject only to the conditions which the concessions made freely by himself and his fellows for convenience' sake impose upon him and them. It knows that it is not true that "there is no freer thought in the world than Christian thought," for it knows that the Christian is afraid to think freely for fear of his god and the devil and hell. That is, the *real* Christian—we are not talking of the multitudes of rationalists who call themselves Christians for various reasons, the most of which reasons are not creditable to them as men and women. It knows that it is not true that "there is no liberty so broad and comprehensive as that which obtains in Christian nations," for it knows that in the ratio that a nation is actually Christian it is narrow and exclusive, and that the same was true as regards the Christian nations of past ages. It knows that Christianity does not, when it possesses the power to deny it, allow "the same freedom to unbelief as to belief." And finally, it knows that there is no evidence that "aggressive unbelief would play the dog-in-the-manger," for there is scarcely a trace of aggressive unbelief, in the sense that it would aggress upon the equal rights of the Christian. Practically all unbelievers demand only that the believer in supernaturalism shall cease to enjoy special privileges.

THE Fellowship for Ethical Research meets Wednesday at 8.15 p.m., 1219 Chestnut street, Philadelphia. No conditions or qualifications are attached to membership. Discussions each week are opened by special addresses, ten minute speeches following. Privileges are granted equally to visitors and members.

A Pious Congressman Twice Answered.

TO HON. ELIJAH A. MORSE, of Massachusetts, *My Dear Sir:* After reading in the *Washington Post*, of January 15th, a part of the sermon or lecture delivered by you on the evening of the 14th, in the Eastern Presbyterian church of Washington, I could not refrain from answering the statements you are reported to have made, wishing it to be well understood that I have no fears regarding Mr. Ingersoll's ability to defend himself and his position without my aid, but at the same time I deem it imperative that the "Infidels" of this country and of other countries as well stand firm for truth. "If the Bible pertains to anything it pertains to the concerns of the soul. Concerns which outweigh the concerns of time as eternity is longer than time, hence it is a matter of great consequence that we come to study this book with a teachable spirit, and with a desire to know the truth." "If the Bible pertains to anything it pertains to the soul!" Will you, sir, please tell me where in all the Bible proper, the Old Testament, can be found one line wherein is claimed for the soul a future state of existence as Christians of to-day use the word? Not in one single place can it be found, not once have there been promises made of a city celestial and life eternal, where the souls of men will live forever and sing praises before the throne of God. When you run over the references where the word soul is used in the Bible proper you will find that nearly every one of them refers you to some passage in the New Testament, which is itself a book added to the Bible within the last few centuries. Trace the word soul back and you will find that it did not mean something to live eternally, as we now understand it. Some authors claim it to have meant life, others mind, as pertaining to thought. Now, Mr. Morse, we see in our insane asylums demented and idiotic ones whose minds are entirely gone, their lives a total blank, thus proving from a Christian standpoint that many are born here without a soul and many more lose their souls and yet remain alive, and some reach great age. What disposition will God make of these blanks—these soulless ones? You know, Mr. Morse, that God is no respecter of persons; then how could he create men with great souls like yours and Ingersoll's, and at the same time create so many soulless ones after making mansions and telling us to pray for an entrance thereto? You know that the soul, life, or mind, is that which will make that entrance. "If the Bible pertains to anything it pertains to the concerns of the soul." The Bible proper is a vast record of bloody battles, and villainous murders, yet in no instance do we find records to prove that requiems were sung for the repose in the future life of the souls of the butchered victims. No, prayer only for aid to kill instead of being killed. Women had no souls until a very late date; not, in fact, until the seventh century was it admitted by those wise saints and Christian fathers that the laws of the Bible pertained to the female except as an appendix to man. She had no soul before then, and even at this date there is in Russia a religion which teaches the same. Yet woman came under church laws and priestly tyranny just as strictly as if she had an immortal soul. Now, Mr. Morse, what became of all those half-souled people who lived before the seventh century? In fact, may I inquire how a soulless mother could produce male children with souls and female children without souls?

"Concerns which outweigh the concerns of time as eternity is longer than time, hence it is a matter of great consequence that we come to study this book with a teachable spirit and with a desire to know the truth." Accepting this as correct, do you remember, sir, that from the fifth century until the close of the fifteenth century the Bible as scripture was a forbidden book; that a Comstock law was in existence then which prohibited the reading or studying of it, and that a bill was introduced in Parliament closing to the laity that volume which you say teaches the separation of time from eternity? May I ask what will or has become of the souls of those men who knew of your book only as they were taught that they were liable to be struck dead if they touched it?

You tell us, sir, to come with a teachable spirit. It is well you did not advise your hearers to come with an inquiring spirit, for I never yet have seen the person who could withstand the doubt and unbelief that enter his mind when reading the Bible in a spirit of inquiry. Sir, you struck the key note—keep the people teachable on lines of religion, of Christianity, and you keep them from progress, from mental freedom, and from knowledge.

What do you mean by "time and eternity"? This earth has been here for millions of years. Men lived and died as far back as we have records. I suppose their time ceased and their eternity began

when they died, yet to all the rest of us their eternity is just time? Or have their souls remained all these years in a state of suspended duration, waiting for eternity to begin? You cannot to save your life define the word eternity without using the word time or some of its synonyms. Why the distinction, since there is no difference?

"Mr. Ingersoll wants to know who was Cain's wife, or who was Melchisedec's father." These questions, though unanswerable, are trifling. Why bother the brain over them? What I want to know is, Who made God? Who was his companion? for there were at least two gods, since he said, "Let us make man in our own image." We are also told that God made all things—"without him was not any thing made that was made." Then surely he was his own creator. Talmage once said that he created this world out of his omnipotence. Probably you can tell us whether or not he made himself out of the same raw material. If he did, who or what created omnipotence?

"He wants to know forty thousand senseless questions that are of no earthly concern whatever." I disagree with you there, for one question that Ingersoll asks is certainly of earthly use, namely, "What pleasure or what consolation can possibly be afforded priests by preaching eternal damnation for a human soul?" Can you tell wherein lies the pleasure? Now, Mr. Morse, suppose I ask this question, "What shall I do to gain eternal life?" and suppose you answer, "Believe on the Lord Jesus Christ and thou shalt be saved." Then suppose further that I have been a student of nature's laws, and I refuse; I cannot believe the story of the miraculous conception of Christ. And suppose, again, that I have been a student of history, and refuse to accept the story of the New Testament, knowing that there are no records of any kind whatever of Christ until nearly two hundred years after his death. In that contingency, what am I to do about inheriting eternal life?

You quote this from the Bible: "He that believeth on me, though he were dead, yet shall he live." Allow me also to quote some from your book:

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place, all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of beast that goeth downward to the earth? (Ecc. iii, 19-21). For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun (ix, 4-6).

Besides these there is that passage where we find that if a tree falls to the north or to the south, there it shall lie.

"Mr. Ingersoll says there are three hundred contradictions in this book." Yes, sir, there are nearly if not quite one thousand perfectly plain, flat contradictions in your Bible, your word of God; and not only is it replete with self-contradictions, but that learned English divine, Dr. John Mills, who made the Bible a study for thirty years, boldly asserted that he had found more than eighty thousand different ways of reading that book. Can you still claim, then, that this relic of barbarism, ignorance, and superstition, which can be read and understood eighty thousand different ways, is the inspired work of divinity, and that it is infallible and the only hope we have of the life beyond? You claim that the book is all right if rightly understood, yet we are taught in it "that wayfaring men, though fools, shall not err therein." Now, which of these eighty thousand readings is right, and who has erred?

"While he was on his way to deliver his last blasphemous lecture in this city, there was an average of two churches a day built in this country." Yes, and on an average two million persons went hungry, or hunger, debt, and destitution stared them in the face. A queer God you have. How can you expect sensible people, educated people, with a spark of humanity in them, to bow on naked knees on cold and costly stones, and kiss the richly carved altars of God's own temple, while the wolf of hunger is driving them on to despair or theft, suicide or murder? Answer, thou Representative of the People!

"Ingersoll is as powerless to stop the progress of the gospel as a chipping squirrel sitting on a railroad track would be to stop the Chicago lighting express, or as a bobolink, sitting on the fence, to stop the rising sun." Ingersoll is not the stopping power, Mr. Morse; he is merely a man endowed with a spirit of investigation, and grand and fearless in owning and expressing his belief respecting religion. The power which is stopping the gospel is thought—education, progress, and science. This

is the force which cannot be stopped—not now; though the time was when you Christians hindered it. That time is past; you, with all your gods and Christs, priests and churches, stand merely as stumbling-blocks in the path of progress.

"And I say, God pity the man who dashes himself against the bosses of Jehovah's buckler." Mr. Morse, you seem to forget that some power, call it progress, science, or Ingersoll, has compelled men to spend thousands of dollars within the last two decades in getting out a new version of the Bible that will keep pace with thought. You seem to forget that that bigoted, tyrannical body of fanatical zealots, called the Presbyterian church, has been driven within the last three years into changing its "scheme of salvation." What has done this? Progress, sir, and neither you nor your God can stop its wheels.

"Mr. Ingersoll says that the Bible is a bad book, and it is not fit to be read in the family." Anyhow, friend, here in Kansas a man was recently arrested and is still under bonds, awaiting trial, for sending just one verse of your pure book through the mails. This is J. B. Wise, of Clay Center, Kan. I have in my library a book of 169 pages, "The Holy Bible (Abridged)," compiled from King James's translation, which is just a collection of the vulgar and obscene verses of your book, and I often wonder why we never see any of this part of the Bible on the Sunday-school Bible lesson leaves? If the book is so pure, why garble it?

"Mr. Ingersoll says that a religious life is a life of melancholy." Mr. Morse, I have known several and have heard of hundreds more who have gone insane over the fear that they might innocently and ignorantly commit the sin against the Holy Ghost, for which, you know, there is no forgiveness. Others have gone crazy over the thought that they might gain life eternal and their beloved companions or darling children might be cast into hell fire.

"Of all the cheerful, happy men who walk the face of the earth is the man whose sins are forgiven and whose peace is made with God." Mr. Morse, you never saw a really cheerful, happy, contented person who was a stanch Christian. How can a person be happy and contented knowing that millions are being swept into hell every day? No, sir; a Christian is one who prays continually for the remission of sins. Why, the world is full of sins, and a true Christian is always crying over them, "for each sin demands a tear," you know. Christianity, happiness, and sin, are three things which cannot exist together.

"Mr. Ingersoll is reported to have asked, 'How do you know that there is such a god as the God of the Bible?'" My little five-year-old boy, Wendell Phillips, puts it in this way: "Mamma, if there is a God, why doesn't he come down and show himself?—then we would believe." You say, "We might ask Ingersoll if he has seen his own brains." Now, Mr. Morse, candidly, this is the weakest point you have tried to make. I certainly know that there is such a person as Queen Victoria, yet I never saw her. Thousands of human bodies have been dissected and though there is a difference of quality and of quantity, yet the possession of brains by every vertebrate animal is a fact established by universal observation and experience. Ingersoll therefore has conclusive evidence that his brain exists, although he has not seen it; but in no authentic records do we learn that anyone has seen God. Not in all the cycles, among all the innumerable millions of people who have inhabited this globe, has even one seen God or seen anyone else who had. Nor has anyone seen his handiwork except as they have called Nature such. Then why not study Nature, and cease to worship a myth which ignorance and superstition have placed behind it? Yours for truth,

ETTA SEMPLE,

Pres. Kansas Freethought Association.

Ottawa, Kan.

AN AUDITOR'S REMARKS.

A short time ago I listened to an address by the Hon. Elijah A. Morse, M.C., at the Eastern Presbyterian church in this city on the subject, "Christianity vs. Infidelity."

As a lover of Freethought and truth, and as a believer in the exercise of reason and common sense, I feel constrained to reply to this address; and as the pulpit is deemed too sacred a place for an infidel to occupy while expressing his honest convictions, I shall offer my reply through *THE TRUTH SEEKER*.

The gentleman's remarks only again exemplify some of the modern Christian ideas of religious discussion. The objects and ends of his speech may be summed up as follows: First, to prove the genuineness of the Christian religion by citing the testimony of men who have lived and died believing in its teachings; second, to show that infidelity is

premeditated, and that all Infidels are fools, led by Bob Ingersoll, the great Infidel fool paramount.

He revived the death-bed story of Daniel Webster, who seems to be a standing witness and referee in all controversies over the validity of Christianity; and also introduced the testimony of other men, great and small, who had lived and died in the Christian faith; and this alone was his proof of its genuineness. He urges that this is sufficient evidence to convince any sensible man, and designates as fools all who, after hearing of such renowned confessions, are stubborn enough to doubt.

Probably Mr. Morse forgets that every other religious faith is provided with an abundance of the same kind of testimony as to its validity. He forgets that the savage Indian, although he has never read of the flood, or the "feast of the passover," and knows nothing whatever of the atonement, dies with as bright a hope of reaching the happy hunting ground as Daniel Webster had of heaven. He has forgotten that the Jews wrote the Bible he adores, and produced the Christ he defends; yet they denounce as a blasphemous lie the divinity of Jesus of Nazareth. Is it possible that the Bible is the only correct and truthful story the Jews ever wrote? Am I obliged to believe it because Daniel Webster did? Does the mere believing a story make it true? If so, what shall I do about Mohammedanism? People believe that. What about Catholicism? That is only another form of recognizing and worshipping Mr. Morse's messiah, yet he does not recommend or approve of it, even though some of the greatest men have testified to its validity in the hour of death. He lays down a general rule, which he declares sufficient to convince any sensible person, yet when this rule is applied to anything besides faith in Jesus Christ, he positively refuses to recognize it.

If the testimony of men who believe in a theory is to be accepted as conclusive proof of its correctness, then every religion that has ever been advocated by any nation or tongue is as well established as Christianity; and if we accept one as genuine upon such testimony, we are bound to accept all.

What a misfortune that Mr. Ingersoll is such a fool! What a pity that the God of Abraham, Isaac, Jacob, Moses, and Mr. Morse did not endow the Colonel with brains like those of Christian folks! brains capable of absorbing the most palpable absurdities without asking a question? Why was he not gifted with a mind strong enough to harmonize, with clear and easy reconciliation, all the obvious inconsistencies and manifest incongruities, as well as the three hundred and over positive contradictions, found in holy writ; with an intellect able to conceive of inconsistency as a virtue, discordance as a tower of strength, incongruity as corroboration, and contradiction as the noblest work of an infinit God! It is remarkably strange that such a "fool" has been permitted to run at large so long.

But why do Mr. Morse and his millions of Christian fellows so envy the eloquence and intellectual superiority of Mr. Ingersoll? Why do they hesitate to give him either justice or a hearing? Why do they seek so diligently to find even a flaw in his noble and spotless character, with which as a weapon they might strike reason and common sense another blow? Why, instead of these futile attempts to injure the reputation of Mr. Ingersoll, do they not pray for him to become a Christian minister, and thereby bring into the field at least one man who will use argument instead of dogma, reason instead of miracle, and candor instead of cowardly innuendo?

Mr. Morse denies the charge of Mr. Ingersoll that the Bible is an immoral book. He answers this charge by asking, "Did reading the Bible make your father a bad man? Did reading the Bible make your mother a bad woman?" This is his argument. Is it not thorough and convincing? The worst criminals of modern ages have been Christians, and the most monstrous crimes have been committed by the most zealous believers. There is nothing in the Bible, apart from the morality it incidentally teaches, to discourage the commission of crime; on the other hand, the proffer of forgiveness places a premium upon it. Who fill our jails and penitentiaries, and houses of prostitution? Ask the criminal, and almost invariably he confesses his faith in the Lord Jesus Christ. What do we hear from the gallows? Songs of praise to Jesus of Nazareth, from the lips of a criminal whose victim, we are told by the Presbyterian minister, is at that moment writhing in an everlasting hell! Isn't this a blessed doctrine? From the pearly gates the criminal will soon see his victim in hell! With due respect for all honest believers of this creed, I want to stop right here long enough to say, Damn such a doctrine!

Mr. Morse charges that Mr. Ingersoll is lecturing for money. I am astonished that a member of

Congress should make such an accusation. Surely nothing could have occurred in his own upright public life that would lead his mind to entertain this suspicion! He says: "Mr. Ingersoll is as powerless to check the progress of Christianity as a squirrel on a railroad track is to stop the Chicago lightning express; or a bobolink, sitting on the fence, to prevent the sun from rising." This may be true, but if so, how do you account for the progress of Infidelity? It is gaining ground every day and every hour. Every glad moment some gloomy, despondent Christian mind is penetrated and illumined by the irresistible light of reason. Every moment some sad heart, burdened by Christian dogmas and theological absurdities, is being reached and relieved by the acceptance of common sense. Everywhere and at all times mental activity and free thought are taking the place of misery and long suffering for Christ's sake. Infidel papers and Infidel books are read all over the land by the countless thousands of good people who once believed in Jesus Christ, but who now prefer common sense to orthodoxy, and would sell their interest in the child of Bethlehem at a considerable discount. I might add here also that Mr. Morse, with all the ministers of the gospel, and the combined priesthood, are likewise as powerless to check the progress of free thought and reason and the intelligent exercise of common sense (which lead directly to Infidelity) as a crippled ground-mouse would be to reverse the Niagara Falls or a New Jersey musketo to alter the laws of gravitation. Besides, his attempt to belittle Colonel Ingersoll is as futile and cowardly as his efforts have been to support Christianity. He might as well employ his time throwing feathers against a brick wall. Why does he stand up in the pulpit and openly denounce all persons as fools simply because they do not believe in Jesus Christ? If I am a fool, he shows his God very little respect in ridiculing his handiwork by telling people so publicly. It is certainly no compliment to God as an author to be told so often that his works are imbecil. If God is as sensitive to such insinuations as he is to being disbelieved, or to the rejection of his son Jesus, or even the mocking of his bald-headed prophet Elisha by some little children, he will make it warm for Brother Morse some day.

A fool is rather to be pitied than denounced, and I should judge that a God would experience considerable humiliation on a public day to hear one of his chosen flock charging from the pulpit that a certain man was a fool, when probably the almighty had expended all his ingenuity on that fellow, even hoping to make of him a member of Congress or a minister of the gospel. We are taught that idiots are already saved; that they alone are saved without faith in Jesus. How enviable, then, is their condition! The next grade, I suppose, are those who are saved by faith.

Mr. Morse closed his discussion in the usual way by branding as a fool, and on a sure road to hell, everyone who would not give his adherence to the man who said, "Believe in me and you shall have everlasting life." He attacked with much bitterness the consolation offered by Mr. Ingersoll at the grave of his brother. What kind of consolation would Mr. Morse give at the grave of a man who did not believe, or even a man who believed, but had neglected the means of grace, or at the grave of a Hindoo, or a Roman Catholic? How sweet would be annihilation compared to such consolation as he would offer!

The speaker gave an unailing cure for Infidelity, and I have copied the recipe for use in my own case. It is as follows: to wit, "Read the Bible with a prayerful heart and a sincere desire to understand its teachings." He would better have said, "Lay it away, don't think about it, don't talk about it, believe it. Ignorance is far better than education, for the ignorant believe without thinking and without comprehending or understanding. They are willing to accept as true the most unreasonable statements and obvious impossibilities without hesitation, explanation, or proof." These are the kind of people that Mr. Morse calls "smart;" but those who ask questions, exercise reason and judgment, and finally doubt, and produce irresistible and unanswerable argument against Christianity, are, in his judgment, "fools."

M. O. WINFREY.

Washington, D. C.

Perhaps some of our readers have not called the attention of their friends to the fact that we make several excellent premium offers to both new and old subscribers, the most conspicuous of which is the proposition to send Putnam's splendid work, "Four Hundred Years of Freethought," which sells for \$5, and THE TRUTH SEEKER for one year, for the sum of only \$6.50. For further particulars see page 114.

Observations.

I once predicted, and have always been anxious to repeat the offense, that the first exploit of enfranchised woman, clothed with authority to legislate, would be a vote for the parson. That was a miscue, for the facts are otherwise. The Hon. Mrs. Holly, of the Colorado legislature, who is the only honorable lady I now call to mind, has introduced a bill for the taxation of church property. More power to her. It is true that the honorable member has caused the passage of a law raising the age of consent, which is objected to as likely to encourage girls to lie, but all must concede to women a superior knowledge of the matter involved, as well as the right, if either sex possesses it, to enact appropriate legislation. In view of the legal and other disabilities that man has imposed upon woman, it would only serve him with stern justice if she were to covenant with her sisters not to consent at all.

Dispraise of the late encyclical of the pope of Rome, in which document that blasé functionary hinted that the Catholic church would appreciate an increase of patronage and favors from the local authorities, has set his hired men about the task of showing that he did not mean what he said. The first one of these to be heard from is the Very Rev. Augustus F. Hewit, superior-general of the Paulist Fathers. How a very reverend person differs in degree from one who is not very reverend, I am not prepared to say; neither do I care a damn, as the saying is; but whatever his position, Mr. Hewit has attempted to deceive the people, and must be summoned to descend.

Two weeks since I quoted some lines from the encyclical, in which the author of that document said that while the church in this country is free to live and act without hindrance, being "unopposed by the Constitution and government of your nation, fettered by no hostile legislation, and protected against violence by the common laws and the impartiality of the tribunals," nevertheless "it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced." Such is the language of the pope. Now Mr. Augustus F. Hewit, the very reverend person before mentioned, offers the surmise that this

Has been inserted, not as having a bearing upon America, but in view of some other countries, to prevent would-be innovators on their order from applying the commendation given to the American system in view of the particular state of things in this republic to other nations where it is diverse.

Not very luminous writing, but I am under the necessity of reproducing his words in order to quote them. They mean that the pope is not, as he says he is, dissatisfied with the state of affairs here, but would not like to see church and state divorced in countries where they are now united.

There is no warrant at all for putting Mr. Hewit's construction on the language of the encyclical, for in a sentence immediately following what has here been quoted from it, his holiness says that the growth and prosperity of the church in America is to be attributed, not to the freedom she enjoys, but "By all means to the fecundity with which God has endowed her." And then he adds:

She would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

This means one of two things—either that the pope is satisfied with the condition of the church in America and does not desire to see her bringing forth more abundant fruits than she is now producing; or, that he wishes her to be more abundantly fruitful, and therefore would have her enjoy "the favor of the laws and the patronage of the public authority."

Let me rub it in a little deeper. The encyclical says:

The church among you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance.

That is true, but does the pope say that it is satisfactory—that it is sufficient? He does not so say: He does not say that it is satisfactory or desirable in this country or elsewhere, but he does say:

It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church.

And as to the sufficiency of what America grants to the church, does he acknowledge it? He does not. If he did, why should he throw out this feeler?—

But she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

One who is not very reverend, and therefore per-

mitted to be candid, would surmise that if the language addressed to the archbishops and bishops of America had been intended for the edification of those of other countries, it would have been sent to them by a more direct route than by way of the brethren of the United States and through the medium of the English tongue.

But when Mr. Hewit has finished surmising that the pope wants the separation of church and state maintained, he uses language which shows that he is himself of another opinion. Says he:

It is un-American for the state to ally itself with the sect of the secularist.

I can only with gentleness admonish Mr. Hewit that a state is a sect of secularists, so far as secularists can be sectarian. Whether the state allying itself to itself would be un-American is a matter in which a conclusion is not to be too hastily formed. "Un-American" is a term not universally understood of the people, who only know that whom the demagogues would destroy they first call un-American.

When the church asks favors of the state, as when a "respectable female solicits the patronage of a gentleman of means," the object, I infer, is some sort of union. If the widowed spouse of Christ is looking for consolation outside of a legal union the act is altogether inconsistent with her professed code of morals. I think she is intriguing for the nuptials. Any way, she gains nothing in respectability by denying it while the present relations are maintained.

When I was running a paper on the Pacific coast a contributor insisted on sending me poetry for publication. For a time I whipped it into shape and printed it, but finally I got tired and announced that if he did not cease sending me poems I would print one of them just as he wrote it. Thereupon he "dropped," and I have not known him to write any poetry since. But the penalty wherewith I threatened him has fallen upon myself: Mr. H. L. Green, Editor of the *Freethought Magazine*, wrote me not long ago for a sketch of my checkered career out of which he might get a biography to accompany my picture in his monthly publication. I accommodated him with a roughly written piece, and instead of rewriting it in his well-known terse and forceful style he reproduces my words without modification. I call that an inelegant thing to do, and inconsistent for a man who believes in a censorship of the press.

Mr. Green asks me four questions, as follows. They touch upon a subject whereabout my interest has for the time relaxed, but since ignoring them might be deemed discourteous, I will reproduce and answer them. Says he:

1. Are you in favor of having the law against religious persecution, against rape, and against arson repealed?

No, I am not. The commission of these crimes invades the liberty of their victims. I would augment the penalties for such outrages. His next is:

3. If the "Comstock Law" was so amended, as Colonel Ingersoll claims it should be, so that it could be used for no purpose but to prevent real obscene matter passing through the mails, after such amendment, would you desire to have it repealed?

Yes. I would not compromise with Comstock. Repeal his law and abolish him.

3. Are you in favor of allowing real obscene literature to be sent through the United States mails?

I am not afraid to say yes to that. The meaning of mail matter is not a question to be considered by the postman.

4. Would you be in favor of having all laws repealed by which innocent people sometimes suffer? If yes, then would not that be equivalent to asking that there be no laws, as innocent people sometimes suffer under any law?

That is not pertinent, but it may be answered thus: If on the whole the enforcement of a law works greater hardship than its infraction, I would have it repealed. The question between Mr. Green and myself, I apprehend, is one of method. If his right hand offended him, he would cut it off. If his neighbor offended him, he would lock him up. I, however, would first inquire whether the grievance was a real or imagined one. I have never believed that my opinion about literature would be any nearer right if it was enforced by law. Admitting the evil of bad books and bad pictures, I guess that we shall be safer if we make ourselves proof against their influence than we shall be if we depend upon a law to suppress them. At least, we shall know that in the observance of a law, we are not oppressing anyone unjustly. Give us more backbone. Make us more robust, and let us get out of the cradle. Casting our sins on Jesus and fortifying our weaknesses with laws are, in my judgment, equally unmanly. My independence of Comstock as a moral nurse is hereby declared.

GEO. E. MACDONALD.

News and Notes.

I was delighted to meet Col. J. A. Zabriskie at Tucson, who is one of the finest orators of the West, and an enthusiastic reformer. He is thoroughly acquainted with this great country; has traveled extensively and occupied many official positions, and has had superior advantages for the study of American life. Especially is he well posted regarding the language, customs, and tendencies of the Mexican people, and the work of their great leaders. Mexico is a truly wonderful country; wonderful in its scenery, wonderful in its changing history, and wonderful in the triumph of Liberal ideas over the dark rule of the priesthood. In many respects Mexico is in advance of our own country in political movements; although the church has still a terrible grip upon the masses; while the intelligent Mexican gentleman is a Freethinker. Mexico has a brilliant career before it if men like Diaz can hold the sway. Colonel Zabriskie has visited Mexico, mingled with its people widely and has written one of the best books on Mexico that I have yet seen. It is full of information, given in a sparkling and vigorous manner. The Colonel is a keen observer, he looks with the eyes of science and is animated with the spirit of Freethought, and his facile pen has furnished a most interesting account of a beautiful land and a strange and varied people, over whom is the romance of the immeasurable past and the dreams of a poetic future, jeweled with nature's richest prizes.

Gen. Thomas F. Wilson is another of our prominent Freethinkers in Tucson who does not fear to stand by his colors. Isaac E. Crum, in California, Texas, and in Arizona, has always taken the brunt of the battle. In all three of these states he has been my fellow worker and aided materially in the success of the cause. Judge F. K. Miller, E. W. Smith, A. J. Davidson, J. C. Etchells, Charles Etchells, are among the old-time comrades. I was pleased to meet Mr. James Hay, recently from England, where he was in the Secular ranks. He is now on the roll of THE TRUTH SEEKER, with George Pusch, Carl Carlson, and others. An addition of over fifty names was made to the Freethought Federation. The A. P. A. is working vigorously against the Catholic power, which in this community, composed so largely of the old Mexican element, is quite powerful, and a political battle is on hand. I am under obligations to Wm. Reid for the kindly use of his opera house, which was of great aid to our meetings. Among those on the list of membership are Jacob Schreck, C. Schumacher, Richard Star, W. F. Dyer, W. C. Knox, Wm. Siewert, David Kennedy, W. F. Roth, B. F. Zabriskie, David L. Hughes, Alex. Ezekiel, Emanuel Drachman, and M. R. Slater. If we can only keep together and perfect the local organization a very radical work can be accomplished at Tucson. The predominance of the Catholic church is an incentive to reform. The necessity for eternal vigilance is seen. The church is doing what it can to destroy the public school. The Jesuit emissaries are active. We see much of that same insidious and treacherous power which came so near destroying the liberties of Mexico. The old Spanish monks came to Tucson almost immediately after the conquest by Cortez. A church over three hundred years old is near by. I understand that through the efforts of Senator Teller of Colorado, one thousand dollars was appropriated by Congress for the repairing of this church, and still all who enter the church are charged fifty cents admission by the priests, who of course pocket these proceeds, at the same time they are aided by the public treasury. This is a specimen of the way priests and politicians play into each other's hands and rob the people.

However, Tucson is getting to be quite Americanized. It is coming into line with the progress of the age. The modern elegance mingles with its ancient appearances and brick and marble take the place of adobe. About ten thousand years ago this country was evidently a garden, glittering with canals, and many colored fruits and flowers and I do not see, with modern skill, why it cannot flourish with the same adornments, and produce the same material wealth; and lay the foundation of a high civilization.

I leave Tucson in the middle of the night, and travel until the morning sun is aflame in the heavens, when I arrive at Phoenix, the chief city of Arizona, which certainly fronts the future with golden colors. I was pleased to meet Dr. Miller, who came from Prescott to join our forces here, and who gave renewed spirit to our work, and so Phoenix has been a most successful point. I gave two lectures and I think that about five hundred people were present at each lecture, and they were enthusiastically in sympathy with the ideas presented. I feel that we have had quite a brilliant

culmination of our territorial campaign in these crowded meetings at the capital of the territory. Members of the legislature, now in session, were present. At the close of the lecture Thursday evening, the members of the Freethought Federation organized. J. B. Lacy was chosen president, Joseph Bowyer, secretary, and J. H. W. Jensen, treasurer. These are staunch Freethinkers; Mr. Lacy is president of the city gas works company, and is a prominent citizen—Jensen is an old-timer, has been in Phoenix I think ever since its birth, and has always been at the front. Mr. Bowyer is a new man in our ranks at this point and is a determined worker. Among others at Phoenix, is Joe Thalheimer, who furnished the Secular Pilgrim with plenty of good things. If any Freethinker ever strikes Phoenix he had better take quarters at the Central Hotel. Frank Wagner, on the roll of THE TRUTH SEEKER, took me out to his ranch, and introduced me to his wife and children, who I guess will be Freethinkers as time rolls on. J. R. Cram also comes upon the list. J. B. Mullen is a neighbor of Jensen on the Gila river, and a soldier to the end of the campaign. R. N. Upton, James McNamara, John Lewis, John Hurley, Hans Herlich, and A. E. Pitkin are in the same company. I was glad to meet T. B. Weller, formerly of Colfax, Wash., Dettmer whom I first met at Dillon, Montana, and Tony Ferris, who was a contributor to the work at Tucson three years ago. Mrs. Hawley, Mrs. Rembert, and others of the ladies are not afraid to be allies of advanced thought. I like Phoenix and hope it will always remain as promising as to-day. The population is constantly increasing, coming and going like the waves of the sea; but Phoenix may boast of the finest climate on the globe. Salt River valley can be made one of the most fertile domains. Peach trees are already in bloom and oranges flash their yellow splendors. The strawberries here are simply delicious, and make one wish to live forever in this happy valley. Here is the nectar of the gods. The only trouble is that the softness and luxuriance of the climate are apt to make the blood thin, and it needs occasionally an incursion from the Northern country to keep the blood flowing and the mind at its best. And this is continually happening. The billows of immigration are perpetually flashing at this central point. The Arizona Central railroad recently built by the indomitable energy of Frank Murphy, from Ash Fork to Prescott and on to Phoenix will open great avenues of trade, and advance the country to new prosperity. Arizona will present a marvellous change in the next decade, and I want the flag of Freethought to float over it with increased brilliance.

I am obliged to be aroused from my slumbers at 3 o'clock Friday, February 8th, in order to take the stage for the end of the railroad now only twenty miles distant. Dr. Miller and myself are comrades on this journey. We take the train at 8 o'clock A. M., and at 6 P. M. are in Prescott. We climb again into the snowy mountains and breathe the crisp air of winter in contrast to the summer-like beauty in which we revealed during the morning hours. On arrival at Prescott we have a jolly supper at Dr. Miller's, and with our keen appetites try to demolish an enormous roast beef that would delight the heart of a sturdy Englishman. I then take conveyance with Mr. J. K. Hall and his daughter for their home, about fifteen miles away. We have a splendid drive through the effulgent moonlight, and the hills and valleys, as we sweep along, shine in changing luster. We arrive at our destination about midnight, and I sink with but little delay into a calm and peaceful slumber, and do not awake until about ten o'clock the next morning. I rest all day long, and roam through realms of poetry and romance among the books of the varied library of Sharlot M. Hall, whose name is already known to many magazines for stories and poems and essays illustrative of Arizona life. I enjoy the quiet of this out-of-the-way country home, where nature's wild and savage aspect mingles with scenes of beauty. In the evening we all pile into the big wagon—five of us—and go to the lonely school-house where about a baker's dozen meet us. There is no fire when we get to this temple of learning. We have to unlock the gates, and then forage for wood. After a while the fire is blazing and we get warmed up and I give my lecture, and I put as much Freethought into a talk of an hour and a half as I could, for I knew that I should not have another chance to speak in this school-house on the confines of civilization. I had a good audience so far as it went, "fit though few," and I enjoyed this pioneer labor. The moon was shining brightly in an apparently unclouded sky when I began, but when I finished the ground was white with snow, and it was driving furiously along. However, we fronted the storm, and our staunch team pulled

us rapidly through. I thus had the pleasure of a first-class snow storm almost immediately after leaving the verdure of the tropics. It was a pleasing sensation, to witness such a variety of phenomena in so short a space of time and travel.

However, the snow, now Sunday morning, Feb. 10th, is rapidly disappearing, and I guess I shall not be blocked on my journey Eastward. I lecture once again in Prescott. We have had a lively controversy in the newspapers. The Catholic priest, with the rest of them, has pitched in. It is almost impossible to follow up all the lies that are told. The priest says that the pope wept when he heard of the massacre of St. Bartholomew, and utterly repudiated the transaction, although history records that he ordered a *Te Deum* to be sounded from the steeples of Rome. The Methodist minister asserts that the Roman Emperor Julian was an "Infidel," although he was an orthodox believer in the ancient gods; also that he rebelled against the "great and good" Constantine; was a hypocrite and a murderer. He also declared that Spinoza was an awfully bad man; that Voltaire was guilty of almost every crime; that Hume died with the horrors of a guilty conscience, and of course Thomas Paine perished as a drunkard, and did nothing for the liberty of America. He asserted that Washington, Franklin, Jefferson, and Lincoln were representative Christians. He asserted that Christianity was the source of every invention, of every discovery, and of all modern science. He lauded Wesley to the skies, although he was a Tory and bitterly opposed to the American Revolution. He also declared that there were only a few Infidels in the country while there were ten millions of Methodists. This colossal lying and playing upon the ignorance and superstition of his audience is almost beyond belief. I wonder how much of the knave is mingled with the folly. I do not think a clergyman in the East would dare to make such statements before his congregation. I suppose the clergymen here think they can foist any canard upon the Western people. But they are mistaken. The Western people read and think and know history, and in the darkness of the mines there is reason. They are not fools in this country, and are not easily humbugged by these ecclesiastical descendants of Balaam's beast of burden, who talk without having the "revelation" of their ancient progenitor.

I am writing these notes at the home of Mr. and Mrs. J. K. Hall and daughter and son, Edward V. Hall, who are all indomitable Freethinkers, and represent the growing element of this country. I find plenty of encouragement for the stern and harsh battle which confronts the reformer here. Every artifice is resorted to by our enemies, but there is no argument. There is no pretense of any argument. It is simply pure abuse—the tactics of the dark ages. Only the power is lacking to kindle the fires of persecution. I wish that some of our easy going Freethinking friends could realize what we have to contend against. We here see the claws of the beast. They are not sheathed as in more educated communities, where they dare not bid such defiance to modern civilization.

I leave Prescott Feb. 12th for Santa Fe, N. Mex., where I lecture Feb. 13, 14, 15. I shall be at Trinidad, Col., from Feb. 17 to March 1.

I set sail the last of April for a three month's tour in England. I look forward with pleasure to labor among our trans-Atlantic allies and expect to find a wealth of enthusiasm and success to communicate to our friends on this side. SAMUEL P. PUTNAM.

Agua Fria, Feb. 10, 1895.

Lecture Notes.

From Cincinnati to Grafton, West Virginia, a town on the Baltimore and Ohio railroad, built among the Alleghenies. Here I found a great number of staunch Liberals, headed by Mr. Geo. W. Chambers, the mayor. Notwithstanding his unpopular opinions he has been elected to this office six times, and the preachers exerting their efforts to knife him on every occasion. Though my audience at the lecture was not large, it was attentive, and appreciative, and the demand for Colonel Ingersoll's lecture on the Bible was very good. It must be gratifying to Liberals to know that the colonel is now doing such a grand work. He has the attention of the people as never before, and his influence is greater than at any other time in his career. His published works demolish superstition where the magnificent personality of the author is unknown, and will continue to do so when his eloquent voice is still. Newmanstown, Pa., is one of the oldest towns in the state, being early settled by Germans. Here I gave one lecture to a good audience. Prof. W. R. Bach made the arrangements. He is the schoolmaster of the

place, and the leader in mental emancipation as well. Mr. Geyser, and Mr. Richard Sechner ably second him. The people of Newmanstown speak the German language, but they all understand English. They have maintained German manners and customs to a great extent. The Lutheran and Reformed are the prevailing churches of these people, but the younger generation has imbibed the spirit of freedom, and Liberalism is taking a great hold upon them. It may be surprising to know that Freethought is making such strides in the rural districts. There the people have more time to think, and more independence to express their thoughts. In the cities it is different. The rush and tear for the almighty dollar is greater. Mother Grundy is more powerful. There is less time to think, and more tyranny of public opinion.

Again I start on my journey and in a few hours am in the old city of Philadelphia. The reception accorded me there was such as to give me delight for many a day. Why should it not when the large hall of the Friendship Liberal League was full of enthusiastic Freethinkers, the pillars and the platform decorated with American flags, sweet music delighting the ear, and the name of Thomas Paine and his grand work for humanity in every mind. About seven hundred people were present at the evening lecture—the largest audience in the history of the League. Four years ago if half this number could be rallied in Philadelphia for a Paine celebration, the friends were well satisfied. Freethought is growing in this great citadel of bigotry—the home of the Wanamakers and the Pattisons. Upon a visit to Independence Hall I found among the other heroes of the Revolution an oil painting of the Author-Hero. At one time his bust was thrown out by Christian intolerance, but now people of intelligence are realizing the fact that a true history of the American Revolution cannot be written with the name of Paine left out. Mr. George Longford was the first to greet me when I stepped into the hall. If there is a hard worker for the cause of Freethought in this country, it is Mr. Longford. He is the heart and soul of the Friendship Liberal League, and to his efforts are largely due the great success of our celebration. Dr. Kane is president of the League. He is an efficient officer, presiding with dignity, and arousing the enthusiasm of the audience by eloquent and appropriate remarks for the occasion. The League is preparing to have, in the near future, a hall of its own, and there can be no doubt that success will crown its efforts.

FRANKLIN STEINER.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We have given away thousands of the "Church Property" pamphlet, and it is doing its work. We have also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS have been scattered broadcast over the land.

And now, during the reading season, when the summer's work is done and the people have time to think, we want to do a great deal of religious missionary work, and so we have prepared this scheme, which has already received cordial indorsement:

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensive; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to give and to have given away thousands of them among the people. Every church-member that any Freethinker knows ought to have one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of

EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and have it read.

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who have the capacity to think if they only are steered in the right direction.

"Liberty for Man, Woman and Child," and the Tribute to Ebon C. Ingersoll.

So many have wanted the lecture on Liberty, and also the tribute to Colonel Ingersoll's brother, that Mr. Farrell has had them printed in one pamphlet, uniform with the other lectures and at the same price—25 cents. And he has added as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it.

This lecture on liberty for the women and children has made many converts to rationalism among the fairer portion of humanity, and it is the best one to give to the good women who have a prejudice—fostered by the ministers—against the Colonel because he has "taken away their savior." When they read this they usually revise their opinion of the apostle of liberty, and read his other works—which they wouldn't look at before. If you know a good Christian girl, any age, just give her a copy of this lecture. Postpaid, 25 cents.

Lectures and Meetings.

J. E. REMSBURG's appointment for February:
Feb. 23, Stephenville, Tex. Feb. 25, Gainesville, Tex.
Feb. 24, Ft. Worth, Tex.

FRANKLIN STEINER's lecture engagements so far as now arranged are:

Feb. 24, Haverhill, Mass. Mar. 8, New York, N. Y.
Feb. 26, Booth Bay, Me. Mar. 10, Brooklyn, N. Y.
Mar. 3, Boston, Mass. Mar. 10, Newark, N. J.
Mar. 3, Brockton, Mass.

Write Mr. Steiner for engagements in care of this office.

MRS. M. P. KREKEL's lecture dates:
Feb. 22d, New York City. Feb. 24th, Newark, N. J.
Feb. 24th, Brooklyn, N. Y.

Those wanting lectures near the Sunday lecture times and places should write at once. March, the whole month (Sundays) she is in Cincinnati, and parties living near that city in Ohio, Kentucky, and West Virginia, who would like to secure week evening engagements should apply at once. Permanent address 802 East 11th street, Kansas City, Kan.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for February:

February 22d—"Our Criminal Classes—How Produced—The Responsibility—The Remedy." Mrs. Mattie P. Krekel.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for February:

February 24—"Old and New Theories." Mrs. M. P. Krekel.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for February:

February 24th—"The Ideal of 1776." Mrs. M. A. Freeman.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

Letters of Friends.

Short But Expressive.

SIX MILE BROOK, N. S., Jan. 15, 1895.

MR. EDITOR: Please find inclosed \$3.25 to pay for THE TRUTH SEEKER and ANNUAL for 1895. I am pleased with the way you do your duty all around. May your shadow never grow less, and you always be able to "fight the good fight."

JAMES BARRY.

Seed Sure to Bring Forth.

GRAHAM, MO., Jan. 28, 1895.

MR. EDITOR: Inclosed find \$16.65 to apply on the following subscriptions, also for books as per inclosed list.

Success to Freethought, Watson Heston, and the grand old TRUTH SEEKER. The seed of intelligence sown is sure to bring forth fruit abundantly.

Yours for mental liberty,

G. D. MOWRY.

In for Many Campaigns.

HACKLEMAN, IND., Jan. 28, 1895.

MR. EDITOR: Being young in years, I am necessarily young in the Freethought cause, but having enlisted I intend to remain in the ranks until the end of the war. Inclosed find \$1, for which please send the following works: "Age of Reason," "Was Christ Crucified?" "Was Jesus Insane?" and other pamphlets named.

A. R. BUMPAS

He Feels Very Fraternal.

LODI, WIS., Feb. 5, 1895.

MR. EDITOR: The tab on my paper tells me that if I want to read the best paper on earth much longer it will be necessary for me to renew my subscription at once, so here goes for two years longer. The books came all right and were good; after reading them I feel like shaking hands with the Liberals of the whole world.

Yours respectfully, N. C. SKELTON.

He Appreciates Both.

SOUTH BEND, WASH., Jan. 25, 1895.

MR. EDITOR: "Four Hundred Years of Freethought" received all O. K., and I want it distinctly understood that I appreciate both the book and the author, and I have already sent it out on missionary work.

You will find inclosed herewith \$5.50, for which send "Facts and Fictions," the ANNUAL, "An Outline Sketch of a Solution of the Money Question," "Our Money Wars," and pamphlets named.

Very respectfully, HENRY ELLISON.

Worth Tons of Bibles.

WEST HARRISVILLE, MICH., Jan. 28, 1895.

MR. EDITOR: I received the "Four Hundred Years of Freethought" three or four months ago, and I have almost read it through, and I like it very much. It is worth a four-horse wagon load of holy Bibles. I call it my Bible; I cannot get any of the church folks to read it. Christians call me infidel because I don't believe the Bible. I tell them I am proud of the name. Please send me "All About the Bible," "Age of Reason," "Is This Your Son, My Lord?" Inclosed find \$4 for the books and to renew my subscription to your paper.

Your well wisher, EDMUND APSEY.

A Virtuous Resolve.

HARWICH, MASS., Jan. 22, 1895.

MR. EDITOR: And so the years roll on, and you will please find \$3.25 within for THE TRUTH SEEKER and the ANNUAL.

Our TRUTH SEEKER grows better if possible; pity we cannot double the number of subscribers. I will make this promise, to double my subscription if I do not secure a new subscriber by the end of this year. Who will be the other? I don't pay any pew rent; I chew nothing stronger than gum; don't make use of intoxicating liquors as a beverage; smoke no tobacco, and am not extravagant in any of the good things of life. So I'll hustle and do my level best to secure a subscriber by buttonholing Tom, Dick, and Harry.

Yours for pushing, B. F. ROBBINS.

It Destroys and it Rebuilds.

WEST LIBERTY, IA., Feb. 5, 1895.

MR. EDITOR: Inclosed find \$1.50 to apply on my subscription. Times are hard,

but they would seem a good deal harder if my weekly bible failed to put in an appearance. It is a battering-ram which is steadily, but surely, undermining the foundation of ignorance and superstition. It is a destroyer, but it rebuilds. It robs, but gives back a hundredfold. In the place of belief, it gives knowledge; instead of myth, science. Then batter away; we have passed, as Ingersoll says, the midnight in this struggle; have made a breach in the wall, and the Freethought column will eventually march through the gap victorious. Yours for mental freedom,

J. HOBBS.

An Active Missionary at Eighty.

PELLA, IA., Jan. 22, 1895.

MR. EDITOR: I received books I sent for on January 5th in good order, and have come to the conclusion to send for twelve more "Age of Reasons" to do missionary work, as the eight I previously ordered are out doing that work at present, and good work, you may be sure. Send also Ingersoll's speech in the Reynolds blasphemy case, and "Is Suicide a Sin?" I shall not, however, bother you very much longer, as I have passed my eightieth mile-stone, and on December 7th I celebrated my sixtieth wedding anniversary. It was a regular Freethought celebration, enjoyed by all present. But as long as I live I will do all I can for Freethought and your paper; I could not and would not be without it. Wishing you and all co-workers success,

WM. S. GEORGE.

"Sky Brokers" Is Not Bad.

CLEARMONT, MO., Jan. 28, 1895.

MR. EDITOR: Inclosed find money order, for which send the indispensable TRUTH SEEKER. The Baptists have just closed a revival at this place, and the Methodists are preparing to storm the castle of doubt, after which the Disciples will hump themselves, so to speak; and between the three the people will have had a dose of theological nonsense likely to stupefy what brains they possess and to make it possible for a set of astute sky-brokers to exchange their titles to possessions in the New Jerusalem for mansions in Missouri.

I have received "Four Hundred Years of Freethought." It is an excellent work and one which every Freethinker should have. I am glad to have been the means of your getting at least one new subscriber. Last fall I sent him some sample copies, and am pleased to note that he has subscribed. He will remember me as the defeated Populist candidate.

Yours, JAS. F. LANE.

Four Months for Mr. Charity.

ST. MAGDALENE, IND., Jan. 28, 1895.

MR. EDITOR: With this I send you \$7, for which send THE TRUTH SEEKER one year; "Cosmian Hymn Book," ANNUAL; \$1 worth of TRUTH SEEKERS to the veteran, Thomas S. Charity; balance \$1.25 for you, to help keep the church out of the Constitution. It is somewhat late to acknowledge receipt of "Four Hundred Years of Freethought." I think it among the best books ever published. I like the opening exposition of the meaning of Freethought. I shall lend it to all who ask me what Freethought means and what Freethinkers want. We have in our school a young teacher, a man named Frank Welch, who reads a chapter from the Bible and prays every morning. Also in a neighboring school a woman teacher, Rosa Marsh, who does the same; both teachers are Baptist church members. Hoping all good things for you, I am yours in Freethought,

ELIZA W. HAINES.

Preacher Wanted.

WESTMINSTER, CAL., Jan. 24, 1895.

MR. EDITOR: We want a practical, educated preacher in Orange county, Cal., to preach the gospel of our saviors—Spencer, Buckle, Comte, Descartes, Hume, Humboldt, Mill, and many others, dead and alive, in order to save the good people from the toils and tyranny of the clergy, and to raise our citizens to the plane of the positive philosophy. To be more precise, we want a regular circuit rider, to visit the people after the style of the Methodist, but instead of preaching theology to preach science. We do not want an aggressive person, but one mild, pleasant, and logical—use the Catholic system of gaining con-

verts—give their patients broken doses of unanswerable scientific thoughts. We can not afford to pay a great salary, but we can furnish all of the necessities of life, after the old-school Baptist plan, and as we get stronger we will be able to send our speaker around the world in order to get reliable information in other countries, and then, on his or her return, give us the benefit of the journey. Address,

S. P. BATES, Box 52.

An Appeal from the West.

LINCOLN, NEB., Feb. 3, 1895.

MR. EDITOR: Will you permit me, through your valuable columns, to appeal to your charitably-inclined readers in behalf of the destitute, half-starved, half-clothed people of Nebraska? The recent cold weather has greatly augmented the suffering multitudes. In many places in this state crops of all kinds were an entire failure, leaving farmers in destitute circumstances and as helpless as little children in many cases. I am now prepared to distribute all donations coming to me from those who feel inclined to assist these struggling mortals in their efforts for an existence. My distributions go to alleviate suffering irrespective of race, color, or religion. Bacon, flour, groceries, field and garden seeds, will be very acceptable, also clothing for men, women, and children. People, in their great efforts to secure something to eat, have been unable to provide themselves with clothing, many people being almost entirely destitute in that regard. All donations will be duly acknowledged by me. Those wishing to donate money can do so.

DR. P. S. GEORGE,

Sec. State Spiritualist Ass'n, 1901 S street.

The Aftermath of the Pilgrim's Labors.

PARK RIVER, N. D., Jan. 11, 1895.

SAMUEL P. PUTNAM, ESQ., Dear Sir: I received the extra copies of THE TRUTH SEEKER, and they had the desired effect. Everybody wants to read your write-up of our town, and your friend, Reverend Campbell, to whom I presented one copy, was especially delighted to read it. I met him on the street a few days later, and he still insists that if a man die with a good conscience, he believes he will fare all right in the hereafter, whatever that may be. We have not got around to it yet [formation of Liberal League], but the spirit is among us and is bound to stay whether we organize or not. I have read the greater portion of the first-half of your work, "Four Hundred Years of Freethought," and I am sure that I never read a book which contained as much information as this one, and it exceeds most books by its fair treatment of adversaries; it is of no account to you what impression this book has made upon me, but it is just like an encyclopedia, but differs from the latter by not being a dry compilation of facts, but demonstrates the natural development of human thought from the dark ages of ignorance to the present century of enlightened minds, resulting in a victory over bigotry, hypocrisy, and orthodoxy. And, Brother Putnam, I am sure that when the archangel shall sound the bugle call he will say to you, "Well done, good and faithful servant," etc.

Yours very truly,

E. SMITH-PETERSON.

Sundayites Receive a Rebuff.

HAMBURG, IA., Jan. 26, 1895.

MR. EDITOR: Mrs. Mattie P. Krekel, of Kansas City, Mo., delivered two lectures here, Dec. 22 and 23, to large audiences, notwithstanding two revivals were in progress at the time and creating considerable excitement. The majority of the Freethinkers present expressed themselves as highly pleased with the oratorical and reasoning ability of the speaker. Her logical ability cannot be questioned. She was frequently applauded. We hope she will return in the near future. She has made an impression which will be hard to overcome, and has contributed greatly to the growth of Liberalism in this city. Prof. Chas. Cowles furnished excellent music free, as he always does on occasions of this kind. The Lyceum, owned by Mr. F. W. Toedt, was also free. The hall is always free for Freethought and Spiritualist lectures. Recently an

attempt has been made to pass an ordinance closing places of business on Sunday, a petition to that effect having been presented to the city council, but a remonstrance has been extensively signed by business men and citizens, so it is presumed the subject will be dropped for the present. As this attempt to force religious legislation upon the people followed a prolonged revival, it is to be inferred it was prompted by religious bigotry and intolerance, which seeks to create a monopoly of Sunday in the hope of swelling the congregation of the churches and lending a solemn and sanctimonious appearance to our lively burg on this "holy" day.

E. T. DALBY.

A Macedonian Call from Utah.

FARMINGTON, UTAH, Jan. 26, 1895.

MR. EDITOR: Please find inclosed \$8 on subscription and per order inclosed. Your valuable paper is a regular and welcome visitor to our household; it is doing a lasting benefit to humanity. I am always pleased to see the lecture engagements of Colonel Ingersoll and other of the "bright lights" of Freethought; these lectures must advance our cause. I wish the Freethinkers of Utah could afford to encourage more of this secular and scientific education in our fair territory, and especially at the present time to aid in securing a more liberal and enlightened constitution for our state than any yet framed in the United States. The memory of Utah's past history should be proof to our constitutional delegates of the necessity for a secular and broad-minded law to govern our future state written (if possible) in such plain English that the courts of the future could not construe it to persecute men of unbelief in church rules.

I am not a delegate, yet if any of our Freethought friends in any of the states will furnish parts of constitutions or original compositions of a character as above indicated, suitable to be embodied in Utah's future Magna Charta, I will gladly hand to delegates that I am acquainted with, hoping thereby to aid the Liberal cause. The constitution makers begin their labors soon, in March.

With fraternal feeling to the many readers of your esteemed paper,

HECTOR W. HAIGHT.

The West Has Long Known Her.

DELPHOS, O., JAN 30, 1895.

MR. EDITOR: Mrs. Krekel has just finished a course of four lectures in this place. She not only instructed, enlightened, and encouraged the Liberals of this community, but her eloquent, logical, and convincing arguments pleased and edified all who heard her, and started many upon the road of reason and investigation. She is constructive rather than destructive, yet while she pictures the philosophy of right living in this world, she points out the evils humanity has suffered by considering the earth a "vale of tears," this world a place of exile, awaiting happiness in a life to come.

She is never offensive, but her pleasant manner, fairness, and sound reasoning lead and convince her hearers in spite of prejudice. She never attempts to drive them.

Her audiences constantly grew larger, and on the last evening the hall was crowded with an appreciative assemblage of our best citizens.

It is a lamentable fact that Mrs. Krekel has not continuous engagements for her present tour, while, if her abilities on the rostrum were as well known by the Freethinkers generally throughout the country as by those who have been fortunate enough to hear her eloquent appeals in behalf of humanity, there would not be an evening in which her services would not be demanded. When she had finished delivering a lecture to the Ohio Liberal Society in Cincinnati, they immediately engaged her for the five Sunday evenings in March, notwithstanding they generally engage a different speaker for each evening. A gentleman from Continental, O., attended one of her lectures here, and at its close, he immediately arranged with her for a meeting in his place. At the close of her address there she was engaged for a whole course of lectures in April. She has only to be heard to be appreciated, and when

she returns to this part of the country she will find a hearty welcome.

B. A. ROLOSON.

Other Timely Suggestions.

BREATHEDSVILLE, MD., Feb. 4, 1895.

MR. EDITOR: Recently I attended the funeral of a good moral man, who, though no avowed Freethinker, yet had never joined the church.

As many of his relatives were non-church-members, the two officiating ministers eagerly embraced the golden opportunity to read them a lecture from the text, "Set your house in order."

With studied art, the lacerated feelings of the mourners were so effectively wrought upon that his Christian daughter shortly after lost her reason—probably through the combined grief for her father's death and his supposed suffering in hell, and the bankruptcy of her husband (the pious son of one of said officiating ministers) through which bankruptcy her father's estate loses heavily, and her brothers and sisters thus lose a large part of their inheritance.

But Christianity ever has robbed men while living and then sent them to hell when dead, without exciting anything but the warmest admiration of its brainless devotees.

She virtually robs the Freethinkers (whom she consigns to hell) of the increased tax money she compels them to pay because of the unjust exemption of her church property.

To avoid having his motives misrepresented and censured at his funeral, every Freethinker should, at his leisure, write, or have other able persons write for him, a fitting defense of his reasons for having lived a Freethinker, requesting that it be read at his burial. Funeral audiences are generally large, and this innovation would increase the attendance so that many Freethinkers might on such occasions do more for the cause than they did on any one day while living. Requesting the reading of a certain article would be quite as proper as requesting the singing of a certain hymn, as is often done by Christians.

Yours truly, D. W. G.

Shake Hands and Settle It, Friends.

PORTLAND, OR., Jan. 31, 1895.

TO THE LIBERALS OF OREGON: In THE TRUTH SEEKER of Jan. 5th D. W. Smith tries to answer an article of mine, which appeared in the same paper of Nov. 24th, by twisting my words to suit himself, and dodging the main issue, namely, that he and his wife were the prime movers in running the excursion from Portland to the Oregon Secular Park and then saddled the whole responsibility upon my shoulders. Following his example, I will now cross-examine Mr. and Mrs. Smith a little, and then drop the subject, no matter what more he may write. I am sure it will not require a "scholar" to see his motives.

"Mr. Smith, were you not first vice-president of the Portland Secular Church at the time the excursion was first discussed?" "I was." "Were you not present at the executive board meeting at which it was decided to run the excursion?" "I was."

"Did you not make a motion to appoint me a committee of one to hire the boat, engage the music, etc?" "I did."

"Did you not write letters to me asking me to send up men and provisions, never asking where the money was to come from?" "I did." "Did I not pay those men's fares to the grounds?" "You did."

"Was not the circular advertising the excursion compiled and sent out all over Oregon from your castle?" "It was." "Did not that circular state that the excursion was to be run under the auspices of the First Secular Church, assisted by the O. S. S. U.?" "It did."

"Did not the church spend that money for improving the Oregon Secular Park, with the intention of donating said improvements in case the excursion should pay for them?" "It did."

"Had the O. S. S. U. any money on hand at that time?" "No, it was in debt to us at that time." "Then how can you say that had the excursion paid the church would have reaped the benefit?" "Well, I only said that because it failed to do so. Had we made enough money out of the excursion to pay for the improvements I would have claimed that as the share of the

O. S. S. U., and would also have taken the credit to myself for making it a success."

"Mrs. Katie Kehm Smith, did you not state publicly from our platform that we must not lose this donation, and that as the O. S. S. U. had no money on hand, the Secular Church would have to take the matter in charge?" "I did." "Did you not urge me in every way possible to go ahead with the excursion?" "I did."

"Did you think I was treated fairly at the convention by Mr. Smith when he disclaimed any connection with the debt incurred by the excursion and called it 'my personal bill'?" "I did not." "Why not?" "Because I said to you while on the way to the depot at Forest Grove, 'Mr. Hagner, they don't want to give you any of the money raised here to pay those debts with, but you can depend upon it I will bring or send you some to Portland before the week is over.'"

Those who will turn back to my first letter will see how wilfully Mr. Smith misconstrued my words regarding the action of the president, W. W. Jesse, for I stated distinctly that he did not think we could make the excursion pay. The fourth member of the executive committee has never tried to shift the responsibility to the shoulders of some one else in the manner in which Mr. Smith has done.

I will now rest my case with the judgment of my readers, knowing that the Secularists of Portland, and feeling that every Liberal who knows anything of this case, will not fail to give justice where justice is due.

CHAS. HAGNER.

Self-Leaders Are Scarce.

COLUMBUS, O., Feb. 5, 1895.

MR. EDITOR: Inclosed find \$1 to extend my subscription. I am sorry I cannot send more. It would be a severe trial to me to get along without your paper.

Your recent editorial on the "Perils of One-Ideism" appears to me particularly timely and appropriate. There are too many thoughtless people in this world who believe that we can afford to totally ignore all religious questions and devote our entire time to the consideration of economics; but if we are to have any important economic reforms, they must be led, as they always have been, by Freethinkers, and the only proper way to make Freethinkers is to strike directly at the church. All true reforms are the product of Freethought, and the church opposes nothing so obstinately, and hates nothing so heartily, as it does Freethought. It objects to it in the pulpit, in the newspaper, in the school-room, and in the college.

If a newspaper editor opens the columns of his paper for a free and honest discussion, large numbers of his subscribers are angry, many of them immediately ask him to discontinue their paper, and the most religious among them being the most thoughtless, conservative, and intolerant, are the ones most certain to do this. They have never been taught anything about toleration; the church has always objected to such teaching. They have never been taught to doubt, question, and investigate; everything possible has been done to cripple their brains and make them conservative and incapable of doing any intelligent thinking. They are satisfied with things as they find them, or they have a reverence for accepted authorities, and if one dares to question time-honored customs, they think he is crack-brained or immoral and dangerous.

If a college professor teaches his pupils that doubt is the beginning of wisdom; if he teaches them to doubt and question accepted authorities, and to try to pick flaws and find errors in every statement laid down in their books; in other words, if he attempts to make honest investigators and Freethinkers of them, how long will the church stand it? and how long will he retain his position? If he does not so instruct them how many of them are capable of doing any original thinking after they get through college?

The average college bred man seems to listen to the utterances of his professors, or the statements in his books, or the subsidized press, with the same reverence that the devout worshiper listens to the utterances of the minister, or language of his Bible. If you present some idea to him that disagrees with what he has been taught in college or in church, instead of

meeting the question logically, he begins to quote from some of the aforementioned authorities to prove that you are wrong.

Last summer I attended the closing exercises of the Ohio State University, where I listened to a harangue an hour long by President Harper. It was nothing more nor less than an orthodox sermon, and while he did not take any text, the keynote to the whole discourse was, "Be slow to change." He repeated these words over and over, and returned to them again and again. It was the last opportunity he had to say anything to them, and he used every moment of time, and all the eloquence he could muster, to put the finishing touches on the brain-crippling process to which they had already been so long subjected. A thousand people listened with profound attention, as if his words were spiced with wisdom, and no doubt many people thought that they were, for the average mind can scarcely distinguish between sense and nonsense.

Religion is the worst enemy of thought, and the curse of this world is its thoughtless ignorance. The mass of humanity never think; they pattern after, and conform to, the ways of the world because it is too much trouble to think for themselves; and just as soon as one of their number does begin to reason and think, and to make use of his philosophy, his neighbors are positively certain that he is insane. Not far from where I live we have one of these crazy men whom I will call White. White follows no fashions; he thinks and acts for himself. Of course he differs greatly from most of his neighbors. His house is peculiar, and so of his dress, diet, and ideas; and his neighbors say he is crazy. Many of them habitually get so drunk that they cannot walk unassisted; others use so much tobacco that they ruin their hearts and so debilitate their systems that it is impossible for them to impart any healthy organization to their children, and are therefore only fit to be the parents of drunkards, criminals, or imbeciles. Many of them reduce the size of their waists to one half their normal proportions, and thus lay the foundation for a life of misery. They do all these foolish and injurious things, not because they have reasoned about them—they have no philosophy for their conduct, but they do so because they have not thought. They do so for the same reason that a dog barks—his father and mother barked. It never occurs to these people to call each other crazy; they do only what is customary, and whatever is customary is, of course, right. White has reasoned about all of these things and, as a result of that philosophy, he drinks only water and never is unable to walk. He uses no tobacco, and has a good constitution. His dress is of the simplest character, and he only wears clothes at all because they are a necessity. Of course White is insane.

Some of White's critics spend an hour a day on their knees, or eat meat six days in the week and abstain from it on one. Some of them eat messes that would all but draw the buzzards or poison a dog; they are always sick and doing something to keep themselves so, and are always drugging. They have no more philosophy for their conduct than a dog has for turning around before he lies down. It never occurs to them that they are doing anything unreasonable; they never think of calling each other insane. White has reasoned about all these things, and as a result he bows to no god, he eats neither meat nor salt, uses no medicines, and is never sick. Of course he is a lunatic.

The Spiritualists of this city celebrated the birthday of Thomas Paine. The Rev. Moses Hull delivered an eloquent address, contrasting the lives of Paine and Wesley, and reading numerous extracts from the works of both, which were, evidently, quite a revelation to many who were present, and who had never heard anything but slander about Paine. Although every minister in the city had been mailed a polite invitation and a free ticket, only the rabbi put in an appearance. Some of them, however, were heard telling the usual lies about Paine outside. One of them stated his intention of attending the meeting for the purpose of replying to Rev. Mr. Hull's address; but when promptly and earnestly requested to do so, he suddenly recollected that he had to

attend a song service. Undoubtedly Spiritualism is making severe inroads on orthodox religion, and the ministers look upon it with no little alarm.

D. TAYLOR.

Mortuary—Dr. Albert W. James.

CINCINNATI, O., Feb. 6, 1895.

MR. EDITOR: Dr. Albert W. James, an able advocate of the doctrine of Liberal thought, was buried at Zaleski, O., Feb. 3d, the funeral, which was Secular, being largely attended.

Dr. James was widely known. He was a graduate in medicine of the University of Pennsylvania, and soon after his graduation, which took place in 1857, he settled at Zaleski, where he remained as a physician, building up an extensive practice that continued until his death, Feb. 1, 1895. For the last thirty years of his life he was an Agnostic, and his ripe scholarship, his familiarity with German and French as well as Latin, his ability as a physician, and his kindness of manner, endearing him to all whom he met, combined to lend weight to his opinions. He was a great reader of scientific works, and an admirer of such men as Spencer, Huxley, Tyndall, and Haeckel.

Dr. James was deeply interested in THE TRUTH SEEKER, to which he had been a subscriber almost from its start and while it was yet published in Illinois. His youngest child, a daughter, Clelie, yet but a little girl, wrote a letter some weeks ago, which was published in the Children's Corner. He leaves a widow and seven sons and a daughter who follow in their father's footsteps. Instead of sending them to school, he taught them at home, in the English fashion, beginning with the eldest, who in turn became teacher of the next younger, and so on down the line. The wisdom of this course is seen in the result, as they are all intelligent, wide-awake, liberal-minded children, grown or growing up to stalwart manhood and womanhood. The oldest, Noel, was elected county clerk, receiving votes from members of all political parties. He has been a teacher for several years and has lately founded in Cincinnati a normal training school, which gives instruction by correspondence.

In accordance with the wishes of both Dr. James and his family, the funeral was devoid of religious ceremony. President George E. Light of the Ohio Liberal Society, Cincinnati, was requested by telegraph to provide a speaker, and he sent Editor E. P. Foster, of the Cincinnati, who was formerly a Presbyterian minister, but is now an officer of the Ohio Liberal Society. The services were held at the home of the deceased, a handsome residence in Zaleski, and the spacious house was filled to overflowing with relatives, friends, and neighbors.

Mr. Foster said in his discourse that funeral ceremonies were observed by all nations, ancient and modern. They sometimes took the form of offerings, prayers, or masses for the repose of the soul, or the supposed soul, but most of the modern churches, even, had now advanced beyond that idea. The future, at the best, is uncertain, but the present is certain. Pain and pleasure are living realities, and the briefness of life teaches us that if we would give happiness to one another as we journey along its pathway we must be about it speedily. It is in one sense no stranger that we should be alive in the future than that we are alive to-day, but science seems to teach that whatever begins must end, and that individuals are but passing manifestations of one great underlying life force. Men, brutes, plants, crystals, unorganized matter, even the planets and systems themselves, rise and fall, as one wave perpetually succeeds another in the boundless ocean of existence. In the mean time, while it is yet day, let us gather all that is possible of the sunshine of life for ourselves and for others. So taught Dr. James while living, as teaches every fair-minded, Liberal thinker, and so, being dead, his words that remain, and his example, yet teach. An Arabian proverb says, "All sunshine makes the desert," and even the sadness of bereavement may teach us the tender kindness and sympathy of life, and admonish us to brighten its pathway for one another, until we all, one by one, enter those portals from which there is no return.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Life—A Symbol.

We are given a berth
Aboard the ship called Earth,
Whose sails are set free
For the boundless sea.
And swiftly we glide
O'er the billowy tide,
While the star of the dawn
Gaily beckons us on.

Our morning is bright,
And our hearts are light;
Our sky is all clear
From the clouds of fear.
The woes that may assail,
Are hidden by a veil;
Close in the deep folds
The secret it holds.

Thus speed we away,
In the full light of day;
The glorious noon
We reach very soon—
The noon-time is gone,
And still we sail on,
But shadows now creep
O'er the murmuring deep.

And storms soon arise
That take us by surprise,
And the dread shark of Fate
Follows close in their wake.
We strive to press forward,
Though the winds are now froward;
And often-met gales
Hav ribbioned our sails.

The sun sinks apace
Beyond the watery waste.
And night comes on
With our bright star gone.
While the breaker's roar
We hear evermore—
And the shadowy land
Gives no helping hand.

Our ship's aground
It fast is bound;
We are doomed to abide
The slow coming tide
That bears us away
To that shoreless bay,
In whose still waters deep
We sink into sleep.

EMILY G. TAYLOR.

Marion Hepburn's Heresy.

[CONTINUED.]

After contemplating this advertisement for a few moments, Marion procured writing paper and began an answer to it.

After much difficulty the letter was written. But who was to recommend her? She knew of no one who could do so except her aunt, and how did she know whether people accepted the commendation of relatives? There was her school diploma, showing that she had been graduated at high school. She there mentioned her aunt as reference and the diploma as a recommendation.

"The diploma can't speak and say, 'I know this girl to be suitable and trustworthy,'" she said to herself; "but it can testify to the fact that I am supposed to know something, even if I have forgotten all I learned—which I haven't."

Putting on her hat and coat she went out, and with her heart beating with hope and expectation, dropped her letter into the nearest letter box. There was now a chance that she might be useful to some one, and be able to leave her aunt's house, where everything was not made comfortable and agreeable for her.

For two days hope trembled in her breast as the stars twinkle in the heavens, and on the third day the whistle of the postman announced a letter for her.

"O aunt," she exclaimed joyfully, after reading the letter, "I am to go and see the lady to-day—this afternoon. I do hope she won't say, 'You are not experienced nor matured enough to teach two children;'" and laughing gaily, she bounded out of the room and up stairs, to prepare for the afternoon appointment.

Not to waste words in describing the visit, when a few words will suffice, Marion's diploma and her refined, intellectual appearance won the day, and she was engaged at \$30 a month. She was

to live with the family and instruct the children in the first principles of a good education.

Two years, with their seasons, pleasures, as well as sorrows, quickly passed. No extraordinary event occurred to mar or quicken the interest in life of our young friend. The children were as good as children possibly could be, and the lessons taught were simple. Altogether Marion had a happy time, and almost as much leisure to herself as though she had been in her own home.

These two years were but the sunshine before the storm. No word about religion has ever passed between Miss Hepburn and the family with whom she was living. Her employers seemed to possess more than the average of common sense. They did not believe that children of eight and ten years of age were old enough to understand the importance of religion, if there is any importance to religion, and theirs were not sent to Sunday-school or church. The parents themselves frequented church, but they did not make it their business to inquire into the religious ideas of their young teacher.

As for the tutor, she was a Materialist. The dogmas of the Christian church (and it is really very hard to know which denomination is really the Christian church) did not possess for her any attraction. To her they were superstitions, every one. It is not necessary to believe in religion to understand morality; that is, Marion Hepburn thought so. She could not see the reason and justice of the doctrine of atonement—that by the death of one man all the sins of the world could be forgiven. How could the death of one man atone for the sins of every one, in the past, present, and future, when that man lived in but an infinitesimal part of time, represented but a minute portion of the human race—the Jews, who repudiate him, for Jesus was a Jew—and at the time of his death was known to only a few people? Surely, there is something strange about the doctrine of atonement, and only blind credulity and ignorance can see any justice, love, or mercy in it.

The idea that there really was no God, and could not possibly be, since the idea was of human origin, and people who first believed in a God were not very intellectual, appeared to her very sensible and practical. To echo the words some people used to refute Atheism—How can the finite mind know anything about the infinite? Therefore, what knowledge of God did the originators of the idea have on which to base their belief? Surely we can say no more than this, that they knew as much on the subject as a sleeping babe; and taking everything into consideration, there is no foundation or basis for the idea of God, and as little truth in it. That nothing could exist save in some material form, and that materiality is, in a general sense, the cause of everything, and that, therefore, without that matter, which makes consciousness possible, and without the physical and nervous systems life can not result and exist, then, when death has overtaken us, there can be no future life for anyone, was the best solution of the problem at which she could arrive.

That the universe always existed there can be no doubt, for the very idea that some one created it out of nothing is so absurd and preposterous as to provoke the laughter of those who have studied the question honestly and without prejudice. So she was a Materialist, not because she wanted to be odd, but for the reason that it seemed to be about as practical a theory of life, origin, and the universe as could be formulated.

EDWARD DOBSON.

[TO BE CONTINUED.]

Chats With Correspondents.

J. A. W.—Hav hope and courage. The darkest hour is just before the dawning. It cannot be night always.

JANE L. B.—Your constant regard is a help and inspiration. Life is not a failure while such good friends are in the world. May unlimited blessings attend you and yours evermore.

SERENO E. T.—Thanks for communication and your remembrance of the Children's Corner. Kind regards to the paradise at home.

E. D.—Continued stories, however good, are not suited to the Corner. Brief communications, witty and pithy, are always acceptable.

B. F. R.—The mouse story is bright and amusing. We remember the old semi-nary.

JULIA R. A.—You inquire what things are most essential to happiness. In our opinion, if one has somebody to love and labor for, if he possesses a moderate share of this world's goods, sound, common sense, and an unbiased mind he ought to be moderately happy.

JOHN B.—You are good to yourself when you are good to others.

ANNIE C.—A step at a time—thus we get over the ground. Be patient and diligent. Never fail to do your own thinking. Think wrongly, if you will, some one has said, but think for yourself.

Correspondence.

CORTLAND, O., Feb. 3, 1895.

DEAR MISS WIXON: I will now write to you and the Cornerites.

I go to school; my teacher's name is Miss Alice M. Hardy; she is a good teacher. Mr. J. E. Remsburg delivered three lectures in Cortland, on the 26th, 27th, and 28th of November. Papa was in Warren Nov. 2 to hear Mr. Ingersoll lecture. I wish it was summer, so it would be pleasant.

Papa is going to Youngstown this afternoon. I correspond with Cora Lane and Surra M. Fenton; they write such good, bright letters. Yours truly,

CARRIE A. PARSONS.

[Will you please tell us something about the town of Cortland?—how old the place is; number of schools, churches, principal industries, etc.—ED. C. C.]

ORD, NEB., Jan. 1, 1895.

DEAR MISS WIXON: I have never written to the Corner, and so I took the chance this evening. My papa takes THE TRUTH SEEKER. We have several Freethought books, including "Four Hundred Years of Freethought."

Ord is a town of about eighteen hundred inhabitants. There are three churches and six or seven kinds of religion in town. The Methodists, Presbyterians, Baptists, Disciples, or the thorough-breds, as papa calls them, Episcopalians, Christian Scientists, and perhaps others. The Disciples came just last year. A preacher came from Missouri, and they held meetings. He had a question box, and anyone who wanted to could put in a question. My sister put in a few questions like these: "How do you know that the Bible is true?" He answered, "How do I know anything is true?" You see he just wanted to sneak out of it and, instead of answering, he asked us a question.

"Where did Cain get his wife?"
"At his father-in-law's house, I suppose."
"Where was Cain's father-in-law's house?"

"I don't know; I've never been there." Now, is not this a fine way for preachers to answer questions, when they pretend to be such wonderful creatures? If they tell you to ask questions, why don't they answer them with a little sense?

I am eleven years old, and go to school every day, and so does my brother and sisters. I would like to have some little boy or girl write to me, and I would gladly answer. Wishing the Corner success, I remain, Your Freethinking friend,

MARIE REITHARDT.

BOND, KAN., Feb. 4, 1895.

MISS SUSAN H. WIXON, Dear Friend: As it has been quite a while since I have written to the Children's Corner, I will endeavor to write again.

There is a Baptist minister holding protracted meetings in our neighborhood, and he is doing his best to convert someone. And when he gets through there will be a United Brethren minister who will try his best, too.

Bond is just booming within the last nine months; it has erected a creamery, a mill, and a tannery. The creamery churns four times a week, and makes, on an average, one hundred pounds of butter each churning. A Fraternal Aid Society was organized and quite a number of the neighbors joined it. My mother always tries to celebrate Thomas Paine's birthday; and quite a number of the Liberals came to our house and we had a splendid time. We young people danced—as most young folks are fond of that—and the old folks played cards, and at twelve o'clock ate supper.

I go to school, and like to very well. I am in the eighth grade and study arithmetic, writing, physical geography, civil government, grammar, history, and spelling. My favorite study is arithmetic. Our teacher's name is Emma Ulrich.

I will close for this time, asking some of

the Corner friends to write to me. A dress me at Bond, Kan.

Your Liberal friend,
TRACEY HILLSTROM.

[A girl, whose mother celebrates the birthday of Thomas Paine, cannot be otherwise than good and true, and a blessing to all who know her.—ED. C. C.]

PETERSBURG, IND., Feb. 1, 1895.

DEAR MISS WIXON: It has been a long time since my second letter was printed, and now I will try and write you again.

Mr. Remsburg gave three lectures here in the Opera House, Saturday the 12th, at night, and Sunday the 13th, in the afternoon and at night. There were not very many people to hear the lectures. One reason was that the weather was very cold. Another was the usual aversion the good, kind, Christ-like folks have to giving up control of society. This town is overflowing with persons who venerate any who "play-like," eat a man's flesh and drink human blood.

We have six churches, six saloons, and about 1,500 people in our town. Preachers and saloon keepers all believe in the Bible and follow their trade by its precepts. The preachers teach the young to take the name of their God in vain—praying to and advising him—so that when they grow up they can curse, swear, and get drunk, which gives excuse for a preacher to tinker them up ready for heaven before or after they die. A young man was in jail here for running a rabbit on a Sunday; and, poor fellow, he did not get the rabbit either. A preacher tried to prosecute a man for cutting ice on Sunday, which shows how much poison is under his fangs. From your Freethinker friend,

ESTELLA WEAVER.

[It is pleasing to note the improvement in penmanship and composition in our letter-writers. We remember Estella's first letter to the Corner, and we hope this will not be the last.—ED. C. C.]

Certified Milk

Every dairy supplying our condensaries is under supervision. Milk is produced under rigid hygienic rules. The company's reputation is therefore a certificate of the absolute purity of the Gail Borden Condensed Milk.

SUSAN WIXON'S BOOKS.

Right Living. Ethics as Understood by

a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress.

By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance.

12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for

Boys and Girls. 12mo, 333 pp., \$1.25.

The Story Hour. An Exceptionally Hand-

some and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued.

66 full-page illustrations and 25 smaller; large

type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Address: THE TRUTH SEEKER CO.

ARE YOU DEAF?

Don't You Want to Hear?

THE AURAPHONE will help you if you do. It is a recent scientific invention which will restore the hearing of any one not born deaf. When the ear is invisible, and does not use the slightest disc or fork. It is to the ear what glasses are to the eye, an ear spectacle. I close a lamp for particular. Can be tested free of charge at

The Auraphone Co's Offices:

716 Metropolitan Bld'g, Madison Sq., New York.

618

COLUMBIAS FOR 1895.

A Highly Artistic Catalogue Sets Forth the Merits of these Famous Bicycles.

Noted artists occasionally condescend to lend their aid to make a trade catalogue beautiful, and this has evidently been the case with the new handbook of Columbia bicycles, just issued. From the rich and striking cover to the last of the dainty sketches that adorn the broad margins, the tell-tale marks that show the hand of well-known contributors to Life, Vogue, and the leading magazines are everywhere apparent. The idea skillfully carried out in the illustrations is that of sport and travel. The book will long be preserved as one of the handsomest art works of the year. It is as little like the ordinary trade catalogue as well can be, and yet it cleverly tells of the merits of Columbia bicycles for 1895, and also of lower-priced machines, Hartfords. No lover of bicycling or of beautiful books should neglect sending for the Columbia Catalogue. It can be had by calling upon Columbia agents, or it will be sent by mail for two 2-cent stamps. Address Publishing Dept., Pope Mfg. Co., Hartford, Conn.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

THE BOTTOMLESS PIT: A Discursive Treatise on Eternal Torment. By W. Stewart Ross (Saladin). London: W. Stewart & Co. Cloth, 12mo., 224 pp. Price, \$1.25.

All our readers are familiar with the work of the stalwart warrior of Free-thought, the knightly Saladin, whose flashing blade of keenest edge and irresistible swing and rush cuts clean through helmet and hauberk of superstition and cruelty to the very heart of God-serving and man-hating tyranny. This priest-despising Scot is oftentimes as weird and eerie as the most mystical of his countrymen, but he is always interesting and entertaining, even when one is compelled to dissent from his conclusions, and when he is dealing his terrible blows against the atrocious dogmas of the fearful Christian creed we can but be borne away on the mounting wings of his illuminating imagination, and share with him his fierce hatred of the awful theological system that has cursed the human family as no other religion of which we have a record has done.

In "The Bottomless Pit" Saladin has poured out the emotions of his heart as in perhaps no other of his works. He has felt the scorching heat of the hell whose flames he is doing no little to extinguish in the waters of reason and mercy and he has determined that the savage doctrines of the Christian church shall receive no quarter from him while strength is left in his arm to hew and thrust. Here is a striking passage from Chapter II:

"At the stake the victim was asked, 'In what faith will you die?' If he replied, 'The Catholic,' he was, in sarcastic mercy, strangled before he was burned. If he did not reply, 'The Catholic,' the loving-kindness of strangulation was denied him, and, in the presence of priests, roughs, artisans, nobles, ladies, and even kings, the heretic stood till the fire had burned away—and, with its feet in a heap of hot ashes, a blackened and undistinguishable human cinder stood, lashed up to the stake by an iron chain. The chain was unloosed, the erect cinder fell down among the other cinders and ashes, and the crowd dispersed. Another heretic had been dispatched to endless torment, another service had been done for Jesus; at least, through all the sword and flame of the terrible centuries, Jesus never indicated that the service done in his name and for his glory was one he did not appreciate; the voice of eternal Benevolence was dumb, the hand of everlasting Omnipotence was unlifted."

Here is another picture of religious "love," and the source of this all-consuming affection is truthfully traced. From Chapter IX:

"He that believeth not," etc., was a statement so explicit and on such inexpugnable authority that the extirpation of those who should tend to shake the belief of the orthodox became the foremost and most imperative of duties. Believe this statement, and the better man you are, the more merciless persecutor you will be. Buckle has corroborated the testimony of Llorente, that the most terrible of the persecutors, Torquemada included, were, in themselves, humane and kind-hearted men; but they believed in the doctrines of their scriptures and church, and consequently, when heresy was under judgment, deemed it their duty to God and man to steel their hearts against every human emotion, and to become merciless as the she-wolf from whose dugs her young had been torn away. The crime lay not with the inquisitors and torturers; it lay with those who forged writings which they alleged to be of divine origin—it lay with the Church that, in maintenance of her own dominancy, perpetuated and enforced the fiendish corollary of the written fraud.

"Consequently, as I have said, Papist and Protestant alike persecuted in proportion to their respective influences. For the stake and rack were on both sides at the disposal of strong and earnest men—souls capable of the direst renunciation and sacrifice, and prepared, at the call of what they felt certain was duty, to make earth an Aceldama of gore and groans, and that heaven might be an Elysium of gold and glory. In England here we have been fed full of horrors on the recital of the persecutions by the Papists; and the ordinary Protestant in the street holds persecution to be a trait of the hated Romish Church, and is unaware that his Church ever persecuted at all. The prolonged and gallant struggle of the Scottish Covenanters was not against Papists, but against their fellow Protestants. It was a Protestant hammer that drove the wedges down upon the splintered bones of Hugh McKail; it was Protestant murder that, in front of his own doorstep, scattered the brains of John Brown of Priesthill. They were Protestant hands that tore the body of Alexander Peden from the grave. These fierce blades

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly *nine hundred*, and the fifty portraits promised in the prospectus have multiplied to *one hundred and forty-one*! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of *FOUR HUNDRED YEARS OF FREETHOUGHT*, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Free-thought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

at Bothwell are in Protestant hands, and, from point to hilt, they are red with Protestant blood. The mad and miserable hundreds in Greyfriars churchyard are Protestants, and it is a hedge of Protestant muskets that keeps them there. The Crown that goes down into the churned fury of the deep, gored to ruin on the rock horns of the Orkneys, is filled with Protestants, shipped off by other Protestants to be sold in the Indies as slaves. Protestant voices sing that death-psalm till the sea closes and roars over the psalm and the singer.

The John Calvin was no Papist who, in order to prolong his agony, caused Michael Servetus to be slowly roasted to death. In Holland a man who had already been scorched, racked, and partly flayed is trailed across the floor of the dungeon out into the light, that other horrors might be perpetrated for the purpose of inducing him to take a certain view of certain doctrinal points—one more attempt to bring him properly to him who said, 'He that

believeth not shall be damned.' The man, back downwards, was firmly secured to the floor. Then, on his naked abdomen, was placed an inverted metal vessel containing under it a number of rats. On the bottom uppermost of this basin live coals were heaped till the rats underneath, to escape being roasted alive, tore their way through the man's flesh into the cavity of his body to find refuge among his intestines. The basin was removed, and fiery cinders were thrust into the holes in the flesh through which the rats had torn their way. They had put rats into him; but, even yet, they had failed to put into him the true conception of Jesus. He who applied the heated basin and the rats was Dietrich Sonnoy, a Protestant; he who had the heated basin and the rats applied to him was Nanning Koppezoen, a Papist. As far as I am aware, rat-in-the-bowels is an exclusively Protestant argument to bring the sinner to God."

Pathos, wit, indignation, and humor mingle and contrast in "The Bottomless

Pit," and he who begins it is not very likely to lay it down until the last page is reached. There is an excellent demand for Saladin's works in the United States and Canada, and we are quite safe in predicting that the one here noticed will be equally welcomed with its predecessors in the homes of American Freethinkers.

In our issue for February 9th we stated that the price of "Marriage and Divorce" (Philadelphia: John E. Porter & Company) is \$3.50. This was a mistake; the price of the book is only \$1.50, which makes it a very cheap volume.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

Something
QUITE NEW & UNIQUE

THE
BETTER WORLD.

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents.
Interesting book by same author: "Four Leading Doctrines," 217 pp., 75 cents. "Divine Love and 'Dom,' 248 pp., 75 cents. "Divine Providence," 308 pp., 75 cents. "Conjugal Love," 472 pp., \$1. "True Christian Religion," 982 pp., \$1.50. "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1. Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society 20 Cooper Union, New York.

The Milliad.

(1000 STANZAS)

A Poem of Justice and of Liberty.

By J. L. TREUTHART, B.L.

Gathering the ethical or moral elements from Greek mythology, and applying the test of the Golden Rule to the world's history, the author has demonstrated that the liberty and life of the nation depend upon a recognition of the principle that

"Right, and Right only, Makes Might."

The poem is in ten Cantos (100 stanzas to each canto), as follows:

- I.—Themis Enlists the Muses to Battle for the Right.
- II.—The Olympian Council.
- III.—The Goddesses in Consultation.
- IV.—Phœbus, Apollo, and Liberty. A Romance in High Life.
- V.—Sketch of World's History to 19th Century.
- VI.—History of the United States. Twofold sectionalism.
- VII.—The Theory and Nature of Coercion. The Fratricidal War.
- VIII.—Reconstruction and Subsequent Politics. A Satire.
- IX.—The Columbian Exposition.
- X.—The Parliament of Religions and Its Sublime Lessons.

Cloth, 400 pp., \$1; holiday edition, \$1.50.
THE TRUTH SEEKER CO.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND
COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

Not for Parsons.

"Do you know much about that horse you bought from the deacon?" "I know more about the deacon than I did."—*Life*.

We all have here our work to do,
If we'd be worthy of our hire;
For some must watch, while some must pray—
The fighting we do in the choir.

FOND MOTHER: "Clarence, didn't I overhear you praying at bed-time for God to keep Willy Wiggles from harm during the night?" Little Clarence: "Yep! I wanted him spared, so's I could lick the stuffin' out of him to-day."—*Puck*.

LITTLE REGIE: "I don't b'lieve the Lord cares a cent for good boys." Fond mother: "Horror! What put that idea into your head?" Little Reggie: "He hardly ever makes good boys strong enough to lick bad boys."—*Good News*.

CLERGYMAN (to hotel clerk): "What do you charge a day?" Clerk: "Three dollars." Clergyman: "You have rates for clergymen, of course?" "Oh, yes, sir." Clergyman: "How much are they?" Clerk: "Three dollars."—*Boston Courier*.

SISTER BECKY: "Fo' de Lord, pawson, dis watah is 'noui to freeze one to deaf!" The parson (reprovingly): "Hab you no fish in yo' heart?" Sister Becky: "Yes, pawson; dere's fish enough in mah heart, but it's de flesh an' bones dat feels de cold!"—*Puck*.

STRANGER: "You say religion has never entered into politics in this town?" Boss: "No, sor; an' we don't intend to let it." "A wise resolve, my friend." "Yis, sor. Kapin' religion out av politics is aisy enough, sor." "How do you manage?" "Sure, all the candidates do be av wan religion."—*Puck*.

AUNT (poetically): "Ah, what is more beautiful, more sublime, than the tolling of the church bells upon a Sabbath morning! What happy thoughts it brings us!" Nephew (practical): "You bet it does, aunt! Just as soon as a fellow hears them he knows that it's Sunday, and he can turn over and sleep all day if he wants to."—*Puck*.

An old Welsh tailor being sued by the rector for tithes, and being told these were for preaching in church, said, "I've nothing to give thee, for I never come to hear thee." "Oh, but you could come whenever you like," said the rector, "the doors are always open." Next day the parson threatened further proceedings, whereupon the tailor took him a bill for forty shillings. "For what do I owe you this money?" "For tailoring." "For tailoring!" exclaimed the rector, "why, I never was tailored by you in my life." "Oh, but thou might'st have come and been tailored any day thou did'st like, for my doors, like thine, are always open."—*Exchange*.

MISS FREAM AS A PHILANTHROPIST.

When Miss Rebecca Fream devotes her Sunday leisure to a systematic effort to prevent east-side boys from playing the wicked game of craps she does it out of the pure benevolence which makes the philanthropic reformer lie awake at night.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

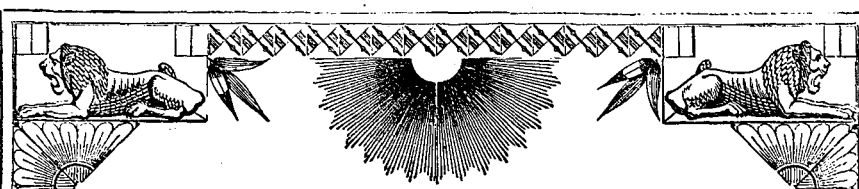
Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the leading Denominations and Denominational Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies, \$1.00
Fifty copies, 4.50
One hundred copies, 8.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.



THE Truth Seeker Annual

— AND —

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

Calendar for 1895,	PAGE. 5	Freethought in the Church and in the Higher Literature. A. H. Hamilton,	PAGE. 90
Freethought in the United States,	17	Education of Children. Susan H. Wixon,	95
The Old and the New. Robert G. Ingersoll,	42	Secular Sunday Schools. Katie Kehm Smith,	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage,	46	The Freethought Federation of America. Samuel P. Putnam,	110
Progress of Science. James B. Alexander,	55	The One-Horned Ox. George E. Macdonald,	117
What Are Women Here For? Helen H. Gardener,	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore,	124
The Three Voices. A Poem.	73	Freethought Societies, Schools, and Lecturers,	127
A Queer God and His Queer Book. John Peck,	74		
What We Stand For. Henry Rowley,	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,
28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

devising plans for making other people think as he does.

This is the central fact of Miss Fream's public career, and it was wholly ignored by the police inspector who lightly asked her why she does not take life as she finds it and enjoy herself.

Those who take life as they find it and enjoy it are called "Hedonists" in dictionary English. Miss Fream is not a Hedonist but a philanthropist. Instead of trying to make it pleasant for the little vagrom boys whose salvation she is seeking she means to have the last one of them locked up if it takes the entire police force to do it. And with them the push-cart men, the saloon-keepers, the wienerwurst and pretzel pedlars, and all other publicans and sinners who are not good enough to be at large.

Feeling that it is absolutely necessary to have sinners locked up as a means of improving them, Miss Fream is willing to take charge of the government of New York city, or even of the entire continent, if it is necessary for the accomplishment of her philanthropic purposes.

She feels that she would be false to herself and to her mission if she wilfully allowed any unrepentant sinner to go at large. Hence she spends her Sundays in begging the police to lock up the unregenerate, and they show a very low idea of her mission when they invite her to take things easy and enjoy herself. She could not do that if she tried. She is in the world for its improvement, and not for her own pleasure or that of any one else. The lagging rate at which this world grows better is perhaps due in part to the fact that this pertinacious woman is a typical off-hand compulsory reformer.—*New York World*.

A Valuable Book on Nervous Diseases to any address by the
FREE REV. E. KONIG,
—FORT WAYNE, IND.—
1895

Travels in Faith.

By CAPT. ROBERT O. ADAMS.
Being the story of his mental journey from orthodoxy to Rationalism.
Price, paper, 25 cents; cloth, 75 cents.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and

GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.
Potatoes, Onions, Cabbages, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

ALL styles of watches from \$1.38 up. Hand-some catalogue free. Safe Watch Co., 9 Murray street, New York. 52t19

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl. New York.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents

Address this office.

SEND ME YOUR ORDERS!

PRICES AGAIN REDUCED!

New Model Otto Wettstein Watch has 16 jewels, patent regulator, Brequet (non-catchable) hair-spring, beautiful double-sunk paneled dial, fully adjusted to heat, cold, and position, nickel-finished, and guaranteed a *Perfect Time Keeper*.

GENTLEMEN'S SIZE.

Prices.—In 3 oz. screw dust-proof silver case, \$19. In 3 oz. coin silver, \$24. In fine screw open-face gold-filled case, warranted 15 years, \$25. Do. hunting, \$29. In 20 year cases, screw open face, \$28. Hunting, \$32. In special engraved, scalloped and Louis XIV. cases, \$2 to \$5 more. In 14kt. solid gold heavy cases, open face or hunting, \$45, \$50, \$60, \$70, to \$200.

LADIES' SIZE.

Prices.—In fine gold-filled hunting case, warranted 20 years, \$30. In fine heavy 14kt. solid gold case, \$40. Extra heavy and scalloped, \$50. Ladies' watches shipped in fine plush cases.

Regular Grade American Watches.

Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled 30z. screw open face silver case, \$4.75
7 " 30z. " " silver " 9.75
7 " 15 year " " gold-filled " 10.00
7 " 20 " " " " " 18.00
7 " 15 " hunting " " 14.00
7 " 20 " " " " " 17.00
7 " 20 " hunt., Louis xiv. gold-filled 20.00
7 " 14kt. solid gold open face case 28.00
7 " 14kt. " hunting " 35.00
11 " \$1 more; 15 jeweled, \$2.50 more.
15 " adj., \$4 more; 17 jeweled, adj., \$6 more.

Ladies' American Gold Hunting Watches. Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled in 20 year, plain or engraved, \$11.50
7 " 20 " full eng'd and scalloped. 15.00
7 " 20 " 14kt. solid gold. 20.00
7 " 20 " 14kt. " heavy, 30.00
11 " \$1 more.
15 " 4 more.
15 " adj. 6 more.

In fine plush cases per express prepaid.

CHAINS.

Latest styles in ladies' and gentlemen's chains in best gold-filled, \$2, \$2.50, \$3.50, \$4, and \$5.

Watch Work.—Our repair department is one of the largest in the country. Overhauling, \$1. Jewels, \$1. Springs, \$1. Warranted one year and returned, charges prepaid.

The Freethought Badge and Charms.

Large Size Badge: 10kt. \$3; 14kt. \$4. With genuine chip diamonds, \$8. Genuine full cut diamond, \$12.

Charms.—10kt. \$5, 14kt. \$6. With genuine chip diamond in sun, \$9. With fine cut genuine diamond, \$10.

Small Size Badge.—10kt. \$2, 14kt. \$2.75. With genuine chip diamond, \$6. With full cut genuine diamond, \$10.

Charms.—10kt. \$3, 14kt. \$4. With genuine chip diamond, \$7. With genuine full cut diamond, \$15.

The Ingersoll Souvenir Spoon.

REDUCED PRICE LIST.—*Tea Spoons*, \$2; extra heavy, \$3; gold bowl, \$2.50. *Orange Spoons*, \$2.50; gold bowl, \$3. *Sugar Spoons*, \$3; gold bowl, 2.50.

Satisfaction guaranteed or money refunded or goods exchanged. I can save you money in anything in my line.

Orders filled same day received. Send for price-list, cards in colors, of badge, etc. Address

OTTO WETTSTEIN,
The Liberal Jeweler
Rochelle, Illinois,
Established 1857.

Gems of Thought.

THE banished of the church are always its best blood; they are in advance of their times.

WHEN you have chosen your part abide by it, and do not weakly try to reconcile yourself with the world.—*Emerson.*

THOSE who are fiercest to destroy and hang their fellow-men for having committed crimes, are, for the most part, at heart, criminals themselves.—*Ingersoll.*

NOT only harmony of coöperation in the social state, but also efficiency of coöperation, is best achieved by conformity to the law of equal freedom.—*Herbert Spencer.*

IT is equally true that all cannot remain politically free if all are not economically free. Political freedom is but the first installment of economic freedom.—*Henry D. Lloyd.*

WE need no Christian rule of political right; we need only one which is rational, just, human. The right, the true, the good, has always its ground of sacredness in itself, in its quality.—*Feuerbach.*

THE agitator must stand outside of organizations, with no bread to earn, no candidate to elect, no party to save, no object but truth—to tear a question open and riddle it with light.—*Wendell Phillips.*

IT would, indeed, fare badly with morals if they had no other than a supernatural basis; if men were not subject to physiological penalties; if their conduct were visible only to a supernatural eye; if they had not, in fact, the inherent and inherited morality of a million years.—*Furneaux Jordan.*

IT is a current philosophy that a thousand fools working in division must always remain a thousand fools, but that a thousand fools co-operating are magically transformed into a thousand-leaved volume of prophecy. It is comfortable arithmetic. But it is the sort of figuring that always winds up in ciphers.—*Horace L. Traubel.*

IT is proposed by some to introduce the military into our public schools. This proposition should be rebuked by the truly civilized among us. What do we want of the coarse and brutalizing influences of the military in our schools? We should try to get the savage out of us, rather than train it into us.—*Progressive Age.*

BEAUTY is real; it is that which alone is permanent and visible; it lurks behind a thousand masks and distorted countenances, ever struggling to body itself forth; it is the manifestation of potent and mysterious natural laws, which but for it would remain forever hidden from us. Its proud power is to awaken Love with all her joyous train; and Love means the unconscious attraction of the Ideal, the noblest incitement to human endeavor.—*Daniel G. Brinlon.*

I THINK it probable that Whitman anticipated a long period of comparative oblivion for himself and his works. He knew from the first that the public would not be with him; he knew that the censors of taste, the critics and literary professors, would not be with him; he knew the vast army of Philistia, the respectable, orthodox church-going crowd, would be against him, and that, as in the case of nearly all original, first-class men, he would have to wait to be

Genuine Pond's Extract

cures Cuts, Burns,
Catarrh, Sore Throat
and ALL PAIN.

A good thing is always imitated; poor ones never. There are many worthless imitations of POND'S EXTRACT. If you want to be CURED

BEWARE OF SUBSTITUTES
WHICH DO NOT CURE.

VOL. XIII.

JANUARY, 1895.

No. 1.

FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT
ERROR BY THE LIGHT OF MODERN SCIENCE AND CRITICISM. LIBERAL IN ALL THINGS.

H. L. GREEN,
EDITOR AND PUBLISHER.

H. G. GREEN,
BUSINESS MANAGER.

CONTENTS:

JAMES A. GREENHILL	Frontispiece.
THOMAS PAINE. PART III. By T. B. Wakeman	3
"NO GOD." By Gano Bryan	10
RELIGION AND SCIENCE. PART III. By Corvinus	16
LAPLACE'S COSMOGONY REVIEWED. By Henry Sharp	23
THE RELIGION OF HUMANITY. By Rev. Thomas Dixon	28

LITERARY DEPARTMENT.

"Which Way?" Col. Robert G. Ingersoll's latest address, delivered for the first time in the Columbian theater, Chicago, January 6th, 1895, to 3,000 listeners, 29

EDITORIAL DEPARTMENT.

Free Thought Magazine	37
Henry Bonnell and Waterloo Meeting:	39
Letters from Aaron M. Powell, Lucy N. Colman, Giles B. Stebbins, Elizabeth Cady Stanton, C. De B. Mills, Phebe Dean.	
James A. Greenhill. Biographical Sketch.	53
All Sorts	56
Christmas Morning in the Garden of Eden. Illustrated.	64

PUBLISHED MONTHLY.

20 cents Single Number. 75 cents Six Months. \$1.50 per Annum.
In Clubs of 5 and over, \$1.00 Each.

No. 213 E. INDIANA ST., CHICAGO, ILL.

ROGERS, PITKIN & HALL, PRINTERS.

Trade Supplied by THE WESTERN NEWS COMPANY, Chicago.

THIS MAGAZINE WILL BE SENT ON TRIAL SIX MONTHS FOR 50 CENTS
H. L. GREEN, PUBLISHER, 213 E. INDIANA ST., CHICAGO, ILL.

understood for the growth of the taste of himself.—*John Burroughs.*

WE must see to it that religion is kept out of politics if our institutions are to be maintained. When the civil law gives protection to every person to worship as his or her conscience dictates, it has accomplished its purpose, as far as religion is concerned; but whenever through secret organizations one sect or community of sects, attempts to deprive those of other religious belief, or of no religion, of an equal participation in the management of civil affairs, either as sovereigns at the polls, or servants of the people, then it is time that lovers of our free institutions branded it with the stamp of their unqualified condemnation.—*Denison Gazetteer.*

AS the moral sentiment when educated makes a nation's greatness, when ignorant it becomes a nation's weakness. All history has shown that when oppression has been foisted on every other side, its last resort is to alarm the moral sentiment of the masses, to confuse their common sense with black specters of immorality. In that fear, that confusion, selfish power has often found a community's vulnerable heel, and there planted its fang. We can see through such masks in the past; we can recognize in many massacres which pretended to defend virtue the concealed hand of vice; but, alas! the lessons of history are not yet wisdom for the people, and the old device may still, it seems, be tried with success.—*Moncure D. Conway.*

WITH DAUGHTER'S BABE UPON HIS KNEES

A new edition of that splendid prose poem, "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt beveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine.

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

Col. R. G. Ingersoll's ARGUMENT

IN THE
Reynolds Blasphemy Trial,
At Morristown, N. J.

This is the greatest argument ever made in a case of this kind, and will be a model for the Bar so long as the Christians use force to repress free speech. Its legal acumen is unsurpassed, its eloquence never equaled. Wherever Christian persecution is going on this argument should be freely circulated, read to the Christians, and expounded on every occasion.

In paper, 25 cents; in cloth, 50 cents.

Address THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.
Physical Education; or, The Health-Laws of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.
Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Fisher. Cloth, \$2.
Address THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.
By PROF. F. W. NEWMAN Price 25 cents.
Address THE TRUTH SEEKER.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

MORGAN A. ROBERTSON'S



ILLUSTRATED
By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

A NEW EDITION

OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette place, New York.

A GRAND DISCOVERY!

WANTED.—A live man or woman in every county where we have not already secured a representative to sell our "Nevada Silver" SOLID METAL Knives, Forks and Spoons to consumers; a solid metal white as silver; no plate to wear off; goods guaranteed to wear a lifetime; cost about one-tenth that of silver; the chance of a lifetime; agents average from \$50 to \$100 per week, and meet with ready sales everywhere, so great is the demand for our Solid Metal Goods. Over One Million Dollars' worth in daily use. Case of samples Free. Address Standard Silverware Co., Dept. 29, Boston, Mass.

MAGIC LANTERNS

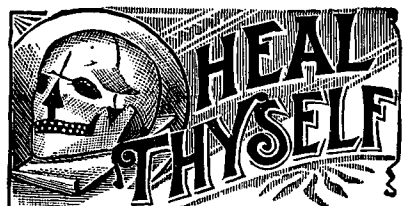
And STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. A profitable business for a man with a capital of \$100. Agents for Home Amusement. 250 page Catalogue, free. McALLISTER, 40 Nassau St., N.Y.

DO YOU WANT IT?

Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits. Active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 5308, Boston, Mass.

NOW READ THIS.

Dr. Fellows is a staunch LIBERAL, and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the above ailments, and a description of the Doctor's important medical discovery—an Outstanding Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Say where you saw this adver. Vineland, N. J.

A NEW AND VALUABLE BOOK.

Religion and the Bible.

By F. D. CUMMINGS.

A Series of Sixteen Freethought Essays.

Subjects—

Introduction. I. The God and Man of the Bible. II. God and the Devil. III. Is the Bible Contradictory? IV. Jesus—Was He the Fulfillment of Hebrew Prophecy and Expectancy? V. Jesus the Teacher of Righteousness. VI. Did the Disciples Look for an Immediate Resurrection? VII. What Does the Bible Teach Regarding the Second Coming of Christ? VIII. The Christ Spirit Outside the Bible. IX. What Is the Bible? X. How Man Advances. XI. Why Do Men Cling to the Bible? XII. Belief, Unbelief, Faith, Reason, and Prayer. XIII. Is There a God? XIV. Reward and Punishment. XV. Immortality. XVI. Conclusion.

A Book that should be in the hands of all who seek the Light.
Price, paper, 50 cents; cloth, \$1. The Truth Seeker, New York.

RIGHT LIVING.

By SUSAN H. WIXON.

Ethics as Understood by a Student of Science. Sixty Chapters, as follows:

Right Living, What is Morality? What is Ignorance? Knowledge the Great Treasure, Concerning Education, Conduct, or Right Doing, Virtue, the Illuminator of Life, Prudence, an Economy of Life, What Know Ye of Justice? Fortitude a Noble Possession, Temperance and Intemperance, Is the Use of Tobacco Dangerous?	What is Hypocrisy? Conscience or Moral Sense, Selfishness, the Menace of Society, Gratitude, a Fragrant Flower of Life, Is Reverence a Duty? Self-Reliance, Self-Control, Self-Respect, Foolish Pride and Silly Prejudice, Anger, the Distorter, The Angel of Forgiveness, Observation a Great Faculty, Perseverance, the Friend of Man, Punctuality, a Promoter of Success, The Difficulties of Life, Temptation, the Demon on the Highway, Habit, Second Nature, Power of Will, Courage, a Necessity to Right Living.	In Regard to Concealed Vice, Beautiful Charity, Fidelity, the Giver of Strength and Honor, Avarice, Not a Means to Life's Best End, Good Nature, one of Life's Best Blossoms, Reason and Free Inquiry, Free Speech, A Free Press, Rights of Animals, Rights of Children, Human Rights; or the Equality of Man. Moral Cleanliness, Politeness. The Gentleman, Politeness. — Continued. — The Gentlewoman, Best Society, Progress; or Enlightenment; Wisdom.
--	---	---

"Right Living" is well bound in cloth and printed on good paper.

PRICE, \$1.00.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

DESIGN ARGUMENT FALLACIES.

A Refutation of the Argument That Nature Exhibits
Marks of Having Been Designed by
an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subsidiary; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price 15 cents. Address THE TRUTH SEEKER COMPANY, 28 Lafayette Place, N. Y.

The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;

CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City

PEN PICTURES OF THE WORLD'S FAIR.

By SAMUEL P. PUTNAM.

It is, besides being a complete Guide-Book, the best description of the Fair yet given—poetic, beautiful, accurate. It describes the inauguration ceremonies, gives the director-general's address, the efforts to close the Fair Sundays and the triumph of the Sunday-openers; describes the various buildings and what they contain, and is, all in all, the very best picture of the Fair that can be painted with a pen.

ILLUSTRATED.

A MAP OF JACKSON PARK, enabling the visitor to make his way around, and the stay-at-home to see where he went.

A BIRD'S-EYE VIEW OF THE FAIR, enabling one to comprehend at a glance the magnitude of the Exposition, the greatest ever known to the present time.

Single copy, 25 cents. Five copies for \$1. Address THE TRUTH SEEKER.



ROBERT G.

INGERSOLL'S

WORKS.

Only Authorized Editions.

GODS AND OTHER LECTURES.

Comprising The Gods, Humboldt, Thomas Paine, Individuality, Heretics and Heresies. Paper, 50 cents; cloth, \$1.

HOSTS AND OTHER LECTURES.

Including The Ghosts, Liberty of Man, Woman, and Child; The Declaration of Independence, About Farming in Illinois, Speech Nominating James G. Blaine for Presidency in 1876, The Grant Banquet, A Tribute to Rev. Alex. Clarke, The Past Rises Before Me Like a Dream, and A Tribute to Elton C. Ingersoll. Paper, 50 cents; cloth, \$1.

SOME MISTAKES OF MOSES.

Contents: Some Mistakes of Moses, Free Schools, The Politicians, Man and Woman, The Pentateuch, Monday, Tuesday, Wednesday, Thursday, He Made the Stars Also, Friday, Saturday, Let us Make Man, Sunday, The Necessity for a Good Memory, The Garden, The Fall, Dampness, Bacchus and Babel, Faith in Filth, The Hebrews, The Plagues, The Flight, Confess and Avoid, Inspired Slavery, Marriage, War, Religious Liberty, Conclusion. Paper, 50 cents; cloth, \$1.

INTERVIEWS ON TALMAGE.

Being Six Interviews with the Famous Orator on Six Sermons by the Rev. T. DeWitt Talmage, of Brooklyn, to which is added a Talmagian Catechism. Paper, 50 cents; cloth, \$1.25; cloth, gilt, \$1.50.

BLASPHEMY.

Argument by R. G. Ingersoll in the Trial of C. B. Reynolds, at Morristown, N. J. This is the greatest argument ever made in a case of this kind, and will be a model for the bar so long as the Christians use force to repress free speech. Its legal acumen is unsurpassed, its eloquence never equaled in a trial for "blasphemy." Wherever Christian persecution is going on this argument should be freely circulated, read to the Christians, and expounded on every occasion. Paper, 25 cents; cloth, 50 cents.

WHAT MUST WE DO TO BE SAVED?

Analyzes the so-called gospels of Matthew, Mark, Luke, and John, and devotes a chapter each to the Catholics, Episcopalians, Methodists, Presbyterians, Evangelical Alliance, and answers the question of the Christians as to what he proposes instead of Christianity—the religion of sword and flame. Paper, 25 cents.

THE GREAT INGERSOLL CONTROVERSY.

The famous Christmas Sermon by Colonel Ingersoll, the heated replies of the ministers, and Colonel Ingersoll's rejoinders to the same. Paper, 25 cents.

THOMAS PAINE'S VINDICATION.

A Reply to the New York Observer's Attack upon the Author-hero of the Revolution, by R. G. Ingersoll. Paper, 15 cents.

LIMITATIONS OF TOLERATION.

A Discussion between R. G. Ingersoll, Hon. Frederick R. Conder, and Ex-Governor Stewart L. Woodford. Paper, 10 cents.

ORTHODOXY.

A Lecture. Paper, 10 cents.

CIVIL RIGHTS SPEECH.

With Speech of Hon. Frederick Douglass. Paper, 10 cents.

OPENING SPEECH TO THE JURY:

In the suit of the B. & M. Tel. Co. vs. W. U. Tel. Co., 1886. Paper, 10 cents.

CRIMES AGAINST CRIMINALS.

Delivered Before the New York State Bar Association. Paper, 10 cents.

LIFE. A Prose-Poem. In color, on board, gilt edges, 9 x 13 (for mantel, wall, or easel), 50 cents.

LITHOGRAPH OF R. G. INGERSOLL.

23 x 28 inches, heavy plate paper, 50 cents.

A LAY SERMON.

On the Labor Question. Paper, 5 cents.

PHOTOGRAPH (CABINET) OF R. G. INGERSOLL, 50 cents.

" " " COLONEL INGERSOLL, WITH BABY BROWN.

(A home picture.) 50 cents.

PHOTOGRAPH (PANEL), 18 x 24 inches, \$5. (IMPERIAL), 7 1/2 x 13 inches, \$1.50.

STAGE AND THE PULPIT.

An Interview on their Comparative Merits, and Opinions on the Trial of the Chicago Anarchists, the Catholic Church, etc. Paper, 3 cents.

DECLARATION OF INDEPENDENCE.

Centennial Oration. Paper, 6 cents.

INGERSOLL ON MCGLYNN.

Paper, 3 cents.

INGERSOLL CATECHISED. Paper, 3 cents. BIBLE IDOLATRY. Paper, 3 cents.

THE TRUTH OF HISTORY.

Comments on the assertion by an evangelist that Colonel Ingersoll had become a Christian, had admitted that Thomas Paine recanted, and that his own children had joined the church. Paper, 3 cents.

INGERSOLL'S ADDRESS BEFORE THE NEW YORK UNITARIAN CLUB.

The lecture is a grand one, and was received by the club with continuous applause from beginning to end, which speaks well for the Unitarians. The pamphlet contains 12 pages, beautifully printed. Price, 6 cents; ten copies, 50 cents.

MEMORIAL ORATION ON ROSCOE CONKLING.

Delivered before the New York legislature May 9, 1888. Price, 75 cents.

GOD IN THE CONSTITUTION.

One of the best papers Colonel Ingersoll ever wrote. In paper cover with likeness of author. Price, 10 cents. Twelve copies for \$1.

INGERSOLL'S GREAT ADDRESS ON THOMAS PAINE,

At the Paine celebration in New York city in 1892. Price, 6 cents; ten copies for 50 cents.

INGERSOLL'S LECTURES IN ONE VOLUME.

CONTENTS.—The Gods; Humboldt; Individuality; Thomas Paine; Heretics and Heresies; The Ghosts; The Liberty of Man, Woman, and Child; The Centennial Oration, or Declaration of Independence, July 4, 1876; What I Know About Farming in Illinois; Speech at Cincinnati in 1876, nominating James G. Blaine for the Presidency; The Past Rises Before Me, or, Vision of War, an extract from a speech made at the Soldiers' and Sailors' Bannion at Indianapolis, Ind., Sept. 21, 1876; A Tribute to Elton C. Ingersoll; The Grant Banquet; Crimes Against Criminals; Tribute to the Rev. Alexander Clarke; Some Mistakes of Moses; What Must We Do to be Saved? Six Interviews with Robert G. Ingersoll on Six Sermons by the Rev. T. DeWitt Talmage, D.D.; to which is added a Talmagian Catechism, and Four Prefaces, which contain some of Mr. Ingersoll's wittiest and brightest sayings.

This volume has the greatest popularity, is beautifully bound in half calf or half morocco, mottled edges, 137 pages, good paper, large type, post 8vo. Price, postpaid, \$5.

LIBERTY IN LITERATURE.

Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An Address delivered in Philadelphia, Oct. 21, 1890, with portrait of Whitman. Containing also COLONEL INGERSOLL'S ADDRESS AT THE FUNERAL OF WALT WHITMAN, at Harleigh, Camden, N. J., March 30, 1892. Paper, 25 cents; cloth, 50 cents.

PROSE-POEMS AND SELECTIONS.

Fifth edition, enlarged and revised. A handsome quarto, containing 83 pages. This is, beyond question, the cheapest and most elegant volume in Liberal literature. Its mechanical finish is worthy of its intrinsic excellence. No expense has been spared to make it the thing of beauty it is. The type is large and clear, the paper heavy, highly colored, and richly tinted, the presswork faultless, and the binding as perfect as the best materials and skill can make it.

As to the contents, it is enough to say that they include all of the choicest utterances of the greatest writer on the topics treated that has ever lived.

Those who have not the good fortune to own all of Mr. Ingersoll's published works, will have in this book of selections many bright samples of his lofty thought, his matchless eloquence, his wonderful imagery, and his epigrammatic and poetic power. The collection includes all of the "Tributes" that have become famous in literature—notably those to his brother E. C. Ingersoll, Lincoln, Grant, Beecher, Conkling, Courtlandt M. Palmer, Mary Fiske, Eliza Wright; his peerless monographs on "The Vision of War," Love, Liberty, Art and Morality, Science, Nature, The Imagination, Decoration Day Oration, What is Poetry, Music of Wagner, Origin and Destiny, "Leaves of Grass," and on the great heroes of intellectual Liberty. Besides these are innumerable gems taken here and there from the orations, speeches, arguments, toasts, lectures, letters, interviews, and day by day conversations of the author.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

Prices.—In cloth, beveled boards, gilt edges, \$2.50; in half morocco, gilt edges, \$5; in half calf, mottled edges, library style, \$4.50; in full Turkey morocco, gilt, exquisitely fine, \$7.50; in full tree calf, highest possible finish, \$9.

Any of the above sent to any address, by express, prepaid, or mail, post free, on receipt of price. Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol 22 No 9 { PUBLISHED WEEKLY. } New York, Saturday, March 2, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE NEW BRIDE WHICH LEO XIII. PROPOSES FOR UNCLE SAM.

UNCLE SAM: "Look here old man! Do you think I'm fool enough to swap my Liberty for that infernal meddling old virago? Loo, just keep your nose out of my business and don't make an ass of yourself!"

TO OUR FRIENDS:

Don't you know some Freethinker who does not now, but who would subscribe to **THE TRUTH SEEKER** if YOU called his attention to the Paper?

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol 22, No. 9 { PUBLISHED WEEKLY. } New York, Saturday, March 2, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - MARCH 2, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

"A Revival of Dogma."

At first thought no fairly intelligent person would be supposed to desire the return of the age of dogmatic theology. The darkest chapters in human history are those which record the terrible doings of people crazed with the vain imaginings of the creed-makers. The millions of our fellows who in Christian lands died in unutterable agony at the hands of priests or of civil officials under the influence of priests were the victims of religious dogma. They died to save the souls of others from the hell of theology, died because the priest taught that he who doubted was damned and, causing his neighbors to doubt, caused them also to be damned. The world has had more than enough of dogma. A dogma is a positiv assertion concerning something of which nobody knows anything. Dogma is the affirmation of ignorance. The theologian holds that he who is so modest that he is willing to say "I don't know" is desperately depraved and is fit only for the flames of eternal torture.

The Boston *Congregationalist* thinks that it sees indications of a revival of dogma, and it rejoices greatly thereat. Let us hope that the only basis for the thought was the wish of the editor. He says: "Social relations are stable only when conscience rules, and conscience is without authority unless it can appeal to God." But conscience is not the voice of God; go back so far as you can and you come not to God or gods; you find only men and their conceptions of human relations; conscience is the voice of heredity and education. Again: "Wherever men are interested in living aright they want to know about God, and they want what is known of God stated in terms which they can understand." In other words, men too indolent to think or otherwise incapable of doing so, want what men no wiser than themselves have guessed about gods and devils, "stated in terms which they can understand," that is, they want cut-and-dried answers to questions to which no scientific affirmativ answer is possible. Theology has always thriven on this credulous receptivity of the masses. Scientific education is the enemy of dogma, and hence the one thing needful to prevent a revival of dogma is the spread of such education. This is why theology has ever fought against science and genuin instruction. Once more: "They want to know what evidences there are that he has made

revelations to men and what are those revelations." If that was really what they wanted they would leave dogmas alone and study the Bible and history and criticism and science with the purpose of getting at the facts. Unfortunately, all they want is a bundle of dogmas embodying what certain other men say was revealed, with some very positiv assurances that there was actually such a revelation. The next sentence of the *Congregationalist's* article tells the story in few but pregnant words: "They hunger to believe and welcome authoritativ statements of faith." That is it, and that is the secret of the success of theology; once let the people generally begin the search for truth regardless of preconceived opinions and inherited desires, and the reign of the priest nears its end. This is why preists sigh for a revival of dogma; for them there are already too many men and women who do not "long to believe and welcome authoritativ statements of faith."

The *Congregationalist* tries to assure itself that the people are "growing weary of critical discussions of religious themes"; that "they are coming to listen eagerly for the utterance that is positiv, that rings with the fervor of belief in God, holy and supreme, offering pardon to lost sinners through Jesus Christ his son." The Boston paper must have a very low opinion of the intelligence of the people of America and of the world if it believes that they are ready to go back into the midnight of the grossest superstition that ever cursed a civilized race. Does it really think that in this age of Evolution the faith of the people in the childish tale of the creation and fall of man, and the silly story that a part of God, that was procreated by another part, was murdered at the instigation of still another part that whosoever should believe the marvelous lie should escape eternal death, while all who could not believe would be tortured forever by the loving moiety of God that did the son-murdering act over there in Palestine—we ask, does the Boston editor believe that the faith of the people in this incredible invention is to become stronger in this era of science, this age of inductiv reasoning? It would seem so, for he gravely says that he "confidently expects a revival of dogma."

"Renewed interest in God and men's relations to him and in human destiny, cannot fail to strengthen the fellowship as well as advance the knowledge of those who believe and obey him." But what is to be the fate of those who cannot believe in him, and are therefore unable to obey him? Will their lot be any easier than was that of their prototypes who were martyred in the centuries when the power of dogma was at its zenith? And not only those who cannot believe, but those whose belief varies by but a hair's-breadth from that of the dominant theologians, will have a hard time of it when Dogma sits once more on the world's throne. "Fellowship" was at a discount when Catholics were murdering Protestants, Protestants murdering Catholics and each other, and both classes torturing and slaughtering "witches" and Infidels. And "knowledge"? There was very little of it in those days of Dogma's iron rule, but there was any amount of faith and superstition. Is it possible that the *Congregationalist* wants to revive the Dark Ages? If not, does it believe it could have an age of dogma and not have at the same time an age of persecution? Like causes produce like results, and an intense faith in the doctrine of exclusive salvation inevitably leads to the establishment of an inquisition.

"With the revival of dogma will come a revival of faith, hope and love." Yes, of faith, but if you would know something of the "hope" and "love" inspired by the supremacy of dogma read White's

"Warfare of Science" and Saladin's "Bottomless Pit."

The Governor and the Preachers.

Some weeks since we gave a summary of an answer made by Governor Fishback of Arkansas to the preachers of Little Rock, who had taken him to task in characteristic ministerial style for something he had said regarding the social evil and the proper way to deal with it. His letter aroused the preachers to a pitch of frenzy rarely seen except in that highly inflammable class, and they have been telling all sorts of stories about him and his beliefs. Their assertions hav called out another communication from the belligerent governor, which we find in the *Arkansas Gazette*, of Little Rock, of Jan. 21. In it he says that he might summarily dispose of the statements of the divines by branding them as falsehoods, but as he "feels disposed to do a little missionary work among certain fanatics," he avails himself of the opportunity to discuss the subject at length.

It is clear that Governor Fishback is a very firm believer in Christianity and its power to finally regenerate humanity, and it is this faith in the divine mission of the church that makes his cutting and weighty criticisms of the churches as represented by the ministers of more than usual interest and moment. He does not believe that men and women can be made religious and virtuous by law, but he is sure that Christianity will accomplish these results by filling the heart with love for God and our fellows. So long as the governor is opposed to persecution and savage penal statutes we can forgive him for his belief in the efficacy of a religion that has always made men the persecutors of their brethren in the degree that they have loved the god of Christianity, but we can not have much respect for his powers of discrimination and analysis. He may come to see some day though, if the ministers continue to spur him into intellectual activity, that the sexual vice and crime which are such prominent and painful features of Christian society, have been augmented rather than diminished by the ascetic and anti-natural teachings of the church through all the centuries of its existence. If Governor Fishback could be induced to carefully read Mrs. Gage's "Woman, Church and State," it is not improbable that he would revise his high opinion of the regenerating influence of Christianity as it has affected woman in all her relations, for it is evident that he has considerable capacity for independent thinking.

After narrating the experience of Berlin in its efforts to expel or control the social evil, and reproducing the short note which first aroused the ire of the ministers, Governor Fishback quotes at length from an article written by Rev. John Snyder of St. Louis. This article was called out by the Fishback-preacher controversy, and contains much that is true concerning the training and attitude of the average clergyman. Mr. Snyder says that "it is the noisy, empty, superficial, over-zealous members of the profession who are apt to push themselves to the front in every movement of social reform, and as they have but one test by which to measure all social questions, wiser and more thoughtful men are honestly reluctant to oppose them, lest they should seem to be fighting the interests of pure morality." We knew that these were the ministers who were always seen at the front in legal moralistic and religious crusades, but we had been so uncharitable as to harbor the suspicion that the reason they had the monopoly of this kind of business was because there was no other class of orthodox ministers.

Mr. Snyder is entirely right in thinking that

mental arrogance is one of the besetting sins of the minister. He attributes its prevalence to the fact that the utterances of preachers are rarely "contradicted or wholesomely criticised." The congregations are much more likely to sleep under sermons than to subject them to searching logical examination. We opine that if they did the latter there would soon be about one hundred thousand clergymen looking for a new occupation. While, as Kipling says, the young puppy is soon taught that it is not safe to bite the ear of the older dogs, and the young lawyer is early snubbed into sensibility and quits talking nonsense in the court room, the young preacher breathes an atmosphere made poisonous by flattery. He is treated with a delicate deference that is often mistaken and hurtful. There is a well-simulated pretense of accepting his opinions, and thus he lives in a false position. He is apt to grow up "narrow, arrogant, dogmatic, partisan, and nobody corrects the mental habits which are fatal to true intellectual growth." The St. Louis clergyman thinks that it is probable that in every church in the country "there are men who know that their pastor's views of doctrine, of sociology, of Biblical criticism, will not stand the test of rigid examination, and yet they are kept silent by those unwise traditions that govern man's relations to the ministry." Perhaps Mr. Snyder forgets that it is dangerous to criticise, in the church, even in the most mild and courteous manner, the deliverances from the pulpit. Such criticism is held by the law to be a "disturbance of religious worship." The minister jealously guards the immunity thus granted to him; he knows that it is his only security. If his congregation were given the opportunity, at the close of the sermon, to ask questions, as is the audience of the Freethought lecturer, the church would very soon be in a shaky condition indeed.

Governor Fishback applies the moral drawn from the observations of Rev. Mr. Snyder to the clergymen of Little Rock in a way that is the reverse of complimentary to the latter. He shows that they are either densely ignorant concerning the social matters about which they assume the exclusive right to speak authoritatively, or else they are guilty of what "in a preacher of the gospel is infinitely worse than even the intensest ignorance." That this fanaticism which refuses to deal with things as they are is beyond the reach of reason, the governor is well aware, and he perceives that it has retarded the "healthy growth alike of morality and religion, in all ages and in every clime." That religion is itself this retarding and reactionary force he seems to have failed to understand, and this blindness is what puzzles us; it would appear that a man so clear-headed as he is should be able to grasp the truth that those who believe in a revealed religion and a revealed morality are logically estopped from looking any further for the laws of social relations. If God has revealed his will in the Bible, there is where we will find all the rules we need for our guidance, and to study nature and society is rank treason to God. This is what the priesthood has always thought and taught, and this is what makes the Little Rock ministers impervious to reason and common sense; this is what leads them to scornfully reject the lessons of human experience. They have revealed truth, and that should end all discussion. Cannot Governor Fishback see this? He says that this clerical spirit against which he is contending is "incapable of recognizing fitness. It never reasons, but asserts." Of course; what else is to be expected from men who are the interpreters of the divine law? It is not for them to reason, but to declare. It is not for Governor Fishback to criticise, but to accept. These men have been sent out to preach the gospel; they know, with Paul, that he who preaches any other gospel shall be accursed, and they agree with John that he who comes with any other doctrine should be turned out into the night and the wilderness.

Finally, Governor Fishback hopes that he has been able to arouse some intelligent ministers to the danger of allowing Christianity to fall into the unreasoning control of the fanatics. When has it not been under such control? The fact is, a few wide awake men in the church are trying, as some

have tried in almost every age, to preserve the name of Christianity while repudiating nearly all the principles and rules of action that establish the doctrinal and historical identity of Christianity. The place for the reformer is outside of the church. There he can think and breathe freely, and there he need not stultify himself.

Are Sunday Laws Necessary to Secure "Rest"?

We were long ago thoroughly convinced that all that is required to bring about the repeal of the existing Sunday statutes is the education of the masses of the people so that they can see that it is not necessary to their comfort that these statutes be retained. The stale theological arguments cannot avail against the common sense of the people, once it is shown to them that the repeal of the Sunday laws will not lead to their industrial oppression. It is the perception of this fact that has caused us to dwell so often and at such length on the "rest" feature of the Sunday problem. No doubt the subject has grown rather monotonous to some of our readers, but they should bear in mind that every day new names are added to our subscription lists and that the people at large, to whom great numbers of sample copies are sent, are as yet uninformed in regard to this matter. It takes years to din the most simple truths into the heads of the majority of the people—it must be line upon line, precept upon precept, week after week, year after year. THE TRUTH SEEKER is the only paper in the United States that has taken hold of this educational question in a systematic way, and effectually answered all the *practical* objections to the Free Sunday. Mere denunciation of the preachers for their zeal in behalf of Sunday laws is not all that the exigencies of the conflict require; we have to explain the origin of the week and of Sabbaths, and make it clear to the common folk that the abrogation of all Sunday statutes will not put them more at the mercy of employers, but, on the contrary, will make life better worth the living. This is a utilitarian age, and to do good work for liberty and humanity we cannot afford to disregard utilitarian arguments and considerations. That the "rest" pretense is the only really dangerous weapon in the hand of the Sabbatarian we receive fresh evidence every day. Recently in talking with a Freethinking woman, who is not a reader of THE TRUTH SEEKER, the Sunday question came up and she expressed the fear that the repeal of Sabbath laws would give corporations the power to exact from their work-people seven days of service for six days' pay. Yesterday we received from a friend in the South a letter which contained these questions:

"If it is not threshing old straw, I wish you'd explain in your columns why the present 'sacredness' of Sunday is not a boon to the laboring man; and why, if Sunday [laws] were abolished, the labor exploiters would refrain from exploiting on that day. I believe in a Free Sunday, but think that employers now close up on that day simply out of deference to the church. If we take that day from the church what is to prevent the employers from working us six [seven?] days in the week? The only 'bluff' at that explanation that I've noticed from our side is that we can take our labor elsewhere, or refuse to work Sundays; but that is like saying that we are free to work, or starve. How about it?"

It is "threshing old straw," but that is what the reform newspaper must do. Certainly the "present sacredness of Sunday" is *not* a boon to the laboring man. Until quite recently it has closed against him on his day of leisure, in such Puritan countries as England, Scotland, and the United States, art galleries, museums, libraries, theaters, and other places of instruction and entertainment. Every Sunday enjoyment so far won for him has been won in the face of the most determined opposition on the part of the day worshipers. If those who believe in the sacredness of Sunday could have their way there would be no place where the laboring man could spend that day save in the close and stifling quarters of his city home. When Schenley Park was opened in Pittsburg last summer and the daily attendance was 75,000 or more the theocratic preachers and editors of that city and Allegheny grew frantic as they talked of the "desecration" of the Sabbath, and hypocritically bemoaned the fate of the poor laboring man whose rest day was men-

aced by the opportunity given him to take his family and spend a portion of the first day of the week in the pure air and in enjoyment of the beauties of nature and art. The same pretense of interest in the fate of the working people was made in this city when Mr. S. P. Putnam and the Editor of THE TRUTH SEEKER, and later the great dailies demanded the Sunday opening of the Metropolitan Museum of Art in Central Park. At last common sense and liberty won, and now who but the most incorrigible bigots would go back to the old order of things?

Come with us to the Museum on Sunday and see the swarming multitudes of the "common people" who throng through its galleries, and tell us if the laborer has been injured by this smashing of the venerable superstition of the "sacredness of Sunday." Stand with us on a summer Sunday in the upper part of New York along the Harlem and see the hundreds of thousands of men, women, and children of the masses who go out on the cable, horse car, electric, and elevated lines to Fort George, Van Cortland, Bronx, and the other northern parks; call to your mind the fact that we have in this state an organization which is pledged to do all that it can to lock the wheels of every one of these cars on Sunday, and then say, if you can, that these Sabbatarians are really actuated by a laudable desire to secure a day of rest for labor. Go to Coney Island and the other seaside resorts of this city; go to Crescent and Nantasket Beaches, to Nahant, to Swamscott, and other breathing places in the vicinity of Boston, and you will learn the same lesson that was taught in Harlem. Go to the Public Garden and the Common of Boston and when there reflect that it cost a struggle to open them to the people on the priest's day, and then measure the degree of sincerity of the "rest" plea of the Sabbatarians. How many of the wage laborers have the leisure on the six working days of the week to spend any time in the libraries? And yet the Sabbatarians bitterly oppose the Sunday opening of libraries, all in the interest of the dear laborer, of course. Boston's public library is open on Sunday, but the Astor and other libraries of this city are closed; who doubts that it is the Sunday sacredness fetish that thus curtails the opportunities of the masses to improve their minds? Sunday amusements are illegal in most of the states, the law makers having gone so far in Arkansas as to make it a misdemeanor for a man to play a game of cards with his wife in his own house on that day, and if the bill lately introduced in the Missouri Senate becomes a law the same state of affairs will prevail in that state. Similar laws are on the statute books of other commonwealths.

Thus we see that it is the determination of the Sundayites to absolutely stop all secular use of the first day of the week, either for productive purposes or for amusement. They say that Sunday transportation, assorting and delivery of the mails must cease; that Congress shall put the brakes on interstate commerce and travel; that the Sunday newspaper must become a thing of the past; that the street cars must remain in their stables on Sunday, the news stands be closed, the bootblacks stop at home, the bands leave the parks, the theaters and opera houses lock their doors, the galleries, museums and libraries shut out their eager visitors, all games be forbidden, all labor outlawed. And the day is thus to be given over to the church in order that the corporations may not oppress their employees! What a sham! The laborer is to be placed between the upper and nether millstones of the corporations and the church and told to be happy!

It must at once be apparent to our questioners that the people could not be said to rest, in any legitimate sense of the word, if they were not permitted to use their leisure time in such manner as they individually preferred. True rest is not merely cessation from toil; it is such use of one's faculties as is agreeable to the person himself. It is self-evident that the great majority of the population, particularly of the large cities, cannot employ their leisure in a manner either pleasant or instructive if a considerable minority are not engaged in work on

Sunday. Travel, entertainments, open parks, the nourishment and care of the body, the improvement of the mind, the enjoyment of the delights of art, and of nature as well, necessitate the employment of a small army of people on Sunday. So far as the individual workers are concerned, those who are their own wage payers—a class which includes many of the newsdealers, the sellers of confectionery and notions, the street venders, the keepers of bath houses, and a large number of dealers in miscellaneous articles, the ability to procure which when out in the parks or on the way, adds so much to the pleasure of the people—so far as this class is concerned, we say, there is no hardship in being able to pursue their vocations on Sunday. In fact, Sunday is their best day, and it is looked forward to eagerly by very large numbers of these men and women of small means as the day which they hope will do something to put them on the right side of the world after a week of bad trade. They are eager for the chance to make use of the occasion; as for rest, they will have more time for that when their Sunday customers are at work.

It is time that the wage-worker awakened to the fact that the Sundayites cannot do anything for him by the enactment of laws forbidding him to labor or play on some particular day. We shall have a free Sunday when he gets tired of listening to their disingenuous talk about "rest" for him. The comfort and convenience of the people call for considerable Sunday work and the only problem before us is one of adjustment. If the employees of transportation lines are wise they will keep aloof from the Sabbatarians and work out their own salvation in the ways that do not deny liberty. Inasmuch as many of the employees of railways are paid by the miles run instead of by time their wages will not be decreased, per hour, by the repeal of Sunday laws. Workmen on each division can easily arrange among themselves, with the concurrence of the companies, such a apportionment of time as will permit each man to have a certain day for rest, and the relays can so overlap each other that the day off of A will this week be the one that B had last week, and so on through the alphabet and to the end of the week. To get one day for rest in each seven it is not necessary to make Sunday labor a misdemeanor or crime, for it is neither, and it is utterly demoralizing to the moral nature of man to attempt to make it an offense against the law. We understand that the employees of some car lines in the cities have found the plan outlined above to work admirably. The relay system can be applied in all departments of Sunday activity where wage-workers are employed; all that is needed is the desire to preserve Sunday for the use of the whole people instead of setting it apart for the exclusive benefit of the clergy. As a large proportion of the employees of corporations are paid by the day it will not affect their wages for the cars to run on Sunday; they will not have to work seven days for six days' wages. Besides this, laboring men should be able to see that if all suburban Sunday travel could be stopped their aggregate pay would be greatly lessened, just as, if the Sunday paper can be killed, the total earnings of compositors, stereotypers, pressmen, workers in paper mills, in ink factories, in type foundries, and in all other places where the materials that enter into the production of the Sunday paper are made, will be immensely reduced.

We do not think that any law is needed to secure the adoption of the six-relay system in industries that public convenience requires should be carried on on Sunday; it ought to be very easy for the unions and the companies to amicably arrange the details of the system once the men are educated to the point of admitting the equity and necessity of the plan. But if any statute is deemed to be called for by the objections of some of the companies all that is needed is a general provision that six days shall constitute a week's work, leaving to the employers and employees in each instance the working out of the details, as the particular necessities of that line demand. It is not at all probable that ordinary manufacturing will be engaged in more than six days of the week; it has become a settled custom for the gates to close on Saturday night and

remain closed until Monday morning, and there is no pressing demand for them to be opened on Sunday for the convenience of the general public as there is for the running of trains and the performance of the other kinds of Sunday work which we have specified. Of course there are some industries that are continued right along from one week to another for months or perhaps for years, the stoppage of which on Sunday would entail great loss. But the abrogation of the Sunday law would make no difference in these instances.

It should again be brought to the notice of inquirers that it is not a misdemeanor to work on secular holidays, such as the Fourth of July, Decoration Day or New Year's, and yet there is a general cessation of labor on those days. The Adventist farmer or carpenter is not sent to jail or the chain gang if he works on the Fourth of July, and we have not heard a single priest clamoring for a law to punish him for "desecrating" our natal day, and then pretending that he wants that law so that the poor wage-worker will not be ground down by the ruthless corporations! If, as it is so strenuously insisted by the preachers, it is imperatively necessary to the protection of the wage worker that all kinds of labor and recreation on Sunday be made misdemeanors or crimes, why is it not equally necessary for his protection that all kinds of labor and recreation on the secular holidays be made misdemeanors or crimes? The question reveals the hypocrisy of the "rest" argument of the Sabbatarians. Work and play on the secular holidays are not made misdemeanors or crimes for the simple reason that those days are set apart for the enjoyment of the people, and in order that they may get the full benefit derivable from such periods, it is necessary that a certain number of the people work while the others rest and play. There is no ministerial interference with the "moral" recreations and the labors of men and women on the secular holidays unless those days fall on Sunday, when, lo! and behold! the laws governing Sunday come into play, and the day of recreation is transformed into a day of Puritan gloom, so far as the officials can be induced to enforce the preachers' law. How completely this performance turns the light of exposure upon the wicked falsehoods and plottings of the day worshippers! If the Fourth of July, for instance, comes on Saturday, they never think of the abused laborer on the railroad who is being deprived of his "rest," but if it falls on Sunday they are in an agony of mingled grief and rage because the "soulless capitalist" is "reducing him to Sabbathless slavery," depriving him of the opportunity to "seek God's sanctuary." He who is deceived by the pretenses of the Sabbatarian is not wise.

If the preservations of regular periods of rest be the desire of the advocates of Sunday laws, why do they not enter their protest against night work? Any observing person will readily admit that day work is much less exhausting than the same amount of labor performed at night. If we must have law to compel men to rest one day in seven, it would seem that it is still more necessary that they be forced to sleep at night and do their work in the daytime. People also injure themselves by improper eating, but we have not yet had the pleasure of reading the report of the proceedings of a convention of theocrats held for the purpose of demanding sumptuary laws regulating the eating habits of the people of the United States, although similar legislation was once common in other lands. The palpable fact is, the ministers are engaged in the Sunday law crusade for the benefit of the church; that is, for their own emolument, not to lighten the burden of labor.

Secretary George Longford of Friendship Liberal League writes very enthusiastically of Mrs. Krekel's lecture in Philadelphia. This was to have been expected, for she is sure to please the cultured audiences that everywhere greet her. We hear good reports from all places where she has spoken on her Eastern trip. Mrs. Krekel should be kept constantly in the field. By the way, we notice that some of our friends refer to her as a resident of

Kansas. This is a mistake; her home is in Kansas City, Missouri.

Robert E. Pattison is not mayor of Philadelphia. He was buried under more than sixty thousand adverse majority. This is good in itself, entirely regardless of the character of his successful opponent or the nature of the forces behind him. Men whose deliberate purpose it is to put their fellow citizens under a religious despotism should never be granted political power in a free republic.

James A. Hearn, of "Margaret Fleming" fame, and who has made such a phenomenal success of "Shore Acres," is now dramatizing Helen H. Gardener's "An Unofficial Patriot." He thinks that it is one of the finest pieces for the drama that has been written in a long time. It will be put on the boards with the best of accessories, Congressman Miner of this city being the financial factor in the enterprise.

That the Sabbath movement is very strong in some parts of Pennsylvania—saying nothing of other states—is well known. The *Christian Reformer*, speaking of the convention held in Altoona on Feb. 14 and 15, says that the pastors united in the call with the "greatest heartiness and unanimity," and "a large number of leading citizens, merchants, lawyers" *et al.*, also attached their names. That is to say, in a city of more than thirty thousand inhabitants the clergy are a unit for repressive Sunday legislation, and so great is their influence that prominent business and professional men find it to their advantage to actively identify themselves with the crusade. Do the Liberals realize the magnitude of the task that is to be accomplished by the friends of equal freedom?

A writer in a Philadelphia paper defines worship as "love, plus obedience—to a superior." Then he adds:

"Now, to everyone of us, God is both our heavenly Father, and the presider over the human co-operative society. To him, each one owes love and obedience. Not to pay what we owe is immoral. Thus, no worship, no religion, is fundamental immorality!"

He has instanced the obedience that the dog renders to his master. But often the dog obeys because he fears, not because he loves; it depends on the nature of the master. If the dog "worships" because he fears, it would appear that said "worship" is fear, plus obedience, rather than love, plus obedience. That is the kind of worship that most men render to their god. They do not see anything for which to love him, but they have been told that he has a very hot hell into which he will lock them for eternity if they do not do so and so, and the result is that the churches have a pretty large membership. In these latter days, however, many of the churches are filled from other motives than either love or fear of the gods. How does this writer know that God is our heavenly father? Would a decent earthly father have drowned his children as this "presider over the human co-operative society" drowned the passengers of the Elbe? Anyway, human justice would have promptly hanged the man who committed such a crime, and there is no logical reason why the actions of an infinite criminal should be judged more leniently. We are told that no worship, no religion, is fundamental immorality, because not to pay what we owe is immoral, and we owe God love and obedience. The conclusion is bosh, because the major premise is unproven and unprovable. First prove that there is a God, and then let him do that which calls out our love, and we shall love him spontaneously, as we love whoever else is pleasing to us to such a degree as to awaken our affection. As to obedience, that is another matter; we herein America do not believe in autocracy nor in hereditary government. We must live in harmony with what, for want of a more explicit name, we call natural law, if we would not suffer, but we have no freedom of will in the premises, and we are under no obligation to say that we love Nature. Neither can we escape the consequences of our infractions of Nature's rules by saying that we believe what we cannot believe, and asking Nature's pardon.

VICTORY!

We Win the Opening Battle in Colorado.

HOUSE PASSES the CHURCH TAXATION BILL BY THE VOTE OF 34 to 26.

Strong Lobby Against it and Property Under \$2,500 is Exempted, and, as the Basis of Assessment is One third, this means that all Churches Worth Less than \$7,500 will still Sponge on the State. Yet it is a Good Beginning. Now for the Senate.

This excerpt from a letter received by THE TRUTH SEEKER from Hon. Joseph Gallagher, member from Clear Creek county in the Colorado House of Representatives, tells the friends of equal taxation some very good news:

I forward \$5 to apply to subscription. Let the paper still go to the old address, as it falls into good hands for missionary work. I forwarded a copy of the *Rocky Mountain News*, with the vote on House Bill 106 taxing church property in Colorado. We did our duty; let us see what the Senate will do. There is a very strong lobby against the bill. Threats of political graves caused a few to waver on final passage, but not enough to defeat the measure.

The discussion preceding the passage of the bill was very animated and some of the "arguments" of the exemptionists were simply astonishing. It was evident that there were representatives who had not the most rudimentary conception of sociological principles, and whose ideas of justice would have been in harmony with sixteenth century environments. Mr. Whittier said that the proposed tax would be an impost upon benevolence, upon educational institutions, upon religion, and upon patriotism. Of course by educational institutions he meant denominational schools, established for the purpose of teaching theological dogmas at public expense. He apparently did not deem it necessary to explain what kind of benefactors they are who want to be generous out of other people's pockets, nor the nature of the religion and patriotism that make pious people sponge on those who take other ways to express their religious emotions and their love of country than the building of churches and the employment of missionaries.

Mr. Whittier also said that the bill "betrayed a sentiment like that which animated the French Revolution." This was an unfortunate allusion for the gentlemen, for it called sharply to mind the fact that the French Revolution was caused by the wholesale robbery of the French people by the clergy and the nobility, who had between them, with the aid of the crown, managed to appropriate four-fifths of the earnings of the people, and this in the names of "religion" and "patriotism." The men in the Colorado Legislature and outside of it who are trying to secure the equal taxation of church property are those who have read aright the terrible lesson taught by France and other countries which have been forced to learn equity through the stern logic of events, because they had failed to learn it through the logic of justice.

It is quite probable that the bill would not have passed had it not been for the concession of the \$2,500 exemption clause made to the poorer churches. But there is no reason why churches worth less than \$7,500 should not be taxed to one third of their valuation, as other property is taxed. The precedent is a dangerous one, for it will tempt the religious people to build more and cheaper churches and thus eventually get the major part of their wealth again into the dead head list. However, the triumph in the Colorado House of Representatives is a notable one, and we rejoice greatly thereat, for it seems to promise the coming of the day of equal rights for all citizens of the republic. If the Senate of the Centennial State does its duty as well as or better than the House has discharged its obligation and Governor McIntyre affixes his signature to the taxation bill the people of Colorado will have good reason to congratulate themselves that all is not lost.

Of the forty-one Republicans in the House twenty-one voted for the bill and sixteen against. Of the twenty-four Populists thirteen voted for it and ten against. Mrs. Cressingham and Mrs. Klock voted aye, and Mrs. Holly, who has been very bitterly assailed for her supposed friendship for the measure, voted nay.

We have put the best of pro-taxation arguments into the hands of the Senators, and now turn our attention to other states which have not yet been reached. We hope that our readers will render us all the assistance they can; this is their cause not less than ours.

Truth About the Tariff.

Mr. George Macdonald says: "Somebody ought to tell the truth about the tariff." I accept his kind invitation and will try to tell as much of the truth as can be packed into a short article.

As a soldier in the war for the emancipation of mankind I deem it my duty to wage relentless warfare upon delusion and superstition. As a Freethinker I fight that ancient and venerable superstition known as the Christian religion—the most evil and wicked thing, the greatest bar to human progress that now exists with the consent of civilized men. As a Freetrader I war upon that ancient and venerable delusion known as protectionism—an evil scarcely less gigantic than the Christian religion.

The two have much in common. Both are invasions of human freedom, obtruding force into the domain of liberty. Both shift the burden of proof, assuming the truth of dogmas simply because they have dominated the human mind from a time so ancient that the memory of man runneth not to the contrary and imposing upon their antagonists the impossible task of proving a negative. Both are beliefs out of which men reason themselves often, but into which men reason themselves never. Both illustrate the prodigious power among men of habit, custom, credulity, prejudice, tradition—the "iron hold of the past upon the present." Both are propagated by the same fallacies and owe their power to the same incurable ignorance of the "swinish multitude."

It is fitting, therefore, that THE TRUTH SEEKER should wish the truth about the tariff to be published far and wide. I cannot conceive that a truth seeker who does not wish to know the truth about the tariff is a genuine seeker after truth.

This is true about the tariff—that protection is robbery. A high tariff is high-handed spoliation, and a low tariff is spoliation on a smaller scale.

This is true about the tariff—that a tariff for revenue is only less odious and iniquitous than a tariff for protection. Both alike impose their burdens in proportion to what those who bear them consume of the necessities of life. The former taxes us on that basis. The latter robs us on the same unjust basis. Thus, whether the money wrung from the people goes into the public treasury, as under a revenue tariff, or into the pockets of the protected classes, as under a protective tariff, the enormous weight of the burden falls upon the poor, and the rich practically escape. And the wider the gulf between the rich and the poor, the greater the accumulations of wealth heaped up in the hands of a few, the grosser becomes the injustice. It is impossible under any tariff to compel the owner of 100 millions to pay 100 times as much as the owner of one million. But when we compare the amount contributed by the owner of 100 millions with that wrung from the owner of 100 or 1,000 dollars, the injustice is enormously greater. This should be kept in mind by those who quote the fathers of the republic in favor of protection. The injustice wrought by tariff taxation 100 years ago in this country was trifling in comparison with what is now done.

This is true about the tariff—that protection is slavery. The essence of slavery is in the fact that certain classes are armed with the power of the law to increase their wealth by seizing and appropriating to their own use part of the earnings of other classes. And that is done under a protective tariff just as effectually as under any other form of slavery. It is done, too, for that matter, under a revenue tariff. For the difference between seizing the money of the poor and handing it over to the rich, and compelling the poor to pay the taxes of the rich, is the difference between tweedledum and tweedledee.

This is true about the tariff—that just as no man can seriously study Christian evidences and the "Holy Bible" and remain a Christian, so no man can seriously study the argument for protection without becoming a Freetrader. The argument annihilates itself. There is not a proposition laid down by orthodox protectionists that is not contradicted point blank by some other proposition laid down by orthodox protectionists.

As a Freethinker my religion is loyalty to Truth. Not "the truth as it is in Jesus," but the simple, naked truth. But there is in our religion, if we care to use the phrase, a holier trinity than the "Holy Trinity"—Truth, Justice, Liberty. These three are one. A worshiper of Truth must, therefore, be a worshiper of Liberty, and free trade is Liberty. He must also bow his head in the awful presence of Justice, and free trade is Justice. Protection must pass away. Delusion and superstition and the worship of mud gods must pass away.

A. F. HAMILTON.

When renewing for THE TRUTH SEEKER add 25 cents for a copy of the ANNUAL. It is great.

Missions and Mission Funds.—Rings and Ring Masters.

Is it reasonable to believe that the immense sums of money raised by voluntary contributions in the four quarters of the globe, and delivered to self-constituted bodies of men for distribution at their own pleasure, and who reside thousands of miles from the contributors, will be handled with honesty and fidelity, knowing as we do that officers, public and private, under the eye of employers and bound under obligations with securities are so frequently caught in embezzling, stealing, swindling? Time and again has the public found out that almost every institution in which money is handled is honeycombed with fraud. Since the days when Price and Swartwout of old time song ran off with the public funds, what a long story of scoundrelism on a grand scale in the maladministration of public, bank and other corporation funds has been played out. Their number alone with the names of the head robbers will occupy quite a volume. Credit Mobilier, Tweed Ring, Star Routes, Navy Contract Frauds are suggestive reminiscences of a wondrous series ending down to the last few days in Carnegie Frauds, Lexow Investigation, Comstock Bribe. Week after week does one exposure follow another, just as day after day one murder after another is related by the newspapers, and yet the ill doers are held to do right by all the dangers of immediate exposure, of condign punishment and disgrace.

How then can it be possible that there never has been a Missionary Ring discovered in the manipulation of the millions of dollars annually intrusted to irresponsible hands during the past hundred years? The idea was suggested to the writer upon the perusal of a work entitled "Seeley's Wonders of Ellora," published about 1820. Seeley was a subaltern of a British regiment of India, and was a pious, ordinary person who, having visited the famous Rock Cut Temples of India, desired to give an account of his journey and observations. In order to make a book complete Seeley describes various things he had observed during his long residence in that country. Among other affairs he devotes some attention to the missionary cause, and does it in the most respectful manner, and speaks of some things with evident reluctance. In reading lately the severe comments on the missionaries of India by a Hindoo in the *Boston Arena*, we were struck by the agreement between his statements of what is done to-day and those made nearly eighty years ago by the forgotten but honest soldier, Seeley, in his deeply interesting book. Both ask a question like this: Suppose the Buddhists of India were to send a company of missionaries to a Christian nation, our own, for example, and keep up a continual supply of funds amounting to millions of dollars per year? How many converts would they make; from what classes of people would the converts be drawn, and how would the enormous funds come in time to be administered?

It has always seemed wonderful to me that Seeley's work has never been republished. It would attract attention to these wondrous rock cut temples which far surpass the Pyramids of Egypt, over which so much time is expended and concerning which so many books are published.

What Seeley says of them is no doubt true. Indeed, according to him, language is inadequate to describe them fully. One of these temples alone must have cost more time and labor than any one of the Pyramids, for the mere excavation, let alone the magnificent and perfect carving and statuary by which every square-foot of walls, ceilings, colonades, pillars, doors, and stairways are adorned. The description in "Asiatic Researches," by the learned society of which Sir Wm. Jones and Warren Hastings were presidents, confirms the truth of Seeley's assertions. Evidently the missionaries would disfavor any attempt to call for a too critical investigation of them, as some questions on their antiquity might discredit Bible chronology. At first but very few men could have space in which to work. As only after a long time more workers could have room a question naturally arises: These temples are made diagonally through the mountain of solid granite rock; a large entrance is made, then an area of several feet is carved out leaving a vast quadrangular mass for the temple, of varying size according to size of temple, say 40 to 60x100 feet, and two stories high. Then the work of excavating the rooms, stairways, galleries, doors, etc., was done. Pillars, statues, and the like, were carved out at certain distances, with altars. The ornamentation is incredibly perfect and beautiful, every square foot being elaborately carved with minute exactness. When Seeley wrote he says we, of that time, had no implements hard and durable enough to work upon the material. One of the largest temples has a miniature temple in its center about 15x20, all duly finished—a perfect monolith.

There is one thing concerning one of these temples that has never been observed so far as I know, and that is, at one end is a set of steps leading from the outside down to a carved basin destined to hold water. From an opening in the top of the mountain water has fallen on some of the steps during the rainy season for ages, so long, in fact, that the falling water has worn away a large number of the steps so that to reach the bottom a ladder of several feet has to be used to get down. As the other temples have steps from the same side leading down to similar reservoirs there can be no question but the steps thus worn away by water originally led down to the very top of the carved basin, and indeed the ruins prove it. How many ages were these temples in building? How many ages did it take the water, falling a few months each year from one hundred feet above, to wear twelve feet of hard granite steps? And yet so absurd have been the accounts given by missionaries in order to preserve their Moses and his chronology that they have even alleged that all these stupendous, almost miraculous, works were done during the life of one man.

Seeley publishes extracts from some British periodicals to show how vain and futile had been the efforts to convert the Hindoos—extracts from works friendly to the missions but censuring the great abuses that had already grown up. One returned missionary is represented as having spoken to a large congregation and described the grand work done, and the hardships, privations, and persecutions endured by the poor missionaries. A gentleman from India who was present, after the meeting accosted the orator, saying, "Are you not the Rev. —?" "Yes." "You reside at —, —, in a splendid house, surrounded with luxuries, and waited on by a large number of servants —" "Hush—be quiet. How do you know this?" "I lived for years near by and know all about it. How can you tell such things?" "O, my dear friend, it is necessary to arouse the sympathies, else we could not live there as missionaries," etc., etc.

He then shows by reports of the foreign missionary societies of England the millions of dollars annually wasted in such enterprises. One society alone gave over two hundred thousand pounds yearly. He says the object is good, regrets to have to make the exposures he does make. Plainly he is an honest and friendly critic. Take the missionaries' own statements, and all this vast outlay is a fraud.

Read what say the Jesuits Huc and Gabet on the "Chinese Empire and Travels in Tartary," the two most interesting works of travels ever published, every page rich with wonderful information, glowing with humor and life. China once had millions of converts, hundreds of Christian temples, yet nearly all have disappeared. These superstitious, illogical, but brilliant Jesuit Fathers could time and again rejoice and thank providence for supplying them with argols (dried dung) in their journeys through the endless steppes of Mongolia, to further their cause, but never seem to wonder why the same providence fails to extend his hand to protect the persecuted converts! HOLT.

The Eighth Financial Conspiracy Brewing.

The suggestions made in Comptroller Eckel's article on finance in the *North American Review*, and further set forth in his report to Congress, explained at length by Secretary Carlisle and approved by President Cleveland in his message to Congress, took shape in a bill which was submitted to the House Committee on Banking, reported favorably by the committee, and defeated in the House.

The bill was a menace to the welfare of the American people and their government. This is the sort of pernicious class legislation which has been blighting the prosperity of our people and sapping the vitality of our government in defiance of the principles upon which the republic is founded, and which will surely lead to its ultimate destruction.

Instead of giving more power to the bankers, the power they already have should be taken from them and vested in the government where it rightly belongs. Is this indeed a "government of the people" by the bankers and for the bankers? What the government and the people of the United States, which every American citizen should remember are one—if this is really a "government of the people, by the people, for the people," the people are the government and the government is the people—what they have to expect from the bankers has been plainly shown by history.

Since the dark days when our country was plunged in the night of civil war, and the bankers took advantage of its distress and traded upon the government's need by demanding the ruinous interest of from 24 to 36 per cent for the money necessary to carry on its defense, the bankers have brought the American people from affluence to biting poverty

by successive acts of legislation which they have caused to be passed in their own interest.

These acts of legislation enacted in the sole interest of the bankers and to the great injury of the people, have been aptly called the "Seven Financial Conspiracies," and cleverly explained in a little pamphlet of that name by Mrs. S. E. V. Emery, of which I give a brief abstract as follows:

The first of these conspiracies caused the depreciation of the people's money, the best money ever issued, the greenback, by placing upon it the infamous exception clause. Congress had made the money of the government full legal tender for all debts, but at the instance of the bankers the Senate amended the bill by adding "except duties on imports and interest on the public debt," which from that time forward should be paid in coin.

This was equivalent to saying that the greenback was good enough for the government to pay to the people, good enough for the government to pay to the soldiers who poured out their life blood in its defense, but not good enough for the people to pay to the government, nor yet good enough for the government to pay to the bankers.

The second conspiracy resulted in the National Bank Act, passed in 1863. This act permitted the banker to purchase with his depreciated greenback, which he could now get from the people at the rate of \$285 in greenbacks for \$100 in gold, government bonds to the full face value of the greenbacks on which he could draw interest in gold in advance, and have at the same time 90 per cent. of his investment returned to him in National Bank notes. That is, for his original \$100 in gold he got \$285 in bonds and interest.

The third scheme was that of contracting the currency by destroying the greenbacks. In pursuance of this plan the Act of April 12th, 1866, was passed, whereby it was provided that a regular and systematic cremation of greenbacks should take place. Under this Act the people's money has from year to year been called in, millions at a time, and destroyed, in consequence of which we have from year to year less money, more tramps, more strikes, more business failures, and ever increasing poverty of the people.

The fourth conspiracy brought about the Credit Strengthening Act, which gave the bankers power to demand of the government face value redemption in gold of the bonds purchased by the depreciated greenbacks. That is, the banker having paid one hundred dollars in gold for \$285 in greenbacks, and having paid the government the greenbacks for their face value in bonds, and having received his interest in gold and had ninety per cent of his investment returned to him, now demanded that the government return to him \$285 in gold for the paper-bought bonds. What the banker virtually demanded was \$285 in gold for \$100, besides the interest. When this bill was passed there were 189 bankers and many bondholders in the two houses of Congress.

The act approved July 14, 1870, providing for the refunding of the national debt was the result of the fifth conspiracy. The scheme is one which, while preventing the government from paying the national debt as the money accumulates for that purpose, obliges the people to pay interest upon the accumulated money while it lies idle in the treasury, or, more provoking still, is deposited with national banks, which have been granted its free use.

"Having refunded, and made payable in coin, bonds which had not cost their holders more than sixty cents on the dollar," to prevent the payment of the bonds and to increase their value, the demonetization of silver was accomplished by an act passed in 1873. This sixth financial conspiracy depreciated the money value of silver and thus produced further contraction of the currency.

The seventh conspiracy resulted in the act passed Jan. 24, 1875, authorizing the secretary of the treasury to destroy the fractional currency and issue silver coin in like denominations to take its place. Untaxed interest-bearing bonds were issued, of such large denominations that only capitalists were able to carry them with which to purchase silver bullion for the authorized coinage. The interest on the bonds was another burden added to the people's load of debt, while by the destruction of the greenbacks and fractional currency the money upon which the people paid no interest was taken away from them.

It is easily seen that each one of these acts of Congress was of great benefit to the bankers and wrought untold injury to the people and their government. But while the people of the United States are struggling under a load too heavy for them to bear, the bankers are still the favorite children of the government, and it is proposed to give them still further privileges to wring from the people the last dollar and the last bit of land until they

are reduced to a condition of hopeless impoverishment and servitude.

The proposed eighth financial conspiracy, as set forth by Comptroller Eckels, Secretary Carlisle, and President Cleveland contemplated, first, the repeal of all laws requiring or authorizing the deposit of United States bonds as security for circulation. Second, handing over by the government to the national banks the entire issuance of currency and, Third, the exemption of state banks from taxation. President Cleveland said in his message to Congress: "The absolute divorcement of the government from the business of banking is the ideal relationship of the government to the circulation of the currency of the country." No doubt it is the "ideal relationship" from the banker's point of view. The proposition to repeal all laws providing for the deposit of United States bonds as security for circulation was also ideal for the bankers, and the exemption from taxation would be even more ideal, and the advantage gained is so practical. Comptroller Eckels naïvely admits that "the profit upon the issue of circulation to the banks would be so augmented that it would be giving to them a franchise for which it is suggested they should be called upon to make some return to the general government."

Comptroller Eckels goes on to state "that the general government ought to be wholly free from the direct issuing and redeeming of notes to pass as money among the people. No government has ever yet successfully engaged in so doing, and the experience of the government of the United States is no exception to the rule"—to which he should have added, owing to the intolerable interference of the bankers. These are strange statements to make to a people who are finding out day by day that the franchises sold by government or municipality to private corporations are invariably managed to enrich those private corporations and to grind the people and demoralize the government. Why not suggest that the Postoffice, the best organized department in the United States, be handed over to the express companies, and they be authorized to increase or diminish the postage at will? No one would be foolish enough to imagine that any one would be the gainer by the plan but the express companies.

These eminent financiers dwell a good deal upon the "elasticity" to be obtained by leaving the issue of currency to the banks. This elasticity, deemed so desirable, is the power to contract and expand at will—to squeeze the people by contracting the volume of money all that they can bear and expanding only when they can endure no more. There will be a great deal more of "contraction" than "expansion" certainly, and the government and the people can expect just so much mercy as the martyrs received from the inquisitors in the dark ages. The inquisitors were wont to pause at the limit of human endurance long enough to let the victim gather strength to bear more torture. The tender regard that is exhibited by these high officials for the welfare of the bankers would be very much more seemly if shown for the people and their government. Why this consideration for the banker? Have the pangs of hunger been gnawing at his vitals? Have tattered garments exposed him to the inclement weather? Is he compelled to seek shelter at night under an artistic arrangement of shingles, canvas and scraps of old carpet on the salubrious dumps? Their condition must be deplorable indeed, for Congress to come to their relief while a million honest workmen seek in vain for employment to keep themselves and families from starvation.

We must all, however, heartily concur with the concluding paragraph of Comptroller Eckels's paper in the *North American Review*. If he is wrong in every other statement, he is certainly right when he says: "But until the whole currency and banking system of the country is formulated in one harmonious plan, in which each part shall be absolutely sound in principle and the embodiment of monetary science, there can be no hope of undisturbed and substantial prosperity for the American people." This is undoubtedly true, but that harmonious plan must be controlled and managed by the government whose officers are elected by and answerable to the people of the United States. L. L.

Scientific thought is the guide of action. The truth which it arrives at is not that which we can ideally contemplate without error, but that which we may act upon without fear. Scientific thought is not an accompaniment, a condition of human progress, but human progress itself.—Clifford.

The second volume of Moncure D. Conway's edition of the collected works of Thomas Paine is now on sale. Price, \$2.50.

News and Notes.

There was a "southerly wind and a cloudy sky" when I left Link's Creek and Lonesome Valley on Monday morning, Feb. 11th. Lonesome Valley is rightly named, for it stretches away for miles without a habitation, surrounded by bare and desolate hills, in whose bosom is supposed to be uncounted wealth of gold. This was once a volcanic country, and the evidences of primeval fires are still to be discovered. The yawning craters confront one as one winds along the heights. Lonesome Valley, however, could be made a perfect garden if water was only stored up for summer's use. There are rains enough at certain seasons of the year, but from June to September there is scarcely a drop. No doubt the science of man will some day fill this land with the glory of harvest.

The storm held off, I guess, for our especial benefit, and only a slight mist pervaded the evening air. I gave my last lecture at Prescott and in Arizona on "Christianity and Woman," which I found to be a very interesting and ghastly subject. The treatment of woman by Christianity is one of the most terrific pages of human history. It makes the blood boil to think of the indignities that have been poured upon the "daughters of Eve" simply because woman was the first to begin the upward path of learning and progress; while Adam was a sneak and a coward. Ever since the theologian has tried to wreak his vengeance on woman, denying her an immortal soul, declaring her to be the child of the devil and the way of hell. Kings and priests have united to outrage, disgrace, dishonor and deny her every right and privilege. Her personality has been absolutely annihilated by the holy authority of the Christian religion, and I do not understand how woman can any longer bend her neck to the yoke.

I had a good audience, and after a campaign where so much has been accomplished, it was a pleasure to gather our ranks once more, shake hands all round, and look forward to the broadening future. The work in Arizona shows what can be done in hundreds of places in this land if there is only the energy and determination to go ahead. The elements are present for success with leadership and combination. The forces of Freethought are vast indeed, but the power of concentration is lacking. I have no doubt the winter's work in Arizona will have its summer's harvest. We shall keep the army in motion.

I leave Prescott for Santa Fe, N. Mex., on Tuesday morning, Feb. 12th, and after a twenty-four hours' ride or more arrive at my destination. The snow begins to come down and the storm increases as it sweeps westward from the plains of Kansas, where I understand it has been howling for two or three days. Trains from the East are delayed several hours; but fortunately our train is on time; and I am at hand to meet my engagement in Santa Fe. But the snow is a foot deep, and it keeps accumulating until evening, and the weather is so extraordinary that people scarcely venture out. In fact, quite a number got the impression that I was unable to make connection, and was left somewhere on the road, and the janitor did not put in an appearance, and at the hour of the lecture the Court-house had no light or fire for the few who had gathered. However, we succeeded in opening the door and foraged for firewood in the depths of the cellar, and by 9 o'clock the stove was smoking and blazing, and I gave my lecture. The two following nights the court-house was lighted and warmed as well as could be expected under the circumstances, for the cold continued. The thermometer was sixteen degrees below zero, and the inhabitants, being unused to this piercing atmosphere, stayed at home. My audiences were small but appreciative. I feel sure that under more favorable circumstances I could have a large attendance, though Freethought is something entirely new in this community. Santa Fe is an old city. It claims to have been settled three years before St. Augustine. It has a large Mexican population, about 9,500, while there are but 500 Americans. Hence there is a small minority out of which to make a Freethought audience. Mexicans are under the power of the church, which here has some of its most splendid edifices and imposing officials, and its authority is great. The old church building is said to have been constructed in 1580.

Years ago Santa Fe was an important military post and trading station. The railroad left it somewhat out in the cold, it being about twenty miles from the main line. It has increased but little in population during the last twenty years, and only within the last three years has it begun to put on a modern appearance. There is a great mining country about it. The hills are full of gold and silver still undiscovered. The agricultural resources are extensive, so that it needs only the new and better times that

are coming to make Santa Fe a booming metropolis, for it is evidently on the great line of travel from Galveston to the North. Of course those who have an eye to the future know that one of these days a railroad will run from Patagonia through South America and Panama via Galveston and Santa Fe, opening up a mighty, vast country through this central section, and from Santa Fe the railroad will go north through British Columbia and Alaska, across the Bering Straits to Siberia, and thence to Paris and London. This appears like a dream to the prosaic mind—that one can thus start from Cape Horn in a palace car and stop not until he arrives at Westminster Abbey. But the scientific imagination takes it all in; and the mountain regions about Santa Fe will then burst into uncounted wealth; for a vast wilderness will be the garden of the world, amidst the quaintness and ancientness of Santa Fe, its curious mingling of the old and the new, its far away roots in the past, its golden outlook, its infusion of American life with its rustle and its bustle, one can have glowing visions of the to-morrow when steam and electricity shall sound the reveille of advance. I suppose Santa Fe is beautiful in summer, and it was beautiful also amidst these wintry landscapes. The snow-crowned hills sweeping away into the dazzling distance, the fields and plains between with white effulgence, the city wrapt in frosty splendor, made indeed a magnificent picture. The venerable town wore an unwonted aspect of liveliness and variety, and I did not regret that I arrived when it was gleaming in such novel fashion. I found staunch friends in Santa Fe, not a great many of them, but as good as gold. Mrs. C. A. Berleth was the originator of the forward movement, and she labored faithfully against great odds. She is alive with the spirit of Freethought, and has the courage of a pioneer. She combined our forces and did the best that could be done under the circumstances. We have gained a foothold, and greater things will be accomplished hereafter. We must thank Mrs. Berleth for giving us a good start. Mr. G. C. Berleth, although suffering from ill health, did not miss a night at the lectures; Mr. Lewis Schormeyer was also a sturdy supporter and didn't fail to lend a hand. Mr. and Mrs. John C. Hull, Charles Hull, Mrs. Pauline Hass, Mr. and Mrs. S. Haffner, George Blakely, Ernest Knaelel, J. S. Canonde-laie, F. Muller, J. H. Blain, John V. Conway are also among those who stood by the colors, even if the winter winds did blow.

Mr. J. G. Schumann is one of the old residents of Santa Fe, having located here about thirty years ago. He is one of the foremost citizens of the place in wealth and standing, and he has never been ashamed to speak his honest thought. He has been a Freethinker all his life; one of those staunch reformers from the Fatherland, of whom Carl Heinzen was such a noble example.

I was especially pleased to make the personal acquaintance of E. E. Mensch, who helped to keep the banner of *Freethought* afloat on the coast, and who, with the same ardor, distributes Liberal literature where it will do the most good. The Secular Pilgrim will always remember his generous aid on this frontier line.

It was my good fortune to stop at the Claire, of which E. T. Webber is the proprietor. Mr. Webber was formerly of Denver, where he was in the ranks of the reformers. He has no use for superstition or tyranny of any kind. He is posted on the great subjects of the day, and is interested in all human advancement. He believes in the reign of the people, and industrial and intellectual emancipation. His hotel is one of the most elegant and comfortable in the Western country, and no Freethinker should fail to go there when he strikes the capital of New Mexico.

The old capitol building is burnt down, but a new and magnificent structure will take its place. The legislature is in session, but nothing of any importance is transpiring. A majority of the members, I understand, are Mexicans. An interpreter is necessary in order to carry on the debates. I guess this is the only legislature in the country where two languages are spoken, and where all speeches and bills must be translated—the English into Mexican, and the Mexican into English. To the onlooker it is a rather novel procedure to have each sentence slowly interpreted as it is uttered. There is not much chance for flights of oratory when one has to stop at the end of a period for a translation.

With Mrs. Berleth I visited the Historic Room and the Old Curiosity Shop of Jake Gold, where the relics of hundreds of years are gathered together; and it is a sight to see indeed; the ancient saddles and carts and trunks, and "old clothes" and pictures, and cooking utensils from the cliff dwellers onwards to the present day. A vast variety confronts the view; and we behold the evolu-

tion of man. Especially was I interested in the display of gods. There are any number of them, and they are solid ones too, made of stone, and they look as if they would last forever. They have the appearance of all gods, and don't look as if they knew much. They lack expression. But while the gods of Greece and Rome and Judea disappear, these gods have come to stay; hundreds of them, in solemn ranks, just as good as they ever were and just as capable of helping humanity. I like these gods because they mind their own business, and don't interfere in the affairs of this world. Sherman said that the only good Indian is a "dead Indian." We might say the same of a god. The only good one is a stone-dead one.

I took a survey of the elegant filigree jewelry of S. Spitz, the manufacturer. Certainly the precious metals assume the most delicate and beautiful forms under the manipulation of skilled artists. They charm the masculine view while they must perfectly enchant the feminine vision with gauze-like wings and floating clouds, and glittering petals, and flashes of color, with radiance of silver and gold.

So with many memories of ancient barbaric times mingled with grand and lovely views of nature, and visions of glory and liberty in the days to come, when civilization shall be at its bloom in this great belt of the world's commerce, I leave Santa Fe Feb. 16th and arrive at Trinidad, the holy city of the Trinity, on the same day at about 6 P. M. I have a warm welcome here, and find hundreds of Liberals. I open on Sunday afternoon. Last night, Monday, at the third lecture, I had about five hundred present. I have not found any place more favorable than this point for Liberal work. The best people of the place are interested in the lectures. Next week I shall write more fully of the outlook, and describe this bright and lively country, where the seeds of Freethought are producing so fair a fruitage.

SAMUEL P. PUTNAM.

TRINIDAD, COL., Feb. 19th, 1895.

Treasurer's Report.

I have the pleasure to acknowledge the following subscriptions for the book of our last joint Congress: J. A. Munn, 4 copies; Wm. Jones, 4 copies; Victor Laine, 8 copies; Geo. E. Andruss, 4 copies; G. M. Gates, 6 copies; Maligus Bochmer, 2 copies; Wm. C. Decker, 2 copies. I should be pleased to hear of more friends so we can get the book well circulated. E. C. REICHWALD, Treas. F. F. of A. 234 South Water Street, Chicago.

Mrs. Krekel's Visit to the East.

Last Friday evening the Manhattan Liberal Club heard the best lecture of this season. Notwithstanding the day was the anniversary of Washington's birth the German Masonic Hall was well filled, and Mrs. Mattie P. Krekel's lecture upon "The Criminal Classes; How Produced; the Responsibility and the Remedy," which was so eloquently and earnestly delivered, was listened to by an audience which was generous in its applause of the pointed and truthful criticisms of penal institutions and modes of dealing with crime and punishing criminals. Mrs. Krekel does not believe in remedies for our social vices that reach only the offenders, that do not remove the causes. For doing away with criminals and crimes the importance of pre-natal culture and healthy environment was emphasized. As a present mode of punishing offenders against the law, she cited a case in St. Louis, where the children of a mother who kept a disorderly house were taken away upon the pretext that she was not fit to manage children. What the authorities did was merely to place them behind prison bars where for some time they lacked a mother's care, were untidy and brought to a low state of health. Instead of punishing the mother the children were made the victims of the law. "Why did they not go further," the lecturer asked at the end of the recital, "and provide the children with the care and comfort they should have had?" Mrs. Krekel pointed out that instead of preventing crime by such methods it was promoted. Innocence is made familiar with the cells of guilt, self respect and high impulses for good are crushed. The lecture was a thorough and able one, and its excellence lies in its advocacy of basic remedies for existing social wrongs.

Sunday afternoon the Brooklyn Philosophical Association had the pleasure of listening to Mrs. Krekel upon "Old and New Theories." A fashionable audience greeted her and went away with the opinion that she is a most remarkable woman. The lecture was philosophical and comprehensive. Old theories were shown to be inimical to progress while the new theories of science and life are the lines upon which we must expect to advance. It

is not saying too much that to hear this lady is an intellectual treat one gets but rarely.

In the evening Mrs. Krekel spoke before the Newark Liberal Club on "The Criminal Classes" and is now on her way to Cincinnati where, I believe, she will stay for a month. E. D.

It is arbitrarily laid down that we must submit to the rule of Christ, whether that rule be just or whether it be unjust, whether it be commendable or whether it be repugnant to our conscience. It amounts, indeed, to a constitutional question. Upon its foundation has been reared that frightful system of Christian persecution which started with Priscillianus, in the fourth century, for its first victim, and has traversed down through the ages, spreading suffering and devastation on every side. The constitution sought to be reared upon the basis of this arid intolerance regards the human mind and body in the light of mental and physical slaves; it views man as a creature manufactured by his creator for the main purpose of flattering his maker—a creature intrusted with a little span of life, and endowed with a little flicker of understanding for the increasing purpose of pandering, more or less imperfectly, to the vain desires of his God while yet in this life, and, at the same time, of preparing himself with greater fitness to flatter more devoutly by and by. This notion seeks to annihilate the right of private judgment here, under a threat of penalty hereafter. I venture to think it high time this system of dastardly intimidation, this unspeakably dark side of Christianity, was finally quashed. This cowardly tenet has frightened millions of timid souls into what is aptly termed the "fear of the Lord," and made them cringe before the imaginary phantoms of the skies; make, them, in other words, hypocrites for the glory of God.—N. L. Prosser, in *Agnostic Journal*.

It was a bright remark made by another Boston man, the "Autocrat of the Breakfast Table," to the effect that the extent of a nation's possessions has generally been in inverse ratio to the length of their weapons of war. The shorter the sword the longer the nation's boundary lines. The same truth applies to battles for reform. The revolutions of the world are wrought by close encounters with specific evils. Wars are waged a battle at a time; and while a declaration of war upon unjust social conditions is all very well, it must be remembered that wars consist of battles, and that battles consist of struggles for specific points of vantage. Scott spent many hours besieging Chapultepec. Suppose some officer had said that Chapultepec was but a small part of Mexico and he was waging war against Mexico, and when Mexico fell the castle of Chapultepec would fall with it! He would have occupied a position very similar to that occupied by many reformers, who are too captivated with the idea of capturing Mexico to assist in the storming of Chapultepec. In all history this has been the weakness of idealists.—Voice.

It is the difficulty of reconciling the professions of Christianity with their practice which inspires the Moslem with such a boundless confidence in what he feels to be his own moral superiority. If his religion tells him to slay, he slays remorselessly, and he maintains that he does so with no more barbarity and with far more consistency than the Christians did who were commanded by General Kauffman to exterminate Tartar hordes in Central Asia, or by the Russian General Suwaroff, who within the memory of man put 38,860 men, women, and children to death at the siege of Ismail. In the eyes of the Mohammedan these butcheries were quite inexcusable, because they were not done on any religious principle, whereas he feels he is as much justified in slaughtering by divine command in Bulgaria as was the Joshua of old Canaan, whose acts of a similar nature both Christians and Mohammedans consider sacred.—Laurence Oliphant.

The myths of Paganism are as dead as Osiris or Zeus, and the man who should revive them, in opposition to the knowledge of our time, would be justly laughed to scorn; but the coeval imaginations current among the rude inhabitants of Palestine, recorded by writers whose very name and age are admitted by every scholar to be unknown, have, unfortunately, not yet shared their fate, but even at this day are regarded by nine-tenths of the civilized world as the authoritative standard of fact and the criterion of the justice of scientific conclusions in all that relates to the origin of things, and among them of species. In this nineteenth century, as at the dawn of modern physical science, the cosmogony of the semi-barbarous Hebrew is the incubus of the philosopher and the opprobrium of the orthodox.—Prof. T. H. Huxley, "Lay Sermons."

Freethought Progress.

A new Freethought paper called *El Libre Examen* has been started at Merida, Yucatan, Mexico. The editor is D. Thomas Paves Ponce.

The *Vossischer Zeitung* of Berlin reports that while new and costly churches are constantly going up in that city "the ministers preach to empty benches."

Grant Allen's very interesting article, "Easter Celebration and Resurrection," in *Fortnightly Review*, has been translated into Dutch and appears in *De Dageraad* for November, 1894.

Jules Des Essarts, president and founder of the Freethought society of Charleroi (see biography in "Four Hundred Years of Freethought"), has been elected member of the Belgian Senate.

Le Bluet is a French magazine of literature and art, edited by Mr. C. Oilwa, whose photograph can be found in "Four Hundred Years of Freethought." Mr. Oilwa is an Anglo-American Frenchman of great ability and push. He is president of several societies, administrative member of others, editor of *La Vérité*, Freethought organizer and lecturer, and what not. The French minister of art and education has awarded *Le Bluet* a bust for 1892 and two magnificent vases for 1893.

The second volume of Mr. F. J. Gould's "Concise History of Religion"; Charles O. Cattell's "Pebbles from the Ocean of Truth"; a new edition of Max Müller's "Chips from a German Workshop"; Voltaire's "Short Prose Tales"; the fifth edition of Charles Bray's "The Education of the Feelings: A System of Moral Training for the Guidance of Teachers, Parents, and Guardians of the Young"; a biography of John Addington Symonds; "Darwinism and Race Progress," by Professor Huxley; and a study of the philosophy of John Stuart Mill, by Charles Douglas, are among the works just issued from the English press or announced to appear soon which are of interest to Freethinkers. The *Literary Guide*, to which we are indebted for many of the book items which are found in this department, says that Mr. Gould's History is a work which "will be immensely helpful to students of the world's religions." The *Humanitarian* reports that during December "the cause of rational Sunday amusement" "made marked strides" in England. On "Museum Sunday" an experiment was made and the public were admitted to "the Dulwich Picture Gallery, Sir John Soane's museum, the Flaxman and Grafton Galleries, Apsley House, the New Gallery and the Brasseley Museum. They had, also, free access to the Kew Museum and Exhibition of Pictures and the Royal Botanical Gardens, to the Picture Galleries of Hampton Court Palace, and to the Painted Hall in Greenwich Hospital. An assembly was held at the Piccadilly Galleries in the evening. In every respect the experiment was most successful. Crowds of decorous and well conducted persons, of the working classes for the most part, availed themselves of these opportunities of indulging in a little rational amusement." Lord Esher, Master of the Rolls, very severely censured the Lord's Day Observance Society for its prosecution of three citizens of Leeds for their more or less remote connection with Sunday evening lectures. He put the costs of the appeal on the society and told it that if it was so horror-stricken at the thought of workingmen being kept out of the public houses on Sunday evenings by innocent entertainments its members "must be careful to take proceedings against the proper persons, and must be able to strictly prove their case." It was evident that the judge was glad that the society had failed to do so in this instance. H. Beerbohm Tree writes in the *Humanitarian* that during 1894 one hundred and ten performances were given on Sunday by bands in the various parks. In regard to bands the friends of the Free Sunday have "already triumphed" in London. The trustees and directors of the British Museum and National Gallery express the desire to open on Sunday afternoons. The victory over Sabbatarianism will be won in England before the close of the century unless the forces of reaction gather their energies for a last desperate conflict with the spirit of the age, and so achieve a temporary triumph.

The Chicago *Times* has recently spoken out clearly and unqualifiedly in favor of the taxation of church property. The Denison (Texas) *Gazetteer* of Jan. 6 has a very good article in condemnation of proscription for opinion's sake, and advocating the broadest liberty for all forms of religious belief and propaganda. It is timely and excellent. Mr. Murray truly and tersely says that religion must be kept out of politics if our institutions are to be preserved. We are pleased to see that *Science* has been revived. It is now under the editorship of Prof. D. O. Gilman of Johns Hopkins University, and is alive with the spirit of Freethought. The *Unity* (Chicago), the organ of the radical Unitarians and other progressive religionists of the West, has been enlarged. Hon. F. M. Hurst introduced in the Legislature of Georgia the preamble and resolution which will be found below. They were referred to the Committee on the State of the Republic. In introducing the resolution, Mr. Hurst said: "It is high time that we go on record in no uncertain terms on this question. I firmly believe that this resolution should be adopted, and for that reason I have introduced it. I shall do all in my power to secure its adoption by the House." This is the resolution:

WHEREAS in February, 1893, there was begun an organized movement by a religious combination composed of the evangelical churches of the country to get the government of the United States committed by direct legislation to a recognition of the Christian religion and a national adoption and enforcement of Sunday as the Christian Sabbath or Lord's day, and

WHEREAS They proposed first to accomplish their purpose by an amendment to the national Constitution declaring this to be a Christian nation, and so placing all Christian laws, institutions and usages upon an undeniable legal basis in the fundamental law of the land.

In 1888, May 21st, Senator H. W. Blair introduced a bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest and to promote its observance as a day of rest and a day of religious worship, and on the 25th day of

the same month he introduced a joint resolution to amend the national Constitution so as to establish the principles of the Christian religion as the religion of the nation.

These two pieces of legislation embodied the wishes of this religious combination, and immediately there was a strong effort made all over the country to secure the passage of the measures, especially the bill establishing and enforcing the observance of Sunday.

While it is true that this particular Sunday rest bill did not become a law, the legislation having died with the expiration of the Fiftieth Congress, it is also true that those who demanded, formulated and promoted this legislation, never slackened their efforts, and they have now, 1894, obtained the grand object of their ambition; they have the national government fully committed to the whole course of religious legislation.

In the Fifty-second Congress, first session, the Sunday law advocates concentrated all their forces and all their energies upon the point of securing the closing of the World's Fair on Sunday by an act of Congress.

They sent to Congress petitions, backed up by threats so overbearing that their threats were denounced on the floors of Congress as an abuse of the right of petition.

Yet so great was the pressure of these religious lobbyists that Congress succumbed and enacted into law the act closing the World's Fair on Sunday and making the appropriation conditioned on this provision, put on and demanded by these religious lobbyists, thus delivering the government, root and branch, over to these religious fanatics, to be governed and dictated to by them.

And in addition to this legislation, and in advance of it, the Supreme Court of the United States rendered a decision Feb. 29, 1892, in which the court unanimously declared this to be a religious people and a Christian nation, and so accomplished in the religious amendments to the Constitution proposed by Senator Blair.

Therefore, Be it resolved by the General Assembly of the state of Georgia, and it is hereby declared to be the sense of this body, that the above cited act of Congress is contrary to the principles upon which our government was established and contrary to the Constitution of the same, and that it is impolitic, unwise, undemocratic, and has a tendency to the union of church and state, and is therefore subversive of both our civil and religious liberties, and in our judgment is void and of no effect.

The committee having the resolution in charge reported it favorably, but as Mr. Hurst was absent because of sickness the resolution was not called up for passage and expired with the legislative session of 1894. The correspondent of the *American Sentinel* who sends that paper the information says that if the bill had been brought up it would assuredly have passed, and he adds that it will be introduced in the next session and will "be pushed to final action." Is it possible that the tide of theocracy is to encounter such a rock of obstruction? Let us hope that it will.

Lectures and Meetings.

FRANKLIN STEINER's lecture engagements so far as now arranged are:

Mar. 3.....Boston, Mass. Mar. 10.....Brooklyn, N. Y.
Mar. 3.....Brookton, Mass. Mar. 10.....Newark, N. J.
Mar. 8.....New York, N. Y.

Write Mr. Steiner for engagements in care of this office.

I must say that Mrs. Judge Krekel acquitted herself so ably that we kept her with us for two more lectures yesterday. And we are more than pleased with the result. The general verdict is that she is the ablest woman lecturer who ever spoke before our society. May her services be always in demand is our earnest desire. I am more than pleased to state that her course of four lectures with us was a grand success. The large hall was crowded on each occasion. I would advise all Liberal societies that have not heard her as yet to engage her, by all means. They will never regret it, I assure you. Such a talented speaker should be kept busy all the time.

GEO. LONGFORD, Secretary, Philadelphia.

In the five states of Kansas, Iowa, Illinois, Ohio, and Texas alone, J. E. Remsburg has lectured in just five hundred different cities and towns.

The Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for March:

March 1st—"Relation of Association to Human Progress." Dr. M. L. Holbrook.
March 8th—"Morality Without Superstition." Franklin Steiner.
March 15th—"The Two Heavens One." T. B. Wakeman.
March 22d—"This World-Wrecking Age." James A. Skilton.
March 29th—"Enslavement of the American People." Henry Nichols.

The Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for March:

March 3d—"The Trolley Strike." M. L. Towns.
March 10th—"The Bible in the Light of Modern Criticism." Franklin Steiner.
March 17th—"The Fallacies of Henry George." Henry Nichols.
March 24th—"A Rational Exposition of Biblical Myths." Prof. D. T. Ames.
March 31st—"Affinitism."—A theory of the Universe opposed to Theism, Pantheism, and Atheism. Reid Howell.

The Ohio Liberal Society meets every Sunday evening in G. A. E. Hall, 115 W. Sixth st., Cincinnati. Program for March will be filled by Mrs. Mattie P. Krekel on the following subjects:

March 3d—"The Injustice of Sunday and Other Religious Laws."
March 10th—"Christianity and Progress."
March 17th—"The Sermon on the Mount Analyzed."
March 24—"Our Criminal Classes—How Produced—The Responsibility—The Remedy."
March 31—"After Christianity, What?"

The First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

Letters of Friends.

Has the True Ring.

ST. MAGDALENS, IND., Feb. 8, 1895.

MR. EDITOR: With this I hand you \$1 towards the expense on the Fleckten case in Minnesota, and will give more if necessary.

ELIZA W. HAINES.

Always Stands by His Colors.

NEW ORLEANS, LA., Feb. 2, 1895.

MR. EDITOR: Within find \$1 for Mr. Fleckten's Anti-Bible in the Public School Fund. I wish him success. I am myself just now fighting God-in-the-Constitution and By-Laws of the Young Men's Mutual Benevolent Association, this city, of which I have been a member for the past ten years. I have gained one point already; will let you know later how it winds up. My chances are slim, but I shall try.

ERWIN AUFFURTH.

Should Feed Both Mind and Body.

QUINN, ONT., Feb. 2, E. M. 295.

MR. EDITOR: Inclosed find \$7 for renewal, Putnam's masterpiece, the ANNUAL and "All About the Holy Bible." Times are rather hard here, but I must have mental food if I starve the inner man to procure it. THE TRUTH SEEKER is all that the most ardent Freethinker could desire; it cannot fail to hasten the day when common sense will rule the world instead of superstition. I think I can get you a new subscriber or two pretty soon.

Yours fraternally, P. F. CLARK.

Unfortunately Environed.

BROOKLYN, N. Y., Feb. 15, 1895.

MR. EDITOR: Inclosed please find \$1 to help you in the Sunday repeal work. I could not get any signers to the repeal petition, so I send the dollar to help; would like to do more, but times will not permit. I am a canal boatman, and do not have any residence on shore, so I have no influence with members of the Senate or Assembly. The class that I come in contact with are mostly Catholics, and very bigoted at that. I distribute my TRUTH SEEKERS whenever I get a chance.

WM. F. DAVIS.

From Bad to Worse.

FAIRHAVEN, WASH., Feb. 9, 1895.

MR. EDITOR: I have been told that when the natives of Africa get into trouble they go to sleep, but when the natives of America or Europe get into trouble they go and get drunk on alcoholic spirit, and when they become so poor that they can't pay for their drinks any more, as is generally the case, they go to a revival meeting, and get drunk on imaginary spirit—what they call the spirit of the holy ghost—and when they get a big dose of that they become submissive tools for tyrants of all shades.

Yours truly, I. S. ODEGAARD.

Have Heard the Call to Work.

McMINNVILLE, OR., Feb. 2, 1895.

MR. EDITOR: You will please send me one dollar's worth of Paine's "Age of Reason," "Common Sense," "The Crisis," "Cooper's Lectures." send all you can as they are for distribution.

We have had a grand celebration of Paine's anniversary, conducted by Mrs. A. E. Barker and Miss Nettie Olds. Mrs. B. is a splendid speaker; is waking us up to a sense of our duty. We had a good Sunday-school entertainment, lecture and fine dance. Our Sunday-school is increasing—have from forty to fifty pupils.

M. J. OLDS.

An Agreeable Change.

DEWATTO, WASH., Feb. 4, 1895.

MR. EDITOR: Inclosed please find \$5.75 for your valuable and highly moral paper and The Truth Seeker Collection of recitations, hymns, funeral discourses, etc., which I imagine will be a pleasant change from the eternal platitudes of the orthodox.

The financial conditions here are such that it is almost impossible with all the advantages which a new and undeveloped country is supposed to furnish for a man to make a living. Such publishers as yourself deserve from such as me more support than it is possible to give under such cursed financial legislation as we have had for the past thirty years. When a few irrespons-

ible individuals can control the medium of a nation's exchange the workers and thinkers must be handicapped in their efforts.

Yours as a brother,

JOHN E. GREEN.

It Keeps Him Posted.

BLAINE, WASH., Feb. 3, 1895.

MR. EDITOR: I send you the money to pay my way for another year. I have been trying to get some one to send with me, but it seems a number would like to take the paper, but have not the money at present. I have not the money to spare, but I have to have the paper to know what is going on in the theological world. I got my "Four Hundred Years of Freethought" some time ago and am well pleased with the book. Please send me four ANNUALS and oblige. If you have any little tracts for free distribution send a few and I will put them where I think they will do the most good. Yours truly, A. GEERY.

Better Society than Church People.

CLOCKVILLE, N. N., Feb. 1, 1895.

MR. EDITOR: I send you twenty-five cents for the ANNUAL. I received a list of your publications. I do want a number of your books, but times are hard just now. I want (and must have) "Four Hundred Years of Freethought." I had the money for it last fall, but my father-in-law's sudden death caused me to use the money for another purpose. I also want "Cosmian Hymn Book," and several others.

THE TRUTH SEEKER grows better and better. I should feel lonely indeed without it, as we have no society here except church people. I like Letters from Friends, also Children's Corner, as it proves Freethought is gaining ground.

Yours for truth, R. L. STISSER.

Complimentary, but Discriminatingly Critical.

ST. WENDEL, WIS., Feb. 2, 1895.

MR. EDITOR: Inclosed find \$3 which please apply on my subscription. Also find inclosed a pledge which, of course, explains itself. I presume it is needless to say that I am a Freethinker. I believe that persons of my views are scarce in the teacher's profession. My position is, therefore, all the more exalted. I am what people might term a conservative Freethinker. Yet the articles in your valued paper strike me forcibly. Their logic is simply irresistible, and I find considerable satisfaction in their perusal. I have one objection to the appearance of THE TRUTH SEEKER. I do not like the illustrations. I would sooner see them omitted, though they certainly are ludicrous in the extreme. Nevertheless, I wish you success, and remain as ever,

OTTO ZANDER.

Actions It Were Well to Imitate.

PHILADELPHIA, Feb. 11, E. M. 295.

MR. EDITOR: I send a few names to which I wish you would mail sample copies of THE TRUTH SEEKER. You sent me a copy, but as I have taken the paper for over four years I gave the sample to a friend in hopes it may do some good. I have four volumes, two of which are bound. The binding I did myself.

I have plenty of amusement showing them to my friends who happen to call upon me which is "often," and with the usual result—argument.

Oh, there have been some hot times in my house. I am a member of the Friendship Liberal League, and am doing all I can to agitate the "Secular Sunday-school" question, for I consider it a great factor in mental emancipation.

I remain GEORGE M. FRINK.

The Support of the Liberal Press.

ATLANTA, GA., Feb. 9, 1895.

MR. EDITOR: inclosed please find \$3 for renewal of subscription. Though times are hard, they would be still harder were your paper to suspend its weekly visits. Every Liberal-minded person in the United States ought to make it a point of giving, within his means, his support to some exponent of Freethought to the end that his own thought may be expanded and strengthened. It is his duty also. Too much credit cannot be accorded those who have bravely pierced the phalanxes of the orthodox foe and made them feel something of the unconquerable energy, intellectual power and hatred of shams which

inspire these lovers of the truth. Under the banner of Liberalism only shall we find that protection of the rights of conscience guaranteed in the fundamental law of the great republic. Let us then rally to the support of such papers as THE TRUTH SEEKER, giving such aid as lies in the power of each to bestow. If we won't fight ourselves, let us pour in our contributions to the "commissary department," and give to those who will.

THOMAS M. TAYLOR.

Lecturer and Lectured Were Pleased.

LOUISVILLE, KY., Jan. 28, 1895.

MR. EDITOR: Mr. J. E. Remsburg lectured here on the 8th. He had a good audience; sold a great many copies of his publications; took some subscribers for THE TRUTH SEEKER and Investigator, and, upon the whole, gave entire satisfaction, and left well pleased. As you will see by the inclosed clipping we celebrated Thomas Paine's birthday last evening. The Courier Journal, also, gives us a fine notice. I shall try to get more readers for you. Last night I spoke of our excellent Freethought publications and expressed a wish that they would be more freely bought and read. The cause moves but slowly. We can only work on, and hope on. Everyone must do one's duty.

Truly, WM. T. CARTER, M. D.

The Publishers Fear the Preachers.

DANBURY, CONN., Jan. 25, 1895.

MR. EDITOR: The other day I bought Barnes' History of the United States, and I have read the history of the Revolutionary War, and I did not see the name of Thomas Paine mentioned in the whole account of it. I was surprised, having read his "Common Sense" and "The Crisis." And Mr. Paine was the first man to write "United States of America," and was our first Foreign Secretary under the Constitution and wrote the Declaration of Independence, and did more than any other man for his adopted country, for the pen is mightier than the sword. Can you inform me why his name is not mentioned? The History is not what it should be, for it has left out the most essential part of our history. I read years ago that Washington ordered "Common Sense" read to the army at every dress parade.

DOUGLAS FAIRCHILD

Want the Priest Neither in Life nor Death.

ADRIAN, MICH., Feb. 6, 1895.

MR. EDITOR: The pamphlet, "Federation and Union," was received and has been carefully read. It is most excellent reading in every respect; all the articles are able and right to the point. The article on Secular Sunday-schools, by Katie Kehm Smith, is very able and should be acted upon without delay by all Liberals throughout the whole country. The moulding of the young minds of our children should be taken out of the hands of priests and churches as soon as possible. The speech of S. P. Putnam is of course excellent, as usual, as all he writes or says is always first class. Judge Waite's article is clear and profound, in fact, the judge is a master in law and logic. But I will stop right here, as I have not the time to notice them all as their real merits deserve. You may send me \$1 worth of them. I send you a slip from our paper, the Adrian Daily Times, on the death and funeral services of an old Freethinker, Cyrenus Whaley. I have known him for fifty years; he was the best customer I had for Liberal books, but he has gone the way we all must go sooner or later. Mr. Whaley was 78 years of age, and the funeral was purely secular. Yours truly, P. B. REASONER.

Another Example of Race Prejudice.

EL PASO, TEX., Feb. 9, 1895.

MR. EDITOR: Please credit me with \$5. My subscription is long past due, not owing to "hard times," but to the fact that I have been roaming and had no fixed abode in which to receive my mail. Have not seen a copy of THE TRUTH SEEKER since May, 1894. I suppose it goes regularly to Mexico, and if so, it will surely find ample room for its "missionary" work. If any place or people need the influence of such journals more than "Old Mex," it certainly has my most sincere sympathy.

I would like to inquire through your columns whether or not Mexican Catholics are recognized by the pope of Rome? Although I am positive that they are, am unable, from lack of proof, to convince an antagonist (an Irish Catholic) that such is the case, and that by practicing such foolish mummery he is just as much a savage as they. Hoping to send you a book order soon, I am, Most respectfully yours,

C. W. EDWARDS.

[Of course the pope recognizes the Mexican Catholics, as he does all other Catholics, not schismatic. Although the Catholics in Mexico are very superstitious, the church there does not rule the government to the extent that our government is dominated by the Catholic and Protestant priesthoods.—Ed. T. S.]

Mortuary—Martin M. Hilliard.

OCKFORD, ILL., Feb. 11, 1895.

MR. EDITOR: Martin M. Hilliard, one of the earliest subscribers to THE TRUTH SEEKER in this city, breathed his last Feb. 9, '95. He was 76 years old. He was a lover of truth, an admirer of liberty, and an advocate of good order and decency. He was free from any creed or dogma. He was convinced that it was duty and present benefit that should incite good actions, and not imagined rewards in some other life; that law, public opinion, personal feeling and judgment are the sources of ethical action, and not the fear of future punishment; that evolution is the truth, and that nature's laws, like nature itself, have ever existed; that neither nature nor its laws are the production of any power or force, superior to, or distinct from, itself; that the universe is an eternity, and all its motions to everlasting activities are within its own everlasting supremacy; that life and brain are necessary to consciousness, and to possess life and brain an organic structure is indispensable; that consciousness must be physical to be connected with and influenced by physical causes.

He was a great reader of Freethought literature and the daily press. He had traveled a good deal, having been a sailor, soldier, miner in California, and in the grocery business at Key West, Florida, and was in the same business here at his death. He was a kind father to his two motherless children, his wife dying when they were quite young, 21½ years ago. He also left them with a good start in life.

THOMAS BEALE.

Not so Very Glorious.

MINDEN, NEB., Feb. 6, 295.

MR. EDITOR: How nobly the banks came to the rescue of the people in this drought stricken country by refusing to loan a dollar at any price or any security! What a blessing banks are! Then there is another combination in this State that is sacred; viz., the railroads. As soon as other States came to the rescue by sending whole train loads of provisions, clothing, and seed to the stricken people, the railroads gave out the word that on and after the 15th day of January they would haul no more freight free, as they had been doing. The consequence is that there are train loads at Lincoln held for freight, and our blessed legislators are sitting at Lincoln on their new high back chairs that they just ordered, while the people are starving and freezing for the supplies that are thus tied up. Glorious country! To-day we are having the worst blizzard that has raged over these plains since the memorable 12th of January blizzard of several years ago. No doubt there is great suffering to-day, and loss of life, too, as nothing can be exposed to this storm and live unless well prepared for it.

The Christian's God—all-powerful and all love for all his creatures, not even a sparrow can fall (if a sparrow should start to fall to-day here in Kearney County it would never strike the ground nearer than the south bluff of the Republican River), but as I was going to say, the Christian God is sitting on his throne with plenty of fire and lots of coal yet in his shed paying no attention to his people. Glorious theology! Not even his most devout followers are favored above the infidel in the same neighborhood. Hoping that you may keep battling for the right, I remain

D. S. NEWBOLD.

Slavery in America.

BUFFALO, N. Y., Feb. 1, 1895.

MR. EDITOR: A newspaper correspondent from Rochester, N. Y., has lately given out some interesting, though scarcely new facts, regarding the "starvation wages," grudgingly doled out to the "green hands" in a well-known shirt factory of that city. I will not quote the statistics she gave, for every one who has read up on the subject at all is perfectly familiar with the rates. But the subject brought before the Woman's Club aroused universal sympathy. "What can we do?" exclaimed a member. "Of course, we must all buy this underwear. If we were to stop doing so, if it were possible to make all the women in the country refuse to buy more of it, how would that help the thousands who are slaves of the sewing machine? Even at two cents apiece for making these garments an army of experts depend upon these factories for their living, and a very fair living they make, too."

The discussion was published in several papers, and communications were received—all in condemnation of the rates paid and cruel injustice they, the employees, had met with, though not a word in defense or otherwise from the heads of industrial concerns, but in strange contradiction the same indignant journals contained advertisements from these firms for new operators.

The fact is these reformers are helpless before the great whirling, grinding mass of monopoly and can only lift their weak voices in occasional faint protest. If they would strike at its root—undermine the very foundation instead of wasting valuable time in vague cogitation, more might be accomplished.

These are social evils, ignored by the community at large and upheld by the church, which has said, "Servants, obey your masters." So long as such indifference is manifested the monopolists, strong in legislative power, will "grind the faces of the poor," and those who refuse its meager support can starve or resort to worse means as they will.

One of the saddest and most pitiable illustrations of this lamentable condition is the lives of little children being sacrificed for their parents' benefit. We thrill with horror when reading Mr. Frank G. Carpenter's accounts of cruelty in China, but many of the infamous deeds practiced in our boasted civilization, if revealed, would be enough to make that barbarous nation turn pale with envy.

It is needful that we have strong agitators for economic reform, needful that the services of every earnest person be enlisted in its behalf. Of course, "one person cannot convert the world," nor need he try, for "different ailments require different remedies," but one thing we are sure of—every one can investigate and agitate, ensuring in this manner "universal mental liberty" for the nation.

IDA BALLOU.

Why "The Truth Seeker" Spells Have "Hav."

NEW YORK, N. Y., Jan. 22, 1895.

MR. EDITOR: Since THE TRUTH SEEKER is the banner Spelling Reform paper of the country, from the persistence with which for ten years or more it has uniformly spelt hav, giv, liv, etc., and many of its readers ar in the Spelling Reform ranks, I hope you will giv space to the report of the last meeting of the Spelling Reform Association. The report is made in the spellings on which the body of spelling reformers are agreed, no matter how they may differ on new alfabet.

Yours truly, ELIZA B. BURNZ.

JOINT MEETING OF LEARNED SOCIETIES IN SPELLINGS AUTHORIZED BY THE CENTURY AND STANDARD DICTIONARIES.

On December 27-29 a joint meeting was held at the University of Pennsylvania, Philadelphia, of the American Oriental Society, Philological Association, Modern Language Association, Society of Biblical Literature, Archeological Institute, Spelling Reform Association, and other larned organizations.

The meeting of the Spelling Reform Association was held on the afternoon of the 27th inst. Prof. Francis A. March, its president, made the opening address, giving a résumé of what had been accomplished by the efforts made for improved spelling since the formation of the Association in 1876. Filologists both in England and America hav studied the subject

closely and agree that no hindrance to filological research or to etymology will result from reformed orthography. Teachers and the public hav been won over to a considerable extent, and belief in the sacredness and immutability of the present orthography has been shaken. Moreover fifteen hundred spellings of common words, with from two to three silent letters omitted under definit rules, hav been incorporated as authorized spellings into the Century and Standard Dictionaries. The advance, tho slow, has been sure.

Dr. H. W. Wayland, editor of the *National Baptist*, gave as reasons why the reform progress so slowly: 1. Sentiment. People ar attacht to the antiquated spelling of their fathers. 2 Ignorance. Sum who profess to be scholars ar still talking about the argument on etymology, tho this argument was given up long ago by Max Muller, and all filologists worthy of the name. 3 Cowardice. 4 Selfishness. These obstacles may all be sumd up under the name of conservatism.

Dr. James W. Walk, Director of the Department of Charities and Correction, urged spelling reform on account of the benefit it would confer upon the poor. He said, truly, that a very large part of the short scoll life of poor children is taken up in teaching them our illogical and unreasonable orthography. Could we hav a sensibl spelling all this time would be saved, and, in addition, the child's mind would not be confused by a method which is obnoxious to all the rules of logic and common sense.

J. H. Allen, of Massachusetts, and Eliza B. Burnz, of New York, both of whom wer among the founders of the Association, made addresses. The latter asked, "What shal we individually do to further the reform?" She urged as a first step that all persons who favord a revision of orthography make themselves thoroly acquainted with the fifteen hundred revised spellings found in the latest dictionaries, and use more or less of them in their correspondence and publications. While not every one may possess a Century or Standard Dictionary, each can send to the Bureau of Education at Washington for a copy of the pamphlet entitled, "Circular of Information, No. 8, 1893," which contains a list of the shorter spellings and is sent free on application. This list, and the rules which govern the shorter spellings, should be studied until they can be applied when writing.

As a preparation for the general use of revised spelling, Mrs. Burnz recommended that spelling reformers should, in their respective districts, see to it that Pure Fones—that is, the study of the elements of English speech apart from letters—is thoroly taught in scools. At present the ignorance of elementary sounds is so dense that few persons, even in the teacher's profession, can unhesitatingly separate words into their vocal elements. Yet it is more important for a child to *speak* wel than to *spel* wel.

Mr. Patterson Du Bois of the *Sunday School Times*, made an earnest appeal that our children's intellects shall not be longer stultified by a barbarous orthography. Teachers should giv as a reason for learning the present spelling, not that it is *right* but that custom requires it; and offer an expectation to the child that sum day it will be made more reasonable.

Prof. C. P. G. Scott, editor of Worcester's Dictionary, closed the meeting with an address in which he said: "All the considerations of scholarship and reason ar in favor of the reform."—*New York School Journal*.

A Protest and a Pertinent Comparison.

CROSS PLAINS, TENN., Feb. 11, 1895.

MR. EDITOR: I inclose you a speech which I made to the county court of Robertson county on the first Monday in January. I am the only representativ of Freethought who has publicly defied theocracy in this portion of the country. I was a candidate for Superintendent of Public Instruction in this county, and one of the magistrates in my own district told me he would not vote for me because I was an Agnostic. Others voted against me for same reason. Of course his action had the effect to preclude the possibility of my election. I met the issue squarely in a five minutes' speech to the court.

W. D. CORKRAN.

SPEECH.

There is another question to which I want to call your attention—a question which I had not thought would be involved in this canvass. One of the magistrates of my own district says he will not vote for me because I am an Agnostic. This spirit is subversiv of republican institutions. Is no one not a member of the church to be allowed to hold office in this country? This is the same spirit that actuated the American Protective Association in sending delegates to the conven-

tion at Nashville pledged to vote for no Catholic. I stamp it into the earth.

In the name of common sense, in the name of honor, truth, and justice, has it come to pass in this country that the test of qualification for office is religion or no religion? Must I be deprived of the benefits to be derived from an office because, forsooth, I do not belong to the church? Are all the men in Robertson county who do not belong to the church—and there are hundreds of them—to be debarred from holding office? Are they to be deprived of their Constitutional rights as American citizens? Establish this as a precedent, and I undertake to say that no man in Robertson county who does not belong to the church can hold office. It is proscription! It is persecution!

This spirit, if it had the opportunity, would vote to debar all who dare not belong to the church from holding office, it would vote to disfranchise them, it would vote to turn the state over to the control of the church, and finally into the control of that particular church to which the member happened to belong. I scorn it! I spit upon it!

Gentlemen, it seems to me that this question should be decided upon merit. The question should be, Is he honest? Is he capable? It is not a question of religion. [Here time was called. I asked for a minute more, which was allowed.]

In conclusion, my wife's name is enrolled on the books of one of the churches in Springfield as a member. Some of those whom I see before me know this to be true. Now, because her husband is such a monstrosity as to be an Agnostic, must she be deprived of the benefits to be derived from an office, must she, indeed, and her children, because of this fact, go ragged and hungry? Has it come to this?

Gentlemen, if there is a candidate more capable, or who will discharge the duties of the office more faithfully than I, vote for him, but do not vote against me simply because I am an Agnostic. I am sorry I cannot speak longer. I wish I could talk to you an hour on this subject. [Time again called].

Is It Love of Religious Liberty?

NEENACH, CAL., Feb. 1, 1895.

MR. EDITOR: In the *American Patriot*, an A. P. A. paper, of Jan. 12, appeared an article headed, "Shameful Misrepresentation of the A. P. A.," being an answer to what I wrote for THE TRUTH SEEKER last October. The writer claims to be a Freethinker and is willing to shake hands with me as such, but must jeer at my confused and unrighteous ideas about the A. P. A. The writer offered to mail me a copy of the A. P. A. platform and advised me to study it. Having read hundreds of A. P. A. papers and a large quantity of their literature, it is not necessary. A liberal person unacquainted with the A. P. A. movement and just reading their platform adopted at Des Moines, is very apt to be deceived and imagine the American Protective Association to be the long sought-for panacea for theocratic despotism. But the Bible contains a good proverb, "By their fruits ye shall know them," which is applicable in this case. A person to get a correct view of this organization must read the different organs published in the interest of the order. An A. P. A.ist is imbued with the idea that the Roman Catholics are the only enemies of religious freedom. Down the Catholics, and the country is safe. He entirely ignores the attempts of the Protestants to throttle religious liberty, which, in view of their numbers, is far more dangerous.

The alleged main object of the A. P. A. is to preserve our non-sectarian public schools. That sounds very well, but what does it really mean by non-sectarian public schools? It simply means Protestant schools, where Protestant exercises and the Protestant Bible are used. To prove my assertion I will quote you a few extracts culled from the A. P. A. papers:

First, to begin with, here is the tenth plank of the state organization in Kansas, published in the *American Eagle*, Kansas City, Kan.

"We demand that the Bible, which has been the recognized text book of our fathers, be maintained in our public schools

as the rule and guide of all moral action."

Is that plain enough? Do we want the Bible in our schools? (By the way, the president of the A. P. A. in that State is a reverend.) In the same paper was also published a historical catechism. Here is one of the questions: "Who is responsible for having the Bible taken out of our public schools?" Answer.—"The Roman Catholics." This is terrible in the eyes of an A. P. A. fanatic, but it just suits the Freethinker. In the *American Citizen*, published in Boston, there was an article headed "Why the Bible should be taught in our public schools." The writer began with the statement that nobody objected to the Bible in the schools but Catholics and Infidels. No, of course the A. P. A. don't want religion taught in the public schools. And to cap the climax, the A. P. A. of New Hampshire indorsed Henry W. Blair for U. S. Senator. Blair's hobby is the union of Church and State, to be effected by teaching the Christian superstition in the public schools. I believe it is proven conclusively how their organization stands on the school question.

I claim that the Catholics are not any more dangerous to our religious liberties than the Protestants, who outnumber them three to one. The Catholics are the Freethinkers' main allies in getting the Bible out of the public schools. Who has introduced all the Sunday laws in Congress? Were they Catholics? I don't know of it. We hav good evidence that their chief champion, Mr. Blair, is a member of this patriotic (?) organization. Who introduced the XVI. amendment in Congress? Was it a Catholic? Senator Gallinger and Mr. Morse are Protestants, and what is more, they are members of this A. P. A. organization, or strongly sympathize with it. The *American Citizen* and other A. P. A. papers, speak of their God-in-the-Constitution Twins, as the gallant defenders of American principles. It seems whenever fanatics want to introduce some particularly obnoxious laws they straightway brand it American, like our so-called American Sabbath laws.

I am not trying to defend Catholics, but the fact remains that in almost everything except the matter of public schools, they are more tolerant than the Protestants. I venture to assert that if the case was reversed, that Catholics were in the majority and controlled the schools and taught the catechism therein as the Protestants do the Bible, you would see the Protestants make the same demand for separate schools as the Catholics do. Of course there are some Freethinkers in the membership of this order. According to Supreme President Traynor, in an article in *Harper's*, about 11 per cent. are Freethinkers, but as 50 per cent. are church members and the others all hav Christian tendencies, it is easy enough to see which influence controls the organization. The *Tocsin*, an A. P. A. paper published in Los Angeles, Cal., is the only paper I hav come across which has the courage to denounce Protestant religious exercises in public schools. They are always ready, though, to denounce Catholic religious exercises. The editor of the *Tocsin* belongs to the 11 per cent. Another thing that strikes the Freethinker as rather suspicious is the number of reverends lecturing in favor of the A. P. A. These gentlemen of the cloth hav certainly never been noted for their zeal in the cause of religious liberty. Missouri and Kansas both hav a reverend gentleman as state president, and if we looked up the matter we would probably find a good many more sky pilots controlling the different state organizations.

The A. P. A. has a good plank in its Des Moines platform, viz: Taxation of church property. But is it sincere? I hav read various statements in their papers about how much property the Catholic church has untaxed, but very little is said about Protestant church property. As the A. P. A. claims to control the legislatures of several States, we will hav a chance to see what they mean by advocating the taxation of church property. On the whole, though, this A. P. A. movement is beneficial to Freethought, in that it divides the forces of our common enemy. This cry of unity among the Christians is simply a scheme to squelch Infidelity; but the A. P. A. movement has created a chasm between Catholics and Protestants which it will take many years to bridge. Let the fight go on; Freethought will be the gainer.

H. SANDBERG.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Prove Beyond a Doubt.

If ever a doubt you have in your mind,
Of anything that you may hear,
Don't pass it over as if it were so,
Especially if it seems queer.

But stop, and think for yourself for awhile,
And always keep looking about;
See why the statements you've heard are not so,
And prove them beyond your own doubt.
—BERTHA F. JOHNSON.

Marion Hepburn's Heresy.

[CONTINUED.]

So far her studies in philosophy had been made in the library, where no one could interrupt her, and where no one could question or scold her for her naughtiness. She had not been thrown upon the tempestuous world, there to see the stupidity, ignorance, and prejudice of the masses. She thought people who had no religion had the same opportunities, enjoyed as many benefits, and were treated as impartially as those who were religiously inclined. She had never heard of persecutions in this day of civilization. The only persecutions she knew anything about were those of the Middle Ages, of the times when martyrs suffered death because they differed from the powers that were.

When the mother of the children one day suggested to her that they ought to be taught the principles of religion, and that the creed of the Episcopal church should be explained to them, she evinced surprise. With her ideas on philosophy and morality, she could not see how teaching the children the dogmas of any creed would quicken their intellects or augment their knowledge, and she politely but firmly told the mother so.

"So you do not believe in religion," exclaimed the parent.

"Oh, no; I cannot see any reason in religion as taught by the churches to-day. I think it is something that ought to be left to the matured thought of the individual."

"Well, how can people be religious unless they are taught when their minds are in the formative stage? How can they appreciate the sublime truths which religion teaches, unless, when young, they are shown the necessity of having faith? I think it is shocking, nay, disgraceful, for one to be devoid of religion, and I pity all such people from the bottom of my heart, and pray for their salvation."

"Madam, I am sorry we have to disagree upon this subject, but it is much better for both of us that I tell you the truth. My conscience would not rest were I to say I believed in religion just for the sake of pleasing you, or to find favor with you, when I do not believe in it."

Walking over to a book case she took from one of its shelves a small prayer book and opening it turned to the "Articles of Religion."

"No doubt," she continued, "you would have your children taught from the Smaller Catechism and given lessons from the Bible, but if you really wanted your children to understand your creed they would have to understand every one of these articles. Now, the first article is one of which a child can have no comprehension, and I doubt if any man or woman can. It reads: 'There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible, etc.' Now, as the same is in the catechism, if the children were to ask me how a person without body, parts, or passions, could have goodness, wisdom, and power, how could I honestly explain it to them? And how could I tell them, should they ask me, how God preserves all things visible and otherwise, when thousands of lives are lost every day, and buildings burn and earthquakes rend portions of the globe, killing and burying thousands? I could

not teach them the principles of any religion that taught such absurdities. I know I ought not to talk to you in this manner, but I really cannot help it."

"Oh, very well, since you cannot teach the children the sacred principles of religion your services will be dispensed with after to-day."

"Of course you will give me a recommendation," Miss Hepburn quietly replied.

"No, I don't see how I can; a person without religion must be without morality. I could not think of recommending you to anyone." And the speaker went out of the room leaving our young friend alone to think over the past few minutes and the strange conduct of her mistress.

The first thing to be done, now that she had been notified that her services were no longer required, was to look for a place in which to stay until another position was secured.

That evening she walked over to her aunt's, and that estimable person was more than surprised that her niece had been discharged. Of course \$5 a week board was too tempting a sum to be refused, and she was on the point of giving her niece consent to reside with her, when she asked the question: "For what reason were you dismissed?"

"Because I could not bend my conscience to teach the children the articles or principles of religion, of which no one knows anything certain; and because I do not believe in religion, she said I was not wanted any longer."

"Oh, my dear child," the loving aunt hastily exclaimed, "with my family of growing children I could not have you in the house. If the neighbors knew they would point their fingers at this house and say an Infidel, an Atheist, lived here. How horribly shocking that would be! I am very sorry, but you cannot come here to stay."

So away she trudged from the inhospitable roof of her mother's sister. Along the quiet streets she wended her way, with tears almost in her eyes at the strange turn of affairs. Thoughts ran busily through her brain; the same kind of thoughts that troubled her two years ago. What could she do? What was to be done?

"Furnished rooms to let."

EDWARD DOBSON.

[TO BE CONTINUED.]

His Papa Did Not Know Much.

"Papa," said little Theodore Todd, of Orange, N. J., "do you know all there is to be learned in the world?"

"O no, my little son," was the reply; "your papa knows only a few things."

"Don't other big men like you know all there is to know?"

"I think not."

"Was you ever a little baby, papa?"

"Yes; they tell me that once I was a little baby, and also a little boy like you."

"Was you ever just as big as I?"

"Yes; I suppose I was once just about your height and size."

"Well, where was you before you was a little baby?"

"I cannot tell you, my son."

"Why can't you tell me?"

"Because I do not know."

"Well, where was I when you were a little baby?"

"I do not know, my little son."

"Does anybody else know?"

"I think that no one else knows any more than I do about it."

"Don't God know all about it?"

"I cannot answer that question, my little philosopher."

"Didn't God make you grow from a little baby to a big man?"

"I grew to be a man; but I cannot explain how I grew."

"Well, if God made you grow, wouldn't you know all about it?"

"My dear little son; you ask me too hard questions. I cannot answer them."

"Seems to me, papa, you don't know much for such a big man. When I grow up as big as you I mean to know all there is to be known."

"I hope you will, my little man, I really hope that you will learn to understand all about the mysteries of life and creation."

"Mamma says that God made us all, and made everything we see. But who made God, papa?"

"No one can answer that question, my little theologian."

"What do you mean by a theologian?"

"Well, a theologian is a person who writes a discourse, or delivers a lecture, on the subject of God."

"Well, papa, if nobody has ever seen God, how do they know there is any God?"

"We don't know anything about it."

"Then, papa, what makes folks say God made everything, when they don't know whether there is a God or not?"

"You must ask me easier questions than that, for I cannot answer it correctly. Nobody knows. So I have to say I don't know anything about it."

"Well, I mean to know when I get to be a man. Well, papa, can God see in the dark and black night just as well as in the daytime?"

"I cannot answer that question. But a writer says in the Bible that the darkness and the light are alike to God."

"Then, papa, if the darkness and the daylight are alike, why can't we see in the night?"

"Your questions are too hard for me. As I and other men understand light and darkness, they are not alike."

"Well, papa, can God see everybody all over the world?"

"I don't know, my son; no one can answer that question. Your father is an Agnostic."

"O dear, I am so tired of staying in the house all such a long day! (Sunday.) Does God see you and me, papa?"

"That is another hard question which nobody can answer correctly."

"But why can't you answer it? I could answer it if I knew there was any God, and he had eyes. Well, papa, I'm such a little feller, do you think if I—if I should go out under the apple tree, and play marbles a little while, if I didn't whoop and holler, do you think God would care?"

"No, my little reasoner, I think that neither God, nor any other creature, would care, if you should play marbles, or ball, or anything else, on Sunday."

"Well, papa, what makes them call it Sunday, when the sun shines just the same on every other day?"

"Well, many hundred years ago, it is stated, people said the sun was God. So, on one day every week they would come together, and fall down on their knees and worship the sun; and pray to the sun to send them many good things, and that day they called Sunday."

"Well, the sun isn't a God, is it, papa? The sun can't talk, can it, papa? If the sun had eyes couldn't we see them?"

"My boy, you ask as many puzzling questions as little Jesus did."

Correspondence.

FORT FAIRFIELD, ME., Feb. 3, 1895.

DEAR MISS WIXON: I thought that I would write again as my other letter escaped the waste basket. The Baptists are holding revival meetings. I have not been, but two of my brothers have been, and quite a number of other Freethinkers go, and sit in front seats. A good many people have been converted, and many go just for fun. I think THE TRUTH SEEKER is a very fine paper, and I like the Children's Corner very much. I go to school, and my studies are fourth reader, small geography, and small arithmetic. Papa doesn't want me to study grammar; he says I am not old enough. I was ten years old the fourth day of January. One of the ministers was talking to a little Freethought girl, and she told him that she did not want anything to do with his God. Yours for truth,

ETHEL M. GRANT.

[Ethel is one among the number of our bright girls, who may yet make a mark in the Liberal world. Now is the time to learn to study and investigate.—ED. C. C.]

MARRY THIS GIRL—SOMEBODY!

MR. EDITOR: I stained a blue silk dress with lemon juice; what will restore the color? I am making lots of money selling the Climax Dish Washer. Have not made less than \$10 any day I worked. Every family wants a Dish Washer, and pays \$5 quickly when they see the dishes washed and dried perfectly in one minute. I generally sell at every house. It is easy selling what every family wants to buy. I sell as many washers as my brother, and he is an old salesman. I will clear \$3,000 this year. By addressing J. H. Nolen, 40 W. Third avenue, Columbus, Ohio, anyone can get particulars about the Dish Washer, and can do as well as I am doing. Talk about hard times; you can soon pay off a mortgage, when making \$10 a day, if you will only work; and why won't people try when they have such good opportunities?

MAGGIE R.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

The Milliad.

(1000 STANZAS)

A Poem of Justice and of Liberty.

By J. L. TREUTHART, B.L.

Gathering the ethical or moral elements from Greek mythology, and applying the test of the Golden Rule to the world's history, the author has demonstrated that the liberty and life of the nation depend upon a recognition of the principle that "Right, and Right only, Makes Might."

The poem is in ten Cantos (100 stanzas [to each canto], as follows:
I.—Themis Enlists the Muses to Battle for the Right.
II.—The Olympian Council.
III.—The Goddesses in Consultation.
IV.—Phebus, Apollo, and Liberty. A Romance in High Life.
V.—Sketch of World's History to 19th Century.
VI.—History of the United States. Twofold Sectionalism.
VII.—The Theory and Nature of Coercion. The Fratricidal War.
VIII.—Reconstruction and Subsequent Politics. A Satire.
IX.—The Columbian Exposition.
X.—The Parliament of Religions and Its Sublime Lessons.

Cloth, 400 pp., \$1; holiday edition, \$1.50. THE TRUTH SEEKER CO.

THE BRAIN AND BIBLE;

OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Free-thinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

THE TRUTH SEEKER CO., New York.

Prof. Ernst Haeckel,

LIFE, WORKS, CAREER, AND PROPHECY.

A Lecture

By THADDEUS B. WAKEMAN

Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.

Address THE TRUTH SEEKER.

25 Lafayette Place, New York City

Col. R. G. Ingersoll's ARGUMENT

IN THE
Reynolds Blasphemy Trial,

At Morristown, N. J.

This is the greatest argument ever made in a case of this kind, and will be a model for the Bar so long as the Christians use force to repress free speech. Its legal acumen is unsurpassed, its eloquence never equaled. Wherever Christian persecution is going on this argument should be freely circulated, read to the Christians, and expounded on every occasion.

In paper, 25 cents; in cloth, 50 cents.

Address THE TRUTH SEEKER.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

RELIGION AND THE BIBLE. By F. D. Cummings. New York: The Truth Seeker Co. Cloth, pp. 314. 50 cents.

From the standpoint of the Liberal, this book is thoughtful and furnishes ample argument in his favor. It is well written, concise, clearly stated and shows care in its arrangement.

THE BETTER WORLD. By E. B. Southwick, M. D. New York: The Truth Seeker Co. Cloth, pp. 375. 50 cents.

This is an effort to show a people enjoying itself; men and women are equal in every respect, working, playing, studying together, without selfishness or personal ambition. This story is interesting, but the object of the author, if one reads between the lines, is to amuse his readers, and distract the mind from the unhappy events which so often come to the lot of nearly every one in the world.—*Banner of Light*.

ABRAHAM LINCOLN: Was he a Christian? By John E. Rensburg. Truth Seeker Co., 28 Lafayette Place, New York. Cloth, \$1; paper, 50 cents.

The motto of Ohas. Bradlaugh was "thorough." Mr. Rensburg may as fairly wear it on his escutcheon—if he has one. The question as to Lincoln's religious belief was raised by one of his biographers, Dr. Holland, and seemingly would not down, but Mr. Rensburg's book is based on fifteen years' work in collecting evidence from over 120 witnesses, and as the ratio is 100 to 20 that Lincoln was not a professed Christian, not accepting its vital and distinctive dogmas, it looks as though Mr. Rensburg had thoroughly settled the question, but such matters are becoming, perhaps, impossible to settle when the status of a man to-day, like Dr. Briggs, himself claiming to be a Christian, is in dispute. Mr. Rensburg's effort to find out the truth has discovered many interesting bits of biography of Lincoln hardly to be found in other more pretentious works.—*Foot's Health Monthly*.

TRUTH SEEKER ANNUAL FOR 1895 received and I am real glad to see this valuable publication renewed. I had sent off all my old copies save one to friends, who wished to see specimens of it. I kept one for the calendar record of births, deaths, and notable events concerning Liberals and Liberalism. The issue of 1895 is worth 25 cents for this department alone. Ingersoll, Mrs. Gage, Susan H. Wixon, Helen Gardener, and indeed all its contributors, have excellent articles in it. It ought to sell like hot cakes, and I hope it will. Among our good resolves for the New Year we should make a strong one that we will do all we can to promote Liberal thought and Liberal work; and especially aid our prominent public workers who breast the storm and bravely pave the way for our progress.—*Elmina Drake Stenker*.

Many books have been written of late years on phrenology. The "Brain and the Bible" deals with that subject, and also with the position of religion on the various theories of the mind. The author maintains very liberal views, and this book will be antagonized by orthodox religionists. It discusses in fearless manner the established opinions of religion, and boldly throws down the gauntlet to the champions of unquestioning faith. The author is a necessitarian. Causes, operating before birth, combined with environment, produce certain formations of the brain, and these limit and modify thought. Mental attributes, like physical attributes, are inherited. Character, morality—conceptions of right and wrong, have their origin in the same manner. Man can no more make himself perfect morally than he can make himself an intellectual giant. This is the scientific doctrine applied to the current religion of to-day.

The whole work warmly advocates Free-thought. The introduction is by R. G. Ingersoll, and is written in his usual brilliant style. The book is for sale by the Truth Seeker Company, 28 Lafayette place, New York.—*Economist (Montesano), Wash.*

"A Tale of a Halo" by Morgan A. Robertson, is the title of a story in verse which could have been written by no one but a hardened skeptic. As a literary effort it has points to commend it, the author daringly violating the prescribed rules of rhyme in order to attain smoothness of composition and directness of style. As a result, although the poetic attribute has been slighted somewhat, the story reads from beginning to end with the rippling flow of rhythmical prose. The story, briefly, is of Beelzebub's expedition to the heavenly city in the guise of a newcomer

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly *nine hundred*, and the fifty portraits promised in the prospectus have multiplied to *one hundred and forty-one*! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of *FOUR HUNDRED YEARS OF FREETHOUGHT*, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Free-thought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

from earth. By his polished manner and clinching arguments he induces St. Peter to admit him. Inside, by the same procedure, he secures an outfit and halo which eclipses all the rest. Envy and discontent follow, and at this point he is recognized and denounced by the archangel Michael. Resuming his natural shape of a fiend, he proceeds to turn heaven into a pandemonium, but is subdued and ejected at last by the sign of the cross, made by St. Patrick. A reader who reveres the angels and saints, even though only as religious symbols, will not relish this book, for the characters are earthly and of things earthly. St. Peter with his pipe and dissipated habits, the pitiful jealousy of the other saints, St. Patrick with his rich brogue and pugnacious temperament, and the lofty and martial Michael, archangel and chief of the heavenly army, with his intrepid courage and strong sense of duty, marred by a weak dislike of St. Peter, make a combination calculated to rob

them of much of their divinity. Possibly, this is the author's intent, for he has followed the unconscious example of Milton and made his devil tower above them all in grandeur and nobility of character. If the saintly keeper of the heavenly gate is really the character described in this book, we doubt that the author will succeed in passing in, but his friends may draw some consolation from the hope that, having spoken well of Beelzebub, his existence in the infernal regions will be made as easy as is consistent with divine justice.—*"Mediator" in Brooklyn Eagle*.

The Value of Good Bread is appreciated by every one, but so few are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable; by using Borden's Peerless Brand Evaporated Cream you will overcome this difficulty. Try it.

Something
QUITE NEW & UNIQUE

BETTER WORLD.

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine.

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies In Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette place, New York.

Gems of Thought.

KINDNESS means as with your child, so with your servant, not indulgence but care.—*Ruskin.*

How is the great problem of existence piled on existence, that we see everywhere about us, solved by the unknown quantity of deity?—*Investigator.*

THE superstitious man is to the knave what the slave is to the tyrant; nay, further, the superstitious man is governed by the fanatic, and becomes one.—*Voltaire.*

FREEDOM is not murder. It is salvation. It is not dynamite. It is the offered hand. It needs not to slay to convince. It gives vision and gentleness. It persuades him who is permitted to choose evil that he dares not choose evil because evil is of no avail as against the soul's providence.—*Horace L. Traubel.*

GENERAL truths, to be of due and permanent use, must be earned. "Easy come easy go," is a saying as applicable to knowledge as to wealth. While rules, lying isolated in the mind—not joined to its other contents as outgrowths from them—are continually forgotten, the principles which those rules express piecemeal, become, when once reached by the understanding, enduring possessions.—*Herbert Spencer.*

VOLTAIRE's great work was to have done more than any other man on record to make the instinct of cruelty not only detestable, but ludicrous; and so to accomplish what the holiest and the wisest of saints and philosophers had failed to achieve—to attack the most hideous and pernicious of human vices with a more effective weapon than preaching and denunciation—to make tyrants and torturers look not merely horrible and hateful, but pitiful and ridiculous.—*A. C. Swinburne.*

Or course, society has the right to protect itself, no matter whether the persons who attack its well-being are responsible or not, no matter whether they are sick in mind, or deformed in brain. The right of self-defense exists, not only in the individual, but in society. The great question is, How shall this right of self-defense be exercised? What spirit shall be in the nation, or in society—the spirit of revenge, a desire to degrade and punish and destroy, or, a spirit born of the recognition of the fact that criminals are victims? The world has thoroughly tried confiscation, degradation, imprisonment, torture, and death, and thus far the world has failed.—*Ingersoll.*

The spirit of persecution that inspired legal action against Whitman's poems in Boston, thereby depriving the poet of the greater part of his income, and forcing the authors of England to come to his rescue with financial aid, is the same old diabolical instinct that provided Nero with his living candles, and Torquemada with his twelve thousand bonfires of human flesh; it is the spirit of Cyril, murderer of gentle Hypatia; the temper of mind that lighted the fagots around Giordano Bruno, and slowly roasted to death the body of Michael Servetus; that hung the witches of Salem and the Quakers of Boston; and to-day knouts, exiles, and gibbets the noble patriot-Nihilists of Russia; it is the spirit

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

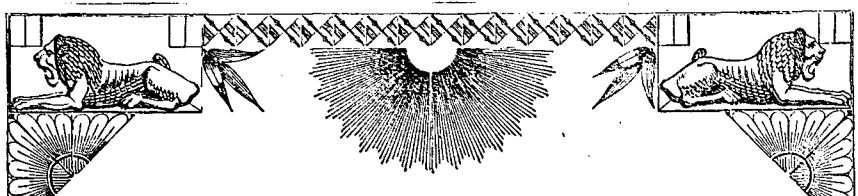
Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies	1.00
Fifty copies	4.50
One hundred copies	8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.



THE Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

<p>Calendar for 1895, 5</p> <p>Freethought in the United States, 17</p> <p>The Old and the New. Robert G. Ingersoll, 42</p> <p>What the Church Has Not Done for Woman. Matilda Joselyn Gage 46</p> <p>Progress of Science. James B. Alexander, 55</p> <p>What Are Women Here For? Helen H. Gardner, 65</p> <p>The Three Voices. A Poem. 73</p> <p>A Queer God and His Queer Book. John Peck, 74</p> <p>What We Stand For. Henry Rowley. 85</p>	<p>Freethought in the Church and in the Higher Literature. A. H. Hamilton, 90</p> <p>Education of Children. Susan H. Wixon, 95</p> <p>Secular Sunday Schools. Katie Kehm Smith, 104</p> <p>The Freethought Federation of America Samuel P. Putnam. 110</p> <p>The One-Horned Ox. George E. Macdonald, 117</p> <p>Blasphemy. Judge Parker's Decision in the Case of C. C. Moore, 124</p> <p>Freethought Societies, Schools, and Lecturers, 127</p>
--	---

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

that murdered Lovejoy and John Brown, remanded Thomas Sims and Anthony Burns to slavery, and branded in the hand with a hot iron Captain Jonathan Walker, of Massachusetts, for helping the fugitive slave to escape.—*Wm. Sloane Kennedy.*

The judges of Athens put Socrates to death on the ground that his opinions tended to corrupt the youth of that city. The High Court of Jerusalem sentenced Jesus to death on similar grounds. Practical Pilate asked, "What evil hath he done?"—but he got no answer. Jesus had done no evil; he had only advanced opinions which the majority considered subversive of the moral foundations of society. And, in short, there is no persecution, no oppression of conscience, no massacre in history which may not be justified on the principle that you may punish a man for the evils which may be imaginatively and prospectively attributed to the influence of his opinions. Nay, all contemporary discussion of vital problems, all new ideas, are thus placed at the mercy of nervous apprehension.—*Moncure D. Conway.*

The one argument that bigotry is never able to answer is the argument of a loving heart found outside its petty inclosures. The dogmatist confesses the thing most to be feared is the consistently good life of a heretic. The Christian scheme of exclusiv salvation through the atoning blood of Jesus holds for many minds until they are brought face to face with a prophet soul like Mozoomdar, until they humbly confess their own spiritual poverty in the presence of the gentle dignity and humane presence of a benignant dark-skinned pagan like Dharmapala; then they are dumb. The triumphant peace that gathers around a manly life, as in the fullness of years it approaches the mysterious realm without the aid of priest or sacrament, breaks down the stoutest walls of sectarian narrowness, throws over the partitions between creed and character.—*Unity.*

FREE A Valuable Book on Nervous Diseases to any address by the
REV. E. KONIG,
—FORT WAYNE, IND.—
1895
THE TRUTH SEEKER ANNUAL
Price, 25 cents.

ESTABLISHED 1865.
E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and

GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.
Potatoes, Onions, Cabbages, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

ALL styles of watches from \$1.38 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York. 52t19

Christianity and Evolution.

By ARTHUR H. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl. New York.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents.

Address this office

SEND ME YOUR ORDERS!

PRICES AGAIN REDUCED!

New Model Otto Wettstein Watch has 16 jewels, patent regulator, Brequet (non-catchable) hair-spring, beautiful double-sunk paneled dial, fully adjusted to heat, cold, and position, nickel-finished, and guaranteed a *Perfect Time Keeper.*

GENTLEMEN'S SIZE.

Prices.—In 3 oz. screw dust-proof silver case, \$19. In 3 oz. coin silver, \$24. In fine screw open-face gold-filled case, warranted 15 years, \$25. Do. hunting, \$29. In 20 year cases, screw open face, \$28. Hunting, \$32. In special engraved, scalloped and Louis XIV. cases, \$2 to \$5 more. In 14kt. solid gold heavy cases, open face or hunting, \$45, \$50, \$60, \$70, to \$200.

LADIES' SIZE.

Prices.—In fine gold-filled hunting case, warranted 20 years, \$30. In fine heavy 14kt. solid gold case, \$40. Extra heavy and scalloped, \$50. Ladies' watches shipped in fine plush cases.

Regular Grade American Watches.

Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled 8oz. screw open face silver case, \$4.75	
7 " 8oz. silver	9.75
7 " 15 year " " gold-filled " "	10.00
7 " 20 " " " " " " "	18.00
7 " 15 " hunting " " "	14.00
7 " 20 " " " " " "	17.00
7 " 20 " hunt. Louis xiv. gold-filled " "	20.00
7 " 14kt. solid gold open face case " "	28.00
7 " 14kt. hunting " "	35.00
11 " \$1 more; 15 jeweled, \$2.50 more.	
15 " adj., \$4 more; 17 jeweled, adj., \$6 more.	

Ladies' American Gold Hunting Watches. Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled in 20 year, plain or engraved, \$11.50	
7 " 20 " full eng'd and scalloped. 15.00	
7 " 20 " 14t. solid gold. 20.00	
7 " 20 " 14kt. heavy. 30.00	
11 " \$1 more.	
15 " 4 more.	
15 " adj. 6 more.	

In fine plush cases per express prepaid.

CHAINS.

Latest styles in ladies' and gentlemen's chains in best gold-filled, \$2, \$2.50, \$3.50, \$4, and \$5.

Watch Work.—Our repair department is one of the largest in the country. Overhauling, \$1. Jewels, \$1. Springs, \$1. Warranted one year and returned, charges prepaid.

The Freethought Badge and Charms.

Large Size Badge: 10kt. \$3; 14kt. \$4. With genuine chip diamonds, \$8. Genuine full cut diamond, \$12.

Charms.—10kt. \$5, 14kt. \$6. With genuine chip diamond in sun, \$9. With fine cut genuine diamond, \$10.

Small Size Badge.—10kt. \$2, 14kt. \$2.75. With genuine chip diamond, \$6. With full cut genuine diamond, \$10.

Charms.—10kt. \$3, 14kt. \$4. With genuine chip diamond, \$7. With genuine full cut diamond, \$15.

The Ingersoll Souvenir Spoon.

REDUCED PRICE LIST.—*Tea Spoons,* \$2; extra heavy, \$3; gold bowl, \$2.50. *Orange Spoons,* \$2.50; gold bowl, \$3. *Sugar Spoons,* \$3; gold bowl, 2.50.

Satisfaction guaranteed or money refunded or goods exchanged. I can save you money in anything in my line.

Orders filled same day received. Send for price-list, cards in colors, of badge, etc. Address

OTTO WETTSTEIN,
The Liberal Jeweler
Rochelle, Illinois.

Established 1857.

Not for Parsons.

WHEN meanness has been baptized and called religion it is as deadly as the small-pox.—*Ram's Horn.*

SUNDAY-SCHOOL TEACHER: "What is faith?" Pupil: "Faith is believin' in the superintendent's stories."—*Puck.*

GOOD MAN: "My son, is your father a professional man?" Boy: "Yes'r; professes conversion at every revival."

"In the last church fair did the young ladies take part?" Mr. Slimpurse: "Great Scott, no; they took all."—*Chicago Inter Ocean.*

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If this were not a folding-bed
I'd take all risks myself," she said.

A LOT of popcorn balls hung all over a Christmas tree will create more interest in a Sunday-school than twenty miracles possibly could.—*Siftings.*

"Is your rector high church?" "Oh, yes," "I suppose he calls sin, then, a moral obliquity?" "Higher than that. He calls it a psychological eccentricity."

"We've knocked hell out of our church, Mr. Jones. How is it with yours?" asked an innocent young woman recently of a startled deacon.—*Kate Field's Washington.*

MRS. HICKS: "Why do they confer on some clergymen the title of Doctor of Divinity?" Hicks: "Because they are considered capable of doctoring it, I suppose."—*Puck.*

UNCLE ER: "When er man smites yo', turn de udder cheek. Ef he's mean nuff ter take advantage of yer Christianity, he deserves de bes' lickin' yo' knows how ter gib him."

CARRIE: "We are to giv a grand reception to our minister on the tenth of next month. You know it is an important anniversary." Clara: "His ordination?" Carrie: "No; his conviction of heresy."—*Puck.*

FIRST DEPOSITOR: "We've got the president in jail all right; but there's no show of our recovering any of the funds, I suppose?" Second Depositor: "Oh, cheer up! We've attached the foreign mission fund, you know."—*Puck.*

INQUIRING BOY: "Mamma, don't the little angels have a good time in heaven?" Mamma: "Certainly, my child. Why do you ask?" Inquiring Boy: "Because it says here in the prayer-book: 'The cherubim and seraphim continually do cry.'"—*Life.*

UNCLE RUSSELL SAGE withdrew a little over half a million in gold from the Sub-Treasury the other day. Uncle Sage is so religious in the matter of church mortgages that in order to maintain his averages he cannot afford to be too patriotic.—*World.*

MRS. CHURCH WERKER: "Oh, deacon! I hear the Board of Trustees has decided not to hold a fair this season." Deacon Soper (sadly): "Yes; the police are so strict since this Lexow Committee business, that we can't make any arrangements for protection."—*Puck.*

Rev. DOOGOOD (to the penitentiary warden): "My friend, is the spiritual

welfare of the poor fellows under your charge properly attended to?" Warden: "Well, sir, it ought to be, for there are eight Sunday-school teachers among them."—*Sydney Truth.*

"WHAT's the matter with that mule?" asked a man who was standing on the bank of the canal. "He doesn't seem to be of any account whatever." "He's all right," replied the boatman. "The fault's with me. Ye see, mister, he understands every word ye say to him." "He doesn't pay much attention to what you say." "That's what shows his intelligence. I've just jined church, an' he thinks I'm a stranger."—*Life.*

DINAH: "Yo' done gone see dat clairvoyant 'bout losin' yo' pocket-book?" Sam: "She ain't at dat place no moah. Dat clairvoyant ain't no good nohow." Dinah: "Why yo' tink she am no good? She done tole Mis' Brown de mos' wunnerful t'ings 'bout her pas' life." Sam: "Mebbe she did; but she's bin took up for swindlin' a man out West, an' she didn't know dey wuz a war'nt out fo' her till de p'lice-man come."—*Secular Thought.*

MRS. MCGREEDIE: "An' f'what dae ye say is the smalest amoont that ye prent a donor's name in the Report wi'?" Collector for the Cannibaloo Islanders' Missionary Fund: "Naething lower nor five shallin's, mem." Mrs. McGreedie (reluctantly producing a crown): "Here's the siller. It fair ruins me tae gie it ye, but it's for the guid Ohreestian cause, ye ken. Noo, ma man, see that ye dinna make ony mistake, and that Mrs. McGreedie, o' Greedie Villa, comes out in yer Report."—*Fun.*

In the nature of things,

SAYS



Col. Robert G. Ingersoll,

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG, (Servant of the Lord Jesus Christ.) Paper, 416 pages, 15 cents.

Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid. Send for descriptive catalogue of Swedenborg's works.

American Swendenborg Printing and Publishing Society, 20 Cooper Union, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, with title, 40 cents; half bound, 25 cents.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents. Address THE TRUTH SEEKER.

Books by Helen H. Gardener.



New Edition, Revised and Enlarged.

Men, Women and Gods.

Introduction by

ROBERT G. INGERSOLL.

Price, cloth, \$1; paper, 50 cents.

The Trade Supplied at Special Discounts.

IS THIS YOUR SON, MY LORD?

A Fascinating Story of Radical Truths on Religion and Social Matters.

Price, cloth, \$1; paper, 50 cents.

An Unofficial Patriot.

A HISTORICAL STORY OF THE CIVIL WAR.

The literary hit of the season.—*Chicago Times.*

Cloth, \$1.25; paper, 50 cents.

PRAY YOU, SIR, WHOSE DAUGHTER?

A NEW NOVEL.

Price, cloth, \$1. | Paper, 50 cents.

Pushed by Unseen Hands.

SHORT STORIES.

Price, cloth \$1. | Paper, 50 cents.

A Thoughtless Yes.

CONTENTS:

A Splendid Judge of a Woman—The Lady of the Club—Under Protest—For the Prosecution—A Rusty Link in the Chain—The Boler House Mystery—The Time-Link of Our Ancestors—Florence Campbell's Fate—My Patient's Fate.

Price, paper, 50 cents; cloth, \$1.

Facts and Fictions of Life.

CONTENTS:

Preface—The Fiction of Fictions—A Day in Court—Throwa in With the City's Dead—An Irresponsible Educated Class—The Moral Responsibility of Woman in Heredity—Woman as an Annex—Sex in Brain—Heredity in its Relations to a Double Standard of Morals—Divorce and the Proposed National Law—Law and Leg—Common Sense in Surgery.

Cloth, \$1; paper, 50 cents.

PULPIT, PEW, and CRADLE.

By HELEN H. GARDENER.

One of Her Brightest, Wittiest, and Strongest Lectures Against the Bible.

Every Woman Should Read It and

Know Her Enemies and Her Friends. Price, 10 cents. Address this office.

L. K. Washburn's Works.

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents. Was Jesus Insane? Price, 10 cents.

The Public Schools and the Catholic Church. Price, 5 cents. Address THE TRUTH SEEKER.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

THE GIANT DELUSION.

A Consideration of the Doctrine of Personal Immortality.

By OTTO WETTSTEIN.

A Paper read at the International Free Thought Congress at Chicago, October 5, 1893.

Price, 10 Cents.

Address THE TRUTH SEEKER.

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

A NEW EDITION

OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

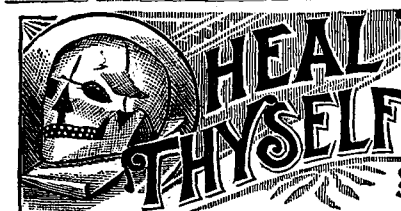
By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

DO YOU WANT IT?

Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits, active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 5808, Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the various ailments, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidence of success. Address, DR. R. P. FELLOWS, Say where you saw this ad.—Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

Pond's Extract

IS WORTH ITS

WEIGHT IN GOLD

Cures Female Complaints,

Neuralgia, Piles, Sores,

Bruises and ALL PAIN.

CHEAP SUBSTITUTES
DO NOT CURE.



BEHOLD! THERE CAME WISE MEN.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem. — Matt. ii, 1.

News of the Week.

THE League of American Wheelmen met at Asbury Park, N. J., this year.

SEVEN thousand boys are now learning military tactics in the schools of this city.

REBEL tribes have entered and looted Morocco City, one of the capitals of Morocco.

A FRENCH force has been defeated in Africa, with a loss in killed of 300 men, or half its numbers.

GERMAN and French land owners and cattle raisers are agitating for still more restrictive measures against American products.

SENATOR MATT W. RANSOM, of North Carolina, goes to Mexico as United States minister, in place of Isaac Pusey Gray, deceased.

By a gas explosion in the mine at West Bear Ridge, Mahanoy Plane, Pa., on Feb. 18, five persons were killed, and a large number injured, several fatally.

IN Oregon Senator Dolph is beaten for reelection, George W. McBride having been selected on Feb. 23, fifteen minutes before the legislature adjourned.

THE House refuses to concur with the Senate in the appropriation of \$500,000 for the preliminary work of laying a cable between the United States and Hawaii.

LIEUT. FREMONT P. PECK, of the United States Army was killed at the Sandy Hook proving grounds on Feb. 19 by the explosion of a Hotchkiss gun which he was firing.

IT now seems probable that another international monetary conference will soon be held. There is renewed interest in the subject abroad, especially in France and Germany.

SIR HENRY BROUGHAM LOCH, governor of Cape Colony, South Africa, has been recalled because he was distasteful to Premier Cecil Rhodes, the conqueror and despoiler of Matabeleland.

ALBERT FREDERICK RUDOLPH DOMINIQUE, Archduke of Austria, died in Arco, South Tyrol, on Feb. 18. He was in his seventy-ninth year. His ancestry was distinguished, and he himself famous both in war and literature.

THE new Excise Board appointed by Mayor Strong is composed of Charles H. Woodman, independent Republican; Julius Harburger, Independent County Organization Democrat, and Joseph Murray, straight Republican.

BISHOP FALLOWS of the Reformed Episcopal church, has opened in Chicago a "place," called "The People's Institute Saloon," which is intended to furnish all the attractions of the saloon without the alcoholic accompaniment.

JAPAN is mobilizing another army at Hiroshima, supposed to be for an expedition against the Island of Formosa. The Diet voted authority for an additional loan of 100,000,000 yen (\$100,000,000) asked for

by the government. It has also approved a Korean loan of 3,000,000 yen.

AUGUSTE VACQUERIE, one of the founders and editor-in-chief of the *Rappel*, died in Paris on Feb. 19. It was in his hands that Victor Hugo left his unpublished works, amounting to 400,000 manuscript pages. He was the author of several works.

GOVERNOR MORTON has named as the members of the new Appellate division of the Supreme Court of this state George C. Barrett, C. H. Van Brunt, Edward Patterson, Charles J. Dwight, George L. Ingraham, Morgan J. O'Brien, Pardon C. Williams.

A GANG of firebugs has been unearthed in this city, and some have already been sent to prison while others are on trial. It is established that there was an extensive conspiracy, and that the incendiaries have set a great number of fires and imperilled thousands of lives.

TURKEY, hitherto indifferent to quarantine precautions against cholera, is now adopting very rigorous measures, and the suspicion is aroused that this is to cover more aggressive movements against the Armenians as well as prevent investigation of alleged outrages.

POLICE JUDGE GRADY holds that a man may play billiards in his own house or elsewhere in private if he does not offend against the Sunday law by making a disturbance. Were the men who were arrested for selling collar and ear-muffs in their own stores making a disturbance?

THERE are still a number of vessels long overdue at our ports, including four Philadelphia schooners. The loss of life has been phenomenally large this season, the greatest, so say shipping men, of any corresponding period within the recollection of the oldest of those in a position to know.

THE first work has been done on what, when completed, will be the longest trolley line in the world, a road connecting New York and Philadelphia. As it will run for much of the way through an agricultural district, the company is having built a large number of combination cars to carry the products of the farms to the markets.

MANY of the ships that come into this port, and of those that enter British ports after crossing the Atlantic, have on board the crews of schooners, fishing smacks, and other small craft that were wrecked or partially disabled by the recent great storm, and which were supposed to be lost. Many of the rescued men have suffered terribly.

MORE than 5,000 additional city employees are to be placed under civil service rules, the Civil Service Commission having decided to adopt the main features of the Massachusetts system. The Commission is now constituted as follows: Everett P. Wheeler, E. L. Godkin, E. Randolph Robinson, Cyrus W. Robinson, and W. Bayard Cutting.

EX-QUEEN LILIUOKALANI was found guilty of complicity in the recent uprising in Hawaii and sentenced to five years imprisonment and to pay a fine of \$5,000.

The Hawaiian government is determined to inflict capital punishment on several of the conspirators, regardless of protests from foreign governments, including that of the United States.

At the opening of the Wayne county circuit court and the court of Oyer and Terminer at Lyons, New York, Judge Adams instructed the grand jury to indict all persons in the county who allowed nickel-in-the-slot machines to be operated on their premises, and also all church members and others who conducted for any purpose lotteries and drawings at church fairs.

FREDERICK DOUGLASS, freedman, politician, orator, and diplomat, died of heart disease at his home in Anacostia, a suburb of Washington, at 7 o'clock on Feb. 20. He had attended the National Council of Women during the day and seemed to be in his usual good health. Mr. Douglass was born at Tuckahoe, near Easton, Talbot County, Md., in Feb., 1817. His mother was a negro slave and his father a white man. He escaped from slavery on Sept. 3, 1838. His lectures and books have made him a fortune of \$250,000 to \$300,000. He was a Freethinker, although the church is now claiming him, as usual.

BOOKS BY PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.
Physical Education; or, The Health-Law of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.
Zoological Sketches: A Contribution to the Outdoor Study of Natural History. Illustrated by H. Faber. Cloth, \$2.
Address: THE TRUTH SEEKER.

COLUMBIAS FOR 1895.

A Highly Artistic Catalogue Sets Forth the Merits of these Famous Bicycles.

Noted artists occasionally condescend to lend their aid to make a trade catalogue beautiful, and this has evidently been the case with the new handbook of Columbia bicycles, just issued. From the rich and striking cover to the last of the dainty sketches that adorn the broad margins, the tell-tale marks that show the hand of well-known contributors to Life, Vogue, and the leading magazines are everywhere apparent. The ideas skillfully carried out in the illustrations is that of sport and travel. The book will long be preserved as one of the handsomest art works of the year. It is as little like the ordinary trade catalogue as well can be, and yet it cleverly tells of the merits of Columbia bicycles for 1895, and also of lower-priced machines, Hartford. No lover of bicycling or of beautiful books should neglect sending for the Columbia Catalogue. It can be had by calling upon Columbia agents, or it will be sent by mail for two 2-cent stamps. Address Publishing Dept., Pope Mfg. Co., Hartford, Conn.

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel F. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50
ISSUES OF 1892.—\$3.	
Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	40
ISSUES OF 1893.—\$3.	
Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of the World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wettstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10
ISSUES OF 1894.—\$3.	
Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradictions of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.
Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.
Single numbers sold at prices quoted.
THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professed naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address: THE TRUTH SEEKER.

ARE YOU DEAF?

Don't You Want to Hear?

THE AURAPHONE will help you if you do. It is a recent scientific invention which will restore the hearing of any one born deaf. When in the ear it is invisible, and does not cause the slightest discomfort. It is to the ear what glasses are to the eye, an ear spectacle. Inclose a stamp for particulars. Can be tested free of charge at

The Auraphone Co's Offices:
716 Metropolitan Bld'g, Madison Sq., New York
618

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 10. { PUBLISHED WEEKLY. } New York, Saturday, March 9, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE "MOTHERLY" AFFECTION OF POPERY FOR AMERICA.

When America was as yet a new-born babe, uttering in its cradle it's first feeble cries, the church took it to her bosom and motherly embrace.—Leo XIII.

\$2⁰⁰ CLIMAX WATCH & CHAIN \$2⁰⁰

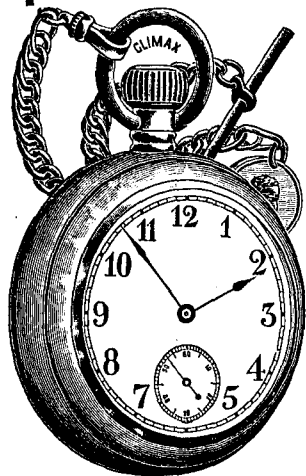
STEM WIND AND STEM SET.

Solid Gilt or Nickel.

Plain or Beautifully Engraved Cases.

THE CHEAPEST STEM WIND WATCH EVER SOLD!

Every WATCH Tested, Timed and Regulated. - Each WATCH Guaranteed for One Year.



FRONT VIEW, PLAIN CASE.



BACK VIEW, FANCY CASE.

WHAT OTHERS SAY!

PAUTONO, ARIZ.
DEAR SIR: The watch so far keeps good time. This one has sold three others for you.
Respectfully,

W. B. McCLEARY.

HARTFORD, CONN.

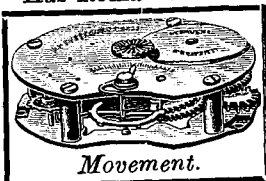
GENTS: The watch I received from you gives admirable time and compares with one costing \$50.
Yours truly,

THOS. MARTIN.

WELLSBURGH, IOWA.

GENTLEMEN: Received watch all right. Am surprised at the perfect time it keeps. I have had a \$25 watch beside it, and it keeps perfect time. I intend to send you a large order soon.
Yours truly,

H. WOOLLARD.



Movement.

GET ONE, AND IF IT DOES NOT KEEP GOOD

TIME RETURN IT AND GET YOUR MONEY BACK.

We make in Solid Gilt or Nickel, Plain or Fancy Case, and equal in appearance to a \$10 watch. We give a neat chain with each Watch. Sample by mail, postpaid, \$2; three for \$5. Catalogue and Circulars free.
Address as follows:

R. H. INGERSOLL & BRO., SOLE MFRS.,

65 Cortlandt st., New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 10. { PUBLISHED WEEKLY. } New York, Saturday, March 9, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - MARCH 9, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Work and Designs of the Theocrats.

The New England convention of the National Reform Association was in session in Boston on February 19th and 20th. It was held, as stated in the call, because, among other things, of

"The subtle and persevering attempts which are made to prohibit the reading of the Bible in our public schools, to overthrow our Sabbath laws, to corrupt the family, to abolish the oath, prayer in our national and state legislatures, days of fasting and thanksgiving, and other Christian features of our institutions, and thus to divorce the American government from all connection with the Christian religion."

By the phrase "to corrupt the family" is meant the regulation of marriage and divorce by the civil power, entirely independent of ecclesiastical regulations, as such. Ominous of disaster to civilization if the theocrats should triumph, were these subjects, among others, discussed by the convention: "The Necessity of Union among Denominations for Certain Phases of Christian and Reform Work"; "How to Influence Legislation in these Reform Movements"; "A Uniform National Divorce Law"; "The Right and Duty of the Government to Teach the Foundation Principles of the Christian Religion in the Public Schools"; "Shall the Government of this Nation Recognize Christ as King?"

On February 25th and 26th the annual convention of the Cumberland Valley Sabbath Association was held at Newville, Pa. Rev. W. J. Robinson talked about "The Great Conspiracy against the Sabbath in this Country," but he said nothing in criticism of the great conspiracy against human liberty and social justice in which he is an industrious schemer. Rev. J. W. Bain asked the question, "What day of the week was, and is, the Christian Sabbath?" It was easy to answer that Sunday is that day, for the Christian Catholic church ordained that the first should take the place of the seventh day of the week, but if Mr. Bain had asked which was the Bible Sabbath he would have been compelled to admit that it was Saturday. Rev. Mr. Leiper discussed "The Civil Sabbath," a pure fiction, and other preachers talked about "Sabbath desecration," "The Sabbath Law for the Foreigner," who is the terror of the Sundayite, and related aspects of the question.

At the New Castle theocratic convention Rev. H. H. George delivered an address on "The Duties of

the Church to the State." The title is a wholly misleading one, for the address deals exclusively with the alleged duties of the state to the church. But this contradiction, flat and unqualified as it is, is not more irreconcilable than that between Mr. George's first proposition and all the others. The first reads as follows:

"I. It is the duty of the state to recognize the independent authority of the church."

Under this head Mr. George maintains that the union of church and state "is the violation of the law of relationship which God has established." "These two institutions," he continues, "are radically distinct in their spheres, and each absolutely independent of the other." Illustrating his argument, he says:

"The Pope of Rome has no civil supremacy, and the sovereign of England has no ecclesiastical headship. All such claims are usurpations, and, God helping us, they shall never obtain a foothold in the United States."

To one not familiar with the sinuosities of theocratic argumentation and propagandism that undoubtedly has a very satisfactory sound, but to the practiced ear of the Freethought sentinel it rings hollow with deceit and contemplated treachery. How misleading it is will be seen upon reading the remainder of the Rev. Mr. George's propositions:

- "II. The state is to be subservient to the church.
- "III. The state should profess the true Christian religion.
- "IV. The state should require scriptural qualifications in her rulers.
- "V. The state should restrain practices that are injurious to religion.
- "VI. The state should maintain a true standard of morals.
- "VII. The state should protect the church.
- "VIII. The state should support the church by timely gifts."

And yet Mr. George has the sublime audacity to assert that he and his party stand for the separation of church and state! But let us glance briefly at some of these propositions: Evidently Mr. George had a suspicion that "subservient" would grate harshly on the ears of the people who have been taught from childhood that the state should be independent of the church, and so he added—"Not subject; not even subordinate, but subservient." This is mere hair-splitting. Of "subservient" Webster says: "Fitted or disposed to subserve; useful in an inferior capacity, serving to promote some end; subordinate." The italics are ours. Comments would be superfluous.

Under V we are told that the practices which should be suppressed because they are injurious to religion include "blasphemy, idolatry, and Sabbath desecration." This implies that if the theocrats could have their way we should be ground down under not only Sabbath laws but a new set of blasphemy statutes. Dr. Schaff is quoted as saying that the republic rests on three pillars, "The church of God, the book of God, and the day of God." The conclusion is drawn that "the state is bound by the law of self-preservation to see that the church of God is protected in the undisturbed use of the day of God." This shows again of how little worth is the pretense of the Sabbatarians that they want Sunday set apart as a day of rest for the people. Here it is distinctly admitted that they want a monopoly of it for the benefit of the "church of God." More than this: If the state is bound to protect the "day of God" from the desecration of work and recreation, is it not logically and equally bound to protect the "book of God" from the desecration of criticism? Of course, and that is why "blasphemy" is one of the "practices that are injurious to religion" which the state is under obligation to suppress. Mr. George concludes this section of his

address with the significant assertion that "the United States mail service is a direct assault by the state upon the church." Again "the poor laborer" is forgotten.

From the argument under VI. we learn that the state can maintain a "true standard of morals" only by keeping the Bible in the common schools, for "as the only true religion is Christianity, which the state is bound to profess, so the only true standard of morals is the Bible, which the state is bound to teach." What would become of liberty and equity in a country ruled by men capable of writing such wild absurdities as these? Under VII. it is gravely stated that the magistrate is armed with the sword, and "it has no more sacred use in his hands than the defense of the church of Christ." When individuals are sacrificed to institutions, their instruments, it is time that the institutions were destroyed or remodeled. Mr. George wants the Christian nations of the world to wipe out the Turkish power, not because the latter has murdered helpless people, but because the people it has killed were Christians. In his own words, he wants the church protected, not the people. As to the other demands he has made, they are so glaringly ecclesiastical on their face that no exegesis is necessary. All Freethinkers and other Americans who love freedom for themselves and desire that equal justice be the heritage of their children, regardless of belief, will not fail to work early and late to defeat the machinations of these enemies of the secular civil republic. With them in undisputed possession of power in the nations of the world, the midnight of the Dark Ages would settle once more upon the earth.

Upon What Trash They Are Fed!

We wonder sometimes if the rank and file of the Christian army are as stupid as their leaders assume them to be. The refuse that is doled out to them for intellectual rations is so trashy and indigestible that it is a wonder that they have not all died of indigestion of the brain. We find in a country paper printed in Indiana a pretty little story about Colonel Ingersoll and Schuyler Colfax which must make the Sunday-school children marvel at the silliness of the great Agnostic, so skillfully is the yarn made to tell against the supposition that he has ordinary common sense. It is seriously stated that, "a few years before the death of Colfax, the two men met on a train in Illinois," when, "according to an exchange," a conversation took place, the substance of which is given below: Colonel Ingersoll said to the Indiana statesman: "Colfax, in ten years nobody will believe the infamous religious doctrines you believe now." Think of a sane Freethinker, a man of wide and keen observation, making such an assertion as is here put into the mouth of the Agnostic! Colonel Ingersoll would be one of the last men to cherish the delusiv hope that in ten years or fifty or one hundred years there would be left no believers in the superstitions of Christianity. He realizes that progress is a matter of growth, not the result of a cataclysm. No man who knew anything about Liberalism would have invented such a story. How ignorant the prevaricator was the rest of the tale will reveal in a still more glaring light. Colfax is reported to have made this ridiculous speech:

"I do not wish to debate with you on a train, but I will make one remark and ask you one question. I suppose that when you call my creed infamous that is Freethought, but if I should call your doctrines infamous, that would be bigotry. Here is a mother caressing the golden ringlets of her babe; her face radiant with divine mother love. The infant is smitten by the untimely frost of death, and the mother's heart is broken. As she sees the little coffin

lowered in the grave the only hope and comfort she has is the thought that she will some day meet the baby in heaven. You are trying to take away that hope and comfort. What are you going to give her in return?"

How like a minister that sounds! And what answer do you suppose Ingersoll made to the foolish stuff? Why, he "was pale and quiet for a moment, and then throwing himself back in his seat said: 'Colfax, let us talk politics.'" If the preacher who got up this "Infidel-killer" had undertaken deliberately to stamp his production with the ineffaceable brand of falsehood he could not have done so more effectually than he has in his appalling stupidity. Did he not have sense enough to see that the first thought to shape itself in the mind of a Freethinker asked such a nonsensical question would be, "What comfort can the mother who believes in hell derive from her faith when her 'unsaved' child lies before her in death?" and that is what Colonel Ingersoll would have asked Schuyler Colfax had the latter so far parted with his reasoning faculties as to propound the inane conundrum attributed to him by the pious romancer. As Dr. Albert Barnes, the great divine, said, when contemplating the problem of evil and the eternal death of the finally impenitent, "All is dark, dark, and there is no ray of light to reveal why evil came into the world." Millions of thoughtful and tender-hearted Christians have echoed this cry of despair, and yet here is a story going the rounds of the press, telling how Colonel Ingersoll was dumfounded when confronted with one of the most trite, threadbare, and jejune of the stock "posers" of the Christian apologist. It is wonderful how men who claim to be the only divinely commissioned teachers of morality can persist in the coinage and circulation of slanders and preposterous stories which they know can obtain credence only among the most superstitious and ignorant portion of the people.

In the same Indiana paper there is an article, evidently contributed by the local clergyman, in praise of the revival meeting then in progress in the village. The writer says that a revival is a blessing to any place, because religion in a man makes him a better citizen. There must be some mistake about this, for the experience of the world goes to show that the more nearly a man is filled with the spirit of god the more trouble he is to his neighbors, and the more likely he is to disturb the peace of the world. At least, that appears to be the effect of that kind of religion known as the Christian. Often the milk of human kindness in a man is turned to acid when he becomes tainted with the poison of religious zeal. Again, he may treat you all right until he learns that you do not sacrifice at the same altar with him, and then he turns on you like a beast of prey and rends you with tooth and claw. We will take our chances with the "man of the world" every time, in preference to the devout Christian who believes that his god is going to burn us forever in hell because we cannot agree with him concerning the trinity and the personality of the devil. The man who thinks that his god is this kind of an unreasoning and unmerciful tyrant is very apt to want to curry favor with him by giving us a taste in this world of the punishment he expects to have the pleasure of seeing us suffer in the next.

Enumerating the things that the Christian will not do, this writer says that he will not profane the day of the Lord. Does he really believe that the day it is performed on makes any difference in the essential nature of an act? And if he does not think it right to work or enjoy himself on "the day of the Lord" why does he not keep Saturday? That is the only Sabbath for which he has Bible sanction, while Sunday is so far from being the "Lord's day" that it is the day of the Catholic church. He is a Protestant, and consequently repudiates the authority of that "scarlet woman"; why, then, does he take his holy day from her? Drunkenness, buying and selling liquors, and drinking them, are some others of the offenses of which the Christian will not be guilty. But your Bible does not justify you in taking this stand; some of the old worthies, who were especial favorites of its author, were in the habit of getting drunk, and there are in it ten passages which excuse, commend, or command the use of intoxicants, to each one

which condemns their use. Slave holding, buying or selling slaves, are also, if this writer is to be believed, unchristian acts. But the Bible does not condemn slavery; Paul returned a fugitive slave to his master, and Christian nations have, until very recently, been slaveholding nations. In our own country the churches were the last to get into line for freedom, and to-day, in the South, the churches will not fellowship brother Christians who were lately slaves, thus showing that Christianity does not place its accepters in the front ranks of progress, does not, in fact, raise them above the level of popular prejudice and injustice. "Fighting, quarreling, brawling, brother going to law with brother, returning evil for evil." But Christians are past masters in all these accomplishments; they are, par excellence, the fighting nations of the globe; as Colonel Ingersoll has said, in substance, the Christian nations of Europe keep constantly five million men under arms for the purpose of blowing Christian brains into eternal froth. Christians are the leaders in all "jingo" crusades against the weak tribes and nations of the "heathen" world; in England it has happened time and again that the voices of Freethinkers were heard almost alone in protest against some peculiarly atrocious act of spoliation and slaughter committed or contemplated by the government of that country; the missionaries and the "sons of the missionaries" can generally be counted on to "cry aloud and spare not" when the quarry is the "savage," especially if he has rich lands and many cattle. The religious man not only returns evil for evil, but he is much given to returning evil for good, as the terrible history of Christian persecution abundantly proves.

"Doing not to others as we would not have them do unto us." All unprejudiced, observing people know that this is a rule which the ardent religionist honors in the breach rather than in the observance. Would he wish others to imprison, exile, torture, behead, hang, and burn him and his as he has imprisoned, exiled, tortured, beheaded, hung, and burned millions who differed from him in opinion concerning unprovable dogmas and disputed ethical codes? Would he like to be compelled to pay taxes on the property of associations in whose objects he did not believe? Would he wish to be forced to observe a holy day which he did not accept? Where has the representative Christian abstained from doing to others what he would not have others do unto him, when those others have been of diverse creed or alien race?

"Religion stands for all that is high and noble, good and pure, and is the guide of the gentle and patient. A man who believes there is a God and that there will be a time of reckoning in the world to come, when man shall be punished and rewarded according to his deeds here on earth, will not be as likely to shed the life blood of his fellow man, as the man who says within his heart there is no God, neither everlasting punishment in the world to come."

The reverse of this is much nearer the truth—as a rule it is true that the more implicit the faith of the man or nation in the dogma of eternal vengeance the more cruel, remorseless, and bloodthirsty that man or nation. Cruel deities imply cruel devotees; the man who believes that his god will torture his enemies forever will be very apt to begin the work for him in this world, especially if the enemies of his god happen to be also the enemies of the worshiper. This gives a splendid opportunity to gratify the spirit of revenge and credit the crime to piety, thus augmenting his heavenly bank account while getting troublesome people out of his way in this world. On the other hand, the lover of his kind who is at the same time an acceptor of this awful creed, is moved to become a persecutor because he reasons, and reasons logically from his premises, that it is better that a few should die under brief torture here than that they should live to spread their heresies, and thus send to hell, to suffer eternal torture, multitudes of their fellows, among them, perhaps, some near and dear to the inquisitor himself. No, belief in eternal punishment has sharpened infinitely more murderous knives than it has dulled or broken.

Send for free catalog of our publications.

The Letter-Writing Corps.

The Freethought Letter-Writing Corps will this week try to secure a hearing in the *Republican*, of Montezuma, Iowa. Recently the editor declared that the liberty that Ingersoll "takes to criticize the book of books is granted him by the same Christianity that he abhors so much"; and following this stupendous assertion come others equally astounding:

"The principles he represents never accomplished anything for humanity. His votaries never built a hospital, erected a college, nor founded an asylum for the unfortunate. No spires point to the skies as monuments to the doctrine promulgated. Infidelity can point to no civilization as the outgrowth of its teaching. It professes to hate the Christian religion and can find all manner of discrepancies in it, but it has nothing to offer in its stead. It proposes nothing to better the condition of humanity. Without a hope and without a faith it appeals to none of the tender sensibilities of the human heart. The Bible he professes to hate has survived the denunciation of kings and potentates and never was more popular than now."

"Bruno" replied in a fair and able article of some more than a column, which the editor printed in a good position, and to which he made an attempt to reply. The editor's statement that Infidelity had never founded a college was answered by "Bruno" with the citation of Lick's and Girard's contributions to science and education, notably the former's gift for the construction of the Mt. Hamilton observatory, and he incidentally remarked that this was a bequest for the promulgation of science. Probably the editor had never heard of Lick or his work, for he speaks of the observatory as "Lick University," and avers that "Bruno" "upsets his argument completely when he says that this institution was endowed for the promulgation of science and in no way to further the advancement of Infidel belief." How complete an evasion this is of the issue made by the editor himself the members of the Corps will see by reference to the foregoing quotation from his initial article. For the secular position regarding education see *THE TRUTH SEEKER* for Feb. 16, 1895, page 107. Passing over many wild assertions of the *Republican*, we quote the concluding paragraph as furnishing a particularly good text for your letters:

"Ingersoll's tirade is devoted very largely to Moses. Ingersoll is a good lawyer, but Moses knew more law in a minute than he ever knew and gave to the world a code that has stood the test of time and has met the universal approval of the good people of all ages. We refer to the Ten Commandments—that standard of moral ethics that became the basis of the laws of the civilized world."

If Moses gave the Ten Commandments to the world what becomes of the alleged authorship of God? Why praise Moses for the laws written by the finger of God, as the Christian assumes? The Commandments are not the basis for the laws of the civilized world, for no civilized nation would to-day venture to enforce more than half of them. Where is the evidence that Moses wrote the Pentateuch, or, rather, the Hexateuch? And, finally, all ethical codes are the product of human experience, and the main moral commands incorporated in the Ten Commandments were old before the Bible, or any part of it, was written. These are some of the best points to make in your communications, but, of course, you are not restricted to them. The editor's name is J. W. Jarnagin.

A bad law may slumber in "innocuous desuetude" for years, but it is always capable of harm, and is never "dead" until it is repealed. In Louisville on Feb. 14, H. Stratmann was arraigned before Judge Thompson for violation of the Sabbath law. There were two charges against him, one for "being found at his calling on the Sabbath day," and the other for "keeping open bar on the Sabbath day." The prosecuting attorney was aided by another lawyer, but Mr. Stratmann did not employ counsel, and he declined to cross-examine the prosecuting witness; in fact, he admitted the truth of both charges. Told that he could have a jury, he waived the right, saying that he could trust the judge to give him justice. The witness for the state was a theological student in the Southern Baptist Theological Seminary. He testified that he had seen the defendant sell various articles in his store on Sun-

day, including liquor, the bar being in the rear end of the grocery. Mr. Stratmann testified in his own behalf that he had been in this country nine years and had always sold on Sunday, the same as on other days; he did not know there was any law against it. "Yes," he said, "I have sold liquors on Sunday. Every barroom sells on Sunday; my neighbors and all sell on Sunday. Could I move to another place and sell on Sunday?" The judge informed him that the law applied to all parts of Louisville, but the police did not enforce it. As the law exempts seventh-day observers, he was asked if he kept any other day as a Sabbath. "No," he answered, "I keep the Sabbath. I go to church every Sunday; I never miss." He was fined five dollars on the first charge and ten dollars on the second. Here is a law so feebly enforced that a man has violated it every Sunday for nine years and did not know that such a statute was in existence. Now he is brought up and robbed of his earnings at the instigation of a divinity student. And he is a Christian, but, as it happens, a Christian who minds his own business instead of that of his neighbors. The *Courier-Journal* says that several preachers and church people were present, "all of whom seemed pleased at the result." No doubt; that is what delights the heart of the priest; he glories in the persecution of the dissenter. The lesson of such trials and verdicts was stated in the beginning of this paragraph—a bad law can be effectually disposed of only by abrogation. One thought as to another lesson: We hear nowadays a great deal of thoughtless talk about the increase of crime, as measured by the progressive numbers of "criminals." All such statistics are worthless unless we are given the items. In the report of proceedings in the City Ordinance Court of Louisville for the day when Mr. Stratmann was convicted we find that there were eight cases before Judge Thompson. Two of these we have detailed; two men were branded as "unlicensed dealers," another was guilty of keeping an "unlicensed hearse," and still another of driving an "unlicensed wagon." Here are six misdemeanors out of eight in one day in one court which are purely fictitious or manufactured offenses, and yet they all count in the grand total of "convictions." What are such figures worth as an index to the moral status of the people? Nothing.

The New York *Herald*, referring to Pope Leo's encyclical, says of his "life-long desire" to see the world "brought into one fold and under one shepherd," that it is "a Utopian dream, perhaps, but one worth the dreaming." Pray all the gods that it may never be more than a dream! The world has seen enough of the "one fold and one shepherd" business. If the reunion of Christendom were consummated to-day the knell of civilization would sound to-morrow. The *Herald* adds that the encyclical is "especially interesting as reflecting the kindly spirit of the venerable ruler of the church and his touching anxiety to see the world come to rest under the shelter of the one saving church." "The one saving church"! We understand that the religious stuff that appears in the editorial columns of the *Herald* is written by a Protestant minister, the Rev. Mr. Hepworth. Has he forgotten that Protestantism was the revolt of the victims of the intolerable oppression of the "one saving church"? What are his grounds for hope that any church, be it Catholic, or Presbyterian, or Methodist, if given undivided power, would not reduce the world again to the pitiable plight it was in for centuries before the Reformation or that Scotland was in when Presbyterianism held the reins of authority, or England when under the heel of the Episcopal hierarchy? Are freedom-loving men mad that they should desire the realization of the dream of the Universal Church? Are the lessons of history—written in human blood with a pen of flame—utterly without meaning to them?

In Michigan, State Senator MacLaughlin has introduced a bill intended to close up about everything on Sunday. The chances seem to be in favor of its passage. Will our friends in that state send us at once the fullest and most accurate information

concerning it which is attainable? We want a copy of the bill and desire to know how far it has progressed through committees and toward third reading. In Detroit a strong effort is being made to shut everything but the churches on Sunday. The Sunday battle is on everywhere and we must fight for our citizen rights or lose the last of them that the church wants to ravish.

Perhaps some of our readers have not called the attention of their friends to the fact that we make several attractive premium offers to both new and old subscribers, the most conspicuous of which is the proposition to send Putnam's splendid work, "Four Hundred Years of Freethought," which sells for \$5, and THE TRUTH SEEKER for one year for the sum of only \$6.50. Send us four yearly subscribers at regular rates (\$3 per year, \$12 in all) and we will send you free a copy of "Four Hundred Years of Freethought." That is a premium worth the effort. For further particulars see page 146.

On March 1 the Judiciary Committee of the Massachusetts Senate unanimously reported a bill providing as specified below:

"Whoever is present at a game of sport, a play, or any public diversion except a concert of sacred music, upon the Lord's day, shall be fined \$5 for each offense. A fine not exceeding \$50 is to be imposed upon any person keeping open his place of business, except for work of necessity or charity, or taking part in sports, games, or plays. Punishment of from \$50 to \$500 is provided for the proprietor or manager of such entertainment. Another section forbids mayors, aldermen, and selectmen to grant licenses for exhibitions of any description on the Lord's day. Another section expressly excepts sacred concerts, which may be given without a license."

As will be seen at once, this proposed law goes a step beyond any state statute now in existence—so far as we are aware—in that it makes attendance at theatrical and other entertainments a misdemeanor. Heretofore punishment has been inflicted only on the participants. And it is a committee of lawyers that favors this monstrous reversion. Poor old Massachusetts! The next thing we know some fossil legislative committee will recommend the adoption of a law embodying the proposal made the other day in the German Reichstag by Dr. Rintelen:

"He gave notice that he would move an amendment to the Anti-Revolution bill imposing a fine of 600 marks and imprisonment for two years upon any person who in a public speech or in writing denied the existence of God or the immortality of the soul, or in any way attacked the religious character of the marriage relation."

Whither are we drifting, and what is to be the end?

At a recent meeting of the Presbyterian Union of this city Rev. Dr. Duffield, in a discourse on "Americanism," declared that "the man who assails the Bible is un-American." The gentleman is certainly mistaken: The Bible is not an American book in any sense; it was not written by Americans; it is not the record of the doings of an American or of Americans; the commands which it contains were not issued by an American or by Americans, nor for Americans, and hence we do not see how Dr. Duffield, as a loyal American, can ask or expect other loyal Americans to obey the commands of foreign princes or courts, or accept the unsupported assertions of "alien" scribes, of scribblers who could not get the most humble job from this city to-day, but would have to wait five years for their naturalization papers. Away with this un-American conjuring book! we are too patriotic to invest in intellectual antiquities manufactured by the pauper brains of Asia and Europe. Give us an American Bible and American gods and saviors. Dr. Duffield is afflicted with a mania for foreign ghosts and miracles; he is under grave suspicion of disloyalty to American institutions.

Perhaps the most substantial evidence of Colonel Ingersoll's triumph in the cause of free speech is furnished in the statement made to THE TRUTH SEEKER by Manager C. A. Davis, of 1293 Broadway—that since last Tuesday he has received an entirely unprecedented number of applications for Colonel Ingersoll from all parts of the country, and if the demands keep up much longer at the pace they are now coming in he would have no difficulty in book-

ing the colonel for a lecture for every night in the next twenty-five years.

We learn with extreme regret of the death of John McGlashan, of Ukiah, Cal. His funeral took place on February 4th, being wholly secular in character. "The Truth Seeker Collection" was used in the services, and a few appropriate remarks were made by L. F. Long, the old-time friend of the dead Freethinker. John McGlashan did good work in life and at his death he told the world that the true man needs not the assistance of the priest or the shield of the sacrament to enable him to pass away in peace.

Since the last acknowledgment was made we have received the following contributions to the Free Sunday Fund: Ralph Helm, \$1; Gilbert Lincoln, \$15; Stephen Brewer, \$1. New and more severe Sunday laws are imminent in Indiana, Illinois, Michigan, Massachusetts, and several other states. The fight is now on in the legislatures of all those named; we must flood them with the right kind of literature—will you not help us now?

We hope that all our friends will make a determined effort to fill at least once that trial subscription blank on page 146, this issue. THE TRUTH SEEKER is sent three months on trial for the small sum of fifty cents. This offer gives an excellent opportunity to introduce the paper into tens of thousands of homes and offices where Freethought literature has not often penetrated, if ever. Will you send us such a list?

Evidently the New York *Times* has a suspicion that it is not exactly safe for the Rev. Mr. Beatty, who tried to send Colonel Ingersoll to prison because he was going to lecture in Hoboken, to be at large. It says that "his bumps should be felt by the common phrenologist under circumstances of the utmost possible publicity."

Colonel Ingersoll's Lecture Appointments.

Thursday, March 7th, Gloversville, N. Y. Liberty
Friday, March 8th, Little Falls, N. Y. Lincoln
Saturday, March 9th, Syracuse, N. Y. Bible
Sunday, March 10th, Rochester, N. Y. Bible
Monday, March 11th, Schenectady, N. Y. Bible

Lectures and Meetings.

FRANKLIN STEINER's lecture engagements so far as now arranged are:

Mar. 8.....New York, N. Y. Mar. 10.....Newark, N. J.
Mar. 10.....Brooklyn, N. Y.

Write Mr. Steiner for engagements in care of this office.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for March:

March 8th—"Morality Without Superstition." Franklin Steiner.
March 15th—"The Two Heavens One." T. B. Wakeman.
March 22d—"This World-Wrecking Age." James A. Skilton.
March 29th—"Enslavement of the American People." Henry Nichols.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for March:

March 10th—"The Bible in the Light of Modern Criticism." Franklin Steiner.
March 17th—"The Fallacies of Henry George." Henry Nichols.
March 24th—"A Rational Exposition of Biblical Myths." Prof. D. T. Ames.
March 31st—"Affinitism."—A theory of the Universe opposed to Theism, Pantheism, and Atheism. Reid Howell.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for March will be filled by Mrs. Mattie P. Krekel on the following subjects:

March 10th—"Christianity and Progress."
March 17th—"The Sermon on the Mount Analyzed."
March 24—"Our Criminal Classes—How Produced—The Responsibility—The Remedy."
March 31—"After Christianity, What?"

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Fellowship for Ethical Research meets Wednesdays at 8.15 P.M., 1219 Chestnut street, Philadelphia. No conditions or qualifications are attached to membership. Discussions each week are opened by special addresses, ten minute speeches following. Privileges are granted equally to visitors and members.

HOBOKEN MINISTERS ALARMED.

They Appeal to the Strong Arm of the Law

TO SUPPRESS COL. INGERSOLL

They Couldn't Trust Their God in a Fair Fight with the Infidel, So They Hunted Up a Moldy New Jersey Statute and Tried to Make It Operative in This Year of Man 295.

Hoboken is a New Jersey village across the North river from this city. It is one of the treasures of the funny paragrapher, who has a fancy for "touching it off" with Oshkosh, Kalama-zoo, and Hawville. Of course there are many sensible people in the town, but its ministers of the gospel do all they can to justify the reputation made for it by the humorous papers; so when it was announced that Colonel Ingersoll would deliver his great lecture on the Bible, in the Hoboken theater, on Sunday, Feb. 24, the divines proceeded to give a free exhibition of their asinine ears. The moving spirit in the farce was Rev. Henry T. Beatty of the first Presbyterian church. He got two other preachers and a benighted layman to join him in his attempt to stay the sweeping torrent of Free-thought. They held a conference on Saturday, burrowed into the statute books of New Jersey, and found this precious relic of the old blue law days:

If any person shall wilfully blaspheme the holy name of God by denying, cursing, or contumeliously reproaching his being or providence, or by cursing or contumeliously reproaching Jesus Christ or the Holy Ghost, or the Christian religion, or the holy word of God—that is, the canonical scriptures contained in the books of the Old and New Testament—or by profane scoffing at or exposing them, or any of them, to contempt and ridicule; then any person so offending shall, on conviction thereof, be punished by a fine not exceeding \$200 or imprisonment at hard labor not exceeding twelve months, or both.

This would make, they were sure, a capital broom with which to do the Mrs. Partington act. They at once sent this virtuous "protest" to Mayor Fagan and Chief of Police Donovan:

DEAR SIR: We, the undersigned, are informed and believe that a crime is about to be committed by Col. Robert Ingersoll at the Hoboken theater on Sunday evening, Feb. 24, 1895, violating section 66 of the Crimes act. We beg that you will take immediate steps to prevent the violation of such law. We beg further to be informed at the earliest moment as to your disposition regarding this notice, that we may be relieved of further action in the matter.

Very respectfully,
H. T. BEATTY,
A. B. RICHARDSON,
W. R. JENVEY,
HERBERT CAMPBELL.

Fagan and Donovan held a consultation and decided that they could do nothing under the statute cited, as the ministers' complaint had to do with a contemplated offense only, not with one already committed. They knew just a little more about law than the preachers did, for they realized that it is not constitutionally possible to punish a man for fear that he will commit a crime, although the ministers have millions of precedents on their side, for a great many of our law manufacturers and judges know nothing about constitutions. But Messrs. Fagan and Donovan were anxious to accommodate the clerics if they could, and so concluded that the advertised lecture would be a violation of the Sunday law and a contravention of the terms of the theater's license, which, it was held, did not permit it to open as a public hall on Sunday. In accordance with this conception, Mayor Fagan instructed the chief to notify the manager of the theater that it must not be open on Sunday for any purpose. Manager Clark was naturally indignant, and, in company with the representative of Colonel Ingersoll, called on the mayor and endeavored to induce him to rescind his order. This he refused to do, but finally consented to abide by the opinion of Corporation Attorney Minturn. The public had on the afternoon of Saturday learned of the mayor's order, and the clergy rejoiced. Mr. Beatty said that it was only the beginning of a new era in Hoboken. Probably we shall never know, now that the affair has terminated so differently from the expectations of the parson, what he had in contemplation as the next step in the Puritan program; perhaps he intended to get an ordinance compelling every inhabitant of the town to attend religious services twice on Sunday. Be that as it may, the aspect of matters was very much changed by the following opinion submitted in writing by Mr. Minturn to the chief of police:

HOBOKEN, N. J., Feb. 23, 1895.

Charles A. Donovan, Esq.

DEAR SIR: There is nothing in the law that will prevent Colonel Ingersoll from lecturing here on any subject he may choose on Sunday, Feb. 24. Section 66 of the Crimes act makes him amenable to punishment if he violates its provisions, but as officials we have no legal right to anticipate that any citizen billed to lecture intends to violate that or any other law. We can only say after the deed is done that he has or has not violated the law; any other course would result in abolishing all the constitutional provisions guaranteeing freedom of speech, notably section 4 of the constitution of this state, as follows: "Every person may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right. No law shall be passed to restrain or abridge the liberty of speech or of the press."

I would advise you, therefore, that you cannot prevent Colonel Ingersoll from lecturing on Sunday or any other day. Very truly yours,
JAMES F. MINTURN,
Corporation Attorney.

Warned by this opinion, the chief of police did not issue any orders to the department, but detectives were detailed to attend the lecture and report if there was anything said that could be construed into a violation of the ancient blue law. The animus of the attack on Colonel Ingersoll was perfectly apparent when it was remembered that almost every Sunday night balls were held in some of the halls of the town without interference by the police.

The result of the free advertising by the ministers was that the theater was crowded to the doors with an enthusiastic audience. Detectives Nelson and Gallagher were there to arrest the Colonel on the spot if he "blasphemed"—that is, that was the promise made by Chief Donovan to the preachers. Some of the latter were present, including Rev. Mr. Beatty, and before the witty Freethinker was done with them even they had to laugh at his skillful exhortations of their pious but imprudent selves. It was at once evident that Colonel Ingersoll was choosing his own ground for fighting, and considered it no part of his duty to deliver himself into his enemies' hands. It is good military strategy to inflict as much damage as possible on the adversary without unduly exposing your own men to slaughter, and the Colonel is an excellent strategist. What he said against the Bible he said on the authority of eminent critics and skeptics who were not at that moment within the jurisdiction of the province of New Jersey. His own deductions were prefaced by such remarks as, "This is what Infidels say, and I am simply repeating it to you"; "I would really believe this if the statute of the state would permit"; "the wicked say," and "mind you, I am not giving my opinion."

We subjoin the *Herald's* report of the lecture, quoting such portions as were called out by the impotent performance of the ministers of God. After Colonel Ingersoll had spoken for about five minutes he walked away from the desk on which his notes lay, and said:

"The life of every human being is lighted by a little flame which is called reason. I have one, not very large or intense, and before the breeze of prejudice it may flicker and wane, and if it were blown out there would be orthodox darkness. It is the only light I have, and I am going to follow it as long as I live, and to-night we will let the little flames burn, not trying to extinguish them with the water of fear, but to feed them with the fuel of courage."

"In the state of New Jersey more than one hundred years ago, when the people were pious savages, there was enacted a law that allowed of no discussion of some questions—on one side. Since that time the people have become civilized to that degree that they want fair play, and have adopted other laws, which are not like the savage, absurd, malicious, and idiotic statute to which I refer."

"That statute sleeps in its grave until it is invoked by some bigots, some narrow-minded gentlemen who should have lived and died three hundred years ago—whose heads are of that shape," [and the Colonel made a peculiar motion with his hand] "and who really are not accountable."

"Some of these good men have so little confidence in their God that they feel he ought to be protected from ridicule. They feel their infinitesimal God cannot write a book that does not need protection. It has never occurred to any one that the works of Shakespeare, Shelley, Burns, and other great writers should have any assistance that it is in the power of legislators to give. One can hardly imagine that the infinitesimal should be under such deep obligations to the legislature of the state."

"Why are these men fearful of me? Is it because the arguments I use are sound; is it because they cannot be answered? If these men had intelligence to answer me I would be satisfied. But if you took all the men in the United States and put their brains in one skull, the owner of that skull would no more answer me than can the average Hoboken parson. Liberty is better than slavery."

Can they answer that? Progress is better than retrogression. Can they answer that?

"Every one who reads the Bible should be honest and intelligent enough to give an opinion of it, just as if the book were the Koran. Why should we not give an opinion of the Bible? A minister once told me that even if I did not believe in the Bible, I should not say so. When I asked him if he believed it, he said he did. Then I told him that by applying his own theory to himself, I could not say whether he believed it or not, for if he did not he could not admit it."

"Now to night I will tell you what educated theologians have to say about the Bible, and what learned heretics have to say. It would not be becoming in me to tell you, contrary to an act of the legislature, what I think, but I will tell you what others think, and I believe there is no law that can prevent you from making up your own minds, that is, if you do it in secret."

"I'm telling you what the wicked say, the men that have that hellish independence which will not allow themselves to be led by country parsons, who have such awful conceits that they can follow the light of their reason."

"I have met five or six men in this world who declared they were inspired, and every one of them was crazy. They were that kind of men who told you there is a God, and who wouldn't know God if they met him."

"Some clergymen are intelligent and educated. I don't refer to the clergymen of Hoboken, but there are some such. Most of them are not; they have a very narrow horizon and are not at all broad. Most of them feel that they are called to the ministry because they have not the constitution to be wicked. They go to a sectarian college, which is the storm center of ignorance, and, after they are graduated, they are like the lands along a part of the Potomac, as described by a writer, 'Almost worthless by nature, and rendered entirely so by cultivation.'"

"And yet I've been a friend of these men. I have been educating their congregations to that point where they turn to the ministers and cry, 'For God's sake, tell us what you think; don't wear the collar of ignorance, but do speak the truth.' Yes, I'm a friend of these ministers, for they love their enemies and they don't love me."

The Colonel then went into his lecture proper, interlarding his remarks with references to the discussion of the law. At one time he said:

"I'm not foolish enough to fight a statute passed by the combined intelligence of probably one hundred and fifty men. No books are inspired, to my mind, but still, if the legislature of New Jersey says they are, why, that ends it. Since that statute was passed, educated theologians have said that the Bible was not inspired. They could say that where they lived, because they thought it, but had they lived in Jersey they would have said the exact opposite. If it were not for that statute I might be inclined to agree with them, as it seems entirely reasonable, but as it is I am forced to disagree. For, mind you, I am not giving my opinion. I am just repeating what other people say."

"Just think what gluttons these parsons are in the way of revenge. They know I'm going to the penitentiary of God, where I'll be roasted and broiled for millions and millions of years; but these sanctified swine are not satisfied with that; they want me to be in the penitentiary here. They ought to be satisfied with what is in store for me. Think of their joy as they lean over the balustrade, and looking down into the bottomless pit, they see me and pointing at me exclaim, 'Ha! I told you so!'"

"If there be a God I pray him to-night to write in the book of his remembrance and put it opposite my name that I did what little I could to rescue his reputation from the calumnies of the church and the slanders of the pulpit. At least, that's my opinion, in any other state than this."

Referring to some of the atrocities as related in the Bible, the Colonel said:

"There are persons here in Hoboken who think that sort of thing is right, and by that they can prove the mercy and goodness of their God. They would like to carry fagots to build a fire around him that dared to disagree with them, or dare to question or investigate. They are as cruel as ever, and never in the history of the world was there known to be mercy in the heart of a priest."

"Does it not strike you that it is too bad that the good, honest, loving man, who does no wrong, but who can't believe in this book, is doomed to eternal damnation?" continued the Colonel. "It is too bad, but you cannot excite the sympathy of a Hoboken pastor on such topics."

"The ministers of Hoboken should rely on their gospel, on their intellectual force, on their majesty and splendor of character, and not on brute force,

They should say they believe in the religion of forgiveness, of kindness, of gentleness, and that they will endeavor to reform the world through generosity and love.

"Oh, the hypocrisy of these men! And how poorly educated they are! Give me the good, brave man, who has the generosity to say 'I will give to all others every right I claim for myself.' For we must not think that all the wisdom of the world is in the grave."

Then the Colonel delivered his usual peroration, and was cheered as he left the stage.

What Do You Believe?

When a plant has a healthy growth it is likely to develop into a more refined product than its ancestors, and each successive generation is an improvement on its predecessors; but if that plant proves to be a hybrid, the more it grows the more corrupt and deteriorated it becomes, because the source of its nourishment has lost its vital force, and decay is the inevitable result. If the supply of food for the growth of the plant is infected the plant must receive corruption in its nourishment.

The religions of ancient Egypt, Assyria, Persia, Babylonia, Greece, Rome, and the states of northern Europe are all of the past; they died of their own corruption, because the priests, like other parasites, infected the people, the source of their nourishment. The devotees who worshiped at their various shrines were robbed of their vitality, and all went into oblivion together.

We must make due allowance for the legendary character of ancient history, because it has been to a great degree drawn from a mass of traditional ignorance that in most cases precludes the possibility of anything like accurate chronology, to say nothing of a right knowledge of the incidents involved. Thus, according to Chambers's Encyclopedia, Xanthos of Lydia places Zoroaster about six hundred years before the Trojan war, which was 1185 B.C., placing the Persian philosopher 1785 B.C. Others place him five thousand years before the Trojan war—a difference of 4,400 years. In the Bible (2 Kings) we find discrepancies in dates concerning Hilkiah the high priest, who is said to be contemporary with the Jewish king of Judah and also with Ezra after the return of the Jews from the Babylonian captivity, which would make Hilkiah quite an old man when he and Ezra were recording the law. We can accept ancient history only as we find it, a mythical jumble, and state it at its worth; the more ancient the more uncertain it becomes.

Other religions, incorporated with that of Zoroaster, have caused a radical change since his time. The Brahmanical religion has been subjected to a similar process, the priesthood having become beggars, robbers, and assassins. The Thugs of India are Brahmans, or Brahmanical priests, and murder is part of their official duty. The Buddhist religion resembles the Brahmanic in some particulars. Both teach the doctrine that man's existence is one of misery, a curse rather than a blessing; "which notion, or rather feeling, is like transmigration—common to both." (See Chambers's Encyclopedia.)

The Buddhist religion requires the devout Buddhists to live in seclusion part of the time, in forests, with no shelter but the shade of a tree; and some of the time in monasteries, in poverty and rags, obtaining their food by begging, doing nothing to produce physical comforts for themselves or others, but making themselves professional mendicants. Buddhism teaches nothing relative to a life beyond this world, but inculcates the doctrine of the transmigration of souls into other persons or animals in harmony with the good or bad tendencies of the departed, and after a period which may last for millions of years the soul may enter Nirvana, which means no existence. This is being born again with a vengeance. Brahmanism teaches the doctrine of a God, with a priesthood of the most tyrannical order. The one teaches slavery; the other, annihilation. Very little is known of Zoroaster's teachings except through his followers, the Parsees, who figured long after his time and no doubt made important changes in them before the Zend-avesta, the Parsee scripture, was written.

The doctrine of the duality of gods advanced by the Iranian people and perhaps of Parsee origin, is somewhat as follows: Ahura-Mazda was the all-bountiful, all-wise living being, or spirit, the source of all that was good and lovely, beautiful and delightful. Ahrimanyus was the dark and gloomy intelligence that had from the first been Ahura-Mazda's enemy, bent on thwarting and vexing him. And with these fundamental notions concerning both beings, all the sacred books agreed. Ahura-Mazda was declared to be the creator of life, earthly and spiritual; he had made the celestial bodies, the

earth, water, and trees, all good creatures and all good things. He was the essence and the father of truth, the best being of all, the master of purity. Supremely happy, he possessed every blessing—health, wealth, virtue, wisdom, immortality. On the pious and the righteous he bestowed not only earthly advantages but precious spiritual gifts—devotion, the upright mind, and everlasting happiness.

Ahrimanyus, on the other hand, was the creator and upholder of everything that was evil. Opposed to Ahura-Mazda from the beginning, he had been engaged in a perpetual warfare with him. Whatever good thing Ahura-Mazda had created Ahrimanyus had corrupted and ruined. Moral and physical evils were alike at his disposal. He could blast the earth with barrenness, or make it produce thorns, thistles, and poisonous plants; his were the earthquake, the storm, the plague of hail, the thunderbolt; he could cause disease and death, sweep off a nation's herds and flocks by murrain, or depopulate a continent by pestilence; ferocious wild beasts, serpents, toads, mice, hornets, musketoes, were his creation; he invented and introduced into the world the sins of witchcraft, murder, unbelief, cannibalism; he incited wars and tumults, continually stirred up the bad against the good, and labored by every possible expedient to make vice triumph over virtue. (Rawlinson's Religions of the Ancient World.)

Here good and evil are taught to be separate entities, created by separate gods. No doubt they were believed to be special creations, the supposition not being entertained that evil was only the infringement of law, or a necessity attending a partially developed world.

The Romans believed in the existence of demons, but did not charge them with being evil continually, for their work was often good and noble. Homer calls the gods demons. Hesiod said that "there are in the air thirty thousand demons or ministering spirits, who were the souls of men in the golden age; but a proper classification of these is first found in the Pythagorean and Neo-Platonic systems." (See "Demons" in Chambers's Encyclopedia.)

The Lares, Manes, and Penates were tutelary spirits, genii, or deities of the Romans. The ancients had gods and goddesses of every conceivable degree, from their chief god to demons, nymphs, sprites, and others innumerable, giving the founder of a religion a large variety from which to choose.

I have taken pains to cite doctrines or matters of faith of various persons or nations from which might have been obtained the doctrines or creeds of the Jews and Christians, and wish now to state some historical facts that may have had a more positive influence in formulating the Christian faith than might at first sight be apparent. The gods and goddesses and their offspring, and the murdering of these gods and their sons and daughters, afford a wide field for an active imagination. Vishnu presided over the realms of bliss, into which he received the redeemed souls, and his son Crishna assisted him by conducting thence all the departed souls possible. In thus securing souls they were outstripping Diabolus, who presided over hades, and he became angry and nailed Crishna to a cross, where he died before Vishnu knew about it; but Vishnu raised or restored Crishna to a higher life, where he was not only out of the power of Diabolus, but exerted more influence than before. So teaches mythology, and the following I propose to give on the authority of the authors named.

Certain liberal Jews became acquainted with the doctrine of the god Vishnu and his son Crishna, the savior, and with their ideas of a future state of existence. This was very offensive to the Jewish priesthood, because it came from the Gentile world and held that Deity cared for others besides Jews; and in their intolerant state of mind they would rather kill a Gentile than make such a concession. But some of the liberal Jews doubted the truth of Judaism, and the more they reasoned on the subject the more they were convinced that it was not God but the Jew that made Abraham's covenant and all the Jewish religion. It was not long before a Jew that denied the faith had to die. Such severity was not argument and did not convince; but they did not want to die, so they formed a secret combination into which none but congenial spirits could come, and there they held private councils, and cautiously propagated their doctrines and increased in numbers. This secret order is known as the Essenes. Chambers's Encyclopedia defines them as follows: "Essenes, a small religious fraternity among the Jews, whose name and origin as well as character and history are alike involved in obscurity. Christianity stands in so close connection with them that John the Baptist and Christ himself have been pronounced to have originally issued from their ranks. More surprising than all, out of Essenism in the stage of Sabeanism has sprung Islam itself, and in this development of its

tenets and practices are still preserved some of its principal rites."

Here we see the origin of John the Baptist and Jesus to have been similar to that of other men—no particular mystery about it; but they belonged to a secret organization at enmity with the Jews and liable to their cruel persecution; but we will quote from Peter Eckler in his notes to Edward Gibbon's "History of Christianity," pp. 125-7: "Robert Taylor, in his 'Diegesis,' says: 'Essenes, Therapeuts, Ascetics, Monks, Ecclesiastics, and Eclectics are but different names for one and the selfsame sect. Alexandria was the cradle of Christianity, and the Gnosis or Gnosticism comprehends the doctrines of the Magi, the philosophy of the Persians, Chaldeans, and Arabians and the wisdom of the Indians and Egyptians. It is distinctly to be traced in the text and doctrines of the New Testament.'" We cannot give space for further quotations, but the idea appears to be that the Essenes held baptism, prayer, and the holy repast as observances of worship, and were opposed to bloody sacrifice. They taught the system of healing the sick by the laying on of hands. Jesus and John the Baptist were initiates in the order of the Essenes, and it would appear from passages in the New Testament that mysteries were taught and secrecy enjoined by Jesus, who spoke in parables that they who were not initiated into the mysteries might not learn the secrets of the order. Matthew (xiii, 13) says: "Therefore speak I to them in parables; because they see and see not; and hearing they hear not, neither do they understand." The Sermon on the Mount contains much Essenic doctrine, such as common use of property; take no thought for the morrow; ask and it shall be given; this generation shall not pass until all these things are fulfilled, etc., so we will conclude that John the Baptist and Jesus and his apostles taught Essenic doctrine and that they were persecuted and put to death by the Jews for such teaching. They embraced the doctrine of Vishnu and his son Crishna the savior, or the idea that Crishna was a divine sacrifice for the redemption of mankind from the curse of some deity, which curse was a common idea among ancient nations who embraced the whim of a future life, which the Jews never taught and which therefore was attractive to the disaffected Jews. This common idea of the curse of mankind made Crishna quite popular; it spread to Palestine and from there to Rome through the Roman conquests of Palestine and prisoners of war carried to Rome. In time Rome found paganism honeycombed with the new religion that had been propagated by Jesus and his followers; and Jesus, having been put to death for his religion, was looked upon as a martyr, and was by the Romans deified and called the Crishna or the Christ. The Romans were so prone to have a multiplicity of gods that the addition of one more did not provoke the resistance that would have been encountered in most nations. The perverted Essene doctrine, or the belief in Crishna blended with paganism and taught by the severely austere Romans, soon produced a priesthood that formulated doctrines and creeds in favor of the Christ Jesus. This new religion spread with the Roman conquests over the most of Europe, carrying with it both the Old Testament and the New, which the priests were changing and remodeling for more than a thousand years. (See History of the Bible in Chambers's Encyclopedia.)

The idea of dual gods, or good and evil, is at the bottom of all priesthoods; from it proceeds the idea of devil, hell, eternal punishment, and all the incidents of tithes, salaries, and the enslaving of minds for priestly gain. Make a false proposition, build them a mighty superstructure of falsehoods, and make it plausible, and the people are enslaved. The creation theory, that something can exist and support existence where nothing existed before—that something can be created from nothing, that effect comes without cause—a doctrine false, unreasonable, and unphilosophical—has also been at the foundation of all religions. Deprive the priests or clergy of a god, a devil, and a creation, and their services are no longer needed, because the people can do their own thinking.

There never was a more beautiful philosophy than evolution, or the development of all nature to more advanced or harmonious conditions, and I hope to see reformers more generally advocating it. On this depends the liberation of mankind from their servitude to priests and monarchs.

Montpelier, Ind.

WM. ALLEN.

The man who marries a woman who would rather get down in the dirt to worship Jesus Christ than to attend to her family duties is out of luck.

SEND for free catalog of our publications.

News and Notes.

Trinidad has been a glorious place for Free-thought lectures. I have given ten on a stretch to crowded houses, and it is evident that the best people of this community are on our side. Two revivals have been running since I was here, but they have not diminished in the least our audiences. Every night there was an increase, until hundreds had to be turned away. The lectures were given in the Jaffa Opera House, the largest hall in the city. There has been a lively agitation going on, and the contact of forces has been quite refreshing. The old bones of orthodoxy have rattled indeed. Before I came the ministers of the city voted a "conspiracy of silence." They would keep their mouths shut, hoping that in this way the Infidel would create no excitement. This was their forlorn hope. But they have been grievously disappointed. The flood-tide has been so great that they have had to talk. The talk, however, came too late, and could not stem the torrent. It was apparent that the Freethinker was of the majority party, although the boycott of orthodoxy was enforced and many were still afraid of their colors. A vast amount of Liberalism has been developed notwithstanding all opposition. Only a few began the campaign here and it was not expected that such great results would be achieved. Some thought if we had fifty or a hundred at each lecture it would be about all that we could expect, but I had one hundred and fifty at the first lecture and after that four hundred on an average. On Sunday the house could not begin to hold those who wished to attend.

The interest culminated in a debate between myself and the Jewish rabbi. Not an orthodox clergyman could be found to take up the gauntlet, and so the rabbi thought he would join in a friendly tilt. The questions discussed were as follows: Sunday afternoon: Resolved, That the Bible is the only moral authority for man. The rabbi took the affirmative, and myself the negative. Sunday evening: Resolved, That Science is the only moral and intellectual guide for man. I supported the affirmative, and the rabbi the negative. The rabbi is a very genial and accomplished gentleman. He maintained his side of the question with eloquence and fervor. He did not deal in slander or vituperation. He was earnest in manner and conviction, but with a Liberal spirit. He defended the Bible as best he could against the attacks of modern science, but I think of course that modern science carried the day victoriously. I argued that the only supreme authority for any individual was his own reason, and that in relation to this authority the Bible could only be an influence or confirmation. If, furthermore, we admitted the authority of nature, or of nature's God, still, as Thomas Paine affirms, that authority or revelation must be universal and permanent. It cannot be confined to the lids of any book. The Bible might contain some truth; and so far as truth is authority it might contain authority, but the authority is not the authority of the book, but of the truth it more or less expresses. So, therefore, I maintained as an unanswerable refutation of the position of the rabbi that the Bible could not be the only moral authority for man. It could only be one out of the many, even if the existence of a God is admitted. The Bible admits the "light of nature," and that light, so far as it illuminates, must be a moral authority outside of the Bible. Of course, I pointed out the defects and contradictions of the Bible; that it was against itself; that it sanctioned vice and crime, and that we were constantly compelled to sift and analyze and use our own reason as the judge of the Bible, and hence reason is the authority to which the Bible must be submitted.

In my affirmation in the evening's discussion, I defined science as the total classified knowledge of the human race, and therefore the only knowledge and guide that we could possibly have on any subject whatsoever. Therefore it is our only moral guide. Morality is an effort for human happiness. It arises entirely from our relations to one another, and has nothing at all to do with the existence of a God. The purpose of morality is to remove evil. To remove evil we must know its origin. In my argument I used the statement of Judge Wallace as to the origin of evil, which I think is sufficiently comprehensive. There are three causes of evil to man; namely, ignorance, selfishness, and the forces of nature. I cannot conceive of any other causes. Now, evidently, the only way to deal with these causes is by science. Science only can remove ignorance; science only can enlighten selfishness and combine it with altruistic feeling and effort; and science only can combine the forces of nature so as to avoid injury and use them as a benefit. These are the main points, but the discussion occupied five hours in all, and there were many plays and interplays of thought and argument, over the wide

field of combat, which I cannot record. But I never enjoyed a debate better than this; I had a first rate opponent; there was a great and thoroughly attentive audience of men and women who represented the intelligence and influence of the community, and the subjects discussed were of a deeply interesting nature and embraced the noblest realms of human inquiry. I am sure that this debate will have a vast influence in the progress of Freethought in this place. It has profoundly agitated, and the currents of new ideas will not cease to flow.

I have found an agreeable variety of fellowship in this city, which is a typical western town with manifold elements of growth. Edwin B. Franks, who introduced me at the first lecture and presided at the debate Sunday afternoon, is one of the brilliant orators of the West, and devoted to reform in a radical and comprehensive spirit. He has already made his mark. He is a writer of exceptional ability. He is a realistic Western story-teller, and his tales published in the *Great Divide*, and elsewhere, are picturesque and powerful delineations of border life, its pathos, tragedy, and strange commingling of virtue and crime. He produces from his own experience, having had varied fortunes along this vast frontier. He has a career before him of splendid promise. His inspirations are nature and humanity.

In the brain of John L. Schuyler originated the first thought of this great campaign at Trinidad. He has always been an outspoken Freethinker, and is well known for his radical views. More than a year ago he determined to have some Freethought lectures in this community, and working slowly and surely he gradually brought about this present movement, which has surpassed his highest expectations. I visited him at his home at El Moro, about five miles from Trinidad. El Moro means "castle," and is named from a huge eminence which towers like a castle alongside the little straggling village. I met Mrs. Schuyler and the two children and Mr. Schuyler's mother, and spent a pleasant holiday, February 22d. It was a good time to remember Washington. Mrs. Schuyler is somewhat of a Christian professor, but being the daughter of Mrs. C. A. Berleth she must have a broad and liberal outlook, and the dogmas of the church melt in the sunshine of a real humanity. She was not afraid to attend the lectures, although her Christian friends warned her that she was going to the devil in doing so. Mr. Schuyler found an able supporter in Mr. Alex. McDonald, who is an old-time Freethinker from Pennsylvania. He was one of the three arrested at Irwin's Station, Pa., twenty years ago for blasphemy, and put under bonds. He has always been an unflinching advocate of our cause. He is a coal miner, and has worked in the ranks of labor for freedom and justice. He made a short address at the opening of the debate on Sunday evening which met with warm approval. The flag of Freethought will never be hauled down while McDonald is on the path. Being born in Scotland, he has the fire and vim of Burns himself. He is a great student of the poet, and can repeat almost all his poetry from memory; and has many a poetic dart to penetrate the armor of orthodoxy.

Dr. Charlton gave me a delightful drive about Trinidad. The weather has been gorgeous since I came, and the hills and plains are covered with a flood of beautiful light. The sceneries about Trinidad in the lustrous atmosphere are attractive. Great bluffs shoot up hundreds and thousands of feet. As we pursued our route to Sopris, a mining town up the valley, the snowy range appeared before our gaze in its vast and wonderful glory. It was indeed a dazzling picture. The whole horizon was crowded with shining peaks in every variety of lofty form and glittering splendor. Mountain rose on mountain in white effulgence until it seemed as if they flung their giant crests against the very heavens themselves, and would fill the depths of the sky with their gleaming treasures. Over the brow of neighboring hills could be seen the Spanish peaks, with mingling white and blue, the blue predominant in contrast with the more stupendous masses of the snowy range. In the clear, brilliant atmosphere, the shining sky, with spring's loveliness overhead, the outspread panorama was indeed a glorious enchantment. There is no place in the world that can boast of a finer climate the year round than Trinidad.

W. R. Scurlock on another day took me over to the coke ovens near El Moro. The coke ovens present a lurid and magnificent appearance by night as you sweep by them on the cars. It is as if the gates of hell were open and the flames were rushing forth. A nearer look into their heated depths does not diminish the fiery spectacle. I do not believe that anybody could stand these flames, not even the Scripture worthies with asbestos overcoats. They

would be singed, sure, and the devil could claim his own. There are two hundred and fifty ovens at this place, and all the sinners in Trinidad could be roasted to their heart's content. I doubt if all the prayers of the priest could save a man if he once tumbled in. Not even a skeleton would be left. I didn't see the devil and his fork, but I imagine he could do a thriving business with this outfit.

Mr. Scurlock is a vigorous Freethinker, and it runs in his blood. I met his brother out West at Spokane, and he is a rattling good campaigner. We joined forces for a while and made things lively on the frontier. It was a pleasure to meet his brother soldier in Colorado. Mayor August Krille is one of the popular men of Trinidad, a gentleman and a scholar, and courteous to the stranger within his gates. He introduced me to the Trinidad Club. This is a fine organization. It has elegant rooms and gives a warm welcome to the Secular Pilgrim without respect to creed. The social life of Trinidad is of excellent quality and hospitable to the wayfarer. Philosophy and art prevail with the amenities of life. The knights of the Round Table might gather here and enjoy the cream of modern civilization. I have found Rabbi Freudenthal and the Jews of this place a very generous and progressive element. Retaining the chief portions of their ancient faith, they are willing to take in the new with the unquenchable spirit of their race. They represent much of the business and wealth of Trinidad. John Gysin is one of our staunch friends here, as firm as the mountains of his own native Switzerland. He breathed the air of liberty with his birth. He painted the town—I shall not say red, but with brilliant colors—for the welcome of the Freethought pioneer. I never had such a glorious advertisement in my life. Gysin is a true artist, and he made Freethought shine in noble form and color, with hues as brilliant as those which hover in the sunrise glory of Mt. Blanc itself.

I was pleased to meet Wilbur Thomas, the representative of the *Rocky Mountain News*, an all-round newspaper man and a philosopher to boot. He goes into the depths of things, and from the center sees the whole circumference.

Judge S. S. Wallace presided on Sunday evening. Recognizing that ignorance, selfishness, and the forces of nature are the power of all evil, he has no use for theology or the fall of man. He remarked that while man is the smartest animal on the planet he is also the biggest fool. No doubt of it, for I do not know of any other animal who is a theologian. Judge Wallace is always ready to stand by his convictions. E. T. Squires has traveled the road to Freethought from Rome to reason. He is one of the best posted men in the city. B. F. Springer is always ready to lend a hand, and never goes back on a friend. A. E. Straub puts his shoulder to the wheel through thick and thin, and T. M. Murray can perform the work of a Hercules if necessary. Chris Taylor, the stage manager of Jaffa Opera House, where the lectures are given, always helps the church for humanity's sake, but has no use for what my friend Franks terms the evangelistic jumping-jack, who has no other occupation than to slander people. Eugene Robinson, of the Paul Kauvar Company, knows by experience that in the drama of life the supernatural is only a ghost. Henry Schneider can minister to good health with nectar clear as crystal. George H. Bain, although blind, has the soul of music. With George Greenfield, he furnished delightful melodies for our marching columns.

I cannot mention all whom I have met in a social way who, whether or not on my line of thought, have treated me with the liberality and courtesy of true gentlemen. The Messrs. Jaffa, proprietors of the Opera House; the Mansbach brothers, who mingle the treasures of the olden time with the splendors of the new; Patrick Henry Murry, worthy of his glorious namesake; Messrs. Schulze, Gordon, John Webber, John Bitzer, and Hugo Borath on *TRUTH SEEKER* roll; Branaugh and Kellerman, P. W. Cook, James Craig, Dr. R. A. Greenfield, Dr. J. B. Hershey, Theodore Smith, Geo. D. Williamson, J. R. Maulding, Fred. C. Eymann, H. W. Krug, and about fifty others. F. D. Goodale and Al. Stone are progressive representatives of the press in Trinidad. The *Chronicle* is the leading paper of this section. It is newsy and gets in the best things, among which are appreciative notices of the Freethought lecture. The proprietors of this paper are willing to tell people what is going on and to publish all sides. They are impartial, and everything worthy of note has a fair show. There is a host of Liberal men and women here, and there is a grand opening for permanent Freethought work. Over one hundred names are on the Federation list. A local organization will be formed for literary, scientific, humanitarian, and social progress, on the basis of universal mental emancipation. There was a large attendance of ladies at the lectures. A beau-

tiful bouquet was presented on Monday evening at the closing lecture, so the path of Freethought is not always hard and rough. Music and flowers give hope and courage.

One of the revivalists here was the aforesaid "evangelistic jumping-jack." He has now departed. He is one of that kind who can always leave his country for his country's good. He has simply slandered and insulted the people of this place. This is the only way he has of creating a sensation. He longs for martyrdom, and would like to be horsewhipped in order to pose as a victim for the Lord's sake. To illustrate the spirit of these revivals I will give a specimen of "Christian charity." Dr. Hershey had a lady patient near the church building, and the ringing of the bell was injurious to her prostrated nervous system. A request was made to stop the ringing of the bell for the time being. This was refused. The bell rings on, the sick one suffers, and the callous congregation sing praises to the Lord. The pastor declared that when he was himself sick, the sound of the church bell was medicin to his soul. Like St. Paul he lied for the glory of God. He was a saint; the lady was a "sinner," and he had no mercy in his heart. He would crush and kill with the ding-dong of his murderous bell.

Trinidad is one of the brightest cities in the West. It is called the picturesque queen of the mountains. It is the coal and coke depository of the West. There are about eight hundred square miles of coal deposits in this country. It can supply all the great West. The price of coal is from \$1.15 to \$2 a ton. An immense business will eventually be built up here. A mountain stream flows through the heart of the city. It is called "Purgatory," but it conveys no such impression. The legend is that souls were lost in the river, and hence its name. The Indians corrupt the name into "Picket Wire." On the north is a lofty light, Simpson's Rest, inclosing the remains of the pioneer who gave it its name, over whose dust the monument points to the skies. On the South is Fisher's or Raton Peak, ten thousand feet above the sea. From these towering crests vast and wonderful scenes stretch away for hundreds of miles—mountains and prairies glimmering in endless glory.

Trinidad is on the old emigrant route from the states. It is the county seat of Las Animas county. It has a population of about ten thousand. There are about two thousand employees of the mines. The mountains and plains meet here in commercial intercourse. The miner, the farmer, the lumberman, the quarryman, are all here. Trinidad has no rival within ninety miles. It is called the Gate City. In every respect Trinidad occupies a fortunate position. From the bowels of the earth to the bright blue skies above wealth gleams and flows for the benefit of man. And mingling with the beauty of earth and its mighty riches are the arts, the refinements, the splendor of liberty, and the blaze of reason and science. SAMUEL P. PUTNAM.

Trinidad, Feb. 26, 1895.

Observations.

The editor of the *Voice* (pious and prohibition) is burning bridges behind him in a way that I call reckless. He says, in effect, that any Christian who believes that the wine manufactured by Christ at Cana of Galilee was alcoholic is a believer in intemperate drinking, and he quotes scripture in proof. Here it is: The account (John ii, 10) tells us that the governor of the feast, after tasting the wine made by Christ, remarked to the bridegroom: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

Dr. Funk, editor of the *Voice*, goes on to say: "That is, the guests had already 'well drunk' when this new instalment of wine was furnished them by Christ. Therefore, if the wine was alcoholic, Christ was encouraging not moderate drinking but intemperance." How, inquires Dr. Funk, does any preacher holding to the alcoholic quality of the wine, dare to oppose intemperance and repudiate the Master?

The most hopeless case I know of is that of the gospel-temperance enthusiasts, whose cause rests on the contention that the Cana wine was not alcoholic. They could just as convincingly argue that the loaves and fishes on which the multitude were fed contained no substance; that the calming of the storm by Jesus was unattended by a subsidence of the waves; that the money found in the mouth of the fish had no intrinsic value, and that the life restored to Lazarus was devoid of animation. It would be as easy to make a crowd accept wind-pudding for bread and fish; to convince a sailor that a storm is over when it isn't; to pass counte-

feit money on a tax collector, or to make people believe that a man reported dead is still living, as to shove wine with no fuddle on it on a liquor-drinking company. The wine was either alcoholic or fraudulent, and Christ, while not giving the guests a stone when they asked for bread, indubitably treated them to physic when they called for a stimulant. If the governor of the feast was sober enough to note that the drinks had been changed on the company, he would have seen that this fresh supply was "soft," and, in consideration of the fact that some of the guests were getting full, he would have indorsed the bridegroom's foresight with the remark that it was time for them to begin tapering off. As between the making of a good article of claret and the dosing a miscellaneous assemblage with stuff that would create a pain under every apron and belt, I should approve the former, even though a prohibitionist; and if the act were condemned as a bad example, I would give everybody permission to have all the wine they could manufacture from water.

Dr. Funk is said to be temperate in his drinking, but in his writing he is quite the reverse; for to abstain from drunkenness, although Christ appears to have encouraged it, is not a repudiation of him any more than it is a repudiation of him to refrain from saying to our mothers, as Christ says to his in the same chapter, "Woman, what have I to do with thee?" The uninspired truth seems to be that the Master was there to enjoy himself and did not care to have the old lady interfere with his amusement; also, that the wine which he raised on the convivial party was not intended for medicinal or sacramental purposes.

"It is not well," observes the New York *Independent*, "to pay any attention to such a man as Mr. Ingersoll." The outcome of the attentions which the clerical hobos of Hoboken paid to the Colonel recently confirms the *Independent's* hypothesis so far as hostile parson's are concerned; but why, in the name of mercy to dumb brutes, was not the warning uttered previously? After those Hoboken ministers had diverted the notice of Colonel Ingersoll from Jehovah to themselves—and were at once made to mourn that they had done so—the *Independent's* fling is like sand in their teeth. Sitting there in the Hoboken theater, with the speaker of the evening peeling their bark until they experienced in the souls of them all the agonies of faying described in Fox's "Book of Martyrs," those clergymen could have recalled the orthodox editor's admonition, not only as words of wisdom, but as the language of actual prophecy and inspiration. But what does it profit them now to say that "it is not well to pay any attention to such a man as Mr. Ingersoll?" The ministers of Hoboken found that out working independently; and they are not at all well themselves.

With reference to Colonel Ingersoll's remark that some Christians are such gluttons for punishment that besides consigning the wicked to eternal perdition after death, they would send them to jail in this world, I want to say that all believers are not so. My wife's grandmother, who was a Christian if everlasting preaching and praying can make one, was an example—at least during her married life. Being "unequally yoked" with an unbeliever, she was asked by her fellow-Christians how she could render wifely obedience and benevolence to such a man. She replied that she was thus complaisant towards him for the reason that she knew all the joy he ever got would be obtained in this world, and that any discomfort she could subject her husband to would not be a priming to the trouble God would make for him in the next. So she bore up under affliction with a resignation strengthened by that beautiful thought. When he kicked she did not hit him with the poker. Instead, she stirred the fire and thought how God's branding-iron was warming for John. And she would have gone to heaven and been justified except for one thing, and that was that John repented before his death and went there ahead of her, leaving her to twenty years of widowhood, during which she was never quite satisfied in her mind that she had done a Christian's duty. It never occurred to her that there was a flaw in the system of religion which permits offenders to escape punishment here, and by repenting to avoid the terrors of the hereafter. If anybody was to blame she felt sure that it was herself, and I am not certain that she never asked God's pardon for not taking it out of John while she had him. It is historically probable that an occasional thumping would have done him good.

John McGlashan, who has just died in Ukiah, Mendocino county, California, was a man worth knowing. He was a rationalist in all things. Some of us are good judges of human nature in general;

John McGlashan was not only this, but a good judge of himself, and he would admit a mistake in conduct or an error in judgment with a candor that I never saw equaled by anybody else. He was so systematic that I think he had about all the affairs of life classified and labeled, and he was so fair that if convinced that any of them were marked wrong, he would not go to bed at night until he changed the label. He was open-minded, and you could get to his understanding without having to climb over walls of prejudice, and without being kicked away from the door half a dozen times before you got in. He rejected nothing as totally worthless so long as a reasonable plea could be made for its acceptance; and, furthermore, he took nothing on faith. This mental state made him a Freethinker and an unbeliever in the Christian religion. Approach him with any proposition, religious, political or economic, and he would ask, "By what argument or proof do you support your assertion?" Then he would patiently listen. If your argument was conclusiv, you gained a convert; but you couldn't humbug him. He was so careful in this matter that he would not even laugh at a joke until he had conned it, weighed it, gone over it forward and backward, and tested its point. Then, if the pleasantry was found to be genuine, his countenance would be illuminated like the globe of an electric light when the current is turned on. He was even more slow to anger, so that when his wrath was once aroused it was likely to be righteous.

Biographically speaking, Mr. McGlashan was born in Scotland. He came to America when a boy, and learned the type foundry's trade—I think at the elder Bruce's. He embarked later in the book and news business, always making money. Later still he went to Australia and raised sheep, becoming forehanded. He returned to San Francisco, and, as I have been informed, established the book concern which has grown into the Bancroft Company, the largest dealers on the Pacific coast. Then he bought a ranch in Mendocino county, near the railway station now called Largo, where resides the Mr. Long who officiated at his funeral. The ranch is to-day valued at upwards of \$30,000, for John was systematic, industrious, and thrifty. His handiwork is traced in the improvements of the country for miles around. When he got old enough and wealthy enough to quit manual labor, he removed to Ukiah, where he erected a house and laid out grounds the most attractive in the city. He also built a large business block. He became a widower in 1887. I first made his acquaintance when he came to San Francisco to purchase a family monument, which he designed should perpetuate not only his name but his principles. He spent a day or two looking through Freethought books for the proper inscriptions. Together we drew up a plan of the monument, which in 1891 I found standing in all its lofty beauty in the cemetery at Ukiah, the front bearing these words:

Whoever is afraid of submitting any question to the test of free discussion is more in love with his own opinion than with truth.

Other sentiments expressed are:

Credulity is not a virtue. Investigation is not a crime. Truth is a blessing to which all men have an equal right by the laws of nature.

Reason was given man to be exercised, not stifled. Reason must be our guide and judge in everything.

Some of the religious people of Ukiah objected to such a monument in a Christian cemetery, but John was not deterred. His mind was made up, and if it had been necessary to put the shaft in a cannon and fire it into the burial grounds, I do not believe he would have hesitated to take such a method before consenting to a change of design or the erasing of a letter.

In 1889, when he was upwards of seventy years of age, he remarried, his estimable wife being the daily journalist of Ukiah. I had the privilege of acting as best man at the wedding, and a year or two later he recognized my services by placing his infant daughter Jeanie on my knee.

But good John McGlashan sleeps upon his pillow of dust. He regarded the notion of a future life as altogether "inconsistent," and for him religion offered no consolation; but he so lived that his memory is a dear possession of all worthy to be his friends. He had the courage while living to inscribe his sentiments where for centuries they may be read by all who seek his grave; and I do not need to have been by his deathbed to witness to the philosophical calmness, the stern pride, and even the grim pleasure with which he relinquished his place among the living to find a couch beneath that monument through which, though dead, he might still speak his mind to the world. GEO. E. MACDONALD.

THE TRUTH SEEKER ANNUAL for 1895 is great. Price, 25 cents.

Letters of Friends.

Education Givs Hope.

MARCELINE, MO., Feb. 11, 1895.

MR. EDITOR: Inclosed is \$5, which I cheerfully remit to you for books as per inclosed list. The basis of my hopes for the extinction of priestcraft are the progress of knowledge and the increased exercise of the reasoning faculties. Yours fraternally,

CARL CURRY.

The Best Minds for the Best Minds.

KERNVILLE, CAL., Feb. 6, 1895.

MR. EDITOR: Mr. S. P. Putnam deserves great credit. I have read the good book, "Four Hundred Years of Free-thought." It is the best book I have ever read. "Four Hundred Years of Free-thought" reflects the thoughts of the best of human minds and for the best of human mind.

G. C. JORGENSEN.

For the Flecken Contest.

WATERTOWN, MINN., Feb. 20, 1895.

MR. EDITOR: You may put me down for \$1 to help Mr. S. J. Flecken, of Kandiyohi, in his noble fight for a pure secular school. When called upon to remit this amount I shall do so with pleasure, and will double or treble it if possible, or as much as I can give.

Hoping that the orthodox meddlers will be completely routed, I remain,

Yours for justice,

JOHN P. THORNQUEST.

A Reminder.

LOS ANGELES, CAL., Feb. 18, 1895.

MR. EDITOR: Please permit me to reply to J. S. Palmer's letter in your paper of February 2d. Is he not aware that Mrs. Slenker is already editing such a paper for the young as he mentions? And a worthy paper it is. The only complaint that can truthfully be made is its lack of support by Liberals themselves. Will he not subscribe for the "half dozen" copies—more if possible—and thus help the good cause along?

SADIE ATHENA MAGOON.

A Ponderous Missionary.

NEWARK, N. Y., Feb. 13, 1895.

MR. EDITOR: I want to do a little missionary work for the cause of Freethought, which means justice, honor, morality, love, and mercy to all. Therefore you will find \$6.50 for one year's subscription to your paper, and "Four Hundred Years of Freethought." I want this valuable book to lend around among my friends, as I have one myself. It is a great book when read understandingly.

Yours truly for the welfare of humanity,

WM. H. H. STEBBINS.

A Winter Plague.

SOMERVILLE, IND., Feb. 13, 1895.

MR. EDITOR: I inclose \$1.50 to renew my subscription for six months. We have very few Freethinkers in my neighborhood, and those rarely express themselves. Revivals are the constant plague through the winter season. The ministers shoot old Satan with the gospel gun; then the superstitions of the people are thoroughly aroused. But in the near future may the light of Freethought rule and govern our people and reasoning shake off the shackles of the fear of eternal punishment and teach them to live for the advancement of humanity and liberty.

W. C. LEMME.

Liberal Enough to Borrow.

MECHANICSBURG, ILL., Feb. 14, 1895.

MR. EDITOR: Inclosed find \$4.25 to be applied to renewed subscription and for books. I am getting old. I have lived out the allotted time, 70 years, and still want THE TRUTH SEEKER and as many books as I can find time to read. There are plenty of Freethinkers in this town and surrounding country, and they are becoming more numerous. Some of them speak out boldly, while some are backward. But one copy of THE TRUTH SEEKER comes to this place, and I think it is read by more people than any other paper that is taken here. Yours in the good cause,

A. H. MARTIN.

Down With the Sabbath Laws.

HAMILTON, Feb., 1895.

MR. EDITOR: The two petitions to be presented to our legislature, asking it to

do away with a law that is so objectionable to the people that it cannot be enforced, are in circulation for signatures. Be so good as to send me six more petitions that I may hand them to others to circulate for names.

Now we are in for one of our demands let us make as good a fight for it as our enemies will make a defense. They will think the more of us than if we allowed them to beat us as they so many times have done. When we are done with those contemptible laws and have gained one point, then we will try another. Taxation is the next fight, and in that we are pretty sure of success, for if we circulated petitions asking that all property belonging to saints and sinners pay the same rate of taxation, without exemption, enough would unite in so doing that we could get that for which we have so long contended. The signs of the time are encouraging, and if we are as active as our enemies we shall succeed.

I am well acquainted with our state senators and our member. I shall labor with them both in this matter.

Sincerely, your fellow laborer in this cause,

CARLTON RICE.

Official Stupidity.

CLINTON, IA., Feb. 20, 1895.

MR. EDITOR: Since I wrote you last I have got converted, and now I feel like telling you to believe or be damned to you. It is like this: On last Saturday the census man called. He asked me my name and where I was born, and I told him as nearly as I could. He asked, "What religion?" I told him I was just out of that article, and didn't have any. He says, "What church do you lean toward?" I said, "None." He says, "What do you call yourself?" I said, "I call myself a Freethinker, but many folks call me infidel." Then he asked my wife, and she said she didn't have any religion anymore. So I told him I thought the best thing he could do would be to put us down Nothingarians. He wrote something in his book. I didn't see what it was, but I have been told since that they put down every one as Protestant who says he is not Catholic. Now, that is how I became a Christian. It's a little rough to have them swell their numbers from among Freethinkers in that way, but, so far as I am concerned, I will see to it that the weekly collection will not suffer any by swelling. Oh, how it would please me to see every lazy bigot have to work and earn an honest living!

JAMES A. GREENHILL.

The Theocratic Leaders.

EDMONDS, WASH., Feb. 6, 1895.

MR. EDITOR: Will you give me the names of the most noted ministers who advocate "God-in-the-Constitution," and the church to which they belong? I know there was one noted Unitarian in the list, and I particularly want his name, as I made a statement in a lecture the other night that was challenged that I know is true, though the name has escaped me.

P. C. MILLS.

[Rev. A. D. Mayo, of the Unitarians, is probably the clergyman our correspondent had in mind, or possibly he may have been thinking of Rev. A. A. Miner, Universalist, of Tufts College, who was for years a vice-president of the National Reform Association (God-in-the-Constitution party), and is still warmly attached to its principles. A majority of the ministers who are engineering the theocratic movement are Presbyterians, largely of the Covenanter division, although there are prominent Methodists, Episcopalians, and others in the scheme, including at least one Quaker, Josiah Leeds, of Philadelphia. Rev. D. McAllister, Rev. Wilbur F. Crafts, Rev. T. P. Stevenson, Rev. R. C. Wylie, Rev. H. H. George, Rev. J. M. Foster, are among the more active workers in the crusade, although there are others who are of more exalted rank in the churches. Ex-Judge Strong of the United States Supreme Court was one of its officers while he was on the bench, and ex-Gov. Robert E. Pattison is one of the many lay friends of the party.—Ed. T. S.]

Christians Celebrating Paine's Birthday.

ANDOVER, KAN., Feb. 7, 1895.

MR. EDITOR AND FRIENDS OF THE TRUTH

SEEKER: I think it is the duty of all truly liberal minded people to speak out in meeting and let the world know what they think of the rotten creeds and sordid dogmas taught them by the sky pilots. The 29th day of January dawned and found the intelligent people of Andover and vicinity in high spirits over the coming celebration in honor of the birth of Thomas Paine, since it was the first to be held in or near the town. But all of this time the Christians were not asleep, as is their natural state. They circulated a great many lies as to what we were going to do. They had never heard of such a thing before. We had a hall spoken for and were intending to occupy the same when, not to our astonishment, we found that a preacher's better half had fooled us out of it by writing to the owner a letter telling him of the use to which it was to be put. The owner happened to be a preacher, so he immediately sent a reply, ordering the agent here not to let us have the hall for any consideration. Then we got the G. A. R. Hall. They also had a free supper in the M. E. church. In spite of free suppers and people with scales over their eyes we had a good audience. We joked them for celebrating Paine's birthday. They said it was not Paine's birth they were honoring, but the birth of the state of Kansas. They were beat at their own game, for, as every intelligent person knows, Kansas was made a state on the 29th of January by its truly honorable governor in honor of Paine's birthday.

Yours for truth and justice,

LOTTIE WOLFE.

A Liberal Engineer's Troubles.

CLEVELAND, O., Jan. 30, 1895.

MR. EDITOR: Inclosed please find \$1 to pay for your grand paper till I get value received. I have read your paper for about six months, and after I read them I distribute them to Liberal friends. I would like to buy a great many of the Liberal books you advertise. I lately sent through a newsdealer for Heston's book, the "Old Testament Comically Illustrated," with which I have already liberated a few persons. I cannot, at present, send for Liberal books as I wish to; it is because I have been persecuted by Christians in a way that will be hard for you to believe. I send you clippings from papers that you may better understand my case.

I have been an engineer for about eight years. Last July an engineer left his place and put me in. He was a strict Christian, brought up in a small town. He later on heard that I was a Liberal, therefore he hated me. This year I tried to get my license renewed, and this man told the examiner what a bad man I was, so he went against me. He refused me a license. Then there was a committee appointed to examine me—Mr. Murphy, Mr. Welsh, Mr. O'Brien, all Catholics, although O'Brien is more Liberal than the others. He said to me: "You are to be examined by three Catholics." I said, "If they are just, that is all I ask." After examination O'Brien said to me that I would have had an easier time of it if I had been a Catholic.

I am a Freethinker, and always shall be, and am proud of it. This persecution has cost me one week's sickness and two months of trouble, and \$23.88. Yes, I am loyal to our cause. I have now put the whole matter into a lawyer's hand, so it is not ended yet.

Sometimes I am almost discouraged, but I shall never give up. I realize that only through your paper can I get sympathy and friends. I am a friend to everyone, but not everyone is a friend to me.

At examination they asked me sixty-six questions. I missed one, and on account of that one they tried to down me. I am only twenty-four years old, and am a Liberal only a little over one year. An old engineer told me to read the Bible through and mark every verse that did not accord with love, morality, and justice. I did so, and have read the Bible through three times, and you ought to see it. I found and counted 1,725 foul verses—1,400 in the Old Testament, and 325 in the New Testament. God murdered and hated, at different times, 3,000—2,500 in the Old Testament, and 500 in the New Testament. Murders and wars 1,350—1,050 in the Old Testament, and 300 in the New Testament.

Truths and morals in the Old Testament 500; in the New Testament 300. In the whole Bible, 800.

Liberal men and women, I ask your friendship, sympathy, and advice. You are also welcome to write to me if you wish. I shall try to answer all your letters. Hoping to be able to always take your paper, I am, Yours very respectfully,

FRED MORLOCK, 1586 E. Madison av.

Two Cruel Prayers.

STRASBURG, ILL., Feb. 10, 1895.

MR. EDITOR: The following is an exact translation from the Arabic of the official prayer of Islam, which is used throughout Turkey and daily repeated in the Cairo "Azhar" University by 10,000 Mohammedan students from all lands:

"I seek refuge with Allah from Satan, the accursed. In the name of Allah, the Compassionate, the Merciful! O Lord of all Creatures! O Allah! Destroy the infidels and polytheists, thine enemies, the enemies of thy religion! O Allah! Make their children orphans, and defile their abodes, and cause their feet to slip, and give them, and their families, and their households, and their women, and their children, and their relatives by marriage, and their brothers, and their friends, and their possessions, and their race, and their wealth, and their lands, as booty to the Moslems, O Lord of all Creatures!"

"In all the other religions of even the semi-civilized nations of the globe," says the Philadelphia Record, commenting upon this, "there can be no prayer found to parallel this cruel appeal of Islam to the spirit of inhumanity. Bulgaria, Damascus, Lebanon, and Armenia may or may not be mere hotbeds of anti Turkish intrigue; with such a national prayer Turkey stands self-condemned before the world!"

We refer the Philadelphia Record to the 109th Psalm of the holy or unholy Bible to find its parallel or match, beginning with the 6th verse and reading to and including the 20th:

"Set thou a wicked man over him; and let Satan stand at his right hand. When he shall be judged let him be condemned: and let his prayer become sin. Let his days be few, and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the strangers spoil his labor. Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sins of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul."

Yours truly, H. BERNHARD.

Let's from Lecturers—A Suggestion.

CHICAGO, ILL., Jan. 27, 1895.

MR. EDITOR: I think there is nothing you publish in THE TRUTH SEEKER more interesting to the general reader than the letters from the lecturers in the lecture field. It was said in Theodore Parker's time that there was no preacher in America who had such general knowledge of everything as the noted antislavery preacher who filled Music Hall, Boston, every Sunday. And I heard a noted Boston lecturer account for the fact in this way: For many years Mr. Parker traveled the country as a public lecturer, speaking in nearly all the large and small towns throughout the country. He usually had a day or so to spend in nearly every place, and he made it a point to look up the most interesting institution in the town, the one that the people of the town most prided themselves upon, and then he would fully investigate it, and learn as much about it as it was possible to learn in so brief a period of time—then, after he came home, he was able to often make a good point or illustration from this knowledge

in one of his sermons or lectures. This has suggested to me that by following that method our traveling Freethought preachers might make themselves still more valuable teachers to us readers, through THE TRUTH SEEKER and others of our weekly Freethought papers.

To more fully illustrate: Mr. Putnam spends a day somewhere in the far West, or as to that matter, in any town. He finds, by inquiry, that this town is the only place in the United States, or at least one of two or three places, where a certain article is manufactured—a thing in common use, it may be, but that but few understand how it is manufactured—out of what materials, by what methods, etc. If Mr. Putnam will go to the proprietors they will be more than glad to give him all the information he desires on this subject, as they will see at once it will be a good advertising scheme for them. Then Mr. Putnam will put it into his letter to THE TRUTH SEEKER, and all the readers will get this valuable information. These letters would make THE TRUTH SEEKER an interesting paper for all who were dealing in that kind of goods, and also to many of the consumers.

This would be in the direct line of Freethought, for Freethought proposes to reform the world by educating the people. That is the only true method of reform. If I may be allowed to digress a little from the special subject of this letter, I will say that in my opinion the world can be reformed only by education—by real genuine knowledge. For instance: Everyone desires to be happy. Therefore, every person does those things and follows that course and those practices that he thinks will bring him the most enjoyment. If the inebriate could be educated so that he could see plainly that he could acquire more real happiness by remaining sober than by getting intoxicated he would remain sober. So with the thief. So with the miser. So with every other class. The trouble is, they are searching for happiness in the dark without the light of the lamp of education, and they therefore make great mistakes. If for the last eighteen hundred years we had been blest with educators in place of preachers, we might all have known by this time how to acquire real, genuine happiness. Therefore I have written this letter to THE TRUTH SEEKER for the purpose of urging it upon our traveling lecturers to become our instructors. I believe if they would make a specialty of this kind of work you would see hundreds of people in search of our Liberal journals who do not now care for them; for, thanks to Freethought, the people are beginning to learn that it is real scientific knowledge that they need, not superstition and fable. H. L. GREEN.

Characteristic Clerical Contortions.

NIPOMO, CAL., Jan. 14, 1895.

MR. EDITOR: If you will kindly give me space in your valuable paper I will tell your readers of the lively times a Freethought lecturer has been causing here, and of a characteristic attempt by a minister of the gospel to suppress the truth. There are many Freethinkers in and about Nipomo, though quite unorganized as yet. So when Mr. O. A. Phelps, of Colorado, came here and offered to give us a series of lectures at very reasonable terms, we gladly accepted. Ministers and all were cordially invited and Mr. Phelps opened the ball New Year's eve by a lecture on "What is Freethought?" This was followed by "The Fall of Man," "Moses," "Do Science and the Bible Agree?" "The Non-fulfilment of Prophecy," and "The Plan of Redemption." The first of this series is very good and each succeeding one is better. Mr. Phelps is a rousing lecturer, and the Freethinkers of Nipomo stand ready to recommend him to all who want to hear "the truth, the whole truth, and nothing but the truth." After each lecture Mr. Phelps offered the floor to anyone who wished to make any comments or criticisms. As no one at first availed himself of this opportunity, resolutions were passed challenging the ministers to open discussion on the great subject of religion. In the meantime, Mr. L. D. Loyd, the resident M. E. minister, after hearing the first lecture, "hied him straight away" to the lady who owns the large hall here, and used all his influence to close it against

Freethought lectures, saying afterwards, when accused of this, that he did it because he felt that these lectures were poisoning the minds of the people. Well, copies of the aforesaid resolutions were sent to the resident minister, Mr. Loyd, and to a Baptist evangelist, by name J. Lawrence Rodgers, who is now stopping here. Both declined to debate the question, saying: "We could not hope to give lucid outlines of our belief in ten or a dozen lectures, much less in a single haphazard discussion." A committee was at once appointed to notify them that it was not haphazard discussions that we wanted, but clear and lucid arguments, and that they might have as many lectures as they thought necessary. Mr. Rodgers still declined to debate, but Mr. Loyd, being notified by Mr. Phelps that his sermon the previous Sunday on "The Fulfilment of Prophecy" was full of weak spots which he, Mr. Phelps, proposed to show up, came out with his "notes" and a newspaper article to read, intending, no doubt, to make a reply to the lecture. But his religious zeal overcame his good manners to such an extent that he interrupted Mr. Phelps in the midst of his lecture by clapping his hands long and loudly. Mr. Phelps asked "What's that?" Mr. Loyd replied, "How absurd, how absurd!" and started in to give us an "exegetic treatment" (as he would say) of his views. But Mr. Phelps "knew his rights and dared maintain them," giving Mr. Loyd a well-merited and scathing rebuke. He was compelled, however, to threaten to swear out a complaint before this "meek and lowly follower of the blessed Jesus" would sit quiet and await his turn to speak. Mr. Phelps kindly divided his time with him, though, and then Mr. Loyd had the unmitigated gall (in the face of his ineffectual attempt to close the hall against us) to say that he believed in free thought and investigation himself. Yes, free thought so long as you think as he does, and investigation within proscribed limits; after that, compulsion. No, thank you, we want no such shadow of a glorious reality. A portion of the Christian element here signed and presented a petition to send away somewhere for a minister to debate with Mr. Phelps, and this plan was agreed upon, the question to read, "Resolved, That the Bible is entirely of human origin and inculcates an imperfect code of morals." This debate must begin inside of thirty days and continue at least six evenings, two hours each evening.

Yours in the interest of free thought, free speech, and free press,

BERTHA WILSON FOREMAN.

Must Give Antidotes, if We Would Kill Poisons.

LENNOX, S. DAK., Feb. 12, 1895.

MR. EDITOR: The first copy of your journal of reform came into my hands about six weeks ago. My first impressions of its benefits to mankind were not elating, but as I became better acquainted with its contents I began to admire the pluck of its promoters in trying to purge the present civilization of its barbarian superstitions, and this in the face of the army of doctors whose very existence depends on the prevalence of disease. This was the first literature of the kind that I ever read, and I was somewhat surprised at its boldness; but my experience with educated and self-thinking men has led me to believe that the majority of such are infidels or very poor Christians, but they do not care to show it. In fact, this has been my own plan. I would look upon a Christian with pity, not for his existence (for nature would be as impartial to him as she is to all), but for his lack of knowledge of the vast amount of positive evidence in nature that his faith is based on absurd superstitions, and for me to relieve him of his error in judgment was to educate him in science, no small undertaking when we consider the knowledge-gathering ability of such and the material to be benefited. Your articles no doubt will reach all such as are unable to pursue the sciences for deeper foundation. I think no one recognizes more keenly than I do the hindrance to the mental development of mankind that these superstitious teachings are; how, from infancy, the basis of our reason is dwarfed by them, which later in life causes submission to conditions whose

causes should be investigated and overcome. But what are we going to do about it? In most cases we do well if we educate our own household, while church dogma is being taught from countless pulpits at least once a week. To be sure, we have the argument, but the subject is deep, and there is but a small proportion of the people who will get evidence and do their own thinking. A united effort to establish places in towns where the facts of the case could be promulgated by competent speakers would answer the purpose, but it would be likely to throw the clergy into such rage that we might get another dark age.

With all our boasted civilization, we hardly dare do our own thinking. This I was obliged to do from my surroundings. A baptized son of Christian parents, I had all the instructions of such unfortunates up to the age of sixteen. From twelve I made my own way unassisted, obtained scientific education, succeeded in partially disposing of the superstitions hanging to me, began to reason on religion with the same process as governs in science, and my faith vanished. I returned to theology, but all is discord with nature, a mind-created philosophy, and I find myself an unbeliever, with reverence only for the laws of nature by which my existence was brought about. For this the Christians may look upon me with contempt as though a criminal, but I feel proud of my discovery and position, and am satisfied that my morality, based on justice and right, is on a higher level than that of a Christian for reward or fears of punishment.

I would like to set some of my friends to do a little thinking for themselves, and would like to have you send me the books named herein. Inclosed please find \$6, which I think will cover cost.

Yours very truly, A. SLAMAN, M.D.

God's Law and Man's Law.

BERWICK, Dec. 29, 1894.

MR. EDITOR: Not once, nor twice, but many times have we heard it urged that the laws of man are founded on the laws of God; meaning those unjust and arbitrary commands laid down in that volume known as Holy Writ. Just how far the laws of man are in accordance with the commands of the Christian and Hebrew deity I will attempt to show.

Turning first to the Ten Commandments, which the almighty sculptor engraved on two tables of stone amid the thunderings and lightnings of Mt. Sinai, we find the two greatest of these, the first and second, to which the prophet has devoted four verses of holy writ, entirely disregarded by our civil governments and every man worshiping whatsoever god he pleases. As to the third, imagine the consequence if a fine were imposed every time the name of the Christian deity was taken in vain. Methinks if the recording angel himself keeps the weekly accounts straight, he must sit up late Saturday night to balance his books.

"Remember the Sabbath day to keep it holy." This is a point on which so much has been said and written, in the past year or two, that it would be superfluous for me to add more. Suffice it to say that the command reads, literally, "The seventh day is the Sabbath of the Lord thy God," and that, instead of this command being favored and supported by our "Christian government," a few zealous Adventists and Jews are harassed and persecuted for keeping the day that the Lord commanded them to keep, and along with these a few honest skeptics are fined and imprisoned for laboring on the very day of the week on which the almighty laid the foundations of heaven and earth. But as the Sabbath was changed by the successors of St. Peter, we are to understand, I suppose, that God didn't know his own business, and instead of laying off the seventh day, he should have pegged away at his creation contract harder than ever, and taken the first day of the week to hold prayer-meetings and redeem the souls he had predestined to eternal punishment.

The fifth command it would be difficult for any civil government to maintain in a free and enlightened country. A child's conscience is its own, and no civil law has any bearing on it whatever. Even those who attempt to keep the law from a sense of religious duty seldom appear to live any longer in consequence. This fifth com-

mand appears to be another of those little "bluff games" in which Jehovah seemed to take so much delight in those good old days.

The foul crime of murder smells so rank in the nostrils of the deity that he has devoted to its denunciation amidst his Sinaitical thunderings only four words averaging four letters each. The only crime that our laws consider deserving of capital punishment has been scarcely worth introducing into these divine commands, and has been so introduced as to hardly distinguish whether it pertains to the killing of our fellowmen or of the wild beasts of the forest. So with the seventh, eighth, and ninth. The foulest crimes on our statute books are expressed in as brief a manner as possible; for these stone tables must be as hard as flint, and the Lord must be weary of carving by this time.

The last command is too arbitrary and ridiculous to be debated. If we are hungry we must not wish in our hearts for the food that burdens the table of the wealthy. If we are cold we must not long for the robes that are passing us each moment in pompous luxury. The merchant may close his shop; no one desires his merchandise. Thy neighbor has a house to sell, a horse, a sheep, an ox, or an ass; we do not covet them, he may keep his own. Trade stagnates, business comes to a standstill, humanity dies and decays because we obey the tenth commandment.

So of the ten commandments the Lord spake unto Moses; six are entirely disregarded, and the four least are incorporated in our legislation.

We cannot dwell at length on all the commands issued from the darkness of Sinai as recorded in the following chapters. They belong to an age of superstition, of ignorance and slavery. But what a memory Moses must have had to treasure all these remarks and record them in after life for the guidance of the children of Israel, and what must have been his feeling of chagrin and vexation when, after he had undergone all this nervous and mental strain, he returned to the valley and found his faithless followers worshipping the golden calf made with hands instead of the almighty calf he had left thundering and bellowing on Mount Sinai!

But when we turn to the New Testament we are coming nearer home. Here we have the second person of the trinity denouncing divorce, which is readily granted by any civilized court; and saying the first and greatest commandment is to love the Lord thy God with all thy heart, etc., "and the second is like unto it, Thou shalt love thy neighbor as thyself." Any remarks on this point would be superfluous. It is enough to say that one clause in the passage is very appropriate, "The second is like unto it," for surely two commands were never better mated.

Finally, we read in James ii, 10, that "whosoever shall keep the whole law and yet offend in one point, he is guilty of all," so that when a man is convicted of lifting chickens he should be incarcerated for arson, and if he is found guilty of petty larceny he should be hanged for murder. Methinks there is much wisdom here.

Are the laws of man founded on the laws of divine inspiration? Then would our streets run red with the blood of persecution; then would our old women be burned as witches, and our children bound out as slaves; the dearest ties of humanity be trampled in the dust, and misfortune, from birth or accident, be branded as the blackest crimes on the calendar.

No! Reason has snatched the reins from Superstition. Humanity has supplanted blind Fanaticism. The world moves on toward the goal of Liberty and Equality. Reason, Knowledge, Science—this is the Trinity we have established, and it is one that will endure. The day is not far off when the last shade of superstition will be obliterated, and the world will emerge at last into the full light of Liberty and Truth.

W. P. LAWRENCE.

Travels in Faith.

By CAPT. ROBERT O. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

News of the Week.

THE railway pooling bill failed to pass Congress.

THE Japanese are winning more victories in China.

THE capital of Missouri is to be Sedalia in place of Jefferson City.

THREE earthquake shocks were felt at Portland, Or., on Feb. 25.

FREDERICK DOUGLASS was laid to rest with imposing ceremonies at Rochester on Feb. 26.

SIX persons were burned to death by a fire in the residence portion of Hot Springs on Feb. 22.

ON March 2 Salina, Kan., was visited by a fire which destroyed property to the amount of \$800,000.

HOME SECRETARY ASQUITH introduced on Feb. 25 a bill for the disestablishment of the church in Wales.

THE German Reichstag passed the bill repealing the dictatorship clause of the Reichsland (Alsace-Lorraine) laws.

ON Feb. 27 fire destroyed all the government buildings at the deep-water terminus at Halifax. The loss is \$1,000,000.

THE National Council of Women, lately in session in Washington, elected Mary Lowe Dickerson president for the ensuing three years.

THE sugar bounty, tacked as an amendment to the Sundry Civil bill, was voted by the Senate, 46 to 20, and by the House by nine majority.

THE Hawaiian insurgents condemned to death have been respited. The punishment will be 35 years imprisonment and \$10,000 fine each.

THE one hundredth anniversary of the birth of George Peabody, the philanthropist, was celebrated at Peabody, Mass., and other places.

THE banks of the United States lost during 1894 more than \$25,000,000 through defalcations, embezzlements, and various forms of swindling.

THE Blue-Line Cincinnati express of the Baltimore and Ohio was wrecked at Bayonne, N. J., on March 1. Two persons were killed and two injured.

THE recent election in Philadelphia, under the Australian ballot, cost the city \$115,901, against \$29,300 for a similar election under the old system.

It is now proposed to consolidate the Astor and Lenox Libraries in this city, and, in conjunction with the Tilden Fund, create one great public institution.

Two cartloads of salted heads of the leading Bahama rebels were taken to Sultan Abdul Aziz by a detachment of Moorish cavalry and suspended from the main gate of Fez.

MAX H. GRAUER, an insurance adjuster, one of the leaders of the firebug gang of this city, was sentenced by Judge Martine to thirty years' imprisonment. Other leaders are fugitives from justice.

SMALL-POX is epidemic at Hot Springs, Ark. At the time the Health Department was preparing a bulletin stating that there was but one case in the city, forty-seven cases were being treated in the pest-house.

MRS. JOHN W. MINTURN offers the Board of Health \$25,000 toward the establishment of contagious diseases hospital for the care of patients who are able and willing to pay for treatment. Such a hospital is much needed here.

THERE was a big fire in the center of the business district of Toronto on March 3. The loss is \$1,000,000. This is the third large fire in two months, making the total loss \$2,500,000. They were probably of incendiary origin.

ON Feb. 28 a train on the Inter-oceanic Railway, returning to Mexico City loaded with pilgrims from the shrine at Amecameca, was wrecked on a steep curve, and 104 persons were killed outright and 86 injured, many fatally.

ELECTRICAL workmen struck in this city last week, and many other men in the building trades have been ordered out in sympathy. The electrical workmen demand what is equivalent to an increase of 26 per cent in wages.

THERE has been much trouble in Savannah over the lecturing there of Slattery, the ex-priest. The militia had to be called out to preserve order. Influential Catholics are trying to pacify the masses who are antagonistic to Slattery.

POSTMASTER-GENERAL WILSON S. BISSELL resigned on Feb. 27 because of the injury to his private business resulting from his absence. Congressman William L. Wilson, of West Virginia, succeeds him, the transfer to be made on April 1.

1492| Columbus to Ingersoll |1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly *nine hundred*, and the fifty portraits promised in the prospectus have multiplied to *one hundred and forty-one*! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of *FOUR HUNDRED YEARS OF FREETHOUGHT*, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

THE Spanish authorities have declared martial law in Cuba, where an insurrection was begun two weeks or more ago. It is not generally thought that there will be a very severe or protracted struggle, as the patriots do not appear to be at all formidable.

THE New York Assembly passed the bill to compel the railroads to issue free passes to legislators and state officials, in face of the prohibition of the issue of such passes which was incorporated in the new constitution by the Constitutional Convention of last year.

PROFESSOR JOHN STUART BLACKIE died in Edinburgh, March 2. Born in Glasgow in 1809 he lived to become one of the most famous of modern educators. He was in love with Greek for more than six decades, and he taught it for thirty years, knowing it as he knew English. Professor Blackie was a constant reader of Greek newspapers and had the best Greek library in the United Kingdom.

THE trial of Police Captain Doherty for bribery terminated in the discharge of the jury after eighteen hours' deliberation, the vote standing at the end of that time, as at the beginning, three for conviction and nine for acquittal. Doherty was released on \$7,500 bail.

THE *Times* and *Herald* of Chicago have been consolidated, and the first issue of the *Times-Herald* appeared on March 4. James W. Scott is editor-in-chief and publisher and Henry W. Hawley managing editor. This is now the only Democratic morning paper in the city.

UTAH'S Constitutional Convention met at noon of March 4. One hundred and seven delegates were elected on Nov. 6, of whom 102 have received certificates of election, there being a contest regarding five from one Salt Lake precinct. Of those seated 57 are Reps. and 45 Dems. The Mormon element has about three-fourths majority, which fact insures the adoption of woman suffrage and probably

prohibition. The "Gentile" element is strongly opposed to woman suffrage.

ON March 1 a building which was being torn down in this city fell and five men were killed and others injured. On the same day the core of a tenement house in course of construction on Orchard street collapsed without warning and eleven men were injured, some very badly.

THE New York Court of Appeals holds that Trinity Church Corporation must pay the fines assessed against it for failure to supply water to its tenants above the first floor of tenements. Still its trustees manifest a strong disinclination to act in accordance with the decision of the court.

ON Feb. 26 a big meeting was held at Terrace Garden, this city, to start a movement favorable to more liberal excise laws for Sunday. Singing, athletic, social, benevolent, labor, and other associations were represented. The total membership of these societies is said to be 120,000.

THE West Side Publishing Company has been incorporated in Chicago with a capital of \$500,000. It is to publish a daily paper under the control of the Typographical Union. No typesetting machines will be used, thus furnishing employment to many compositors thrown out of work by those devices.

IMMEDIATELY following the presentation of the polyglot prohibition petition to the president by the Woman's Christian Temperance Union, Representative Blair, of New Hampshire, introduced a joint resolution for an amendment to the Constitution forbidding the liquor traffic in the states and territories.

PRINCE BISMARCK is not favorable to the Anti-Revolution bill now pending in the German Reichstag. To Baron Von Stumm-Halberg he declared that it was a still-born child, which, intended to restrain one dangerous element of the population, threatened the liberties of all, and hence was acceptable to none.

ISMAIL PASHA, ex-Khedive of Egypt, died in Constantinople on March 2. He was a very important figure in Eastern affairs for many years. He ruled and wasted from 1863 to 1879, his extravagance resulting in the fastening upon his country of the first fetters of Western authority. He was born in Egypt in 1830.

THE Palisades of the Hudson are to be protected, on the New Jersey side, Governor Wertz having signed the bill passed by the legislature, which forbids further leasing of the water front to stone contractors or others. What is still needed is something that will prevent further blasting under existing leases, and this will be provided if Senator Winton's bill creating a state park of the water front is adopted.

A MEETING was held in East Greenwich, London, on Feb. 25 to protest against the continued imprisonment of Mrs. Maybrick. A resolution expressing surprise that the Home Secretary, Henry Asquith, had refused the requisition signed by 3,000 responsible persons and presented to him by T. P. O'Connor, M.P., asking that a chance be afforded Mrs. Maybrick to petition for a public rehearing of her case, was adopted.

THE People's Rights party of Russia has issued an address to the Czar, in which he is plainly told that the speech in which he announced his adherence to the policy of autocratic rule has killed his popularity, and he is warned that, as he was the one to begin the struggle, it will ere long be taken up on the other side. The author of the manifesto is said to be Count Tolstoi. It is declared that a "peaceful but obstinate and deliberate struggle necessary to achieve liberty" will be inaugurated.

THE third session of the Fifty-Third Congress expired at noon on March 4. One of its last acts was the incorporation in the Sundry Civil bill of an authorization for the appointment of nine delegates to an international monetary conference, three to be named by the Senate, three by the House, and three by the president. The Senate's choice fell on Henry M. Teller, of Colo., Rep., for silver; James K. Jones, of Ark., Dem., for silver, and John W. Daniel, of Va., Dem., for silver. The House selected Speaker Charles F. Crisp, of Ga., Dem., for silver; David B. Culberson, of Texas, Dem., for silver, and Robert R. Hitt, of Ill., Rep. and moderate bimetalist. The president has not made his choice.

Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. city.

MATRIMONIAL.

A Texas business man respectfully invites correspondence with a matron and cultivated lady who is an Agnostic and has near relatives of similar views. Object, matrimony. Address, "J. D. M." care Truth Seeker Co., 4110 28 Lafayette Place, New York.

Gems of Thought.

I KNOW no great men but those who have rendered great services to humanity.—*Voltaire.*

THE church cannot help you to trade tenement houses for heavenly mansions.—*New York World.*

THE destroyers of the old are the creators of the new. As time sweeps on the old passes away and the new in its turn becomes old.—*Ingersoll.*

ADHERE to your act and congratulate yourself if you have done something strange and extravagant, and broken the monotony of a decorous age.—*R. W. Emerson.*

UNATTAINABLE as pure rectitude is, and will long continue to be, we must keep an eye on the compass which tells us whereabouts it lies, or we shall otherwise wander in the opposite direction.—*Herbert Spencer.*

It is not the business of the public schools to teach the manual of arms. Public school commissioners have more important duties to perform than to make quixotic suggestions entirely at variance with the public school system.—*Jewish Messenger.*

In truth, of all the intellectual weapons which have ever been wielded by man, the most terrible was the mockery of Voltaire. Bigots and tyrants, who had never been moved by the wailing and cursing of millions, turned pale at his name.—*Macaulay.*

FREEDOM is not for itself, but for what it will bring and for what it will allow. It is not good deed, but encouragement to good deed. It is not harvest but soil. It is not accomplishment; it is invitation. Freedom guards natural order. It protects the spontaneity of creation. It demands that effort be let alone—that the seed be left to its own effect.—*Horace L. Traubel.*

SUNDAY after Sunday the same ground of statement and argument is threshed over and over. It is the one point turned over and over: Be good. But what a good life means is either left to the hearer's inference or is explained in such a prosaic manner as to leave nothing tangible in the mind. What reflection of the age in which we live, of the problems with which we have to grapple, is there in the average sermon?—*Henry W. Bok.*

STUDY is the balance-wheel that the theological thinker needs. The tendency of religious thinking is to an abstract, imaginativ, poetic style, a fervid, irresponsible style, that aims more at making its point than it does at adhering to the prosaic facts—a style that is morbid, mystic, oftentimes bordering upon the bigoted and fanatical. A close familiarity with the exact, critical methods of scientific study is a salutary and correctiv restraint upon such tendency. It makes thought practical rather than ideal, logical rather than emotional, simple rather than elaborate, convincing rather than literary, substantial rather than effervescent.—*Rev. Horace E. Warner.*

It makes no difference that one book deals roughly with moral conventionalities,

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

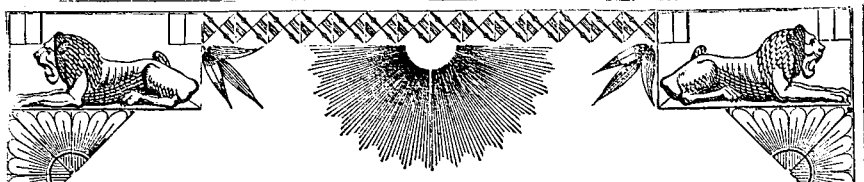
REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominations. Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Five copies, - - - - - \$1.00
Fifty copies, - - - - - 4.50
One hundred copies, - - - - - 8.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.



THE Truth Seeker Annual

— AND —

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

Calendar for 1895, - - - - -	PAGE. 5	Freethought in the Church and in the Higher Literature. A. H. Hamilton, - - - - -	PAGE. 90
Freethought in the United States, - - - - -	17	Education of Children. Susan H. Wixon, - - - - -	95
The Old and the New. Robert G. Ingersoll, - - - - -	42	Secular Sunday Schools. Katie Kehm Smith, - - - - -	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage, - - - - -	46	The Freethought Federation of America. Samuel P. Putnam, - - - - -	110
Progress of Science. James B. Alexander, - - - - -	55	The One-Horned Ox. George E. Macdonald, - - - - -	117
What Are Women Here For? Helen H. Gardener, - - - - -	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore, - - - - -	124
The Three Voices. A Poem. A Queer God and His Queer Book. John Peck, - - - - -	73	Freethought Societies, Schools, and Lecturers, - - - - -	127
What We Stand For. Henry Rowley, - - - - -	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,
28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

while another attacks such as are theological. That may make a great deal of difference to our tastes and sentiments, but none at all as to the principle of justice. Every idea must have its influence on morals; whether that influence will be for good or evil cannot be determined by any foresight, least of all by the prejudices of those who do not hold that idea, who hate it, and have not impartially studied its bearings. Many of the best books in the world have been pronounced immoral and wicked in their time, and after it; and if the average commonplace of any period, as represented by judges that know only precedents, and jurors instructed by them, be allowed to suppress all thoughts and works that do not merely repeat the prevailing notions, all inquiry is at an end, all progress paralyzed.—*Moncure D. Conway.*

It was the bosom friends of Rev. Messrs. Harlan & Allen [the persecutors of Walt Whitman] who destroyed the great library of Alexandria, with its priceless classic treasures, and, in Cremona, in the year 1569, threw twelve thousand copies of the Talmud into the flames. It was such men as Messrs. Harlan & Allen who presided at those costly priest-kindled pyres that contained the entire pictorial archives of the Aztec race. They were present in spirit when the Turks destroyed the great library of Matthew Corvini at Buda; when Pope Gregory VII. devoted to the flames the rich classical library of the Palatine Apollo; when the Jesuits, by the command of the Austrian Emperor Ferdinand, encrimsoned the midnight skies of Bohemia with the flames of a nation's books, and when, in the reign of Henry VIII. the horse-faced Puritans made an *auto-da-fé* of costly books and rarest illuminated manuscripts from the monastic libraries.—*Wm. Sloane Kennedy.*

FREE A Valuable Book on Nervous Diseases to any address by the
REV. E. KONIG,
—FORT WAYNE, IND.—

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum,
By J. W. SULLIVAN.
Price, 25 cents. Address THE TRUTH SEEKER,

ESTABLISHED 1865.

E. C. Reichwald & Bro.,
Receivers and Shippers of

Fruits and Vegetables.

and
GENERAL COMMISSION MERCHANTS
in
BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.
Potatoes, Onions, Cabbages, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

ALL styles of watches from \$1.38 up. Hand-some catalogue free. Safe Watch Co., 9 Murray street, New York. 52619

Christianity and Evolution.

By ARTHUR B. MOSS.
With Preface by J. M. WHEELER.

CONTENTS.—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.
Address THE TRUTH SEEKER,
28 Lafayette Pl. New York.

PRIESTLY CELIBACY EXPOSED
By Rev. G. T. Fox, M.A.
Price, 15 cents. Address this office

SEND ME YOUR ORDERS!

PRICES AGAIN REDUCED!

New Model Otto Wettstein Watch has 16 jewels, patent regulator, Brequet (non-catchable) hair-spring, beautiful double-sunk paneled dial, fully adjusted to heat, cold, and position, nickel-finished, and guaranteed a *Perfect Time Keeper.*

GENTLEMEN'S SIZE.

Prices.—In 3 oz. screw dust-proof silver case, \$19. In 3 oz. coin silver, \$24. In fine screw open-face gold-filled case, warranted 15 years, \$25. Do. hunting, \$29. In 20 year cases, screw open face, \$28. Hunting, \$32. In special engraved, scalloped and Louis XIV. cases, \$2 to \$5 more. In 14kt. solid gold heavy cases, open face or hunting, \$45, \$50, \$60, \$70, to \$200.

LADIES' SIZE.

Prices.—In fine gold-filled hunting case, warranted 20 years, \$30. In fine heavy 14kt. solid gold case, \$40. Extra heavy and scalloped, \$50. Ladies' watches shipped in fine plush cases.

Regular Grade American Watches.

Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled 8oz. screw open face silver case, \$4.75
7 " 8oz. silver 9.75
7 " 15 year " " gold-filled " 10.00
7 " 20 " " " " " " 13.00
7 " 15 " hunting " " 14.00
7 " 20 " " " " " 17.00
7 " 20 " hunt., Louis xiv. gold-filled 20.00
7 " 14kt. solid gold open face case 28.00
7 " 14kt. hunting 35.00
11 " \$1 more; 15 jeweled, \$2.50 more.
15 " adj., \$4 more; 17 jeweled, adj., \$6 more.

Ladies' American Gold Hunting Watches. Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7 jeweled in 20 year, plain or engraved, \$11.50
7 " 20 " full eng'd and scalloped. 15.00
7 " 20 " 14kt. solid gold, - 20.00
7 " 20 " 14kt. heavy, 30.00
11 " \$1 more.
15 " 4 more.
15 " adj. 6 more.

In fine plush cases per express prepaid.

CHAINS.

Latest styles in ladies' and gentlemen's chains in best gold-filled, \$2, \$2.50, \$3.50, \$4, and \$5.

Watch Work.—Our repair department is one of the largest in the country. Overhauling, \$1. Jewels, \$1. Springs, \$1. Warranted one year and returned, charges prepaid.

The Freethought Badge and Charms.

Large Size Badge: 10kt. \$3; 14kt. \$4. With genuine chip diamonds, \$8. Genuine full cut diamond, \$12.

Charms.—10kt. \$5, 14kt. \$6. With genuine chip diamond in sun, \$9. With fine cut genuine diamond, \$10.

Small Size Badge.—10kt. \$2, 14kt. \$2.75. With genuine chip diamond, \$6. With full cut genuine diamond, \$10.

Charms.—10kt. \$3, 14kt. \$4. With genuine chip diamond, \$7. With genuine full cut diamond, \$15.

The Ingersoll Souvenir Spoon.

REDUCED PRICE LIST.—*Tea Spoons,* \$2; extra heavy, \$3; gold bowl, \$2.50. *Orange Spoons,* \$2.50; gold bowl, \$3. *Sugar Spoons,* \$3; gold bowl, 2.50.

Satisfaction guaranteed or money refunded or goods exchanged. I can save you money in anything in my line.

Orders filled same day received. Send for price-list, cards in colors, of badge, etc. Address

OTTO WETTSTEIN,
The Liberal Jeweler
Rochelle, Illinois.
Established 1857.

Not for Parsons.

We are told that "all things are possible with God," and yet God cannot boil an egg in cold water.—*Investigator*.

UNTIL some great authority definitely locates the conscience, people will never know when they should repent, or take something for the liver.—*Atchison Globe*.

GRANDPA: "Well, Willie, you have been to church, haven't you?" Willie: "Yes, sir." "Well, what can you tell us about it?" Willie: "Why, sir, the man that sat in front of us had ears that wasn't alike."—*Chicago Inter-Ocean*.

DEACON SCHLEY: "I was terribly shocked, my dear, to discover, on my way home from church, a match game of football being played on the vacant lot near the park." Mrs. Schley: "Was it that which makes you so very late, deacon?"

MRS. SCHLEY: "Doesn't that lot across the way belong to you? Then why do you allow those bill posters to stick up their horrid pictures of ballet dancers on it? I should like to know what you gain by it, anyhow?" Deacon Schley (meekly): "I get two tickets."

ELDER BERRY: "Land's sake! Parson, what makes you look so mad?" Parson Peasley (hotly): "Matter enough, deacon! I sent that story of mine about the owl and the old maid to a comic paper, and here they've sent it back with an insulting letter, saying it's not original." Elder Berry: (indignantly): "Why, the impudence of them fellows! An' I've heard you tell that story for thirty years."—*Puck*.

A SCHOOL INSPECTOR, examining a class in religious knowledge—the lesson being about our first parents in the Garden of Eden—remarked: "Now children, could a greater punishment have been given to the serpent than that of having to crawl on its belly and eat dust all the days of its life?" "Yes," said a bright little lad, "if he had had to walk on the pint o' his tail, that would have been a tickler." "Please, sir," said another, "was not that the way it walked before it was cursed?"

DR. DALLINGER has been preaching on "The Theology of Music." Man, he said, had carried music to its highest development, but he had not made it; he had only discovered it in nature where God put it. Well, we won't dispute this. We will just accept it for the sake of argument. God is the great original musician, and Mozart and Beethoven are only his imitators. But doesn't Dr. Dallinger think that the great original musician is sometimes out of tune? His famous musical box, the jackass, is a case in point. How came he to fit up such a discordant instrument? We invite Dr. Dallinger to clear up this mystery.—*Freethinker*.

PARSON WHANGDOODLE BAXTER, of the Thompson Street Blue Light Tabernacle, on arriving at his place of worship one Sunday morning was surprised to find no one present but Sam Johnson, the sexton. "What de debil am de matter dat dar's nobody heah?" "Nobody heah becase dar's a notice in the *Freeman's Journal* dat dar would be no service becase ob de disunwellness ob de pasture." "Did dat fool niggah editor put dat notice in his paper for a fac?" "He did dat berry ting." "Wall, I declar." I told him 'stinotly de notice of my disunwellness was intended for de Sunday arter nex'.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

THE BRAIN AND BIBLE;

OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,
with a preface by
R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.
THE TRUTH SEEKER ANNUAL
Price, 25 cents.

He am a fool if eber dar was one."—*Texas Siftings*.

HAS the editor of the *Protestant Standard* fallen a victim to the wiles of the Jesuits? It would almost seem so. The issue of that lively oracle of Orangeism for July 20 contains some alleged poetry, headed "The Glorious Twelfth," by "True Blue." It appears to have escaped the editor's notice that the "poem" is an acrostic, and that the initial letters read: "The editor is a — fool." Nor is this all. Following the heading is what purports to be a Latin quotation from Virgil, but is really very vulgar English with the division of the words misplaced. However, the editor may console himself with the reflection that, for once, the *Protestant Standard* had a ready sale, and copies were attainable only with great difficulty.—*London Freethinker*.

THE Rev. Mr. Jasper, of Richmond, has been smitten with rationalism. The able divine of colored visage saw the improbability of the ordinary understanding of Jonah's adventures with the whale, so he has formulated a theory more in harmony with good sense. Hear him: "Dat country war a sea shoah, an' de hotels dey was named atah de tings ob de sea. Dah was de Sailor's Rest, de Mariner's Retreat, de Seafaring Men's Home, an' a lot ob sich places jest as yo' kin fin' em at Norfolk now. Among dese places was one called de Whale's Belly. Jonah come along, an' he didn' hab no scrip in his purse. He staid dar tree days, an' when de landlady found he didn' hab any money she spewed him out. It is gib to us to show how, when we don't treat a man right kase he's pore, we may be kickin' an angel unawars!"

In the nature of things,

SAYS



Col. Robert G. Ingersoll.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents. Interesting books by same author: "Four Leading Doctrines," 247 pp., 75 cents. "Divine Love and Wisdom," 248 pp., 75 cents. "Divine Providence," 308 pp., 75 cents. "Conjugal Love," 472 pp., \$1. "True Christian Religion," 982 pp., \$1.50. "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1. Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Prof. Ernst Haeckel,

HIS
Life, Works, Career, and Prophecy.

A Lecture
By THADDEUS B. WAKEMAN
Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale. Address THE TRUTH SEEKER, 28 Lafayette Place, New York City

Books by Helen H. Gardener.



New Edition, Revised and Enlarged.

Men, Women and Gods.

Introduction by

ROBERT G. INGERSOLL.

Price, cloth, \$1; paper, 50 cents.

The Trade Supplied at Special Discounts

IS THIS YOUR SON, MY LORD?

A Fascinating Story of Radical Truths on Religion and Social Matters.

Price, cloth, \$1; paper, 50 cents.

An Unofficial Patriot

A HISTORICAL STORY OF THE CIVIL WAR.

The literary hit of the season—*Chicago Times*.

Cloth, \$1.25; paper, 50 cents.

PRAY YOU, SIR, WHOSE DAUGHTER?

A NEW NOVEL.

Price, cloth, \$1. Paper, 50 cents.

Pushed by Unseen Hands.

SHORT STORIES.

Price, cloth \$1. Paper, 50 cents.

A Thoughtless Yes.

CONTENTS:

A Splendid Judge of a Woman—The Lady of the Club—Under Protest—For the Prosecution—A Rusty Link in the Chain—The Boler House Mystery—The Time-Lock of Our Ancestors—Florence Campbell's Fate—My Patient's Fate.

Price, paper, 50 cents; cloth, \$1.

Facts and Fictions of Life.

CONTENTS:

Preface—The Fiction of Fictions—A Day in Court—Throwing in With the City's Dead—An Irresponsible Educated Class—The Moral Responsibility of Woman in Heredity—Woman as an Annex—Sex in Brain—Heredity in its Relations to a Double Standard of Morals—Divorce and the Proposed National Law—Lawsuit or Leg—Common Sense in Surgery.

Cloth, \$1; paper, 50 cents.

PULPIT, PEW, and CRADLE.

By HELEN H. GARDENER.

One of Her Brightest, Wittiest, and Strongest Lectures Against the Bible.

Every Woman Should Read It

and

Know Her Enemies and Her Friends.
Price, 10 cents. Address this office.

L. K. Washburn's Works.

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

The Public Schools and the Catholic Church. Price, 5 cents.

Address THE TRUTH SEEKER.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.
Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

MORGAN A. ROBERTSON'S



ILLUSTRATED
By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

MAGIC LANTERNS

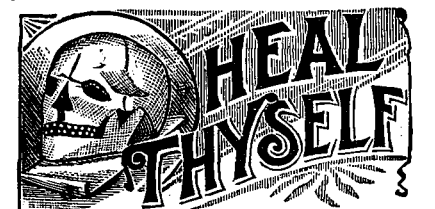
And STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. A profitable business for a man with a small capital. Also, lanterns for home amusement. 250 page Catalogue free. MALLISTER, 100, Oldgate, London, E.C.1.

A GRAND DISCOVERY!

WANTED.—A live man or woman in every county where we have not already secured a representative to sell our "Nevada Silver." SOLID METAL, Knives, Forks and Spoons to consumers; a solid metal white as silver; no plate to wear off; goods guaranteed to wear a lifetime; cost about one-tenth that of silver; the chance of a lifetime; agents average from \$50 to \$100 per week, and meet with ready sales everywhere, so great is the demand for our Solid Metal Goods. Offer One Million Dollars' worth in daily use. Case of samples free. Address Standard Silverware Co., Dept. 29, Boston, Mass.

DO YOU WANT IT?

Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits; active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 5308, Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope giving causes and symptoms of the complaint, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Say where you saw this ad.—Vineland, N. J.

Now Read This! Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



THE CARPENTER'S DREAM—FOUNDATION OF CHRISTIANITY.

But while he thought on these things, behold the angel of the Lord appeared unto him in a dream.—Matt. i, 19, 20.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on Great Suicides of History. Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents
The Truth Seeker,
28 LAFAYETTE PLACE, New York.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine.

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.
Address THE TRUTH SEEKER CO.

Chas. Bradlaugh's Works.



WHEN WERE OUR GOSPELS WRITTEN?
Fourth Edition. Price, 25 cents.

TRACTS.

Land Question, 5 cents; Were Adam and Eve Our First Parents? 5 cents; Why Do Men Starve? 5 cents; A Plea for Atheism, 5 cents; Is There a God? 5 cents; Labor's Prayer, 5 cents; Poverty, Its Effects on the Political Condition of the People, 5 cents; New Life of David, 5 cents; New Life of Jonah, 5 cents; A Few Words About the Devil, 5 cents; New Life of Jacob, 5 cents; Twelve Apostles, 5 cents; Who Was Jesus Christ? 5 cents; What Did Jesus Teach? 5 cents; New Life of Abraham, 5 cents; New Life of Moses, 5 cents. On orders for these Tracts we will send \$1.10 worth for \$1; \$2.50 worth for \$2; \$5 worth for \$3; and \$10 worth for \$5.

Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York

The Milliad.

(1000 STANZAS)

A Poem of Justice and of Liberty.

By J. L. TREUTHART, B.L.

Gathering the ethical or moral elements from Greek mythology, and applying the test of the Golden Rule to the world's history, the author has demonstrated that the liberty and life of the nation depend upon a recognition of the principle that

"Right, and Right only, Makes Might."

The poem is in ten Cantos (100 stanzas to each canto), as follows:

- I.—Themis Enlists the Muses to Battle for the Right.
- II.—The Olympian Council.
- III.—The Goddesses in Consultation.
- IV.—Phœbus, Apollo, and Liberty. A Romance in High Life.
- V.—Sketch of World's History to 19th Century.
- VI.—History of the United States. Twofold Sectionalism.
- VII.—The Theory and Nature of Coercion. The Fratricidal War.
- VIII.—Reconstruction and Subsequent Politics. A Satire.
- IX.—The Columbian Exposition.
- X.—The Parliament of Religions and Its Sublime Lessons.

Cloth, 400 pp., \$1; holiday edition, \$1.50.
THE TRUTH SEEKER CO.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Third Thousand.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

A NEW EDITION
OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidences, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette place, New York.

SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 333 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers: 4to, 224 pp., boards, \$1.

Address THE TRUTH SEEKER CO.

Something a Little Extra for Truth Seeker Readers.

For a good many years Mr. Samuel Porter Putnam's "News and Notes" have been a feature of THE TRUTH SEEKER very greatly admired by its readers. Their diversity and versatility and poetically descriptive qualities have been universally admired and imitated—but never copied with success.

As President of all the nationally-organized Freethought of this country, Mr. Putnam will, about May 1st, start for a visit to the Freethinkers of England. Officially and privately he will undoubtedly have a grand reception. England is a great country in a small space, with a big history, in which Freethought has played and is playing a conspicuous part.

While he is gone Mr. Putnam will be duly commissioned as correspondent of THE TRUTH SEEKER, and will write for the benefit of our readers the generals and particulars of his trip. Every English Freethinker in this country will want to read this account. It will do him good. Every American Freethinker will find these letters by Mr. Putnam vastly entertaining, instructive, poetic, and good reading.

New subscriptions for this event should begin now and run for six months. A three months' trial trip will just get you into the middle of them, but if you can't do better take that, for we know you will renew. Ask any reader of Mr. Putnam's "News and Notes" if they are not worth the cost of a whole year's subscription, and if he does not say YES, we will refund the subscription you send.

Address THE TRUTH SEEKER,

28 Lafayette Place, New York, N. Y.

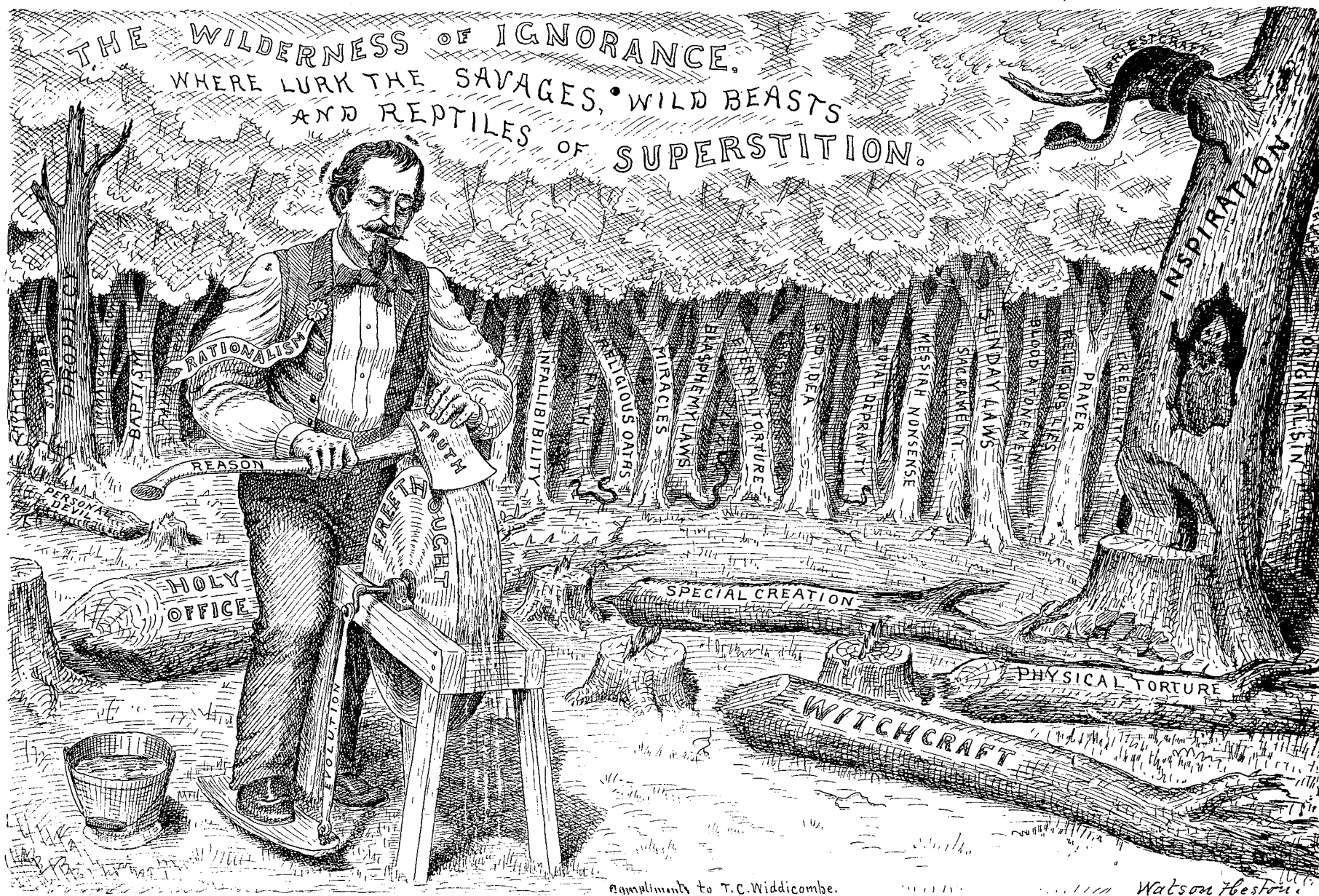
To Our Friends:

Don't you know some Freethinker who does not now, but who would subscribe to THE TRUTH SEEKER if YOU called his attention to the Paper?

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 11. { PUBLISHED WEEKLY. } New York, Saturday, March 16, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



CLEARING THE WAY.

Men of thought and men of action, *clear the way!*—CHAS. MACKAY.

Something a Little Extra for Truth Seeker Readers.

For a good many years Mr. Samuel Porter Putnam's "News and Notes" have been a feature of THE TRUTH SEEKER very greatly admired by its readers. Their diversity and versatility and poetically descriptive qualities have been universally admired and imitated—but never copied with success.

As President of all the nationally-organized Freethought of this country, Mr. Putnam will, about May 1st, start for a visit to the Freethinkers of England. Officially and privately he will undoubtedly have a grand reception. England is a great country in a small space, with a big history, in which Freethought has played and is playing a conspicuous part.

While he is gone Mr. Putnam will be duly commissioned as correspondent of THE TRUTH SEEKER, and will write for the benefit of our readers the generals and particulars of his trip. Every English Freethinker in this country will want to read this account. It will do him good. Every American Freethinker will find these letters by Mr. Putnam vastly entertaining, instructive, poetic, and good reading.

New subscriptions for this event should begin now and run for six months. A three months' trial trip will just get you into the middle of them, but if you can't do better take that, for we know you will renew. Ask any reader of Mr. Putnam's "News and Notes" if they are not worth the cost of a whole year's subscription, and if he does not say YES, we will refund the subscription you send.

Address THE TRUTH SEEKER,

Address THE TRUTH SEEKER,

28 Lafayette Place, New York, N. Y.

To Our Friends:

Don't you know
some Freethinker who
does not now, but who
would subscribe to
THE TRUTH SEEKER
if YOU called his
attention to the Pa-
per?

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 11. { PUBLISHED WEEKLY. } New York, Saturday, March 16, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - MARCH 16, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Superstition in the Colleges.

Do some people think that superstition is dead, and that therefore we may rest on our oars? January 31 was observed all over Christendom as a day of prayer for the higher educational institutions. The Noonday Prayer-Meeting joined in the "universal supplication." At a New York meeting there were present titled representatives from several medical colleges. Think of doctors and surgeons giving their countenance to the superstition of prayer to a figment of the unscientific imagination! Dr. Gayde, of the New York Homeopathic Medical College, and who is "prominently connected with the religious movement in medical colleges," gave an address on the development of the Young Men's Christian Association in said colleges. A graduate of Harvard, who is now in Union Theological Seminary, talked about the condition of the Young Men's Christian Association in the first-named school, stating that the Association's work had a "distinct evangelical tendency," and that it had "greatly influenced the tone of both the students' life and the chapel services." It was shown that during January 2,147 requests for prayer on special topics had been received by the Noonday Prayer-Meeting, many of these from Young Men's Christian Associations in various colleges. Dr. E. Lawrence Hunt, secretary of the Student's Club, gave an outline of the progress of the religious movement in the College of Physicians and Surgeons and the University Medical College, in both of which there are branches of the Young Men's Christian Association. While scientific schools are thus permeated with the delusions of orthodoxy there is certainly work for aggressive Infidelity to do, as well as for defensive Liberalism. Do not these medical men know that had not the power of the church been weakened by the influence of Freethought there would be no place in the modern Christian world for science? Why do they nurse the enemy that well-nigh destroyed civilization? The world has a right to expect better things from its educated men. And yet, in spite of these evidences that Christianity still lives for mischief, we are told by many specialists in reform that there is no longer any necessity for fighting the church, that there is other much more important work at hand. Strange, indeed, that sensible men

and women should take this position when they can see that the poison of anti-naturalism is corrupting knowledge at its fountain heads and the artillery of theocracy is trained on the last defenses of human liberty and justice.

Protestant Jesuits in the Senate.

In the Senate on the 21st of February there was a prolonged and spirited debate over the Indian school question. Mr. Cockrell, chairman of the Committee on Appropriations, said that fifteen or twenty schools had been left out because they were denominational schools. In this list were included the Indian school at Hampton, Va., and the Lincoln school at Philadelphia, both being Protestant schools; that is, denominational schools. He said that it had been the intention of the committee to eternally separate church and state so far as lay in its power. Mr. Hunton, of Virginia, asserted that the school at Hampton was entirely undenominational, and Mr. Quay, of Pennsylvania, made a like statement regarding the Lincoln school. It is perfectly safe to assume, on general principles, that the Lincoln school is just the opposite of what Senator Quay says it is, for he is incapable of reaching a fair conclusion on such a question. As to Mr. Hunton, his reputation is better, but still the presumption is that no school of the kind of that at Hampton can be other than denominational; that is, Protestant, as distinguished from Catholic. Senator Wolcott, of Colorado, said that the holding of religious services in a school on "the Sabbath day" did not make that school a denominational institution. If the Senator can see no more clearly on the financial issue than he does in regard to this matter, the people of his state are represented by a blind man. Lodge of Massachusetts, Daniel of Virginia, and Hawley of Connecticut, maintained that the Hampton and the Lincoln schools were not denominational. Mr. Cockrell spoke again and affirmed with emphasis that they were. He said that he was a Protestant of Protestants, but he was determined to do justice to all classes. "When we say that church and state must be separated, we mean it, so far as we are concerned," he declared. And that is right where the brave Senator from Missouri differs from such "patriots" as Quay and Hawley of odorous memory. It was Hawley who closed the Centennial Exposition on Sunday, and let his personal friends in on the sly, and it was Quay who worked so hard to close the Columbian Exposition on the priests' day and is in the Senate only because he owns a "machine." When these men say that they believe in the separation of church and state they do not mean it.

Continuing, Mr. Cockrell said that the bill came up from the house with seven Catholic schools that had been in former bills stricken out, presumably because they were Catholic schools, but with the two now in dispute retained. His committee did not believe that this was just, and so the Hampton and Philadelphia institutions were also dropped. Quay asked if there was any evidence that these schools were Protestant schools. "Yes, abundant evidence," Mr. Cockrell replied. "It is not denied. Nobody can deny it. When an Indian Catholic child at Lincoln school wanted to attend a Catholic church she was told by one of the teachers that an Episcopal school was good enough for her." But in spite of the gallant fight for equal justice and genuine separation of the civil and the religious made by the Missourian, the Senate, by the vote of 32 to 21, decided to retain the appropriations for the Hampton and Lincoln schools. The amount voted to the former was \$20,400, and to the latter \$33,400. This illustrates anew our frequent con-

tention that the average Protestant means by the phrase "separation of church and state," nothing more than the shutting out of the Catholic from participation in state-granted privileges, and the denial to the Freethinker and Adventist of common citizen rights. The "Christian Secularist" is an infertile hybrid, a fraud, and a menace to human rights.

The facts concerning the Hampton school are that its superintendent, Rev. Mr. Frizzell, is a Congregational clergyman, and it has a regular chaplain, Rev. Mr. Turner, who is also, of course, a Protestant. So much for the "unsectarian" character of *this* school. Another Senator who was shown up in his true colors by the debate and subsequent vote was Gallinger of New Hampshire, who is a vociferous supporter of the "National League for the Protection of American [Protestant] Institutions." He made one of his stereotyped speeches in favor of "the complete separation of church and state," and then proceeded to vote for the retention in the bill of these appropriations for the two sectarian schools. What do you think of these one-sided "patriots"?

During the debate Hawley declared that, while the Hampton school was not sectarian, he would rather have "a Catholic school, run by Jesuits, than a school with no God in it." No doubt, and if he and the Protestant "separationists" for whom he speaks cannot maintain the common schools of the country as Protestant schools, they will join hands with the Catholics to crush out all opposition and then parcel out the spoils between the two great divisions of the church. Anything rather than consent to secular education, which places all the people on the plane of equal liberty.

The Man and the Work.

"The 'Age of Reason' begins with a statement of his [Paine's] belief in God and immortality; in the equality of man, and that religion consists in doing justice, in loving mercy, and in endeavoring to make our fellow creatures happy. This done, he begins to enumerate the things he does not believe in. His brave affirmations would not fill one page of his book; his negations cover all the remaining pages."—Rev. M. M. Mangasarian.

Where was the bravery in declaring for the existence of a God and the immortality of the soul? Here Paine but voiced the sentiment of the Theistic and Christian world, and he had no cause to fear the maledictions and ostracism of the masses of the people. Mr. Mangasarian's characterization is correct so far as the other enumerated affirmations are concerned, but his implication that the so-called negativ work of Paine did not require courage is not supported by a single fact. In criticising the Bible, Paine did that which was sure to earn him the distrust and the hatred of the people and of the all but omnipotent clergy. The Bible was then the Protestant fetish and the Catholic tool, as it is today, although at that time there were no "Higher Critics" and no "Societies of Ethical Culture"; they were rendered possible by the destructive criticism of Paine and men like him and the patient investigation of the scientific students. The one thing above all others needed at that time was a man who had the courage and the ability to go to the common people as well as the scholars with a negativ criticism of the Bible. Paine had the courage and the ability; he had also the ear of Europe and of America, for he had done masterful work for political liberty, and he would be heard. The church claimed that the Bible was the perfect work of a perfect god; with this chain of infallibility it bound the minds of men. It was the business of Paine to show that the Bible was the work of imperfect men, and he did it; for that crime the

church has never pardoned him. It was no part of his task to hunt for good things in the Bible—the church asserted that it was all good; what he had to do was to prove that it was *not* all good, and that is precisely what he did. Such inept criticisms as those of Mr. Mangasarian are very wearying.

In the Wolverine State.

Just a word to the Freethinkers of Michigan: Here is a bill introduced in your state Senate on February 8th by Senator Joseph R. McLaughlin of Detroit. It was reported favorably on February 14th, and has passed the Senate:

A Bill to require theaters, opera houses, dance halls, and other places of public amusement, diversion, game or play to be closed on the first day of the week, commonly called Sunday, and to prohibit the carrying on or engaging in acting, opera singing, ticket selling, or any other manner of labor, business, or work in any theater, opera house, dance hall, or other place of public amusement, diversion, game, or play on the first day of the week, commonly called Sunday.

Section 1. The people of the state of Michigan enact, That all theaters, opera houses, dance halls, and other places of public amusement, diversion, game, or play shall be closed on the first day of the week, commonly called Sunday. The foregoing provision shall not apply to the opening of any such places for religious worship.

Sec. 2. No person shall carry on, engage in, or do any acting, opera singing, ticket selling, or any other manner of labor, business, or work in any theater, opera house, dance hall, or other place of public amusement, diversion, game or play at any time when the same is by the preceding section of this act required to be closed.

Sec. 3. Any person who shall violate any of the provisions of this act shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by a fine of not less than ten dollars nor more than one hundred dollars and costs of prosecution, and imprisonment in the county jail for not more than sixty days, in the discretion of the court. And in case such fine shall not have been paid at the time such imprisonment expires, he, the person serving out such sentence, shall be further detained in jail until such fine and costs shall have been fully paid: Provided, That in no case shall the whole term of imprisonment exceed sixty days.

You will observe that this infamous measure declares that American citizens shall be imprisoned for the offense of providing entertainment for their fellow-citizens on Sunday; that it makes singing a misdemeanor to be punished by immurement in jail. Will you submit to this without protest or resistance? Here is a letter from the legislator who drafted this despicable bill:

LANSING, MICH., March 5, 1895.

DEAR SIR: The inclosed bill has passed the Senate. It is only a repetition of an existing law, with a penalty added, and I know of no opposition to it.

Very respectfully, J. R. McLAUGHLIN.

Is it not time that Senator McLaughlin heard of some opposition to this contemplated crime? He says that it is only a repetition of an existing law with a penalty added. Inasmuch as a law is inoperative without a penalty, this is to all intents and purposes a *new* law, or will be if you permit it to become a law at all. Do you think that it will *pay* to allow this ravishment of your rights to go on from year to year without a blow struck in defense? Did you ever hear of a people that won or maintained independence by sitting down and holding out its hands for the manacles of the tyrant? Do you want to become the serfs of the church? Note the insulting discrimination incorporated in this embryo law—you may on Sunday go into a theater, opera house, dance house, or other place of amusement if it is opened for *religious services*, but you cannot enter it for secular entertainment, for it is forbidden to open it therefor on the priests' day; you may sing in a church choir, with or without pay, but if you sing in an opera, to jail you go. And there is "no opposition" in Michigan to this foul denial of the commonest citizen rights! If not already too late, go to Lansing; besiege the House; demand a hearing before the committee that has the bill in charge; deluge your representatives with the right kind of literature; talk to the man who votes for your district; assert yourself and fight with every weapon of reason and political influence at your command. Send the meddling priests back to their pulpits with stern notification to stop their traitorous scheming. Why, their presumption is intolerable and unpardonable. Think of the insolence of their demand that all forms of Sunday en-

tertainment but their own shall be prohibited under penalty of imprisonment for disobedience! Drive them out of the halls of legislation.

Since our last acknowledgment was made we have received for the Fleckten school fight in Minnesota \$1 from Geo. Hendee and \$2.50 from S. Pabst. To the Free Sunday Fund there has been contributed \$2 from J. P. Palmer, \$2.75 from J. E. Marden, \$5 from Louis Levine, and \$5 from S. Pabst. This is encouraging and we hope that others will emulate the good example set by these friends. We find it difficult to notice, as the importance of the issue demands, the fresh aggressions of the Sabbatarians.

A large number of Liberals have taken advantage of our combination offer of THE TRUTH SEEKER for one year and Putnam's "Four Hundred Years of Freethought" for \$6.50, and we are confident that thousands more would do so within the course of the coming year if they only realized how much there is in that offer for the money. You get in THE TRUTH SEEKER a volume of 832 big pages and 104 of Heston's taking cartoons, and in the Secular Pilgrim's book you get 874 octavo pages, and 141 full-page portraits of the leaders of humanity, dead and living. Take another look at pages 162 and 173.

"Color is no disqualification for membership in the Ohio Club of Chicago, which is made up of women. Toleration is the first lesson of Christianity."—Kate Field's Washington.

We fail to see the connection of toleration with the presence or absence of prejudice concerning the Negro. If we use the word toleration in the same sense in which it is generally employed, no statement could be further from the truth than this, that "toleration is the first lesson of Christianity." It is neither the first nor the last; of all the theological systems that have afflicted the world Christianity has been the least tolerant of differences and of those who entertained them.

If you send us fifty cents for a trial subscription to THE TRUTH SEEKER for three months, you will have the satisfaction of knowing that you put into the hands of your friend, or of some acquaintance, the means whereby he or she may be led to become an interested watcher and active promoter of the intellectual and ethical development of the people. There is no knowing how much good such a trial subscription may do; many a time a sample copy alone has enlisted a zealous soldier in the army of peaceful progress. If you can afford to fill that subscription blank which you will find on page 162 with names of trial subscribers, or can get that many men to give you fifty cents each for that purpose, so much the better.

On February 24th, at Petersburg, Ind., Rev. Mr. Omelvina, Presbyterian, laid down the law of the church in fine style. He remarked that "prayer-meetings and other services of the Lord are to be observed before any secret lodge duties are in order." This is a matter that concerns only the members of the church and of the secret societies—as they are in these various organizations of their own free choice, they can either submit to the dictation of the minister or get out of the church. But when the clergyman begins to talk of rebellion if the state does not permit him to run his neighbors' affairs on Sunday, we are at once interested and propose to have something to say in the discussion that must follow his shriek of defiance. Listen to him:

"If the government continues as it has for the last twenty-five years in disregarding the Sabbath, it is the duty of the Presbyterians and Methodists and all the rest of the Lord's people to defy it and destroy it off the face of the earth; to rise up as one man, and put it down."

That is, if these theocrats cannot force their religion down the throats of the people at the point of the federal bayonet, they are going to deluge the land in blood at the trumpet call of a "Thus saith the Lord"! This is a characteristic pronouncement; it is one of the most consistently religious utterances of which we have heard for some time—rule or ruin is the traditional policy of the church. Do not these Covenanters simpletons know

that they are doing their best to commit suicide? They owe their liberty to the secular principle which they despise and hate. Where would their comparatively small church be if the theocratic principle should become imbedded in the federal law? As the correspondent says who sent us the report of the sermon of Mr. Omelvina, "such United States citizenship is equaled only by the gratitude of the man who beat his horse to death because he was ashamed to acknowledge that he owed his life to the faithful beast."

"Mere Freethinkers" are reminded of this remark made by J. A. Froude:

"As for the superstitions investing Christianity, they inevitably molder, and hardly concern us so much as the growing superstitions which fancy themselves reasonable and progressive."

The trouble is that the "growing superstitions" have their root in Christianity and Theism, as a rule, and hence the sanction and shelter of those superstitions; and while the parent delusions retain their authority over the minds of men but little can be done for the emancipation of humanity from the chains of the newer superstitions. In fact, many of the so-called "growing superstitions" are not new at all; they are simply the old besotted tyrannies in new guises. Theology has merely adapted itself to the changed conditions of this age, and instead of crushing the aspirations and the happiness of men in the name of God employs other but equally awe-inspiring catch-words with which to anesthetize the masses while it robs and enslaves them. There can be no great advance for the race while it is dominated and deluded by supernatural moralities; Christianity is essentially the enemy of freedom and justice, and it directs our practical life to-day, either openly or through subtle agencies. He is not a prudent leader who underrates its strength; he fatally misestimates the terrible power of ingrained customs, the fierce persistence of hereditary tendencies. Our Freethought is only individual as yet; it is not racial, it is not in the blood of the people. Notice how very frequently the children of Liberals go into the church. As Grant Allen well says in "The Woman Who Did," "Heredity of mental and moral qualities is a precarious matter. These things lie, as it were, on the topmost plane of character; they smack of the individual, and are therefore far less likely to persist in offspring than the deeper-seated and better-established peculiarities of the family, the clan, the race, or the species. They are idiosyncratic. Indeed, when we remember how greatly the mental and moral faculties differ from brother to brother, the product of the same two parental factors, can we wonder that they differ much more from father to son, the product of one like factor alone, diluted by the addition of a relatively unknown quality, the maternal influence?" No, there is still plenty of work for the "mere Freethinker."

The Freethought Letter-Writing Corps will this week contribute to the columns of the Chicago Tribune. That journal, referring to the attempt to prevent freedom of speech in Hoboken, N. J., says that the fatal mistake made by the ministers of that town was in taking any notice whatever of Colonel Ingersoll, who "long ago ceased to have any influence in his attacks upon the Bible and Christianity. . . . If the ministers will let him alone the people will, for they are tired of him and his stale repetitions of cynicism and poor wit which he has so long employed as substitutes for reason and argument." The Tribune is evidently prejudiced in favor of the stale platitudes of the pulpit, which have been reiterated now for some two thousand years without gaining anything in truth or beauty from their continuous use. The Chicago paper also says:

"Colonel Ingersoll was not only gratified that he had secured his opportunity to arraign the Bible but he improved the occasion to score the 'savages' who made the statute which so nearly tripped him up and to roast 'the priests' who had tried to stop his lecture. The Colonel, indeed, became so bitter in his assaults upon the latter as to arraign his own reputation for tolerance and charity, especially when he declared that there were persons in Hoboken who would gladly bring fagots and build a fire around him. All this and much other silly stuff Colonel Ingersoll poured out upon his audience. All

of which goes to show that his intolerance is worse even than the intolerance he charges against the ministers. There is no more uncharitable man in the world than Colonel Ingersoll. There is no degree of abuse to which he will not descend in assailing those who do not believe as he does. The *odium theologicum* is mild as compared with the Ingersoll odium."

It will be very easy to show the fallacies of this deliverance. Colonel Ingersoll is no more intolerant than was Voltaire, who devoted his splendid abilities to the destruction of intolerance. As it is preposterous to say that the right to liberty includes the right to hold slaves, so it is utterly illogical to assume that he who is battling for freedom of speech should refrain from holding up to ridicule and contempt those who would deny freedom of speech. We would remind the *Tribune* that it is good Bible doctrine that they who take the sword shall find their own quietus on its point, and the Hoboken ministers have no one but themselves to thank for the pricking they received from Colonel Ingersoll's keen blade. But—and this is the vital distinction between the Freethinker and the Christian priest—while Colonel Ingersoll uses only the weapon of the mind, the priest is eager to wield the knife of the legal executioner. When Rev. Mr. Beatty invoked the law to silence the heretic he unfurled the black flag and enrolled himself in the infamous ranks of the pirates who scour the seas of thought.

At the recent hearing on the Excise law before the committee of the Assembly at Albany, there were so many preachers and other representatives of the Sunday people that Freethought's champion—Adolph Bierck, attorney and secretary of THE TRUTH SEEKER—did not get an opportunity to present his argument, but he has the promise of the committee that he shall be heard in the near future, and with this we must be content for the present. The clerics and their allies had the first chance to speak, as they had taken time by the forelock and got in their applications very early, but the opposition to the extreme church position was voiced by Otto Kempner, ex-Senator Boyd, and other representatives of the singing, athletic, and labor associations, and the trade interests which are working for a modification of the existing law. Not one day nor two days would have sufficed to exhaust the list of attorneys for superstition and repression. The preachers were in such numbers that, as Mr. Bierck remarks, "they considered themselves able to direct the whole trend of further legislation in the Empire state, and there was not one who did not bear upon his face a self-satisfied smile that proclaimed it." But not a smile curled the lips of the women who represented the religious societies in various parts of the state, and "they looked defiance at the committee and at about every man who did not look like a parson." On the other side of the Assembly room sat the delegates from sixteen German singing societies, the liquor dealers' associations, state and city, the spokesmen of the labor unions, of different cities, and advocates of the measures introduced by the Excise Reform Association, as well as delegations coming from other interests in all parts of the state. Bishop Doane of the Episcopal church was the first speaker: "He planted himself firmly and squarely on the ground that the proposed legislation in favor of a less restricted Sunday was an attack upon that day as a religious institution which it was the duty of the state to protect, as such. His entire argument was based upon this misconception." Mr. Kempner made a moderate and sensible speech on the other side, and then from the close of his address to "the hour of adjournment the delegates were engaged, and anathemas and rhetorical pyrotechnics were hurled back and forth until the poor committee was completely used up and, in self-defense, went into executive session." Mr. Bierck will receive notification a week ahead of the next hearing, when he will do his best to make it interesting for the defenders of privilege, and to advance the cause of rational Sunday liberty.

It is lamentable that there is so little clear and coherent thought and utterance concerning problems upon the right solution of which depend so great an extent the comfort and happiness of

the people. So much is taken for granted, especially where religious prejudices and interests are involved, which require impartial and dispassionate examination, that one is almost driven to despair of the reasoning powers of the average man. To illustrate: The *Examiner* (Baptist), after showing that the state has nothing to do with religion, beyond protecting the religious rights of the citizen, says:

"No one, under whatever guise, has a right to disturb the Sunday worship of his neighbors. No one has a right, on Sunday, to go through the streets with a band of music, or to cry his wares. But any work done that does not interfere with the rights of others is utterly out of the proper reach of the law."

Is not the *Examiner* substituting for the equal rights of all the citizens the religious rights of a part of the citizens? Why have not the members of the band, and those who wish to hear the music made by the band, the same right to the use of Sunday that the preacher and his congregation have? Why has not the salesman the same right to cry his wares on Sunday that the minister and the church organist have to perform the labor that brings them the means whereby they live? If it be answered that the minister does not make a noise of a disturbing nature, as do the bandsman and the pedler, and that no one is compelled to come within the range of his utterances, while many are forced to listen unwillingly to the notes of the band and the cries of the huckster, it should be said that this objection raises the issue of disturbance, not merely of disturbance on Sunday. We take it that the congregation has the same right to protection from noise on week-day evenings when it holds meetings that it has on Sunday. We take it that the lecturer, the teacher, the business man, all have the same right to protection from noise at any and all times that the congregation and its pastor have at any and all times. Therefore, we are bound to conclude that this is a question of equal human rights, instead of religious rights, and that all the laws that may be enacted to restrain the makers of noise must apply to all days alike, wholly regardless of any peculiar sanctity supposed by some persons to attach to one of those days, or to the particular use made of it by the fraction of the population that attends religious services. Another conclusion is that those of the people who like to hear the band, or to make purchases on Sunday or week-day evenings when there are religious services in the churches or a performance at the opera house or the theater, have the same right to demand that their wishes shall be respected that the other citizens have. If the principle of majority rule is to be respected these must decide, for there can be no question that very many more would rather hear a good band on Sunday than listen to the sermon of a minister. Necessarily there are many who would be glad to have much less noise on all days of the week, while there are many others who do not object to trains, and church bells, and bands, and labor's various sounds, on any day. Upon the whole we think that the less law there is in regard to these matters the better; even where there is actual invasion it may be wiser, generally, to leave the settlement of disputes to the persons immediately concerned, for unthreatened good sense and good will, inspiring to mutual concessions, will often do much more to secure order and peace than irritating statutes. At all events, we have no place in this country for laws based on the idea of religious rights or infidel rights; we can recognize only the rights of the plain citizen.

Charles Dudley Warner has charge of the "Editor's Study" in *Harper's Magazine*, and in that department in the issue for March we find these sentences:

"The ignorance of the Bible among students in our public schools and colleges furnishes a curious illustration of the inadequacy of our educational machine to meet the requirements of life. It is significant also of a deeper miscarriage of our social and political life. We seem to be astonished that we cannot have public virtue without private virtue, and that a fair legislative and executive machine will not produce an honest and temperate community."

This amounts to an assertion that our educational system would be adequate to meet the require-

ments of life if it was so organized as to impart a thorough knowledge of the Bible. No doubt an exhaustive study of the Bible along scientific and critical lines would do much to prepare the young man and woman for the struggles and temptations of life and thus conduce to the improvement of our politics and sociology, but this would not be an exceptional result—the scientific and critical study of Shakspeare would be at least equally beneficial. The important consideration, however, is that the advocates of Bible reading in the schools would be the uncompromising opposers of anything approaching an impartial examination of their fetish, in either common school or college. They want the book accepted as the revealed will of God, not studied as the production of fallible men. When Mr. Warner assumes that private virtue or political honesty would be augmented by the general inculcation of Bible principles as Christian teachers would inculcate them, he assumes that which is discredited by the history of the Christian world. The Caucasian has carried civilization to the four quarters of the globe, not because he is a Christian, but in spite of that fact. The impelling forces have been racial and geographical, not religious. But Christianity has done much to make the civilizing process a cruel and bloody one. Mr. Warner further remarks that if we can get good restraining laws on the statute books the friends of righteousness will have the same advantage that would be theirs if they had the Ten Commandments behind them. What is needed is not restraining laws that would be acceptable to intolerant preachers, but a return to the ideal of the fathers that it is the business of the state to defend the equal liberty of all citizens and stop right there. As to the Ten Commandments, half of them are obsolete or invasively immoral, and hence can be of no assistance to the instructor, the parent, or the statesman, while the others have their sources in the experience and necessities of the race, and therefore are not original with or confined to the Bible.

Great Reductions in Standard Freethought Works.

The popularity of our missionary scheme, by which Thomas Paine's "Age of Reason" is being scattered broadcast by the thousands, has induced us to lower the price of his other works, with the hope that they too will have a wider reading. From this date the prices of Paine's books will be as follows:

AGE OF REASON. Paper, 25 cents. Eight copies sent to as many different addresses for \$1. Cloth, 50 cents.

EXAMINATION OF THE PROPHECIES. Paper, 15 cents.

COMMON SENSE. The argument that did more than any other to convince the Revolutionary leaders of the necessity of the separation of this country from Great Britain. Paper, 15 cents.

THE CRISIS. Paine's great Revolutionary writings. Paper, 25 cents; cloth, 50 cents.

RIGHTS OF MAN. Answer to Burke's attack on the French Revolution. Paper, 25 cents; cloth, 50 cents.

PAINE'S GREAT WORKS IN ONE VOLUME. 8vo., 800 pp., cloth, \$3, leather \$4, morocco, gilt edges, \$4.50. This book and THE TRUTH SEEKER one year, \$5.

PAINE'S POLITICAL WORKS. One volume containing Common Sense, Crisis, and Rights of Man. Cloth, \$1.

PAINE'S THEOLOGICAL WORKS. One volume containing Age of Reason, Examination of the Prophecies, Reply to the Bishop of Llandaff, Essay on Dreams, Letters, etc. With Life of Paine and steel portrait. Cloth, \$1.

We trust all our readers will do their best to scatter these splendid works all over the country.

Fond Parent: "Bobby, nurse tells me that you did not say your prayers last night." Bobby: "Willie said his." Fond Parent: "That is all the more reason why you should have said yours." Bobby: "Well, I indorsed everything that Willie said, and declared myself."—*Harper's Bazar*.

FOR JUSTICE IN ARIZONA

A Strong Demand for the Taxation of Church Property.

GOOD WORK BEARING FRUIT.

As a Result of President Putnam's Campaign the Legislature is Memorialized to Amend the Tax Laws, and the Cities Where He Lectured Are at the Front in the Movement.

The question of the equal taxation of the property of the churches with that of the private citizen who has his money otherwise invested is up for discussion and decision in Arizona. They are a wide awake people out there, and so it did not take them long, after Mr. Putnam had called their attention to the gross injustice and great danger of favoritism in taxation, to determine on doing something to place the territory in line for the equal rights of all citizens. The petition given below was prepared for circulation, and within twenty-four hours it was signed, in Tucson alone, by more than one hundred and fifty persons, including many church members. This is its text:

To the Honorable Council and House of Representatives of Arizona Territory, Greeting:

The undersigned tax payers of said territory respectfully request and sincerely urge that you amend our revenue laws so that all property except that owned by the United States, by this territory, by the counties thereof, or by the municipal corporations therein, shall be assessed and a tax therefrom collected, so that the oft repeated phrase, that "all taxation shall be uniform and equal," may not be violated, and that all portions of the community may bear their equal share of burden.

In other words, we request and urge that you amend paragraph 2630 of the revised statutes of this territory by repealing subdivision 4 of said paragraph, which exempts from taxation the property of people of a certain class of religious views, while the property of another class who think differently is at all times subject to taxation; and which in our opinion violates that general rule that "all taxation shall be uniform and equal."

The press does not seem to be muzzled in Arizona as it is in various other parts of the country; at least, some of the editors are not reluctant about speaking out frankly and clearly on the side of "justice for all, privilege for none." In its issue of Feb. 23 the *Arizona Daily Citizen* of Tucson said editorially:

We publish elsewhere the copy of a petition which has been quite numerous signed in this city praying the legislature to pass a law imposing a tax on church property. The suggestion, we think, is an excellent one, and it is probable that something will be done in that direction. The question of the taxation of church property has been before the people of the states many times, and like all important reforms has many prejudices to combat, but the end sooner or later is ever destined to be reached.

At a meeting held in Milwaukee the other day, City Clerk Anderson delivered himself of a moving address, in which he said:

"It was a sad sight to see a congregation whose combined wealth was millions demanding exemption from tax on their princely cathedral, while the widow with three or four children is taxed remorselessly to meet every fund the city or county raises, the fund to pay the church for conducting its orphan asylums included. But the widow was weak and the church strong and wealthy."

There is no equality in such taxation, and equality before the law is the prerogative and right of every American citizen, and neither privileges nor rights should be granted to one that is a forbidden enjoyment to another. We say this with all due respect and reverence to churches and church organizations, but there is no justice in taxing any one man for the support of his neighbors' religion.

President James A. Garfield, who bore one of the names most revered in American history, a God-fearing Christian statesman, once said:

"The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere, in any state, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax on the whole community."

There is in the United States as determined by the census of 1890, a total value of church property amounting to \$679,694,439, of which the Methodist denominations own and control \$132,140,179; the Roman Catholic \$118,371,366; Presbyterian, \$94,869,097; Episcopal, \$82,835,418; Baptist, \$82,392,423; Congregationalist, \$43,335,437; Lutheran, \$35,060,354; Reformed, \$18,744,242; Disciples of Christ, \$12,206,038; Unitarian, \$10,335,100; Jewish congregations, \$9,754,275; Universalist, \$8,054,333, and so on down the long list of the forty-two religious bodies professing faith of one kind or another in the United States. Now as all this great aggregation of temporal wealth demands and receives the protection of law, it is manifestly fair that it should bear its just proportion of the state expenses.

It is, however, so far as Arizona is concerned, a matter for the conscience and consideration of our law makers. For our part we believe in equal rights before the law in suffrage and taxation.

Now that Mr. Putnam has left the territory, the friends out there would be glad to see Mrs. Free-

man or some other of our field workers, and we are sure that a cordial welcome would be accorded to whoever could make a tour of the embryo Liberal commonwealth at this crucial time. One of our correspondents in Arizona wishes to know what states at present impose a tax on the church, and to what extent. California nominally taxes the property of the ecclesiastical associations, but we are informed that those associations, like wealthy corporations of other kinds, often find ways to evade the payment of the assessments. Sometimes the assessor is initially incapable of doing his duty, and sometimes he is tampered with by the interested property owners. Again, if the assessment has been made all right, an injunction is asked for restraining the officials from collecting the tax; the injunction, supposed to be only temporary, is, through the neglect to test decisively the question at issue, made permanent, to all intents and purposes. This is "government by injunction" in the interest of the divinely instituted "protector of the morals of the people." Until church officers become honest the battle will be only half won when the legislature passes and the governor signs a bill for the taxation of church property. It will take eternal vigilance to collect the tax. But this fact should not discourage the advocates of equality of taxation—rather it should spur them to renewed exertions. The more unscrupulous the beneficiaries of privileges are the greater the necessity that they be curbed in the hour of their comparative weakness, before exemption has aggrandized them so that they can openly defy the state. In this city the multimillionaire Trinity Church Corporation has neglected to supply its tenements with water above the first floor, and when the Board of Health had the officials fined for their flagrant disobedience to the law the corporation fought the case to the highest court in the state, and even now, after the court of appeals has decided that the water pipes must be put in, the pious trustees are wasting their strength in protests through the press and otherwise, instead of doing what decent property owners would have done without the mandate of a court.

The lower house of the Colorado legislature has recently passed a bill taxing church property above \$2,500. As the basis of assessment is one-third, this bill, if it becomes a law, will leave all ecclesiastical property in the state which is not worth more than \$7,500, still exempt. It is to be hoped that Arizona can do better than this, although the victory won in the Centennial state is by no means to be despised.

Our correspondent states that it is told in Arizona by the advocates of exemption that the churches in the District of Columbia were once sold for taxes, but that Congress reconsidered the matter and had them returned to the religious societies. We know nothing of any such transaction. Of course, it is barely possible that long ago, under the operation of some of the numerous Maryland or Congressional statutes, something of the kind happened to a church in the District, but it is not material whether the story is true or false—it has nothing to do with the principle of equal taxation nor with the present imperative necessity for the repeal of the exemption laws of the states and territories.

In the Banner State.

I often wonder if all the platform workers in other states are as hard at work as we are in Oregon. I hope so. Miss Nettie A. Olds and myself are keeping up the interest of three circuits—Portland, Forest Grove, and McMinnville—by changing platforms twice a month, assisting each other in our entertainments, and having perfect coöperation all along the line. Miss Olds is exceptional in ability among ten thousand young women. She wins the affection of both old and young, and is a very successful worker.

Owing to adverse circumstances the report of our Paine anniversaries is late in reaching you. We agreed that she should report the Christmas and New Year's entertainments, and I the Paine celebrations, but, as you will see later, my excuse for tardiness is legal. The first anniversary was held in Portland, when the First Secular Church invited the Turners and Spiritualists to unite with the Secularists in one grand demonstration. A fine program was arranged by Miss Olds, consisting of music and recitations, together with full orchestra, and Mrs. A. E. Barker as orator. I would like to speak of each number, for all were good, but space forbids; yet I must mention the Sunday-school's twenty-four little fellows who sang a chorus—

A white lie, a black lie—
No matter, 'tis the same;
A lie is a lie, my girls and boys,
Whatever be its name.

It was so perfectly rendered that it brought forth

tremendous applause. Another chorus, in German, by the Turnverein singing section (thirty-two voices) was exceedingly fine. The president of the Turners' association made a short speech in German on the life of Paine, and the exercises closed with a few timely remarks by Miss Olds upon the importance of co-operation on the part of all Liberal organizations. After that we danced, and the whole was a success.

At 7:40 the following morning, the beginning of a perfect day, Miss Olds and myself took the train for McMinnville. At Forest Grove we were met by members of the Secular Sunday-school, who accompanied us to McMinnville to assist in the exercises. Here, after catching an hour's sleep, we went to the opera house, where we helped to decorate the stage with evergreens and appropriate mottoes, and exercised the pupils of the Sunday-school in their work. I cannot express my appreciation of the assistance rendered me by Mrs. Mary A. Booth in drilling my children in my absence. The loyalty of every member of the McMinnville Union is above praise. Our musical and literary exercises were similar to those in Portland. The song and flag drill was especially fine. A tribute to Thomas Paine, in rhyme, by two little tots four years old, Ethel Ford and Lola Walker, was applauded and encored. Another beautiful feature of the evening was a solo by one of my Forest Grove nestlings, little Lessie Crow, entitled "My Gray Kitten." He is five years old and has the sweetest of soprano voices. A solo was also sung by the leading soprano of my juvenile choir at Forest Grove, Miss Ada Robinson, ten years old. Miss Ada bids fair to be among the leading singers of Oregon. An oration by Mrs. Barker on "Thomas Paine as a Man" closed the exercises. We then adjourned to Wright's hall, which the good Liberals had decorated for the dancers, and in which they had also set the table for a midnight dinner. All around, it was a success; besides, the whole affair was pronounced the best conducted and most genteel event known to McMinnville. At 5 o'clock on the morning of the 29th Miss Olds, myself, and the children took the train for Forest Grove, where, after catching another hour's sleep, we repaired to Vert's Liberal hall to rehearse for the evening's entertainment. The hall had been decorated already with evergreens and flags, and its attractiveness was further enhanced by two transparencies—"Thomas Paine, Author-Hero of the Revolution," and "Spare the Man but Kill the Monarchy." Large portraits of Paine and Ingersoll and of George Washington and Martha Washington adorned the rear of the stage, all of them united by the motto, "Our Heroes," in silver letters; under Paine and Washington, "1776;" under Ingersoll, "1895." Our program of fourteen numbers was musical and literary; Mrs. Barker orator of the evening. There were some good Christian people here who did not want the town flag flung to the breeze on this occasion; but, gentlemen, it went to the top of the flagstaff, and floated there until night, when it was lowered and festooned across the front of our stage in place of the drop curtain. Our exercises opened with a full chorus, followed by a recitation by one of our brightest young ladies, Miss Ina Freeman, "Charles Sumner's Address to the National Flag." Every number was good, but I cannot close without mentioning a few in this report. The Forest Grove juvenile choir is considered the best in the state. Their song, "Freedom's Banner," with flag drill, was excellent. They win the highest praise from all who hear them, and they deserve it. I have had them under my tuition now one year. Little Lessie Crow—and he is the whitest crow you ever saw, for flaxen hair hangs in tight curls around his head—with his sweet voice sang "I'm a Roaming Little Darkey," bringing down the house. Each night my oration was followed by a recitation from Miss Addie Doney, "A Tribute to Thomas Paine." She is ten years of age and a fine elocutionist. The exercises occupied two hours and forty minutes, ending with a recitation by Miss Nettie A. Olds, a selection from Ingersoll's Prose Poems. Thus were closed three successive anniversary celebrations of the great Infidel, Thomas Paine.

Of course this made our opponents feel that they must "demonstrate" also; so on the Thursday following Thomas Paine was hanged in effigy in the Congregational church yard, and on the next Sunday Rev. Charles Edward Locke, pastor of the Taylor street Methodist church of Portland, delivered a sermon on the "Fruits of Infidelity." He discoursed at length upon "Tom" Paine, and was reported in the *Oregonian*. He was answered by a dozen or more able men and women, which called out another sermon, "Paine from History." I was requested to answer these attacks, which I did on February 22d at the Orpheum theater, Portland. To-night, the 25th, the Liberal element, with the Secular Church of Portland and the Turners at the head, meet in a

grand demonstration for Paine with C. B. Reynolds as orator of the evening.

Mr. Reynolds addressed the Forest Grove people morning and evening, Sunday, Feb. 24th, and will speak at McMinnville, Sunday, March 3d. It is not necessary for me to tell you how much he was appreciated by our people, as he was known to you long ago.

It was my sad duty to conduct the funeral services of a little boy, a baby brother to four of our Sunday-school children—little Ralph Voss, aged nineteen months—on my return from my second defense of Paine. Thus sorrows and joys flit through our lives, making us what we are.

Now for the reasons why I have not reported earlier: On the 30th of January I started to the legislature at Salem, where I met Hon. Lee McLaughlin and Katie Kehm Smith, we three constituting the legislative committee of the Oregon State Secular Union to work for the taxation of church property. I was there two weeks and three days. On my return many duties awaited me, which, together with the answer to Dr. Locke, have occupied all my time. Hoping you may find a place for this long report, I subscribe myself your co-worker,

Forest Grove, Or. Mrs. A. E. BARKER.

ELECTION OF OFFICERS.

The semi-annual election of officers of the First Secular Church of Portland, held on the 10th inst., resulted as follows: Mr. Chas. Hagner, president; Mr. Geo. Bailey, Mrs. Dewey, Mr. A. Fiestle, Mr. F. Neunert, Mr. S. S. Long, and Mrs. May Hagner, vice-presidents; W. E. Jones, treasurer; Mrs. Clara Bailey, secretary.

Since the organization of the church, Mr. Hagner has been the mainstay, for many months advancing money for hall rent, music, etc., out of his own pocket. He is a prominent member and active worker in the labor organizations in this city, and by securing a hall jointly with them has enabled us to reduce our expenses nearly one-half. He has always considered himself a committee of one to act in whatever capacity it seemed necessary, and the success of the organization is largely due to his personal efforts. As proof of their appreciation and as testimony to their confidence, the members of the Secular Church unanimously elected him president.

The entire board is composed of representative Liberals, and under its management much good work will be accomplished.

Our friend and co-worker, Mr. C. B. Reynolds, of Tacoma, is with us. He has applied for a license from the Oregon State Secular Union and will lend his efforts to aid the cause in this state. This is a grand victory for Oregon. With the assistance of such men as C. B. Reynolds, for what dare we not hope in future? Lecturers we need and will have. There is not a town in the state where a local society cannot be organized when we have a lecturer to put in charge. As the summer months draw near, we are assured that a number of our Eastern friends will enter the work as lecturers in the "banner state for Freethought."

The prospects for a public debate are now attracting the attention of a great many people here. Rev. I. D. Driver, the champion of Methodism, who recently published himself as "the greatest lecturer of the age against Infidelity," and who claims to have "successfully answered Colonel Ingersoll and his chosen debaters, having been called to Chicago especially for that purpose," has been challenged by the First Secular Church to meet Mr. C. B. Reynolds in debate. The morning after the challenge was presented, Mr. Driver took a "drive" out to southern Oregon. He will return, however, and if the debate takes place, you will hear of it.

NETTIE A. OLDS, Lecturer First Secular Church.
193 Fourth street, Portland, Or., Feb. 27, 1895.

Some Recollections of Frederick Douglass.

In reading the account of the obsequies of the distinguished man whom Rochester has just buried, I lived over some of the years when I was engaged with him in the work of the slave's redemption; and though there are several biographies of him now before the public, some things belonging to the period before the war and showing the treatment which Rochester gave Mr. Douglass and family, recalled now, in contrast with the honors which on Feb. 26th the city, as well as the thousands of private citizens, bestowed upon the remains of their former townsman, may prove of interest to many of your readers. I have walked with Mr. Douglass as I would have walked with any other gentleman, when even the children would call out, "Nigger—two niggers!" I have heard him addressed, when speaking in the Rochester city hall, as "nigger," and the audience were asked to whitewash him—the acting mayor present, but no reproof for the

rowdies. I was once invited to a gathering in the town of Holly, where a colloquy was to be had and a dinner in the open air. Mr. Douglass was also invited, as he would report the colloquy for his paper. The ladies left the table, for they would not "eat with a nigger." In the carriage that conveyed us to the station Mr. Douglass took a seat, and the editor of a paper, published, I think, at Medina, objected to riding in the vehicle with the Negro. I have invited Mr. Douglass and wife to my home, with some distinguished guest from Europe, when all the children, some of a pretty large growth, would place themselves just outside my premises and devote the entire time of my visitors' stay to all sorts of disagreeable talk about "niggers" and "nigger worshippers."—Yesterday the central church held for the time being his honored remains!

I was one of a company, with Mr. Douglass and his daughter, who went to the Universalist church to hear some distinguished speaker, when the sexton was so disturbed that he came near resigning his office; for I insisted that the Douglasses should occupy a seat with the others of the party.

Well, time works wonders. Perhaps some of us Freethinkers, in the century upon which we are about to enter, may be called respectable people. Even to-day Thomas Paine is spoken of in the presence of Christians, and some of them are sufficiently civilized to hear the name without sneering.

If the ministers could only find an occupation besides preaching that would give them a living, how fast the world would improve! Libraries would multiply; people would work for this world and patiently wait for the work of another when they should be born into it.

LUCY N. COLMAN.

Syracuse, N. Y.

Should Free Speech Ever Be Restricted?

In the Boston *Globe* of March 3d there is a symposium in reply to the above question, and William Lloyd Garrison contributes this unequivocal answer:

"One would think that the history of the world had settled for all time the futility of restricting free speech. As well attempt to cap Vesuvius. Speech is the safety-valve of thought. Even if mistaken or vicious, it loses its power the moment it is uttered. Suppressed it is as dangerous as dynamite, which then becomes a logical result.

"Only distrust in popular government prompts the attempt to curb freedom of expression. The various schemes proposed to shield this country from the incoming of Anarchists, the sensitiveness regarding utterances contravening popular beliefs, as recently illustrated by the foolish effort to forbid Colonel Ingersoll's lecturing in Hoboken, the impatient wish, so often expressed, to silence certain advocates of ideas held to be contrary to good morals and government—all betray faithlessness in truth and in the people.

"Freedom is the sure antidote for free speech. This fear that the people cannot safely hear the most pernicious doctrines is a confession that democracy is a failure. Self-government is founded on the axiom that the wisdom of all is greater than the wisdom of the most enlightened few. In great national crises we have always been saved by the plain common people, and not by the colleges or the wealthy classes.

"Much more dangerous and to be dreaded than the Anarchists or Socialists is the citizen who would suppress free speech. They are the legitimate children of restriction, and need the medicine of liberty. I wish there were a hall in every city where untrammelled speech could find vent, even though it were aimed at government, morals, or religion. The sooner would the people's reason and good sense discern the errors, which would then be harmless. Powder exposed to the air soon loses its explosive possibilities.

"If, at this stage of the experiment, the great republic is afraid of its fundamental principles, has more faith in the power of ignorance than of knowledge, of evil than of good, let us adopt the language of Dr. Holmes:

"... then Liberty, good-night! Pack up your ballot-box and go to blazes!"

"Fortunately, the people who think are more potent than many who talk, and when educated pessimism urges paternal restraints, and predicts calamity with universal suffrage, echo Milton's inspiring defiance: 'Let Truth and Falsehood grapple; whoever knew Truth put to the worst in a free and open encounter?'"

Incapability of change is incapability of improvement; and incapability of change in externals, with whatsoever fair names it may glorify itself, is nothing else than an involuntary testimony of the dying out of the inward life, a deceptively veiling over of death.—*Bunsen*.

Observations.

Editor C. C. Moore sees things as through blue glass darkly. Speaking in his paper, the *Blade*, of a book he wrote while (unjustly) in jail, he observes that, apart from "Fleta," a law book, and Bunyan's "Pilgrim's Progress," his is the only book composed under similar circumstances. So Mr. Moore, though a professed exponent of Rationalism, has not heard of Thomas Paine in the Luxembourg prison writing Part I. of the "Age of Reason;" of Robert Taylor in Oakham jail producing his "Diegesis" and "Synagma;" of George William Foote in Holloway "gaol" engaged on "A Prisoner for Blasphemy," nor of D. M. Bennett in the Albany penitentiary devoting his leisure hours to a series of letters entitled "Behind the Bars," and composing the two-volume octavo, "The Gods and Religions of Ancient and Modern Times." Editor Moore's advocacy of Rationalism might be rendered more coherent by familiarity with its History. He should add knowledge to his understanding, and mingle thought with his literary labors.

As is to be seen in many instances which might be mentioned, intolerant religious laws and restrictive marriage laws travel and lodge together, and are supported by the same individual and associated bigots. Such marriage laws may be approved by some sort of experience which the race has never yet had, but they are in devilish bad company now.

The clergy of Woonsocket, R. I., have called upon one another to take the necessary steps to keep their congregations away from a spielkartenfest held for the benefit of the Woonsocket hospital. A spielkartenfest, I take it, is a card-playing festival or contest. The objection to it in the minds of the clergymen is that it teaches children the fascinations of the game, and that "while people should be preparing by prayer and self-examination for the revival, spielkarten music, costumes, and pictures are flitting through their minds to the destruction of more serious thought." This means no more nor less than that the event is likely to make the Woonsocketers happy when God has permitted that they might be miserable. Card playing and praying are both respectable old offenders. The former has been diverted to the ends of gambling, because a game of cards determines two chances—one to win, the other to lose. Praying, however, is never gambled on, because it determines nothing. Everything stands exactly as before. It may be safely coped with to lose, but as there is nothing but mouth behind it, nothing is won by the better. There is not a sport in the world who would back a prayer game. It lacks the element of chance, being dead sure to lose unless mechanical means are employed to affect the result. If all the evil produced by card playing, and which would not exist without it, were placed on one side of the account, and all its benefits in the way of keeping people out of mischief on the other, there would be a balance in its favor greater than all the good ever accomplished by prayer. I have even heard of an instance where gambling surpassed prayer at its own game—that of comforting the afflicted. It was on the steamship Gascogne, which, with a broken piston rod, rolled for a week almost at the mercy of the worst storm that has struck the Atlantic for years. The passengers were frightened, as they had cause to be, and the longer they prayed the more nervous they got. But there was that on board which restored confidence. They could look through the windows of the smoking-room and see men playing poker, some for stakes that had no limit but the upper deck. The calmness of the players was a tonic which the fearful saints took a dose of, and it braced them up out of the depression to which praying had reduced them. Prayer did not save the ship, nor did cards; but the captain and crew did, and they were materially assisted in their duties by the composure and good conduct of the passengers.

The Woonsocket spielkartenfest might be condemned as a waste of time for which there are more profitable uses, but prayer meetings are open to the same criticism. Still, the occasion may teach some to play who otherwise would not learn, and thus enable them to be of service in crises like that in which the passengers on the Gascogne were placed when they found in the example of card players the comfort which prayer could not give nor take altogether away.

A number of eminent men chosen to do the thinking for larger or smaller groups of persons, who pay them by the year, have contributed lately to a collection of thoughts on the labor question. The special point to which they were solicited to direct their attention is "The Coming Solution of the Social Strife between Capital and Labor." Bishop

Newman, who, without overthinking himself, provides exertion for a large congregation of Methodists, says that "if the conscientious practice of Christianity cannot solve the vast and perplexing problem," then there is no hope. But I understand that the "vast and perplexing problem" is a product of our civilization, which by religious people is called Christian, and I know of no reason for apprehending any more conscientious practice of Christianity in the future than has distinguished the past. Bishop Newman is therefore out of the orchestra and may as well hang up his fiddle.

Cardinal Gibbons, who is a representative Catholic thought purveyor and business manager, proposes arbitration; but that would eliminate from the form of "social strife" called a "strike" all that makes it attractive and enjoyable. How would the cardinal view the prospect of arbitration between Satan and Jehovah, involving mutual concessions, and which, if successful, would leave himself, General Master Workman Leo XIII., Walking Delegate Satolli, and all the other clerical agitators, without a grievance? What is he giving us?

Now comes a man without bolus or anodyne, and who is so poverty-stricken brainwise that he does not know it all. He is College President Eliot, of Harvard, and this is his confession:

I am sorry to say that I have but little idea what "the coming solution of the social strife between capital and labor" is going to be. My impression is that this strife, which has been developing for hundreds of years, will be removed only by gradual processes in operation through hundreds of years.

Regardless of President Eliot's deficiency, as denoted by his confidence in evolution and his failure to express belief in miracle cure, if he has ever written a work on economics, I should be glad to read it. But listen to one who does know it all, who is not a college president, and who has written volumes on political economy. This one is Henry George, and I remark that he knows it all for the reason that if he did not he would be unprepared to say with certainty, as such knowledge now enables him to do, that there is but one name under heaven and among workingmen whereby we shall be saved.

The only possible solution of what is called the social strife between capital and labor is the Single Tax.

All the comfort an evolutionist can extract from this declaration of Mr. George's is in the words "what is called," which seem to admit a possibility that the strife the other thinkers are considering does not necessarily exist; and that is my conception of the labor question. Being an observer rather than a thinker, the strife presents itself as a conflict between laborers organized and laborers unorganized; none but the organized division participating in the conflict with capital, and such hostilities being merely incidental to their efforts to coerce capital into withholding employment from the unorganized contingent. If I am wrong I hope to be corrected; but if I am right, if the strife is that of one laborer with another—not a fight against capital, but for a daily dole of it in exchange for their services—and if the capitalist is not the adversary, but the bone of contention, which suffers neglect because the laborers are too busy fighting each other to gnaw it; then the solvers will have to get to work on a different basis. It can be said with confidence that if labor were harmonious, capital, valueless without it, would be its easy game, its plum, and its pie. Let us discuss "the coming solution of the social strife between" the men who insist that they shall name the conditions under which others may work and those who are compelled by necessity to work for what they can get.

Senator Quay of Pennsylvania, who has recently drawn the eye of the country toward himself by loud shouts in favor of giving public money to a religious school in his state, satisfies my notion of what a shyster should be. In 1892, when the members of Congress were talking about the World's Fair bills, Quay sent a Bible to the desk, and rising in his seat announced that the book contained his authority for an amendment he would offer ordering the Exposition closed on Sunday. The clerk read the "authority," which was as follows:

Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, etc.

Then another Senator arose and apologetically pointed out that while Mr. Quay's amendment read "Sunday, the first day of the week," the authority he had cited says "the seventh day," which would be Saturday. But Quay would withdraw neither his amendment nor his "authority." On the contrary, he requested that the clerk insert "first day" in place of "seventh day" in the scriptural quotation. The Pennsylvania Senator's fraud, which, if practiced in court of law, would disbar him, went

upon the records, and the Senate, with its foundations laid in the scriptures so revised, proceeded to enact religious legislation. GEO. E. MACDONALD.

The Liberal Club.

The drizzle of last Friday night did not deter a big audience from attending the seven hundred and oddth regular meeting of the Manhattan Liberal Club. As the man with a badge on his wife inducted his family into the dazzling precincts of German Masonic hall, and saw what a crowd had gathered, he wondered where all could have found seats who would have come if it had really rained. The customs of the far West seem to be moving this way, for it is said that in Portland, Or., where it rains most of the time, the ladies never appear in representative numbers unless there are signs of wet. All the chairs were full, and many people sat upon campstools, the occasional collapses of which did something to enliven the proceedings.

Dr. E. B. Foote, jr., presided, but he brought no oral jokes with him and offered only his foot-ball hair as a silent pun. He introduced Mr. Franklin Steiner, of Des Moines, Ia., as the speaker of the evening. Steiner is a model lecturer. He is built for the platform, and his person and voice help him out a great deal. The material of his lecture on "Morality without Religion" is excellent. Morality, as he presents it, is wholly a matter of human relations; and conduct, instead of being judged as good or evil by what some god has said on the subject, is to be approved or condemned according to its results in the long run. Secular morality, Mr. Steiner said, is indifferent to both God and a future life, and holds that those conceptions are unnecessary to right living. While Secularism is neither Atheistic nor Materialistic in its affirmations, he held it would be no discredit to the system if it were.

The critics procrastinated for a while, though later they came on two at a time. Mr. Gustavson, a tall gentleman with frizzled hair, took the platform first. Morality, Mr. Gustavson intimated, was defective as now taught and to some extent practiced. Its doctrines, he said, were inculcated at the school of Mrs. Grundy, who employed as teachers Mr. Respectability, a gentleman from whom the vigor of life had departed, and Miss Purity, a maiden lady in eyeglasses, who bore a white lily in her hand. These two made war upon Cupid and robbed him of his "love-flowers" whenever they discovered him outside the marriage chamber. In which and other parables did Mr. Gustavson set forth the doctrine of social freedom.

A non-member named Moran, who wore a necktie like a coach-whip pennant, desired to make a few remarks, and was permitted to do so. Mr. Moran complimented the lecturer's style as admirable and expressed regret that he could not pay the same tribute to his processes of reasoning. As for Secularism and Secular morality, Mr. Moran had never heard of them before, but he knew enough about science to see its defects. Science, he said, halted at appearances and failed to recognize the ultimate cause, or God, back of phenomena. In the view of this speaker man is nothing but his own thoughts; all external things are phantoms of the mind, and the world is merely a show. The audience before him might imagine that they were to him actual persons, but they had no value outside of his mind. To regard phenomena as objective realities was a pernicious error. Passing to a criticism of the lecturer's remarks about the uselessness of theology and its priests, Mr. Moran stated that Copernicus, the founder of the present system of astronomy, was a monk, and that his work setting forth the heliocentric theory was published under the patronage of the pope; that Galileo was not disciplined for astronomy, but for contumacy in contending that the Bible sustained the Copernican doctrine; and that while the Burning of Bruno was a regrettable incident, it was his own fault.

Wilson McDonald discussed a future life, of the certainty of which he was assured. He had several times demonstrated the same to those present. An Irishman followed Mr. McDonald, whom he alluded to as "Mc," but did not clarify the subject. Mr. Dobson then gained the platform and furnished the most interesting case of youthful confidence noted at the Club since E. C. Walker's baby followed him to the same eminence not long ago. A German gentleman of a scientific turn of mind demonstrated by reference to the pyramids that the earth's weight had not been changed for five thousand years, and argued thence that no spirits could have left the sphere during that period unless, like the doctrine of Spiritualism, there was nothing to them. Dr. Caleb S. Weeks adverted to a book which he had lately published, with 171 illustrations and 240 pages (New York, Fowler & Wells), and said that he had therein set forth the fact that

Veneration was the lowest of the spiritual faculties, being the organ of appetite for the marvelous, and analogous to the physical bump of Alimentiveness. The curse of theology, said Dr. Weeks, consists not in a belief in a future life, but in the attempts of priests to enforce that and other religious doctrines.

The last of the critics was Mr. T. B. Wakeman, who, after characterizing the lecture of the evening as sound and solid, proceeded to the cheerful task of annihilating Mr. Moran. It is remarkable, said Mr. Wakeman, what queer things sometimes blow into this hall when there is a draft through the door. He called Mr. Moran a Meipsist (from me, me, and *ipse*, myself), adding that owing to the absurdity of the meipsic philosophy, it had quite a following. As to Meipsist Moran's theory that externals existed only subjectively, Mr. Wakeman explained that the subjectiv or internal was merely a duplicate of the objectiv or external, the former produced by the latter and incapable of existence without it. He then went on to say that Meipsist Moran was destitute of knowledge on the subject of Copernicus and Galileo. The truth was that the founder of the heliocentric system inscribed his work to the pope to save his life, and then, as a further precaution against persecution, delayed publication until the hour of his demise, reading his last proof-sheet while upon his death-bed. As to Galileo, it is a historical fact, now placed beyond doubt by President White, of Cornell, in his "Warfare of Science," that this astronomer was put under surveillance, imprisoned, and in all likelihood tortured to extort a recantation. This was not, as Mr. Moran had said, because he taught that the Bible supported the Copernican theory, but because he pointed out that the astronomy of the Bible and the church was wrong. Mr. Wakeman likewise made caustic remarks about Moran's admission that the burning of Bruno was an impolite, not to say unkind, thing to do.

There was not much answering left for Mr. Steiner to do, and he therefore reviewed the hostile criticisms briefly and made his bow. The audience gave him a round of applause, in which the writer attempted to join, but his hands being occupied in supporting an infant phenomenon whom the speeches of the evening had thrown into a profound slumber, he had recourse to his heels, one of which came down on the foot of a young woman in the next chair, and the demonstration was cut short. Mr. Steiner will please accept this in explanation of any lack of enthusiasm on the part of the undersigned which he may have observed.

A Word from C. B. Reynolds.

To the Friends in Washington and Oregon:

While fully realizing the deplorable depression and stagnation of industry affecting all parts of the Sound country, we must not permit the good work for mental liberty to retrograde. The spirit of self-sacrifice that has accomplished so much in both Washington and Oregon should be emulated by all friends of the cause. If they will but do the little—all they can—the lecturers and other workers will redouble their efforts and continue in the lead.

Katie Kehm Smith, Nettie A. Olds, and Mrs. A. E. Barker have accomplished grand results in Oregon. Permanent churches, with large and most enthusiastic Sunday-schools, have been established at Portland, Forest Grove, and McMinnville. Mrs. Smith is now helping onward the good work at Silverton, where the Sunday-school is a mighty power for good.

The best results, the only sure, effective, continuous progress, must come, I firmly believe, through the Oregon plan, so successfully inaugurated by Mrs. Katie Kehm Smith. Establish Sunday-schools, with kindergarten classes; make the exercises intensely interesting, alike to old and young, by lessons in natural philosophy, recitations, vocal and instrumental music, calisthenics, etc. Have a regular lecturer. If it is impracticable at first to have a lecture every week, then have one every two or three weeks, or monthly; but start the school and hold it every Sunday.

I have buckled on the armor anew and reentered the lecture field, to devote my entire time to the work. Applications for lectures or for information with regard to Sunday-school work, lesson leaves, etc., will receive prompt attention. During my stay in Oregon lecture engagements that I cannot meet will be filled by Mrs. F. C. Reynolds. Yours for reason, right, and truth, C. B. REYNOLDS.

Box 118, Fremont, King Co., Wash.

The Oregon church taxation bill was killed in the Senate committee room. The story of the fight and defeat is very interestingly told by Mrs. Katie Kehm Smith in an article to appear next week.

News and Notes.

I leave Trinidad on Tuesday, February 26th, for Marysville, Kansas. I have to pursue a somewhat roundabout journey, staying over night at Burlingame, Kan., going thence to Manhattan, where I have to wait about three hours for the Blue Valley train, arriving at Marysville on Thursday afternoon at half-past four. I find a good welcome here. This is one of the old Kansas towns. The mountains of Colorado have now disappeared, and a vast prairie stretches on every side. Marysville is a place of about three thousand inhabitants. It has over half a dozen churches. There is quite a German element, and an excellent Turner organization which breathes the Liberal spirit in a social and educational way. It has a membership of over four hundred. It has a fine hall—a gymnasium—and ranks as one of the leading societies in the state. I lecture in their hall, and, beginning with Thursday evening, the audiences constantly increase. On Sunday, however, a Kansas blizzard breaks in upon us, and I adjourn Sunday evening, so that I lecture on Monday and Tuesday evenings of this week, when, fortunately, the blizzard has disappeared and we have fine weather. On the last evening the hall is filled almost to its capacity. I give a lecture on "Evolution and Creation." The matter has been quite widely discussed here. Professor Snow, of the State University, delivered some interesting lectures with illustrations, etc., demonstrating the position of science to-day. The Methodist minister wouldn't stand this. He sailed into the professor with all his colors flying. He stood by the Mosaic account, and showed to the entire satisfaction of the orthodox believer that modern science was not in it, and that Professor Snow must take a back seat. It was a favorable opportunity to declare the Freethought philosophy of the whole matter, which I accordingly did. The weak point of Professor Snow was his endeavor to reconcile Genesis with evolution. The strong point of the Methodist clergyman was his total ignorance of modern science, and his unquestioning faith in the Bible. It is too bad that a man of Professor Snow's ability should be hampered by that old myth.

It is well known that the Turners are entirely with us on the Demands of Liberalism. These are a part of their own platform. It is gratifying to find that this organization is increasing. Other nationalities besides the German are being admitted, and it is becoming a cosmopolitan institution. Of course the clergy do not like it a bit; but it is too firmly entrenched at Marysville for them to enter the lists against it.

Marysville was one of the stations on the old stage line. This was the last important point before starting across the plains for Denver. Here is where the supplies were mainly laid in for the long journey. Brigham Young and his company went on this trail. The early settlers who stuck to business made large fortunes in this section.

Near by is what they call "Hangman's tree," where a large number of desperadoes have swung off into eternity, with their boots on. There was very little delay in the execution of justice. Much of the old pro-slavery struggle also surged around this point. It was originally called "Palmetto," but is now Marysville, after the name of the wife of the original pioneer, Marshall, after whom the county is named, of which Marysville is the county seat, with a \$45,000 building, which is an ornament to the place. The Catholic church is an enormous building, overlooking the town like an ancient cathedral. There are two Lutheran churches, a Baptist, a Presbyterian, a Methodist, and an Episcopalian. There is even a "Christian Science" assembly. I understand that they cure horses of the colic, etc., by "Christian science," and also hogs of the hog-cholera. It is wonderful how this "belief" prevails, and its adherents become so infatuated that they would rather die by "Christian science" than survive by the use of medicine. For a city of its size Marysville has certainly a vast variety of human nature.

It is admirably situated on the bluffs of the Blue river, not on a level prairie. One can have a view of the whole of it from the heights around, as it spreads along the declivities, with its fine blocks, elegant residences, and public buildings. The banks of the Blue river roll away precipitously for about five miles, and then the great level floor of the prairie country appears. This gives many attractive and picturesque views about Marysville.

It is a good farming and stock country, and seldom lacks for crops of some kind. It is not dependent on any one thing; and the people weather the hard times quite comfortably. Here is the "golden mean" without the extremes of good or ill-fortune.

Mr. Sidney Walter is one of our main workers,

a subscriber of THE TRUTH SEEKER. He came here in 1871. He has grown with the country and shares its prosperity, although he has not been on the side of the Lord. He has cultivated the earth and made his own way. I had the pleasure of visiting his home, which occupies a commanding position just outside the town limits and from whence spreads a stately panorama of the country along the Blue river. I am sorry that Mrs. Walter, a staunch Freethinker, was not able to attend the lectures on account of sickness. The daughter, Miss Lottie, is quite a devoted admirer of the Children's Corner in THE TRUTH SEEKER.

Dr. D. A. Wilson is another of our supporters, who has been through all the fortunes of this country as a physician. He has traveled day and night sometimes. He is kept constantly busy. The Christians do not boycott him, for he has the knack of keeping death off if there's any chance; and even the Christians like that kind of a doctor. The doctor also enjoys farming and stock raising. He delights in horseflesh, and has studied its evolution with great success. He is now owner of the finest race-horse in the state, and it may be in the world. The name of the horse is "Kansas." He is certainly a magnificent steed, and will no doubt cover his native sod with laurels.

I was pleased to meet Mr. and Mrs. Jerome Carter, who came in ten miles facing a northwest storm on Sunday to hear the lecture. They came the same distance on Monday and Tuesday evenings. Mrs. Carter was formerly of New York, a member of the Society of Humanity, and is well acquainted with the rank and file of Manhattan Liberals. Her son, named after Wakeman and Searing, is a staunch Freethinker. He also traveled the ten miles to attend the lectures. Mrs. Carter was formerly Ella J. Burke, and I presume her New York Liberal friends will remember her, although she has been out on these prairies about fifteen years, and has prospered. But she does not forget the old guard of New York among whom her youth of Freethought was spent.

I have enjoyed the hospitality of the Turner society. The members of the society here have won some of the first prizes in national tournaments. They are certainly skilled gymnasts. They have large classes in the gymnasium; and even the church members are beginning to attend and cultivate muscle.

About fifty names have been added to the roll of the Federation. Undoubtedly a local club could be started. There is good material. Of course many are afraid to make an open declaration. But it is easily seen that Freethought is on the gain. The audiences, especially at the last two lectures, were excellent. At the first two lectures there were no women, and only one on Sunday afternoon; but since then the number has been largely increased. This present campaign has developed growth in the community. I am sure that the Freethought colors will never cease to float in this Liberal atmosphere.

Mr. August Holme is president of the Turner society and mayor of the city, a genial and cultivated Liberal. Sam Foster is teacher of the classes in gymnastics, and is remarkably proficient, as shown by the success of his pupils. Dr. Scammon, Dr. Edwards, Dr. Cottrell, Emil Draheim are among the many friends I met. Also Wm. Lofinck, who has been on the frontier at Anacortes, Wash., and kept the flag floating on the Pacific coast. The Cottrell Bros. and family at Hull make a host in themselves. They are enrolled for THE TRUTH SEEKER, and also David Schaub, Charley A. Bohner, Rudolf A. Krause, and Jerome Carter. The Pacific Hotel agreeably entertained the Secular Pilgrim. Both Liberalism and art prevail. Mrs. Waterson has a fine artistic genius, so that the eye of the traveler is delighted with beautiful pictures and designs while partaking of a good square meal. In every respect I have enjoyed my week's work among this generous company of Kansas Liberals, who in the heart of the continent keep the campfires glowing in the march of freedom.

March 6, 295.

SAMUEL P. PUTNAM.

Colonel Ingersoll's Lecture Appointments.

Sunday, March 17th, Columbus, O., { What Must We Do
Monday, March 18th, Ann Arbor, Mich. { To Be Saved?
Tuesday, March 19th, Grand Rapids, Mich. { The Bible
Wednesday, March 20th, Benton Harbor, Mich. { Liberty
Thursday, March 21st, Goshen, Ind. { Liberty
Friday, March 22d, Elgin, Ill. { The Bible
Saturday, March 23d, Springfield, Ill. { The Bible
Sunday, March 24th, St. Louis, Mo. { The Bible
Monday, March 25th, Muncie, Ind. { The Bible
Tuesday, March 26th, Indianapolis, Ind. { The Bible
Wednesday, March 27th, Springfield, O. { Lincoln
Sunday, March 31st, Jersey City, N. J.
Monday, April 8th, Danbury, Conn. { Liberty
Tuesday, April 9th, Hartford, Conn.
Friday, April 12th, Norwich, Conn.

A Stirring Letter from Louis Levine.

MY DEAR MR. MACDONALD: In sending you \$5 for immediate use in your educational work for equal justice as enunciated in the Liberal platform, I would be glad if it might have been a hundredfold. Printed matter is needed, and in quantity, that will tersely and unanswerably set forth and drive home each demand. Let us be candid. Can your thousands of readers realize how very little they do to uphold the working few? These heartily give for their principles the best of themselves; too often at ill-afforded sacrifice. These do the work that should be shared by the many, but who to all purposes are not much in evidence!

The churches are answered abundantly in their call for "mission funds" for the heathen (!) of distant lands when the wretched poor live distracted and distressed at home! We have our heathen here, with the lucre they affect to despise, a means of constant menace, and calling for eternal vigilance on the part of those who labor disadvantageously through hesitancy of substantial and timely assistance, in opposition to palpable injustice. It seems to me a genuine claim—one that may expect response. Let those well able give more; others less; but ALL some!

"It is better to keep the wolf out of the fold than trust to drawing his teeth and claws after he has entered" is a Jeffersonian aphorism. Now, I would put this to every reader seriously: What can or will you do to safeguard the "fold" first? To civilize the "wolf" is an all-time effort. In both, all should engage heartily. Come, let us get together! The Secular flag is nailed to the stanch staff of Right. To stay there! Justice and common sense shall decide it must and shall wave for inspiration and aspiration FOR ALL!

Sincerely,

LOUIS LEVINE.

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for March:

March 15th—"The Two Heavens One." T. B. Wakeman.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for March:

March 17th—"The Fallacies of Henry George." Henry Nichols.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for March will be filled by Mrs. Mattie P. Krekel on the following subjects:

March 17th—"The Sermon on the Mount Analyzed."

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

The Rev. W. H. Gill gives his second reply to Colonel Ingersoll's late lecture on the "Bible" on Sunday evening, March 17th, at 8.

FRANKLIN STEINER has been lecturing in the Eastern states during the past four weeks, closing in Boston on March 3d. Boston Liberals have engaged him to return and meet the Rev. Miles Grant, the Adventist champion, in a joint discussion. The reverend has signified a disposition to debate, and Mr. Steiner is prepared to meet him. Western Liberals may write Mr. Steiner for engagements in care of this office.

MATTIE P. KREKEL spoke to a fine audience in Cincinnati on Sunday evening, March 3d, on Sabbath laws. Persons desiring to secure Mrs. Krekel's services during the week, in March, near Cincinnati, should address her at 115 East Fifth street that city. Also those wishing lectures in Indiana, Michigan, Wisconsin, and Illinois, will please write to the same address. She should have no difficulty in obtaining appointments for every day of every month.

THAT earnest Liberal worker, L. DeWitt Griswold, of Elmira, N. Y., wants to explain to the Freethought lecturers who have written to him during the last year relative to lecture engagements, why he has not answered their letters. For a year Mrs. Griswold has been very ill, and at last she had to be removed to a hospital for treatment, and the home was closed, Mr. Griswold taking other quarters so as to be near his companion, whose sufferings caused him the most poignant anguish. He was obliged to suspend business entirely and his expenses have been very large.

J. E. REMSBURG has been lecturing in the Indian Territory. There are many Freethinkers in the territory; the educated native, many of them, having repudiated Christianity. Mr. Remsburg gave a course of lectures at each of the following towns: Watova in the Cherokee nation; Eufaula in the Creek nation; Krebs, Atoka, and Caddo in the Choctaw nation, and Grady, Duncan, and Ardmore in the Chickasaw nation. The meetings were generally well attended and the lectures well received. At Krebs the large Opera House was packed—every foot of standing room on the floor and on the stage being occupied. Mr. Remsburg gave his lecture on "False Claims," which was greeted with a storm of applause. The audience was not satisfied with one lecture and when it was learned that the lecturer's engagements would not permit him to remain over the following night, they compelled him to go on and give his lecture on "Thomas Paine." None left the hall, though hundreds had to stand nearly three hours.

Letters of Friends.

With Blushes We Thank You.

ARAGO, OR., Feb. 4, 1895.

MR. EDITOR: Find inclosed \$4.50—subscription to your paper, and for the books named.

I wish that I could send a batch of new subscribers to your noble paper, for it is deserving of an immense circulation. It is doing more good than any other paper published, and should be read by everybody. Long may it and the Editor prosper.

J. McNAUGHTON.

Two More in the Fold.

WESTERN SPRINGS, ILL., Feb. 16, 1895.

MR. EDITOR: Inclosed find \$5.10 for renewal of my subscription to the grand advocate of Freethought and reform, THE TRUTH SEEKER. Send the paper to the two persons named in my letter for three months on trial. I will try to get a Freethought lecturer out here some time in the spring or summer to stir up the religious people a little.

I remain yours in liberty and humanity,
NELS PEARSON.

For the Cause That is Good.

TRUXTON, N. Y., Feb. 20, E. M. 295.

MR. EDITOR: Within find \$1.50—\$1 for THE TRUTH SEEKER; the rest for THE ANNUAL, and Ingersoll's "About the Bible." I will try to get signers to the petition. I am doing all I can for liberty and justice. Will send a small sum to the Federation to-day; if it's only fifty cents it will go so far. You can depend on my doing all I can for Freethought.

Yours for the repeal of the Sunday laws and all other laws which are unjust,
JOHN DEAN.

Religious Cruelty is the Worst.

LEXINGTON, Jan. 30, 1895.

MR. EDITOR: A kind and noble Freethinker has made me a present of Mr. Putnam's "Four Hundred Years of Freethought." I am reading it, and wonder how I could have existed so long without such a book.

It also contains excellent portraits of the author, the Lelands, Mr. D. M. Bennett, the great reformer and pioneer, as well as that of Mr. J. A. Greenhill, the noble Freethinker and philanthropist.

Cruelty is always detestable, but that fierceness which belongs to religion is intensified until it becomes fiendish and unnatural.

ALHAZA.

He Will be a Welcome Visitor.

WILLIMANTIC, CONN., Feb. 23, 1895.

MR. EDITOR: Inclosed please find \$15, to be used as your best judgment may decide, viz., for the distribution of your pamphlet, "Church Property," or anti-Sabbatarian literature, or in propagating other Secular demands. Please apply it to use in New York state or in any other section where you think best. I am sorry I can not hand you a larger sum, as I have full faith in your earnest desire to do the best with the means at your command.

I am with you in all your desires for the final triumph of Freethought, and I think the old crust of superstition is beginning to break up under the blows of the able workers now laboring in the cause. I hope to call on you in New York, perhaps in the spring, if I stay on earth.

GILBERT LINCOLN.

Honest Taxation Enrages the Preachers.

TUCSON, ARIZ., Feb. 21, 1895.

MR. EDITOR: Inclosed find \$3.30. Credit me with one year's subscription, and send two copies of "Church Property: Why It Should Not be Exempt from Taxation." We have stirred up the sky pilots here, and they are working themselves into a great rage on account of a petition we are circulating here to our legislature, asking the passage of a law taxing church property. In twenty-four hours we obtained 159 names, including many of the "solid" citizens of the town, and we will get many more before sending to the capital.

Friend Putnam worked up considerable enthusiasm while here. I hope Mrs. Freeman will come through this country and deliver a course of lectures before the enthusiasm subsides. She could call out the female population, and they need educa-

tion in Freethought. Wishing our cause and your paper success, I am yours for liberty,
ISAAC E. CRUM.

Asking Them to be Just.

NEW BRITAIN, CONN., Feb. 13, 295.

MR. EDITOR: I have consented to solicit signatures to the petition for the repeal of the law exempting church property in this state from taxation, yet I feel quite sure that Larmer could hardly have chosen a poorer solicitor, and I would not try at all if I did not know that it was only justice to all for which I am asking. Please send me a few leaflets on the above subject if you have them. Larmer tells me to present the petition blanks for signatures to the ministers first and lawyers next. I shall do as he directs, but with faint hopes of good results. It seems like bearding the lion in his den, the Douglass in his hall, to solicit signatures of the clergy, but perhaps some of them have the principle of justice in them, or patriotism enough not to rob and endanger the state for the benefit of the church, and are willing to render unto Caesar the things that are Caesar's.

GEO. F. ELLIOTT.

What One Man Did.

BREATHEDSVILLE, MD., Feb. 27, 1895.

MR. EDITOR: Please fill the inclosed order, for which I hand you \$4.65: Two three months' trial subscription to THE TRUTH SEEKER; six copies of Paine's "Age of Reason" including "Examination of the Prophecies," eight copies "Age of Reason," and one "The Bible."

Half of above subscriptions for the "Age of Reason" I got prepaid at a neighboring farmer's public sale inside of two hours, and the remainder I got in about the same time in Hagerstown, our county seat. It seems to me that if Freethinkers were to make more effort to disseminate this pioneer work of Paine's they would reap richer harvests of converts. Two persons whom I got to read the "Age of Reason" last fall have since subscribed for THE TRUTH SEEKER, on trial, and will probably continue permanently.

Much of the Freethought in this section I can trace back to the influence of my grandfather, who over forty years ago lent the "Age of Reason" to the parents or grandparents of the young Freethinkers here to-day.

Let us push the circulation of the "Age of Reason" until the world finally reaches that era we can truly call the age of reason. Yours for progress,
D. W. G.

For a Praiseworthy Purpose.

LORENA, TEX., Feb. 24, E. M. 295.

MR. EDITOR: As I have not written in quite a while I now come and ask you to publish this. It is a scheme I have to do a little good to one of the most fearless and liberal reformers of Europe. And remember, friends, that the world is our country. I received a letter from Captain Otto Thomson yesterday, in which, in speaking of "Four Hundred Years," he said, "I have not yet had an opportunity to read 'Four Hundred Years of Freethought,' and perhaps never will be able to get that valuable work."

Captain Thomson was the leader of the Freethought movement in Sweden, but he is now in an embarrassed situation. He is old and his sun is nearly set. Let the Freethinkers of America be among the ones to cheer the old gentleman's declining years.

The scheme is this: Let us send enough money to the Truth Seeker Company to pay for a copy of "Four Hundred Years," and get Mr. Macdonald to present the same to Captain Thomson in our names as a tribute of regard and respect.

I will send \$1 to the Editor of THE TRUTH SEEKER as soon as there is enough additional promised to pay for the book.

Now, my dear friends, it will not take much from even a very few of you to carry out this scheme, and I'm sure that Mr. Macdonald will assist us.

Hoping my plan may receive the approbation of all my fellow Freethinkers, I am, yours fraternally,

WM. M. MATTHEWS.

Another Light in Covenant Land.

McKEESPORT, PA., Feb. 26, 295.

MR. EDITOR: Last Sunday evening consummated the formation of the McKeesport Philosophical and Ethical Society, being

the first Liberal organization in this place. This city contains among its population some very advanced thinkers, yet organization did not assume tangible shape until some two or three weeks ago, when active work tending to the organization of the above-named society was inaugurated by Benjamin Hopkins and Mr. H. H. Fry. Mr. Hopkins is a veteran in years, having attained the ripe old age of seventy-six. Considering his age and state of health, he is far above the average in activity, especially in his zeal for the advancement of Freethought. And let me add that he is the ideal personification of one who demonstrates his convictions in his daily actions. He is the society's "patron saint." We expect ere long to be housed in a suite of rooms, where the friends of the society can be welcomed at all times. Through the courtesy of Dr. A. J. Gillis, we are at present meeting temporarily in his office-parlor, No. 414 Fifth avenue. The following are the names of those elected to the respective offices: President, Dr. A. J. Gillis; vice-president, B. Hopkins; treasurer, Kirkland Campbell; and the writer, secretary. I would like to make special mention of these gentlemen, but space forbids, yet some remarks concerning them may be made in a future letter on the progress of this society.

R. L. McCLURE.

Mattie A. Freeman in Ohio.

CINCINNATI, O., Feb. 28, 1895.

MR. EDITOR: Mrs. M. A. Freeman, of Chicago, delivered a lecture last Sunday evening before the Ohio Liberal Society upon the subject: "The Ideal of 1776." She was greeted by a large audience, and introduced by Mrs. E. P. Foster, who presided. Mrs. Freeman is a lecturer of marked ability and strikes straight out from the shoulder. She captivated her audience, which was composed of the intelligent, thinking people of this city.

At the close of her lecture there was a spirited discussion by those in the audience wishing to speak, and Mrs. Freeman answered them all in her pleasant and forcible manner, which pleased everybody. Mrs. Freeman is a credit to the Freethought platform, and should be constantly kept on the move. Do not let such a lecturer "rust."

There are so few women of brains and ability who have the moral courage to take the rostrum and denounce fraud, hypocrisy, and the relics we still have of the superstitions of past ages, that they should be kept busy enlightening the masses and curbing the encroachments of priestcraft and other enemies of Freethought and progress.

It will be with great pleasure that we can again listen to Mrs. Freeman, and I hope that she will be constantly engaged in removing the cobwebs from the eyes of the ignorant and priest-ridden masses of backward mental development.

Yours truly,
GEO. E. LIGHT,
Pres. Ohio Liberal Society.

Mortuary—Nehemiah Kile.

BENTON, PA., Jan. 29, 1895.

MR. EDITOR: Observation has taught us that deer on a dry day seek a high, airy mountain, and just before a storm they go into a deep swamp for shelter, and when they are disturbed they cross from one swamp to another, or from one mountain to another. In the wilds of northern Pennsylvania, five miles from any habitation, is cut on a tree in bold letters, "N. K." There the deer cross from one swamp to another or from one mountain to another. This place is known by hunters as Nehemiah Kile's Crossing. Nehemiah Kile was born in the forty-second year of our independence; he died January 23d, in the 119th year of the American Republic. He lived independent of church or creed, and many a Christian could well afford to accept his example. He was buried by the church, but they seemed to have no hope for him; yet he was a good neighbor, a kind husband, and a loving father, and amid all the tangling ways of the world he succeeded in keeping the wolf of want from the door of his family; but the church asserts the necessity of each and all taking out a church policy, something like a fire insurance policy, and keeping it paid up so that we can be ready at all times to compare

our assets with our liabilities; and Kile's wife, leaning over the box, said in blind-tears, "O Nehemiah, if only you had been a Christian!"

Now, of all the wicked things in earth or outer space, it is the church destroying the last lingering ray of hope of a weeping child at a loving father's grave. Oh, how long must intelligence sit upon a barbed wire fence and see these unintelligent hosts go by.

I will be a subscriber soon as I can get another subscription. My brother-in-law takes THE TRUTH SEEKER, and I read it. We are going to try to build a Freethought hall in Benton the coming summer. I will try to be of use to your paper yet.

GEO. R. HESS.

Scripture Not Adapted to Preachers' Use.

ST. JOHN, KAN., Feb. 24, 1895.

MR. EDITOR: Inclosed find \$3—\$2 of which place to my credit on subscription, and send me "Age of Reason," "Examination of the Prophecies," ANNUAL, "All About the Holy Bible," and "The Bible Against Itself."

Freethought is well represented in our county officers. Our representative to the legislature was elected in 1888, 1890, 1892, and again in 1894. The clerk of the district court was elected in 1892 and in 1894. One county commissioner in 1892. All are Infidels. While we have many other good citizens in this county who are Infidels, we failed in two attempts to get a Freethought lecturer to come here and deliver a course of lectures. The Methodist Episcopal church held a revival meeting for seven consecutive weeks at St. John, and during this time the church requested that all places of business should be closed at seven P. M., except, of course, where the sky-pilot sells passes to heaven. One night some of the mischievous boys of the town took the rubber off the preacher's bicycle. Instead of acting in accordance with the precept as laid down by Christ, per Mat. v, 39, "But I say unto you, Resist not evil," very promptly the next morning the minister had the boys arrested, tried, and fined for meddling with one of God's servants' property. If the Bible is a divinely inspired book, as is claimed for it, it must be perfect, plain, and practical; if it lacks in any of those essentials, the claim must be erroneous. It seems to me that it lacks in all three of these parts. If the Bible were perfect, there would be no self-contradictions. If it were plain, there would not be so many different creeds or opinions formed by reading the same book. It is impracticable, as is shown by reading Mat. v, 39, 44; vi, 25; Mark xvi, 17, 18; Mat. xxi, 21, etc. I have never seen the person who could practice those precepts.

A. J. HASTER.

Expensive Professional Soul-Savers.

PLEASANTDALE, ME., Feb. 25, 1895.

MR. EDITOR: Please mail to the address inclosed Ingersoll's "The Holy Bible," and the ANNUAL.

Not having seen any communication from Maine to your paper for some time, and never from my town—Cape Elizabeth—I take the liberty and, I may add, pleasure, of writing to you.

I have taken your paper for a number of years and find it not only a truth seeker; but a truth speaker. When Ingersoll gave his lecture on the Bible in Portland, it so frightened the holy parsons that all gave notice from their pulpits that some time during the month they would fire a broadside, loaded with scripture, directly at him. Even Sam Pearsons, the city missionary, who has been working in the Lord's vineyard for twenty years laying up treasures in Portland, gave notice to the same effect, but he did not come to time for the reason there was nothing in it for Sam. But the parsons who did try to answer him got into such a dispute among themselves that they gave it up for a bad job. They felt, however, as though they really should do something to offset Ingersollism, so they made arrangements for a grand revival. The following, copied from a Cape Elizabeth paper, will show you how the revival came out:

A pretty good story was told the writer by a reliable Portland gentleman, which goes to bear out the assertion that even the "saving of souls" depends greatly on the almighty dollar. As known, the city min-

isters are greatly anxious that a revival shall take place there, a feeling being prevalent that Maine's metropolis is rather inclined Babylonianwards. There being no Dr. Parkhurst handy, it has been thought best to engage evangelists to wake the city up to the evils of the hour. Two famous ones were recently written to for terms. The reply was startling, and convinced the good Portland parsons that they were rather behind the times as concerns the modern methods of conversion. The evangelists, after stating the amount of cash they required (a goodly sum), added that they should also expect a certain price for each sinner brought to God. In other words, they demanded a tariff on each soul saved—put a price on every convert's head. A plan similar to the killing of hogs in Chicago.

Wishing your paper great success for the coming year, I am,

Very truly yours, EDWARD T. WING.

For Liberty Steadfast as the Mountains.
SYRACUSE, N. Y., Feb. 17, 1895.

MR. EDITOR: For the first time since I became a Freethinker I have failed to do the needful service of presenting petitions to persons asking for their signatures for the purpose of abrogating laws, made in the past, prejudicial to the rights of the people; but to-day I have to acknowledge an entire failure. I am not sick, but I do not go out at all in the winter, walking; I am not sure of my standing, and though 'tis not a pleasant thing to be old, 'twould be worse to be crippled. I have hoped each day that some one would call upon me whom I could ask to take the petition in regard to the Sunday law and circulate it, but as yet no such person has appeared. Of the many disagreeable things which age brings with it, the feeling of utter uselessness is the hardest; the world is full of needs, and to sit and fold one's hands, useless, is mortifying to one's pride. My eyes are good (I wish my ears were), and I read nearly half of the hours that make the day. The frightful storm which we have just passed through deprived me of THE TRUTH SEEKER of the 9th, and made me feel as perhaps the devout Catholic does who loses the beads, that his connection with his God is broken; however, *Investigator* and *Open Court* reached me, and yesterday came the last TRUTH SEEKER. One cannot easily be lonely with "Four Hundred Years of Freethought" in the house, and though I have read it consecutively twice through, I find it very pleasant, when waiting for the book from the library, to take up that and commune with the dear ones now living, and some of the more dear, alas! gone. If I only were rich I would give to every Freethinker, not able to buy the book, a copy, and say, "Read it thoroughly, and never again call yourself uneducated." I am getting very proud of THE TRUTH SEEKER. I think the editor and publisher has shown wondrous ability both as editor and publisher, improving it each week. It was a masterly stroke of business putting a second Macdonald into the paper, and "Notes and News." Does Mr. Putnam write while he sleeps, as it used to be said dear Mr. Bennett did? Old as I am, I want to live long enough to see that "book of poetry" by Putnam and Macdonald. Well, I must not make my article too long lest it crowd out something that is of more importance, and so, with kindly greeting to all who read the TRUTH SEEKER, I am, dear Mr. Editor,

Yours always, LUCY N. COLMAN.

A Suggestion.

ALMA, TENN., Feb. 4, 1895.

MR. EDITOR: We have had a great awakening here. A divine apostle has been preaching here for several weeks, and the result is that several poor, ignorant, deluded, superstitious persons profess to have obtained salvation. I have talked with some of them, but I can make no headway with them. They have all been well posted by their shepherds not to converse with "Infidels." The old trick has been imposed upon them—"faith is above reason." It occurs to me that there is a way by which these people may be reached. It is a waste of time to ask them to read anything written by Atheists, Agnostics, or Deists. The other day the Cincinnati *Post* published an extract from a sermon preached by the Rev. Lyman Abbott to the effect that the account of the fall of Adam was only a legend. Another man, who lives here, cut this extract out of the *Post*, and

showed it to some of the "faithful." They read it carefully. This afforded me an opportunity to point out to them the fact that if man never fell from grace no atonement was necessary; therefore, if the story about Adam's fall was false, there being no necessity for a redeemer, it necessarily followed that no Jesus ever existed. This opened their eyes. They thought seriously about it, but said nothing. Since then I have tried to get them to read some advanced thinkers' works, but I have failed. I have adopted another plan: Some years ago I carefully read and studied the Rev. Robert Taylor's "Diegesis." At the time I read this work I remember I was very much surprised to find that the most fatal evidences against Christianity contained in that able work were quotations from the works of the most eminent divines and ecclesiastical scholars, men who sat down to write in defense of Christianity, but who in reality produced incontrovertible evidence that Christianity was built upon forged documents and myths. I remember, also, that when I was a Disciple the church publishing department used to scatter broadcast leaflets, or small tracts, costing from ten to twenty cents a hundred. These leaflets or tracts did not contain much argument, but scriptural quotations were abundant. Now, would it not be a good propagandist idea to select one thought, say the inspiration of the scriptures, and quote from the writings of the Rev. Henry Preserved Smith, of Cincinnati, or the Rev. Dr. Briggs, of New York, sufficient to prove scripture was not inspired? Then, again, take the gospels, and quote from Dr. Lardner the passages that that eminent divine declared were spurious. Furthermore, you might get up a leaflet containing the three chronological lists (one in Chronicles and the ones in Matthew and Luke) of the house of David, and add Paine's argument to it. These ignorant bigots would read what the reverend gentlemen said. I think it would be possible to reach these poor deluded people, and they could be induced to read the works of our most advanced thinkers if we could only first of all get them to doubt the authenticity and inspiration of the scriptures. A leaflet containing a few of the most point blank contradictions would also be useful, for the Rev. Ignoramus still maintains there is no such thing as a contradiction in the Bible. Another might contain the number of Bibles in existence and the number of believers in each mythical system of religion, etc. Money is now very scarce, so it seems to me a great deal of good might be done in this way at very little expense.

Respectfully yours, J. P.

Earnest Plea for Freethought Education.
JANESVILLE, WIS., Feb. 27, 1895.

MR. EDITOR: I have been much interested and edified by the reports published in the TRUTH SEEKER of the good work being done by the Oregon State Secular Union, and especially so of the system of Sunday-school work they have inaugurated. I think we should begin to devote a great deal of attention to the organization of Secular Sunday-schools. Wherever there is a little band of Liberals an effort should be made to get them to organize a Liberal Sunday-school. An efficient Sunday school once established a strong Secular union is sure in time to be established. Among the Liberal churches, for instance, the Unitarians and Universalists, it has been found that where they can establish a strong and active Sunday-school, a church is certain in time to follow. There is no reason why the same rule should not hold good as to a Secular union as well, and unquestionably it will. And the result will be that in a few years we will have great circles of Secular unions with paid lecturers.

Let us therefore bring all our influence to bear to urge on Liberals all over the country that it is their imperative duty both as regards the right bringing up of their children and the safety of the state, that they organize Secular Sunday-schools. The fate of this country lies in the hands of the children; therefore it is our bounden duty to see that they are firmly grounded in a right knowledge of their duties toward society and the state, and are themselves blessed with self-respecting, inde-

pendent minds capable of calmly judging as to what is truth. To this end it is imperatively necessary that we go to work to manufacture a suitable Sunday-school literature for our purpose. Let all Liberals who have a literary bent take hold of this matter and lend a helping hand in creating such a literature. And let all the Liberals in the field—the lecturers—seek to impress upon the people the imperative necessity of forming Secular Sunday-schools, if we are going to give our work stability and permanent value. I believe that wonders can be accomplished in this direction by the use of a little persuasion and energy.

As to literature already in existence suitable to our purpose, Tuttle's "Lyceum Guide," used by Spiritualistic societies, contains much that would be admirably adapted to our purpose and scarcely anything to which Liberals could object. Gould's "Beginnings," published by the Western Unitarian Association, is also a book perfectly adapted to our purpose, in teaching the children the origin of the earth, and of life and human society and language, and the various complex relations and customs which make up the sum of modern civilization. The book is entirely Rationalistic, and treats all the subjects from a strictly scientific point of view. It contains nothing to which any Freethinker would object. Then there are various little text books on ethics which could do important service.

As to the literature we must create, what is needed first? We need a series of lessons which shall make clear to the youthful mind the meaning and purpose of the Nine Demands. Also another series explaining the struggle for religious and mental liberty, a series, in fact, which shall make clear to the child at how vast a price in treasure and blood and sacrifice of life mankind has purchased Freethought, and instill into their minds a deep sense of how precious a treasure it is, and how important it is that we seek in every way to cherish and protect it. Yours fraternally,

MORRIS M. BOSTWICK.

Talmage's Wonderful Discovery.

CLINT, TEX., Feb. 22, 1895.

MR. EDITOR: I have been remiss in remitting for your paper, not but that my love for the cause is unremitting nor on the wane, but the supply of dinero, like the waters of the Rio Grande, dries up at certain seasons of the year, and does not keep pace with my desire to plentifully irrigate Freethought publications with a golden stream.

I wish I could live to see the time when every religious paper in the land is supplanted by TRUTH SEEKERS, *Investigators*, and like publications, and every pulpit filled by a Liberal, philosopher, or scientific lecturer. Am afraid that would make me a very old man, for the poison of orthodox superstition has been transmitted from father to son through the ages, and the long established priesthood will die hard. Like any other corporation or trust, they claim the "vested right" to work the mine of human ignorance and folly for all there is in it, and levy for their saintly services all that the traffic will bear. They have got a big scare on them now, these inspired soldiers of the cross, because of the indisputable revelations of science and the exposure of their past hideous record of blood and slavery, and they are "girding up their loins" for more determined battle, and plotting, one with another, Catholic and Protestant, how best to perpetuate their Bible faiths and fetishes, and by this means hold on to the offices and emoluments.

In this they are aided and abetted by nearly all the secular papers in the country, which, for the patronage and pay it brings them, publish all sorts of religious rot and cant, and habitually speak of the crafty men, who are aiming at the overthrow of our republic (by working for the union of church and state, and the enthronement of Jesus as king over all), as "princes of the church," "his eminence," or "his excellence," or "his reverence" so and so, and what astonishingly pious and learned and holy men of God they are; all of which is enough to make a Freethought dog regurgitate could he know what hypocrites and ignoramuses many of them are, and many more, con-

sciously or unconsciously, enemies of mental liberty and human progress.

It is not pleasurable to contemplate this battle between light and darkness, between reason and science on the one hand, and superstition and priestcraft on the other, and see intelligent men, who know better, in trade, in politics, and in professional life, siding with religionists and publicly patronizing the churches whose teachings they privately condemn, all through fear of losing a customer, or a client, or a seat in Congress, or the like.

Look at our Christian civilization—see the spiritual head of the only true church whining and howling at Rome over lost temporal power, and for swords and soldiers to enforce his infallible decrees; seeking to put out the torch of human reason and investigation and turn the world back to the dark ages of childish credulity and ignorance, and blind faith in miracles and mysteries. The heretical Protestant sects are only behind popery in the lack of unity and organization. Christian nations, hating each other, are armed to the teeth to repel Christian invasion, or plunder and murder the defenseless "heathen" to propagate the religion of Christ, and incidentally replenish their depleted treasuries. Our own beloved government "of the people, by and for the people," is fast becoming an oligarchy with the plutocrats and priests on top, and the millions moiling in misery and poverty. Contrast this much-lauded civilization with the splendid achievements of Egypt, Greece, or Rome in those remote periods, and what have we, "the heir of all the ages," to brag of, and where is the guarantee that the coming centuries will not bury all that we now boast of as deeply under the waves of oblivion as have been buried the ancient Persians and Egyptians, their gods and their creeds?

Reviewing the history of man for the last nineteen hundred years under the benign influence of the Christian religion, it makes one feel sad, together with a certain feeling of disgrace, that he belongs to a race so incorrigible and hard to redeem, and that evidently grows worse under the application of the very means God is said to have appointed for its salvation. The boldest and wickedest of us had about concluded that, somehow, the deity had made a mess of the whole business, when recently the true cause of all the trouble has been revealed to us through the high priest and prophet of these latter days, the Rev. T. De Witt Talmage, who tells us that the opening of Pandora's box upon earth was a special provision of the deity for the benefit of his more favored children in the other innumerable worlds that spin through space, and who are gifted with telescopic eyes that they may look upon the terrible effects of disobedience in this nether sphere. We are being made an object lesson for the benefit of the ethereal inhabitants of all the other planets, and the cursedness and consequent misery of the descendants of Adam and Noah are holding them in their dutiful and loving adherence to the throne. Well, well! this great problem of the origin of evil, which the fathers and philosophers have tackled in vain for thousands of years, has, through the goodness and mercy of God, been solved by his favored spokesman, Talmage. Now there is comfort for us such as Judas doubtless solaced himself with when he reflected that but for his sordid avarice and bottomless depravity the whole world would have been damned for the lack of a crucified savior. Amen! Hallelujah! Brother Talmage, give us a shake of your heavenly flipper!

So then are all essentially bad, and must stay so (save a few of the elect who are to be snatched as brands from the burning) for the edification of the aristocracy of Saturn and Jupiter and the rest of them. And so I am going to try to be as bad as I can be in order that the other fellows may be as good as they can be; hence I am going to continue to subscribe to THE TRUTH SEEKER, and, to be still more wicked, send as a copy of the "Prose Poems and Selections" of our head devil, Ingersoll; also a copy of the ANNUAL, for all of which find inclosed \$5.75.

Yours, hoping that the Lord will somewhere let up on us and give us a show with the rest of 'em, S. G. ETHERIDGE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Father and Child.

A SONG THAT SINGS ITSELF.

Light of the morning,
Darling of dawning,
Blithe little, lithe little daughter of mine!
While with thee ranging
Sure I'm exchanging
Sixty of my years for six like thine.
Wings cannot vie with thee,
Lightly I fly with thee,
Gay as the thistle-down over the lea;
Life is all magic,
Comic or tragic,
Played as thou playest it daily with me,
Floating and ringing
Thy merry singing
Comes when the light comes, like that of the birds—
List to the play of it!
That is the way of it:
All's in the music and naught in the word—
Glad or grief laden,
Schubert or Haydn
Ballad of Erin or merry Scotch lay,
Like an evangel
Some baby angel
Brought from sky-nursery stealing away.
Surely I know it
Artist nor poet
Guesses my treasure of jubilant hours,
Sorrows, what are they?
Nearer or far, they
Vanish in sunshine, like dew from the flowers.
Years, I'm glad of them!
Would that I had of them
More and yet more, while thus mingled with thine.
Age, I make light of it,
Fear not the sight of it,
Time's but our playmate, whose toys are divine.
—T. W. Higginson, in the Century.

Marion Hepburn's Heresy.

[CONCLUDED.]

At the great department stores she heard "Inexperienced!" They wanted girls for three or four dollars a week. It was not enough to pay her board. Teachers were wanted, but well-recommended ones, without the least suspicion of unbelief. What a hideous reality this world was becoming to Marion Hepburn! and what masks and costumes the people wore to keep up the illusion! Morality and religion—these are the masks some people wear to give their lives the appearance of respectability, to help them seem sincere and upright. But what corruption exists under these gaudy masks! This is the farce which enlightened minds must contemplate!

One day, during the sixth month after her dismissal, a letter was brought to her by the landlady.

"Perhaps," she kindly said, in handing Marion the letter, "this contains news of a position for you."

"Perhaps," was the echoed answer. "Perhaps. I'm getting so tired of looking for work. I despair of ever finding work. It's a game of hide and go seek. Sometimes I see a chance for work. I go after it, and then I see it no more—it's gone—and on I go from day to day, dodging here and there, fancying by a little more energy I'll find work. Its very kind of you to bring this letter up."

"Oh, no. You must not despair. You will have a place very shortly. Wait and have patience."

"I've waited," she replied, energetically, and then paused for a moment before proceeding. "Don't you think some people are better dead, than living?"

The question was uttered slowly and in a quiet voice.

"No; every person should try to make the best of this life. Its the only one they have."

"Undoubtedly." And she laughed. She did not know why, and, for a few moments, she gazed in an embarrassed manner at the envelope in her hand.

When the landlady departed she tore open the letter and read:

MY DEAR MARION: I write to ask your pardon for my conduct toward you the day I dismissed you. I have thought over what you said, and have come to the conclusion that it is well the children should not be taught anything upon the subject of religion. When they grow older, then they can judge for themselves. I shall be

glad of your services again, and, as I intend to study the question for myself, shall be glad of your assistance. Write me as soon as possible and let me know what you intend to do. All of us hope you are well. Believe me,
Sincerely yours,
MARGARET FULLER.

How glad she was! The look of despair, of gloom, was banished from her face; and the unexpected letter almost caused tears of joy to flow down her cheeks.

On went her hat and coat, and soon she was standing at the door of her late employer's residence, ringing the bell rather hurriedly for a quiet looking young lady.

"I'm so sorry I was so bigoted with you," were almost the first words that greeted her.

Everyone was glad to see her again. The children were in a state of ecstasy, the lady was smiling as if perfectly contented, while Marion was in a cloud of bewilderment.

"You will not teach anymore," Mrs. Fuller said later on. "I want you for a companion, to guide me over the shoals of faith and creed into the pure, sparkling, crystal ocean of thought and enlightenment."

That day Marion Hepburn's troubles ceased. But the knowledge she had gained of the world had cooled her enthusiasm and made her wiser. Now, there was no thoughtful world, no enlightened and tolerant people, as she once thought in the quietude of her study. What work there was to be done! What knowledge to be disseminated! The thousands of people to be educated, and brought out of the captivity of superstition! How long will the human race remain the slaves of their imagination? How long will people oppose their own progress and the advancement of civilization?

Perhaps there are some who may say Marion Hepburn should have held her peace on religion and hid her unbelief. All I can say here is: Sincerity is the reflection of a true and noble soul, and no person is sincere who cannot uphold and proclaim his opinions before an opposing world. It is better, and the only trouble is it is so easily said, that one had better die for what he believes the truth, for the liberty of thought, than to go through life a fawning, cringing coward, and to have his individuality, his love for truth, crushed into fragments and lost forever.

EDWARD DOBSON.

Correspondence.

NEWBURGH, N. Y., Feb. 22, 1895.

DEAR MISS WIXON: Having a little leisure, and feeling the pangs of conscience for not having taken the matter up before, I have gone carefully over the several letters written by the young people who responded to my offer of last spring, and selected that definition of the word "God" which I consider as best fulfilling the terms of the little prize offer.

I think on the whole that what is said on the subject by Miss Clara M. Fry, of Bentonville, Ark., comes closest. She writes, "The good that one professes, the consciousness that tells one to do right. . . . All nature is God."

This latter clause has a hint of pantheism, and only as a hint it is well enough. Unfortunately there is not, and never has been, a consciousness to tell us right; that comes from experience and civilization and the slow increments of science.

The definition is as defective as a creed, but as a creed, to them who honestly hold and keep it, suffices for a guide. So I find in what this little girl (or perhaps I should say young lady) has written a real and genuine vitality.

The more elaborate thesis of Miss Emma Stockinger deserves high praise, as does also the charming letter of Miss Estella Weaver. Indeed, all of the replies printed show minds of no ordinary sort, and I think it no less than fair to mention each name: Bessie Shaffer, Philadelphia, Pa.; Mary L. Livengood; William Beckler, Escondido, Cal.; Geo. H. Gibson, Northville, Mich.; A. E. Benoit, Marsh, Idaho; Lucy W. Phelps, West Sutton, Mass.

If you will drop me a line to say that I am doing right, I will send Miss Fry the promised copy of "Inquendo Island."

In the beginning, when we first talked over this little contest, you yourself wrote that you did not "quite see how a myth (fable) could be nearer the truth than a fact." And furthermore, I received a courteous and kindly challenge (as to a "philosopher with back action surprises lurking in his sentences" as he frolicked with the children) to give my own definition of what the word God should mean to the future Freethinker.

I think it my duty to reply to these queries or challenges, and to make my reply as brief and free from ambiguity or "back action surprises" as possible.

In the first place, a myth is radically different from a fable; a fable is a falsehood told in illustration of truth; a myth is the consensus evolved—not made—of the ideals of an epoch. It—like a creed in a limited way—is an expression for the universal feeling of a status of civilization.

A fact is a fact, and nothing can be truer than a fact; but when you have a quantity of facts and undertake to get their full significance, especially if they change positions, as they do in this world, rapidly, then the myth comes in very handy to give coherence to the whole.

The myth, in one word, is art, as an artistic painting or drawing of a horse in action gives a much better idea of the true facts than any number of instantaneous photographs.

The ancient mythologies personified adjectives—the qualities of the universal. The Hebrew monotheistic myth personified the noun—a supreme being—a name for the coordination of qualities.

The Christian myth, retaining properly the God-name, the crude monochrome of Moses, touched the picture with the warm colors of the truest and tenderest emotion.

The salient features of this myth, what some call the "plan of salvation," are a personification of the implacable consequences of nature in an "angry God," and of the beneficent results of self-sacrifice in the vicarious atonement of Jesus.

Science gives us algebraic symbols for the conic sections. The Christian myth is an expression for the curve of beauty, of living, a curve not to be expressed in an equation, but felt in (what we call) the heart.

This region of thought called of religion is capable of being regarded as scientific equally with all other sciences. We never doubt the existence of mathematics as an entity (without body, parts, or passions) "revealed" in the mathematician. It is the same with all other faculties, for every one a corresponding universal principle.

Why should the principle fail with principle itself? Why should our consciousness fail to recognize the universal or infinitesimal consciousness?

God is all nature, as Miss Fry says, or as we ourselves are limited individualities personified, so God is limitless principle personified.

When we understand, as we certainly do not now, the nature of our own personality, then perhaps we shall know intellectually what may be felt certainly, the divine personality.

The cardinal principles of the science of religion, the philosophy of certainty, are few and simple. There is no such thing as the supernatural; but there is manifestation and principle, the seen and the unseen, the temporal, associated always with matter, and the eternal, independent of matter.

It is possible to eradicate entirely all superstition, and yet to retain veneration, to give up faith in phantoms for a nobler faith in evidence. Causality the reasoner is diviner than credulity the follower, because the results he gives are truer.

What one may achieve all may achieve. I make no claim to be a philosopher, but after all the best results are of the heart in spirit and not in the letter, which infallibly come to those who follow the light of truth, either knowing the truth—having added to faith in it knowledge of it, or confiding in it like a little child.

If anyone should care to pursue this subject in greater detail, it might be well to read a series of articles which are now appearing in the *Open Court*, and also an essay entitled "The Brain's Glebe," which will appear in the *Metaphysical Magazine*, published at 503 Fifth Avenue, New York, probably in the April number.

Faithfully yours, HUDOR GENONE.

Young Mothers

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for thirty years, and its value is recognized.

MATRIMONIAL.

A Texas business man respectfully invites correspondence with a mature and cultivated lady who is an Agnostic and has near relatives of similar views. Object, matrimony.
Address, "J. D. M." care Truth Seeker Co., 4110 28 Lafayette Place, New York.

FOR HER DAILY BREAD

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address

THE TRUTH SEEKER.

EDITORIAL

From the Freethought Magazine.

"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. . . . Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as

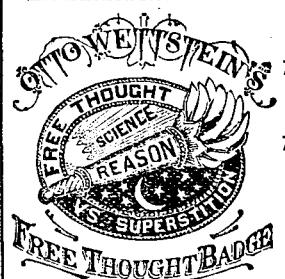
YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,

Established 1857.

ROCHELLE, ILL.



Designer of

The Otto Wettstein's

Watch.

The Ingersoll Sou-

veni Spoon.

The Freethought

Badge.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies In Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt beveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

THE BETTER WORLD. By E. B. Southwick. M.D. New York Truth Seeker Co.; pp. 375. Price, paper, 50 cents; cloth, \$1. The author of this interesting book describes an imaginary community where selfishness, avarice, and fear are not known, that is far advanced in all the sciences and where all are free and equal, and all enjoy the same privileges and the same rights. People who work together, play together, study together, and discuss all subjects together, and what one learns he imparts to all the others as far as possible. A community that has no doctors, no lawyers, no preachers, no professors, and by observing a strictly scientific diet and having the proper exercise are never sick. As they always do right they need no courts of justice, no laws for criminals and malefactors, and need very little political government. This book is very suggestive of the good time coming when Freethought shall have done its perfect work.—*Freethought Magazine.*

This number of THE TRUTH SEEKER ANNUAL (the first, we are told, which has been issued for four years) contains the usual calendar, each month being accompanied by some lines from the pen of Mr. Macdonald. This is followed by a valuable 24-page resume of the progress of Freethought in the United States during the past four years. The rest of the 128 pages is occupied by articles from the pens of some of the most prominent Freethought writers, one of which, by Colonel Ingersoll, we reprinted last week. We hope the ANNUAL will have a large sale. We looked for a list or Directory of Freethought and Liberal Societies in Canada and the States, and hope it will be supplied in a future issue. Price, 25 cents.—*Secular Thought.*

[If our Canadian contemporary will look on page 127 of the ANNUAL he will find a list of societies and lecturers.]

Several thousand copies have been sold by the Truth Seeker Company of its recent book, "Four Hundred Years of Freethought," by Samuel P. Putnam. It is an exhaustive and striking showing of the work that has been done by men of advanced thought from the earliest times to the present. Colonel Ingersoll is among those who have commended it. Even such readers as are slow to sympathize with advanced thinking will be impressed by the record here made, while those who welcome the most liberal discussion will find it a perfect storehouse or mine of information.—*New York Times.*

THE TRUTH SEEKER ANNUAL FOR 1895 is full of interest. There is an admirable account of Freethought in the United States; a brief but pithy paper on "The Old and the New," by Colonel Ingersoll; "What the Church has Not Done for Women," by Mrs. Gage; "What are Women Here For?" by Miss Helen Gardner; "A Queer God and His Queer Book," by John Peck; "The Education of Children," by Susan Wixon; "Secular Sunday-Schools," by Katie Kehm Smith, and other articles, together with much useful information to American Freethinkers. Nor must we forget the amusing sketch of "The One-Horned Ox" by George E. Macdonald, who has an original fund of bright American humor. We hope THE TRUTH SEEKER ANNUAL will have a wide circulation, for it should be enjoyed wherever it goes.—*Freethinker.*

A TALE OF A HALO. By Morgan A. Robertson. Illustrated by A. Carey K. Jurist. The Truth Seeker Co., 28 Lafayette Place, New York.

This charming little book consists of 70 pages of verse printed on highly-toned paper. It opens with a neatly-executed frontispiece, depicting a scene in Hades, where—

The Archangel Michael had flown down below,
On a tour of inspection in Hell, and a flame
Had singed off his wings, so downward he came
To the ground, which he struck with the back of his neck
(It took twenty devils to clear up the wreck).

The writer describes in a most happy vein many imaginary conversations and conflicts between St. Peter, heaven's gate-keeper, and Michael, and these are comically illustrated with marginal sketches. Both author and artist have done their work admirably in this pretty publication.—*Freethinker.*

"A Tale of a Halo," by Morgan A. Robertson, is a piece of verse from the Truth Seeker Company, New York, which

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam.

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly *nine hundred*, and the fifty portraits promised in the prospectus have multiplied to *one hundred and forty-one*! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

breaks no bones and probably few hearts, though it would once have entitled its author to broken bones wherever racks were in fashion. It relates the incidents of a visit by Beelzebub to heaven on a mission from Satan and plays havoc with most of the traditions about those persons and that place. The satire is not without cleverness and were it on less touchy subjects would make general merriment; but most people who have friends that believe in heaven and the saints do not relish having them made fun of. Paper, 50 cents; cloth, \$1.—*Brooklyn Eagle.*

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

BOOKS BY
PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.
Physical Education; or, The Health-Laws of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.
Zoological Sketches: A Contribution to the Outdoor Study of Natural History. Illustrated by H. Faber. Cloth, \$2.
Address THE TRUTH SEEKER, 28 Lafayette place, New York.

DIRECT LEGISLATION,

By the Citizenship through the Initiative and Referendum,

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50
ISSUES OF 1892.—\$3.	
Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	

ISSUES OF 1893.—\$3.	
Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of The World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wettstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	

ISSUES OF 1894.—\$3.	
Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradiction of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.

Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.

Single numbers sold at prices quoted.

THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

COLUMBIAS FOR 1895.

A Highly Artistic Catalogue Sets Forth the Merits of these Famous Bicycles.

Noted artists occasionally condescend to lend their aid to make a trade catalogue beautiful, and this has evidently been the case with the new handbook of Columbia bicycles, just issued. From the rich and striking cover to the last of the dainty sketches that adorn the broad margins, the tell-tale marks that show the hand of well-known contributors to Life, Vogue, and the leading magazines are everywhere apparent. The idea skillfully carried out in the illustrations is that of sport and travel. The book will long be preserved as one of the handsomest art works of the year. It is as little like the ordinary trade catalogue as well can be, and yet it cleverly tells of the merits of Columbia bicycles for 1895, and also of lower-priced machines, Hartfords. No lover of bicycling or of beautiful books should neglect sending for the Columbia Catalogue. It can be had by calling upon Columbia agents, or it will be sent by mail for two 2-cent stamps. Address Publishing Dept., Pope Mfg. Co., Hartford, Conn.

THE GIANT DELUSION

A Consideration of the Doctrine of Personal Immortality.

By OTTO WETTSTEIN.

A Paper read at the International Freethought Congress at Chicago, October 5, 1894.

Price, 10 Cents.

Address THE TRUTH SEEKER

Gems of Thought.

ALL free government is based upon free discussion.—*Washington Gladden.*

THE history of intellectual progress is written in the lives of Infidels. Political rights have been preserved by traitors; the liberty of mind by heretics.—*Ingersoll.*

HEROISM is the avowal of the unschooled man that he finds a quality in him that is negligent of expense, of health, of life, of danger, of hatred, of reproach, and knows that his will is higher and more excellent than all actual and all possible antagonists.—*R. W. Emerson.*

It is so unfortunate that the rules of war cannot be changed so that the men who lead in declaring and making war can be forced to lead in desperate charges and murderous battles. To make this change would be to take a long stride on the line of justice and peace.—*Galveston News.*

No doubt, under different circumstances, Voltaire would have fought differently. But he would never have thought of treating atrocities without indignation, or absurdities without ridicule. Gravity is a part of the game of imposture, and there is nothing the hypocrites and humbugs resent more than having their solemn pretenses laughed at.—*J. M. Wheeler.*

We have made it the business of life to die, long enough. Now let us make it the business of life to live. Instead of those words of delusion and superstition, "In God we trust," let us rather write upon our standards these, Self-reliance! Courage! Forward! and advance to the achievement of a felicity in this life transcending the wildest dreams of the devotees' impossible heavens.—*John Francis Smith.*

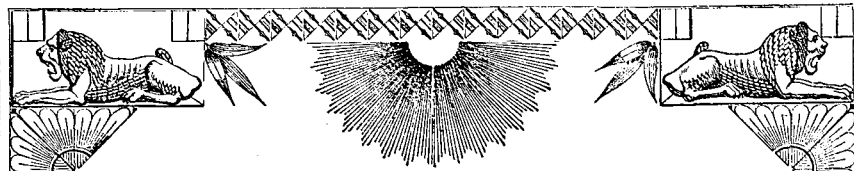
It is important that freedom of transmission and interchange of ideas should be defended. Education without freedom is food without salt. Education is comparison. If comparison is under ban education barely escapes with its life. Our civilization is slow to learn that it is unsafe for society to drive evil into hiding places. Face the dangers. Bravely meet and use or discredit all offers of social benefit.—*Horace L. Traubel.*

INCONVENIENCE, suffering, and death are the penalties attached to ignorance, as well as to incompetence—are also the means of remedying these. Partly by weeding out those of lowest development, and partly by subjecting those who remain to the never-ceasing discipline of experience, Nature secures the growth of a race of men who shall both understand the conditions of existence, and be able to act up to them.—*Herbert Spencer.*

NONE knew more clearly than he [Whitman] did how completely our people were under the illusion of the genteel and the conventional, and that among even the emancipated few the possession of anything like robust esthetic perception was rare enough. America, so bold and original and independent in the world of practical politics and material endeavor, is, in spiritual and imaginative regions, timid, conforming, imitative.—*John Burroughs.*

GOETHE, being once in Kiel, was invited to attend a meeting, called by some clergymen, for the suppression of obscene literature. He attended, and proposed that they should begin with the Bible. That ended the conference, and it was never heard of again. And that will end all these attempts to suppress books called immoral by prurient imaginations, just so soon as the same measure is meted out to Freethinkers and Bible societies.—*Moncure D. Conway.*

BROADLY, it may be said, there are two educational systems, the difference between which is as fundamental and vital as the difference between despotism and democracy. The one, at the heart of which is the medieval or monarchical idea, rests upon force and works by coercion, repulsion, suspicion, and depression; the other rests upon mutual sympathy, and works by coöperation, attraction, confidence, and enthusiasm. The characteristic process of the one is from without in, the characteristic process of the other is from within out. The one is paternal, the other fraternal. The chief thought in the paternal system is knowledge; the chief thought in the fraternal system is character. That holds fast to custom and tradition; this follows after truth and inspiration. As to their ultimate results, the paternal system dismisses the child from school with the notion that his education is "finished," and with slight inclination or ability to carry on his studies independently; while the fraternal system dismisses him with the idea that his education is just begun, and with both the desire and the power to continue his intellectual pursuits to the end of life.—*Edwin S. Sheppe.*



THE Truth Seeker Annual

— AND —

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

Calendar for 1895, - - - - -	PAGE.	Freethought in the Church and in the Higher Literature. A. H. Hamilton, - - - - -	PAGE.
Freethought in the United States, - - - - -	5	Education of Children. Susan H. Wixon, - - - - -	90
The Old and the New. Robert G. Ingersoll, - - - - -	42	Secular Sunday Schools. Katie Kehm Smith, - - - - -	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage, - - - - -	46	The Freethought Federation of America. Samuel P. Putnam, - - - - -	110
Progress of Science. James B. Alexander, - - - - -	55	The One-Horned Ox. George E. Macdonald, - - - - -	117
What Are Women Here For? Helen H. Gardener, - - - - -	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore, - - - - -	124
The Three Voices. A Poem. John Peck, - - - - -	73	Freethought Societies, Schools, and Lecturers, - - - - -	127
A Queer God and His Queer Book. John Peck, - - - - -	74		
What We Stand For. Henry Rowley, - - - - -	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

PIANOS! PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

Truth Seeker Readers! HAVE YOU THE Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS? By R. B. Westbrook, A.M. Third Thousand.

ALL styles of watches from \$1.38 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York. 52t19

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and

GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.
Potatoes, Onions, Cabbages, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominations Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies, - - - - -	\$1.00
Fifty copies, - - - - -	4.50
One hundred copies, - - - - -	8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

PRIESTLY CELIBACY EXPOSED

By REV. G. T. FOX, M.A.

Price 15 cents

Address this office

A NEW EDITION
OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

Price, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

ARE YOU DEAF?

Don't You Want to Hear?

THE AURAPHONE will help you if you do. It is a recent scientific invention which will restore the hearing of any one not born deaf. When in the ear it is invisible, and does not cause the slightest discomfort. It is to the ear what glasses are to the eye, an ear spectacle. Inclose a stamp for particulars. Can be tested free of charge at

The Auraphone Co's Offices:
716 Metropolitan Bld'g, Madison Sq., New York 6t8

Not for Parsons.

THE Rev. Rosy Babbleton: "Heaven is a place where the wicked will cease from troubling." Fan De Seck: "I know; but will the good continue to bore one there?"—*Oakland Echoes.*

THE Bishop of Lyons being at a sumptuous breakfast, the Abbé de Prades paid him a visit. The bishop invited him to partake of some chicken and ham. The abbé declined, and the prelate insisted. "My lord," said the abbé, "I have breakfasted twice already; and, besides, this is a fast day."

AN old woman was praising, in rather enthusiastic terms, the sermons of a Scotch minister, who had acquired a great name for depth and sublimity. The suspicions of her auditor were a little roused, and she ventured to propose a question to her: "Well, Jenny, do you understand him?" "Understand him!" ejaculated Jenny, holding up her hands in astonishment at the question; "me understand him! Wad I hae the presumption?"

WHEN it comes to getting at the root of things, the Rev. De Witt Talmage is right on hand. He has estimated the dimensions of heaven, measured the whale which Jonah inhabited, and figured out Solomon's estate to have been worth \$191,538,006,032. Now, if T. De W. T. will give us the length of the snake which caused that fall in apples, the kind of fuel used in the fiery furnace, and what system of ventilating was used in the ark, it will be time for him to take up another contribution for the tabernacle fund.—*Arkansas Traveler.*

A SHORT time ago we related the story of a negro preacher who had designed a thrilling incident for his Advent sermon. As he described "the Holy Ghost descending like a dove," a veritable pigeon was to be lowered by his assistant through a hole in the ceiling. When the time came, however, and after the preacher had twice repeated the words, "the Holy Ghost descended like a dove," not the dove, but the woolly head of the assistant appeared, who announced, in loud and disgusted tones, that "de Holy Ghost can't come down to-day, massa, 'case de old black cat's bin up yer and chawed his d—d head off."

"Ah," said the Pastor to the Delinquent Church Member, "I notice you do not attend the sanctuary service as you once did. I greatly fear, my brother, that your piety is on the wane." "Oh, no," replied the Delinquent Church Member, "my piety continues about the same, but my doctor tells me that the air that remains stagnant in the church building the entire week is conducive to pulmonary diseases." "But our church, brother, is thoroughly ventilated." "Yes; but my doctor tells me that a common communion cup is very dangerous, and is sure to spread all kinds of contagious diseases." "But at any rate, you might come and hear the sermon." "Yes, but my doctor says it is very dangerous to sleep in a draught."—*New York World.*

"ALL who want to go to heaven," said the minister, "will please stand up." Apparently the whole congregation stood up. "Please sit down. All who don't want to go to heaven will now stand up." One man rose to his feet. Leaning forward and pointing his finger at him the good pastor spoke in tones quivering with intense feeling: "There is one person in this vast audience, I am sorry to say—and yet only one, I rejoice to say—who does not want to go to heaven! Do you know, sir," he continued, addressing the standing figure in slow, impressive manner, "that you have placed yourself in an attitude of defiance to the heavenly powers? Do you know you have made a jest and mockery of sacred things and under the thin disguise of independence have outraged the feelings of friends and neighbors who would be glad to regard you as a brother?" "Yes, sir," replied the man meekly. "I'll sit down if you will."—*Chicago Tribune.*

"GID" MANDEVILLE was washing some beer glasses behind the bar of the "Hotel Lindenwald" one Saturday evening, when Pete Cole, a colored gentleman, with a singular protuberance resembling a tumor in the vicinity of the breast-pocket, came

shuffling in. Pete leaned up against the counter, and reduced the swelling by pulling a bottle out of his pocket by a sort of eel-skinning process, as the lining came with it. It was a close fit. "What do you want, Pete?" asked "Gid," wiping the bar. "Some 'freshments fo' Sunday, boss. I ain't got de 'brads' now, but I—I'll pay you Monday mornin', shuah." "Gid" reflected a moment, looked at the bottle, set it down on the bar, took a chew of tobacco, and then glared at the colored man with a fiery eye. "See here, Pete, do you pass the plate in church to-morrow?" "I does, boss; every Sunday. I've been deacon dar since las' fall." "All right, then," said "Gid" tilting a demijohn, and pouring out the whisky, "I'll trust you this time."

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

In the nature of things,

SAYS



Col. Robert G. Ingersoll.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

THE BRAIN AND BIBLE;

OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDCAR C. BEALL, M.D.,
with a preface by
R. G. INGERSOLL.

This is the only work of its kind in the literature of Free Thought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.

Prof. Ernst Haeckel,

HIS
Life, Works, Career, and Prophecy.

A Lecture
By THADDEUS B. WAKEMAN
Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.
Address THE TRUTH SEEKER,
28 Lafayette Place, New York City

THE TRUTH SEEKER ANNUAL

Price, 25 cents.

Books by Helen H. Gardener.



New Edition, Revised and Enlarged.

Men, Women and Gods.

Introduction by

ROBERT G. INGERSOLL.

Price, cloth, \$1; paper, 50 cents.

The Trade Supplied at Special Discounts.

IS THIS YOUR SON, MY LORD?

A Fascinating Story of Radical Truths on Religion and Social Matters.
Price, cloth, \$1; paper, 50 cents.

An Unofficial Patriot,

A HISTORICAL STORY OF THE CIVIL WAR.

The literary hit of the season.—*Chicago Times.*

Cloth, \$1.25; paper, 50 cents.

PRAY YOU, SIR, WHOSE DAUGHTER?

A NEW NOVEL.

Price, cloth, \$1. Paper, 50 cents.

Pushed by Unseen Hands.

SHORT STORIES.

Price, cloth \$1. Paper, 50 cents.

A Thoughtless Yes.

CONTENTS:

A Splendid Judge of a Woman—The Lady of the Club—Under Protest—For the Prosecution—A Rusty Link in the Chain—The Boler House Mystery—The Time-Lock of Our Ancestors—Florence Campbell's Fate—My Patient's Fate.

Price, paper, 50 cents; cloth, \$1.

Facts and Fictions of Life.

CONTENTS:

Preface—The Fiction of Fictions—A Day in Court—Thru a Window With the City's Dead—An Irresponsible Educated Class—The Moral Responsibility of Woman in Heredity—Woman as an Annex—Sex in Brain—Heredity in Its Relations to a Double Standard of Morals—Divorce and the Proposed National Law—Law and Leg—Common Sense in Surgery.

Cloth, \$1; paper, 50 cents.

PULPIT, PEW, and CRADLE.

By HELEN H. GARDENER.

One of Her Brightest, Wittiest, and Strongest Lectures Against the Bible.

Every Woman Should Read It and

Know Her Enemies and Her Friends.
Price, 10 cents. Address this office.

L. K. Washburn's Works.

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

The Public Schools and the Catholic Church. Price, 5 cents.
Address THE TRUTH SEEKER.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.
Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

MORGAN A. ROBERTSON'S



By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.
There are 70 broad pages and the price is only

50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

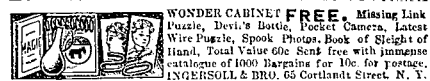
FOR

Liberal and Ethical Societies, for Schools and the Home.

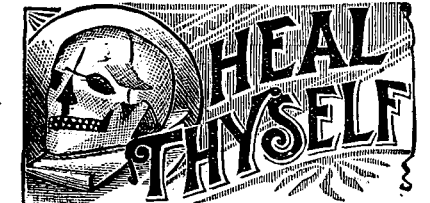
—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at THIS OFFICE



DO YOU WANT IT?
Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits, active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 5308, Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope giving causes and symptoms of the above complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Say where you saw this advice.—Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.



A LONG LOOKED-FOR INFANT.

And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold and frankincense, and myrrh.—Matt. ii, 11.

News of the Week.

SMALLPOX has appeared in St. Louis.

GEORGE L. SHOUP, Rep., succeeds himself as Senator from Idaho.

BOSTON is rapidly reducing the length of overhead wire and increasing that of underground cables.

BELOIT COLLEGE has opened its doors to women. The students greeted the announcement with cheers.

RADCLIFF COLLEGE—the Harvard women's annex—has received a bequest of about \$45,000 from Miss Barr.

A bill is to be presented in the legislature of New Hampshire which will make it an offense to buy liquor as well as to sell it.

IN the Maine House of Representatives the bill granting municipal suffrage to women was passed by the vote of 85 to 50.

IT is reported from China that Japan's terms of peace will be accepted and that we may look for an early end of the war.

PAUL POTTER has dramatized "Trilby." Its initial presentation at the Park Theater, Boston, on March 11, was a phenomenal success.

THE people of Italy are the most heavily taxed of any civilized nation. The state taxation equals 22 per cent of the earnings of the people.

CATARINO GARZA, the famous Mexican bandit, was killed in an attack upon Bocas del Toro, Colombia. He was at the head of a force of rebels.

IN this city the Board of Police Commissioners voted down the reorganization resolutions of the new commissioner, Mr. Andrews, three to one.

CHARLES FREDERICK WORTH, the milliner of Paris, died in that city on March 11. He was born in Bourne, Lincolnshire, Eng., in 1825.

THE directors of the Cotton States Exposition at Atlanta have decided to permit the sale of liquors, despite the strenuous opposition of the W. C. T. U.

AMONG the prominent European Free-thinkers who have recently died were Laurent Havaux and C. E. Verbeeck, of Belgium. South America lost Juan Matas Hortal.

DURING the last twenty years the population of Prussia has increased three per cent, while the increase of the Catholic clergy has been twenty-five and two-tenths per cent.

THE Oklahoma House passed a bill prohibiting the sale or giving away of cigars or cigaret paper in that territory. The penalty is \$500, one-half to go to the informant.

THE Florida vestibule train was wrecked at Scotland, Ga., on March 8. Two persons were killed and eleven injured. The wreck was caused by a malicious tampering with the track.

THE Massachusetts House defeated the woman suffrage bill by a vote of 127 to 87.

THE insurrection in Cuba seems to be on the gain, but reports from Spanish and insurgent sources are so contradictory that nothing very definite is known of the state of affairs.

THE new liquor sale bill which has passed the Indiana Senate contains very strict regulations and makes the buyer equally amenable with the seller for any violation of the law.

ON March 8 the Cincinnati and New Orleans packet Longfellow was cut in two by a bridge pier at Cincinnati and eight lives were lost. The accident was caused by a dense fog.

FIELD MARSHAL COUNT YAMAGATA, who was commander of the First Japanese Army, but who fell ill in Manchuria and went home on sick leave, has been appointed Minister of War.

IT is reported in dispatches from Europe that a Russian imperial decree abolishes the use of the knout. The present outlook is that the Gerry whipping-post bill will become a law in this state.

ACCORDING to a mission paper there are in India 2,036,590 native Christians, 57,000,000 Mohammedans, and 200,000,000 Hindus. There has been a net increase in ten years of 30,000,000 non-Christians.

THERE was a total eclipse of the moon, visible in North and South America, on Sunday evening, March 10. The period of complete obscuration in this latitude extended from about 9:54 until a little after 11 o'clock.

THE trustees of the Tilden Fund have voted in favor of the proposed consolidation of that fund with the Lenox and Astor libraries, the whole endowment to be used for the purpose of equipping a great public library.

JAPAN'S Second Army has occupied Anshong Hen and New-chwang in Manchuria. At the last-named place the fighting was desperate, and the Japanese were all day winning the town street by street. Other victories have since been won by the Japanese.

THE Parthenon and Temple of Theseus at Athens were greatly injured by the recent earthquakes, and are now in a dangerous condition. The Archaeological Society has issued an appeal to the nations for one million drachmas (\$200,000) to repair them.

A STRANGE malady is raging in Floyd county, Ky. The disease resembles cholera, except that the victim is choked to death, the trouble beginning in the stomach and rising to the throat. There have been over fifty deaths, so far, nearly every one attacked dying in about three days.

A FIRE in the Sultana gold mine, fourteen miles from Rat Portage, Manitoba, cut off the supply of air from the miners and about twenty of the workmen were suffocated to death. In the Old Abemine, near White Oaks, N. M., eight miners were imprisoned by fire and five were taken out dead.

EVANGELIST MOODY applied for the use of the hall of the House of Representatives, Austin, Texas, from March 10 to the 18, in which to hold night meetings. Chairman Feagin of the Committee on State Affairs handed in a majority report against the Graham resolution to grant the request, and the report was adopted.

THE Icarian Community, located in Adams county, Iowa, has been dissolved. Its founder was E. Cabet, who, just previous to the French Revolution, went from Havre to Texas and located near the Red River. The colony went to New Orleans, and thence to Nauvoo, Ill., where dissensions occurred, and part of the colony went to Iowa. It split again in 1879.

SIR JOHN SEELEY, more widely known as Professor Seeley, of London and Cambridge, is dead. He was the author of that famous work, "Ecce Homo," which Lord Shaftesbury called "the worst book ever vomited forth from the jaws of hell." It would now be considered only moderately heterodox. He also wrote "Natural Religion" and "Life and Times of Stein."

HYDE CLARK, of London, died on March 7. He was born in that city and was 79 years of age. He engaged in the Spanish and Portuguese wars of the succession, and was a civil engineer, telegrapher, banker, and author. But his linguistic abilities were the most notable of his endowments, and his greatest achievement the acquisition of 100 languages.

CHARLES A. DANA, editor of the New York Sun, and William M. Laffan, its publisher, were indicted last week by the grand jury of the Supreme Court of the District of Columbia, on the charge of criminally libeling Frank B. Noyes, treasurer of the Washington Evening Star, and one of the board of directors, and of the executive committee of the Associated Press. The trouble grew out of the long-standing quarrel between the Associated Press and the United Press, of which latter Dana is president.

THE federal court at Fort Scott decides that Humboldt, Kan., must pay the bonds issued for the construction of a railroad that was not built. For years the town has evaded payment by its officials failing to qualify, thus leaving the place without legal representatives. Judge Williams affirms that the fact that they served, although as private citizens and receiving compensation only through voluntary contributions, makes them legal representatives in fact, and so he ordered the arrest of the mayor and treasurer.

THE old volcano of Orizaba in the state of Vera Cruz, Mexico, has broken forth. For one hundred miles around the earth has been shaken with subterranean vibrations. The volcano is in the heart of the most improved coffee district in Mexico. Masses are being said in all the churches in the vicinity to ward off the impending danger, but the governor of the state will appoint a commission of scientific men to make such investigation of the eruption as is possible, and to make recommendations for the protection of the inhabitants of the neighboring villages.

THE CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 14 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER CO.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker.

28 LAFAYETTE PLACE, New York.

The Milliad.

(1000 STANZAS)

A Poem of Justice and of Liberty.

By J. L. TREUTHART, B.L.

Gathering the ethical or moral elements from Greek mythology, and applying the test of the Golden Rule to the world's history, the author has demonstrated that the liberty and life of the nation depend upon a recognition of the principle that

"Right, and Right only, Makes Might."

The poem is in ten Cantos (100 stanzas [to each canto]), as follows:

- I.—Themis Enlists the Muses to Battle for the Right.
- II.—The Olympian Council.
- III.—The Goddesses in Consultation.
- IV.—Phebus, Apollo, and Liberty. A Romance in High Life.
- V.—Sketch of World's History to 19th Century.
- VI.—History of the United States. Twofold Nationalism.
- VII.—The Theory and Nature of Coercion. The Fratricidal War.
- VIII.—Reconstruction and Subsequent Politics. A Satire.
- IX.—The Columbian Exposition.
- X.—The Parliament of Religions and Its Sublime Lessons.

Cloth, 400 pp., \$1; holiday edition, \$1.50.
THE TRUTH SEEKER CO.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Free-thinker" says: "It is by far the best production of Mr. Moss's pen; and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

THE TRUTH SEEKER CO.
28 Lafayette Place, New York.

Chas. Bradlaugh's Works.



WHEN WERE OUR GOSPELS WRITTEN?
Fourth Edition. Price, 95 cents.

TRACTS.

Land Question, 5 cents; Were Adam and Eve Our First Parents? 5 cents; Why Do Men Starve? 5 cents; A Plea for Atheism, 5 cents; Is There a God? 5 cents; Labor's Prayer, 5 cents; Poverty, Its Effects on the Political Condition of the People, 5 cents; New Life of David, 5 cents; New Life of Jonah, 5 cents; A Few Words About the Devil, 5 cents; New Life of Jacob, 5 cents; Twelve Apostles, 5 cents; Who Was Jesus Christ? 5 cents; What Did Jesus Teach? 5 cents; New Life of Abraham, 5 cents; New Life of Moses, 5 cents. On orders for these Tracts we will send \$1.10 worth for \$1; \$2.50 worth for \$2; \$5 worth for \$3; and \$10 worth for \$5.

Address THE TRUTH SEEKER CO.
28 Lafayette Pl., New York.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 12. { PUBLISHED WEEKLY. } New York, Saturday, March 23, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



SOME SUGGESTIONS TO HIS INFALLIBILITY.

Something a Little Extra for Truth Seeker Readers.

For a good many years Mr. Samuel Porter Putnam's "News and Notes" have been a feature of THE TRUTH SEEKER very greatly admired by its readers. Their diversity and versatility and poetically descriptive qualities have been universally admired and imitated—but never copied with success.

As President of all the nationally-organized Freethought of this country, Mr. Putnam will, about May 1st, start for a visit to the Freethinkers of England. Officially and privately he will undoubtedly have a grand reception. England is a great country in a small space, with a big history, in which Freethought has played and is playing a conspicuous part.

While he is gone Mr. Putnam will be duly commissioned as correspondent of THE TRUTH SEEKER, and will write for the benefit of our readers the generals and particulars of his trip. Every English Freethinker in this country will want to read this account. It will do him good. Every American Freethinker will find these letters by Mr. Putnam vastly entertaining, instructive, poetic, and good reading.

New subscriptions for this event should begin now and run for six months. A three months' trial trip will just get you into the middle of them, but if you can't do better take that, for we know you will renew. Ask any reader of Mr. Putnam's "News and Notes" if they are not worth the cost of a whole year's subscription, and if he does not say YES, we will refund the subscription you send.

Address THE TRUTH SEEKER,

28 Lafayette Place, New York, N. Y.

To Our Friends:

Don't you know
some Freethinker who
does not now, but who
would subscribe to
THE TRUTH SEEK-
ER if YOU called his
attention to the Pa-
per?

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 12. { PUBLISHED WEEKLY. } New York, Saturday, March 23, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - MARCH 23, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

A large number of Liberals have taken advantage of our combination offer of THE TRUTH SEEKER for one year and Putnam's "Four Hundred Years of Freethought" for \$6.50, and we are confident that thousands more would do so within the course of the coming year if they only realized how much there is in that offer for the money. You get in THE TRUTH SEEKER a volume of 832 big pages and 104 of Heston's taking cartoons, and in the Secular Pilgrim's book you get 874 octavo pages, and 141 full-page portraits of the leaders of humanity, dead and living. Take another look at pages 178 and 189.

Free Thought and Free Expression.

An English paper observes that "Freethinker" is a redundancy. All thought is free; what is, occasionally, not free is the expression of a thought which impugns or endangers authority." This is illogical and misleading. As to deny the means to an end is to forbid the end, so to deny the expression of thought is to forbid thought in effect, if not in terms. Practically, there is no difference between prohibiting thought and the expression of thought. The only reason despots do not make their repressive laws in terms operative against heretical or rebellious thoughts is because they have no means of cognizing thoughts save through the expression thereof. They reach the results at which they aim by preventing free expression. Thought is no longer free when its instrument, expression, is in chains. The long-continued disuse of an organ inevitably weakens the working capacity of that organ. Use brightens, quickens, and sharpens the brain, and augments its power; that is, freedom of expression stimulates the mental faculties, increases their range, gives them greater liberty because greater strength. The nation whose people are denied the liberty to say what they wish to say gradually but surely deteriorates mentally, and freedom of thought becomes merely a figure of speech. If it were possible to at all times prevent the expression of thought the brain, the organ of thought, would become atrophied and we should return to the simian. The freedom of thought is in direct ratio to the freedom of expression. There is no better word to express our demand that men shall

be free to investigate in all departments of human activity and knowledge than this, *Freethought*, and no more appropriate name for the friend of mental liberty than this, *Freethinker*. When it is said that "occasionally" the freedom of expression is denied, we are forced to add that not one adult person in each one hundred in Christian lands feels free to express himself or herself on all subjects, for law or church or custom or Mrs. Grundy stands ready to crush out new or unconventional opinions. And, of course, its expression being thus forbidden, thought is not free, cannot be free.

The Approaching Trial of J. B. Wise.

The case of J. B. Wise, accused of a violation of the United States statutes against the transmission of obscene and indecent literature in the mails, was adjourned to the April term of the federal court. The time is almost here when an American citizen is to be put in jeopardy of his liberty for the exercise of his right to do what all Christians claim the right to do, that is, assist in the circulation of the "word of God." It is astonishing that the ponderous machinery of the national courts should be set in operation to crush a man whose only offense is that he faithfully transcribed a passage from the book which is declared to be from the hand of God and necessary to the salvation of the souls of all people, and mailed that transcription to an official expounder of that book. It is an outrage that any man should be punished by the agencies that are established ostensibly for the protection of the innocent because he has ventured to ask a minister to explain the presence in the alleged divine moral guide of a passage which he deems inconsistent with the claims made for that guide. This is the exact measure of the "crime" charged against Mr. J. B. Wise, of Clay Center, Kansas. There is no one who can have the hardihood to assert that the mail bags or the postal cars were damaged by the presence therein of a text quoted from the Bible; it would be preposterous to asseverate that the clerks on the cars or those in the receiving and distributing post-offices were harmed by the passage through their hands of the card written by the one-armed Freethinker of Clay county, while it would be the height of absurdity to assume that the "minister of God" was injured by having his attention called to the fact that the "word of God," to the exposition of which his life is devoted, contains a certain text. That portion of the scriptures must have been perfectly familiar to Rev. Mr. Vennum years before he got into that discussion with Mr. Wise; no doubt he had read it hundreds of times. As legal punishments are inflicted to protect individuals from injury in their property and persons, and as it is perfectly clear that the act for which Mr. Wise is arraigned could not possibly have injured any man, woman, or child, it is indubitable that the prosecution of him is simply persecution, for which, of course, there is the excuse of bigotry and ignorance only.

Below we reprint the indictment found against Mr. Wise by the federal grand jury last April. We omit the text of Isaiah xxxvi, 12, because, as the attack upon Mr. Wise shows, freedom of speech and press is not yet safe in this country:

"The United States of America, District of Kansas, ss.

"In the District Court of the said United States, in and for the First Division of the said District, April Term, 1894.

"The United States of America vs. J. B. Wise. Indictment for Violation of Section 3893, Revised Statutes of the United States.

"At the Term of the District Court of the United States of America, in and for the First Division of said District of Kansas, begun and held at Topeka, in the First Division of said District, on the ninth day of April,

in the year of our Lord one thousand eight hundred and ninety-four, the Grand Jurors of the United States of America, duly impaneled, sworn and charged to inquire of offenses committed within the First Division of the District of Kansas, upon their oaths do find and present, that J. B. Wise (whose more full Christian name is to the Grand Jurors aforesaid unknown), late of the First Division of the District of Kansas aforesaid, on or about the 28th day of January, in the year of our Lord one thousand eight hundred and ninety-four, at the first Division of the District of Kansas aforesaid, and within the jurisdiction of this Court, unlawfully and knowingly a certain obscene and indecent postal card did deposit, and cause to be deposited for mailing, and delivery to Reverend H. B. Vennum, at Industry, Clay County, Kansas, on the back of which said postal card was written the words: 'Rev. H. B. Vennum, Industry, Clay Co., Kan.,' which said obscene and indecent postal card was by the said J. B. Wise knowingly deposited and caused to be deposited in the post-office of the United States at Clay Center, Kansas, within said First Division of the District of Kansas, to be conveyed by mail, and by the use of said post-office and its officers to said Reverend H. B. Vennum, at Industry, Clay County, Kansas, and upon which said obscene and indecent postal card are the following obscene and indecent words, writing, and figures to wit: . . . He, the said J. B. Wise, then and there well knowing that said obscene and indecent postal card was non-mailable matter, contrary to the form of the statute in such case made and provided and against the peace and dignity of the United States of America.

"MORRIS OLIGGITT.

"Assistant United States Attorney.

"United States of America, District of Kansas, ss.

"I, Geo. F. Sharitt, Clerk of the District Court of the United States of America for the District of Kansas, do hereby certify the foregoing to be a full, true, and perfect copy of the indictment in case of The United States vs. J. B. Wise. No. 3197 in said Court.

"In testimony whereof, I have hereunto set my hand and affixed the seal of said Court, at my office in Topeka, in said District of Kansas, this 8th day of March A.D. 1895. GEO. F. SHARITT, Clerk."

In this connection it must be said that the Fund for the defense of Mr. Wise is many times less than the amount of expenses of the preliminary proceedings and trial, and we are compelled to again urge upon the Freethinkers of the country the necessity of joining in the defense of citizens' right to quote from the Bible at their discretion when criticising it or instituting comparisons between it and other literature. We have equal rights with Bible worshipers and must, if need be, fight with all legitimate weapons at our command for the undisturbed enjoyment of those rights. The mails must be freed from the existing censorship and the adjudication of wrongs be remanded to courts in the vicinage of the offender or alleged offender. The federal government has no call to inquire into the ethical or religious character of the matter which it is paid to carry from point to point. Mr. Wise has done no wrong, and we but defend ourselves when we aid him to vindicate his innocence.

Mr. Gladstone on "The Lord's Day."

In *McClure's Magazine* for March we find an article from the pen of William E. Gladstone on "The Lord's Day." It is not openly a plea for a legally enforced observance of the first day of the week, but we surmise that the argument is intended to strengthen the hands of the compulsory Sabbatarians, by demonstrating that Jesus and the early church, in substituting Sunday for Saturday, did not violate the fundamental principle underlying the Sabbatic idea; that, rather, the change was in complete harmony with that principle, and was manifestly in God's thought when he instituted the "original" Sabbath. Of course Mr. Gladstone does not distinctly say all this—the essay would not be Gladstonian if he did—but the conclusions we have drawn are fairly inferable from what he does say.

Mr. Gladstone's contribution is of no value what-

ever to anyone who has made a careful study of the Sabbath question. He utterly ignores all that relates to the natural origin of the week and of Sabbaths; except for his quotations from Cruden and the Latin of St. Augustin his performance could be duplicated by any itinerant minister who can write fair English. One gets no hint from his labored disquisition of the lunar origin of the week; no hint of the fact that any people but the Israelites had a Sabbath; no hint that the week has been of various lengths in different countries and that the Sabbath has fallen on different days; no hint that the Jewish Sabbath was at first a moon festival, and that the Israelites in all probability borrowed both their week and their Sabbath from the Babylonian Assyrians during the captivity, and no hint that we received our week and our Sabbath from the same source through Egypt and Rome. He calmly assumes the truth of the story of the creation, the fall of man, and the sacrifice and resurrection of a third part of the godhead. In brief, he has learned nothing from the records of travel and research among primitive and savage peoples, nothing from science, nothing from the studies of the philologists and the Biblical critics, nothing from the revelations of the modern historians who have sifted the ancient chronicles, separating the grains of not inherently improbable narrative from the chaff of myth and miracle. Is it to be wondered at that his article is barren of rich thought and fertilizing suggestion?

The ex-Premier of England observes that many of the defenders of the Sabbath—or of the “Lord’s Day,” as he prefers to designate it—“put wholly out of view the revealed sanction and the properly Christian motive,” while he is sorry that “very many of those defenders whose motive and profession are not secular, but distinctly religious, are singularly ill-equipped with consistent or perspicuous ideas of the subject.” We regret that if these latter carefully peruse Mr. Gladstone’s article they will be foggier in their ideas than they were before. He also observes that they do not live up to their professions, for they devote a great portion of the sacred day, “if not to secular occupations and amusements, yet to secular thought and conversation.” It is not charged that this is done “with deliberate or conscious insincerity; yet we must all feel when the margin between profession and practice has become, and is allowed to remain, enormous, real insincerity lies perilously near.” This is one of the inevitable results of the attempt to force others to do an unnatural act which we feel no imperative inner prompting to do ourselves. As to the secular reasons for Sunday observance, Mr. Gladstone thinks favorably of the “rest” notion, and remarks that it has probably “greatly helped the continuance of Sabbath legislation,” has, in fact, contributed to the increase of its stringency. He is of the opinion that the most devout believers in the “Christian character and obligation of the day,” may “thankfully avail themselves of the aid derived from alliance with this secondary but salutary sentiment.” Or, in other and plainer words, the delusion that Sunday laws are needed to secure the secondary and minor good of rest may be gratefully utilized to secure the primary and major good of increased church attendance. The laborer is to be fooled into permitting himself to be used as a cat’s paw to pull Theology’s hot chestnuts out of the fire—chestnuts in a double sense.

We are informed that, in England at least, there is not, in the general mind, any conception, “at once accurate and clear, of the religious ground on which we are to observe the Sunday.” We sincerely pity the believer who reads this attempt of Mr. Gladstone to clarify the hazy conceptions of his countrymen and other Sabbatarians. “Hazy” is Mr. Gladstone’s own word; he says that there is “a hazy, but still practical and by no means superficial, impression that in some way or other it [Sunday observance] has to do with the original command delivered through Moses.” Which means that men may be fined and imprisoned for disregard of Sunday laws that a part of the religious portion of the community have an impression, hazy at that, are in some occult way connected with a

statute said to have been given by a god for the governance of some ancient tribes on an entirely different day. Into this old statute two important changes have been imported, says Mr. Gladstone; its form has been altered by the transference of the commandment from the seventh to the first day of the week, and to its spirit has been imparted a “positive and affirmative, in addition to its originally negative and prohibitory, sense.” It is admitted that the old signification has been relaxed, although the church and the state of England have kept it in full view, “but the ascent that the fourth commandment of the Decalogue has made [think of the “ascent” of the omnipotent god’s infallible edicts!] and the development and expansion that it has received under the Christian dispensation have not so prominently been put forward.” Hence it is concluded that the Christian world has but imperfectly grasped what is meant by observance of Sunday. Mr. Gladstone cautiously suggests that there may have been “a concurring cause for this in the indisposition of many minds, after the crisis of the Reformation, to recognize any action of the church apart from scripture.” This is merely an indirect way of saying that Protestants were averse to accepting a holy day on the authority of the Catholic church. “It is difficult, in a tranquil survey of the whole case, to exclude from it some admission of such action,” that is, some admission that Sunday was selected by the Catholic church in place of Saturday on its own authority alone. However, our apologist, evidently satisfied in his own mind that if the Christian world is to have any Sabbath it must make a virtue of necessity and take that of Rome, says that the change “has been in obvious furtherance of the mind of the Bible,” and that it may be regarded “as expressing the harmonious co-operation of the entire Christian community.”

Mr. Gladstone frankly concedes that there is no positive or direct precept of the Bible which authorizes the substitution of Sunday for Saturday, and that “the Biblical record of facts” upon which he relies for proof of the validity of the transfer is “all supplied by St. John.” What are the “facts” thus recorded by this one gospel, and it, admittedly, the latest? It is alleged that it was the custom of the Apostles to meet for worship on “the Lord’s Day,” that is, Sunday. How inadequate this evidence of John is to establish the contention that the Apostles meant to make Sunday the Sabbath of the “New Dispensation” any one who will take the trouble to read Mr. Remsburg’s “Sabbath Breaking” will at once perceive. It was not until near the beginning of the third century that Sunday was called the “Lord’s Day.” Mr. Gladstone says that “the Christian community took it upon itself to alter the form of the Jewish ordinance, but this was with a view of giving larger effect to its spiritual purpose.” This is nonsense, and is contradicted by all the ascertainable facts. Constantine ordered the observance of Sunday because he could easily adapt the pagan festival to Christian uses, but would have found it extremely difficult, if not impossible, to compel the Roman converts to adopt the Jewish Sabbath. The “Christian community” of which Mr. Gladstone speaks was not the Christian community that actually made the change, as he should well know. And, unless he is prepared to concede that the Catholic church is indeed the only church founded by Jesus, the son, and by him commissioned to execute his commands, where did the “Christian community” get the authority to alter the edict of God, the father? Mr. Gladstone undoubtedly saw the dilemma that he was in, for, after he had quoted some very inconclusive passages from John to bolster up his trembling column of argument, he was forced to admit that, after all, the aggregate of evidence he had adduced was “not literally homogeneous,” but he tried to comfort himself and assure his readers with the dogged assertion that it was conclusive. To show the extreme weightiness of the reasoning of the “Grand Old Man” we subjoin this passage:

“The seventh day had been ordained as the most appropriate, according to the Decalogue, for commemorating the old creation. The advent of our Lord introduced to us a chain of events, by which alone the benefits of the creation were secured to us, together with the yet higher

benefits of the new. The series of these events culminated in the resurrection. With the resurrection began for the savior himself a rest from all that was painful in the process of redemption, as on the seventh day there had begun a rest from the constructive labors that had brought the visible world into existence and maturity.”

Every assertion in the above is either the repetition of or a deduction from an utterly unprovable myth-story. Mr. Gladstone has introduced as evidence the identical tales which are themselves in dispute. The entire argument is therefore utterly valueless. It should be noted in passing that he has ignored the reason given in Deuteronomy for the establishment of the Sabbath, viz., that it was in commemoration of the return of the Jews from captivity. It might also be pertinent to ask the parliamentary leader if he thinks that there is nothing painful to Jesus in that part of the “process of redemption” which he is now undergoing, according to the legend, as he sits at the right hand of God and intercedes for the sons of men, realizing, as he must every instant, that only the smallest minority of the human race are to be saved by his sacrifice, while the great majority must suffer the agonies of the damned forever? Would this lamentable failure of his mission bring no pain to the heart of the being whom Mr. Gladstone worships as the incarnation of mercy and love?

We commend to the attention of W. E. Gladstone, the devout Christian, this summing-up of the Saturday-Sunday question, made by Rev. J. N. Waggoner:

“1. There is no divine command for Sunday observance. 2. There is not the least hint of a Sunday institution. 3. Christ never changed God’s Sabbath to Sunday. 4. He never observed Sunday as the Sabbath. 5. The apostles never kept Sunday for the Sabbath. 6. There is no prophecy that Sunday would ever take the place of the Sabbath. 7. Neither God, Christ, angels, nor inspired men have ever said one word in favor of Sunday as a holy day.”

Sabbatarianism Rampant.

It is indisputable that the advocates of restrictive Sabbath legislation are engaged in a concerted movement all over the country to enforce the present Sabbath laws and secure the enactment of new and more sweeping and severe statutes. We have from week to week called attention to the encroachments of the clerical party, but the aggressions continue to increase so rapidly that we are forced to omit proper mention of many of which the Free-thinkers of the United States should be informed. Here is a bill introduced in the Minnesota legislature by Senator Theden:

“A Bill for an Act to Prohibit Public Shows or Exhibitions on the Sabbath Day, and Defining and Fixing the Penalty thereof.

“SECTION 1. Whoever, on the first day of the week, commonly called Sunday, participates in or exhibits to the public, with or without charge for admission, in any building, room, ground, garden, or other place in this state, any theatrical or dramatic performance of any kind or description, or any equestrian or circus performance of jugglers, acrobats, rope-dancing, sparring exhibitions, variety shows, or negro minstrelsy, living statuary, ballooning or any baseball playing, or other games of similar kind or kinds, shall be guilty of a misdemeanor, and be punished by a fine in a sum not exceeding one hundred dollars nor less than fifty dollars, or by confinement in a county jail for a period not less than twenty days nor exceeding sixty days.”

A correspondent of the *American Sentinel*, commenting on this bill, asks, “Why such a bill? Evidently, the people ought to go to church, but they will not; so in order that they may be persuaded to go, remove all temptation. But when it is found that they will not then go to church, secure a law compelling them to go! This is but the logical result of the first step.” That is no doubt the exact statement of the case, from the view point of the Sabbatarian, and we may expect the last step to be essayed when the preceding ones fail to accomplish their purpose, that is, the filling of the churches.

In our issue of March 9th we told of the conviction of H. Stratmann, of Louisville, for violation of the Sunday law of Kentucky. This conviction has greatly encouraged the proscriptives. Heretofore the Sabbath statutes of that state have been regarded as inoperative, and the people of Louisville supposed that Judge Thompson would at once dis-

miss the complaint against Stratmann. But the decision he gave in the case stirred the ministers to fever heat, and they determined to make the most possible of the unexpected turn in favor of their monopolistic scheme. The topic was one of almost universal conversation, and the city officials were constrained by the logic of the situation to attempt to enforce the revived blue law. The matter was laid before the "Board of Safety," and general enforcement was ordered. The police were told not to make any arrests, but to take evidence for future use. On Monday morning there were no less than 2,500 cases ready for action. It was decided to select from these representative bakeries, saloons, groceries, and other kinds of business, and so test the law. One minister declared: "As long as we can get such *righteous* decisions as the one handed down by Judge Thompson, things are not altogether bad." Another said: "Judge Thompson is a fine type of a *Christian on the bench*." A call for a mass meeting was issued by the Kentucky Sabbath Association, and in the call the "civil Sabbath" romance was revamped for the purpose of fooling gullible people. "This meeting is called by an association that operates from a purely *civil* standpoint [what an abominable lie!] striving to maintain the weekly day of rest as a purely civil institution, which is a necessity for man and beast." How "civil" the meeting was may be judged from the fact that of the three hundred persons present more than half were ministers and theological students. All the ministers but one who spoke were Baptists. What would that sturdy defender of liberty, Roger Williams, have thought of his degenerate religious sons could he have listened to their intemperate clamor for the persecution of dissenters? Here are two of the benevolent resolutions adopted:

"Resolved, That we call upon our officials to see that the Sunday laws are kindly but firmly enforced, and that we will heartily support them in doing their duty.

"Resolved, That since nobody is compelled to live in this state, those persons who do not like our laws should either *gracefully submit to them*, or else *move elsewhere*, where they can find laws to suit their tastes."

Think of "kindly" enforcing religious dogmas! How "kind" the Inquisitors were too, to be sure! The cant of the persecutor is essentially the same in all ages. And if you do not like his rule you can get off the earth! If your conscience is obdurate all you have to do is to "educate it by the laws of the state;" that is, by the unconstitutional and invasive statutes he has cajoled or intimidated the legislature into enacting. As a minister said at this meeting, "if men don't propose to do as the law [the priests' law] says, we [the said priests] have the liberty to *force* them." And not only the liberty but the power, so long as the American people are too sleepy or cowardly to assert their rights.

At Springdale, Ark., not long ago, two Seventh Day Adventist elders were arrested for Sunday work; one for painting his church. What a "disturbance" such noisy work must have caused! How he must have wakened the echoes in the Ozark foot hills! The other elder had outraged Arkansas piety by doing some carpenter work, out of charity, for a destitute widow. The unprincipled villain! He should have been at church, making shingles for his mansion in the New Jerusalem. Both the men were convicted, and imprisoned as common felons.

Two or three weeks ago a man named Green, at Wilmington, Del., desiring to go to church, and not wishing to appear in the "house of God" with an unshaven chin, stepped into a barber shop and was there made presentable. For his part in the transaction the unfortunate barber was presented at court and fined four dollars and costs. No doubt the preacher in the church which Mr. Green attended applauded the magistrate who punished the barber for being instrumental in increasing his congregation on that Sunday.

Judge Barker, of Johnstown, Pa., is rigidly enforcing the Sunday closing law in Cambria county. Enthusiastic Sabbath law conventions have recently been held in Newville and Apollo, Pa. The large audiences were unanimously against any modification of the Sabbath law of 1794. The New Castle convention appointed a committee to prepare a

plan for the establishment of a National Reform (God-in-the-Constitution) bureau in Washington.

The National Reform convention in Boston on Feb. 19 and 20 was largely attended and culminated in the formation of a New England auxiliary. The Christian amendment to the Constitution, state and national Sabbath laws, and the control of education and marriage by the church were the chief "reforms" advocated.

A mass Sabbath meeting was held in the Music Hall, Boston, on March 10. It was under the auspices of the Massachusetts Sunday Protective League and the Evangelistic Association of New England. Of course the latter was interested in a "civil" Sabbath only! Rev. Dr. M. D. Kneeland, secretary of the League, claimed that, to the efforts of that association was due the Sunday closing of the World's Fair. The League had likewise done excellent service in the abolition of Sunday excursion trains at Boston. Yes, it is such a glorious service to humanity to shut the poor people of a great city up in their narrow homes on their only days of leisure. What a wicked defiance of God it would be for them to go out to the sea shore on the hot summer Sundays or to the restful shades of the Lynn Great Woods! The Priest is the enemy of mankind, the untiring promoter of the worst kind of immorality—the violation of the laws of physical health—the cruel torturer of the people. Of course Secretary Kneeland was bitter in his denunciations of the regular Sunday train, of the Sunday newspaper, and the Sunday evening concert. They all interfere with the business of the church. Naturally Rev. Dr. Ezra H. Byington easily disposed of the objections that the suppression of the Sunday theater would be a return to the blue laws and that it would be an interference with local self-government. You can dispose of anything if there is no one to oppose you.

Governor Greenhalge was one of the star speakers at this Sabbath meeting. He was very confused in his ideas and in his language, but managed to show that he was sensible of the fact that in coming to the city on a Sunday train he had brought himself into conflict with the extreme demands of the clerical managers of the Sabbatarian movement. But he was politician and bigot enough to utter, among other precious bits of wisdom, these two:

"Massachusetts, kneeling upon the desolate sea shore two and a half centuries ago, heard the thunder of this Sabbath law from Sinai, and wrote it into her statute book. There it is to-day, and, I prophesy, there it will remain forever."

"We talk about the separation of church and state, or, as I say, state and church; but, after all, the separation is only a legal one. [He means only a legal fiction, as his further remarks show.] For speaking in the name and on behalf of the commonwealth, I say that that great commonwealth comprehends as its most precious jewels every living church of Christ. So, my friends, this is a Christian commonwealth. It was held long ago that Christianity was a part of the common law, and it has been from the beginning, and will ever be a part of the government of the commonwealth of Massachusetts."

Poor old Massachusetts, with what a governor she is afflicted! By the way, is there a newspaper in the state that dares rebuke him for his official recognition of the theocratic principle? Is there a newspaper editor in the state who understands and has the courage to tell the truth about the relations of church and state?

The *Leader*, of Superior, Wis., will this week be the target of the Freethought Letter-Writing Corps. It reported a local controversy as to whether the word God is in the United States Constitution, whereupon a correspondent at Oakland, Cal., writing over the initial "T" refers the editor to the Trinity church case, Supreme Court reports, Vol. 143, page 457, showing that the highest tribunal in the country has asserted that this is a Christian nation. The *Leader* thinks that if we are a Christian nation we should show conclusively that we are not a spurious brand. It is for the Corps to tell how that *obiter dictum* of the court came to be rendered and to point out, briefly, the salient features of the theocratic movement. The matter is fully set forth and discussed by Judge Waite and Rev. A. T. Jones in their addresses at the last Freethought

Congress, and published in the pamphlet "Federation and Union," by the Freethought Federation of America. Each of the members will, no doubt, readily think of some particularly good argument to present in refutation of the claim that "This is a Christian nation." Send in your names for enrollment in the Corps. And also, please, remember that we want the earliest possible report from the legislatures when any bill affecting the Demands of Liberalism is introduced. Do not wait until the obnoxious Sunday measure is adopted or the bill for the taxation of church property is defeated. Then it is too late for us to help.

On a preceding page of this issue will be found the indictment of Mr. Wise, with the exception of the offending words from Isaiah xxxvi, 12, which we omit because there is no sense in having two trials on our hands at the same time. Since the appeal accompanying it was written we have received word through Attorney Bierck that the trial is set for about April 15, or as near thereto as suits the convenience of the court and prosecution. The time is short, and we ask the friends of free speech and equal rights to come to the aid of Mr. Wise speedily. The funds so far contributed are scant of the amount necessary to pay the expenses of the trial, and if it should be necessary to appeal the case a great deal more will be required. There is no use in letting a Freethinker go to jail for doing what the Christians do every day with impunity—indeed, they boast of the number of Bibles they circulate throughout the country. By this prosecution they have condemned their own book, but it remains for us Freethinkers to rescue from their clutches the victim they would sacrifice in doing so. We hope to have prompt and generous response to this appeal for aid for Mr. Wise.

We are very much gratified to learn from the *Freethinker* that Mr. G. W. Foote, president of the National Secular Society, and Mr. R. O. Smith, lessee of the premises on which the London Hall of Science is built, have won their suit for libel against certain Christians who made themselves responsible for an atrocious attack upon the management of the Hall of Science and the exercises conducted there. Damages to the amount of \$150 were adjudged to the plaintiffs and the costs assessed against the defendants, making a total of about \$750 which the good Christians will pay for the luxury of answering Freethought arguments with the worst kind of falsehoods.

During the past week we have received 50 cents from H. Wilbur, \$1 from E. Carpenter, and \$2 from F. Larrabee for the Free Sunday Fund. To help Mr. Fleckten in his fight against the Bible in the schools in Minnesota we acknowledge the receipt of 50 cents from L. Schlegel and \$1 from G. R. Henderson. As will be seen, there is apparently no end to the Sabbatarian aggressions that call for vigilant guarding against by the Freethinkers of the country. The need for large quantities of enlightening literature was never more urgent than at present.

The *American Sentinel* says:

"Robert G. Ingersoll declares that he believes it his conscientious duty to lecture against it [the Bible] for the gate receipts minus the expenses."

Unless our Advent contemporary desires to suffer under the imputation of saying the thing that is not so, it will point out the chapter and verse where Colonel Ingersoll said anything of the kind. The editor of the *Sentinel* should not read John so much. It has a demoralizing influence on the mind.

Among the items in an appropriation bill recently introduced in the legislature of Maine, were these: For priest's salary, \$200; for the Women's Christian Temperance Union, \$1,000, and \$3,000 for the Sisters of Charity in Lewiston.

A recent court decision in England gives a man a right to sue the preacher when he makes the man's wife go to church instead of staying at home and cooking his dinner.

The Cause in Oregon.

The Oregon legislature has adjourned. Our measure for the taxation of church property was defeated, killed in the House Committee; and when Hon. Clarence Cole, of Multnomah county, offered it as an amendment to the Burke bill, which was a bill providing for the assessment and collection of taxes, it was defeated again.

The Burke bill exempted the church edifice and the ground on which it stands, and the slips and pews. It passed the House and was killed in the Senate.

The Legislative Committee of the Oregon State Secular Union, consisting of Mrs. A. E. Barker, Hon. Lee Laughlin, and myself, worked just as long as there was any possibility of success, and it might not be uninteresting to you to know something of that work. We found no difficulty in getting a hearing before the Senate Committee on Assessment and Taxation quite early in the session. C. H. Woodard, of Multnomah county, was chairman of this committee, the other members being N. L. Butler, of Polk; W. H. Hobson, of Marion; A. R. Price, Umatilla, and W. W. Steiwer, Gilliam county. It is with pleasure that we say to the Secularists of Oregon that all these men were very courteous, particularly the chairman, and placed us under obligations for help in our work. Mr. Woodard expressed himself in favor of the taxation of all church property; Messrs. Hobson and Steiwer did not express themselves; Mr. Butler was in favor of taxing all but the schools (denominational), while the subject was one of which Mr. Price had never thought.

We found the House Committee, however, quite different. J. M. Long, of Multnomah, was chairman; W. E. Burke and Virgil Conn, of Multnomah; J. E. David, of Gilliam, and O. L. Patterson, of Grant county, being the other members.

There was no courtesy shown us by this committee as there was by the Senate Committee. Chairman Long was evidently "inspired" by the spirit of old St. Paul, for he treated us as though we were very presumptuous to want to take up the time of this honorable committee for such a cause as we represented. It was entirely unnecessary for Mr. Long to tell us that he is a Christian.

There were but three members present the evening appointed for the presentation of our argument before this committee, and a few minutes after our cold reception, the chairman announced that we might as well begin; that the other two members, Messrs. Burke and Patterson, would not be present; that they were going to devote the evening to pleasure. When the chairman had delivered this little speech, I said to him: "Mr. Chairman, it seems to me that this is treating an organization representing thousands of people with a great deal of disrespect." "Oh, no, Mrs. Smith," said Mr. Long, "I do not think they wanted to show any disrespect; perhaps they thought the matter of not much importance." I then said, "It is of so much importance that, if you will give us any encouragement at all, we will not present our argument this evening, but wait until some time when the gentlemen are at leisure." But he gave us to understand that we had best present what we had to say that evening, which we did. One member of this committee, Mr. David, expressed himself in favor of the taxation of all church property. Mr. Patterson told us it was a subject on which he would not commit himself; that he had not thought about it, etc. He acted like all of those young policy politicians who are so afraid that they will injure their political future that, for the good of their constituents, they had better be retired to private life.

To give you an idea of the impudence of this Christian chairman, I will relate only one of several similar incidents. During the course of Mrs. Barker's argument, he interrupted her by asking these questions: "Do you believe in a God? Do you believe in the divinity of Jesus Christ? Do you believe in a future life?" When Mrs. Barker had finished I again asked permission to speak, when I took occasion to inform the committee that the questions asked by the chairman were entirely out of place; that they had nothing to do with the subject in hand; that so far as the subject we were discussing was concerned, it was nobody's business whether we believed in one god or a million of them; that we were not attacking the rights of the church; that we were representing the people when we asked them to use their influence for the repeal of the laws which exempt church property from taxation. We felt confident, after having had this opportunity of testing the mental caliber of part of the committee, that the bill would meet exactly the fate it did.

Let the Secularists of Oregon not forget Hon. Clarence Cole, of Portland. He was our friend. While there were many of the senators and representatives who expressed themselves in favor of the taxation of church property, I wish at this time to

mention particularly Senators W. R. King, of Baker county, and S. B. Huston, of Washington county. Both are thorough Secularists, and extended us many courtesies. All the the Populist members of the legislature were in favor of our measure.

Of course you will want to know how the expenses of the committee were paid. Only seven dollars were contributed in response to the appeal for funds for this purpose. Mrs. Barker's circuit contributed twenty dollars for her expenses. Mr. Laughlin paid his own expenses, and generously let me have the seven dollars, to which my circuit at Silverton added eight dollars more. This money would not have paid our expenses but for the generosity of Mr. and Mrs. B. Forstner, whose guests Mrs. Barker and I were during our whole stay at the capital. Our visit with these kind friends was most delightful, and we did indeed appreciate their genial hospitality. On behalf of the Oregon State Secular Union, I thank them. Mr. Laughlin, though in poor health, was untiring in his efforts for the measure. Having formerly been a member of the legislature, he was personally acquainted with many of its members, and we could not have found a more influential Secularist in the state to put on this committee than Mr. Laughlin. His courteous and dignified bearing was of itself a power in our favor.

We tried hard to get before the joint committee and the legislature in joint session, but could not.

We succeeded in having part of our argument published in the *Oregon Daily Statesman*, a copy of which was put on the desk of each legislator, together with a notice calling their attention to the fact that it had been published.

Though the measure for the taxation of church property was defeated, yet we are sure that the agitation has done much in the way of education. Had not the senatorial contest so greatly interfered with legislation we would have had more hope of accomplishing our object.

Secularism in Oregon is no longer in the infant stage. Politicians will learn, if they do not already know, that we are in the field to stay; and now, if the thousands of Secularists in this state will send for blanks, and identify themselves with the Union, the work at the next session of the legislature will be easier than it was at this one. When we can publish to the world that we are 40,000 strong in this state, our Union will indeed be a power. The good work will go on. This fight will prepare us for the greater battle yet to come.

KATIE KEHM SMITH,

Sec. Oregon State Secular Union.

Oregon City, Or.,

The First Honest Translation of Genesis I.

Philologists and biblical scholars agree that the Hebrew word "Elohim" is the plural of "Eloah," signifying god, or the god. In the various versions the word *Elohim* is erroneously translated "god," but the correct translation would be "gods," or the gods. As this false translation is common throughout the scriptures, it is a matter of the highest importance that the fallacy should be exposed, as upon the notion sought to be conveyed by the common word "god" depends the whole character of the Christian religion, the Jewish religion, and whatever other religions may have been erected upon the false translation of the fourth word in Genesis, the central idea of all biblical religions.

In his "Dictionary of the Bible" Dr. William Smith, LL.D., of the University of London, says, under the head "God":

"Throughout the Hebrew scriptures two chief names are used for the one true divine being—*Elohim*, commonly translated 'God' in our version, and *Jehovah*, translated 'Lord.' *Elohim* is the plural of *Eloah* (in Arabic *Allah*), a form which occurs only in poetry and in a few passages of later Hebrew. The plural form of *Elohim* has given rise to much discussion. The fanciful idea that it referred to the trinity of persons in the godhead hardly finds now a supporter among scholars."

This is orthodox authority, and is sufficient for the purposes of this essay, though a great number of similar opinions might be adduced. If we now translate the Hebrew *Elohim* honestly and correctly we shall have the gods in most instances where it has been translated "God." The correct translation will then give a very different idea of theology, and it will be immediately seen that polytheism was the underlying conception that inspired the book of Genesis, upon which all the succeeding books and theology are based. In illustration of this new rendering I will give the first chapter of Genesis with the honest translation. I will use the "authorized version." The Vulgate or Roman version does not differ much from it in this respect:

1. In the beginning the gods created the heaven and the earth.

2. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit [or spirits] of the gods moved upon the face of the waters.

3. And the gods said, Let there be light; and there was light.

4. And the gods saw the light, that it was good: and the gods divided the light from the darkness.

5. And the gods called the light day, and the darkness they called night. And the evening and the morning was the first day.

6. And the gods said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And the gods made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so.

8. And the gods called the firmament heaven. And the evening and the morning were the second day.

9. And the gods said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear. And it was so.

10. And the gods called the dry land earth; and the gathering together of the waters called they seas; and the gods saw that it was good.

11. And the gods said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after its kind, whose seed is in itself, upon the earth; and it was so.

12. And the earth brought forth grass, and the herb yielding seed after its kind, the tree yielding fruit, whose seed was in itself, after its kind. And the gods saw that it was good.

13. And the evening and the morning were the third day.

14. And the gods said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days and years.

15. And let them be for lights in the firmament of the heaven to give light upon the earth. And it was so.

16. And the gods made two great lights; the greater light to rule the day, and the lesser light to rule the night; they made the stars also.

17. And the gods set them in the firmament of the heaven to give light upon the earth,

18. And to rule over the day and over the night, and to divide the light from the darkness; and the gods saw that it was good.

19. And the evening and the morning were the fourth day.

20. And the gods said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21. And the gods created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and the gods saw that it was good.

22. And the gods blessed them, saying, Be fruitful and multiply, and fill the waters of the seas, and let fowl multiply in the earth.

23. And the evening and the morning were the fifth day.

24. And the gods said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind; and it was so.

25. And the gods made the beast of the earth after his kind, and cattle after his kind, and every thing that creepeth upon the earth after his kind; and the gods saw that it was good.

26. And the gods said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So the gods created man in their own image, in the image of the gods created they him; male and female created they them.

28. And the gods blessed them, and the gods said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And the gods said, Behold, we have given you every herb bearing seed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, we have given every green herb for meat; and it was so.

31. And the gods saw everything that they had made; and behold, it was very good.

This translation removes the mystery and inconsistency that have always attached to the twenty-sixth verse, where a plurality of gods is unquestionably indicated—male gods and female gods, "let us," "in our image," "after our likeness," "in the image of the gods created they him," "male and female created they them." It is worthy of note that "male" and "female" are words not used in referring to the lower creatures, which fact indicates an intention to emphasize the idea that there are male and female gods.

Again, this true rendering of the legend of creation plays havoc with the current theology of the Christian and so-called civilized nations, and shows beyond doubt that what passes for monotheism is in fact derived from a polytheistic source, the book of Genesis, Moses to the contrary notwithstanding. The Bible is full of polytheism, in spite of the efforts of ancient and modern priests to establish monotheism. In the light of polytheism the scriptures become more intelligible and easier of comprehension. It is a far more rational theory than the one-god notion, which renders the Bible absolutely unmeaning, and which has caused the vast amount of division, antagonism, and warfare that makes up the history of biblical religions.

New Britain, Conn.

EMORY BOYD.

The Mining Man and His Ruth.

DEDICATED TO G. E. M.

Within a Sabbath-school one day

I heard a story wherein lay

Many a moral, clear as day.

"Twas of, forsooth,

In very truth,

Naomi and her daughter Ruth.

I went back to my cabin lone,

And took that honored volume down

Which as the "Word of God" is known,

And read, forsooth,

In very truth,

The story of the goodly Ruth.

Upon my couch I laid me down—

I was alone, my "partner's" gone—

And thought deep thoughts of what is known

About, forsooth,

In very truth,

Naomi and the pretty Ruth.

I wondered then how it would look

If written in a modern book,

And if the folks around would brook

If I, forsooth,

In very truth,

Should be a Boaz to some Ruth.

But soon my thoughts to facts gave o'er;

I heard soft steps upon the floor,

Then at my feet, just as of yore,

Lay down, forsooth,

In very truth,

A woman, like the storied Ruth.

But instant fear me then o'ercame,

I shrieked: "This is some shameless scheme,

Blackmail, to sully my good name.

Avaunt, forsooth!

In very truth,

I'll be no Boaz to a Ruth!"

She pleading said: "Please do not stir

Up rows about my presence here;

At thy fair 'handmaid' don't demur;

I wish, forsooth,

In very truth,

(If thou'lt be Boaz) to be Ruth."

I caught the gleam of tender eyes;

I heard her bosom's timid sighs;

Soft pity did in me arise;

I said, forsooth,

In very truth,

"I'll be thy Boaz, be my Ruth."

I reached adown my lowly bed,

Where, at my feet, she's coyly laid,

I caught her—our tom cat by the head,

And 'woke, forsooth!

In very truth,

I was no Boaz; there's no Ruth!

And there came durn near being a tom cat no more for-
eyer. He has not tried to palm himself off for Ruth
since.

H. G.

The people who attended the joint debate between Samuel P. Putnam and Rabbi Freudenthal on Sunday last enjoyed a rare treat. The Free-thinker, Putnam, is a master of language and a clear, logical thinker and reasoner. His sentences were each grammatically and rhetorically correct, and his ideas were clearly and forcibly expressed. Dr. Freudenthal is no less logical and scholarly. He handled his subject like a master and is a worthy opponent of any man. The Jewish people may well be proud of their champion. The debate began at 2:30 p.m., and lasted till 5 p.m. At 8 o'clock the contest was renewed, and closed at 10:30. The Opera House was crowded from first to last, and the interest seemed as intense at the close of the debate as at the beginning. The speakers seemed to taste "that stern joy which warriors feel in foemen worthy of their steel."—*Trinidad (Col.) Monitor.*

Observations.

Everybody who reads the papers knows now that Mr. George Gould, the son of Jay, has imported a foreign count and married his sister to it. George is a chip of the old block. When Jay Gould wanted a railroad, an election district, or a legislature, he bought it. So it is with the son: a nobleman in the family being necessary to his social elevation, he purchased one. The bargain was of the nature of a swap, Mr. Gould tendering the person of his sister Anna, and how much to boot only the family and its immediate friends are informed, in exchange for the title and the social advantages. Archbishop Corrigan, acting as conveyancer, legalized the barter.

Since Anna's paved her brother's way
To social heights, and since
There's prospect that he'll be some day
The uncle of a prince;
And since she's wife of Castellane—
A la française, of course—
There's nothing left for her to gain
But heaven—or divorce.

Grant Allen, a very learned, highly respected, widely read, and altogether distinguished fiction and essay writer, of England, has just produced a story entitled, "The Woman Who Did." He wrote it, he says, for the first time in his life wholly and solely to satisfy his own taste and his own conscience. It will therefore be seen that this is "a novel with a purpose." Colonel Ingersoll would call it medicinal. Incidentally to satisfying his taste and conscience, as aforesaid, Mr. Allen has frankly told his belief in the doctrine of sexual freedom; but as the history of the world's martyrs has not sufficient glamour about it to allure ambitious persons into the pursuit of martyrdom, so our author has not served the fruit of his doctrine in a way likely to make the practice of the system irresistibly attractive. However, the tragedies of "The Woman Who Did," wherein the heroin does not legally marry, are no worse than those of "The Heavenly Twins," whose characters are reduced to a common denominator by the rule laid down in orthodox arithmetic; so that, recking the rede of both, the lesson is that whether we marry or not we shall regret it. And that is probably true, for the fact is that neither marriage nor association in freedom, nor even life itself, is on the whole a striking success. But being alive we are possessed by a crazy instinct to remain so, and a still crazier one to perpetuate the race. Out of these lunacies all our troubles rise, and marriage, free love, prostitution, and continence are but outward and visible signs of an inward and inappeasable dissatisfaction. There is little danger of our getting too gay in a world like this, where whatever is wrong, and I, for one, am not only willing that every individual should choose his own way in the pursuit of happiness, but am amused when he does so. I can only regret that the chances are so many against his finding it.

"The Woman Who Did" is the story of a girl who regards marriage as slavery and rejects it. She is of course educated, intellectual, honest, well connected, beautiful, and pure. She accepts, and also returns, the love, so called, of a man similarly gifted, situated, and endowed. For a year they live their chaste life, both being disowned by their parents. Before the first child is born its father dies, which necessarily makes the experiment a failure on the part of the woman, and still more so on the part of the man. The surviving parent builds high hopes on the child, who is to be a female messiah and regenerate humanity. It proves to be a girl, but contrary to expectations she grows up a conservative and scorns her mother, who dies by her own hand in order that the daughter may marry respectably.

All of which is inexpressibly sad, and tragic to an uncalled-for degree; but Mr. Allen has a purpose, which is to show what a brute civilized society is in its treatment of those who reject its rules and decline to practice its vices; for it was the hand of representative respectability that pushed this woman from disaster to catastrophe. He makes his point easily, and, intentionally or not, also raises the question whether it is wiser to fight the brute or to fool him.

"The Woman Who Did" is an astonishing piece of literature: according to the hysterical reviewers its author's offense is at least equal in gravity to that of its heroin.

Elevating my voice at such an angle that it may reach the ears of those apostles of Social Freedom who profess to think that marriage is not a sacrament, I would call the attention of said persons to a case recently adjudicated upon in New York. A daily paper printed the statement that a certain citizen, whom it named, had a young girl locked up in his place of business and guarded by bloodhounds. The citizen brought a libel suit against the paper,

and although the report of the trial which I have before me does not hint that the statement was disproved, a verdict was found for the plaintiff and he recovered a fortune in damages. Does some gentle reader ask "Why?" Did not the man lock up the female and put bloodhounds on guard? It is not disputed, by the report, that he did. But then, it was proven to the satisfaction of the jury that *she was his wife*. The blindest and most determined carper at marriage as a sacrament must admit that if some priest of religion or law had not given the citizen a legal right over the person of the woman the newspaper might have libeled him with safety, and he would have suffered in reputation. Even the female, with no legal protector, might have felt that she had reason to complain.

Marriage is a divine and binding institution, and it has been such ever since the first expectant groom beat the first blushing bride into insensibility with a club, and dragged her into his cave by the hair.

The Freethinkers of Oregon celebrated the birthday of Thomas Paine, and some of the orthodox people of the same state hanged him in effigy. With these specimen products of Liberalism and of religion before him, the Rev. Mr. Locke, of Portland, was moved to deliver a sermon on the "Fruits of Infidelity." No pomological expert can censure him for the choice he made, for the fruit of Infidelity, as illustrated in the present case, is good, being nothing less than a display of gratitude for services rendered and the paying of honor where honor has been long overdue. The fruit of religion, on the other hand, ripened under a hundred years of freedom, is the hanging in effigy of the foremost of the patriots who provided that freedom a home. The one fruit improves under liberty; the other decays. The one, grown on the tree planted by Paine, it is worth our trouble to pick; the other, dropping rotten from the gallows-tree, is enjoyed by no animal that I know of except the religious hog whose taste is not sufficiently cultivated to relish humpy salmon.

I do not doubt that it is of interest to the thousands who read this Freethought journal, and to the hundreds who write for it, to know that eminent men of science object to the distinction of "scientists." Huxley long ago rejected it in favor of "student of nature," and others have followed his example. "Naturalist" is suggested as its successor, and also "philosopher;" but the first has now a definition confined to students of animal life, while the second may mean someone who cares nothing about physical science—a metaphysician, perhaps, who deals with notions instead of substances. Philologists, the students of language, tell us that "scientist" is a malformation and a freak among words. It has no mate and can have none until we call a person who makes a specialty of finance a "finantist." Literary men are satisfied to be known as "men of letters," and they leave to those who use words for their own sake the monopoly of imported tongue-twisters like *littérateur*. Some years ago "physicist" gained more or less acceptance among readers as a substitute for "scientist." As pronounced—fizzysist—it suggests a soda-fountain assistant; but it is misuttered, for historically physics is entitled to a final *k*, the sound of which it still retains, and the word should be fizzikist, and its meaning "one who studies or practices medicine." If not, then the primitive is "physics," the science of nature, and its votaries are physicists. That so feeble a suffix as *ist* should be leaned on so heavily by so many English-speaking people is one of the things to an understanding of which I have never been able to rise. It is worth while to be a Freethinker just to be rid of the final hiss that goes with so many other labels—though we are in danger, from the people who prefer to call themselves Liberalists, of losing our heritage and appearing as Freethinkists, corrected under criticism to Freethoughtists, which latter formation is unassailable if "Liberalist" is to be admitted to the vocabulary. Once, while in the West, I was accused of being an Infidelist by a preacher from Arkansas. There are some two hundred *ists* inside the dictionary—the array appropriately ending with "vacuist"—saying nothing about Mr. Wakeman's "meipsist" * outside of it; so that "scientist" can be spared without making us poor. By calling the men who devote their time to the discovery or classification of the facts of nature simply "students of nature," which is all they are, and by occasionally reminding them that they are no more than that—nor yet beyond the primer class—we shall get honest work out of them, I think. And then, when they come before us to recite their lessons, if they attempt to expound the unknowable,

*See The Liberal Club in last week's issue.

we can call them to the book by inquiring where they learned that. The sage Stephen Pearl Andrews deduced from his observation and experience a law which he named the antithetical repetition of the lowest in the highest. It is illustrated in the lives of all thoughtful persons. At the beginning the individual knows little or nothing; then follows a period when he is reluctant to admit that anything of importance exists outside the limits of his information; he ends, like Sir Isaac Newton, by confessing that he is still a child picking up shells on the shore of a boundless and unknown sea. So it is, I suppose, that a man so learned as Huxley, approaching the youth of old age, finds himself, as fifty years ago, a student of nature. At twenty-five he probably called himself a "scientist."

In his "Musings," published in the *Investigator*, Otto Wettstein remarks: "To postulate eternal potencies eternally inactive; then, suddenly, becoming active, is infinitely more irrational than eternal potencies eternally active." If Otto can do that sort of thing while musing dreamily, what couldn't he do if he should write when he is asleep!

A mass meeting, to which a large audience was attracted by means of brass bands, sky-rockets, and allied methods of appealing to the reason and intelligence, was held in this city last week. It was addressed by the Rev. Dr. Rainsford, of St. George's, a church with two steeples, who proposed, as a compromise with the Sabbatarians, that saloons be allowed to be open on Sunday from 12 m. until 10 at night—religion in the morning, rum in the afternoon. Discussing this scheme, a Newark, N. J., citizen—it appears that all New Jersey's fools are not confined to Hoboken or the asylum—wants to know through the *Herald* why Dr. Rainsford did not enlarge his plan and say:

As stealing is such a temptation, and man will break the law, we will make the law suit the man, and for a few hours in the afternoon, or at dusk, legalize stealing.

If rank idiocy of that kind deserves notice, it is well answered by a paragraph which appears in a Seventh Day Advent paper, very conveniently at hand, and which follows:

Adultery, theft, and murder are crimes on all days and in all places. Labor, business, and recreation are neither crimes nor misdemeanors, but rather necessities and fundamental virtues. Sunday laws declare that these virtues become civil crimes and misdemeanors if performed on Sunday, and the religious leaders declare them to be sins. And yet these same religious leaders who ought to be honest and consistent declare that Sunday laws are only "civil" affairs with no religious basis as to their enforcement!

That disposes of the Newark zany's question, and I would add that it also disposes of Dr. Rainsford; for however superior the sanctity of Sunday may be as compared with that of week days, it would stump the pastor of St. George's to show that one part of it is any more sacred than the other, and if an open saloon is allowable Sunday afternoon no good reason suggests itself to me why it should not be allowable in the forenoon. Is the nightcap necessarily less sinful than the cocktail, or does the clergyman object, for obvious reasons, to the members of his congregation taking eye-openers before listening to his discourse? To speak seriously, not to say sadly, Dr. Rainsford will never be able to answer the hee-haw of the New Jersey animal until he takes sides with either the "drys" or the "wets."

What the Sunday observers as well as the temporizers and tinkers lack, is acquaintance with the astronomical fact that Sunday is simply a division or period of time marking a diurnal revolution of our planet; that, being such, no sanctity can possibly attach to it, and any attempt to violate it must necessarily end in failure. We might as well talk about breaking twenty-four degrees of longitude as about violating the twenty-four hours of time called Sunday. The notion of the violation of a day is one with the idea of ravishing space, assaulting the abstract, or committing an offense against duration. In the nature of things it can't be done.

A newspaper dispatch from Chicago relates that the *Interior*, the organ of the Presbyterian church in the West, appeared last week with the partially unclad picture of a prominent burlesque actress covering almost the entire first page, and that the clergy and elders rose up in wrath and have been chasing the editor, Rev. Dr. W. C. Gray, ever since. Dr. Gray explains that a man came along and told him that the picture represented the biblical personification of "Hope." He thought "Hope" was very beautiful, and not knowing that she was going to play at one of the theaters of the city, he put her on the first page in all her undraped perfection.

In his next issue that editor ought to print his own picture to show what Faith personified looks like. It might not be handsome, or have good legs, but it would bring out the idea. G. E. M.

Reasons Why the French Revolution Was Necessary.

In the eighteenth century the privileged classes counted about 260,000 to 270,000 persons. Of these, 140,000 were nobles, 130,000 clergy, or about 25,000 to 30,000 noble families; 23,000 monks in 2,500 monasteries, 37,000 nuns in 1,500 convents, and 60,000 curates, vicars, etc. There was 1 noble family to every 1,000 persons, or to each square league of land, and a convent, etc., to every 6 or 7 leagues.

The soil was divided 15 to the crown and communes, 1-5 to the Third Estate, 1-5 to the rural populations, 1-5 to the nobles, 1-5 to the clergy. Deducting public lands, 1-2 belonged to the privileged classes, and this half, with its castles, palaces, etc., naturally the richest. The value of the clergy lands capitalized amounted to 4,000,000,000 francs, yielding an income of 80 to 100 million francs (double this sum for an estimate of the value in money of to-day), and this did not include the *dime* (tithe), about 123,000,000 a year.

Three hundred and ninety-nine monks at Prémontré estimated their revenues at 1,000,000 livres* and their capital 45,000,000. The Provincial of the Dominicans of Toulouse admitted for his 236 monks 200,000 livres net, not counting convents, real estate, negroes, etc., in the colonies, valued at several millions.

The 258 Benedictines had a revenue of 1,800,000 livres. Those of St. Maur estimated the movable property of their churches and monastery at 2,400,000 and revenue at 8,000,000, not including other sources of revenue.

Dom Rocourt, of Clairvaux, had 300,000 to 400,000 livres income. Cardinal Rohan, archbishop of Strasbourg, had more than 1,000,000 (National Archives).

In Franche-Comté, Alsace, and Roussillon the clergy owned half the territory; in Hainault and Artois, three-quarters; in Cambresis, 1,400 out of 1,700 plow areas belonged to them; almost the whole of Lively belonged to the bishop of Puy, the abbot of La Chaise, the noble chapter of Brioude, and to the seigneurs of Polignac. The canons of St. Claude, in the Jura, were the proprietors of 12,000 serfs or *mainmorts*. It is said there were 1,500,000 individuals who wore serfs' collars (Clerget, Beaunot, *Memoirs de Bailly*, etc). The seigneurs could demand of these 10 to 12 days *corvée* (statute labor) per annum and a fixed yearly tax.

In the Barony of Choiseul in Champagne the inhabitants were required to plow the seigneurs' land, sow, reap, and gather in his crops. Each plot of ground, house, and head of cattle, paid a quit claim; children inherited from their parents only if they remained with them at the time of their decease, otherwise the seigneurs did.

In various places the taxes on different things were called *poursoin on de Sauvement*, paid for general protection; *guet et garde*, military protection; *afforage*, tax on various beverages; *fouage*, tax on each fireside; *pulverage*, tax on passing flocks of sheep; *lots et ventes*, lord's dues, tax amounting to 1-6 or 1-5, or 1-4 of every sale of land or lease exceeding nine years, etc.

Besides these, the seigneur levied taxes on tolls, on bridges, highways, fords, or boats ascending or descending rivers, he having to repair the bridges, fords, tow paths, etc.—a rich source of revenue.

In many provinces the seigneur levied taxes on pastures after the crops had been garnered, as well as tax on cattle grazing on waste lands and commons. Unnavigable rivers belonged to him with their islands and fish. He had the right of chase everywhere, even in private parks. He enjoyed also the right of *banvin*, that is, he had the privilege of selling his own wine to the exclusion of all others for 30 to 40 days after vintage. In Touraine he had the right of *preage*, that is, he might send his horses and cows to graze, under a guard, on his subjects' meadows. He had also the monopoly of a dove cote, whence thousands of pigeons would issue to feed on all grounds without any one daring to kill them, etc.

For keeping market place with its scales and weights he levied taxes on provisions and merchandise. He obliged the inhabitants to use his ovens, wine press, mill, and slaughter house, and destroyed the constructions of his rivals.

In the Jura and Nivernois he could pursue runaway serfs and demand at their death their property whether in his own domains or acquired elsewhere. At St. Claude he acquired a right over any one who passed a year and a day in any house on his seignury.

Revenues of some Bishops.—In the *Almanach Royal and La France Ecclesiastique* for 1788 may

*A livre was worth 18½ cents; a franc the same.

be seen their admitted revenues, but the veritable were one-half more for the bishops and double or triple for the abbays (always double these amounts to get an idea of their equivalents in our money).

The 131 archbishops and bishops possessed in the aggregate 5,600,000 livres of episcopal income and 1,200,000 in abbays averaging about 50,000 per head as in the private record, in reality 100,000. Some of the important sees were magnificently endowed:

Sens.....	70,000 livres
Verdun.....	74,000 "
Tours.....	83,000 "
Arch.....	120,000 "
Metz.....	120,000 "
Albi.....	120,000 "
Narbonne.....	160,000 "
Paris.....	200,000 "
Cambray.....	200,000 "

This is according to the official report and amounted to probably half as much more in sums actually collected.

Thirty-three abbays produced to their abbés 25,000 to 120,000 livres. These sums do not include such sources of revenue as feudal rights, etc.

State of the Judiciary.—According to the *Memoirs of Rene de Hauteville*, advocate to the Parlement de Saint Brienc, October 5, 1776, the number of seigneurial courts in Brittany was immense, the pleaders being obliged to pass through four or five jurisdictions before reaching the Parlement.

"Where," he asks, "is justice rendered? In the cabarets, in the tavern, where, in the bosom of intoxication and debauchery, the judge sells justice to whoever pays most for it."

"Impunity," says Revaudon, a contemporary, "is nowhere greater than in the seigneurial tribunals; . . . the foulest crimes receive no consideration there, for the seigneurs dread supplying the means for a criminal trial, while their judges or prosecuting attorneys fear that they will not be paid for their pleadings. Not only," he continues, "do they give no pay to their officers of justice, or take them at a discount, but what is worse the greater portion of them make a sale of these offices. In spite of the edict of 1693, the judges thus appointed take no steps to be admitted into the Royal Courts, and they take no oaths. What is the result? Justice, too often administered by knaves, degenerates into brigandage or into a frightful impunity."—*Random Notes from Taine's "Ancien Régime,"* by M. W. O'B, in *Secular Thought*.

Intolerable Oppression.

The argument in favor of abolishing Sabbatarian Sunday laws is unanswerable. It is not the province of the state to prescribe religious observances of any kind. Under our system of absolutely secular government and absolute religious liberty, the law has rightfully no more to do with Sabbaths than with sacraments. Its sole concern should be to protect every citizen equally in his right to do as he pleases with regard to religious observances. Freedom to worship God does not mean freedom to compel other people to worship God in the same way.

Laws prescribing the observance of any day as a Sabbath or as "holy time," to use the language of the New York statute, are utterly obnoxious to the genius of our system. They are unfair, unequal, and oppressiv. They ought to be stricken from the statute book as laws irreconcilable with the fundamental ideas of American liberty.

So far as these laws relate to questions of excise there is the additional objection that the conditions which prevail in this city are radically different from those of rural villages. New York is the most cosmopolitan of cities. To a large proportion of its population the enforcement of a law to close the beer saloons on Sunday seems and is an intolerable oppression. So strong is this feeling that in fact there never has been police power enough to enforce such a law. The attempts made to enforce it result in making lawbreakers of multitudes who desire to be honest citizens, in teaching other multitudes to look leniently upon lawbreaking, and in converting police power into organized blackmail.

In such a matter New York city ought to be free to make its own police regulations in harmony with its own people's habits, ideas, and wishes.

It is time to free this great city from the grandmotherly government of rural sentiment. Still more imperative is it to free our statute books from blue laws that are violative alike of personal liberty and of the basic ideas of our American system of government.—*New York World*.

The second volume of Moncure D. Conway's edition of the collected works of Thomas Paine is now on sale. Price, \$2.50.

News and Notes.

I find that the churches are always on the move for something novel and dangerous. They do not trust to one instrumentality, but bring into play every possible invention. The latest idea of church propaganda is the "Junior Republic," and this promises to be a very successful fad unless it is looked after. It is a nice conspiracy for the turning of the school into a church institution. What can not be done directly will be done indirectly.

The plan is to take all the school children between the ages of ten and twenty-one now in the public schools and form them into a vast organization to be called the "Junior Republic." This organization among the children is to be, in the miniature, the republic of the United States. It is divided into the same number of states, it has the same number and kind of officers throughout, president, cabinet, senate, house of representatives, etc. The "Junior Republic" is to go through all the forms of election, passing laws, etc. It adopts the form of the United States government, and thus professes to be a truly republican and American institution whose supreme purpose is to train our children in the principles and practices of genuine democracy. However, in the adoption of the constitution this important and radical change is declared, "We believe in the God of the Bible." This amendment was pronounced by the instigator of the affair to be really the gist of the whole matter, and it was adopted at the preliminary meeting with cheers and clapping of hands; led on by women of the Women's Christian Temperance Union, who were present—over twenty-one years old, however, and apparently the moving spirits.

Now it can be easily seen that if this "Junior Republic" is organized under the patronage of our public schools, and millions of school children become its members, it will be a powerful instrumentality in the hands of the church. These millions of children, who are to become voters, will be trained constantly in the idea a "God in the Constitution," and when, from being imitative voters in the "Junior Republic," they are real voters in the American Republic, they of course will be ready to put God into the actual Constitution, as they already put it into the imagined constitution. This is a long-headed scheme of the ecclesiastical party, and must be met at once and overthrown. This "Junior Republic" must simply be knocked in the head. It is already on its feet in Chicago, and the children are quite eager about it, and seem to think it a very brilliant undertaking, as naturally they would. But the whole thing is playing right into the hands of the church. It is a kind of political annex to the public school—voluntary, of course—and not under the control of the public school, but with the prestige of the public school, formed on the basis of the public school, inspired by the public school, and yet a thoroughgoing partisan and theological affair, anti-American and revolutionary. It is simply a conspiracy, and it should be completely exposed and defeated by the Liberals of the country. Such an organization as that, if successful, will do more to enthrone the church than any other instrumentality now in the hands of the church. If this "Junior Republic" is fairly started in Chicago, then it is expected to push the matter in other cities, and finally over the whole country, enlisting all the children in what is practically a week-day Christian Sunday-school.

I hope that a large number of copies of "Federation and Union" will be circulated by Liberal friends. Keep it going. It is one of the best campaign documents out. It has a variety of matter. It is a good presentation of our various work, on the line of Secularism. It will help educate the people. Please send in orders to E. C. Reichwald, 188 South Water street, Chicago.

I consider the case of Mr. Fleckten, of Minnesota, one of the greatest importance. I hope friends will rally to his support and join hands with THE TRUTH SEEKER. This is a question which reaches a long way into the future. No matter where it is fought, in Minnesota, or any state or district, it is of national concern. As soon as the Federation gets a little money ahead it will use it to help push this case.

I shall be at Canal Dover, and perhaps some other places in Ohio, the last of this month, March 30th and 31st. I shall lecture in Boston, April 7th and 14th; at the New York Liberal Club, April 19th, and at Brooklyn and Newark, April 21st, and set sail for England, April 24th, in "The City of Berlin." My plans are all arranged now, and I shall see our English friends without fail. I anticipate great pleasure in this trip. It has been a life-long dream, and now especially delightful since the colors of Freethought mingle with the new and wonderful experiences. And as these great thoughts

and realities, the splendors of the old world, the glorious ranks of freedom, the noble spirits, the magnificent comradeship, breathe into my own life and brain, I shall endeavor to bring my readers into a vision of these varied and enchanting scenes. We will travel together, though outwardly we may be far apart. Whatever I see shall be pictured in the columns of THE TRUTH SEEKER.

Chicago, March 14, 1895. SAMUEL P. PUTNAM.

The Campaign Book.

I have pleasure in acknowledging the following subscriptions to the book of our last joint congress: Wm. M. Matthews, D. M. Worley, John Dean, Mrs. L. A. Turley. I should be glad to hear from more of our friends. The treasurer is somewhat in debt and should be enabled to pay up. It has cost about \$400 to publish the pamphlet and to print constitutions and circulars and mail them. I have added to our roll several thousand new members whose names have been sent in by friends to whom I mailed constitutions for signatures. We have now almost ten thousand members on our books. It costs nothing to join, but it takes money to run this office. One hundred dollars is needed for stamps alone to send out a circular requiring one cent postage to every member, not to reckon printing, envelopes, etc. Of course times are hard and money scarce, but any friend who feels able to contribute a mite will help this noble cause along mightily.

E. C. REICHWALD, Treas. F. F. of A.,
188 South Water Street, Chicago.

Jesus and the Colt.

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to steal a horse,
Or blush to ride the same?"

It may seem strange that one living in a land where Jesus is worshiped as a god, should ask the question, "Did Jesus steal a colt?" and were it not for his own testimony (Luke xix, 29-31) probably no one ever would have accused him of such an act. His teaching and precepts in general are good, and but little, if any, inferior to those of Buddha or Confucius, from whom he undoubtedly copied them; yet, I have never read a word charging that either Buddha or Confucius was a thief, and I cannot, for a moment, believe that Jesus ever converted to his own use property belonging to another, or sent his disciples to steal a colt. Furthermore, I would not repeat the story were it not that nearly every family in Christendom has, at some time, either bought or had given them a Bible in which the story appears. It is as follows:

Go ye into the village over against you; in the which at your entering, ye shall find a colt tied, whereon yet never man sat; loose him and bring him hither, and if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him?

If the record is true, and Jesus actually did order his disciples to so purloin a colt, I have no plea to make for the man-god, for all criminal law would hold him equally guilty with his deluded disciples who "led the horse away." We have no evidence of any kind to show that the colt belonged to Jesus, in fee simple, or that he had a mortgage lien on the animal; to the contrary, his own words condemn him when he says: "If any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him."

I can see no reason why a god should need a colt in such a hurry that he would have to steal one, when we are told there is nothing impossible with God, and he could have made a two-year-old colt in a minute (though he would not have been two years old), and had him ready broke to carry double, if necessary, without extra expense; and why Jesus set such a bad example before his disciples (which many of them still follow), I cannot understand. From a general digest of the matter, I judge that the end justified the means, and that it was all for the glory of God. This being true, why should we condemn the Jesuits for doing anything and everything they choose, when "the end justifies the means" and "for the glory of God?"

Whether the Lord had need of heretical ashes (for Christian lye) in the Dark Ages, I know not, but the end must have justified the means when, between the years 1600 and 1630, the Christians burned at the stake over 270,000 human beings as heretics to the Roman faith. Otherwise the omnipresent Lord would not have been lounging around without calling a policeman. To say the least, it looks rather bewildering to read that Jesus commands us not to steal, and then commands his disciples to borrow a rope that he knew had a colt on the other end of it. Perhaps this is why his vicegerents preach one thing and practice another, and why, like a guideboard, they point the way, but

never go themselves. They teach what to do to go to heaven, but they cannot indicate the direction of either heaven or hell, and

Had I the colt that Jesus stole,
I should not know 'tis pity—
Which road to take to land my soul
Within the golden city.

If the olden saying is true that "what is bred in the bone cannot be whipped from the body," Jesus must have been "a chip from the old block," for Jehovah is credited with saying to his chosen people (Ex. iii, 21, 22), "When ye go ye shall not go empty; but every woman shall borrow of her neighbor and of her that sojourns in her house jewels of gold and raiment; and ye shall put them upon your sons and upon your daughters; and ye shall spoil the Egyptians." This is theft of the meanest kind, and no other god but Jehovah would ever have risked his reputation by ordering it in writing.

Mine eyes are dim; I cannot see
The great Jehovah's plan.
Did God—will you enlighten me?
Wish for the fall of man?
Pray tell me if you will and can,
Did God, in thunderbolt,
Bid Moses slay the Egyptian,
Or Christ to steal that colt?

It's no go, my Christian friend. You never can make thinking people believe that any god ever stole a colt or cut up such capers as you say Jehovah did; or that any real, sure-enough god ever cursed the world because Eve ate an apple. You can fool our unsophisticated women and artless children—make them believe that the Lord of this universe was so put to it for a colt that he had to steal one—but intelligent people who have no bread and butter depending on the issue will swallow no such truck. A. D. SWAN.

Colonel Ingersoll's Lecture Appointments.

Saturday, March 23d, Springfield, Ill. The Bible
Sunday, March 24th, St. Louis, Mo. The Bible
Monday, March 25th, Muncie, Ind. The Bible
Tuesday, March 26th, Indianapolis, Ind. The Bible
Wednesday, March 27th, Springfield, O. Lincoln
Sunday, March 31st, Jersey City, N. J.
Monday, April 8th, Danbury, Conn. Liberty
Tuesday, April 9th, Hartford, Conn.
Friday, April 12th, Norwich, Conn.

Lectures and Meetings.

THE concluding portion of J. E. Remsburg's "False Claims" may now be heard on the phonograph.

FRANKLIN STEINER returned to Boston to lecture in Paine Hall, March 17th and 24th. The Christians could not be induced to debate. His engagements so far as arranged are:

March 17, 24.....Boston April 5, 6.....Toledo, O
March 28.....DeRuyter, N. Y April 7.....Detroit, Mich
March 31.....Toronto, Can

He would like to fill in the week-night evenings. Write him in care of this office.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for March:
March 22d—"This World-Wrecking Age." James A. Skilton.
March 29th—"Enslavement of the American People." Henry Nichols.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for March:

March 24th—"A Rational Exposition of Biblical Myths," Prof. D. T. Ames.
March 31st—"Affinitism."—A theory of the Universe opposed to Theism, Pantheism, and Atheism. Reid Howell.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for March will be filled by Mrs. Mattie P. Krekel on the following subjects:

March 24—"Our Criminal Classes—How Produced—The Responsibility—The Remedy."
March 31—"After Christianity, What?"

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Fellowship for Ethical Research meets Wednesday at 8.15 P.M., 1219 Chestnut street, Philadelphia. No conditions or qualifications are attached to membership. Discussions each week are opened by special addresses, ten minute speeches following. Privileges are granted equally to visitors and members.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

THE Scranton Secular Union meets every Friday evening at 421 Lackawanna avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

Letters of Friends.

Finest Production in Literature.

CHICAGO, ILL., March 2, 1895.

MR. EDITOR: I have read "Four Hundred Years of Freethought," and think it the finest production in literature. My wife is very highly pleased with same at present.

CHAS. P. SHEERBERG.

Among the Minnesota Lakes.

LONG LAKE, MINN., Feb. 14, 1895.

MR. EDITOR: Inclosed please find \$5.25 to renew subscription to THE TRUTH SEEKER and for the ANNUAL and Paine's "Age of Reason," and \$1 to fight against superstition.

CHAS. WOLSFELD.

To Help Beat Back the Enemy.

DEPONT, March 6, 1895.

MR. EDITOR: Your paper stands ahead of everything with me. You will find inclosed \$5-\$3 for THE TRUTH SEEKER, 1895, and \$3 to help you in the hard work you are doing; to be used as your best judgment may dictate. As ever, a friend to your paper,

P. PALMER.

He Admires Buchner.

JUNCTION CITY, KAN., March 5, 1895.

MR. EDITOR: I wrote a few days ago that I had not yet received "Force and Matter," but I was expecting it by mail and it was at the express office when I wrote. It is grand. Inclosed please find \$2 to apply on subscription for the reliable old TRUTH SEEKER.

Yours in fidelity,

J. J. BARNES.

Fred L. Hoffman Wanted.

COMMERCE, TEX., March 3, 1895.

MR. EDITOR: I desire the address of Fred L. Hoffman, a native of Germany. When last heard of, in 1888, he was in Brunswick, Ga. Since that time I have had several letters returned from his address at that place. If he is living and sees this, I will be glad to hear from him. Address above.

C. H. BAILLY.

He Is Alone in His Joy.

WOODSTOCK, N. B., Feb. 18, 1895.

MR. EDITOR: Inclosed find \$3.50 to renew my subscription, and for the ANNUAL and Ingersoll's "Lecture on the Bible."

I should like to have seen more names than my own in the list of subscribers to "Four Hundred Years of Freethought" for New Brunswick. Freethinkers do not know what they have missed by not securing it. It is a splendid work and should be in every Freethinker's house.

Yours truly,

T. S. DENT.

Wants to Encourage Us.

ROYAL CENTER, MD., Feb. 26, 1895.

MR. EDITOR: Inclosed find \$7 for paper, Alexander's "Dynamic Theory," the ANNUAL, Ingersoll's "About the Bible," and of the remainder, \$1 for your own use, and \$1 for the Minnesota man if he needs it; if not, you can claim both of them, for I am satisfied you will do your best if you get a little encouragement.

Good luck to Brother George and all the rest of our noble boys.

Yours,

GEO. HENDRICK.

Much-Needed Assistance.

HIGHLAND, ILL., March 4, 1895.

MR. EDITOR: Inclosed find \$10, of which I wish to add \$2.50 to the fund for the defense of J. B. Wise, of Kansas; \$2.50 you will please use for the assistance of Mr. Fleckten, of Minnesota, and the balance (\$5) you may use for distributing Freethought literature where it is needed and will do the most good for our cause.

Hoping that the Freethinkers of this country will respond liberally to your call in THE TRUTH SEEKER of February 23, I remain,

Respectfully,

S. PABST.

Begins to See the Light.

VAN WERT, IA., March 5, 1895.

MR. EDITOR: I was born in a Christian family, and reared in the Methodist Episcopal church in fear of an eternal hell. But this winter I have had free access to your paper and have had my eyes opened as never before. I had an argument with a Christian man about taxing church property; he said it was a free institution, was free for everybody, but it proved different with both churches here. A few days

ago an Adventist minister wanted to hold a series of meetings, but both churches closed their doors against him. Then talk about the spirit of God; it is the spirit of selfish greed, and I never yet saw anything else manifested in the church.

We have good timber here with which Freethought lecturers could work.

Yours for truth and liberty,

S. K. DENNIS.

Two Great Books.

MINNEAPOLIS, MINN., Feb. 27, 1895.

MR. EDITOR: I see by the "tab" that my subscription expires the first of March, so please find inclosed \$3 for renewal.

I received Putnam's "Four Hundred Years of Freethought," and was very much pleased with it. We were also much pleased with Col. R. G. Ingersoll's lecture on the Bible here last month.

Mrs. Todd and I are now reading M. D. Conway's "Life of Paine," which we were very much pleased and surprised to find in our public library. We admire Paine more and more, and think he was one of the grandest characters that ever touched this globe. I think his birthday should be made a holiday and celebrated by all Liberals.

S. C. TODD.

He Appreciates Your Kindness.

NEW HAVEN, O., Feb. 24, 1895.

MR. EDITOR: Will you please return thanks, through your valuable paper, to the many kind Liberal friends who sent me Freethought papers? I have had great satisfaction in reading them, and particularly THE TRUTH SEEKER. I would especially thank my kind friend in New York city, also one in Alhambra, Ill., and one at Villa Grove, Col. I can assure you that after I have read these papers I shall try to put them where they will do some good for the cause for which we contend. I have received no papers for the last week or ten days, but I hope the kind friends will not forget me altogether, but will send me a paper once in awhile; and think how it would feel, after having plenty of the kind of reading you like, to have it all out off.

Yours for truth and justice,

THOS. S. CHARITY.

An Unanswered Question.

SCRANTON, PA., March 5, 1895.

MR. EDITOR: Excuse me for getting behind with my payments for THE TRUTH SEEKER, but I had intended to take advantage of some of the premiums and get some cheap books with my yearly subscription, but I find times with me too hard at present. Some of my Christian friends who have been shocked by my ideas of their God have failed to keep their promises and pay me, and I consider it doubtful if they ever pay me. The good religious people tell me that God is omnipotent and omniscient, and that he desires that all men shall do just right, and that when man was created the first thing he did was wrong, and after that God raised a perfect being from the holy ghost and a woman. Now I ask them why, if, as they claim, God wants all men perfect, he did not make them all by the ghost and a woman. They cannot answer me.

With best wishes to the great Col. R. G. Ingersoll and the name of freedom, I remain, fraternally yours,

C. D. TOBY.

A Daughter of Whom to be Proud.

FOND DU LAC, WIS., March 1, 1895.

MR. EDITOR: I notice our time is up for THE TRUTH SEEKER. Now, my daughter and I cannot do without it; she wants Putnam's "Four Hundred Years of Freethought," and your paper; "Thumbscrew and Rack," and Miss Wixon's speech at the World's Fair. She says she will have them if she has to go out by the day washing to get the money to pay for them. She wants them to be sent in her name, Harriet E. Pierce, for I shall be 84 years old the 16th day of April. I cannot perform manual labor to obtain a living; my daughter works and shares her bread and butter with me. I have seen better times, but fire burned all I had twice. I am now a poor man; I am dependent on charity for my living. Now I would like to read Paine's "Age of Reason." If you can donate that book to me I will circulate it all I can. There are twelve churches here, so you see Liberals have to keep quiet, especially business men, but my daughter

won't keep quiet for any of them; she likes to pitch into them once in a while.

From your Liberal friends,

HARRIET E. PIERCE,
P. P. ROBBINS.

Lippard to Aid Fleckten.

PHILADELPHIA, PA., Feb. 5, 1895.

MR. EDITOR: I send by express to the office of THE TRUTH SEEKER \$6 worth of my pamphlet edition of an old address on Thomas Paine. Four dollars' worth, I believe, would have to be sold by and for THE TRUTH SEEKER on my subscription account. I hope to soon have some greenbacks to enable me to get some of your valuable books.

I desire to aid the Fleckten case by contributing \$2 worth of my pamphlet—Geo. Lippard's address on Thomas Paine. It contains a biographical sketch of the author of this remarkable address, delivered in 1852, in which he eulogizes Paine's political works and condemns his religious ones.

Every admirer of Paine should have this lecture, as its author suffered great persecution at the time. He was one of the daring ones and used his pen in the effort to have Paine's portrait put in Independence Hall. It has a fine photo engraving of its author. There may be many persons who desire to have this lecture. To those I would say that you can both honor the memory of Paine and help the cause of Fleckten by sending twenty cents to the grand old TRUTH SEEKER for the pamphlet. This old address had been slumbering, with the dust of forty-two years upon it, until I resurrected it.

I am not a bank president, nor do I own a gold mine, but I have authorized THE TRUTH SEEKER to act as a clearing-house, and those readers who send the silver to be redeemed can have an address that is equal to the silver they send.

JAS. B. ELLIOTT.

We Think "God" is the Fundamental Superstition.

WANTAGE, N. Y., March 6, 1895.

MR. EDITOR: I write to thank you for kindly sending me THE TRUTH SEEKER after my subscription expired. Be assured the omission to send the money for renewal was not due to carelessness or indifference, but to extreme scarcity of funds. Am hoping and expecting soon to be in a position not only to keep my subscription paid up, but to do something further in aid of the Liberal cause. Just as soon as I can see my way clear you will hear from me again. While writing I will presume on your good nature so far as to criticize your editorial course in one respect. For my own part I am willing to co-operate with any and all Liberals, be they Theists or Atheists, in support of the "Nine Demands of Liberalism," but do you not see that when you interpose Atheism in the contest it tends to destroy harmony and to divide our forces? Would it not be better for all Liberals who are in favor of the Nine Demands to confine their attention strictly to their advocacy in discussing such matters among themselves, instead of bringing in other issues, such as Spiritualism versus Materialism, Theism versus Atheism, etc., and wasting their time and opportunities in fighting each other? Can Liberals expect to accomplish anything worthy of the cause without united and harmonious action, and can there be union and harmony while side issues are being continually thrust forward? It would seem as if there could be but one answer to these questions, and that only by the adoption of a policy suggested by the obvious answer can a satisfactory advance be made. Let us, then, ignoring among ourselves all other issues, work together, unselfishly, earnestly, zealously, and harmoniously, for liberty, justice, and equality, as outlined in the "Nine Demands of Liberalism," and look forward confidently to the glorious results which we may be well assured must in the end follow such a course.

ROBT B. JACKSON.

He Scatters Seeds of Truth.

CRAYON, O., March 1, 1895.

MR. EDITOR: Having received a number of Freethought publications from your office this winter; having perused, weekly, the columns of the indispensable TRUTH SEEKER, and having heard the "Savior of

the Century," Colonel Ingersoll, deliver his wonderful lecture at Lima, O., I feel that I have a thought to offer in this Freethought symposium.

I have had a novel experience with the members of the different religious denominations during their protracted efforts in this locality. At every opportunity I have argued and discussed our principles in public places. I have put in the hands of all who would receive them, Liberal publications of different kinds. THE TRUTH SEEKER has been shown and read to every one who would risk his presence and attention, and the consequence is, the harvest of souls has been comparatively small. In this honest and persistent work for human advancement I have brought down upon me the pious disfavor of the shepherd and his sheep. They have employed various means to counteract the telling influences of my labor by circulating copies of the *Ram's Horn*, making the most unwarranted assertions concerning the philosophy of Freethought, and by knowingly uttering false and disgraceful statements from the pulpit regarding the personal character of the best and noblest orators of the day.

But they die hard; and die they must, when sound philosophy and Freethought shall have broken down the barriers of superstition, ignorance, and credulity. When these relics of the Dark Ages shall have been overcome by reason, science will constitute our salvation and happiness our heaven. Then the pulpit pounder will "lose his job," and be compelled to fight the battles of life in a different and a much more creditable manner.

I must say that, up to date, in a life of thirty years, I find no evidence whatever upon which to found a belief in the existence of the Bible God, devil, hell, or heaven. Now, as I am honest in this, and have done my very best to find out the facts which compel this conclusion, am I responsible? Will an orthodox God damn me forever in the Christian's hell for not believing a dogma with a brain which he himself created? If so, what system of justice is it that condemns an individual for doing that which the condemner compelled him to do? And yet the entire Christian fabrication amounts to but this.

Regardless of isms, cisms, doctrines, or dogmas, it is my blessed privilege, and I trust that it ever shall be, to be in such a condition in life that I can think freely and express my honest thoughts.

A faithful patron, ELMER MILLER.

The Cowardice of Editors.

W. O. T. U. AND THE BIBLE.

"O Woman! How is thy intelligence fallen! Why do you defend that book? It threatens and lies from Genesis to Revelation. Its justice consists in favoritism, and its mercy culminates in a never ending hell. Your insane defense of it is the more surprising, as it nowhere states that you have a soul. By it you are made for a purpose. You live, fulfill that purpose, suffer and die, the same as the cow and the horse. Instead of giving you title in glory it plainly tells you that you are not needed in heaven. And, as I said at first, it opens with an ignorant lie and shuts up with a bigot's threat. Believe it or be damned."

LONE ROCK, OR.

MR. EDITOR: The above is the comment of one of Mrs. Unroe's listeners at Lone Rock. Please publish the same, and if you think best, send her and Francis Willard marked copies. I also wish to say, if you will be so kind as to spare me the space, a few words on the question of woman suffrage.

Taxation without representation is tyranny, and tyranny implies slavery. The appearance of slavery—I wish I could say slavery—is doomed by the eternal principles of justice. Much more so now in the case of woman than it ever was with the Negro before the war. Many of my Liberal friends are afraid of woman suffrage, or rather, they are afraid of ignorance; and being scared, they commit the foolish sin of opposing justice, weakening our cause and insuring our defeat. The preachers, not being scared, are using far better sense.

I don't think that I underestimate the seriousness of the situation. I am afraid of ignorance, and I say in the spirit of prophecy that I believe that it will be the hangman's rope that will choke liberty to

death; but let's not frighten ourselves into ninnies and become a laughing stock for the Pope. Hold steady, my friends. Education is our only salvation, but if we place ourselves in opposition to justice, rightly disposed people will not hearken to our teaching.

In the 15th of December issue of the *Farm and Fireside* is an editorial comment on Miss Willard, from which I judge she is a very good woman, but the poor thing is grievously deluded. She advocates the government ownership of the newspapers as a reform of an evil for which that condition alone is responsible. The subsidized editor of the *Farm and Fireside*, being under the influence of those in authority, hasn't enough man about him, or editorial backbone, to correct her mistakes, but instead commends her ignorance.

Geo. W. CRAWFORD.

In the Valleys of Fair Wyoming.

SARATOGA, WYO., Feb. 17, 1895.

MR. EDITOR: Denver seems to have at least three very liberal preachers, who evidently mention God only once in a while, presumably in order to keep their situations, and I consider it very significant of the times that a great daily like the *Denver Republican* will publish both sides of the question, as it has done, in the matter of the proposed taxation of church property agitated so much lately. They have been fighting the point bitterly in the Colorado legislature. One member said very truthfully that the stones of some of our large churches were cemented with the blood of the poor. One of our own papers said that a bill to tax church property had passed our own state Senate, but I have not heard what its fate was in the House; however, I know there are a number of outspoken Liberals in that body. I will say here that the religious question has never to my knowledge been discussed in our political campaigns. No one asks what a candidate's religious opinions are, but what are his politics. Women have voted here too long to be excited over it, and go to the polls and vote as a matter of course, and, church members though they may be, and many are, vote for well-known Infidels. I was elected to the school board in our district after I had made a motion to the effect that when we hired a teacher it was to be stipulated that we were to have no religious exercises of any kind whatever, and we never do. In closing I will say that I have not been inside a church for fifteen years, and my husband has not for twenty-eight years, and we have taken the good old TRUTH SEEKER since the beginning.

FLORENCE B. JONES.

Aroused in Arizona.

PRESCOTT, ARIZ., Feb. 18, E.M. 295.

MR. EDITOR: Thinking that the readers of THE TRUTH SEEKER would like to hear something from Prescott, and the result of Mr. Putnam's four weeks campaign in this territory, I write you to say that the work is progressing. Mr. Putnam gave fifteen lectures in this place, including the Paine celebration—the first ever held in Arizona.

These lectures have had the effect of rousing our Christian friends from a deep sleep. There were two or three feeble attempts made by henchmen of the church to answer Mr. Putnam's lectures on the stage. Then, after the clergy thought he had left town for good, they began writing scurrilous articles for the local papers, and one gentleman even attempted to reply from his pulpit, although he had not heard a single lecture. These so-called replies from the pulpit and through the press consisted of personal abuse of Mr. Putnam, W. S. Bell, and myself. All were answered in a dignified and gentlemanly manner, and the enemy driven from the field. Still there is a lingering growl, such as you might expect. An effort to boycott some of us in business is being made, and social ostracism is carried on to a greater extent. Such conduct seems very silly, idiotic, in fact, but it is all that one can expect when one comes to consider the amount of gray matter and lucre involved.

Mr. Putnam lectured at Tempe, Tucson, and Phoenix, organizing local clubs at the two latter. Now that the fight for liberty is on, we propose to continue it to a finish. W. S. Bell is now located here, and expects to make a tour of the territory during the

spring months. Then provision will be made for other lecturers, and the work prosecuted with vigor until Arizona shall be admitted to the sisterhood of states as a secular state, free from all superstitious creeds and dogmas. We appeal to every Liberal in Arizona to be brave and stand by the principles of Liberalism now. Organize and co-operate. In a united, honest effort we can accomplish much.

In Prescott we have a club, "The Prescott Freethought Federation," with one hundred members, courageous, honest men and women who have declared themselves willing to brave the insults of orthodoxy and fight for liberty and advancement. Here we are sowing the seed in good soil; it will take a little time for it to germinate and grow, and with careful cultivation we hope for a golden harvest. Our organization is growing at every meeting; volunteer recruits are still being enrolled. Mr. Putnam did the work thoroughly. He plowed deep. He is a subsoiler in Freethought. Many church members who heard his lectures were not only almost, but quite, persuaded. Some of them have retired into a non-active state. The fleshpots and threats of boycott and ostracism were too much. Still they are with us in a quiet way, and we welcome them, too. I don't blame them; it is bread and butter to remain passive. If Liberals only had a little more backbone, moral courage, or, as the preacher would say, "a little more of the grace of God," to brace them up to stand by and defend the principles of Liberalism, we would, in Arizona, at least, be in the ascendancy.

Yours truly, DR. J. MILLER.

Miscellaneous Remarks about Talmage.

NEW YORK, N. Y., Feb. 12, 295.

MR. EDITOR: Sunday, 4 P.M., February 10th, I was at the Academy of Music and listened to the widely-heard-of fiction-monger, Rev. T. DeWitt Talmage. This was indeed a departure, as ordinarily I spend the weekly holiday in reading, sleeping, or visiting friends or museums.

Theatergoers do not find it easy to harmonize the Sunday nomenclature of this theater with that of the other days of the week. Sundays at 4 P.M., the theater becomes a house, and seats pews, the stage a platform, the auditors sheep, and the clown or star a D.D. The naturalness of six days of the week disappears and there is substituted a hazy tension in the people's feelings and minds, which fits them for treason, stratagem, and spoils. The Christian religion is all right, providing people properly consider it as farce comedy, though too often tragic. When in the haze of imagination, if one allows himself or herself to become lost to all reason and merely wrapped in sentimentality, then religion is despicable, but when considered as a variety of amusement merely to pass the time away, then it is all right to sing "Praise God from whom all blessings flow," and listen to the fancy sketches of the preachers. The Christian religion is merely a device, a counterfeit, a shroud, a fraud; offered to a race that would rather do almost anything else than work to supply their physical needs; hence Christianity asks the question, "What does it profit a man if he gain the whole world and lose his own soul?" No man can gain more than a little portion of the whole world, but every person loses his soul at death.

As expected, the doctor conducted himself in a gentlemanly manner, and aside from the broad lesson of brotherhood running through his discourse, it contained no more substance than a vat of skimmed milk. In personal appearance he does not quite so much as usual remind one of the evolution theory, owing to the disappearance of hair from his cheeks. The doctor announces that he is good for twenty years yet, so the inference is that he is merely holding out against time.

Policemen attend Talmage's meetings in official capacity. Instead of guns standing about the place of worship as in Puritanical days, now there are hired guardians of the peace with firearms in their pockets. The payment of twenty-five cents, however, admits of entrance at a side door to a front seat, thus avoiding the crowd and danger of having the pockets picked.

After "our friend, the artist," as the preacher refers to his cornetist, had stood

the audience up and set it down again by a combination wave of the arm and hand, of which he only is master, the doctor announced his text from John, "Other sheep have I which are not of this fold." It was a commendable effort on account of its scope of salvation, and if more such sermons were preached we would be more thoroughly bound together into a universal brotherhood. His ideas were so broad that he anticipated that finally even Freethinkers will be gobbled into the same fold with the sheep. The pope invites Protestants to turn from their heresy and seek refuge in the only true fold, the Catholic; while the hope of Infidels is to more thoroughly regenerate Catholic, Protestant, Mohammedan, and pagan alike. Contrary to nature, the sheep for the most part remained silent, while the shepherd did the bleating.

The doctor made the startling statement that he has all of his life been asking "Why?" and if rightly understood, immediately after birth he asked, "Why?"

It is evident that his Brooklyn flock has grown weary of shelling, and now he has taken a new start, in a new way. Unable to build still another church, he proposes to permanently appropriate a place of amusement. All Infidels, as well as fairies of the stage, should pray, each to the god of his or her own choice, that this beautiful Academy of Music may be spared from flames about vacation time. The Catholic church has a strong hold upon the theater, with the Jews a close second. The number of Irish shows and songs proves this statement. A long-faced Calvinist, of course, would not seek to drive the Catholics and Jews from the theaters, but it is difficult to see why such a light and fanciful divine as Talmage should object to support from the patrons of the stage.

L. D. CRINE.

Don't Let the Priest Get You at Death.

RIDGEWAY, N. Y., March 3, 1895.

MR. EDITOR: Thirty-four years ago I settled at this place. There was then and still is a Universalist society and church building in the village (which is a small hamlet) and is the only church building here.

At that time I had progressed from an early orthodox education to the Universalist interpretation of the scriptures, and I sought a location and home here largely influenced by the presence of the "liberal society." I took an active part in the support of the society for many years. I was "honored" with the position of standing clerk of the Niagara Association of Universalists for twelve to fifteen years, until I had "evolved" from "liberal" or Universalist Christianity up to the plane of Freethought, when I tendered my resignation as standing clerk, some eight or ten years ago. (The standing clerk holds his office during the pleasure of the association or until it is vacated by removal, death, or resignation.)

This locality has had the name of being "liberal." J. E. Remsburg has lectured here twice to very small audiences, although his meetings were well advertised and the weather favorable on both occasions. At one lecture two only of the regular supporters of the society were present, and at the other only one.

As "liberal" as they are (the Universalists) none seems in favor of the taxation of church property or is willing to sign a petition for the repeal of our Sunday laws, although of about one hundred people who live in this school district at least sixty I have no doubt have laid themselves liable to fines or imprisonment within the last year for violation of the Sunday laws. I got four signatures to the petitions you sent me and became discouraged and gave them to a Seventh Day Adventist, and every adult man and woman of their society (I think) signed the petitions, some twelve to sixteen or more, and I forwarded them to our representative in the assembly, Hon. George Bullard, and Senator C. W. Pound. Mr. Pound acknowledged the receipt and said it was the only petition he had received for repeal of Sunday laws, but he had got thousands of names against repeal and some for more rigid Sunday laws. He said he would present the petition to the committee, and I see by the daily papers he did so, and, as I understood, it is the only petition for the repeal

of the Sunday laws as yet presented. The Sunday laws are a dead letter here, but if they should be enforced I have no doubt it would rouse public sentiment against them. I think it will take something of that character to stir people to any action. I think it would be hard to convict before a jury for "Sabbath-breaking," as it would be difficult to draw a jury of which at least one-half were not "Sabbath-breakers" themselves. Let us not be discouraged. Public sentiment is slowly but surely turning toward Freethought.

By the way, several of your correspondents, in mentioning that splendid book, "Four Hundred Years of Freethought," have expressed themselves as pleased with the definition of Freethought as given in the opening chapter. I mention this to ask you to copy it for the benefit of your readers who are not fortunate enough to have the privilege of reading it in the book.

I have made several attempts to get some subscribers for you in this "liberal" community, but without success. Judging from my own observation and experience, the "liberal Christians" are nearly if not quite the equals of the regular "orthodox Christians" when it comes to the question of "bigotry," pure and simple. The society here has recently hired a minister to preach one-half of the time. Two weeks ago I wrote him a letter respectfully asking him to give his views of the passages of scripture where the Lord hardened Pharaoh's heart, and the miracles in connection therewith, ending with the catastrophe to his hosts in the Red sea. Also to reconcile the Mosaic account of creation with scientific facts. Also to give his opinion of the higher criticism of the Bible, as touched upon in the Briggs trial and controversy, and I promised to go and hear him if he would announce his subject. My daughter has just returned from meeting and she says he made no announcement nor any allusion whatever to the matter, so I suppose he has not the courage to discuss such "live subjects," and I expect he will keep on threshing out the old straw of proving universal salvation from the "holy scriptures."

I do not think I could name a man or woman who is a regular attendant and supporter of the society who would dare to take THE TRUTH SEEKER from the post-office and be known as a regular subscriber if you would send it free.

I am sorry that you still see fit to allow the discussion of economic questions, finance, protection, and free trade, in your paper. The two articles in the last paper on these subjects, I must say, contain more assertions and assumptions entirely without foundation in fact, from my point of view, than any newspaper articles I remember reading lately. They do not change my opinion in the least, nor do I think a reply would change the opinions of the writers a particle, and I again respectfully enter my protest against lowering the plane of the discussions in your columns below the discussions of morals and the general principles involved in the "Nine Demands."

I have in the past and shall in the future sacrifice partisan associations on economic questions when I go to the polls whenever they conflict in political action with the "Nine Demands." I desire to say that I have written out a short statement of my opinions on ethical subjects, and made arrangements, and given directions in writing, that my funeral shall be secular, that no priest or clergyman shall assist in the services, that my statement of opinions shall be a part of the services, and that the proceeding shall be sent to THE TRUTH SEEKER for publication. My family promises me that my wishes shall be carried out if they survive me. I made these arrangements some two and a half years ago. I do not know of any secular funerals being held nearer to this place than New York city, and I suppose it may be difficult to make a start of that kind in this locality. I hold myself in readiness to cooperate and assist at any secular funeral in Western New York when my services may be desired. I think I could conduct such services acceptably. I think Freethinkers owe it to themselves to establish the custom of secular burials and not allow the votaries of superstition to conduct a farce over their dead bodies. Let every Freethinker who thinks as I do, who reads this, make such arrangements as I have in writing, and do it now, before he is a week older.

Geo. L. PRATT.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Call from a Sea-Shell Horn.

The larkspur blew her speckled shell
To call me out one summer morn;
A lark was singing at the well;
The red-rose bloomed along the corn.

Wild-peas shook out their crimson sails
While floating by to fairy-land;
The blue-bells warmed the windy gales—
The "man-root" blossom kissed my hand.

Catalpa trees, in white array,
Made room for mother-birds below,
And wild canaries came that way
As golden lamps on bows of snow.

Small grasses set their silver stars
As though the sun was nearing noon;
My stately rosin-weed had bars
That balanced to the red-start's tune.

A flower whose heart was just a burr
Stood high and smoothed her yellow hair;
The pale blue violets bowed to her,
Since she had gorgeous robes to wear.

The flaming dock had pink balloons
As buttons on a sailor's vest,
And hid through all the whispering Junes
Some ground-bird in her lowly nest.

The blue-grass mat 'neath cherry-tree
Invited me within the shade,
And, while I rested, sang to me
The changes ten short years had made.

That forest space was then a plain
With buffalo and antelope,
That when the "whites" brought bees and rain,
Went with the red-men o'er the slope.

MARY BAIRD FINCH.

"The 'man-root' plant I have never seen excepting in northern Nebraska. It grows a great root resembling a beet, and I have been told by reliable persons that it attains a size corresponding to the body of a man. It blooms the third year from planting the seed. The blossom is a deep crimson cup that opens and closes like the morning-glory. I had one plant in my yard in Nebraska, and sent seeds to Aunt Elmina, who will probably have some soon to send to her friends.
The Indians have said the white man brought the bees and rain."

A Dispute.

Tom and Joe quarreled,
I've heard people tell,
About a queer animal
Hid in a shell.

"I tell you it walks, sir!"
Said Tommy to Joe.

"It swims!" cried Joe loudly.

"I've seen, and I know!"

"It walks!" "No, it swims!"
And the boys grew quite wroth,
But the turtle peeped out,
Saying, "I can do both!"

A little girl in Gorman, on first discovering the electric lights, and seeing the moon at the same time, propounded this conundrum:

"Mamma, does God know that we have got electric lights?"

"Yes," replied the mother, "he must know it, because he knows everything."

"Then, mamma, why don't he take in the moon?"

Correspondence.

CANON CITY, COL., Feb. 22, 1895.

DEAR MISS WIXON: Despite the prophecy that Washington's birthday would be one of the coldest days of the season, it is lovely in the extreme. The surrounding mountains, in the lucid air and dazzling sunlight, are glorious. Save for the absence of bursting buds and shooting grass, it is a spring day. The birds are chirping far and near, and a friendly bee, which—with its companions—has been awaiting spring, is happy making melody to my ear.

I attend to most of my correspondence Sundays and holidays. I shall spend a part of this one with my Corner friends. We are supposed to observe this day in remembrance of the Vanderbilt of his time, "our own" George Washington. Only yesterday I heard, at one of these observances, the expression: "He is all our own." You can imagine my feelings of gratitude that I should be a shareholder in such a legacy. I fear, however, that, through modern modes of speculation, the stock has been slightly watered.

We were amused at Geo. Macdonald's "Observations" in last week's TRUTH SEEKER regarding that individual who, according to the latest information I have been able to obtain, will occupy a reserved seat in the New Jerusalem. My informant is a man of "Christian sincerity." He spoke in a manner calculated to impress his audience with the assurance that he was speaking "the truth, the whole truth, and nothing but the truth." The speaker

was a man of no previous note. He made a revelation, however, that, so far as this affiant can testify, has never before been made to the world. Permit me to explain. It was on the occasion of a school celebration of the birthday of this same George Washington. There had been rehearsed a number of time-magnified reviews of his life, of which he undoubtedly would have been proud had he been present. At the close of these reviews of the noble character and god-like virtues of that angelic personage who "never told a lie," the teacher extended a general invitation to the visitors present. Several responded. One or two speeches were made regarding the best method of climbing the "ladder of knowledge." It was also shown how bravely, and with what agility, the little George had stepped from one round to the next. However, the climax was not reached until there emerged from obscurity this candidate for fame who had never before been known to "speak in public on the stage," except in "experience meetings." All were electrified. Silence reigned supreme. After building numerous castles of virtue about the memory of his hero, assuming an air of ministerial dignity, he exclaimed: "George Washington was the greatest man who ever lived, except Jesus Christ." This revelation, as I have termed it, may seem to some a small matter. However, when we consider the vast possibilities thereof, we will see its importance as also the importance of the celebration. The "father of his country," being next to the greatest man who ever lived, will certainly be permitted to occupy next to the greatest seat ever occupied by man. The world has long been in possession of a picture—wholly imaginary—in which God—the old Jewish Jehovah—is the central figure. At his left hand is the Holy Ghost (whoever or whatever that may mean); at his right, his only son, Jesus Christ. Now, at the right hand of Christ is the "father of his country." This is of particular importance to "Infidels," as well as to all others who may be the lucky stockholders in this inestimable boon. If we, as a nation, observe regularly, carefully, prayerfully this birthday which will, "no preventing providence," "come again next year at the same time," as well as for some succeeding years, he—our national father—sitting at the right hand may, peradventure, put a bug in the right ear of "Our Savior." In this event our "calling and election" is sure. I am, for strategy, Yours, ORELLA LOCKE.

P.S.—I do not wish to underrate the good that Washington did, but merely make this criticism as an illustration of the manner in which enthusiasts enlarge upon his good deeds, and overlook or obliterate what others did. We should give him his deserved praise, but we should not forget others, of whom I will mention Thomas Paine and Thomas Jefferson.

Yours for justice, O. L.

[Of course, earthly fathers look out for their own, whether the heavenly one does or not. If anybody gets to heaven, we shall, without doubt.—Ed. C. C.]

BALLWIN, MO., Feb. 26, 1895.

DEAR MISS WIXON: As it has been quite a while since I wrote to the Corner, I will try to write again. The snow is just melting off. It has been on the ground for four long weeks, and I am glad to see it go. I like the spring best. Wheat, corn, potatoes, and fruits are the chief products of St. Louis county. We live just twenty miles from St. Louis; we go in every week. We live on a farm of 120 acres. The nearest town is a mile and a half from us. We live on a very high hill, and have a fine view and can see St. Louis from our porch. The Merimac river is just a mile and a half from our place. We go skating in winter and boating in summer. It is a very pretty river in summer with its little green islands, large willows overhanging its banks, and the red bluffs towering above, with now and then a stray cedar sticking in some crevice. We have a miniature waterfall on our farm; it is just lovely in the spring, its banks covered with moss, ferns, and violets. They have just finished a fine Catholic church near us, while the poor, ignorant Dutch women wear rags and wooden shoes, when they might have decent dresses and shoes were it not that they give their money to the church.

Well, as my letter is getting rather long I will close. Yours for Liberalism, COBA LANE.

P.S.—I would be delighted to have any of the boys or girls of the Corner write to me—P. O. box 15.

[Cora's home must be in a lovely spot, and Cora must be a bright and lovely girl, from whom we shall always be pleased to hear.—Ed. C. C.]

POPES AND THEIR DOINGS

ACCOUNT OF

Years of Christ and Vicereigns of God.

Paper, 50 cents; cloth, 75 cents.

SEE THAT CURVE!

365 DAYS

Ahead of them all.



Keating Bicycles.

19 to 23 lbs.

CATALOG FREE if you mention this paper.

KEATING WHEEL CO.,
Holyoke, Mass.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

A UNIQUE BIBLE PICTURE-BOOK.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;

CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures, Including Questions Answered Affirmatively and Negatively by Quotations from the Bible, Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

IMAGINATION IN DREAMS AND THEIR STUDY.
By Frederick Greenwood. London: John Lane. New York: Macmillan & Co. Cloth, 12mo., 198 pp. Price, \$1.75.
This volume is intended to be a study of dreams which are "psychologically informing, or that testify to the powers of imagination in sleep." The author thinks that there will be no difficulty in "distinguishing between dreams that have a scientific interest and those that have none, or, if there be any difficulty," this work may serve to diminish it. It is conceded that the imagination cannot portray what has not been seen by the eye, or entered into the channel of the senses through the reading of books, the contemplation of pictures, or by means of conversation. In all the imaginings concerning "heaven" which have been given to the world there has been nothing pictured that was not the counterpart of some thing or the combination of two or more things known on this earth. "Imagination in Dreams" is apparently written in an unprejudiced spirit and no doubt will be found to be interesting and suggestive.

THE TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC, 1895, aside from its calendar of events bearing relation to Liberalism, contains an elaborate review of "Freethought in the United States;" a paper, "The Old and the New," by Robert G. Ingersoll, contrasts the past and present in religious belief; Helen H. Gardener asks, "What Are Women Here For?" Samuel P. Putnam tells of "The Freethought Federation of America," and other papers in a similar vein characterize the contents. The Truth Seeker Company, 28 Lafayette Place, N. Y.—*Omaha Bee*.

For whacks at all the churches THE TRUTH SEEKER is supreme. The pictures are often crude and coarse, but they are as often very clever; and, if shown, there is no neighborhood where a considerable number of copies could not be sold.—*Book and News Dealer*.

I will qualify you to fill any position where a FIRST-CLASS BOOK-KEEPER

may be required, for the sum of \$3.00; time, two to four weeks. Money refunded if unsuccessful. Experienced and beginners alike benefited. PUPILS PLACED IN PAYING POSITIONS. Recently had five applications for book-keepers. Save this CARD and send for further particulars. J. H. Goodwin, R. 875, 1215 B'way, N. Y.

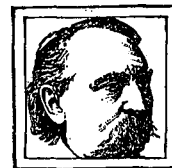
BUSINESS HOUSES supplied with Competent BOOK-KEEPERS, or first week's salary forfeited. J. H. Goodwin, R. 875, 1215 B'way, N. Y.

THE ELIXIR OF LIFE



is not in magic potions, "specifics" or electric clasp-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease, learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, inspired by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

FAIR & SQUARE. CONSULTATION FREE.



This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on The Path to Health." Dr. E. B. Foote, 122 Lex. Av., New York.

The Bible and Evolution. By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

THE TRUTH SEEKER,
28 Lafayette Place, New York

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly *nine hundred*, and the fifty portraits promised in the prospectus have multiplied to *one hundred and forty-one*! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of *FOUR HUNDRED YEARS OF FREETHOUGHT*, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

THE TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC FOR 1895. New York: The Truth Seeker Co., 25 cents.

This almanac stands entirely upon the foundation of the naturalistic interpretation of world development; it is in a free, breezy style, and offers good, substantial reading matter in abundance.—*Milwaukee Friedlander*.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Albert M. Lorentz, LL.B., in a recent publication by the Truth Seeker Company, attempts to prove that "The pursuit of pleasure is the *sine qua non* of intellectual, moral, and social development, and that the promotion of pleasure is the duty of philanthropy and statesmanship." The book is called "Pleasure and Progress," and handles some social practices without gloves, the author upholding the theory that all legislation regarding morality is wasted time, that men should be persuaded to do right because it is easier and pleasanter than to do wrong.—*Omaha Bee*.

A Pound of Facts

is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Something
QUITE NEW & UNIQUE

THE
BETTER WORLD.

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subserviency; and the Watch Argument is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Place, N. Y.

THE CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.

By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.

Address THE TRUTH SEEKER CO.

COLUMBIAS FOR 1895.

A Highly Artistic Catalogue Sets Forth the Merits of These Famous Bicycles.

Noted artists occasionally condescend to lend their aid to make a trade catalogue beautiful, and this has evidently been the case with the new handbook of Columbia bicycles, just issued. From the rich and striking cover to the last of the dainty sketches that adorn the broad margins, the tell-tale marks that show the hand of well-known contributors to Life, Vogue, and the leading magazines are everywhere apparent. The idea skillfully carried out in the illustrations is that of sport and travel. The book will long be preserved as one of the handsomest art works of the year. It is as little like the ordinary trade catalogue as well can be, and yet it cleverly tells of the merits of Columbia bicycles for 1895, and also of lower-priced machines, Hartfords. No lover of bicycling or of beautiful books should neglect sending for the Columbia Catalogue. It can be had by calling upon Columbia agents, or it will be sent by mail for two 2-cent stamps. Address Publishing Dept., Pope Mfg. Co., Hartford, Conn.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

Not for Parsons.

A FEW Sundays ago a clergyman in Ireland made the following announcement: "Next Sunday, in this church, the Rev. Mr. — will renounce the errors of Rome for those of Protestantism."

"I WAS sorry, Willie," said his Sunday-school teacher, "to see you keep your seat when the superintendent asked all those who wanted to go to heaven to rise. Don't you want to go to heaven?" "Yes'm." "Then why didn't you rise?" "Cos he didn't hav no right to tell me to rise, ma'am," answered Willie. "He ain't no angel Gabriel."

At the sacrament a priest gave, without perceiving it, a bone counter instead of the wafer. The communicant, thinking it would melt, patiently waited and sucked, but without effect. The priest, seeing him hesitate, inquired what was the matter. "Matter," said he, "I hope your reverence has not made a mistake and given me God the Father? He is so hard and tough there is no swallowing him."

"I DO wish we had not made this trip," said the candid daughter of a Texas millionaire, who had taken his family to the Holy Land; I always used to dream of Palestine as a land where strange things might have happened, because it was so far away and perhaps so different from home. But these weeds just look like sage brush and—excuse the remark—these 'hares' are just like our Bastrop county jack rabbits." The Oriental Isis, unveiled, reveals many propensities of a Cook county medium.—*Felix L. Oswald, in Open Court.*

"SWEAR AT 'EM, DANIEL." One of the early ministers of Windham, notwithstanding his manifold duties, owned and cultivated a large farm, on which he gave constant employment to several hands, and he usually looked after the details in person, but, when unable to do so, his chief factotum was one Daniel —, a hard-working, faithful fellow, and "a mighty hunter by field and flood," but devotedly attached to the parson, for whose interest he labored early and late a long term of years.

He had, however, one habit which greatly annoyed his employer—he was terribly profane. Many and solemn were the rebukes administered by the parson, but all to no purpose; swear he would and swear he did on the slightest provocation, and the good minister almost despaired of his reformation.

Now, the story goes that his reverence at one time owned a yoke of oxen that often refused to pull at the most critical moment, and on such occasions they were sure to be treated to a well-selected assortment of Daniel's choicest oaths, which, he maintained, always accelerated their locomotion.

One day as the parson sat quietly conning his next Sunday's sermon, he heard a tremendous outcry in the direction of his hayfield.

Going to the door to ascertain the cause, he saw that a shower was rapidly approaching, while a big load of hay, slowly wending its way to the barn, was in imminent danger of being caught by the coming rain, and Daniel, as he frantically urged on the balky team, was making the air tremulous with his blasphemy.

This was too much for the good man to bear. He left his study, and with rapid strides soon reached the scene, when he courteously ordered Daniel to stop his awful profanity. "But," replied the veteran, "if I don't swear these oxen won't pull."

The parson expressed a most unqualified disbelief in the statement, and taking the good stick, he addressed the team in a calm, easy manner. They stopped short, and refused to budge another inch. He still continued in his mild, persuasive strain, but they simply gazed in apparent astonishment at such an unwonted state of affairs. What was to be done at this critical juncture?

The black clouds mounted higher and higher in the heavens, the lightning flashed brighter and brighter along the ragged edges of the storm, the thunder rolled nearer and nearer each moment, the wind sighed fitfully among the neighboring tree tops, and already a few big drops heralded the coming tempest. Still the oxen stood as if rooted to the spot.

This was past endurance, and dropping the good stick, his reverence shouted, "Daniel, Daniel, come and swear at them a little easy, a little easy, now, Daniel!"

What followed verifies the old adage: "Give some men an inch and they will take an ell," for, with a muttered "I told you so!" the teamster sprang to the side of his team, and, wild y flourishing a pitchfork over their heads, he let loose a torrent of the most horrible profanity ever heard within the limits of the township, the result of which was that the cattle gazed a moment as if in fear, and then starting on the run, landed the load safely in the barn just as the shower came down in earnest; and it is also stated the minister never again admonished his teamster in regard to his language.—*Samuel T. Dole, in Narragansett Sun.*



THE Truth Seeker Annual

—AND—

Freethinkers' Almanac, 1895.

(E. M. 295.)

CONTENTS.

Calendar for 1895,	PAGE. 5	Freethought in the Church and in the Higher Literature. A. H. Hamilton,	PAGE. 90
Freethought in the United States,	17	Education of Children. Susan H. Wixon,	95
The Old and the New. Robert G. Ingersoll,	42	Secular Sunday Schools. Katie Kehm Smith,	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage,	46	The Freethought Federation of America. Samuel P. Putnam,	110
Progress of Science. James B. Alexander,	55	The One-Horned Ox. George E. Macdonald,	117
What Are Women Here For? Helen H. Gardener,	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore,	124
The Three Voices. A Poem.	73	Freethought Societies, Schools, and Lecturers,	127
A Queer God and His Queer Book. John Peck,	74		
What We Stand For. Henry Rowley,	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,
28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

PIANOS! PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STROCK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

Truth Seeker Readers! HAVE YOU THE Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.
Third Thousand.

ALL styles of watches from \$1.38 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and

GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.
Potatoes, Onions, Cabbages, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

234 So. Water St., Chicago.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies,	\$1.00
Fifty copies,	4.50
One hundred copies,	8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl. New York.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents. Address this office

A NEW EDITION

OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

Price, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

ARE YOU DEAF?

Don't You Want to Hear?

THE AURAPHONE will help you if you do. It is a recent scientific invention which will restore the hearing of a person not born deaf. When in the ear it is invisible, and does not use the slightest discomfort. It is to the ear what glasses are to the eye, an ear spectacle. It costs a trifle for particulars. Can be tested free of charge at

The Auraphone Co's Offices:
714 Metropolitan Bldg, Madison Sq., New York 618

Gems of Thought.

We lie to our children—in the interests of morality.—*Grant Allen.*

An infinitude of tenderness is the chief gift and inheritance of all truly great men.—*John Ruskin.*

I do not believe even eye-witnesses when they tell me things opposed to common sense.—*Voltaire.*

A MAN is to carry himself in the presence of all opposition as if everything were titular and ephemeral but he.—*R. W. Emerson.*

Those who have not a strong sense of what is just to themselves, are likewise deficient in a sense of what is just to their fellow-men. This has long been a common remark.—*Herbert Spencer.*

In art, and in literature, the morality that is eloquent for ideals and opulent with valiant inspirations, often asks for bread in vain and falls into a neglected grave. Servility to popular idols "pays" better.—*Amos Waters.*

WHAT strange rage possesses some people to insist on our all being miserable? They are like a quack, who would fain have us believe we are ill, in order to sell us his pills. Keep thy drugs, my friend, and leave me my health.—*Voltaire.*

VOTES may have only immediate significance, and legislation may be gross as well as virtuous, and only a passing and awkward factor in racial growth, but it shows the flow of the stream, and hints of the conscience of a nation.—*Horace L. Traubel.*

To attack the king was treason; to dispute the priest was blasphemy. For many centuries the sword and cross were allies. Together they attacked the rights of man. They defended each other. The throne and the altar were twins—two vultures from the same egg.—*Ingersoll.*

By the death of Frederick Douglass, one of the most romantic and heroic characters of this age has passed away. Of all the men who have risen out of obscurity into prominence in this country, he has traveled the longest way, passing from slavery to a greatness that was international. His memory will be long cherished. He himself is the conclusiv answer to the narrow logic of the lover of caste and the advocate of race injustice.—*Unity.*

WHENCE the influence of our churches? By what agency have they awed the masses into silence, and even thrones into obedience? By what means have they succeeded in sowing sectarianism, setting man against his fellow, and threatening eternal infamy to all who would not kneel at their dark and dominant shrine? The Bible! Faith in the supernatural origin of that book is the secret source of priestly ascendancy throughout Christendom. While that delusion prevails there is no hope for freedom in Europe.—*Robert Cooper.*

If we judge of men by what they have done, then Voltaire is incontestably the greatest writer of modern Europe. No [other] one has caused, through the powerful influence of his genius alone and the perseverance of his will, so great a commotion in the minds of men. His pen aroused a sleeping world, and shook a far mightier empire than that of Charlemagne, the European empire of a theocracy. His genius was not force, but light. Wherever he trod, light followed him, for Reason—which is light—had destined him to be, first her poet, then her apostle, and lastly her idol.—*Lamartine.*

THERE are some ugly chapters in English history connected with attempts to suppress conviction, to throttle its expression

under pretense of its being wicked or immoral. But we are so far away from those eras that many hardly remember their lesson; which is a pity, for such lessons are costly, and, if forgotten, can sometimes only be recovered at a heavier cost. The lesson taught by every effort to repress honest and public discussion of any subject whatever is that all such efforts are revolutionary. Every honest man in prison is tenfold more dangerous than fire burning near fire-damp. The majesty of law is defiled when the innocent are punished deliberately with the guilty.—*Moncure D. Conway.*

SYMPATHY may become so insistent a motif, so imperious in its demand for satisfaction, that the heart must needs comply as if it were obeying an ethical hunger. The starving man will rob in order to still his craving, and the soul which is stirred by the generous current of pity for misfortune will rob itself of ease and possessions in order, through the gloom of self-sacrifice, to win relief for the sufferer and inner peace for itself. The process is as natural as breathing, or clothing one's body. No celestial force is required to set it going. No divine code is needed to direct it. The reign of sympathy must be established by the efforts of those men and women who are endowed with the most abundant share of its saving grace.—*F. J. Gould.*

Genuine Pond's Extract

IS WORTH ITS

WEIGHT IN GOLD

Cures Female Complaints,
Neuralgia, Piles, Sores,
Bruises and ALL PAIN.

CHEAP SUBSTITUTES
DO NOT CURE.

THE BRAIN AND BIBLE; OR THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By **EDGAR C. BEALL, M.D.**,
with a preface by
R. G. INGERSOLL.

This is the only work of its kind in the literature of Free Thought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER.

Prof. Ernst Haeckel, HIS Life, Works, Career, and Prophecy.

A Lecture
By **THADDEUS B. WAKEMAN**
Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works read like an enchanting tale.
Address THE TRUTH SEEKER,
28 Lafayette Place, New York City.

Researches in Oriental History,

EMBRACING THE
Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?
By **GEORGE W. BROWN, M.D.**
Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.
Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

"Intercourse Between the Soul and Body."

By **Emanuel Swedenborg.** Price, 5 cents.
Interesting book by same author: "Four Leading Doctrines," 247 pp., 75 cents. "Divine Love and Wisdom," 248 pp., 75 cents. "Divine Providence," 308 pp., 75 cents. "Conjugal Love," 472 pp., \$1. "True Christian Religion," 982 pp., \$1.50. "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1. Send for Descriptive Catalogue to the American Swedenborg Print. g and Publishing Society, 20 Cooper Union, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled
All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

MORGAN A. ROBERTSON'S



ILLUSTRATED

By **Carey K. Jurist.**

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only
50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

L. K. Washburn's Works.

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

The Public Schools and the Catholic Church. Price, 5 cents.

Address THE TRUTH SEEKER

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By **PROF. F. W. NEWMAN.** Price 25 cents.
Address THE TRUTH SEEKER.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By **GEORGE J. ROMANES.**

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers.

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.

Address THE TRUTH SEEKER.

FOR HER DAILY BREAD.

Preface by **R. G. INGERSOLL.**

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By **T. C. WIDDICOMBE.**

Price, 10 Cents. For sale at this Office.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS
FOR
Liberal and Ethical Societies, for Schools
and the Home.

—With Music Written to All the Songs.—

COMPILED BY **L. K. WASHBURN.**
Price, \$1.50. For sale at THIS OFFICE.

MATRIMONIAL.

A Texas business man respectfully invites correspondence with a matron and cultivated lady who is an Agnostic and has near relatives of similar views. Object, matrimony.
Address, "J. D. M." care Truth Seeker Co.,
4610 28 Lafayette Place, New York.

Pocket Theology.

By **VOLTAIRE.**

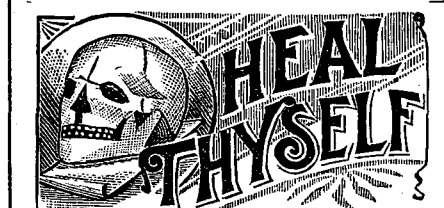
Terse, witty, and sarcastic definitions of theological terms. Price 5 cents.

MAGIC LANTERNS

And STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, also for a profitable business for a man with a small capital. Also lanterns for home amusement. 250 page Catalogue free. Write for it. Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

DO YOU WANT IT?

Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits, active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 5308, Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting charges, Varicose veins, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidence of success. Address, **DR. R. P. FELLOWS,**
Say where you saw this adver. Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

50c. BARGAINS

IN ROSES AND PLANTS.
We want your trade, hence we offer these cheap bargains well knowing that once a customer of ours, always one. Please tell your neighbors about it.

Set A—10 Ever-blooming Roses, 10 Colors.. 50c
" B—10 Prize Winning Chrysanthemums 50c
" C—10 Lovely Fuchsias, all different 50c
" D—5 Fragrant Carnation Plants 50c
" E—15 Choice Rainbow Fuchsias 50c
" F—12 Sweet Scented double Tube Roses 50c
" G—10 Elegant Geraniums, all different 50c
" H—5 Flowering Begonias, choice kinds 50c
" I—10 Vines and Plants, suitable for Vases and Baskets 50c
" K—12 Magnificent Coleus, bright colors 50c
" L—4 Choice Decorative Palms, elegant 50c
" M—4 Dwarf Ever-blooming Fr. Canna 50c
" N—20 Packets Flower Seeds, all kinds 50c

NO TWO ALIKE IN THESE SETS.

Any 3 sets for \$1.25, any 5 for \$2.

By mail postpaid, safe arrival and satisfaction guaranteed. Order by the letters from this advertisement now as these introductory sets not in catalogue. This book contains everything you need for the garden and house. We mail it for 10c. in stamps. We are the largest rose growers in the world. Over one and a half million roses sold each year.

The GOOD & REESE CO.,
Champion City Greenhouses,
Box 267 SPRINGFIELD, OHIO.



SOME MORE DREAM BUSINESS.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.—Matt. ii, 12.

News of the Week.

THREE men near Ingram, Mich., were killed by poison which they were using to destroy wolves.

SMALL POX is spreading from St. Louis, carried by the attendants at the races, having reached Lexington, Ky., and Maryville, Mo.

JAPAN is besieging the Island of Formosa, and it is rumored that she will demand it as part of the fruit of the conquest of China.

At a hotel fire at Mackeyville, West Va., on March 13 three persons lost their lives and four were severely, probably fatally, burned.

NEARLY 10,000 men employed by the coke companies controlled by H. C. Frick will receive a fifteen per cent increase of wages on April 1.

GERRY's Whipping Post bill was defeated in the New York Assembly, after having passed the Senate, by the close vote of 53 for to 57 against.

THE supreme court of Illinois decides that the law forbidding the employment of women for more than eight hours a day in shops is unconstitutional.

JUDGE INGRAHAM, of this city, holds that persons can play billiards on Sunday without violating the law if they do so out of sight and hearing of other people.

THE California legislature has voted to submit to the people of the state for ratification or rejection a constitutional amendment giving the suffrage to women.

THE courts have been suspended and the entire Isthmus, comprising one of the nine departments of the United States of Colombia, has been put under martial law.

THE Georgia Women's Press Club has withdrawn from the General Federation of Women's Clubs because the Federation admitted three Negro Women's Press Clubs from Indiana and Illinois.

GALVESTON has at last secured deep water in her harbor. The Pilot's Association officially announces that there are now 18 feet on the bar. It means much to Galveston and to the West and Northwest.

GEORGE DYE, white, living at Athens, Ga., died two years ago, leaving \$125,000 to seven illegitimate Negro children. The will was contested, but the third trial, just concluded, resulted in a decision in favor of the legatees.

In the London County Council Mr. Arnold (Progressive) was elected chairman over the Duke of Norfolk, who is thus described: Sir Henry Fitzalan Howard, K. G., Duke of Norfolk, Earl of Arundel, Surrey and Norfolk. Baron Fitz-Alan, Clun, Oswaldestre and Maltravers, Earl Marshal and Hereditary Marshal of England, is Premier Duke immediately after the Princes of the Blood Royal, and is Premier Earl. His pedigree is traced to Saxon origin.

THE Spanish cruiser Reina Regenta foundered off the Morocco coast during a gale last week. She had a crew of 420 officers and men, all of whom are supposed to have been lost. She had just conveyed the returning Moorish mission to Tangier, and on March 10 left that port for Cadiz.

A TERRIBLY destructive hurricane swept over the Fiji islands. On one island the coconut plantations will need five years to recover. On Taveuni, where most of the European planters are settled, about everything has been destroyed. Famine and pestilence are said to be sure to follow.

EVERYTHING portable in Poe's cottage at Fordham, in the annexed district of New York, has been carried away by the vandals who have had the key to examine it under pretext of wanting to buy it. The property has just passed into the possession of Dr. Edward Chauvet, a dentist, who will use it for an office.

THERE was a small riot in the Indiana House of Representatives growing out of a concerted attempt to prevent Governor Matthew's private secretary from delivering to the speaker just before the hour of final adjournment a veto message from the governor. The secretary was badly injured and is in some danger of death.

OVER \$400,000 worth of property was destroyed by a fire in Kansas City on March 13. The buildings burned included those occupied by the English Supply Company, the Western Newspaper Union, and the Great Western Type Foundry. The Newspaper Union supplied patent insides for 200 weekly newspapers.

THE coroner's jury sitting to inquire into the cause of the death of the four persons killed by the collapse of the Orchard street tenement in this city (which fell while in course of construction), brings in a verdict severely censuring the owner of the building, the two builders, and several of the officials of the Building Department of the city.

THE New York, New Haven, and Hartford Railroad Company expects to have its branch line from Boston to Nantasket Beach equipped with electric motors in place of steam by June 1. If the experiment proves a success the change from steam to electricity will gradually be made on other branches and eventually on the main line between New Haven and New York.

THERE are bad reports from two state institutions. One is the State Home for Juvenile Female Offenders in Chicago, from which two assistant matrons have just resigned, alleging inhuman treatment of the girls by the matron. They charge that she has tried to starve, beat, and chain the culprits into subjection. The other institution of which complaint is made is the State Asylum for the Insane at St. Peter, Minn. There are about 1,000 inmates, while there are accommodations for only 700. In many of the rooms the ventilation is very bad, the sanitary arrangements of the kitchen are defective, and often female patients are obliged to sleep in the corridors. The condition of

things is charged to the niggardly policy of the state.

A MARVELOUS gold find is reported in Western Australia. It is said that nuggets weighing as much as 150 ounces have been picked up and a "mountain" of gold-bearing quartz discovered. A party of miners confessed to the butchery of a village of blacks, men, women, and children being slaughtered. Many of the prospectors are brought back raging with fever.

A SPANISH brigantine fired on the American merchant ship *Alliance* as she was passing Cuba on her way from Colon to New York, but instead of obeying the command to stop and explain the captain put on all steam and left the Spanish ship in the rear. Now Secretary Gresham has asked the government of Spain to disavow the unauthorized act of its war vessel and give strict orders that American shipping shall not in future be molested while no state of war is admitted by the Spanish government to exist in Cuba.

UNITED STATES CONSUL MEEKER at Bradford, Eng., reports to the State Department that some grades of American-made cloths are selling in England under the prices charged for similar English-made cloths. He states that one large Bradford firm has sent its traveling men and agents into Italy, India, South America, and France with samples of twist melange flannel and Algiers cloth made in the United States, and the New York manufacturers were informed that if the samples were exact large orders might be expected.

THE electrical laboratory of Nicola Tesla, at 35 South Fifth ave., this city, was totally destroyed by fire on March 13. His money loss is \$50,000, but this is as nothing compared to the loss of the time and discoveries embodied in the apparatus burned. He had demonstrated that poly-phase currents of high potency, even to 250,000 volts, may pass through the human body without harming it. He has discovered a means to transmit electricity without a wire and expected to produce a light as powerful as sunshine as soon as he had ascertained how to care safely for the 8,000,000 volts necessary for that purpose. There was no insurance on the machinery. Mr. Tesla came to this country from Serbia about ten years ago.

THE unemployed of New York are to be given a chance to cultivate vacant lots and tracts of land in the city and its vicinity during the coming season. The example was set at Detroit last year, under the direction of Mayor Pingree. Bolton Hall has been appointed by the Charities conference to carry out the plan here. The intention is to supply the tillers with seed and guidance so that they can become largely self-supporting without the stigma of being paupers. Mr. Wm. Steinway, Ex-Mayor Hewitt, and Columbia College have offered tracts of land for use in the experiment, and it is expected that many other owners will do so. There are vacant lots aggregating more than 1,000 acres below West One Hundred and Forty-fifth street and the Harlem river, and in the

annexed district there are thousands of acres. Of course the land offered is rent free to Mr. Hall and his associates.

THERE have been serious riots in New Orleans during the past week. White rioters shot down a large number of Negro workmen on the levee. Heavy fogs prevailed and the police were powerless. One British subject was dangerously wounded in the head by a bullet. The whites and Negroes are all union men, but there are separate unions for the two races and the Negroes work for less wages than do the others. While the local and state authorities were for a time dilatory in attempts to enforce order the Council of the Commercial bodies issued an address calling for the protection of all workmen, regardless "of race, color, or previous condition," and also resolved to ask the United States government to intervene for the protection of life, and it was not until the governor appeared and promised to do all possible to restore order that the resolution was rescinded. Troops were called and the colored workers resumed their duties under guard.

EDITORIAL

From the Freethought Magazine.

"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,
Established 1857. ROCHELLE, ILL.

Designer of
The Otto Wettstein Watch.
The Ingersoll Souvenir Spoon.
The Freethought Badge.

Pen Pictures of the World's Fair.

By S. P. Putnam.

It is, besides being a complete Guide-Book, the best description of the Fair yet given—poetic, beautiful, accurate. It describes the inauguration ceremonies, gives the director-general's address, the efforts to close the Fair Sundays and the triumph of the Sunday-openers; describes the various buildings and what they contain, and is, all in all, the very best picture of the Fair that can be painted with a pen.

ILLUSTRATED.

A MAP OF JACKSON PARK, enabling the visitor to make his way around, and the stay-at-home to see where he went.

A BIRD'S-EYE VIEW OF THE FAIR, enabling one to comprehend at a glance the magnitude of the Exposition, the greatest ever known to the present time.

Single copy, 25 cents Five copies for \$1.

Address THE TRUTH SEEKER.

THE GIANT DELUSION

A Consideration of the Doctrine of Personal Immortality.

By OTTO WETTSTEIN.

A Paper read at the International Freethought Congress at Chicago, October 5, 1893.

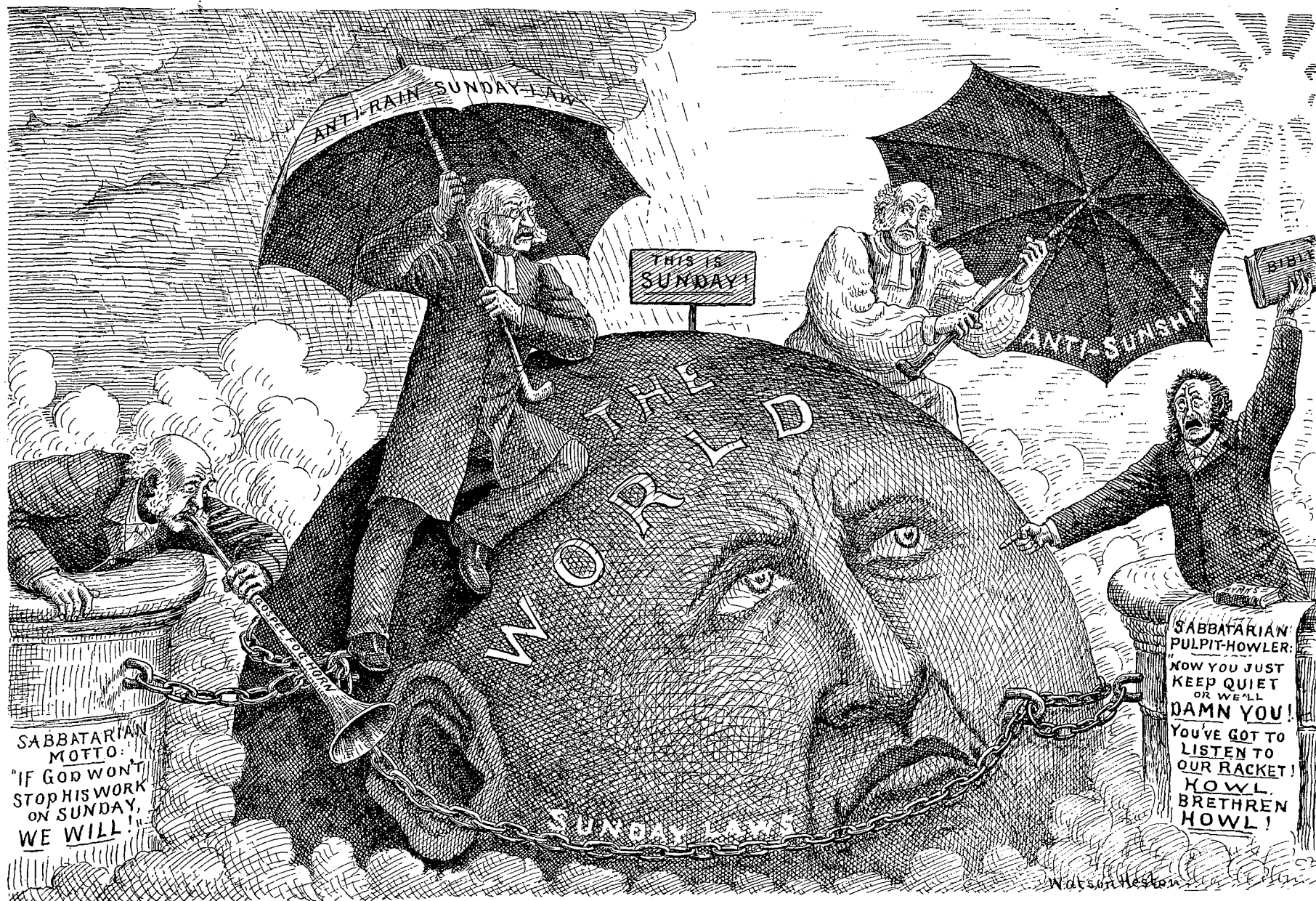
Price, 10 Cents.

Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 13. { PUBLISHED WEEKLY. } New York, Saturday, March 30, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE WORLD AS THE SABBATARIANS WOULD HAV IT.

Something a Little Extra for Truth Seeker Readers.

For a good many years Mr. Samuel Porter Putnam's "News and Notes" have been a feature of THE TRUTH SEEKER very greatly admired by its readers. Their diversity and versatility and poetically descriptive qualities have been universally admired and imitated—but never copied with success.

As President of all the nationally-organized Freethought of this country, Mr. Putnam will, about May 1st, start for a visit to the Freethinkers of England. Officially and privately he will undoubtedly have a grand reception. England is a great country in a small space, with a big history, in which Freethought has played and is playing a conspicuous part.

While he is gone Mr. Putnam will be duly commissioned as correspondent of THE TRUTH SEEKER, and will write for the benefit of our readers the generals and particulars of his trip. Every English Freethinker in this country will want to read this account. It will do him good. Every American Freethinker will find these letters by Mr. Putnam vastly entertaining, instructive, poetic, and good reading.

New subscriptions for this event should begin now and run for six months. A three months' trial trip will just get you into the middle of them, but if you can't do better take that, for we know you will renew. Ask any reader of Mr. Putnam's "News and Notes" if they are not worth the cost of a whole year's subscription, and if he does not say YES, we will refund the subscription you send.

Address THE TRUTH SEEKER,

28 Lafayette Place, New York, N. Y.

To Our Friends:

Don't you know
some Freethinker who
does not now, but who
would subscribe to
THE TRUTH SEEK-
ER if YOU called his
attention to the Pa-
per?

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 13. { PUBLISHED WEEKLY. } New York, Saturday, March 30, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - MARCH 30, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-offices and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

What the Church Wants.

Rev. Mr. Foster, speaking in the Boston theocratic convention, said that the Christian amendment to the Constitution should be adopted in order to bring about these results, among others:

"I. To bring that instrument into harmony with the history, character, and life of this nation." [That is, to legalize the unconstitutional legislation which the church has forced the nation, the states, and the municipalities to enact.] "II. It is an act of homage which this nation owes to the King of kings." [In other words, it would give the clergy more power.] "III. A secular Constitution will secularize the nation." [And make the common citizen equal in rights to the minister.] "IV. A secular Constitution exposes the nation to the judicial inflictions of divine wrath. V. A constitutional recognition of Christ and his law would furnish a basis for moral legislation."

Ah, that is so, no doubt. We know what you call "moral legislation." Reading what you say under this last head we find that the "moral legislation" that the adoption of this proposed amendment would give us includes the judicial oath so formulated as to shut out all but Christians from office, the use of the Bible in all the schools of the land, the stoppage of Sunday mails and the enactment of Sabbath laws to shut everything but churches on Sunday, and the nationalization of "Christ's law of divorce." In plain words, the passage of religious laws under the name of "moral legislation"! We ask the friends of religious liberty to read what we reproduce below from the address of Mr. Foster; to read it a score of times and then transcribe it into their note books and always have it at hand to show to Christians who deny that the theocratic party would make this a government of Christians, for Christians, and by Christians:

"This amendment would include the law: 'Thou shalt fear the Lord thy God and swear by his name.' The Constitution provides that no religious test shall be required as a qualification for office or trust. Justice Story says this means that 'the pagan, Mohammedan, Jew, Christian, and Infidel shall sit down in common at the table of our national councils.' The friends and enemies of Christ are eligible to office. This amendment would require that voters choose out from their number 'able men, men of truth, such as fear God and hate covetousness [Quay, for instance] and place such to be rulers over' them. Eight years after the adoption of the Constitution, Congress made a treaty with Tripoli, which has never been called in question as to its constitutionality. It says: 'The government of the United States is in no sense founded on the Christian religion and makes

no distinction between the Christian and the Mussulman.' This amendment would effectually repudiate that sentence. In 1808 President Jefferson was petitioned to proclaim a fast by New England ministers. He replied: 'I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises.' This amendment would remove that interdiction."

The italics are ours. Here we find it deliberately proclaimed that the theocrats intend to debar all citizens who are not Christians from participation in the affairs of state, and that after they seize the reins of power the government will intermeddle with religious institutions, "their doctrines, discipline, and exercises." And yet these schemers have the effrontery to say that they are opposed to the union of church and state and to complain of the intermeddling of the Catholic church in governmental concerns!

Mr. Gladstone's Absurdities.

In his article in *McClure's Magazine* on the "Lord's Day" England's ex-Premier, referring to the declaration of a leading Jewish speaker at the World's Fair Parliament of Religions that the strict Mosaisms could not accept a first-day Sabbath, says:

"We can; and the authority which is on our side has also reason at its back. The old Sabbath was the festival of rest from labor with the hand; a festival of the body, of natural life, a festival negativ in its character, for its fundamental conception was simply a conception of what man was *not* to do."

Was the old Sabbath a festival of rest from labor or was it a festival commemorative of deliverance from slavery? Which reason for the establishment of the Sabbath does Mr. Gladstone accept—that given in Exodus or the one we find in Deuteronomy? Manifestly he cannot have both, for they are flatly contradictory and mutually destructive. It would appear from the text of his argument that he has chosen the one that has nothing but a legend behind it, for he seems to pin his faith to Exodus. This is just like Mr. Gladstone—if he has to choose between a natural and easy solution of a theological problem and a solution that is strained, unnatural, and incapable of being successfully defended with the weapons of logic and common sense, he will be sure to select the latter. Judging from the best evidence at our command, the Jews did not have a weekly Sabbath until after the return of those who had been in captivity among the Babylonians. They had imbibed new ideas during their captivity, and among these ideas was that of a weekly festival or day of worship and rest. It was perfectly natural that they should commemorate their deliverance from bondage in the way stated in Deuteronomy. But this is altogether too simple for Mr. Gladstone. It at once eliminates the supernatural element from the Sabbath ordinance and leaves it upon a purely human basis, and, by direct inference, absolves the "Gentiles" from observance of the day, for, if it was established to commemorate the deliverance of the Jews from subjection to an alien power, it is clearly of immediate interest to Jews only, and no moral or patriotic obligation rests upon others to do homage to it or rest from labor thereon. To claim that we should be fined and imprisoned for failing to observe a day set apart to keep fresh in the memory of Jews the fact that some tribes of their ancestors at a certain time escaped from slavery, could be counterparted in absurdity and injustice only by the analogous claim that the people of Germany and France should be fined and imprisoned for failing to observe the Fourth of July, a day set apart by Americans to commemorate the release of the Colonies from political subjection to Great Britain. As it is, even

inhabitants of the United States are not punished if they engage in work or recreation on the nation's natal day, while a score or more of them are lying at this moment in jail because, while they want to observe the Jewish Sabbath only, they have worked on a day which the Christian church fraudulently substituted for the former, and which it declares we must reverence because, as it asserts, *another* day was set aside by the Jews and their tutelar divinity as a Sabbath!

Mr. Gladstone prefers to take his Sabbath on the authority of the exploded six-days' creation myth, and, of course, becomes hopelessly entangled. If the old Sabbath was a festival of rest from labor with the hand, was it such because God rested from the work of creation as asserted in Exodus? Mr. Gladstone must answer, Yes, or deny the truth of that portion of the Bible which he accepts as his authority for the Sabbath. This leads directly to the further question—Did God work with his hands? If he did, what becomes of his asserted infinity? If he has the physical parts of a man, including hands, has he not also the mental and moral limitations of a man? We are astonished that Mr. Gladstone should aver that the ordinance of his God establishing a Sabbath was in its "fundamental conception" "simply a conception of what man was not to do," that is, that the Sabbath was "negativ in its character." How can there be degrees of excellence in the commands of a being infinite in power and goodness? How can Mr. Gladstone, poor worm of the dust, venture to qualify the works of his god? The cause of his apparent "blasphemy" is plainly seen—he is clearing the way for his argument that a greater sanctity attaches to Sunday than to Saturday; he is engaged in a sly attempt to exalt the first day of the week at the expense of the seventh; he wants to show that Constantine was, in his time, in the confidence of God, and in order to do this he is willing to minimize the importance of the revelation given by that god to the unknown writer of Exodus. This will appear from what follows:

"The festival of the new life! Not merely the act of our Lord's rising, which has for its counterpart the act of the Creator's resting; but of the life, and the employments of the life, which in his resurrection body he then began. Here comes into view a point not only of difference, but of contrast. The fourth commandment enjoined not a life, but a death; and all that may now be thought to require a living observance of the day is not read in, but (as the lawyers say) read into it. But the celebration of the Lord's Day is the unsealing of a fountain-head, a removal of the grave-clothes from the man found to be alive, the opening of a life spontaneous and continuous."

The latter part of that reads quite prettily, but that is all that can be said for it. We are concerned, however, with Mr. Gladstone's unblushing avowal that all associated with the fourth commandment which may now be thought to require a living observance of the Sabbath is read into it instead of being an inseparable part of it. His assertion amounts to a declaration that the modern Protestant reverences the Sabbath, or should reverence it, only because it was the custom of some of the early Christians to meet on Sunday to celebrate the alleged resurrection of Jesus. In other words, Mr. Gladstone, the Protestant protagonist, throws aside the Protestant authority, the Bible, and accepts that of the Catholic church, that is, tradition. This is another straw showing the swift drift Rome-ward of reactionary Protestantism, which is every day growing more willing to rest all its chances for temporal salvation on the law-enforced observance of the Catholic Sunday. The Catholic has never been as fanatical as the Puritan regarding Sabbath observance, but he is more than willing that the

Protestant should make a Catholic institution a part of the civil law; it will pave the way for the establishment of the complete Catholic theocracy, which must inevitably follow the Covenanter theocracy if the blind leaders of the blind who are at the head of the National Reform and Sabbatarian movements succeed in their designs.

Mr. Gladstone's assertion that the fourth commandment enjoined "not a life, but a death," seems to have been made solely to provide a climax for his series of asseverations concerning the superior significance and authority of the Catholic Sabbath, although he has awkwardly introduced the climax about the middle of the series. It does not seem reasonable that one who accepts the Bible as the word of his god has a creditable excuse for the assumption that the establishment of the seventh-day Sabbath "enjoined not a life, but a death," whether a physical or a spiritual death it matters little. Death of what or of whom? Not of God himself, nor of the universe, presumably, for, according to the legend, God had just created that and given life to numberless forms of existence. How very little there is in the claim that Sunday is the true Sabbath for the Christian is seen by this attempt of Mr. Gladstone to discredit his god's selection of Saturday, to make light of its importance as compared with the Catholic Sabbath, Sunday.

As to what matters are proper for the "Lord's Day" Mr. Gladstone says that "all that savors most of emancipation from this earth" is eminently fit. What a compliment to the god who made "this earth"! That is the true Christian conception of this world's work and happiness. Instead of using the weekly rest-day for the purposes of healthful pleasure, or to discuss the ways and means whereby we may improve the conditions of life here and now as well as for the generations that are to come after us, we are to spend our time conning the lessons of superstition and in praying and singing about a heaven concerning which the wisest among us knows no more than the babe in arms. We deferentially suggest to the ex-Premier that "Home Rule" for all this world is just as desirable as it is for that portion of it indicated on the maps by the name of Ireland.

Mr. Gladstone is opposed to devoting a portion of the day to "worldly" pursuits; he avers that there is no authority or precedent for withholding any part of the holy day from spiritual service:

"There is no allocation of a portion, of a *quantum*, of time weekly for such a purpose, commanded in the Old Testament, none in the New, none in the known practice and tradition of the church."

It is not permitted to Mr. Gladstone to appeal to the Old Testament in this suit; he has repudiated the only day that it recognizes as the weekly Sabbath, and has sought to show that that day is of far less importance, in spiritual symbolry, than the Catholic Sabbath whose attorney he is. His testimony from the New Testament is only fragmentary and inconclusive, at the best, for he can find in it no command for the observance of Sunday; the most that he has are a *very* few texts in John that may indicate that some of the disciples sometimes met together on Sunday, but there is nothing that can help Mr. Gladstone out in his contention that *all* the day was spent by them in religious exercises. The testimony is purely negative in this respect. As to the "practice and tradition" of the Catholic church, whose Sabbath he is championing, Mr. Gladstone probably knows very well that that church has never been particular about the use made of the day, aside from the hours that it required its children to spend in worship. The Catholic has had much more Sunday liberty than the Protestant.

"The grace and compassion of our Lord have rescued from the open ground of worldly life a portion of that area and have made it into a vineyard seated on a very fruitful hill, and have fenced it in with this privilege, that, whereas for our six days' work the general rule of direct contact must, for the mass of men, be with secular affairs, within this happy precinct there is provided, even for that same mass of men, a chartered emancipation; and the general rule is reversed in favor of a direct contact with spiritual things."

There is some doubt as to whether Mr. Gladstone meant to say that the hill or the vineyard was fruitful, but let that pass—it is "the direct con-

tact with spiritual things" that is peculiarly provocative of unseemly levity. So far as our observation goes, attendance at church is conducive to uncomfortable and melancholy reveries rather than to spiritual exhilaration, and the frantic zeal with which the Sabbatarians are striving to get laws to close everything but the conventicles on Sunday shows that they realize very keenly that the "mass of men" want almost anything more than they do this "direct contact with spiritual things" which church monopoly of Sunday is supposed to secure them. Even now only a fraction of the people care to attend the services of the church, believers though most of them are, and the ministers are well aware that if the privileges of the day were not under their lock and key, to a considerable extent, there would be still fewer worshipers. The people want rest and relaxation when they quit work, and certainly, for the average man, listening to an average sermon supplies neither. Mr. Gladstone tells us that "what chiefly brings the people together on the day of rest is hunger for the word of God." It is safe to say that in all the more enlightened countries and parts of countries at least one-half the attendants at Protestant places of worship are there because somebody else goes, or because their parents tell them they ought to go, or because their wives make it uncomfortable for them when they do not go, or because they have a business that needs advertising. Many of the others go because they are afraid of hell, or because they are in doubt and think it best to be on the "safe side." It is only a small minority that are actually "hungry." If the theocrats could get only the men who really like to go to church themselves to vote for Sunday laws there would be precious few of that kind of enactments. But many more think that they *ought* to go, or, rather, that their neighbors ought *not* to go to other places or to be permitted to work on the priests' day, and it is upon this reserve force that the aggressive Sabbatarians depend for influence and votes to overawe and outpoll the intelligent and consistent friends of the Free Sunday. It is this class that we must educate and arouse.

For Wise and Fleckten.

I consider the Wise case and the Fleckten case to be of the first importance to the Liberals of this country. We must sustain these men in their contest. The point they occupy must not be surrendered. We may be able to win a great victory if we stand together. I hope the Liberals will rally. We must have the funds. I myself will personally contribute \$5 to the Wise fund, and \$5 to the Fleckten fund. I hope many others will follow suit. The issue is forced upon us, and there must be no retreat. If each will do his best the position is ours.

The Freethought Federation will contribute what it can out of its limited funds. As it gains more it will do better. Every penny counts in a matter like this. SAMUEL P. PUTNAM.

The Freethought Letter-Writing Corps will this week congratulate the *New York World* upon its recent able editorials demanding the repeal of the Sunday laws and present each his own strongest reason why such statutes should be swept away. This is important, and we hope that every member of the Corps will respond promptly to the call.

This is said to be "the last of the 'blue laws,'" voted out by the Connecticut Senate with but one dissenting voice:

"When any justice of the peace shall have personal knowledge that any person is guilty of drunkenness, profane swearing, cursing, or Sabbath breaking, such knowledge shall be sufficient evidence for such justice of the peace to render judgment against him without previous complaint and warrant, having first caused such person to be brought before him."

It stood for two hundred years and owes its abrogation now to the attempts of the fanatical ministers of Bridgeport and Southington to enforce it by wholesale against all forms of Sunday entertainments except their own. What form of Sunday law will take its place? The repeal kills one-man power, but will there be substituted for it equally

tyrannous statutes which will depend for their enforcement upon the combination of a number of spies and despots?

A correspondent of the *New York World* suggests the removal of the septenary holiday to the middle of the week so as to avoid even the appearance of evil. He says that this would compel first-day worshipers to "sacrifice a day to holiness" and thus put them on an equality with the seventh-day worshipers, and also, we presume, give them a retributive taste of the medicine they have so long been administering to the Freethinkers of various schools. If our Sabbatarian friends are sincere in their claim that they are trying to secure a day of "rest" for all the people they will probably eagerly fall in with this suggestion. The correspondent adds that we should "compel secular rest, but not the keeping of holidays." Why not take a few more steps despot-way and compel night rest for all, and a prescribed number of outings, and the wearing of a specified garb in the interest of health, and the eating of only certain kinds of food? We have, collectively, the same right to do any and all of these things that we have to compel secular rest one day in seven. And we have precisely the same right to compel holy use of one day that we have to compel holiday day use of it. The most that the law can do is to give all the opportunity to rest, say one day each week, leaving to each individual the full freedom to select the day he wants, or the part of the day he wants, or parts of several days, or no day or part of a day, as he deems best. The state that grants less liberty than that is not a free state.

The *Detroit Evening News*, near the close of an editorial on the Sunday question as affecting proposed legislation in Michigan, says:

"It is quite possible for a narrow view of things to get a temporary upper hand, but no such view can govern permanently. It is absolutely certain no mere Presbyterian Sabbath, or Baptist, or Episcopal, or Roman Catholic, or Methodist, or Continental, or Justinian, or Carlist, or Puritan, or Infidel Sabbath, can permanently dominate the social customs of this state."

As the editor appears to be quite fair-minded and critical in his attitude toward Sunday laws we think that he will concede the pertinency of our suggestion that the Sabbath that will be best for the people of his state is the Citizens' Sabbath. By this we of course mean a Sabbath whereon the rights of one citizen are equal to the rights of any other citizen. Naturally, no special laws are needed for the Citizens' Sabbath, for on such a Sabbath no acts are criminal which are not also criminal on every other day of the week, and all acts that are criminal on the other days are likewise criminal on the Citizens' Sabbath. When this Sabbath is recognized no "narrow view of things" can dominate the legislation of the state, and the editor's wish for a Sabbath "catholic with reference to the whole people" will be realized. The only safe way to "suit the law to social and religious conditions," in a nation where church and state are separate, is to utterly ignore the religious views of any and all citizens, thus preventing the intrusion of "any particular set of class notions upon the whole state," an intrusion against which the editor of the *News* enters his timely protest. Surely we do not need to point out that the application of this broad rule of fundamental justice must preclude the selection for any citizen of the Sabbath he is to observe. If that is done we have class rule at once.

Did you ever know the church to protest against a popular cruelty? Where, for instance, is the church body or the church newspaper organ that has lifted its voice against the abominations of pigeon shooting for "sport"? They all get red in the face about bull-fighting in Spain and Mexico, but they are not in Spain or Mexico. The church that dominates in those countries is just as silent there about the cruelties of that national sport as the church here is about the cruelties of ours. Why is bull-fighting in Spain so much worse than pigeon-shooting in America? Certainly here are millions of victims to their hundreds there, and the "sport" is far more mean and cowardly. There the participants run some risk themselves, while here they are in no danger whatever. Why is it that we have so

many pious societies for the prevention of "Sabbath desecration," while there is not one to prevent the murder of helpless innocents? The day cannot be hurt; the birds can. The Covenanters and their congeners grow frantic because the dailies report divorce proceedings, but they have not a word to say against the detailed reports of pigeon massacres. Why this partiality in favor of the wrong persons? It all grows from one root—Bible worship. That book is against divorce save for one cause, while it says that God gave to man dominion over all the beasts of the field and fowls of the air, and at the same time it is the foundation of the notion that man has a "soul," while all other animals are denied that luxury. This, in the eyes of the supernaturalists, is ample warrant for wholesale torture and destruction. The body is nothing; the "soul" is everything. In its treatment of animals, as in so many other respects, Christianity is immeasurably the inferior of Buddhism and others of the Eastern religions.

The church, whether Catholic or Protestant, has always known how to secure the co-operation of the state in its persecuting work. It had but to assume and vociferously proclaim that heresy was synonymous with treason or led directly thereto, and it soon had all the "civil" assistance it required. The condition of affairs in the southern provinces of France before Dominec began there his persecuting crusade is thus adverted to by the "Catholic Directory," published by Benziger Brothers of this city:

"They were then teeming with the heresies of the numerous sects which pass under the general name of Albigenses, and the peril seemed imminent that large numbers of persons would before long, if no restraining influence appeared, throw off the bonds of religion, social order, and morality."

So Dominec applied the "restraining influence" of sword, and rack, and flame, and "social order and morality" were saved—for the time, but now they are threatened again by the ruthless hordes of the modern "Sabbath desecrators." Listen to the threatening warning of Rev. Robert Patterson, D.D., Presbyterian:

"It is the right of the state to protect by law such a fundamental support of government. This attack on the Sabbath is treason against the very foundation of government. As such, let it be resisted by every American citizen. The American Sabbath is essential to American liberty, to our republic, and to God's religion."

How like the Catholic hunting-song of the Dark Ages that sounds! The only difference between Dominec and Torquemada on the one hand and Foster and Patterson on the other is that the two clans do not exactly agree as to what particular heresies are inimical to the safety of the state. If they did you would never receive another number of THE TRUTH SEEKER. And they are gradually and not so very slowly approaching agreement.

Another of those periodical and ridiculous "judgment-of-heaven" stories is circulating through the newspapers. It was sent out by the press association agents from Buena Vista, Ga. The *World* of this city asks in a scare-head, "Was It the Wrath of Heaven?" the "it" being a discharge of atmospheric electricity that demolished the corner of the house of one C. S. Crawford. According to the yarn, Mr. Crawford was "spouting Infidelity" to a crowd of men assembled in his rooms. We are denied information as to the wherefore of this "crowd" in that particular domicile, but "subsequent proceedings" might justify the guess that they were working near or passing and took shelter from a storm which they saw was coming up. Anyway, Mr. Crawford was "citing portions of the scripture which he did not believe, declaring that the truth within the Bible could be spread upon ten pages of ordinary size." It is possible that this is a slight exaggeration; perhaps the truth in the Bible would "turn over" a few lines on the eleventh page; but surely God could not expect a poor fallible mortal to come much nearer to the facts in a rough, off-hand estimate made in the heat of controversy. We are further gravely informed that "when the report and flash came one of the crowd jumped with fright. Mr. Crawford remarked, 'Now look at your old sinners, with all your professions, scared nearly to death, and I am as cool as you please.' But the

wicked Infidel's ungodly coolness was short-lived. "When, half a minute later, he was told that his house had been struck he turned pale." Of course a good Christian, when told that his house had been struck by lightning, would have laughed gleefully, for Christians have no fear of the forces of nature. They are killed thereby sometimes, to be sure, but that does not make the next manifestation of unrestrained elemental power any the less welcome—they are always delighted to have themselves and their loved ones put in jeopardy of wounds and death. Even ministers keep right on preaching, although there are authentic records of churches having been struck by lightning while the ministers were "spouting" Christianity and telling their credulous congregations how many Astor libraries of truth there are within the lids of that one book, the Bible. Did said clergymen see any visitation of divine wrath in the lightning that thus rent their folds and killed many of their sheep? No, sir—"God moves in a mysterious way his wonders to perform."

On March 13th the last hearing was given by the committee of the Wisconsin House which had in charge Assemblyman Notbohm's bill for the taxation of church property. F. J. Johnson, of Milwaukee, in speaking against the bill, said that it was one particularly directed against church societies. He stated that the private and parochial schools of Milwaukee had saved the city the building of twenty-eight school houses, and an annual expense bill of from \$100,000 to \$150,000. He did not show that anything had been saved to the people, nor that the principle of exemption was just. City Clerk Anderson, of Milwaukee, said that the bill "is the product of the advanced condition of human thought," and that the exemption of church property from taxation is equivalent to the apportionment to the religious associations of the state of a gross amount in proportion to their wealth. Paul Carpenter, of Milwaukee, arguing for total exemption, said that the exemption of \$10,000 was the worst feature of the bill, and we agree with him—there should be no exemption. He declared that the \$10,000 exemption "added insult to injury. The poor people of the cities, as a general thing, attend the larger churches, and this clause therefore hits the poorer classes and leaves the rich congregations untouched." It is no doubt true that in the Roman Catholic church the masses attend in the large buildings, but the statement of Mr. Carpenter does not apply in the case of the aristocratic Protestant organizations. Neither is it correct to say that the exemption proposed would leave the "rich congregations untouched." The ones really exempted would be the poorer Protestant churches and missions. But with the assessment made on the basis of one-third or one-half the real value of property the \$10,000 limit would leave the great majority of the churches of the state exempt. It is all wrong. M. B. Fletcher, of Edgerton, said that the privileges of exemption were being abused. But exemption is itself the abuse. He complained because he had to pay railroad fare to Madison while the clergy received special favors. W. D. Lewis, of Madison, reasoned that the way to prevent the union of church and state was to tax the churches. By so doing we could keep them out of politics. That measure of justice will help keep them out, but complete secularization is the imperative need of the hour. O. N. Patterson, of Watertown, representing the Baptists, spoke in favor of the measure. He said that there was a growing sentiment in that church in favor of the complete separation of church and state. A. J. Emerton, of Portage, believed "the committee should look upon the bill on the broad ground of citizenship. The state of Wisconsin was able to educate every one of her own children, and did not ask for help from any private or parochial schools." Judging from the number and arguments of the advocates of equality of taxation we have no reason to be ashamed of the showing made by the friends of justice.

We have received for the Fleckten Bible-in-the-schools fight in Minnesota \$5 from S. P. Putnam and \$2.50 from W. J. Ribley.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer for one month: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

The Origin of Jehovah.

I submit the following ideas, First, because I believe them to be sound; and, Second, because I feel it to be a duty to truth. In dealing with this important subject—Jehovah, more commonly termed God—we will endeavor to use honesty, candor, and reason. Of all words in the universal vocabulary, "god" is the most various in its meanings. Not only is it made to express the unique conceptions of each individual, but also to answer to all the kaleidoscopic changes to which each mind is subject. It is not wise, and only tends to degrade the language, to continually strain and twist the original meaning of a word to make it fit some notion we may have, either somewhat or in no wise akin to its primitive significance. Words, especially the important ones, should convey the same meaning to all.

Ask one of the many millions of Buddhists if he has a god, and you will learn that he has a large variety, about whom he knows rather more than he knows about himself. Ask one of the fewer millions of Christians, and he will reply, Oh, yes; he has three, and could not live without them for a single moment. And the Moslem? Yes, though "God is one God, the eternal God; he begetteth not, neither is he begotten; and there is not anyone like unto him." Even the stupid Eskimo of frigid Greenland, the naked savages of Africa and Polynesia, the aborigines of America whose trails run from Patagonia to Alaska, all know God; and, strange to say, so perfect is their knowledge of the deity that, like our learned theologians, they never need ask for information about him, but are always ready to impart it.

But whence the original conception of this being? Far through the aisles of time, in the background of the legendary past, we behold the untutored savage erecting for mankind an object of worship. When the thunderbolt rent the heavens and shattered the cloud-piercing forest tree or laid his companions and kindred dead at his feet, a mysterious and awful power was made manifest to the senses of the child of nature. His superstition was appealed to in such positive language as to inspire him with intense fear and awe, and under such influence did he become invested with the idea of an overruling terror which he called god, the prototype of Jehovah. No man had caused this terrible destruction; no beast had delivered the deadly blow; and so, with no conception of the processes of nature, unguided because unlearned, prompted by his fears, and with the works of this invisible destroyer above and around, within and without, a god is born to the mind of the savage and projected thence to the field of human wonder. This bundle of ignorance and timidity, selfishness and brutality, is dealing with a mysterious, invisible, and invulnerable foe—an adversary impregnable to any implement of war, to club, or spear, or dart. Strength and strategy are powerless against him; and, as often before the strong and fierce blows of a mortal enemy, the hapless savage prostrates himself before the stronger and fiercer blows of this almighty antagonist; not as before a natural phenomenon of common occurrence, but before a god created in the image of his maker, man. So it is done, and man has a god.

Nor were birthplace, time, and conditions without their influence. During that period of the earth's development contemporaneous with primitive man, phenomena terrible and on a stupendous scale were of frequent recurrence. There were earthquakes, volcanoes, upheavals and depressions both of land and water areas, instantaneous and therefore destructive; mountains rose into being in a single night, and islands sank in a day before the astounded gaze of our first parents, themselves but a slight remove, intellectually or morally, from the wolfish cur that cowered in terror between their own trembling legs—a beast whose relation to them was that of an inseparable companion, sharing the same cave bed and perchance gnawing the same bone.

Of all the ties by which selfishness is attached to some object of possession, those binding man to his deific idols are the tightest drawn. With all the love he may bear his parents, there are times when he feels that they are not perfect in all respects. Having possibly a still tenderer affection for his offspring, he may be induced to observe in them a fault (provided it is mountain high); and even with the fondest devotion to his wife, he is sometimes forced to recognize in her something inconsistent with his notion of ideal womanhood. But when you dare to question the absolute perfection of his god, you have asked for an acknowledgment which he will never make; you are butting against a fortress that cannot be shaken. This god, this Jehovah, is perfect in every attribute; and why? Because he is the product of man's own imagination and is invested with all imaginable virtues. Every man has projected into his fancied heaven just such a

god as he desires; and he is satisfied, for he has made god and pronounced him good.

It matters little what kind of a Jehovah you construct for yourself, but it is necessary that you have one of some sort, several being preferable to none. Neither is your own character essential, though the lower your general average as a man the more commendable your compliance with the almost universal dictum. Your moral standing is not a vital question, but your belief in one or more of the gods of the nomad, the savage, and the barbarian is imperatively necessary. And what of the godless? Simply this: That no matter how wise and lofty may be his conception of the universe, no matter how just and unselfish may be his conduct, perpetual banishment from the household of the master is his lot. He may admire all that is admirable in nature; he may love all mankind; he may dote upon parents, wife, and babes; philanthropy may gush from his heart like fountains from an oasis; but unless he sets up a mind-image of a Jehovah for his shield, the legions of self-appointed executioners of the souls of the godless, though their own sins may be as scarlet, will scourge him at every step with the lash of malice and contempt.

The gods of the early races, the pictured beings representing reflexively the soul—exalted, degraded, or normal—from which they were projected to the canvas of the skies, exactly suited the conditions that developed them. They have changed as the conditions changed, and have come down to us of to-day the ideal of the man of to-day; and unless a new light, and that the light of truth, shall overspread the brow of coming man, ten thousand years hence he, with all his then modifications, progressive or reversive, will still have a god representing those changes. And he will swear that God is unchangeable, the same yesterday, to-day, and forever.

M. D.

Freethought Progress.

A new Freethought journal has appeared in the republic of Argentina. Its name is *Giordano Bruno*.

In the Austrian Reichstag the Socialist member, Father Scheicher (a priest), created a sensation by demanding total separation of church and state.

The Spanish Freethought paper *La Tramontana*, Barcelona, edited by D. José Llunas, has reappeared. It was suppressed by the Spanish government last year.

In the issue of our Italian contemporary, *Christoforo Colombo*, for February 8th, a writer, above the *nom de plume* of "Io Colombo," in highly flattering language, calls the attention of his countrymen to our anti-Sunday law petition. He advises his countrymen to sign the petition, and explains fully its use and purpose. We extend our thanks.

A song-book for children of Freethinking parents has been published in Belgium. The net profits from its sale are donated by the author, Mr. Ad. Borsus, to the Freethought Orphan Asylum. The Belgian society, *Freethought*, of Brussels, has, during the past year, held twelve general meetings, and the administrative committee met nineteen times. This number does not include socials, picnics, and celebrations.

The International Freethought Congress for the year 1895 will be at Brussels, Belgium, September 23d. It is proposed on this occasion to devise means whereby Freethought can make itself felt politically, and to this end prominent Freethinking politicians from Belgium, France, England, Spain, Portugal, and Italy have promised to be present and add their political experience to the furtherance of the object above mentioned.

The Norwegian author and Freethinker, Kristofer Janson, has published four new Freethought lectures which are said to be among the best extant. Freethought literature is certainly needed in both Norway and Denmark, and we hope that Mr. Janson's latest book will have a sale equal to his other works—but not as a certain one which was bought up, plates and all, by the pious Danish government, so that it should not destroy the innocence of the Danish people.

In Professor Buddé's edition of "The Books of Samuel," the verses of which are printed in different colors to represent the different strata of authorship, no fewer than nine different colors are used. What! nine gods? The annual Congress of French Freethinkers will be held at Paris, April 14th. A preparatory union to decide upon questions to be debated at the congress was held February 17th. The French Freethinkers have formed a committee to raise a monument to Maria Deraismes, an eloquent advocate of Freethought and of woman's emancipation. Maria Deraismes was the first female Freemason, having been invited to become a member by the Masonic Lodge of Le Pecq, near Paris.

Notwithstanding the patronage of religion by the emperor of Germany, the number of theological students in the chief universities has been steadily lessening during the last ten years, while the classes in medicine and jurisprudence have correspondingly increased. Dr. J. Gilchrist has translated into English Professor Haeckel's "Movism as Connecting Religion and Science: The Confession of a Man of Science." The translation is said by competent critics to be "accurate and graceful." Dr. Carus says of the volume: "The contents of the book are very rich, giving in broad and vigorous outlines a concise sketch of the state of modern science as bearing upon the ultimate problems of philosophy and religion,

but more especially of the knowledge reached in the more elusive subject of biology, in which Professor Haeckel is such a distinguished worker." The work met with a marvelous success in Germany, where five editions were exhausted in five months.

J. A. Maagaard, writing in the London *Freethinker*, declares that the Danish countrymen are at once the most enlightened and the most skeptical peasantry in the world. For more than a hundred and fifty years the progressive movement has been insidiously at work on the foundations of orthodoxy. The course of development has been educational rather than propagandistic. "Skepticism is doing its work within the church, bigotry is dying, the spirit of Freethought is gradually gaining headway." "From the rigid and absurd form of Protestantism prevailing in England, the advance has been 'through a broader and more liberal form called Grundtvigianism, Deism, and is slowly culminating in rank skepticism on the part of the young, and many of the leading Christian teachers of the young themselves.' After 1848, when the repressive press laws were abolished and those in prison for offenses against them were liberated by the new king, Frederick VII., 'a wave of enthusiasm swept over the country. The press reveled in its new-born freedom, poets arose on every hand, and wells of literature sprang up and flooded the land.' The belief in hell is being repudiated even by ministers, and the teachings of Darwin are bearing fruit.

The *Times*, of Woodland, Wash., is not afraid to speak out editorially for Freethought. In a discussion with a Christian correspondent, it remarks: "To teach that Christians are more moral, honest, better citizens, kinder parents, and more patriotic, is religious slander, without statistics, facts, or figures to prove it. Good and bad people can be found among all classes." Rev. Charles E. Locke having made a severe attack on the character of Paine, the *Oregonian* of Portland opens its columns to able defenses of the great reformer by W. E. Copeland, S. O. H. Koch, and others. In Collinsville, Ill., died recently the wife of Mr. C. A. Singletory. The deceased had always been an outspoken Freethinker, yet her children saw to it that she received a "Christian" funeral. The minister spoke "feelingly" of the deceased's deep religious convictions, praised her piety, and depicted the joy she was to enter in the "beyond." When he was done, Mr. Singletory stepped forward and stated that "for seven years my wife has been bed-ridden; five times have I seen her on the edge of the grave, but never did she fear death. She did not believe in an 'eternal paradise,' she did not believe in a God, she was a true adherent of the teachings of Thomas Paine," etc. The "holy" people and the preacher waxed wroth and damned the whole family, Mr. Singletory especially. Behold a courageous Freethinker!

Rev. Gardner Preston, of Hastings, lecturing on the Bible, says that he prefers to regard it "as man's thoughts about God, rather than God's thoughts about man." That is quite a long step away from the altar of superstition where the average Christian worships the paper-and-ink fetish. Of London's twenty-nine public libraries, sixteen are open on Sundays. The light is breaking. Recently the National Sunday League gave a free concert on Sunday to 1,200 inmates of the City Road Workhouse of the Holborn Union. It is apprehended that the Lord's Day Observance Society may attempt to prevent the repetition of this good work, but it is not probable that it will be successful. At Cambridge, a half century ago, but five of the twenty-four professors were laymen. Now, except in the divinity professorships, of forty professors at Cambridge and forty-eight at Oxford, but three in each instance are ministers. In 1843 ninety Fellows of the Royal Society were clergymen; now but sixteen are. The church is losing its official grip on education. Winwood Reade, the author of "The Martyrdom of Man," left a cousin, Miss Amve Reade, who has lately appeared on the Freethought platform, and is the author of two humanitarian novels, "Ruby" and "Slaves of the Sawdust," both dealing with circus life. In Vol. xli of the "National Dictionary of Biography," the Freethinkers who receive notice are William Nicholson, chemist, inventor, and man of science, and the radicals, Fearns O'Connor and George Odger. Among the significant articles which have lately appeared in English periodicals should be mentioned these: Dr. Thomas Whitelaw, of Kilmarnock, contributes to the *United Presbyterian Magazine* two papers on "A Forgotten Higher Critic of Last Century." He gives extracts from the works of this author, and shows that his conclusions were similar to those of the critics of the present day who regard themselves as Christians. At the close of the second paper it is revealed to the good Presbyterians that this Higher Critic was no other than Thomas Paine, and the extracts were from the "Age of Reason." Would Paine have been a Christian if he had lived until this time, or are the "Higher Critics" of our day infidels masquerading as Christians? In the London *Literary World* of January 25th, there are several pages devoted to reviews of such works as the "Life of Bradlaugh," Haeckel's "Monism," Wheeler's "Voltaire," and other books by heretics of various schools. The waters of Freethought are rising in every channel of literature. A prominent Manchester Freethinker, Mr. E. G. Taylor, has a long article on "Intellectual Liberty and the Blasphemy Laws" in the *Westminster Review* for February. Of course it is able, timely, and conclusiv. In the third volume of "English Prose Selections," the editor, Henry Craik, in giving a selection from the old Anglo-Dutch Freethinker, Bernard Mandeville, says he "deserves a place in the division of English prose-history which includes Latimer and Bunyan, Defoe and Cobbett." Among the Freethought, Radical, and scientific books lately issued or announced for early publication in England are an edition of the prose writings of James Thomson, to be edited by the author's devoted friend, Bertram Dobell; a volume of memorials of Freethinkers who have been forgotten by all save the "studious conservers of the names and lives of pioneers," but who did good work in their day. The compiler is J. M. Wheeler. W. Stewart & Co. issue "The Agnostic's Primer," "a little pocket manual, intended to be to the children and youth of Freethinkers what the Prayer-Book and Bible are to the Christian school-child." Mr.

Marmery puts forth a new work, "Progress of Science," for which Samuel Laing writes an introduction; Grant Allen sends out his "The Woman Who Did," a sociological novel; Leslie Stephen writes a biography of his Free-thinking brother, Sir James Fitzjames Stephen, and issues his own "Ethical Discourses," and W. J. Linton's "Three Score and Ten Years" gives very interesting reminiscences of Mazzini, George Sand, O'Connor, the Howitts, and many more of the workers who were his contemporaries. Mr. Linton won fame as poet, author, and engraver, and was the editor of the *National*, the *English Republic*, and other advanced publications. . . . It should be said here that we are indebted to our contemporaries, the *Literary Guide*, *Freethinker*, and *Agnostic Journal* for most of the English news given in this department.

Lecture Notes.

After lecturing before the Manhattan Liberal Club, the Newark Liberal League, and the Brooklyn Philosophical Association, I again find myself in Boston. We expected to have a debate with the Rev. Miles Grant, but as the reverend was unable to debate on Sundays, Mr. Mendum wrote me to come back and give two more lectures. Last Sunday afternoon Paine Hall was filled, and I spoke on "Jesus Christ: His Errors and Imperfections." The idea that Jesus is a perfect man, and suitable for the guidance of the nineteenth century, I regard as not only untrue, but as a hurtful superstition. We even find some Liberals who will do homage to this chimera. Therefore, I handled the teachings of the "man of Nazareth" without gloves. At the close there was a discussion, in interest and spirit about the best in which I have participated. The opposite side was well represented. Among the Christian defenders was the Rev. Mr. Hoxie, a minister of the Adventist church. If his discourse was not logical, he is at least a gentleman, which can be said of but few ministers when in argument with an infidel.

In reply to what I had said of Christ's injunction to his disciples in Mark iv, 11, 12, he told the audience that the savior was then talking to his disciples only, and had no reference to anyone else. I answered that if such was the fact, they must have been like the men of God at the present day, who have one language to talk among themselves and another when they talk to the people. Phillips Brooks once said that the laity would be astounded could they only know what ministers say when in private conversation with each other. They would certainly lose confidence in their "spiritual guides."

Freethought is booming in Boston just now. My audiences have increased since my first visit, and the majority of the meetings of the present season have been well attended. The *Investigator* still bravely floats its flag to the breeze. Colonel Ingersoll has lately been here and given his great lecture on Voltaire. The religionists too have had their innings. General Booth has come and gone; St. Patrick's day was celebrated by the sons of Erin last Sunday. The Rev. Scott F. Hirshey gave a lecture in his church on "St. Patrick: The Protestant Irishman." I have always said that clergymen can never tell the whole truth, and this sermon proved it. That St. Patrick was not a Roman Catholic in the sense that those words are used to-day, no one will deny, and for a very good reason—he was born in the latter half of the fourth century. Many of the dogmas and ceremonies of that church have come into existence since that time. This the reverend gentleman did not tell. That Patrick was in substantial accord with the Christianity of his time, no one can successfully dispute. It was many years before the Christian churches were united under one head. Mr. Hirshey ridiculed the Herculean wonders that Romanists claim St. Patrick performed, yet he believes the equally ridiculous stories of the Bible, and eulogized St. Augustine, one of the greatest of ecclesiastical frauds. He scored the Catholic hierarchy for perverting history, while everything he said applies to Protestants with equal force. FRANKLIN STEINER.

White-Caps and Sabbatarians.

Here in New York we have a right to be shocked and we are shocked when we read the dispatches telling how a number of Indiana people have just taken a neighbor out and whipped him on his bare back to improve his morals. But we should be rash in concluding that this kind of public spirit manifests itself only in Indiana. It was only the other day that a poor pedler was locked up here in New York for selling ear-muffs and stockings in a way that some of his neighbors thought irreligious. Scores of otherwise innocent citizens have been dragged recently to the lock-up for pushing a ball across a table with a stick, and if we are not actually white-capping anyone illegally a strong effort has recently been made to establish the White Cap whipping-post as a permanent New York institution. All this is the result of the zeal of well-mean-

ing enthusiasts who think they can regenerate the world by regulating the private lives and habits of other people. The Indiana White Caps undoubtedly mean as well as any other coercive regulators whatever. They are more clumsy in their methods, but that makes no essential difference. Why is it so hard for some people to understand that they are living in free America near to the twentieth century, not in Spain under the Inquisition nor in New England under the Puritans?

There are not less than half a dozen proposals pending at Albany for the reformation of our Sunday blue laws. Every one of them, without an exception, errs radically. They all recognize the right and duty of the state to prescribe and enforce the observance of Sabbaths, or, as our statutes put it, "holy time." Right there lies the fundamental wrong involved in all our Sunday laws. A purely secular state has no business and no right to prescribe any form of religious observance. It has properly nothing to do with religion except to protect every citizen equally in his right to worship God or any gods he pleases in any way and at any time that may suit him, so long as he violates no law and does not interfere with the equal liberty of his fellow citizens. The most radical of the impending bills is that of Mr. Adler. It provides that in cities of 500,000 inhabitants or more any man may carry on his ordinary business on Sunday if he files with the police authorities an affidavit pledging him to keep some other day as a Sabbath. This would be just as much a blue law as any act ever passed anywhere concerning Sunday. It rests absolutely upon the assumption that the state has a right to require the citizen to observe a Sabbath. If it has any such right it has a right also to select the particular day to be observed—*New York World*.

Observations.

A belated Catholic paper brings information about a miracle cure, as follows: A boy of eight years, who was squint-eyed naturally and had had his sight totally destroyed by a stone that hit his glasses, was led to a "shrine" where a section of St. Anne's spinal column was on exhibition, and recovered the power to see when the sacred relic was rubbed across the bridge of his nose. All of which occurred in the state, city, and county of New York. It is a fair sort of miracle, and the Protestant journals that have taken up the incident and proved it to be a fake can hardly have proper respect for the cherished beliefs, tender feelings, and sacred associations (if I get the cant phrases right) of their Catholic brethren. But Protestants are inclined to be weak on the question of present-day miracles, anyway, though they still profess to be awed by the old ones. Their attitude was pretty clearly indicated by the Rev. Junius Hatch when undergoing examination to test the soundness of his orthodoxy. One of the solemn committeemen pinned him down thus: "Brother Hatch, do you accept as true the account of the creation as found in the first chapter of Genesis, and do you believe that God made the world in six days of twenty-four hours each?" And Mr. Hatch said, "Yes, for anything I know to the contrary, God made the world in six days; but," he added, "I hold that the age of miracles is past, and don't think he could do it again." Protestants believe that once on a time God healed the sick, but they doubt that the trick can be repeated.

The Rev. Dr. Funk, editor of the *New York Voice*, is my next-door neighbor when he is at his office, but it is not on this account that there is a breach between us. The fact is that we differ on the subjects of religion and politics—that is, he believes in both, while I do not believe in either. I have no doubt that personally the doctor is a benevolent man—notwithstanding the card on his door which refers to the department of charities all applicants for relief—and if I could distinguish him from the forty or fifty other clerical seeds who rondo-voo at No. 30 Lafayette place, I should frequently invite him, when in jovial mood, to come around to the hydrant and have a drink of water at my expense. But the editor of the *Voice* is deaf and blind on prohibition, though providence, by some oversight, has not permitted that he should also be dumb. He professes belief in the accuracy of the Bible, which belief does not keep him from correcting it when it shows unsoundness on the temperance goose. All honest persons have to admit that certain passages of scripture condemn the drinking of wine, but its utterances are so far from being what Mr. Gladstone would call "literally homogeneous" that for every word prohibiting that beverage there are ten licensing its use. In defiance of inspired truth the editor of the *Voice*, who cannot, I think, make any pretensions to candor, holds and

teaches dogmatically that the forbidden wine is alcoholic, while the permissible budge is the unfermented juice of the grape. The *Voice* and Funk & Wagnalls's publishing house are the organ and supply station for the prohibition army. The house furnishes patent insides for local prohibition papers, and the *Voice* does the same for the skulls of the editors who have no thinking facilities of their own. It is only the Funk school of Bible temperance prohibitionists who entertain the two-wine theory. Christians who do not happen to belong to the Prohibition party reject it as nonsense. Hebrew scholars are opposed to Funk, but such is his confidence in his own guesses that he declares that any preacher who acknowledges the presence of alcohol in the wine set forth by Jesus at the Cana wedding repudiates his master unless he at the same time advocates intemperate drinking, since the wine was set before guests who were already drunk. This utterance of the leader of the Bible-prohibition crusade should be preserved as a curiosity by the reader, who may search till his eyesight fails him without finding a better sample of bigotry. It means that every consistent Christian must imitate each individual act of Christ or be damned. He must stroll through the country subsisting on alms; in the agricultural districts swiping corn when he is hungry, and in the villages appropriating other people's horses when he wants to ride. And finally, I suppose, he must get himself hanged and trust to luck to rise the third day. Jesus Christ, if there was such a character, lived nearly two thousand years since in a foreign country, and his personal example, except as it illustrates the customs of his day, is of no more value than his old clothes. He ate and drank like ordinary citizens, and although he was called a wine-bibber there is no evidence that he consumed inordinate quantities. Persons in his financial circumstances are often temperate from necessity. But, admitting that he was a man who could drink or let it alone, he certainly established the only commemorative exercises that I know of where drinking is the main feature instead of being merely incidental to the solemnities of the occasion. I have a notion that when people were ignorant of the action of alcohol on the system they attributed its hilarious effects to the presence of a spirit in the wine, and that it was this spirit which Christ performed incantations over before his disciples placed themselves outside of it. Unfermented wine would not have the spirit in it, and the incantations would be superfluous.

But the editor of the *Voice* has still another fad, and this one, in addition to its foolishness, has also the character of an atrocity. It is what he designates as the "asexualizing" of men who violate the marriage vow, and he suggests a law to that end. The first thought to strike the reader is that such a law, from a clerical source, would act mainly after the pattern of a boomerang, and that the less the reverend doctor has to say on the subject the less attention he will call to that possibility. I mention this second and unseemly vagary in order to show Dr. Funk that he has chosen for the objects of his wrath two practices that lie everlastingly cemented together at the foundation of the Christian scheme of redemption. It may startle him at first to find that this is so, but he must learn to accept the truth wherever found, on Christian or on heathen ground. He will admit at once that Christ was necessary to the scheme, that he came of a line reaching back to the patriarchs, and that any change in the line must have derailed or side-tracked the salvation train with the redeemer on board. The first chapter in the New Testament begins with these words:

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Saying nothing about father Abraham—who was a polygamist—who were the progenitors of David? Well, one of them was Moab. And who was Moab? The scriptures say he was the son of Lot and Lot's elder daughter, and the same chaste record is authority for the explanation that Lot was designedly made drunk in order that he might become the father, and incidentally the grandfather, of Moab. For further particulars see later editions—the story is too rank to tell in a printing office so near to Dr. Funk's vestal amanuensis—but what has been hinted at brings out the point that drunkenness provided David with an ancestor, not to say incestor likewise. So much for intoxication as an instrument under God for the working out of his great plans. The other factor in the scheme is adultery, which the prohibitionist proposes to punish with the surgeon's knife—as if there were danger of more Solomons being born. Now Solomon was the next after David, and he was David's son by the wife of another man then living—as plain a case of adultery as was ever proved in a divorce court. This was not David's first offense, and if there had been Dr. Funk's enough in Judea, he would have been "as x

ualized" before he ever heard of Bathsheba. As a consequence, no Solomon; no Solomon with his million wives or less, no genealogy and no Jesus; for I don't suppose that the reverend doctor can look his office cat in the face and say that he believes Christ's earthly father was other than a man.

Such were some of Christ's ancestors, and such the conditions under which they became so. Upon their lives and their records for chastity and sobriety the cause of Christian morality and Bible temperance rests. The humbug of the thing is that there are people, thoughtless or unscrupulous, who profess to believe that the events recorded in the Bible, including the acts of the characters named, were divinely ordered; and these same people have set up a system of conduct exactly the opposite of that illustrated by the Bible models, and now point us back to those models as their authority. Such hypocrisy and fraud raises the gorge of a reasoning animal. Concerning Funk's Specific for Unchastity, Jesus recommended it, not as a punishment but as a precautionary measure. Possibly he took his own medicine (Mat. xix, 12); the church father Origen, a few years later, thought so and emulated him. It is appropriate to point out to the prohibitionist that this application of the remedy is much more efficacious than his, since prevention averts the damage that may be done before cure can be effected. Moreover it is in perfect harmony with prohibition principles, for no sincere Prohibitionist will go into a mixed company with the intoxicating bottle in his possession.

It is to be questioned whether the police of New York, by suppressing an exhibition of bronzed nudity on the stage, have not delayed the solution of a great social problem. For the past year or more we have had living pictures in tights, attractively, we are assured, because they were demoralizing. That craze having exhausted itself, the manager of a Broadway theater introduced living statuary, substituting drapery and bronze paint for tights. This drew well at first, but shortly succumbed to the satiated appetite and popular indifference that had done the business for its predecessor. Then, as the audiences decreased, the drapery was gradually discarded, until the statue was left unclad except for insignificant elastic tights and bronze powder stuck on with vaseline. The drift was evidently toward unclad and unpainted nudity when the police intervened and placed manager and models under arrest. Of course the only question is whether it would not have been better, as a very disagreeable alternative, to let this eroticism reach the verge and finally go down the bank into oblivion, a played-out fad. Now, as only the supply is cut off, leaving the demand unsatisfied, there is danger of a recurrence of the injurious exhibition; then, "when the worst that can be has been done," and the hollowness thereof demonstrated, a revival of it would be unprofitable and therefore not liable to occur.

During the trial of a case before Chief Judge Sedgwick in the supreme court, this city, last week, an eleven-year-old girl was offered as a witness. She was so small that the judge thought it proper to find out if she understood the nature of an oath, and the following examination was had to that end:

Q. Do you understand the nature of an oath? A. Yes, sir.
Q. What is it? A. It is a swear.
Q. What do you mean when you say it is a swear? A. Well, it is that I have to tell the truth.
Q. If you don't tell the truth, what then? A. That would be a sin.
Q. What is a sin? A. A bad mark from God.

The report says that "the venerable chief judge was visibly touched" and that he complimented the child on her intelligence, which is probably true. All the men on the bench are not free from superstition, and some of them are not sufficiently familiar with religious methods to discriminate between nativ ignorance and the sophisticated twaddle of the Sunday-school. They all ought to know, though, how easily and how often witnesses are drilled beforehand by the attorneys for dramatic effect, and should be able in such cases to keep their emotions under control. The testimony of this mistaught little parrot was admitted, but the jury extinguished the pious moral of the incident by disregarding her story and, without leaving their seats, finding a verdict for the other side.

An inquirer who has noted my weakness for indulging myself in remarks on the use of language and boring my readers therewith, desires to know how the word "evolute" stands with the philologists. I hope not to get many inquiries of this kind, as my knowledge of philology is short and I read more profitably than I write on that subject; but evolute is an easy victim and is hereby condemned. "Evolution" belongs to the same family as "involution" and "revolution" when the last has the meaning

expressed in "the American revolution." A government is not revolved. A man cannot involute himself in trouble, nor evolute himself or be evolved out of it. The government is *revolutionized*, the individual (altogether too frequently) is *involved* in difficulty, and if we must have a verb from "evolution" it is *evolutionize* or *evolve*. But why cannot the Freethinker who has "evolved" out of Christianity say that he grew? Evolution sometimes works the wrong way.

"According to Luke, Jesus, having been born in Bethlehem, was taken, after forty days, to Jerusalem, and there publicly presented in the temple; after which his parents returned with him to Nazareth. On the other hand, according to Matthew, after the birth of Jesus in Bethlehem, his parents were warned to flee with him into Egypt, since Herod, at Jerusalem, would be lying in wait for the child to destroy him. This warning was obeyed; hence, according to Luke, Jesus was publicly presented in Jerusalem at the very time when, according to Matthew, he was carried to Egypt to avoid being seen in Jerusalem."—Judge C. B. Waite, in the *Investigator*.

The Judge, perhaps from weariness, has not disclosed all the strange things that crowded themselves into the little space covered by his remarks. Not only was the youngster in two or three places at once, but he was there for as many different reasons. Of course he went to Egypt to escape the slaughter of innocents, and he had to be in Jerusalem for presentation at the altar (circumcision?), but the Egyptian excursion was for still another purpose, namely, that of fulfilling prophecy—"Out of Egypt have I called my son"—though no such prophecy had ever been made about him; neither does it fit the case, as Jesus was not called out of Egypt but out of Galilee into Egypt. Incidentally he must be conveyed to Nazareth to verify another prophecy—"He shall be called a Nazarene"—though the prophets never spoke these words of anybody. Matthew, who makes this queer break, appears not to have been aware that Nazareth was the habitat of Joseph; that an angel had visited Mary there, and that when Joseph, with his female and young, "turned aside into Galilee" and "came and dwelt in a city called Nazareth," he was merely going home. Matthew and Luke should have "got together." Some of our Irish citizens who, two weeks ago, celebrated Sunday and Monday, March 17th and 18th, to the glory of their patron saint, explain that St. Patrick had two birthdays "because he was twins." In view of the variety of localities occupied simultaneously by the subject of these remarks there seems to be no escape from the conclusion that he was triplets. I charge the Christian world nothing for this prop to the doctrine of the Trinity.

GEO. E. MACDONALD.

The New Genesis.

DEDICATED TO THE CHRISTIANS OF EVERY LAND.

Having an ardent desire to end the controversy between men of science and the believers in the Mosaic account of creation, and being filled with the holy ghost, I come before a thinking world—or, what is about the same thing, the readers of THE TRUTH SEEKER—with a new theory in regard to creation which I am fully persuaded will be accepted by all scientific persons, and which will prove entirely satisfactory to every believing Christian.

"In the beginning God created the heavens and the earth. He made the stars also."

But what did he make the stars out of? Just nothing—that is all the material there was. But I propose to show that it was all that was needed in the hands of an all-powerful God. Some may think this was a pretty thin material out of which to make worlds and suns and systems, but it must be remembered that, if the material was very thin, there was an unlimited quantity of it—which I shall proceed to show.

Suppose we could shoot a cannon-ball from the earth to the sun in a second, and then suppose another cannon-ball should be shot from the sun in a right line with that from the earth to the next nearest fixed star, and suppose these cannon-balls should be shot from star to star for a thousand years, and that these balls should pass from one star to another in a second of time, we should be no nearer to the last star than when the first ball was fired from the earth. Before these worlds and suns and systems were created all of this space was filled with just nothing, *plus* God, and he was a spirit. So that it will be seen what a vast stock of nothing he had on hand as raw material. Then it must be borne in mind that this spirit was clothed with almighty power. Of course there must be a vast amount of solid matter in these innumerable worlds, and the question arises, How could all of these suns and planets be made out of nothing by a spirit?

Such a question avails nothing except to expose the ignorance of the questioner, and shows that the

subject has not received due consideration. The philosophic mind will see at once that these systems of suns and planets bear no just proportion to the unbounded field of nothing. So vast was this field that if it had been reduced to thousand-mile cubes, their number would have been too great to be enumerated. So it will be seen that if the number of worlds was very great, the stock on hand was ample.

But how could a spirit reduce nothing to planets and suns? O ye of little faith, follow me; the solution is very simple: In the first place God collected together a vast amount of pig's rennet, and this he scattered through unlimited space with his all-powerful hand. As soon as the rennet took effect the great expanse of nothing began to curdle and it grew more dense, "and God saw that it was good;" and he said, "Gee whiz! pig's rennet is a success. And the evening and the morning were the first day."

And God saw that the endless nothing was not yet of sufficient consistency to work up into worlds, and he said, Let us scoop out a mighty gorge, deeper and greater than that of Niagara—yea, let it be deeper and wider than the bottomless pit. "And it was so."

Having completed the wonderful gorge, he sat down to get a little dirt out of his eye, and soliloquized thusly, "Well, that's a h—l of a hole; it must be conceded that I am the boss ditcher. I'm tired, my hands are blistered, and I sweat like a beaver." And feeling quite thirsty he reached for the pitcher. A "snifter" went into the maw of the ditcher, and God began to roll the curdled nothing into the mighty pit which he had digged, and the impact increased the density mightily. And God jumped on it with both feet and stamped upon it and trampled it down. "And God saw that it was good" and increasing in density. And the evening and the morning were the second day. And God mixed up a batch of the pressed nothing, but he could not make it hard enough, and he was wroth, and his countenance fell, and he said, "I will not be euchred or turned from my purpose." And God said, "Let us make a great machine, like unto a hay press; but, Great Scott! let it be as much greater as boundless space is greater than a tin rattle-box." And it was so. So God created this machine, and he saw that it was good. "And the evening and the morning were the third day."

And God tried the machine, and it proved to be a "dandy," and he said, "Great is the Lord and greatly to be magnified. Ah, ha! there is none like me, neither above nor beneath," for the press instead of pressing a substance into squares or cubes, pressed it into globes; and God was delighted and danced and turned a summersault; for he saw that it was good. And the evening and the morning were the fourth day.

And God said, "Let us put the compressed nothing into the machine and press out worlds, and he did so. Yea, he fed it into the machine, and he came down upon it with all his power, even as the ox's foot cometh down upon a tadpole. And in feeding the machine he jammed a nail off his finger, and he cried, "Ad-e-zook-ah," which being interpreted means d—n the luck. But God is not a man to repent, neither can he be turned from his purpose, and he worked the machine, and turned out worlds abundantly, and he saw that they were good and he blessed them. And the morning and the evening were the fifth day.

And after the day's work was done, and God had taken all the compressed nothing out of the pit, Satan appeared unto him. And God said, "Whence comest thou?" And Satan said, "Up out of the pit which thou hast digged; and I will fill this pit with brimstone and here shall be my headquarters." And God stretched forth his hand and took Satan by one of his horns; and Satan said, "Let go that horn—such familiarity will breed contempt," and he drew his three-tined fork. And God said, "Dost thou behold the wart on my nose?" And Satan said, "I behold." And God said, "Now I swear by that wart that if thou dost not put thy fork aside I will stand thee on thy head." And Satan went his way, and God whistled ta-ra-ra-boom-de-ay.

And God said, "Go to now; these worlds must be distributed. Let us therefore build a derrick both great and high, even as high as the imagination runneth." And God stood upon the derrick and he did cast the worlds into space from his almighty hand. And he was the first to throw a curve ball; and he curved them greatly, even so much that they went in circles. And as he was casting the worlds from the top of the derrick one which had a sharp corner of nothing sticking out from the side of it barked his hand, and in the bitterness of his anguish he cried out, "I am sick of the whole dodgasted business. Any God that

has not got the foresight to see the outcome better keep out of the creation racket. It has been a busy week, and for a God who is only an 'entered apprentice,' it has been hard on me. I blistered my hands in digging the great pit, and I jammed my finger in that old hay-press—besides, it winded me a good deal to run it—and now I am knocked out entirely. Let the world-making business go to sheol. I'm going to hav a rest." And the morning and the evening were the sixth day.

And God said, "The heavens and the earth are finished and all the hosts of them, and I am mighty glad of it. If any poor God was ever put through a course of sprouts I am that God. If I had known that I would come out the sorriest God that ever undertook to get an honest living, I would have been ripped up the back before I undertook the job. I don't know whether it is finished according to contract or not, and I don't care. I am so done for that I could not even make another little world, and I throw up the sponge. Oh, this is a bully day; I can just stretch out on the grass and take it easy. I'll remember this seventh day just as long as I live, for on this day I rested when I could do no more. Another day's work would have sent me up the flue. Blessed be this day, for on it I had a lay-off when I was fagged out. Let the man who attempts to do any kind of work on this day be chased by knock-kneed skunks by day and haunted by cross-eyed owls by night. Selah."

For years ministers and Christian writers have been trying to harmonize the account of creation as set forth in the book of Genesis with the claims of science, and it has proved a signal failure. An Infidel devotes one Sunday to the subject and the thing is accomplished. Tally one for the Infidel. And I would say to the clergy of every Christian denomination: You are at perfect liberty to promulgate this new version of Genesis for the edification of your hearers and the glory of God. And as I do not intend to have this new theory copyrighted, I would say to the religious press, Publish it from Dan to Beersheba without let or hindrance. And to the great spirit who used the rennet and brought this world into existence, and who presides over the destiny of unnumbered worlds and systems, I am not only with you, but for you. With much respect and best wishes, I am sincerely and truly thine.

Naples, N. Y.

JOHN PECK.

A Memorial.

On Thursday, March 14th, I was called to attend the funeral services of Lorenzo D. Dutton, which took place at his home in Clinton county, Iowa. Mr. Dutton died March 13, 1895, at the age of 76 years. He was born in Chenango county, N. Y., June 28, 1818, the son of Charles and Nancy Pearsall Dutton. He was a pioneer both in Iowa and in California. He came to Iowa—then a territory—in 1841, and in 1850, with his brother Jerome, made the overland journey to California. He remained in California four years, and then returned to Iowa. In 1856 he married Miss Sarah H. Allison. He leaves nine children—Charles A., Viola M., Orsini, Nancy P., Marth J., Lorenzo D., Elva B., Orpha M., and Goldie May. His daughter Blanche I. died a few years since. At the time of Mr. Dutton's death he was vice-president of the Clinton County Old Settlers' Association and presided at the meeting of that society held at DeWitt last fall. He held the offices of justice of the peace, county assessor, etc. In every respect he occupied a high position in the community and vindicated Free-thought and the worth of humanity. He stood for liberty, reason, science, and reform always. For over fifty years he was a citizen of Iowa. He lived without fear and died at last in peaceful repose.

The four Dutton brothers have been for half a century a great influence for freedom and progress in Iowa. Leroy Dutton, the eldest of the brothers, born in 1816, died Dec. 19, 1894. He came to Iowa in 1839. He married in 1843, Miss Harriet Heller, who died in 1845. In 1848 he married Mrs. Flora Baldwin, who died in 1889. He leaves no children. A stepson survives him, Richard C. Baldwin, who married Miss Emily Brown in 1860 and has four children living. Mr. Baldwin occupies the old homestead of Leroy.

Jerome Dutton, the youngest, was born in 1826. He left New York in 1837 for Pennsylvania, and thence came by raft to Madison, Ind., thence to Alton, Ill., and in the spring following settled in Iowa. He went to California in 1850, and returned in 1854. He was elected to town and county offices; was justice of the peace, etc. In 1856 he married Miss Oelinda Parker, who survives him with two children, Claude W. and Bessie. He died Oct. 4, 1893.

Charles Dutton is the only one who now lives of the four brothers. Born in New York, 1823,

with his brothers he went Westward and settled in Iowa, 1839. He married Miss Hannah Grace, 1845, and has one son living, Horace Greeley Dutton. Another brother, John, died in 1840, aged twenty years. All this family have been faithful these many years, in the front ranks, to the principles of Free-thought. They have left a noble record, and with pride we can point to their long and honorable service. They have never faltered, and their children and grandchildren have a precious inheritance of memory and love.

Around the grave the heart of humanity beats and friendship grows, and the glorious thoughts of liberty and progress make the mind elate. We meet the inevitable with courage and not despair.

I enjoyed the hospitable home of Mr. and Mrs. Charles Dutton. I was pleased to meet with H. G. Dutton, who is devoted to our cause and will certainly be of service upon our platform in the future. He was married Oct. 21, 1891, to Miss Clara Barr; has one son, Charles Earl, born Nov. 11, 1894. Thus, amidst the shadows of the grave, glow the beautiful hues of life's morning, and the bloom of birth irradiates the tomb.

It was a pleasure also to meet Claude W., the son of Jerome Dutton, a young man of fine literary ability—a contributor to many of the secular newspapers—who, in spite of physical weakness, maintains a splendid courage for life's battle.

Our old comrade, James A. Greenhill, was also with us to render the last tribute to our fallen friend, and to give his sympathy and the true heart of humanity which only can cheer in an hour like this.

We can give no false hopes to the stricken spirit—no light of heaven mingled with the lurid fires of an eternal hell. We can give only the common light of sun and sky—the voice of nature and of reason which teaches us to meet life and death with equal spirit, not to be crushed, but to be strong in human love and duty; to make the best of what is, and to press forward. We are not alone, but together. We work with one another, and for one another, and in each day's toil find the reward and hope, not of an unknown future, but of the living and beautiful present, which death cannot destroy, but illuminates with heroism and sacrifice. The dead are not forgotten. Their virtues are still the light of our pathway.

SAMUEL P. PUTNAM.

Prophecy, as such, seems to have been a very common method in the remote past for recording history. Those unacquainted with ancient customs, when looking back upon what purports to be prophetic revelation, are confounded at its accuracy, real names sometimes appearing, though such persons or places did not really exist until centuries after the alleged prophecy. Glance through what passes for history, labeled New Testament, and we are frank to admit, if there was such a character as Jesus, and he is correctly reported in the gospels, then there is one genuine prophet reflected on our times, and that person was Jesus. Our Christian friends, we are sure, will thank us for this admission. A prophet, if you please, reader, not a God. What are the proofs?

"Think not that I am come to send peace on earth; I came not to send peace, but a sword."—Matthew x, 34.

"And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death."—Matthew x, 21.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."—Matthew x, 35.

"For, from henceforth, there shall be five in one house divided, three against two, and the two against three."—Luke xii, 52.

Go, read the bloody history of Christianity from the time these terrible words are claimed to have been uttered, and what a literal fulfillment! Discord, violence, wars, and death mark every page of history from that time to this.—*London Free-thinker*.

The subject of the impartial and indiscriminate taxation of all church property is awakening widespread interest over the entire country. In Wisconsin and Michigan the fight is waxing hot with an even chance of the advance wing of humanity winning the battle. In the state of Washington and in New York the advocates of a religious church and a secular state—total severance of church and state—are making vigorous battle and are steadily gaining ground. Not one-fourth of the people ever enter a church, and many take it as a hardship that they and the entire mass of people should be taxed for the benefit and advantage of

the few that do, and that is what the withholding of more than six hundred millions of dollars invested in church property from assessment and taxation amounts to. The vast amount of church property put on the tax books would aid the tax-burdened owners of mortgaged homes and farms materially. To say that the untaxed church edifices are a benefit to the morality of the country and claim exemption on that score is basing a false claim on false premises, for the great majority of people do not and will not attend the churches. There is a strong undercurrent of feeling on that subject in Florida that will burn its way to the surface in the not far distant future. Let justice be done though the heavens should fall.—*Tampa (Fla.) Daily News*.

Samuel P. Putnam, in a series of lectures on Free-thought at the Jaffa Opera House, was a grand success, far beyond the most sanguine expectations. He proved himself an able, efficient, forcible, and eloquent speaker. His expression of what Free-thought is and its methods was simply logical illumination. Crystallized in a nutshell he affirmed that Free-thought was based on truth, morality, liberty, science, and everything that improves the world and makes mankind better and happier. I believe the effect of these lectures will be beneficial. People are thinking, talking, investigating, and this is the pathway to truth. Further, I think the effect will be to liberalize and broaden the public mind and make it more tolerant and just to all systems of thought and activity. These lectures have developed the fact that Free-thought has a large following in Trinidad. I feel highly delighted over the result. Heretofore I have been almost in a gang by myself. Now I am in the midst of a genial, magnificent sympathy.—*J. R. Maulding, in Trinidad (Col.) Monitor*.

Colonel Ingersoll's Lecture Appointments.

Sunday, March 31st, Jersey City, N. J.
Monday, April 8th, Danbury, Conn.
Tuesday, April 9th, Hartford, Conn.
Friday, April 12th, Norwich, Conn.

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for March:
March 29th—"Enslavement of the American People." Henry Nichols.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for March:
March 31st—"Affinitism."—A theory of the Universe opposed to Theism, Pantheism, and Atheism. Reid Howell.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for March will be filled by Mrs. Mattie P. Krekel.
March 31—"After Christianity, What?"

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Free-thought publications are on sale at the meeting.
On Sunday, March 31st, at 2:30 p.m., P. A. Herwig lectures on "Money and Labor." At 7:30, Lawyer Sparks, of Camden, N. J., on "Mistakes of Ingersoll."

THE Fellowship for Ethical Research meets Wednesday at 8:15 p.m., 1219 Chestnut street, Philadelphia. No conditions or qualifications are attached to membership. Discussions each week are opened by special addresses, ten minute speeches following. Privileges are granted equally to visitors and members.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

THE Scranton Secular Union meets every Friday evening at 421 Lackawanna avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

FRANKLIN STEINER left for the West last Wednesday. In May he will make a trip into Wisconsin, Minnesota, and Northern Michigan. Write him for engagements to Box 882, Des Moines, Iowa.

He Was an Excellent Pastor.

One afternoon, about two years ago, we were standing on the corner of Franklin and South Fourth streets, talking with a Methodist, when we were joined by a prominent Episcopalian. In the course of our conversation, which was somewhat of a jocular character, the Methodist, placing his left hand on our right arm, said to the Episcopalian: "Did you ever know that this man was once my pastor?" "Yes," said the Episcopalian, "and he was a damned good one, too."—*Editor Shaw, in the Independent Pulpit*.

Letters of Friends.

A Case of Miscegenation.

SPRINGDALE, ARK., March 7, 1895.

MR. EDITOR: Find inclosed \$1 for your noble and truthful paper.

Now will you please tell me to what nationality Jesus belonged? I know his mother was a Jewess, but what was this Holy Ghost? I cannot understand.

Yours as ever, J. W. COLEMAN.

Alive on the Sunday Issue.

SAN FRANCISCO, March 5, 1895.

MR. EDITOR: You are dead right on the Sunday question; what is a crime on Sunday ought to be a crime on Monday. The article in January 19th as to who is damned, is good. Yes, Jesus was "something of a reformer." That *American Eagle* article in same issue, beginning "It is our duty," is way off its base; it don't go. Your comment is O. K. THE TRUTH SEEKER is splendid. I buy it weekly from an old lady who keeps a store. I buy it that way because it gives two people a chance to make a living. Anything that I can do for you in this land of sunshine, fruit, and flowers, I will try to do. The world is progressing over in Berkeley at the university. Nothing like science to bring people to their senses. Hoping that you will still peg away at the Sunday business (and no Bible in public schools), I remain, Sincerely yours, A. JOHNSON.

Buckeye versus Buckeye.

LOCUST CORNER, O., March 10, 1895.

MR. EDITOR: It has been said that composers are the most abused class of men in the world. Perhaps they deserve it. They have evidently been "monkeying" with a communication in your issue of March 2d, entitled, "Truth About the Tariff." They should try again, and for the words "free trade" and "free trader," they should substitute "protection" and "protectionist," and *vice versa*.

This will not remove all of the absurdities, but it will intersperse sparks of reason through an article that is otherwise absolutely senseless, and at the same time relieve its author of the apparent responsibility for exactly five point blank —s.

Unless these corrections be made in Mr. Hamilton's communication, that gentleman will be justified in visiting THE TRUTH SEEKER composing room with a tomahawk.

CHAS. O. HAYS.

Good!

ATCHISON, KAN., March 11, 1895.

MR. EDITOR: I presume you will be pleased to learn that I have taken one step toward having the name of Thomas Paine brought before the children of our public school. As the pupils all had to speak pieces in honor of George Washington's birthday, and as I could find no piece suitable, I composed these lines for my boy to speak:

Be true, my friends! 'tis grand to live
With ideals high to lead you on;
'Tis grand to dedicate and give
The mind and toil like Washin' ton,
One of the bravest, grandest men
That ever walked beneath the sun.

And there's another hero sleeps
With him beneath the heaven's blue,
Whose memory every patriot keeps
Undimmed among the noble few.
Let's wave the banner too for him
And give to Thomas Paine his due;

To Thomas Paine, who hand in hand
With Washington made gallant fight;
Who saved and gave our suffering land
To freedom and eternal right.
Let not their names be e'er forgot
Nor Liberty be lost to sight.

Yours for Liberty,

MRS. GEORGIA BERGMAN.

Compulsory Praying! Think of It!

GEORGETOWN, COL., March 8, 1895.

MR. EDITOR: Father has been a subscriber to your paper for a long time, and we feel we cannot do without it. Times are very hard here owing to the downfall of silver, thus closing the most of our mines and throwing so many men out of work.

Yet, every Sunday, we can see our five churches here crowded with these same men and their families, often taking their last cent, giving it to the minister for him to dress finely and lie around at his ease,

while they go home to their dinners of—what? Perhaps, bread and water.

As in many other places, our good Christian friends introduced religion into our public schools, but the children of Mr. Joseph Gallagher refused to pray, whereupon the teacher tried to make them, but they complained to their father, and our Freethinkers joined in a band and did away with religion in the public schools here. We are about one hundred and fifty strong here, but seldom have any Freethought lectures. I think it would be a good idea if some good Freethinking speaker would come into our little mining camps and guide us in the path where we may think for ourselves.

Inclosed please find \$1.50 for my father (John Cowen's) subscription, and we will send more money as soon as it is possible.

Yours truly, MAGGIE E. COWEN.

Missed the Cartoons That Week.

MINNEAPOLIS, March 2, 1895.

MR. EDITOR: As I am one of the delinquents that you admonish weekly to settle with the publisher, and as I have been using your money, as it were, for the last four or five months, I think it no more than right to pay you interest; that will at least make me feel square with you, so I remit a year's subscription with interest, and twenty-five cents for the ANNUAL. I would like to get Putnam's great book, and many others, but I have no work at present. I have invented a machine for putting horse collars together without stitching. If I make a few thousands out of it, I will remember the great champion of mental liberty, the editor of our paper. I have a good many back-numbers, and I guess I will make another grand distribution, as this city needs enlightenment badly enough. I would like to donate to the Wise and Fleckten funds, and will if I get into business soon. If you will send me a package of back-numbers I will circulate them among the young men. I think it is not much use to give them to old people. I see no cartoons in last copy of the paper. Heston has not given us a God with a horn in his hand—see Hab. iii, 3, 4. The orthodox God and devil make a great team, one with horns in his head, and the other with horns coming out of his hand. Selah.

A true friend to the cause,

S. G. COOPER.

With Us from the First Number.

WORCESTER, MASS., Feb. 28, 1895.

MR. EDITOR: In the early '70's I received a small paper from Illinois with the title TRUTH SEEKER, published by D. M. Bennett, the issue to be as often as circumstances warranted, at fifty cents a year. I immediately became a subscriber by remitting for two years. I have repeated the practice ever since and witnessed the growth of the paper to sturdy manhood. I wonder how many are left on your list of subscribers that commenced with the first number? The paper has done and is doing a great work, especially the telling cartoons of Heston; they speak eloquently, and I only wish they could be seen weekly by the whole population of the United States. I sent you a few days ago a copy of one of our dailies which set forth the feeling of one orthodox church of this city toward another of the same stripe, which has purchased the land and is about to erect a church building on the opposite corner. Each of these churches has its own portion of wealthy attendants. Verily how they love one another! Perhaps this might make a subject for Heston or a topic for G. M., the observations writer.

Inclosed find check for the year's subscription, a little delayed, but no doubt it will still come handy. May success attend your efforts is the earnest wish with which I subscribe myself,

Most sincerely, HENRY S. BACON.

P.S.—Send me copy of ANNUAL.

Applying Commercial Methods.

BREATHEDSVILLE, MD., March 13, 1895.

MR. EDITOR: Inclosed order with that of two weeks ago makes a total of 32 copies of Paine's "Age of Reason" that I have sold in this vicinity in the last few weeks. I previously sold four copies I had on hand, making a total of three dozen copies circulating here. This ought to do much good and lay the foundation for Freethought work in future.

Selling persons the book seems better than lending it them, as they are likely to read it enough to get their money's worth out of it. Furthermore, they then have it to lend to others if they choose, and you avoid the usual trouble incurred in getting the return of a borrowed book.

Some of my success in selling the book is probably due to my having sixteen years' experience as a salesman. I first excite their curiosity and desire to see the book (of which I seldom show them a sample) by telling them that it is over a hundred years old—a rare book—more talked about than any other theological book ever written, yet not one in a thousand has ever seen it. Next I tell them my cloth-bound copy of it cost me \$1.50, but that the paper-bound copy of it which contains the most important part (omitting only the letters from Washington, Franklin, Jefferson, and a few others) can be bought at the low price of forty cents. Then I offer to send in their money free if they will purchase a copy of this. I then tell them of the "Age of Reason" alone, which omits only the "Examination of the Prophecies," and can be had for the low price of twenty-five cents. But, I add further, I am getting such a lot of them that I will get them at about fifteen cents each and I will have one sent you for the same. Coming all the way down from \$1.50 to forty cents, and finally to fifteen cents, with very little of real importance omitted from the book, makes it look so cheap that very few people will refuse to purchase a copy. I hope more will try it with equal success.

D. WEBSTER GROH.

The "Trial" Was a Success.

AUGUSTA, ILL., March 3, 1895.

MR. EDITOR: My three months' trial subscription to THE TRUTH SEEKER expired March 1, and I am well pleased with the paper. The cartoons by Heston are splendid, and each one is a nail in the coffin of Christianity. I like the aggressiveness of the paper. We have got to fight if we win the battle.

Inclosed is \$4.70. Send me THE TRUTH SEEKER for one year, and "Old Testament Stories Comically Illustrated," ANNUAL; "Bible Temperance;" "Pulpit, Pew, and Cradle;" and "Liberty for Man, Woman, and Child."

I hope to get a club of four subscribers for THE TRUTH SEEKER, and get Putnam's "Four Hundred Years of Freethought" for myself. Will you please explain in the paper why part of the Freethinkers use the date as follows: March 3, 295? The Secular Union uses same, and I must confess I am ignorant as to why they do so.

FRANK L. CHAMBERS.

[They date from the beginning of the year 1601. This is called the Era of Man, or, by some, the Era of Science. It is intended to commemorate and perpetually indicate the acceptance of the Copernican conception of the universe as opposed to the teaching of the church that the earth was the center of the solar system and the sun and stars but attendant orbs created to serve the interests of man, for whom God had made a heaven and a hell, to the former of which would go at death those who had accepted Jesus as the redeemer and to the latter of which he would consign those who had rejected him. In the old view, the earth was flat and stationary, with heaven just above and hell just below. Giordano Bruno was burned at Rome on the 17th of Feb., 1600, for teaching doctrines at variance with the Bible and church idea. He was at once the martyr of Freethought and of science. About this time appeared Grotius's treatise on international law, which was the beginning of the end of war, we hope.—ED. T. S.]

One Who Is Not Lukewarm.

PENACOOK, N. H., March 6, 1895.

MR. EDITOR: By your good editorial on "Work That Should be Done at Once," we were reminded that our subscription would soon be out. I send \$8—\$5 for THE TRUTH SEEKER, Paine's "Great Works Complete," and the ANNUAL, the remainder to be used for the cause wherever you think it is most needed.

If you had as much money at your command as you have good common sense and fighting ability the church would never steal a march on us.

I marvel that you have the courage to keep hammering away when we, your readers, that is, many of us, do so little to aid you. And then the times are so hard, and little prospect of any improvement, as we seem to be completely in the power of the gold-bugs and corporations. I see no way out unless we make a raid on them as our grandmothers used to on their near relatives, the bed-bug, with an old coffee-pot and plenty of hot water. They are much worse than the bed-bugs in that they are not content with our blood, but they want the very bed and all.

Have you read "Shylocks," by Gordon Clark? I wish every thinking person might read it, especially the readers of THE TRUTH SEEKER.

We enjoyed Mrs. Semple's reply to Morse's harangue on Ingersoll's lecture; we got the same from all the pulpits in Concord and Manchester after he was out of their reach. They even sent to Boston for help to pull poor old God out of the gutter. No paper that I saw gave anything but a notice of the lecture, while the sermons were printed in full. That's justice.

The sermons reminded me of a talk I had with a pious lady: "How could I doubt there was a heaven, when God showed us so plainly there was? The trees and flowers died and came to life and beauty again." I told her I had never seen a dead tree leave out, and that when they shed their foliage in the fall they were no more dead than she was when she fell asleep at night to awaken in the morning refreshed for another day's journey here on the shores of time.

We send greeting to all the truth seekers at home and abroad, to our former workers who are resting in the twilight of life, and to the author of "Four Hundred Years of Freethought," to Eugene that his pen may never falter, while George will always "observe."

Sincerely thine, ETTA MARDEN.

How the Bible God Looks and Acts.

VALLEY JUNCTION, IA., March 4, 1895.

MR. EDITOR: We have had for some weeks a Bible pounder who has been frothing at the mouth to get at an infidel. A week ago he defined his God, and proved him from 1 Kings xviii, 17. I flooded the town with the inclosed dodger, and sent him word that I not only would meet him, but would give him \$10 per night to meet me. He is very meek now, and is trying to crawl. Like Elijah, his Jezebel is after him, and he is on the run.

I have written several articles for the papers here, but I cannot tone them down to orthodox style; so they are rejected. Their side is given every day, and of course they get no reply; have it all their own way. Yet I am surprised to see the many who oppose them, since the dodger appeared.

JOHN DAVIS.

THE DODGER.

"The man who disagrees with us may do so honestly, and yet not be a coward or a fool."

"He proved his God."

Yes, Elijah proved his God by the Bible, but he did not give us a picture of this God. We will give a Bible picture of him, and also some of his attributes.

"Round about him were dark waters and thick clouds; his head and hairs were white as snow; his eyes were as a flame of fire; his feet were like unto fine brass; he had horns coming out of his head; burning coals went forth at his feet; in the midst of the seven candlesticks, one like unto the son of man. He had in his right hand seven stars, and out of his mouth went a two-edged sword. There went up a smoke out of his nostrils and fire out of his mouth." Again: "Our God is a consuming fire; dwells in darkness; his anger burns forever; is the author of good and evil." A most terrible being. But his inspired prophets do not stop here. As terrible a being as he is, they make him afraid of man, and not able to lead his people, or control his passions. He indorses polygamy, adultery, and lying, encourages theft, robbery, slavery, cheating, drunkenness, and injustice to women, intolerance, persecution, cruelty to children and animals, human sacrifices, cannibalism, poverty, vagrancy, ignorance, and obscenity, is jealous and repents, and "gives laws not good." All these are as fully proved by scripture as that there is a God, and if inspiration when applied to scripture means truth then this is all true, and Elijah's God is found. We have a God of our own, but since Elijah's God has been proven we dare not search the record of ours for fear he may also prove to be worse than the

Bible devil, and we might lose all confidence in all gods. Yet he did not tell us how a short time before this a certain woman, Jezebel by name, killed the prophets of the Lord, and after Elijah had proved his God and killed four hundred and fifty of the prophets of Baal, he appeared before Jezebel. When Jezebel heard of the slaughter she sent him word that about that time to-morrow she would make him like the dead whom he had killed. Elijah fled for his life to Beersheba, left his servant there and went a day's journey into the wilderness, took two meals there and traveled forty days to get out of the way of this woman and lodged in a cave at Mount Horeb. The Lord asked him what he was doing there. He told the Lord, "The children of Israel have forsaken thee, thrown down thine altars and slain thy prophets with the sword, and I, even I, only am left, and they seek my life." He did not tell us the Lord himself at one time became the captain of the forces of Judah, and killed 500,000 Israelites, and that they also sometimes worshiped Baal, sometimes a calf, and sometimes God. Any of these gods are fully proven by scripture. Bible geography tells us the earth is flat, has corners, sides, ends, pillars, and foundations. Its astronomy is no better: the sun, moon, and stars were made after this earth was formed and set in the sky for lights to this world, and were very small affairs, as the several millions occupied God's time only one day to create all, while it took five days to create this earth. The sun, moon, and stars traveled around this earth every twenty-four hours. The sun set at noon one day; it was stopped and set back ten degrees another day, and stopped for several hours for Joshua to massacre helpless men, women, and children. All these things are fully proven also by scripture.

JOHN DAVIS.

Mortuary—John Davies.

Boston, March 11, 1895.

MR. EDITOR: Inclosed find clipping from the Boston Post announcing the death of John Davies, who was at one time a subscriber to your paper. He was ever ready to battle for the cause of Freethought, and his memory will always be pleasant in the minds of Boston's Freethinkers.

E. S. TAYLOR.

The Post heads its report of the funeral: "John Davies—Tribute to the dead Freethinker and actor by his friends."

Friends of the great Freethinker and famous Boston actor, John Davies, gathered last evening in Hospitaler Hall to pay their tributes of love and respect to the departed.

Mr. James Cooper said: "I always found Mr. Davies a perfect man. He always stood for the enthronement of reason. He was always a fearless advocate of men's right to think for themselves."

"He was born in Chester, England, in 1821. He began his trade in Manchester, England, at the age of ten years. He came to Boston at the age of seventeen. He made acting a profession, and in the meantime he worked at his trade of a barber."

"In August, 1851, he became a member of the Boston Museum company, and continued shaving and acting until 1861, with the Museum company."

"He was the oldest barber in Boston at the time of his death."

"The only fault that anyone can find with him is that he was an 'unbeliever.'"

Mr. Melvin said: "Mr. Davies's early associations showed him the true and the false in life. He was just as ardent a hater of all that shackles mankind as Wendell Phillips, William Lloyd Garrison, and the other heroes of his time. No man was ever handicapped by Mr. Davies. He never applied the gag in any meeting."

"He has gone, we know not where. The most fitting tribute to his memory is to keep alive the work of Liberalism that he began."

Dr. J. Van Elderen said: "I come here to pay a humble tribute to a worthy man. Fathering a cause devoted to free speech and opposed to demagoguery and gag rule, he triumphed. He was a Freethinker and had the courage to defend his ideas. His work here has left an impress on all Boston. He was one of the grand heroes who are not born to die. He had a power, a will, to the very last. He was a hero and died as he lived."

Mr. Greenwood said: "He never stooped to any unfairness or recriminations, because he never believed that it could aid his cause. There was a large charitableness about him. He was always fair. He was always willing to give his fellow men the same opportunity to express their views as he had for himself, even though those views differed from his. His memory will always be dear to us."

Why Be a Christian?

MOORLAND, IA., March 10, 1895.

REV. B. F. MILLS, Dear Sir: You say a man should be a Christian in order to be reasonable, i. e. (governed by reason—just). Now this may be so to a man

of narrow mind, or one who "looks up his reason and studies theology." I am surprised that a man of your intellectual caliber would make such a statement.

Man has been defined as a rational animal—has he? In what book and chapter of the Bible did you find that? Or is it something theology has purloined from science?

So you are certain God has given us reason—I am not—and expects us to use it. Too bad! Another one of his mistakes. To expect us to use our reason and still be Christians!

You say reasonableness and righteousness are the same thing. I would advise you to consult Webster's dictionary. If reasonableness, righteousness, and godliness lead in the same path, whither do they lead? I should judge, from appearances, to the church, where a good many of the so-called godly people put on its cloak to help them out in their devilishness, business, etc. As to its leading further than that you or I have no positive proof.

Second. "To be manly, you must be a Christian." I beg leave to differ from you there. A man to be manly must be brave and noble (Webster). Now a manly man is one who has the moral courage to assert his honest opinion under any circumstances. The orthodox Christian has been defined as a living fossil, imbedded in the rock called faith. (Faith, a mixture of insanity and ignorance.)

So you think God directs the footsteps of man? He must be a poor guide, as so few go in the straight and narrow path.

The third "reason why you should be a Christian is because God's work needs you." Yes, God's work does need all the help it can get, for it is in deuced bad shape. Poor God! He has been trying several different schemes in the last 6,000 years to rope in the unwary, but his little confidence game wouldn't work. Ah! Happy thought! He sent his ill-begotten son to establish his kingdom here upon earth. Perhaps he was getting old and feeble, and thought it about time the boy was making his mark.

You assert, "The call that is brought to us to-day for the sake of the present and future generations [this looks awfully like counting chickens before they are hatched] and the world, to be given entirely to God." Suppose, for the sake of argument, God did make the world, wouldn't it look rather silly to make him a present of something that was his already? But possibly he may have lost it, having so many worlds to look after. If so, he would hardly recognize it now, as it used to be flat in his time.

Fourth. "Moses was a wise man, and yet it was said of him that he would rather suffer affliction with the people of God than to enjoy the pleasure of sin for a season." Was Moses suffering the affliction of the people of God or enjoying the pleasures of sin for a season when he killed the Egyptian and hid him in the sand (Ex. ii, 12), and then sneaked off into another land, and made a bargain with the old man to go back and "spoil" the Egyptians? (Ex. iii, 22).

"I would rather have the worst that could come to a Christian than the best that could come to a Christless man. I would rather be a pauper," etc. "see my friend die, or reputation blasted [I don't doubt it], if I were able to say, as Job, 'I know that my Redeemer liveth,'" etc. So you are not dead sure of it after all? I thought by your previous assertions that you were.

Fifth. "Reason why you should make this choice is that you may have a good hope [a hope! I should think you would want a surety] of everlasting life. I want this. I believe it is the noblest ambition that stirs the breast of man. I am not ashamed to say it." So you are not ashamed to trample under your feet all that goes to make up an honorable man for a hope, a mere hope, of everlasting life.

"Finally, you should be a Christian and should become one instantly, for the time is short. Now is the accepted time; now is the day of salvation," etc. This has been sung for thousands of years, and probably will be, as long as there is a "sky pilot" left.

J. E. ST. CROIX.

Would be Utterly Vicious Without Christ.

MR. EDITOR: The Baptist is the largest of the ten churches in Amesbury, and its pastor, George F. Babbitt, is said to be the "smartest minister in town." I have

never heard him speak, but from what members of his congregation tell me, I am led to believe that he is a great "blower," especially when denouncing Freethinkers, which he does often. His hatred of them reached white-heat a few weeks ago, and he boldly challenged any Infidel in the town to come on to his platform for a joint debate. Having heard of it a few days after, I sent him a short note politely accepting the challenge. Did he make arrangements for a debate? No; but, instead sent me a long letter declining my offer. His letter is too long to give in full, but among other things he said: "It is impossible for an Atheist to discuss the problems of Infidelity as an Infidel, . . . the difference in the order or quality of their minds being radical in respect to spiritual questions. Infidelity is confusion of mind, but Atheism is destitution of soul."

It is required that there should be the best trained men, men with the most perfect judicial sense and discipline, not only on the part of the contestants, but on the part of those before whom the case is argued. . . . Reason why an Atheist cannot debate the questions that might lie within the domain of Infidelity: He is a 'fool!' For the fool hath said in his heart there is no God! . . . Of course you cannot see this, for you cannot see anything straight in the spiritual world. When told that, in addition to the fact that you were an Atheist, you were somewhat unbalanced, the possibility of a joint debate was out of the question. . . . The reason why I personally could not debate with an Atheist is, that it would put me in a position of self-contradiction as a teacher that the Bible is the Word of God, and is to be obeyed in 'all matters of faith and practice.' This Bible says, specifically, that one shall 'not answer a fool after his own folly.' . . . By your very nature you cannot know the truth. . . . By nature and early training nothing would afford me greater exhilaration than to meet you before a public audience, under the severe conditions of parliamentary debate, and tan your hide for public amusement. As to the scope of the matter to be covered, an Atheist would have the opportunity of his life to spatter the hearers all over with these inanities that would smirch like mud, and to wash them off would take more time than a pastor has at his disposal. . . . I believe in Jesus Christ, even as the very son of God, and take him away and you would drive me into every form of license."

It seems he felt obliged to forego the pleasure of tanning my hide in order to prevent the scripture quotations from smirching like mud. I have no doubt it would have taken him some time to free the minds of his people from the impressions I would have left on them. I sent him the following letter the next day:

GEO. F. BABBITT, Dear Sir: Your letter received. I am sorry you decline to meet me in joint debate, but it is no more than I expected. I did, however, think you would offer a better excuse than you do for declining. Not having heard your challenge from your own lips, it is only natural that it should have reached me in a different form from what it was when originally thrown out, especially as it was conveyed to me by one of your church members, who ought not to be expected to listen to much of what the minister is saying. But it makes no difference to me whether it was the whole system of Christianity, or only the point you mention, which was to be under consideration. I would gladly accept the challenge in either case, and it could not alter the nature of your reply, which bars me out of any religious discussion with you. As is the case with ministers generally, you use many words to express a very few thoughts. I have read your letter carefully several times in order to discover your real reason for declining my offer, and, after much sifting, I find the reasons as you give them are these:

I do not possess the "proper qualifications" for the following reasons:

First, because I am an Atheist, and not an Infidel.

Second, because I am "a fool without sense."

Third, because the "Bible says, specifically, that one shall 'not answer a fool after his own folly.'"

Laying aside the fact that the language you use is not very complimentary to myself, or very becoming to a servant of the "meek and lowly Jesus," I will consider your reasons briefly.

It is a very easy way to back down from your position by saying that I do not

possess the "proper qualifications," but it will appear to the public, I believe, as a very weak excuse. Are you afraid to debate with anyone who will not promise to agree with you? You might challenge Dr. Talmage. No doubt you could defend Christianity from what he would say in opposition to it, better than you could from the attacks of an Atheist. A member of your congregation informs me that you frequently denounce Mr. Ingersoll. That is a perfectly safe thing to do as long as he is a thousand miles away, but what would you think to see Mr. Ingersoll in your pulpit, if you are afraid to meet one "of much less caliber?"

The difference between an Atheist and an Infidel is not as great as you are trying to make it appear. The Dictionary before me gives the following definitions: "Atheist, one who disbelieves the existence of a God." "Infidel, an unbeliever; one who denies the scriptures and Christianity." In the sense that Infidelity is unfaithfulness to a trust, I certainly would not care to be called an Infidel, but as the word is generally used as applied to skeptics, the difference between an Atheist and an Infidel is not as great as the difference between a Baptist and a Methodist.

Your refusal to debate with me because I am an Atheist rather than an Infidel, is mere bosh. Because I am "a fool without sense." It seems to me you are taking considerable responsibility upon yourself to pass judgment so hastily, considering that I am an entire stranger whom you have never heard speak. You say that "it is required that there should be the best trained men, men with the most perfect judicial sense and discipline, not only on the part of the contestants, but on the part of those before whom the case is argued." I will not comment on your unmitigated conceit in placing yourself so far above me in "judicial sense and discipline," but will say that the remark is not very complimentary to your congregation which was to be the judge before whom the case was to be argued. Why are you afraid to have the case argued before your own people? I am perfectly willing that they decide which one of us is the most lacking in "sense." You say you believe in Jesus Christ as the son of God. Remember, then, that it was Jesus who said, "But whosoever shall say, 'Thou fool, shall be in danger of hell fire.'"

The last reason you give is, perhaps, the weakest of all, for it brings to mind what a book of falsehoods, contradictions, and absurdities the Bible is. You could not debate with me because the Bible tells you to "answer not a fool after his own folly," and in the next verse of the same chapter you are told just as specifically to "answer a fool according to his folly." Which is right? And yet that is only one of more than an hundred direct contradictions in that strange book, not to mention the cruelties, vulgarities, absurdities, and impossibilities.

I have briefly considered the reasons which you mention for declining my offer, and yet the real reason, I think, you have kept to yourself. You are afraid to have your congregation hear the truth. It is not much of a compliment to their intelligence, and yet I believe it is the truth that not one in fifty of the members of your church knows what a contemptible old sham the Bible is. You know all about it, but you get your living out of the ignorance and credulity of others, consequently it is simply business for you to "pull the wool over their eyes."

On the words of this anonymous book you base your present faith and hope of future happiness. This book which represents your God as the debaucher of a woman, you look to as a moral guide! Take away Jesus Christ and you say you will be driven into every form of license. Well! If I ever become so degraded that the hope of heaven and fear of hell are all that keep me in the paths of virtue, I hope I shall at least have pride enough not to admit it. Are you sure those hell fire doctrines of Jesus will always keep you from going astray? The fact that they are a very weak restraint generally, is strikingly illustrated by statistics, which show that more crimes are committed by ministers, in proportion to their number, than by any other class of people.

Now, sir, in closing, allow me to give you a little bit of advice: Denounce Freethought, Atheism, Infidelity, or anything else which seeks to give men mental liberty, just as much as you please, but be careful in the future about throwing out your challenges for joint debates, and it may save you the disgrace of making a cowardly backdown. Whenever you feel like showing your ability to "pulverize" the Infidels of this community, remember that there is one man, at least, ready and willing to meet you with the proof that Christianity, and the book upon which it is founded, are false, immoral, cruel, and tyrannical.

Hoping you will be honest enough to renounce your religion, as many ministers already have, I remain, with all the respect I can force myself to feel,

Yours truly, J. A. WILSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communication for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The School-Boy.

We bought him a box for his books and toys,
And a cricket bag for his bat.
And he looked the brightest and best of boys
Under the new straw hat.

We handed him into the railway train,
With a troop of his young compeers,
And we made as though it were dust and rain
Were filling our eyes with tears.

We looked in his innocent face to see
The sign of a sorrowful heart;
But he only shouldered his bat with glee,
And wondered when they would start

'Twas not that he loved not as heretofore,
For the boy was tender and kind;
But his was a world that was all before,
And ours was a world behind.

'Twas not his fluttering heart was cold,
For the child was loyal and true;
And the parents' love the love that is old,
And the children's love that is new.

And we came to know that love is a flower,
Which only groweth down;
And we scarcely spoke for the space of an hour
As we drove back through the town.

—National Tribune, Washington, D. C.

Correspondence.

CHARLES CITY, IA., March 11, 1895.

MISS SUSAN H. WIXON: This is my first letter to the Children's Corner. My step-father takes THE TRUTH SEEKER, and I like to read the Children's Corner. I am nine years old. I have a sister older than I am. Her name is Rosalind. I go to school and study reading, arithmetic, and spelling. I am in the second primer B class, and will soon pass into the A class.

If any little girl would like to correspond with me, I would gladly answer.

Your Liberal friend, NEVA TITUS.

[We hope the above may be followed by other letters from Neva. —Ed. C. C.]

JERSEY CITY, N. J., March 4, 1895.

DEAR MISS WIXON: I am a little girl, eight years old. I have a little brother and sister. My sister's name is Fanny Mildred and my brother's name is Charles Voltaire. I have a little brother dead, whose name was Howard Ingersoll. Both of my brothers were named after good men. I look at the pictures in THE TRUTH SEEKER, although I don't understand them. Papa reads THE TRUTH SEEKER, and likes it very much. He goes to Mr. Ingersoll's lectures and thinks a great deal of him.

I think this is enough for this time; next time I might have something more to say.

ELSIE MURVILL.

[A good letter for a girl of eight years. —Ed. C. C.]

CROSBY, TEX., Feb. 10, 1895.

DEAR MISS WIXON: I saw my sister's letter in THE TRUTH SEEKER, and I thought I would write. We have no school here at present, but hope we will have one soon. It is very lonesome here; not many living in this place. We have had a heavy snow. I reckon God sent it to kill off the stock, but I guess the Christians would call it one of God's merciful acts to kill the worms and grasshoppers. To-day is Sunday, and the preachers are all snowed in, so they can't preach. My father takes THE TRUTH SEEKER, and I have a good laugh over the cartoons every week. F. M. HARVEY.

[It is too bad there is no school in that neighborhood, but you must study at home. —Ed. C. C.]

BUTLER, PA., Jan. 6, 1895.

DEAR MISS WIXON: I am a little girl only eleven years of age. I go to school and, when at home, I play school with my brothers and sisters. I am the teacher, but I never teach them anything about God, for I know nothing about him myself, except what a neighbor's little girl told me over two years ago. She said that God made the world. Then I asked who made God, and she said she did not know, but thought his folks had made him. Then I asked her who made his folks, but she could not tell. My little brother said she got stuck. I was never at church but once; then I went to see the Christmas-tree at the Episcopal church, and I was so tickled to see the preacher in kilts. I know a Catholic lady who is so afraid when a storm comes that she prays with all her might, and says, "By Jesus, I stand; by God, I love you."

My papa takes THE TRUTH SEEKER, and we are all Freethinkers.

IRENE FULLERTON.

[Dear Irene, those questions have been asked over and over again, and they never

have been satisfactorily answered—and they never can be. The best way is to confine our questions to reasonable subjects, that can be reasonably discussed. Then we shall have plain sailing. We would not be surprised if Irene becomes a teacher in earnest some day, and she will undoubtedly be an excellent one, as Liberal-minded instructors usually are. —Ed. C. C.]

PUEBLO, COL., Feb. 5, 1895.

MISS SUSAN H. WIXON, Dear Friend of Humanity: After waiting for many months to hear from my last offering to the Children's Corner, I conclude you did not get it. When I read your letters describing your trip to the West and saw you had passed through this place, I could have cried. Had I known of it I should have been to the depot to say, "Hail and farewell," if no more. Your letters were grand, as they always are, and I am sure that the children everywhere enjoyed them as I did. I wish, though, you could have had more time, so your friends could have had you with them at the different places you passed. I hope you can go again, and if so be sure to announce it some weeks before, so we can tell you of our whereabouts. It is not to be expected that you could remember so many of us, that is, where we are.

The Children's Corner improves, but how I wish the children could have a whole paper to themselves, as they could if money was more plentiful. But I see my letter is running on like a summer stream.

With best wishes for you and all I am your sincere friend,

MARY BAIRD FINCH.

[We will try to see you when we pass that way again. Meantime our thoughts may run to and fro, like a "summer stream." —Ed. C. C.]

HOOPESTON, ILL.

MY DEAR AUNT SUSIE: You will no doubt be surprised to hear from me, as it has been several years since I last wrote. We have had some lovely skating. Papa, Ida, and I went skating yesterday, so of course we are tired to-day. I suppose you have had both sleighing and skating at your home, have you not? Although it is a dull, gloomy day, I went to church and Sunday-school at the Universalist church; the minister of the church taught the class I was in, and it was saddening to hear the way he talked. In speaking of King Herod, he said, "If he lived now he would be called a bum," and farther on he spoke of this king as being "tipsy." Rather a reckless way for a minister of the gospel to talk—don't you think so?

I shall go to college at the end of the present term of school and will be graduated when I am eighteen. I suppose the next question will be, How old am I now? Well, I guess you know, as you saw me at the convention.

I should like very much to hear Colonel Ingersoll lecture.

With love and best wishes to yourself and sister, I remain, Your niece,
OLLIE JOHNSTON.

[It is a great pleasure to hear from Ollie once more, and may it not be a great while before she writes again. —Ed. C. C.]

MIDWAY, KY., Feb. 18, 1895.

DEAR MISS WIXON: Though small it may seem to some, there was something strikingly beautiful in those words of Frances Wright, who, when checked in her eager inquiries concerning the philosophy of human life, replied, "Can truth be dangerous?"

It is the evolution of this question to-day that has brought about such a marked revolution in the world of thought. And although the change is not as great as we would wish—for superstition is so comforting, so enchanting to the masses, that it is indeed hard to part with it—nevertheless, Freethought is gaining ground, the ministers do not control the mind of the people as they once did, the Bible has not the hold on the preacher it once had, and heaven no longer assumes to dictate the affairs of men. We are discarding the divine mysteries of supernaturalism, and beginning to learn something about human nature. Life is too short to dwell on the inspired cruelty of the Old Testament, or the ignorance and bigotry of the New, when we have the privilege of reading Shakespeare and Darwin. We cannot afford to waste any of our time on the age-honored myths and hoary superstitions of the dead past, when there is a living world teeming with art and science and beauty—a living world of men and women, against whose hearts the waves of passion beat, hurrying on, some to victory, others to shame and despair.

There is more glory, more real grandeur, in the twinkling of a star, or the sparkling of a pebble at ebb tide, than in all the Bibles that avarice and superstition have ever dictated to the diseased minds of men.

Helen H. Gardener says: "There are just two strong props under the pulpit

to-day—the sentiment of women and the ignorance of children," and we might add with propriety, the hypocritical cant of men. The average man (at least, I find it so where I live) is scarcely less religious than the average woman, but women being in a greater degree the slaves of conventionality, dare not speak for fear of social ostracism. Many women are proud of being considered inferior beings, simply because the Bible tells them they are.

Admitting for a moment that the Bible is true, surely woman has something to be proud of. She was the first to drive from the garden of Eden the phantom of superstition. The first to eat of the fruit of the tree of knowledge!

Rev. Anna Shaw must have thought of that at the Atlanta convention, when she began her prayer with "Almighty God, our heavenly father and mother." His lordship must have felt pretty queer at being addressed in that new fashion. I wonder that the angels did not cry out against such blasphemy.

It is marvelous the many interpretations the scriptures will admit of, according to the peculiar belief and prejudices of the individual. No wonder the Irishman said: "The Bible is just like a fiddle. You can play any tune on it you please."

The scriptures were written by ignorant and designing priests who had their own aggrandizement in view; and it is very unjust, the way the Protestants hate the Catholics, when they are indebted to them for every word of their Bible and Christianity.

Just as sure as the Catholic church goes, the Protestant will follow. Both are bad, immoral, and unjust. The thought of the world is turning against a religion of faith and fear. As Colonel Ingersoll says: "The church is dying of dry rot." Religion has many dupes to-day. But superstition is no longer king of kings and lord of lords. The Bible has been weighed in the balance and found wanting. Science has risen, and Freethought has sent her glittering message across the wires of time.

Well, I must close. With love for yourself and the boys and girls,

Truly your friend, MAY COLLINS.

A Good Child

is usually healthy, and both conditions are developed by the use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

Pen Pictures of the World's Fair.

By S. P. Putnam.

It is, besides being a complete Guide-Book, the best description of the Fair yet given—poetic, beautiful, accurate. It describes the inauguration ceremonies, gives the director-general's address, the efforts to close the Fair Sundays and the triumph of the Sunday-openers; describes the various buildings and what they contain, and is, all in all, the very best picture of the Fair that can be painted with a pen.

ILLUSTRATED.

A MAP OF JACKSON PARK, enabling the visitor to make his way around, and the stay-at-home to see where he went.

A BIRD'S-EYE VIEW OF THE FAIR, enabling one to comprehend at a glance the magnitude of the Exposition; the greatest ever known to the present time.

Single copy, 25 cents Five copies for \$1.

Address THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.
Physical Education; or, The Health-Laws of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.
Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.
Address THE TRUTH SEEKER, 28 Lafayette place, New York.

—THE— FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS,
HISTORY,
STATISTICS,

AND

OPINIONS OF SCHOLARS

ARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST

DESIGNS BY WATSON HESTON, WITH PORTRAITS OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.	3 represent Samples of Christianity's Work.
2 " The Church Robbing the People.	5 " Missionaries.
2 " Thanksgiving.	1 " The Lord's Instruments.
6 " Sabbath Laws.	25 " Bible Doctrines and Their Results.
14 " Children and the Church.	1 " The Church and Slavery.
9 " Woman and the Church.	2 " Priests and Politics.
6 " The Church and Thomas Paine.	4 " Ireland and the Church.
4 " Studies in Natural History.	2 " Church's Idea of Civilization.
3 " The Bible and Science.	1 " The Uses of the Cross.
15 " The Clergy and Their Flocks.	4 " Unkind Reflections on the Church.
1 " Pietism in Our Penitentiaries.	9 " Persecutions of the Church.
4 " The Atonement Scheme.	12 " Some Allegories.
2 " The Lord and His Works.	9 " Heaven.
10 " Prayer.	8 " Hell.
1 " The Creeds.	7 " Miscellaneous.
1 " Christians and Mohammedans.	

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume. —Freethinkers' Magazine.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done full and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers. —Boston Investigator.

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

A NEW GOSPEL OF LABOR. The Only Peaceable and Practical Solution of the Labor Question, and Thorough Remedy Against Hard Times. By A. Roadmaker. Seattle: S. Wegener. Paper, octavo, 229 pp. Price, 50 cents.

The author starts out with the report of an interview with a president of the United States, in which it is shown that the greatest obstacle in the way of a redress of the grievances of the wage-earning classes is their failure to agree as to the cause of the prevailing discontent in their ranks. The president's expressions, of which A. Roadmaker's own experience compelled him to admit the great force, led him to conclude that the first step towards a solution of the industrial question must be to give the working people the information that would enable them to tell "what they want." Probably few agitators will dispute this proposition, but when the writer says that his book contains just the information desired and that no other contains it he says no more than any other economic reformer will claim with equal confidence for his panacea. No doubt a few who read the book will find in it new ideas which they will accept, but the majority, the overwhelming majority, will read it only for the purpose of discovering wherein it agrees with or differs from their own established opinion, and to commend or condemn it as the balance is one way or the other. A. Roadmaker forgets in his enthusiasm that the other schools of economic thought or feeling do not agree with him that they do not know what they want—on the contrary, they are sure that they do know what they want and how to get it, and each school thinks that the great obstacle in the way is the stupidity of the adherents of the other schools. The real difficulty is not that all these workers do not know what they want, for they do, but that what they want would not be good for them if they could get it. Each contingent will admit that this is true of all the others. It is probable this is what A. Roadmaker meant to say, and that his purpose is to show them, not what they want, but what they *should* want.

A. Roadmaker's plan is, in brief, the creation of a cabinet Department of Labor, at the head of which is the Secretary of Labor. His first duty will be the gathering of labor statistics, and the next the assisting in the formation of national and local Producers' Unions. Any local union belonging to a national Producers' Union shall be entitled to financial aid from the United States treasury. For each such local union the Secretary of Labor shall appoint a government agent as book keeper at a salary of \$1,500 per year. The local union will give the government a mortgage on its lands, shops, buildings, farm, mine, or other means of labor. The aid rendered shall be in the form of government bills, to be known as United States Producers' Notes. These notes will not be redeemable in coin, but will be a lien upon the lands, buildings, plant, etc., upon which the government has its mortgage, will be received for customs, taxes, and duties, and be full legal tender. When these notes, together with the present notes and coin money of the United States shall reach the sum of \$40 per capita, the old money is to be called in and demonetized in the ratio that new Producers' Notes are made, until they form the sole money of the country, to be increased as the population and industries of the country increase. These loans are to bear interest at the rate of one per cent. per annum. The wages to be paid to the members of a national Producers' Union, as subdivided in its local unions, are to be established by the national executive committee, which is to consist of delegates from the different locals, and shall meet in Washington as soon as a national Producers' Union has commenced to work under this law, and at stated intervals thereafter. No wages shall amount to more than \$1,000 per year, save officers', which may be higher. The executive committee of each national Producers' Union is to regulate the hours of labor for its members, and the amount of commodities to be produced by each local union. It shall also provide for full wage pensions to aged or disabled workers and to families bereft of their supporters. The measures of each national executive committee are to be revised by the central national committee, consisting of the presidents of all the national Producers' Unions, this committee to all reside in Washington. It is the duty of this committee to propose to Congress changes in laws, including the tariff. Local unions borrowing from the government must not borrow elsewhere. Local unions may suspend members who endanger the welfare of the union; a national Producers' Union (through its executive

committee) can suspend a local union, and may itself be suspended by the central national committee. All suspended persons or bodies have the right of appeal to the next higher body, and the final appeal is to the Secretary of Labor. Only citizens of the United States can become members. For the first three years after the passage of this act only unions composed of coal-miners can secure loans; after that period of time the privilege will be available for workmen of all classes. All laws giving away, selling, or in other ways disposing of farm lands, wood or coal lands, water-right, or other natural resources now in possession of the United States are declared null and void, and hereafter all such property shall be leased out free of cost to the different national Producers' Unions organized under this act. The price which any union is to charge for its product is to be equal to the cost of production, these elements entering into the computation: 1. The salary of the agent. 2. The wages of all workers, officers, and pensioners, including what is paid to widows and orphans. 3. The cost of medical attendance of workmen falling sick or becoming injured in consequence of their occupation as union members. 4. The interest on the capital borrowed from the government. 5. Wear- and tear-percentage sufficient to keep all plants in good repair and to renovate the same. 6. The cost of all auxiliary materials, taxes, insurance, and similar expenses incurred in carrying on the national work of production. 7. A wear- and tear-percentage equal to the diminishing value of land, mines, minerals, or other natural resources caused by exhausting the same. This percentage to be paid by the local unions to the government once a year, the notes so paid in to be destroyed, so as to keep the value of the union's property and the government loan on the same properly adjusted.

There you have A. Roadmaker's scheme in a nutshell. Of a certainty it will not be approved by the Single Taxers, nor the State Socialists, nor by the Revolutionary Anarchist-Communists, nor the Philosophical Anarchists, neither by the Silver Monometallists, nor the Gold Monometallists, nor the Bimetallists, nor yet even by the men of the three parties who are now in the lead, and we are certain that the Prohibitionists will set their faces like flint against it if brewers are allowed to form unions and borrow money from the government. Perhaps you will like to study the matter some more before you give your final decision, and in that event we will send you a copy of Mr. Roadmaker's book on the same terms that we will sell you any other book—that is, on receipt of the retail price.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Something QUITE NEW & UNIQUE

THE BETTER WORLD A PHILOSOPHICAL ROMANCE

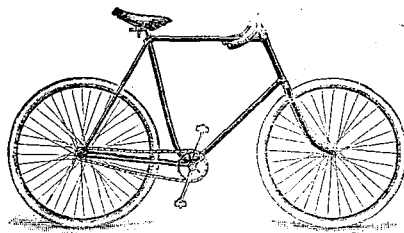
By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

So said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.



SEE THAT CURVE!

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

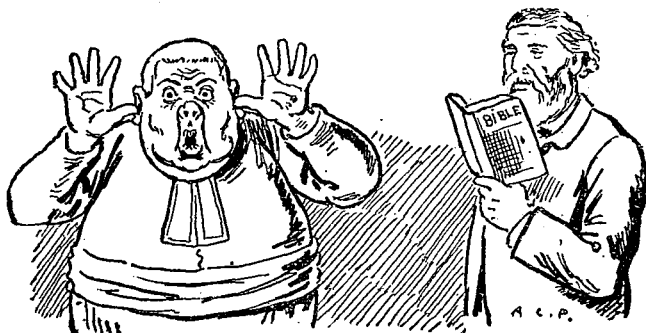
Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

A UNIQUE BIBLE PICTURE-BOOK.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.

It will
Make You
Laugh.



It will
Corner
the
Parson.

By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city

The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;

CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the so-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

Gems of Thought.

BLANK pessimism is the one creed possible for all save fools.—*Grant Allen.*

IN every epoch of disintegration public opinion was ever the cataract that roared toward the brink and plunged into abyssal ruin.—*Amos Waters.*

ALL the good in religion is not religion, but morality, benevolence, love, culture, music, art, etc., all anteceding and surviving any special religion.—*Otto Wettstein.*

THE republican form of government is the highest form of government, but because of this it requires the highest type of human nature—a type nowhere at present existing.—*Herbert Spencer.*

FREEDOM is for society, as for the individual, the necessary condition precedent to the solution of practical problems, both as allowing natural forces to develop themselves, and as exhibiting their spontaneous tendencies; but it is not in itself the solution.—*Professor Ingham.*

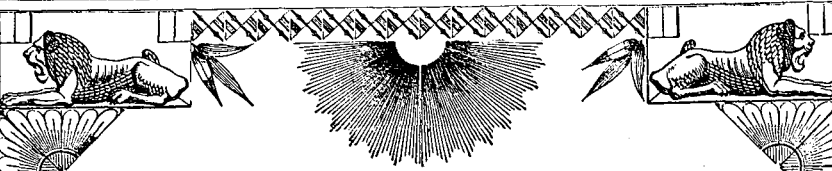
WHEN the Catholic church encroaches, strike it at the point of encroachment. When any church, any institution, any class, encroaches, meet it at the point of assault. When balance, poise, judgment, is lost, when the territory of one is ruthlessly invaded by another, repel the invasion, but do not in turn invade. Do not murder your neighbor because you think he will murder you. Do not murder him because his grandfather murdered yours. Give equal liberty everywhere. In the splendor of that liberty invasion will be self-repelled.—*Horace L. Traubel.*

THE wonderful old man! [Voltaire.] When he was past eighty years of age he set to work, like another Jeremy Bentham, to abolish the admission of hearsay evidence into French legal proceedings. But his great work was that by his wit and irony he broke down the principle of authority which had been so foully abused in France. Would the most strictly religious man wish to see religion as it was in France in the eighteenth century? Would the greatest stickler for authority wish to find a country governed as France was governed in the days of Voltaire?—*Alexander A. Knux.*

THERE is no difference between the plain speech in many classic works and in those which have been lately [1878] condemned as immoral, and no difference is alleged between the motives with which they are all published. The book may be very able in one case, very poor in another, but the principle of freedom and right protects them equally. To contend that a book which is decent for the rich becomes indecent when priced within reach of the poor, is a mere insult to the people; it is on a par with the religion which regards subscribers to the Zoological Gardens on Sunday as pious people, whereas sixpence would make them Sabbath-breakers.—*Moncure D. Conway.*

WALT WHITMAN is placed in very good company by going on the Episcopal church's *Index Expurgatorius*. Here, also, are a few of the names from that of the church of Rome: Catullus, Dante, Abelard, D'Aubigné, Bayle, Isaac Casanbon, Condillac, old Antony a Wood, Voltaire, Rousseau, Rochefoucauld, Rabelais, Petrarch, Boccaccio, Petronius Arbiter, Congreve and Wechery, Beaumont and Fletcher, Mrs. Behm, Robert Herrick, La Fontaine, Bossuet, Luther, Erasmus, Melancthon, Huss, Madame Guyon, Fénelon, Hobbes, Bacon, Balsac, Böhme, Boileau, Comte, Professor J. W. Draper, Sterne, Döllinger, Hume, Swift, Junius, Kepler, Lessing, Leopardi, Pascal, Rosmini, George Sand, Spinoza. Where is the craven soul that would not prefer to go to sheol in this illustrious company than to heaven with Torquemada and his gang of pale-gilled wielders of red-hot pincers and nail-extractors?—*Wm. Sloane Kennedy.*

HUSH, Christian! speak in bated tones
Of Druids' worship round their gory stones!
The founder of thy creed
Died with despairing groans.
Within thy book we read
God bade his own son bleed,
A human sacrifice! But blood might plead
With the Omnipotent for sinners' need.
Years rolled away; again the pious priest
Spread for his Moloch the Satanic feast;
Fires mantled round the quailing, quivering frame,
Fierce scorching God's true son e'en in his father's name!
Christian, thine idol 'twas whose fêted fane
Reeked with the blood of innocents; their pain
Gave a fresh thrill of rapture to the Hells,
Where, bloated with his bliss, thy brain-born image dwells.
Come, brother men, together let us weep
That men can be so cruel to their kin;
Love gives all vengeance an eternal sleep,
And damns not erring as a mortal sin.
—*Robert B. Holt.*



THE Truth Seeker Annual

— AND —

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

	PAGE.		PAGE.
Calendar for 1895, - - - - -	5	Freethought in the Church and in the Higher Literature. A. H. Hamilton, - - - - -	90
Freethought in the United States, - - - - -	17	Education of Children. Susan H. Wixon, - - - - -	95
The Old and the New. Robert G. Ingersoll, - - - - -	42	Secular Sunday Schools. Katie Kehm Smith, - - - - -	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage	46	The Freethought Federation of America. Samuel P. Putnam, - - - - -	110
Progress of Science. James B. Alexander, - - - - -	55	The One-Horned Ox. George E. Macdonald, - - - - -	117
What Are Women Here For? Helen H. Gardener, - - - - -	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore, - - - - -	124
The Three Voices. A Poem. A Queer God and His Queer Book. John Peck, - - - - -	73	Freethought Societies, Schools, and Lecturers, - - - - -	127
What We Stand For. Henry Rowley, - - - - -	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,
28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

PIANOS! PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

Truth Seeker Readers! HAVE YOU THE Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.
Price, 10 cents.

ALL styles of watches from \$1.25 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and

GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapes, Peaches, Pears, Plums, Melons, Apples, Berries.
Potatoes, Onions, Cabbages, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese, and all kinds of Fruits and Vegetables in their season.

118 So. Water St., Chicago.

\$679,694,439.

By the census of 1890, the
above is the value of

Church Property

in the United States.

*Should It Be Exempt from
Taxation?*

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies, - - - - -	\$1.00
Fifty copies, - - - - -	4.50
One hundred copies, - - - - -	8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, cloth, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents. Address this office

A NEW EDITION

OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

Price, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette place, New York.

ARE YOU DEAF?

Don't You Want to Hear?

THE AURAPHONE will help you if you do. It is a recent scientific invention which will restore the hearing of any one not born deaf. When in the ear it is invisible, and does not cause the slightest discomfort. It is to the ear what glasses are to the eye, an ear spectacle. Inclose a stamp for particulars. Can be tested free of charge at

The Auraphone Co's Offices:
716 Metropolitan Bld'g, Madison Sq., New York

618

Not for Parsons.

ALAS, THE COOKS AND SPARROWS!

The following suggestive letter in the interest of Sabbath observance, comes to the Listener from a worthy lady of his acquaintance:

DEAR LISTENER: While the Sunday Protective League members are doing much fearful and wonderful work, yet there are a few little points they have overlooked, in their noble task of stopping all the unnecessary things on Sunday. It is painful to have to reveal the sad, sad fact that many members of the very Sunday Protective League itself are openly encouraging, countenancing, and paying for totally unnecessary Sunday performances of labor. For instance, the cooking of meats, vegetables, gravies, tea, coffee, and so on, obliging maid-servants to break one of the most sacred laws of the Sabbath!

That excellent pietist from India, Mr. Gandhi, who is now undertaking to spiritualize Bostonians, presents himself as a living proof that it is not in the least necessary to eat cooked food at any time, much less on Sunday. Nuts and fruits are quite enough to sustain life during that sacred day, even for sinners, now dwelling on the low, material plane of week-day meat-eating. Will you not urge this point upon the S. P. L., and impress upon them the awful example of wrong-doing which they will continue to set before the community until the cook-fire ceases to burn and the cook-girl ceases to labor in their abodes on Sunday?

Another glaring case of Sunday excursions, noise, gaiety, and frolic, often terribly annoying to the devout worshippers in Sunday churches, and yet entirely unchecked by the S. P. L., is that of some terribly saucy and aggressive foreign colonists in our midst, who have so little reverence for the Puritan Sabbath that they actually invade the very porticos of the churches with their noise and chatter while divine service is in progress! It is an outrage that these should be permitted to carry on their imitation of a continental Sunday—a day almost wholly given to the pursuit of happiness!—over the very tombstones of the Puritans. I refer, of course, to the European sparrows, whose irreverence (especially at King's Chapel, Park Street Church, and some other sacred places) actually tempts one to believe them animated by personal contempt for pietism.

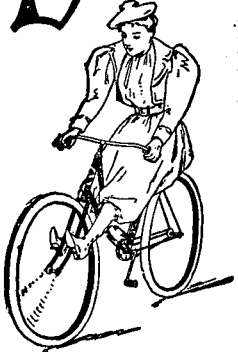
The free, bold flight of these Sunday excursionists, undoubtedly, has a stimulating effect upon the restless spirit of those ignorant people who try to escape from the city on Sunday, and betake themselves to still waters and green pastures in out-of-town places. Indeed, I have actually known one of these people to excuse himself on the plea that it was as natural for man, as for the sparrows, to seek the open air, the blue sky, the glorious trees on Sunday. I blush to tell that this shamefully audacious wretch even exclaimed, "Necessary! necessary! Who is to judge what each man finds necessary?" and, pointing to King's Chapel, this monster of iniquity affirmed, "I say, Sunday excursions are a thousand times more necessary than the deadly dull performances going on every seventh day in that musty, old assembling place of dry-bones." He would not listen to my horrified protest, but went on. "Consider the slaves of the factory, the shop, the office, thousands of whom work in basements, or in dark rooms which never see sunlight, for six days of the week; and then ask yourself what one single semblance of common sense is there in compelling these people to remain in city boarding-houses, in attics, in stums, on their one day of well-earned freedom. They won't go to the Sunday Protective League's churches if they stay in town. And what advantage has the United States over Russia, anyway, if one set of people are to be allowed to forcibly restrain the innocent motif of another set on their weekly holiday?"

At this, dear Listener, I was so shocked that I refused to hear any more. But I have told you enough to show you how much mischief the Sunday freedom of the sparrows and the Sunday freedom of the Sunday Protective League is causing. If the S. P. L. would only let the public feel sure, beyond doubt, that every cook and every cook-stove is given a calm, motionless, Sabbatical rest on the day the Sunday Protective League wishes to reduce to a state of quiescent passivity; and if the S. P. L. would at once begin a crusade to promote Sunday observance among the flauntingly—yes, the indecently—irreverent sparrows, then, in time, we might hope to restore the beautiful Sunday (or was it Saturday?) depicted in Exodus xxxi, 15, "Whosoever doeth any work in the Sabbath day, he shall surely be put to death."

In the meantime, dear Listener, will you please call upon the Sunday Protective League to explain whether or no the preacher's work on Sunday, the church janitor's, the organist's and the choir's can

COLUMBIAS—They almost fly.

DIETING wont cure you



Neither will medicine.
Bicycling will.

All you need is to get out doors
and let the tonic of rapid motion
put new blood into your veins
and tissues.

Buy a . . .

Columbia \$100

Or a HARTFORD, \$80 \$60.

Boys' or Girls' Hartfords, \$50.

Get a Columbia Catalogue. Free at
any Columbia agency; by mail for two
2-cent stamps.

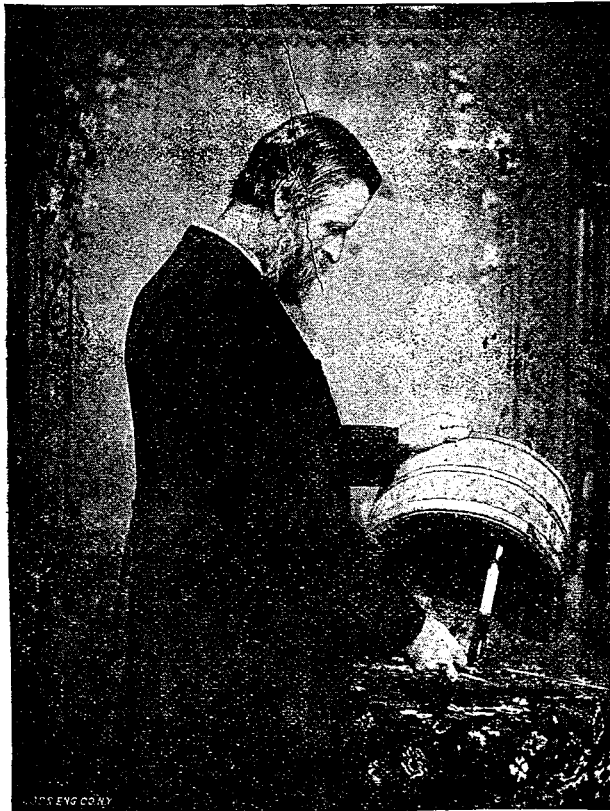
POPE
MFG.
CO.

Hartford, Conn.

BRANCHES:
BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

THAT PLATE
MEANS
Columbia
THE BEST
BICYCLE

THE CANDLE



FROM UNDER

THE BUSHEL

By WILLIAM HART.

1,306 Questions to the Clergy and for the Consideration of Others.

The author, while a sincere church member, obeyed the injunction to search the scriptures, which led to the propounding of these queries, no clergyman can answer rationally and remain a Christian.

PRICE 40 CENTS.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

be considered work; for, observe, the decree does not specify "necessary" work, it says "any work," and, as the above are all paid for their services, shall we not have to consider that "work?" And, if they are doing work on the Sabbath day, must the punishment prescribed in Exodus fall on them?

The bare suggestion is terrifying, but all this Sabbath and Sunday business is so confusing that one does not really know what conclusions one ought to draw, when starting out from the standpoint of Exodus. Hoping you will call upon the Sunday Protective League for fuller explanations, dear Listener, I am

Sincerely yours,
PRUDENCE PRUNELLA PRISMS.

—The Listener, in Boston Transcript.

THE BRAIN AND BIBLE;

OR
THE CONFLICT BETWEEN MENTAL SCIENCE
AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

MORGAN A. ROBERTSON'S



The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only
50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, Price, \$1.50.

Address all orders to THE TRUTH SEEKER
COMPANY, 28 Lafayette Place, New York City.

WONDER CABINET FREE. Missing Link Puzzle, Devil's Bottle, Pocket Camera, Latest Wire Puzzle, Spook Photos, Book of Sleight of Hand, Total Value 60c. Sent free with immediate mailing of 100c. Remittance for 10c. for postage. INGERSOLL & BRO. 65 Cortlandt Street, N. Y.

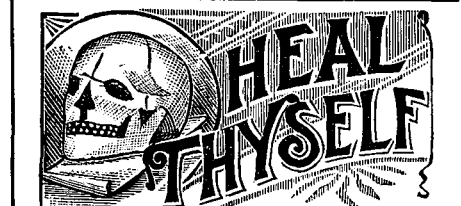
THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-net, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, irritated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

DO YOU WANT IT?

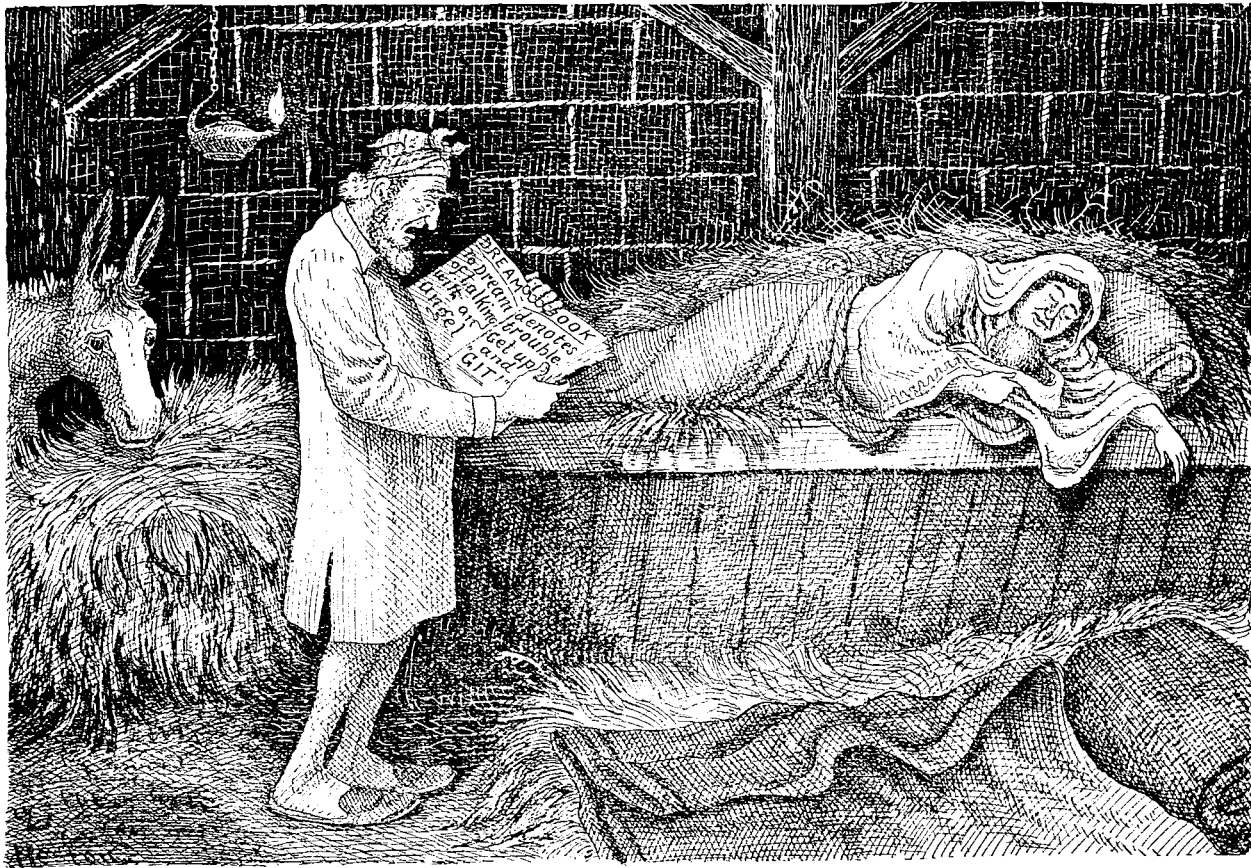
Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits, active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 5808, Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaint, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



JOSEPH HATH DREAMED ANOTHER DREAM.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.—Matt. ii, 13.

News of the Week.

It has been decided to have a world's fair in Montreal in 1896.

AUGUSTA and Columbus, Ga., were swept by cyclones on March 20.

THERE was a snow storm in Missouri, Illinois, Indiana, and Virginia, March 20.

THE late leader of the clerical party in the Prussian upper house, Freiherr Von Schorlemer-Alst, died March 17.

THE German Reichstag, by a vote of 163 to 146, rejected a resolution congratulating Prince Bismarck on his birthday.

Two hundred Negroes set sail from Savannah for Liberia on March 19; they are the advance guard of a colony.

Two boats on the Rhine near Lobith conveying dynamite were blown up and twenty-five persons killed, it is reported.

THE cornerstone of a monument to Garibaldi, to commemorate the defense of the city in 1849, was laid in Rome on March 18th.

THE House of Representatives failed to make an appropriation for the payment of the Bering Sea fisheries awards, as we agreed to do.

It is the consensus of opinion that the "reform" legislature of New Jersey, just adjourned, was no improvement on its predecessor.

MARSHAL PRINCE KOMATSU has been made chief of all Japanese armies. This is supposed to indicate the approaching end of the war.

THE discovery of a conspiracy to proclaim Gen. Antonio Ezeta president of San Salvador led to the summary execution of all the implicated leaders.

THE New Orleans grand jury has indicted twenty white men for the murder of the Negro stevedores recently killed by mobs of river laborers.

THE latest reports put the number of Armenians massacred by the Kurds and Turks in Moosh at 8,000. It is stated that not a soldier was killed.

A FIRE in a tenement house having no fire escapes caused the death of two men in this city on March 20, besides putting many more lives in peril.

ON March 24 the St. James Hotel in Denver burned and four firemen were killed by falling through the floor of the rotunda to the basement.

THE Spaniards recently defeated the Malay Mussulmans on the island of Mindanao, the Philippines, the Sultan and his son being among the killed.

COMMISSIONER of Street Cleaning Waring has appointed Charles A. Meade Superintendent of Final Disposition. Meade is twenty-two years of age, a graduate of the Massachusetts Institute of Technology, and started in here as a driver, but his promotion has been very rapid.

It is rumored that rich gold fields have been found on the San Juan River, between Utah and New Mexico. These are in the shape of placer deposits.

THE falling of a wall caused by the burning of the roundhouse at Toledo, Ohio, of the Wabash road, resulted in the death of three men and the injury of nine, some of it is thought fatally.

QUEEN VICTORIA has given her consent to the law conferring full suffrage on the women of South Australia. It is considered odd that she should have anything to say in the matter.

A PASSENGER train was held up by train robbers near Victor, Col., on March 23. The leader is an ex-deputy sheriff and ex-deputy United States marshal, and three others are believed to be ex-deputy sheriffs.

THE books of the institution appear to show that it has cost Illinois at least \$77 per month for each inmate of the state Home for Juvenile Female Offenders. The investigation reveals a deplorable condition of affairs.

FOUR men have been indicted for manslaughter in connection with the collapse of the Orchard street tenement house in this city by which four lives were lost. They are the builders, owner, and city building inspector.

THE extraordinary grand jury of New York city has returned indictments against about a dozen police officers, including Inspector McLaughlin and several captains. They were arrested, and released on bail, in sums ranging from \$2,500 to \$20,000.

THE extraordinary grand jury brought in indictments against twenty-two persons for violation of the election laws in this city at the last general election. Those arrested were admitted to bail in \$2,500 each, with the exception of two, whose bail was fixed at \$1,000 each.

THERE was a million-dollar fire in Armourdale, Kan., on March 24. It was the packing plant of Reid Brothers, of Kansas City, Mo., and nothing was saved but the beef storage building. Sixteen acres were burned over; the water pressure was totally ineffectiv. The average number of hands employed was 1,100.

THE Mexican court which has been investigating the accident on the Inter-oceanic railroad whereby 150 lives were lost has found the engineer, Neuffer, responsible, and ordered the company to produce him. He has fled to the United States, having been shot at while trying to rescue passengers from the wreck.

LI HUNG CHANG, Chinese peace envoy to Japan, was shot by a Japanese youth and wounded in the face while returning to his hotel in Shimonoseki from a conference with the Japanese peace commissioners. The would-be assassin was promptly arrested, and high Japanese officials have hastened to visit Li Hung Chang with expressions of regret. It is not known how serious is the wound of the viceroy.

THE reports from the seat of hostilities in Cuba continue to be contradictory. There are stories of many "battles" and the victory is uniformly with the side that sends the news, so we have two defeats and two victories at every engagement. It is stated that 8,000 more soldiers from Spain will reach Cuba by the first of April.

BRIGADIER-GEN. ADAM BADEAU died at Ridgewood, N. J., March 19. He was born in New York city Dec. 29, 1831. He was long on the staff of General Grant and also filled important places in the diplomatic and civil service. He published several books about Grant and assisted the general in the preparation of his autobiography.

Two members of Daniel Webster lodge of the Free Sons of Israel, of this city, were arrested for participation in a theatrical entertainment given by the lodge on Sunday night, March 17th. Counsel for the men will try to get a special act through the legislature excepting from the operation of the Sunday law such concerts and entertainments.

IN accordance with the decision of the English Privy Council, the Governor-General of Canada has ordered the province of Manitoba to restore separate (Catholic) schools. Premier Greenway, of Manitoba, and his ministers declare that they will not obey the order. It looks seriously like open conflict between the Dominion and the province.

ELIZABETH CADY STANTON is at the head of a committee of women charged with the task of getting out a revision of the Bible which will show the mistranslations in other editions, so far as woman is concerned. It seems to be the notion of the committee that the "we" in Genesis includes the "motherhood of god," instead of the polytheism of the writer, as is undoubtedly the case. This is another instance of attempting to read into the scriptures what the reader-in wants there.

NEARLY every one of the one thousand men who constitute the governing power in Hawaii is either a military or civil officeholder. The governed number about 100,000. When the American flag was flying over the government buildings all the lands of the natives were appropriated and were not returned to their owners when the home government took charge. This practically reduces the natives to serfdom. Three hundred political prisoners were sentenced to serve terms in the penitentiary, and about one hundred more were paroled or banished.

PROF. PETER H. VANDER WEYDE, a distinguished man of science, died at his home in New York on March 18. He was born in Nymegen, Holland, eighty-two years ago. The chair of Industrial Science was expressly created for him at Girard College in 1864. He was one of the editors of Appleton's American Encyclopedia, editor of the *Manufacturer and Builder*, took out over two hundred patents on inventions of his own, mostly electrical, was noted as a musician and composer, and was a painter of no mean merit. He wrote much for the scientific press, completing

only a week before his death an article on modern electricity. Professor Vander Weyde was a radical Freethinker and for some years a prominent member of the Manhattan Liberal Club.

THERE is a very bad political crisis in Spain. Officers of the army became incensed against the utterances of the Republican papers and mobbed the offices of some of them, including that of Castelar. The government could not control the army, the officers, from generals down, siding with the rioters. Then the ministry resigned. It did not dare to attempt the punishment of the offenders for fear of inciting a mutiny and endangering the monarchy. General Martinez de Campos, Captain General of Madrid, summoned the officers of the Madrid garrison to him and said: "If there is any further rioting on the part of the officers of this garrison they will have to meet me as an opponent." Later he received a deputation of journalists, to whom he said: "If you make any further attacks upon the army which incite a renewal of the recent rioting you will undoubtedly be shot." A military court at Barcelona has ordered that two directors of local newspapers be arrested for protesting against the excesses of the subalterns in Madrid. The journalists protest in vain against trial by military courts. There is a rigid consorship of press and dispatches; important news has to be sent by mail to Bayonne. Most of the newspapers offices were barricaded and defended by armed guards of civilians. The professor of history in the University of Madrid, a conspicuous author, wrote a letter to the Barcelona press dealing with the crisis, and had to flee to Portugal to avoid arrest by the military chiefs. Other writers have fled to France. Canovas del Castillo, Conservative, has formed a new ministry. Five of the nine ministers are Liberals.

EDITORIAL

From the Freethought Magazine.

"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,
ROCHELLE, ILL.

Established 1857.



Designer of

The Otto Wettstein

Watch.

The Ingersoll Sou-

venir Spoon.

The Freethought

Badge.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

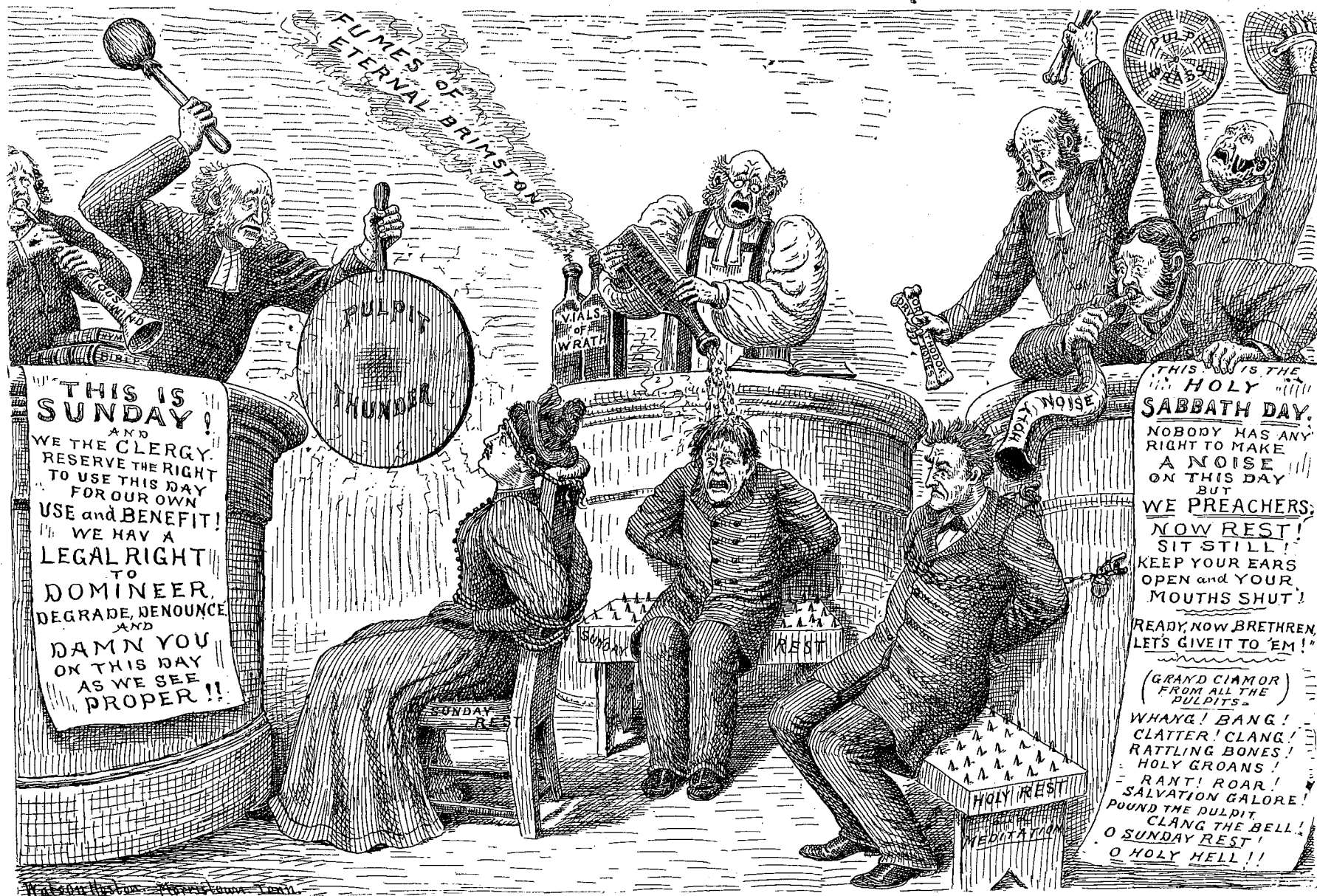
The Truth Seeker,

28 LAFAYETTE PLACE, New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 14. { PUBLISHED WEEKLY. } New York, Saturday, April 6, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE KIND OF REST THE SABBATARIANS WANT ON SUNDAY.

Something a Little Extra for Truth Seeker Readers.

For a good many years Mr. Samuel Porter Putnam's "News and Notes" have been a feature of THE TRUTH SEEKER very greatly admired by its readers. Their diversity and versatility and poetically descriptive qualities have been universally admired and imitated—but never copied with success.

As President of all the nationally-organized Freethought of this country, Mr. Putnam will, about May 1st, start for a visit to the Freethinkers of England. Officially and privately he will undoubtedly have a grand reception. England is a great country in a small space, with a big history, in which Freethought has played and is playing a conspicuous part.

While he is gone Mr. Putnam will be duly commissioned as correspondent of THE TRUTH SEEKER, and will write for the benefit of our readers the generals and particulars of his trip. Every English Freethinker in this country will want to read this account. It will do him good. Every American Freethinker will find these letters by Mr. Putnam vastly entertaining, instructive, poetic, and good reading.

New subscriptions for this event should begin now and run for six months. A three months' trial trip will just get you into the middle of them, but if you can't do better take that, for we know you will renew. Ask any reader of Mr. Putnam's "News and Notes" if they are not worth the cost of a whole year's subscription, and if he does not say YES, we will refund the subscription you send.

Address THE TRUTH SEEKER,

28 Lafayette Place, New York, N. Y.

To Our Friends:

Don't you know
some Freethinker who
does not now, but who
would subscribe to
THE TRUTH SEEK-
ER if YOU called his
attention to the Pa-
per?

When Renewing Your Subscription, Take Advantage of These Good Offers

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.
Old Testament Stories Comically Illustrated By **WATSON HESTON,**
 Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

FREETHOUGHT vs. SUPERSTITION.

**AND
THE TRUTH SEEKER
ONE YEAR,**
Will be sent for \$4.50. The
\$2.75 Pin and THE TRUTH
SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and 'TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Address

THE TRUTH SEEKER,
28 Lafayette Place, New York.

GERMS AND SUBSCRIPTION BLANK

— OF —

✠ The Truth Seeker. ✠

**All Drafts, Checks and Money Orders, to be made payable to
E. M. MACDONALD.**

TERMS

SAMPLE COPIES FREE.			
Three months, (trial subscribers,) in advance,	\$0.75	One subscription with two new subscribers, in	
Six " " " " " " " "	1.50	one remittance, " " " " " "	\$7.00
Single subscription, one year, " " " "	3.00	One subscription with three new subscribers, in	
One subscription two years, " " " "	5.00	one remittance, " " " " " "	8.50
Two new subscribers, " " " " " "	5.00	One subscription with four new subscribers, in	
One subscription with one new subscriber, in one		one remittance, " " " " " "	10.00
remittance, " " " " " " " "	5.00		

Any number over five at the same rate, invariably with one remittance.

It is thus seen that any of our friends who will take the trouble to get a new subscriber at the regular rate (\$3) will get his own for \$2; by getting two new subscribers he will get his paper for \$1; by getting three new subscribers he will not only get his own free, but will have fifty cents beside; by getting four new subscribers he will have his own free and gain \$2. If anyone chooses, or if by so doing he can easier secure partners in taking the paper, he can share with them the advantages of the club rates.

This makes THE TRUTH SEEKER, with its sixteen large pages, cheaper than any other Liberal paper.

The Truth Seeker Co.,

28 *Lafayette Place, New York.*

Please send *The Truth Seeker* to the following address... for year
 Inclosed find \$.....in payment of the same.

NAMES.	POST OFFICE, [Box St. & No., if any.] & STATE.
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }

Remarks:

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 14. { PUBLISHED WEEKLY. } New York, Saturday, April 6, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - APRIL 6, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Prayer, and Cause and Effect.

"One of our most honored friends writes us: 'Please ask the "Sanitary" editor to expand the principle announced: "No matter how holy the cause in which we make our sacrifice, if we break the physical law we are punished as severely as if sensual gratification had been our only motiv." Are we to understand that what is called physical law is the test of duty, and that the patriot soldier, or the brave fireman, or the self-denying missionary, losing his life in his work, is punished for his sin? I am perplexed.'

"Yes, the same physical punishment for breach of physical law. But the physical law may be overborne by the moral law, as is implied in the words, 'No matter how holy the cause.' We assume that this is what the 'Sanitary' editor meant."—*New York Independent*.

But the sacredness of the cause in which the life is lost does not avail to suspend the operation of natural law, and it is this truth that ever confronts and confutes the Theist when he attempts to harmonize the theory of a moral ruler of the universe with the facts of that universe. As the *Independent's* editors admit, the character of the act or the intention of the actor cannot save the man who traverses natural law from the consequences of his act. Winds overturn, water drowns, avalanches bury, gas suffocates, fire consumes, poison disorganizes sinner and saint with strict impartiality. This fact of the inexorable march of cause and effect makes it impossible to show that prayer is ever answered, that man is in the care of an overruling providence. If a God exists he is as helpless as man, or he is immoral. The editor of the *Independent* would save the "patriot soldier," the "brave fireman," or the "self-denying missionary" if he could, but he cannot, for Nature does not cognize the quality of intentions. If "God" would save them, but is not able to do so, he is as impotent as the editor, and prayers to him are as foolish as would be prayers to the latter. If he could save them, but will not, he is immoral, and prayers to him are unavailing and a senseless waste of time and energy. One word as to terms: "Punishment" is not the right word to use when speaking of the results which follow ignorant contact with Nature—we simply suffer the consequences of our ignorance, or our inability to avoid the danger that we know lurks in our way. There is no question of punishment to be considered.

The Modern Protestant Inquisition.

It is one of the curiosities of our times that a Protestant sect is made the victim of other Protestant sects because it teaches that the Sabbath of the Bible is binding on the Christian conscience, while the Protestant sects that persecute it teach, in effect if not in terms, that the Sabbath of the Bible is no longer binding on the conscience of the Christian, but that the Sabbath of the Catholic church is binding on the Protestant as well as the Catholic Christian's conscience. This curious fact derives additional emphasis from the further fact that the Protestant holds that the authority of the church is a rope of sand unless interwoven with it is the authority of the scriptures, while the Catholic holds that the authority of his church rests solidly on the basis of tradition as well as of scripture, and that in the absence of the sanction of the latter the approval of the former is sufficient. It is ominous for the future of our country and of the civilization of the world that the Protestant sects that are at once the most aggressiv and the most powerful show themselves so willing to accept the authority of the Catholic church in a matter that so vitally affects the liberty and well-being of the people as does this Sunday question. If we admit that the church may determine how the citizen can spend one-seventh of his time we have admitted the entering wedge of priestly authority that will eventually split the fair tree of our civil liberties from lowermost root to topmost branch if we stand idly by—as most of the citizens of the United States have hitherto done—and permit the church-dominated legislators to drive home that wedge with the brutal maul of state power.

In 1892 there was established at Graysville, Rhea county, Tenn., an academy. It was founded by Elder G. W. Colcord, a Seventh Day Adventist minister. He was also a teacher, and invested in this academy all the money he could command, some \$5,000. Other Adventists put money into the enterprise, and it was not long before the school had attracted to the neighborhood something of a colony of the members of that church. At the time the school was closed, March 1, 1895, it had some more than one hundred pupils enrolled. The cause of its closing was the arrest of the principal, Elder G. W. Colcord, one of the teachers, Prof. I. C. Colcord, and the manager of the boys' dormitory, M. C. Sturdevant. These men, together with ten other members of the church, had been indicted the previous November by the grand jury of Rhea county for violation of the Sunday law. Ten were arrested, three being away on business. The case of N. B. England was continued; the nine others arrested stood trial and were convicted. Mr. Sturdevant and Elder Colcord were convicted on four indictments each; Wm. Burchard and E. S. Abbott on two each, and the others on one each. The trials came off on March 5 and 6, and the men were committed to prison on March 8, for terms ranging from twenty to eighty days. There was one exception, Wm. Wolf, whose father, Dr. S. Wolf, secured his costs. All the defendants, including Mr. Wolf, refused to pay the costs, reasoning that to do so would be to admit the justice of the prosecutions, as well as to invite further persecution.

The chief defense in each instance was that the Bible lays upon us the duty of working six days each week and resting and worshiping on the other, the seventh, commonly called Saturday. They all denied that the secular work they did on Sunday was a nuisance, and they pleaded their constitutional right to work on that day. Article I. of the Bill of Rights of Tennessee says that "no human authority can, in any case whatever, control or interfere

with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship." This guarantee of the organic law is an ample shield and would have been all that was necessary to protect the Adventists had the grand jury and the trial jury been composed of men who could reason or who loved liberty for anybody but themselves. The prisoners employed no counsel, but after the jury had brought in its verdict, three lawyers, including the ex-attorney-general of the district, asked permission to make a motion in arrest of judgment. This was done and the motion was ably argued by the volunteer attorneys. But the judge overruled the motion and imposed a fine of \$2.50 in each case, which, with the costs, amounted to about \$20 for each defendant. Judge Parks at once remitted the fines and expressed regret that he could not also remit the costs. His regrets seem to us to have been very much out of time. There should have been no difficulty in finding a way to so charge the jury as to secure a verdict of acquittal, even if advantage was not taken of the constitutional inhibition of just such miserable persecutions as this. As the defendants consistently refused to pay the costs they were committed to jail. The editor of the Dayton (Tenn.) *Republican*, who is not an Adventist, says that the informant in these cases is a dissolute coal miner. The grand jury has since brought in another batch of about twenty indictments against the Adventists, but hundreds of the employees of the Dayton Coal and Iron Company work in Dayton and Rhea county every Sunday and are not molested. The cowardly prosecutors of the Adventists evidently have a wholesome respect for the power of money.

Graysville Academy is closed, most of the students having gone to their homes in the various states. Some were almost ready for graduation, and upon these the closing of the school is especially severe. A number of students had to remain at Graysville on expense until they could get money from home to pay return fares. All but one of the imprisoned men have families depending upon them for support, and in several instances these families are large, one including five young children and another seven. All this outrage and suffering is inflicted upon these people because they chose to work on a certain day of the week instead of upon another day! Such damnable crimes as these against the Adventists of Tennessee are enough "to stir a fever in the blood of age and make an infant's sinews strong as steel." Well may the *Review and Herald* ask: "Is the American sense of justice dead?"

We cannot fail to honor the courage and consistency of these foully persecuted people. It is no matter if they do base their action upon Bible commands which are of no moment to us—that is their right; all we are concerned with is their demand for equal citizens' rights; that demand is absolutely valid and on its full satisfaction rests our own liberties. These men refuse to pay the fines assessed against them "because to do so would be to acknowledge that they are indebted to the state. They maintain that they have violated no proper law, that their punishment is unjust, and that taking their property to pay fines is nothing short of robbery. They do not resist the officers, but they will not become parties to the injustice by voluntarily paying fines; but as Elder Holmes, the Baptist, when commanded to remove his coat two hundred years ago that he might be whipped, said: 'I will not so much as unbutton a single button,' so the Adventists say, 'We will not pay a single penny. We will suffer imprisonment, if we must, and the

loss of property if it is taken from us, but we have wronged no man, we have defrauded no man, and we will not voluntarily pay money for the free exercise of our God-given rights."

In his charge to the jury Judge Parks said that they must find for the state if it appeared that the defendants' work had been such as to disturb the worship of others or "to affect the morals of the community." As we have often before pointed out, the right to work is as indefeasible as the right to worship; it cannot be successfully maintained that honest industry should be made a crime or misdemeanor on any day in order that those who choose to worship on that day may be given a monopoly thereof. It is time that we quit "knoting" at the feet of ecclesiastics. Labor is as honorable as worship; the idea that he who labors on Sunday when the priest objects should be punished for his temerity is a child of the theological fiction that labor was imposed on man as a curse, in retaliation for his unlicensed pursuit of knowledge. If work on Sunday may be forbidden in the interest of religious exercises there is no reason why work may not be forbidden on saints' days and prayer-meeting evenings. In fact, it often happens that religious revivalists cajole or bully business men into closing their places during the services at the church on week days; on Sunday they compel them to close. Now the revivalists have the same right to worship on the other days of the week that they have on Sunday, and if the arguments of the Sabbatarian are sound they have the identical right to compel the cessation of work during their week-day worship that they have during their Sunday worship. More than this: It cannot be fairly denied that other forms of mental exercise are as much entitled to the protection of the law as is that form known as worship. If the Sunday statutes are valid and just, there is no reason why the scientific lecturer and the political speaker should not demand and obtain laws preventing any work during the days when they are addressing such of the people as choose to go to hear them. Of course we all know that this talk about "disturbance" is a mere pretext; the clergy are just as bitter against amusements in a building a mile from their churches as they are against the running of street cars by their doors, and they have often persecuted Adventists for working on their farms where there was not the slightest chance of disturbing the worship of anyone. As regards the men of whom we are speaking, there is no evidence, and there was none at the trial, that they had made any noise that disturbed the worship of their fellow-Christians.

How nauseating is this talk about Sunday labor affecting "the morals of the community"! The community has no morals; the individuals composing the community may be demoralized by certain actions, but what could be more preposterous than the assumption that the sight of men and women engaged in productive industry would deprave the morals of any person? This is "constructive immorality" with a vengeance! But probably we are a little too fast; on reflection, it may have to be admitted that Sunday labor and recreation are demoralizing to Sabbatarians. It is easily conceivable that the Rev. H. H. George is inspired with the desire to persecute when he sees a newsboy selling a paper on Sunday, and who shall deny that the Tennessee Protestants who are robbing the Adventists of their property and liberty were incited to the commission of that crime by the knowledge that their victims were "desecrating the Sabbath" by honest labor? It takes very little to make criminals of some people. Servetus demoralized Calvin in just this way, while there can be no doubt that the tortured victims of the Inquisition were responsible for the similar demoralization of the directors and familiars of the Holy Office. In this Tennessee view of the matter, what centers of moral contagion were Vanini, Bruno, and Galileo!

Since the last acknowledgment was made we have received for the Free Sunday Fund \$5 from James Ladd, and for the Flecken Bible fight in Minnesota \$1 from J. N. Coe, \$1 from J. P. Whipple, and \$2 from Chancey Avery. The Federation contributes \$10 to the defense of Mr. Wise.

A Vicious Bill.

On March 26 Senator Mullins introduced in the Senate of this state one of the most sweeping bills ever presented in a legislative body. It is designed to regulate the theatrical managers, actresses, bill posters, printers, and publishers of New York. The drafters and backers of the bill proceed on the two assumptions that clothes alone make or preserve character, and that the people of this state have neither the sense, the self-respect, nor the courage to defy and punish the promoters of such legislation. The first assumption is false; the second is, we greatly fear, well-founded. Section 1 of the bill forbids the presentation anywhere in public of living pictures either in a nude or semi-nude state, or dressed in tights, or in "indecent attire." Any "female person" who so shows herself, even only to the extent of "portions of her body or limbs," may on conviction be imprisoned for not less than thirty days nor more than one year. This section, if adopted and enforced, would drive from the stage all plays requiring the ballet, all representations by living models of classical statuary and paintings which show any part of the human body in an unclothed state, and all dramas which call for the faithful delineation of life in periods when fashion and custom permitted all women or certain classes of women to appear with portions of the "body or limbs" as nature made them. Of course this section says that the exposure forbidden is to be of such a nature as to "suggest lewdness" or "offend decency," or which "tends to corrupt the morals of the young or of any other person who may see the same." "Suggest lewdness" to whom? Is there an act or a picture which will not suggest lewdness to someone? "Offend decency?" Whose sense of decency? That of the Turk, who thinks that the unveiled face of a "female person" is provocative of immorality? That of the Japanese, who sees nothing but purity in the ungarmented human figure? (Is the Turk purer than the Japanese?) Or is it the sense of decency of the fanatical fools who are leading in this crusade?—a crusade whose sole effect will be to still further degrade all that pertains to the relations of men and women. As George Du Maurier says, "nothing is so chaste as nudity"; and nothing is so unchaste as the imaginations of the male and female Comstocks. Think of the rank injustice of sending to prison an actress whose appearance on the stage has had, or rather *may* have, the effect of corrupting the "morals" of "any" person there present. It would be no more infamous to arrest Mrs. Burt or Mrs. Pritchard (who secured the introduction of this bill) when they walk along Broadway because it is feared that their persons or "portions" thereof will suggest something which *may* "tend" to "corrupt the morals" of "any" of the men who are watching them as they step over the muddy crossings.

The whole business is arrant nonsense and rank injustice. You can no more purify the stage by a censorship than you can the press. The Spanish military authorities want all editors who criticize the army to be tried by a court martial. Spain has been in this infernal suppressing business for six centuries, and where is she in civilization? The Spanish soldiers want their critics to be turned over to them for punishment. Our ministers of anti-naturalism want their rivals of the stage to be turned over to *them* for punishment. There is no more justice in the second demand than in the first. Leave the correction of the pulpit, of the press, and of the stage to the people in their individual capacity. All three greatly need improvement, but none of them will be purified by penal statutes. That the fittest may survive, there must be absolute liberty of choice.

Section 2 of Mrs. Burt's bill provides for the punishment of any person "who procures, employs, or permits any female person to do any of the acts prohibited in section 1." The first offense is a misdemeanor, with a penalty of not less than three months nor more than one year's imprisonment. Each subsequent offense is a felony, with a penalty of not less than two years nor more than five years' imprisonment in a state prison. In either case he may also be fined not less \$100 nor more than \$1,000. How mild and merciful are these Christian women?

Section 3 forbids the posting or other display anywhere of any representation of "any person or persons of either sex, real or imaginary, nude or partially nude, or in an indecent posture." This would make a misdemeanor of the display of a picture of Hercules or of the Apollo Belvedere, of Venus or of Diana the chaste. It would heavily fine or send to prison Sandow's manager if he should continue to advertise "the strong man" in the usual way. No matter how indecent the display at some of the theaters, the framers of this bill have surpassed those exhibits.

Here is Section 4 in full:

"The publisher, proprietor, editor, agent, manager, owner, vendor, pedler, or distributor of any newspaper, magazine, organ, pamphlet, book, periodical, advertisement, or device, printed, painted, or written, or otherwise produced, which shall contain, display, or exhibit lewd or indecent pictures of any person or persons of either sex, or of any person or persons, real or imaginary, of either sex, nude or *partially* nude, or in such postures, forms, or positions as shall excite, or *be likely to excite*, lewd or lascivious thoughts or ideas, or corrupt or tend to corrupt the morals of *any* person or persons, or is *likely to lead to* or induce lascivious or vulgar ideas, thoughts, or actions in or by any persons, young or old, is guilty of a misdemeanor, punishable by a fine of not less than \$250 or imprisonment of not less than six months for the first offense, and, for any second or further conviction of such offense, by a fine of not less than \$500 and imprisonment of not less than one year or more than two years."

This section, enacted and impartially enforced, would be a severe blow to art, for it would seriously interfere with the educational work of many first-class magazines and large numbers of papers, many of them of the better class. Hundreds of thousands of books now on sale would have to be expurgated or burned, including volumes of travel, collections of artistic masterpieces, and medical and obstetrical works. All these and very many more would come under the ban, for they contain pictures of men or women or of men and women wholly or partially nude. Large numbers of advertisers would be forced to prepare new designs; thousands of the most precious books in our public libraries would have to be mutilated or destroyed, and hereafter the representation of the beautiful human body would be a lost art. But is there no temptation to "sin" in the lovely "female" face? Why should not all women under one hundred years of age and all good-looking men be compelled to wear thick masks so as to avoid all possible danger of corrupting "the morals of any person or persons"? Of course all people are aware that there is never the least bit of "irregularity" in those countries where a woman shows her face to her husband only, and that immorality is known alone where the nude in art has obtained a foothold.

This attack upon the freedom of the press and of art is covert and dangerous. There are so many of our people who are incapable of reasoning sanely when the "moral" shibboleth is shouted in their ears. They have not learned to think for themselves on this subject, any more than the people of Europe had learned to think for themselves on the subject of religion during the ages when they permitted the priests to seduce them into torturing and murdering millions of their fellows on the pretext that the victims entertained heretical views that imperiled the safety of the state and the foundations of society. The sacerdotal descendants of those persecuting priests of the Dark Ages have discovered that it is no longer possible to greatly hinder the advance of thought and the social development of humanity by crying "blasphemy" and "sacrilege." The blasphemy statutes are of no further use to them; they have been forced to look sharply about for other means to prosecute their crusade in favor of ignorance. Religion has ceased to be the Great Taboo; now they must conjure with "rest" and "morality"; they must have Sunday laws and Comstock statutes. Once all our aspirations for truth were sacrificed on the altar of God; now we are commanded to lay our love of art and nature, our freedom of press and mails, on the altar of the Young Person. As God could not bear inquiry, so the Young Person is supposed to be unable to bear the sight of her mother or the knowledge of her own and her brother's physical nature. Cant and

ignorance are the chief beatitudes and Comstock is king.

In 1878 Mr. Moncure D. Conway said: "No attack on free thought or free printing, open and aboveboard, could now be made without very serious and general resistance. This recent oppression has, if you will allow me the expression, sneaked back; it has subtly complicated itself with the moral feeling of the community; it has hid its horns under a white cowl of purity; it has masked itself as a defender of virtue and suppressor of vice. By so doing oppression of thought confesses that it cannot otherwise succeed even in seizing here and there an exceptional victim." This is as true now as it was then; it is in the Trojan Horse of "purity" that the enemy of liberty has stolen within our gates, and his success will be the death of real purity, the purity founded on knowledge and preserved by wisdom.

When men lose living faith in liberty, when they cease to believe that it has sovereign power to renew and redeem, to revivify and purify, they become drag-chains on the chariot wheels of progress, dead weights on the bowed shoulders of the toiling makers of civilization.

We wish our readers would look at the date on their wrappers and see if they do not owe us a renewal. If they find they do, it will be a great favor to us if they will forward it at their earliest convenience, as we need the money. Owing to various causes, more than the usual number are in arrears at present, and this embarrasses us financially, or we wouldn't mention it. We like to keep square with the world, and in order that we may do this it is necessary that our readers keep square with us, for when they let their subscriptions run behind we have to get behind with others. We have no capital to fall back upon, and depend upon getting our dues to give others their due. If our friends who are in arrears will note these facts and act thereupon, it will be, as we have said, a great favor to us, and a favor duly and thankfully appreciated.

The New York *Herald* thinks that the Irish American citizens of this country should be very much "gratified by the universal observance of St. Patrick's day as a legal holiday." We should suppose the sensible and justice-loving ones among them would be ashamed to create such a legal holiday. This is not the country for saints' days, for officially we can take no cognizance of saints. The *Herald* should know that the patron saint of Ireland could have been "honored by everyone who holds him in veneration and esteem" without making the seventeenth of March a legal holiday. As to that paper's notion that "aside from the religious aspects of saints' days it is not a bad idea that they should be observed as widely as possible," it needs to be said that we have enough holidays now and to spare. Idleness is not conducive to either mental, moral, or physical health. Those well-meaning people who would bring up the young without the discipline of work are, unwittingly, the foes of the race. But does the *Herald* mean to say that the "religious aspect" of saints' days is one to commend them to our favorable consideration? Does it not know enough about the genius of our institutions to realize that that aspect is the one all-sufficient and insurmountable objection to their observance by virtue of state sanction?

The enemies of the civil republic are "getting together" in fine shape. Hon. Elijah A. Morse, of Massachusetts, is, as all know, the most active friend in the lower house of Congress of the God-in-the-Constitution amendment, he having introduced the joint resolution providing for that amendment and lobbied for it before the Judiciary Committee. He is also, as a matter of course, a warm champion of all the national Sunday laws proposed, as he was one of the leading Congressional advocates of the Sunday closing of the World's Fair. He can always be depended upon to do all that within him lies to secure the political ascendancy of the church. He is now an aspirant for the governorship of Massachusetts, and to further his ambition in that direction he presided on the evening of March 28 at a mass meeting under the auspices of the American

Protective Association in the People's church, Boston. The Association's support of Henry W. Blair in New Hampshire and of Elijah A. Morse in Massachusetts is sinister enough to preclude the necessity of comment or of warning.

While it is not cheering to hear that bills for the taxation of church property are defeated, it is encouraging to know that such measures are proposed, for it indicates that the subject is up for discussion, and that is the first stage in the march to justice. In the Connecticut House the bill, unfavorably reported upon by the committee, to tax church property over \$15,000 in value, was rejected. In the Colorado Senate the House bill taxing church property of over \$2,500 in value was laid on the table, from which it cannot be taken except by a two-thirds vote. The only record vote taken was on an amendment to the motion to adopt the report of the finance committee indefinitely postponing the bill, to refer the bill to the committee of the whole. There were nine ayes and sixteen nays, the friends of the bill voting aye. In the Utah Constitutional Convention there were found to be many friends of equal taxation, but there were not enough to incorporate the principle in the Bill of Rights. We have not learned the result in Wisconsin and other states where bills for the taxation of ecclesiastical property have been pending. But whether we meet defeat or achieve victory the struggles in legislative bodies this season are but skirmishes in the conflict that is extending and intensifying year by year, and that will not cease until church and state are wholly separated or the backward-sweeping waves of theocracy overwhelm the republic in ruin.

At the recent National Reform convention in Boston, Rev. J. M. Foster delivered an address in which he answered the question, "Shall the Government of this Nation Acknowledge Christ the King?" Pleading for the proposed Christian amendment, he said:

"The Constitution is the supreme law of the land, and 'as any law that contravenes the law of God is no law at all,' it should fully acknowledge the absolute supremacy of the divine law. But our Constitution does not do this. It is silent as the grave respecting the crown rights and royal prerogatives of the Lord Jesus Christ."

It does not appear to have occurred to Mr. Foster that it is incumbent upon him and his associates to show what the law of God is before we can be politically damned for not recognizing it in the Constitution. As to the "crown rights and royal prerogatives" of his heavenly lord, we submit that lords are away down in the scale below the sovereign and the dukes and earls. Leaving the last two classes out of the discussion, we must remind Mr. Foster that all lords are subordinate to the sovereign, and that as the people are sovereign in this country, his foreign lord will have to be naturalized before he can become a fraction of the American supreme power. The Boston clergyman thinks altogether too much of "crown rights and royal prerogatives" to be a safe citizen of the republic. Such a man is always "fit for treasons, stratagems, and spoils."

The New Orleans *Times-Democrat* has recently had two editorials which deserve the thanks of the Freethought Letter-Writing Corps, which are in order to send this week. One of the articles is more than a column in length and has reference to the refusal of one of the Board of Police Commissioners of New Orleans to vote for a certain man to fill a vacancy on the Board because he thought the candidate was a Jew. It turned out that the candidate, Mr. Brunswick, is not of that people, but this did not make the intolerance of the Commissioner any the less offensive to the *Times-Democrat*, which tells him that cosmopolitanism is one of the marks, as it is a result, of superior culture. The other editorial deals with the Sabbath crusade in St. Louis. It remarks that the Municipal Reform Association of that city "has started and is vigorously pushing a campaign worthy of the Middle Ages." It adds:

"One of the chief propositions is to shut down street railway traffic on Sunday as opposed to Christianity. A warrant has been served on the leading street railway lines with that object in view. After a few days' trial of this so-called reform, so foreign to the spirit of the age, St. Louis will probably become disgusted with the reform

movement altogether, and welcome back the reign of iniquity which allowed its people to get a little fresh air and to go to church or pay a visit, without tramping several miles. It is in this way that reform movements make themselves ridiculous and obnoxious and defeat themselves."

Thank the editor for his defense of good sense, but point out that the "reform" was initially the very opposite of reform, being essentially reactionary and absurd.

A contemporary remarks that "a recruit to the ranks of Freethought is seldom or never won from the ranks of Catholicism." We suppose that this must be so, although, if we are to accept it as gospel, it will puzzle us to account for the Freethinkers in Spain, Italy, Portugal, and the South American states, and for most of those in France. Voltaire, born a Catholic and educated by Jesuits, did more for the freedom of the human mind than several thousand Protestants. We are also informed that the Catholic dares not put any construction on his Bible. But it so happens that the monk Luther and his fellow rebels *did*, and thus we, the Freethinkers of to-day, are the intellectual descendants of the Catholic, only two steps removed. The fact is, the Catholic is told that he must not use his reason, and so it remains in a quiescent condition, but often, when he has discovered that he *can* use it, it conducts him out from the prison-house of superstition at a bound. The Protestant, on the contrary, has been taught that he may reason, but will go to hell if he reasons to a wrong conclusion, and so his mind is perverted and he finds it extremely difficult to reason clearly, even after he gets out into the pastures of Freethought, as he imagines. Above all other men the Freethinker should be free enough from prejudice to seek for and tell the truth about all religions and their disciples. Among the ex-Catholics whose names we weave with chaplets were the martyrs Bruno and Vanini, both of whom were monks; Campanella, Condorcet (friend of Paine); Diderot (educated by the Jesuits); Gambetta (whose uncle was a priest, whose father wished him to become one, and who was educated in a clerical seminary), and Voltaire. These are a few of the many recruits to the ranks of Freethought from the ranks of Catholicism.

So Much Smoke, So Little Fire!

We commented last week on one of the common "fake" stories about a "blasphemer's" house being struck by lightning as a "judgment" while he was criticising the Christian fetic, the Bible. The story had it that several of the wicked man's family were stunned, and that the preachers were counting on the "conversion" of the Infidel as one of the fruits of the "warning." That is, this was the lie as told by the United Press; the Associated Press agent was not quite so fertile in invention; the main features of his sensational yarn we gave in our editorial note last week. Behold how plain a tale puts these falsifiers down! Mr. Crawford lives in Buena Vista, Ga., and the following account of the "visitation" is from the *Marion County Patriot* of that place:

RESIDENCE STRUCK BY LIGHTNING.

Wednesday morning about 9:30 o'clock lightning struck the residence of Mr. C. S. Crawford, and the family narrowly escaped injury.

The bolt entered the northwest corner room, which is the parlor, and badly shattered that side of the building. A fine piano was greatly injured by splitting its bottom and breaking the castors from under the legs. The mechanism of the piano may have been injured, though we did not learn.

Fortunately none of the family were in that room and none of them injured. Mrs. Crawford was sitting at the sewing-machine in another room, and while she was greatly shocked she was not injured. The children, including Helen Jackson, were in the garden and were greatly frightened. It was fortunate that the bolt was partly diverted to the wire fence, else the building might have fared worse. The bolt traversed the wire fence and demolished the gate posts, which were of wood. A little negro girl at the well was pretty badly injured by the bolt which traversed the fence, came around to the well and melted the chain. We are glad that there was no more serious result.

Will the secular and religious circulators of the canard now tell their readers the truth about it?

Delegates sent by a church society to Northumberland refused to deliver addresses illustrated with lantern slides, on the ground that "Paul and Barnabas never carried magic lanterns about with them." Neither did they ride on railway trains or announce their coming by telegraph or use printed gospels or distribute tracts by parcels post. Why cannot such worshipers of the past be consistent—or else make up their minds to live in this age?

The Two Cosmogonies of Genesis.

Science agrees with the account of creation given in Genesis.

The above is the stereotyped claim of orthodox theologians. But this claim is too vague. To entitle it to a candid consideration, to furnish an intelligible basis upon which to establish it and determine its merits, they should tell us which account. In the first two chapters of Genesis are given two cosmogonies, written by two different authors. Neither of them agrees with the demonstrated truths of science. Above all, they do not agree with each other. The points of disagreement are many, chief of which are the following:

1. In the first account the appellation of deity is uniformly "Elohim" (the gods), translated "God." This term occurs thirty-five times.

In the second account the appellation of deity is uniformly "Jehovah (Yahweh) Elohim," translated "Lord God." This term occurs eleven times.

The first is called the Elohist, the second the Jehovistic, account of creation. They represent two different schools of Jewish thought, if not two different periods of Jewish history.

2. In the first, with a single exception, that portion of the universe outside the earth is called "the heaven." "God created the heaven;" "the waters under the heaven;" "the firmament of the heaven," etc.

In the second, that portion of the universe outside the earth is called "the heavens." "The generation of the heavens;" "the earth and the heavens."

3. In the first, earth is a chaos covered with water. The waters must be assuaged before vegetation can appear.

In the second, earth is at first a dry plain. Vegetation cannot exist because there is no moisture. "For the Lord God had not caused it to rain upon the earth" (ii, 5).

4. In the first, plants are created from the earth—are a product of the earth. "And the earth brought forth grass and herb" (i, 12).

In the second, they are a creation independent of the earth—are created by God and then transferred to earth. "The Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew" (ii, 4, 5).

Corbin's "Bible Commentator," an orthodox authority, referring to this passage, says: "God not only made the earth and the heavens, but every plant of the field *before* [the italics are his] it was in the earth."

5. In the first, fowls, fish, and aquatic animals form one act of creation—land animals and reptiles another; the former being created on the fifth day, the latter on the sixth (i, 21-25).

In the second, fowls and land animals are created at the same time—form one creative act (ii, 19).

6. In the first, fowls are created out of the water. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth" (i, 20).

In the second, fowls are created out of the ground. "Out of the ground the Lord God formed every beast of the field, and every fowl of the air" (ii, 19).

7. In the first, trees are created before man. Trees appear on the third day, while man is not created until the sixth day (i, 12, 27).

In the second, trees are created after man. "And the Lord God formed man; . . . planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree," etc. (ii, 7, 8).

8. In the first, fowls are created before man—are created on the fifth day, while the creation of man does not occur until the sixth day.

In the second, fowls are created after man. "The Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them" (ii, 19).

9. In the first, man is created after the beasts. God's first work on the sixth day was the creation of beasts, his last work was the creation of man (i, 24-31).

In the second, man is created before the beasts. God makes man before he plants the garden of Eden, while beasts are not made until after the garden is planted (ii, 7-19).

10. In the first, man and woman are created at the same time. "So God created man in his own image, in the image of God created he him; male and female created he them" (i, 27).

In the second, woman is created after man. The writer supposes a considerable period of time to have elapsed between the creation of man and the creation of woman. God makes man; then he plants a garden and places man in the garden to

tend it; next he makes the animals and the birds and brings them to Adam to name; finally he concludes that Adam needs a helpmeet, and taking a rib from his body, creates woman.

11. In the first, man is created in the image of God. "God created man in his own image, in the image of God created he him."

In the second, it is not intimated that man was created in God's image. It is only after Adam and Eve have partaken of the tree of knowledge that God, in the third chapter, is led to say: "The man is become as one of us."

12. In the first, man, at the creation, is given both fruit and herbs to subsist upon. "Behold I have given you every herb bearing seed, . . . and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (i, 29).

In the second, he is given fruit alone for food. Not until after he sins and the curse is pronounced does God say: "Thou shalt eat the herb of the field" (iii, 18). According to this writer, the use of herbs and grain for food was a consequence of man's fall.

13. In the first, man may partake of the fruit of all the trees. "Every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat."

In the second, he is not permitted to partake of the fruit of all the trees. "Of the tree of the knowledge of good and evil, thou shalt not eat of it" (ii, 17).

14. In the first, man is given dominion over all the earth. "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (i, 26).

In the second, his sovereignty is confined to a garden. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (ii, 15).

15. In the first, the heavens and the earth are created in six literal days.

In the second, no mention is made of this six days' creation. On the contrary, the writer simply refers to "the day that the Lord God made the earth and the heavens" (ii, 4).

16. Both cosmogonies are theological rather than scientific. The real purpose of the first, in its present form at least, is not so much to explain the creation of the universe as to inculcate a belief in the divine institution of the Sabbath. (The first three verses of the second chapter belong to this account.)

The second contains no recognition of the Sabbath. The chief purpose of this account, if we include the third chapter, which is really a part of it, is to establish the doctrine of the fall of man.

17. In the first, we have a purely anthropomorphic conception of deity. The writer states that man was created in the image of God. Hence God must exist in the form of man.

In the second, this anthropomorphic conception of God is wanting—at least is not directly expressed.

18. The writer of the first evidently believes that Elohim comprises two beings, or two classes of beings—male and female.

The writer of the second evidently considers deity a two-sexed being. He accepts monotheism, but his Jehovah is a God uniting in one body both sexes.

19. In the first, God, from his throne in heaven, speaks earth's creations into being. "God said, Let the earth bring forth, . . . and it was so."

In the second, God comes down on earth, plants a garden, molds man out of clay, breathes in his nostrils, makes woman out of a rib, makes birds and animals as a boy makes mud-pies, and brings them to Adam to see what he will call them.

20. The first presents a lofty conception of creation. It is not in accord with science, but judged merely as a literary composition—a poetic product of the imagination—it possesses real merit.

The second is destitute of both scientific and literary merit—it is crude and childish.

To establish the divine origin of Genesis it is incumbent upon Bibliolaters not merely to harmonize its theories with science, but to reconcile also its theories with each other. The latter is as impossible as the former. Dean Stanley, in his memorial sermon on Sir Charles Lyell at Westminster Abbey, made this frank admission:

"It is now clear to diligent students of the Bible that the first and second chapters of Genesis contain two narratives of the creation, side by side, differing from each other in most every particular of time and place and order." J. E. REMSBURG.

The third volume of Moncure D. Conway's edition of the collected works of Thomas Paine is now on sale. Price, \$2.50.

More "Truth About the Tariff."

According to Mr. A. F. Hamilton, the truth about the tariff, briefly told, is: "Protection is robbery;" "a high tariff is high handed spoliation;" "based on dogmas;" "all who study its arguments become freetraders," except "a swinish multitude who shirk the burden of proof," etc.; "the enormous burden falls on the poor and the rich escape;" and "it taxes us in proportion to the necessities of life we consume."

Now, the central truth about a protective tariff is that it taxes imported goods expressly to induce our people to prefer untaxed home products, thus keeping all possible money at home and providing every possible facility for American labor.

No freetrader has ever answered this argument or ever will.

A tariff would not be protective if it taxed home necessities instead of imported luxuries.

Freetraders must be hard pressed for arguments to palm off such misrepresentations for "the truth about the tariff."

Let us have a little sense. Does the poor man indulge in a \$500 "genuine Russian fur overcoat;" wrap his wife in a \$1,000 "Paris de mode," draped with \$500 of "Belgian lace," and glittering \$10,000 worth of diamonds; regale his friends with \$7 "Rhine wines;" cover his floors with costly "Persian rugs," and his walls with the "masterpieces of art?" For these things pay enormous duties.

Pshaw! Mr. Hamilton knows better; knows that the poor man wraps himself and wife in Louisiana cotton and Colorado or Vermont wool, eats Minneapolis flour, Texas beef, and California fruits, and carpets his floor with "American ingrain," and his house is made of Michigan pine, put together with Pittsburgh nails. And he knows that none of these things pays any tariff tax.

Indeed, we can live like fighting-cocks and not pay a dollar to the "robber tariff."

I suspect that fifty cents a year will more than cover my entire tariff contribution, or that of Mr. Hamilton, or Geo. E. Macdonald. A magnificent "spoliation" for an American citizen to howl about!

The government revenue—\$480,000,000—averages \$34 per family. Now, Mr. Freetrader, have you thought of any scheme by which you can let yourself down easier than fifty cents per year for your share? And if so, are you dead sure that "the other fellows" will not denounce your lovely scheme as "high-handed robbery?"

Do you argue that you pay higher prices for everything under high tariff? I deny it. You pay the same prices for every commodity whose surplus we export. Otherwise we could not export. Careful statistics prove that over nine-tenths of the wholesale price of all the staple articles of American factories is the cost of the labor entering into their production. And of agricultural products, about all the wholesale price is labor. Your outcry is therefore nineteen-twentieths against the laborer. And this is your boasted sympathy for the poor.

Do you say, "Protection fosters monopoly and creates millionaires?" I deny it, and demand the proof. They prosper when everybody else prospers, and that is all the tariff has to do with them. The remedy lies in another direction. To depress general business till you squeeze the money out of the rich means that you will crush the poor outright.

Is it class legislation to tax imports and exempt home products? No, unless the exemption of the poor man's home from execution is class legislation—unless a graded income tax is class legislation.

It is simply a fine for preferring foreign labor to home labor; and if such a fine is class legislation, let us have plenty of such class legislation.

For thirty years we had high tariff and good times. For two years we have monkeyed with the buzz-saw of free trade. We have not embraced the buzz-saw—only gone a step nearer it—got a low tariff and many free items. The result is business prostration; money running off to Europe, and government borrowing it back at the rate of two hundred millions a year; and, worst of all, a million men out of work, bidding against all other workers. I challenge the freetrader to name a more gigantic tariff robbery than this wholesale confiscation of a million entire incomes.

This country has never dared to inaugurate actual free trade. And I trust it never will till the conditions of labor are more equitably leveled up over the world. There is not a free-trade nation on earth to-day. Every nation protects its special industries. If we should adopt free trade in America, we would present the absurd spectacle of a people paying tribute to every nation on earth except our own. And this is your boasted free trade statesmanship. For shame! We have no great free trade party in America. Both Democrats and Republicans adopt some sort of protective tariff; and

these two great parties comprise nine-tenths of the voters and nineteen-twentieths of the statesmen of this country. And you call them "a swinish multitude." I may be a "swine" or a "multitude," but let me remind your highness that the great mass of American citizens have an honest heart; that they know their own interest quite as well as the average free trader; that it is quite possible for even a free trader to be mistaken; and, finally, that denouncing opponents as "swine" or "robbers," is not argument, but the cheapest kind of demagogism.

Pierson, Ia.

S. F. BENSON.

The "Bankruptcy" of Science.

An approved organ of the Roman church, the *Catholic Review*, published in New York city, makes the following announcement with unconcealed joy:

Science is bankrupt. That is the decision of M. Ferdinand Brunetiere, scientist, professor at the Sorbonne, Freethinker and member of the French Academy. In a recent issue of the *Revue des Deux Mondes*, he says that science has failed to solve the question of man's origin and destiny, it has been unable to make a clear statement of its own case and claims, and it has not supplanted religion, it has not provided "the missing link" needed to sustain its unscriptural theory of the descent of man, it has not cleared away the miraculous, it has not taken away from Christianity its vitality and its power of propagation. It has failed to keep its promises, to furnish proofs, to maintain its pretensions. Religion is recovering its old time prestige and re-conquering the ground from which it was temporarily driven. Science is bankrupt. This is the judgment of a scientist without religion. It agrees with the opinion of the marquis of Salisbury, president of the British Scientific Association. Atheistic science is bankrupt!

In his recent work on "Degeneration" the German scholar, Prof. Max Nordau, has a chapter on "Mysticism," in which, under the subhead of "Symbolism," the assertion of the French "scientists" that science is bankrupt is considered at some length. If his remarks had been made with special reference to the foregoing jubilant note of the Roman Catholic organ, they could not have answered it more effectively. Professor Nordau, after quoting Edouard Rod, Charles Morice, M. F. Paulhan, and other neo-Catholics who maintain that science has failed to "keep its promises" and that it is "powerless to satisfy the needs of mankind," proceeds as follows:

Overwhelming as may appear this unanimity between strong minds commanding respect and weak graphomaniacs [scribbling fools], it does not, nevertheless, contain the slightest spark of truth. To assert that the world turns away from science because the "empirical," which means the scientific, method of observation and registration has suffered shipwreck, is either a conscious lie or shows lack of mental responsibility. A healthy-minded man must almost feel ashamed to have still to demonstrate this.

In the last ten years, by means of spectrum analysis, science has made disclosures in the constitution of the most distant heavenly bodies, their component matter, their degree of heat, the speed and direction of their motions; it has firmly established the essential unity of all modes of force, and has made highly probable the unity of all matter; it is on the track of the formation and development of chemical elements, and it has learned to understand the building up of extremely intricate organic combinations; it shows us the relations of atoms in molecules, and the position of molecules in space; it has thrown wonderful light on the conditions of the action of electricity, and placed this force at the service of mankind; it has renewed geology and paleontology, and disentangled the concatenation of animal and vegetable forms of life; it has newly created biology and embryology, and has explained in a surprising manner, through the discovery and investigation of germs, some of the most disquieting mysteries of perpetual metamorphosis, illness, and death; it has found or perfected methods which, like chronography, instantaneous photography, etc., permit of the analysis and registration of the most fleeting phenomena, not immediately apprehensible by human sense, and which promise to become extremely fruitful for the knowledge of nature. And in the face of such splendid, such overwhelmingly grand results, the enumeration of which could easily be doubled and trebled, does anyone dare to speak of the shipwreck of science, and of the incapacity of the empirical method?

Science is said not to have kept what she promised. When has she ever promised anything else than honest and attentive observation of phenomena and, if possible, establishment of the conditions under which they occur? And has she not kept this promise? Does she not keep it perpetually? If

anyone has expected of her that she would explain from one day to another the whole mechanism of the universe, as a juggler explains his apparent magic, he has indeed no idea of the true mission of science. She denies herself all leaps and flights. She advances step by step. She builds slowly and patiently a firm bridge out into the unknown, and can throw no new arch over the abyss before she has sunk deep the foundations of a new pier in the depths, and raised it to the right height.

Meanwhile she asks nothing at all about the first cause of phenomena, so long as she has so many proximate causes to investigate. Many of the most eminent men of science go so far as to assert that the first cause will never become the object of scientific investigation, and call it, with Herbert Spencer, "the Unknowable," or exclaim despondingly, with Du Bois-Reymond, *Ignorabimus*. Both of them in this respect are completely unscientific, and only prove that even clear thinkers like Herbert Spencer, and sober investigators like Du Bois-Reymond, stand yet under the influence of the theological dreams. Science can speak of no unknowable, since this would presuppose that she is able to mark exactly the boundaries of the knowable. This, however, she cannot do, since every new discovery thrusts back that boundary. Moreover, the acceptance of an Unknowable involves the acknowledgment that there is something which we cannot know. Now, in order to be able seriously to assert the existence of this Something, either we must have acquired some knowledge of it, however slight and indistinct, and this, therefore, would prove that it cannot be unknowable, since we actually know it, and nothing then would justify us in declaring beforehand that our present knowledge of it, however little it may be, will not be extended and deepened; or else we have no knowledge, even of the minutest character, of the philosopher's Unknowable, in which case it cannot exist for us. The whole conception is based upon nothing, and the word is an idle creation of a dreaming imagination. The same thing can be said of *Ignorabimus*. It is the opposite of science. It is not a correct inference from well-grounded premises, it is not the result of observation, but a mystical prophecy. No one has the right to make communications with respect to the future as matters of fact. Science can announce what she knows to-day; she can also mark off exactly what she does not know; but to say what she will or will not at any time know is not her office.

It is true that whoever asks from Science that she shall give an answer to all the questions of idle and restless minds with unshaken and audacious certainty must be disappointed by her, for she will not and cannot fulfil his desire. Theology and metaphysics have an easier task. They devise some fable, and propound it with overwhelming earnestness. If anyone does not believe in them they threaten and insult the intractable client; but they can prove nothing to him; they cannot force him to take their chimeras for cash. Theology and metaphysics can never be brought into a dilemma. It costs them nothing to add to their words more words, to unite to one voluntary assertion another, and to pile up dogma upon dogma. It will never occur to the serious sound mind, which thirsts after real knowledge, to seek it from metaphysics or theology. They appeal only to childish brains, whose desire for knowledge, or, rather, whose curiosity, is fully satisfied with the cradling croon of an old wife's tale.

Science does not compete with theology and metaphysics. If the latter declare themselves able to explain the whole phenomenon of the universe, Science shows that those pretended explanations are empty chatter. She, for her part, is naturally on her guard against putting in the place of a proved absurdity another absurdity. She says modestly, "Here we have a fact, here an assumption, here a conjecture. 'Tis a rogue who gives more than he has." If this does not satisfy the neo-Catholics, they should sit down and themselves investigate, themselves find out new facts, and help to make clear the weird obscurity of the phenomenon of the universe. That would be a proof of a true desire for knowledge. At the table of science there is room for all, and every fellow-observer is welcome. But this does not enter into even the dreams of these poor creatures who dabble about the "bankruptcy of science."

True, science tells us nothing about the life after death—of harp-concerts in paradise, and of the transformation of stupid youths and hysterical geese into white-clad angels with rainbow-colored wings. It contents itself, in a much more plain and prosaic manner, with alleviating the existence of mankind on earth. It lessens the average of mortality, and lengthens the life of the individual through the suppression of known causes of disease; it invents new comforts, and makes easier the struggle against nature's destructive powers. The

Symbolist who is preserved after surgical interference through asepsy from suppuration, mortification, and death; who protects himself by a Chamberland filter from typhus; who by the careless turning of a button fills his room with electric light; who through a telephone can converse with someone beloved in a far distant country, has to thank this alleged bankrupt science for it all, and not the theology to which he maintains that he wants to return.

The dunces who abuse science reproach it also with having destroyed ideals and stolen from life all its worth. This accusation is just as absurd as the talk about the bankruptcy of science. A higher ideal than the increase of general knowledge there cannot be. What saintly legend is as beautiful as the life of an inquirer who spends his existence bending over a microscope, almost without bodily wants, known and honored by few, working only for his own conscience's sake, without any other ambition than that perhaps one little new fact may be firmly established, which a more fortunate successor will make use of in a brilliant synthesis, and insert as a stone in some monument of natural science? What religious fable has inspired with a contempt of death sublimer martyrs than a Gehlen, who sank down poisoned while preparing the arsenious hydrogen which he had discovered; or a Crocé-Spinelli, who was overtaken by death in an over-rapid ascent of his balloon while observing the pressure of the atmosphere; or an Ehrenberg, who became blind over his life's work; or a Hyrtl, who almost entirely destroyed his eyesight by his anatomical corrosive preparations; or the doctors who inoculate themselves with some deadly disease—not to speak of the innumerable crowd of discoverers traveling to the North Pole and to the interior of dark continents? And did Archimedes really feel his life to be so worthless when he entreated the pillaging bands of Marcellus, "Do not disturb my circles"? Genuin healthy poetry has always recognized this, and finds its most ideal characters, not in a devotee who murmurs prayers with drizzling lips and stares with distended eyes at some visual hallucination, but in a Prometheus and a Faust, who wrestle for science, i.e., for exact knowledge of nature.

The assertion that science has not kept its promises, and that therefore the rising generation is turning away from it, does not for a moment resist criticism, and is entirely without foundation. . . . The Jesuits invented the phrase, "bankruptcy of science," and their pupils repeat it after them, because it includes a plausible explanation of their pietistic mooning, the real organic causes of which are unknown to them, and for that matter would not be understood if they were known. "I return to faith because science does not satisfy me" is a possible statement. It is even a superior thing to say, since it presupposes a thirst for truth and a noble interest in great questions. On the contrary, a man will hardly be willing to confess, "I am an enthusiastic admirer of the Trinity and the Holy Virgin because I am degenerate and my brain is incapable of clear thought."

One God or Several.

Having read in THE TRUTH SEEKER of March 23d an article, "The First Honest Translation of Genesis," I was surprised to see that the writer tries to deprive the Bible writers of the only credit they may be said to deserve, namely, that of giving us only one God of their making, and sparing us the burden of too many. On the strength of the passages quoted we may safely and justly accuse them of error and ignorance, but never of "polytheism." The word "Elohim" may be translated, in the plural, *gods*, when written alone; but here, in these passages, whenever "Elohim" appears, it is preceded or followed by the third person singular. I will give the Hebrew text of the first verses of Genesis:

1. Bereshith Boro Elohim
1. In the beginning he created God, etc.
2. V. Ruah Elohim Mrahefeth
2. And the spirit God she moves, etc.
3. Va Yomer Elohim Yehe Or
3. And he said God there shall be light, etc.
4. Va Yar Elohim Eth ho-Or
4. And he saw God the light, etc.

Now, the plural of *Boro* is *Borou*—they created. The plural of *Ruah* is *Ruhos*—spirits. The plural of *Va Yomer* is *Va Yomru*—they have said. And the plural of *Va Yar* is *Va Yiru*. In only one place does it seem that God speaks of more than himself—where it reads, "Let us make man in our image"—and this is nothing. Rulers of old and of to-day affect the same style when speaking of themselves. In the very next verse the writer of Genesis says, "So God made man in his own image, in the image of God created he him." Can any mistake be made in reading the Hebrew text? Has not

*See page 106 DEGENERATION. By Max Nordau. Translated from the second edition of the German work. Octavo, 550 pp.; price, \$3.50. New York: D. Appleton & Co. Sold at this office.

God said, done, worked, and seen all alone until, tired out (and no wonder), he took a rest all alone?

I have made a thorough study of the Hebrew Bible, and I am satisfied that the writers of that book are not guilty of any conception of polytheism. The word "Elohim" in a few instances does not signify God, for it also means power and strength. This removes the last shadow of suspicion from those parts of the Bible in which there may be a suggestion of polytheism.

But supposing that the Bible is what the writer maintains that it is, will that alter the character of the book? Will it become better, more intelligible, more truthful, more instructive, more scientific? Or will it become worse? Can it be more contradictory, or more cruel to man and beast? Could it possibly exhibit more ignorance and superstition? Are a multitude of gods less to blame for inhuman teachings than one god? We want no more gods; we have had enough of them. Let us have more and stronger light to penetrate the deep crevasses of that darkest book, where hate, revenge, and fanaticism are entrenched. Let us have more men who, for the sake of justice and liberty, will dare to tell the truth.

MORA NEBUCHERIN.

Observations.

The question now before the house is, Were one or more gods concerned in the job of creating described in the first chapter of that novel without a purpose called "The Holy Bible?" and we may as well make it a symposium. The argument, then, founded on the number of Hebrew nouns and verbs does not impress me as a very convincing one, for the reason that both singular and plural are said to occur in references to the architect of the universe. Of course the gender of the Elohim cannot be expected to throw any light upon the discussed question; otherwise it would be in order to direct attention to the word translated "she moves," which indicates that there was a woman in the case? But putting these inconsequential matters aside, the fact remains that Eloah spoke, and the thing to be found out is, to whom did he address his remarks? If he was the only man on the job, to whom did he issue orders and make suggestions about the proper build for a man? Those questions, if I am anything of a biblicist, take precedence over all considerations of grammar, or even of sex, which latter the editors of the Woman's Bible think is quite weighty. It has been pointed out by so eminent a scholar as Huxley that the Bible deities appear under two names, Elohim and Yahveh or Jehovah, the latter being a lord god, and the suggestion follows that the Elohim were inferior characters who acted as Jehovah's fuglemen. In some places they were called sons of God. They attended the council described in the first chapter of the book of Job, when Satan, their brother, came also. They made pastoral calls on the women folks, with the usual results, and exercised a general superintendence over Jehovah's outside business. They turned up in various places under different names, but I suspect that they were always the same sad Elohim. An old lady who had passed her ninetieth milestone saw one, who assured her that she should not die childless, and "it was so." A brace of them were guests of Lot, one wrestled all night with the visionary, Jacob, and they ate matzos with others of the patriarchs. No two Bible writers describe them alike, but the diversity of those literary persons is shown in their disagreement about every subject that any two of them happen to touch. Justin Martyr, a church father who flourished his pen in the second century of this era of grace, called the Elohim angels, and states that their too susceptible natures caused them to trespass with the frail daughters of men, and hence sprang a race of demons. We have seen that Satan was among the "sons of God" who came together near Uz to discuss the incorrigible piety of Job, and despite the absence of Mr. Gladstone's literal homogeneity, we have no reason to doubt that he was the identical Satan that offered the juice of the forbidden fruit to Eve. He must then have been either a spectator of the creation or an assistant, and as nothing is said about his creation it is impossible to reach any other conclusion than that he was one of the angels or Elohim. He may have been among the spirits of God described as moving upon the face of the waters.

With these facts before us, with the earth and sky populated and increased in population by the sons of God, it is a waste of time to discuss the grammatical inflections of those alphabetical topsyturries called the written Hebrew tongue. Our friend of the biblical name, who gives the readers of THE TRUTH SEEKER some translated sentences from Genesis, says that he has made a thorough study of the Hebrew Bible. There is no reason for doubting that he has, but how does that help him? Sup-

pose the Bible had been written in English, and we were called upon to decide the meaning of the following narrative:

Sodhlice tha se Hælend of tham munte nydher astah, tha fyligdon him mycle manio. Tha geneasæhte hreofoa to him and hine to him ge-eaðmedde, and thus cwadh: Drihten, gyf thu wilt, thu miht me geælensian. Tha astrehte se Hælend hys hand and hrepode hysne, and thus cwadh: Ic wylle, beo geælensod. And hys hreofoa was hradlice geælensod.

This is English, or Anglo-Saxon, a good many years younger than the Hebrew in which the story of Genesis must have been written, but there are a whole lot of clergymen who have made a thorough study of the English Bible, who could not tell whether the nouns and verbs are in the singular number or the plural. Some might not even recognize the excerpt as a part of the eighth chapter of the gospel according to St. Matthew. No reader of the Hebrew Bible of to-day can imagine that he is reading it in the Hebrew as it was written. The Genesis story, in some tongue or other, may be given a date two hundred years before Christ, and there is no Hebrew manuscript of it earlier than A.D. 900. Supposing the creation is placed six thousand years ago, according to biblical time-keeping, then the first authentic account of the affair, in Hebrew, that we can lay our hands on was written some five thousand years after the occurrence. In the centuries intervening between the time when the creation story was first recorded and the time when our oldest manuscripts were written there was opportunity for the language to change several times. Look at the sample of English I have quoted, which is only a few hundred years old, and then guess how much of the first manuscript of Genesis a modern Hebrew student would be able to decipher, digest, and assimilate. If he could tell the nouns from the verbs or the verbs from a moccasin track, he would deserve a medal whether he got the number and gender right or wrong. We can arrive at the meaning of old English by tracing its changes, but the Hebrew offers no such opportunity. Furthermore, there is reason to doubt the existence of an original Hebrew manuscript to get back to, the oldest being in Greek. Recurring to the matter of a plurality of gods, it is evident from the first commandment, "Thou shalt have none other gods before me," that the writer believed there was more than one, otherwise the command would be a waste of words. There appears to have been a rivalry among the manufacturers of gods then, as there is now between the proprietors of different brands of soap, baking powders, typewriters, and bicycles. The "monotheism" of the Jewish leaders, therefore, consisted in an attempt to have their god accepted in place of others, but they were never wholly successful, for their followers were continually falling away from Jehovah and running after strange deities. The permanence of polytheism was shown when the Christian world set up its Trinity, with the Virgin Mary a fourth person. The only real monotheists are the Deists, whose god has no family connections.

The name of the Rev. H. B. Spayd, whose initials suggest that he is an indicative perfect member of the third sex, is attached to a set of resolutions addressed to the legislature of Pennsylvania in opposition to a proposed modification of the Sunday laws which will permit the sale of newspapers on the Christian Sabbath. If the legislature, when resolutions come up, decide to pass Spayd's, it is inferred that clubs will continue to be trumps in Pennsylvania.

Mr. S. F. Benson, of Iowa, has estimated my "entire tariff contribution" at less than fifty cents. It is worth something to have an upholder of that political dogma, protection, admit that an American citizen does contribute, though sparingly, to the support of the system. Probably fifty cents would pay Mr. Benson's share of taxes to balance church exemption, but the insignificance of the sum will not, I hope, deter him from denouncing the favoritism. May he stand firm for justice, equality, and liberty, even though some favor of exemption should remark that four-bits a year is a hell of a thing for a citizen of Iowa to be kicking about.

Mr. Benson gives the government revenue as \$480,000,000, or \$34 annually per family, and says that the American citizen is let off with the payment of fifty cents of that amount. Does Mr. Benson request us to believe that the rest is paid by the foreigner? I ask merely for information and to learn how the foreigner is reimbursed. The theory, as thus far developed, is as short as the heathen astronomy which rested the earth on the shoulders of Atlas—shorter, in fact, as the suggestion is offered that Atlas was supported by his wife's family. Mr. Benson's assertion that the tariff "taxes imported

goods expressly to induce our people to prefer untaxed home products" should be revised by the substitution of coerce for "induce" and accept for "prefer." So amended I have no objection to it as a succinct statement of a fact of which every American citizen should be ashamed. We might go further and qualify the description of home products as "untaxed" by saying that, so far as the buyer is concerned, they are taxed to the amount that the price he pays for them is greater than the price of foreign products minus the duty. For our further confusion Mr. Benson states that protection keeps our money at home, while low tariff has had the effect of sending "money running off to Europe," with "government borrowing it back at the rate of two hundred millions a year." A little thought reveals this in a more tolerable aspect, for if it is better to pay ten to twenty-five per cent advance on the value of the things we buy daily in order to keep our money from "running off to Europe," we are driving a regular Yankee bargain when we borrow it back into the country at only three or four per cent *per annum*. Mr. Benson does not enlist my sympathies by his reference to the workingman, though I am one myself. I apprehend that if government will confine itself to affairs of state, and cease to disconcert commerce by tariff tinkering, and to gull labor with promises of a full dinner-pail, the business man and the laboring man will be able to take care of themselves. It is rude indeed to speak of tariff as robbery, because it is not indictable. Tariff is wrong, though, in my opinion, and sets up an unjustifiable tax. Sometimes, in these days when there is such a faint line between politics and roguery, I can feel but little more respect for the strong who do a wrong legally and so escape the penalty of their act, than for the weak who do it criminally at the risk of consequences unpleasant to themselves. The purpose of both is the same. They differ only in method, but the latter are more frank and ingenuous.

THE LOGIC OF SUPPRESSION.

There was once a favored country where the truly good held sway,
And made it hot for everyone who didn't go their way.
Of course they had enough to do, the glaring ills to cure,
For we know that to the pure in heart each earthly thing's impure.
They organized societies the Sabbath day to guard,
Transgressors being quickly taught the way of them was hard.
They had their Vice Society to regulate the mails,
And used up all the editors to populate their jails.
The man who took a glass of beer was coppered in a wink—
Communion was the only place where you could get a drink.
They apprehended all the folks who walked the streets of nights,
As also actresses in bronze, and likewise those in tights.
Piano legs wore pantaloons, the statues in the park
Were covered up and not exposed to sight till after dark.
Divorces then were quite unknown, and when a couple wed,
They bunged the woman in a cask and fastened down the head.
There were no scientific men, but those who took their place
Endeavored agriculturally to propagate the race;
I understand they had progressed so far along these lines
That boys grew in potato hills, while girls grew on the vines;
And both were clothed in gunny-sacks alike in all respects,
For it was scandalous to make distinction as to sex.
The women folks were all old maids, as likewise were the males,
They built ten churches on a block to alternate with jails.
And thus did law and order reign, devoid of strife or jars,
For each recalcitrant citizen was safe behind the bars.
So there was heaven on the earth, with joy so full and free,
And every day they organized a new society.
But such things were too good to last, and so there came a pause—
A Mind Your Business League was formed, agreeable to laws,
Which wrought such havoc in the land, allowed to take its course,
That there was not a censor left to put the thing in force.
It emptied all the churches and it filled the jails so full
The doors could scarcely be got to by a united pull.
The last "reformer" in the world, imprisoned though untied,
Put forth his hand between the bars and locked himself inside.

In what he has to say about the "scientists" who find the facts of nature inadequate to their imagined needs, Prof. Max Nordau is more accurate than flattering, but I doubt if the degenerates get at his hands any more of a wallop than they deserve. We can afford to be patient and to exercise charity toward those who are ignorant and are trying to learn, but I cannot perceive that we are under any obligation to respect the reversionists who have once known the truth and are now trying to forget it.

GEO. E. MACDONALD.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

Lecture Notes.

A Sunday like my last one in Boston would certainly give any lecturer agreeable remembrance of a place for a long time. A larger audience greeted me than at any of my previous lectures. The subject was a timely one: "The Tyranny and Absurdity of Sunday Laws." Boston has lately been afflicted by a sickly wave of Sabbatarianism and National Reform Theocracy. The churches demand that everything be closed on Sunday except the house of God, and they have made a special war upon Sunday concerts. The priest cannot endure competition. He knows that when a choice is given between the theater and his temple of superstition, the majority will accept the former. The governor of Massachusetts has given aid and comfort to these religious tyrants by appearing on the platform at their conventions, and making the false statement that this is a Christian nation. When General Booth was in Boston, Greenhalge is reported to have said it was his duty as executive of the state to encourage any movement to advance the Christian religion. This "duty" he holds by usurpation, for the Constitution of Massachusetts gives him no such authority. On Sunday morning I went to hear the Rev. J. M. Foster, the acknowledged leader of National Reformism in New England. He reminded me of the old Puritan preachers of whom we read. Tall, lean, sickly looking, he has the nasal drawl, and gave a harangue that called to my mind the ranters so well described by Scott in "Woodstock." He had a very small congregation, as in his denomination there is no instrumental music, and instead of hymns they sing Psalms. The Reformed Presbyterian church is as near like the church of John Calvin as modern enlightenment will permit.

Boston is probably the most interesting city in America. There is scarcely a spot that does not possess some historic interest, though most of the old landmarks have disappeared. The Common of course remains, as does Faneuil Hall; the old State House that witnessed the Boston massacre; King's Chapel, and the old South Church. I visited Cambridge, where is located the ancient seat of learning, Harvard College, and the residence of our greatest poet, Henry W. Longfellow. Boston Liberals always make a lecturer's visit a pleasant one. I was a guest of the Rush family, was with Mendum at his home in Melrose, with Washburn at Revere, and enjoyed myself in company with Dr. R. K. Noyes and J. F. Foster. I always find a welcome in the *Investigator* office, with Editor Mendum and his faithful clerk, Ralph W. Chainey.

Once more I am off, this time for De Ruyter, N. Y., a village of six hundred inhabitants in the central part of the state. Here I found excellent arrangements for a lecture made by my friend, W. W. Ames. Mr. Ames edits the *Gleaner*, a county paper, and has modern improvements in the printer's art, such as are not often found in country paper offices. He is an enthusiastic Liberal, and is not ashamed to show his colors. I arrived on the eve of a snow storm, and my heart sank when I thought of the prospects of an audience, but I was agreeably disappointed, for a good audience greeted me, one-third of whom were women. Four ministers were present, and paid strict attention to everything I said. Freethought is new to the people of De Ruyter, but there is good soil in which it can take root. Mr. John Dean faced the storm, and came nine miles from Truxton to attend. O. H. Maxon, M. E. Tallett and wife, I. E. Smith, H. K. Nash, M. R. Smith, A. W. Francis, M. E. Bendick, H. P. Mitchell, W. E. Miner, and Miss Hattie Poole are staunch Liberals. Mr. Ames entertained me at his home. Mrs. Ames is not a Liberal, but is a sensible Christian woman. She is a member of the Seventh-Day Baptist church. At one time she was an active member of the Women's Christian Temperance Union, but left it when she found it to be a mere tool of the theocrats. FRANKLIN STEINER.

The Campaign Book.

I have the pleasure to report the following donations to the Book Fund: J. P. Miller, Simeon Sharp, F. A. Whitney, J. H. Braffett, P. C. Mosier, P. Fitzgerald. Would be glad to hear from more of our friends. We are in need of many at this present time. The Federation has donated \$10 for the defense of Mr. Wise. We also must raise money for the defense of Mr. Fleckten, of Minnesota. We understand that times are hard, but a little from everybody will help us along.

E. C. REICHWALD, Treas. F. F. of A.,
188 South Water Street, Chicago.

THE Scranton Secular Union meets every Friday evening at 431 Lackawanna avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

A Memorial.

Thursday, March 28th, I was called to attend the funeral services of Mrs. Jane Connery Cole at Gratiot, Wis. Mrs. Cole died in her eightieth year, on Tuesday, March 26th. Born into the Catholic church, for over half a century she has been a pronounced Freethinker. She was a native of Dunganon, Tyrone county, Ireland. At the age of nine years she came with her parents to this country and lived at Lancaster, Pa. In 1836 she removed to Wisconsin, and was married April 13, 1841, to Samuel Cole. For fifty-three years she has lived in the same house, which was built the following year for their home, and in which both husband and wife died.

Hon. Samuel Cole was a prominent citizen of Gratiot. He was, for eleven years, a member of the state legislature, and for thirty years a justice of the peace. He was always a Freethinker, a subscriber of the *Investigator* when edited by Abner Kneeland. He died in 1885.

Mrs. Cole leaves four children, Mrs. Mary J. Campbell, wife of Hon. Frank Campbell, of Gratiot; Mrs. Sarah E. Cook, wife of Alfred Cook, of Gratiot, and E. W. Cole and E. J. Cole, also of Gratiot. There are nine grandchildren, and two great-grandchildren. Mrs. Cole was universally loved and respected. Although living in a community largely Catholic, against whose religion she was bravely outspoken, yet she had many friends in the pale of that church who were tenderly devoted to her in her last sickness. They honored her sincerity and venerated her character. Her mind was clear to the very last hour, and unflinching in its loyalty to Freethought. It was her desire that no orthodox services should be held over her grave. It was her earnest wish that the principles of her life might be eloquent in her death. There was a large attendance at the funeral. It was a bright and beautiful day, and nature and humanity seemed to mingle in solemn majesty and repose. Faithfully had our friend labored upon the fields of time. Rich was the harvest of her long life. Priceless the inheritance she has left to her children. Love shall cherish her memory, while in the bosom of the earth she sinks to peaceful rest.

SAMUEL P. PUTNAM.

Lectures and Meetings.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

On Sunday, April 7th, at 2:30 p.m., Mr. Arthur Kitson will deliver a lecture on "The Money Question." At 7:30 p.m. Mrs. E. R. Carl will lecture on "The Bible," being a review of Rev. W. H. Gill's Reply to Colonel Ingersoll on the Bible. All welcome.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for April:

April 5th—"The Town Meeting as a Factor." Col. R. J. Hinton.
April 12th—"The Idyl of New Plymouth—Idaho." T. B. Wakeman.
April 19th—"The Bible and Modern Thought." S. P. Putnam.
April 26th—"Some Recent Advances in Science." Dr. R. G. Eccles.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for April:

April 7th—"The Coming Currency." Hon. John De Witt Warner.
April 14th—"The Single Tax." As controlling the equitable distribution of wealth. Mr. Alf J. Wolf.
April 21st—"The Uses of Philosophy." S. P. Putnam.
April 28th—Debate, "Protection vs. Free Trade." Mr. Henry Nichols and Mr. Henry Rowley.

THE German Freethinkers' Association meets every Sunday at 3 o'clock p.m., at Beethoven Hall, 212 E. Fifth street, New York. Program for April, 1895:

April 7th—"The History of the Creation as in the Bible." Mr. Roessler.
April 14th—"Was Jesus Christ Stoned (Talmud, Traktat 'Toldoth Jeshu') or Was he Hanged (Apostles x, 39), or Crucified (Lukas Evangelium xix, 31)? Mr. Roessler.
April 21st—"What is Truth?" Mr. Roessler.
April 28th—"The Resurrection of Jesus." Mr. Roessler.
Admission free. M. Wise, Sec., 154 E. 100th street.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for March will be filled by Mrs. Mattie P. Krekel.

April 7th—"Municipal Reform." Rev. E. A. Coil.
April 14th—"Faith, Folly, and Fiction." Mr. E. C. Wilmot.

Colonel Ingersoll's Lecture Appointments.

Sunday, April 7th, Newark, N. J. The Bible
Tuesday, April 9th, Danbury, Conn. Liberty
Wednesday, April 10th, Hartford, Conn. The Bible
Thursday, April 11th, Willimantic, Conn. The Bible
Friday, April 12th, Norwich, Conn. Lincoln
Sunday, April 14th, Detroit, Mich. The Bible
Sunday, April 21st, Toledo, O. The Bible
Monday, April 22d, Erie, Pa. The Bible

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer for one month: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

Letters of Friends.

He Orders Forty-Four Missionaries.

NEW ROSS, IND., March 18, 1895.

MR. EDITOR: For inclosed please send me the following booklets. I want them to loan to my Christian friends: 16 "Federation and Union;" 6 "Why Don't God Kill the Devil?" 4 "Age of Reason;" 10 "Examination of Prophecies;" 4 "Bible Morals;" 4 "Church Property."

Since the Remsburg and Steiner lectures here during the winter Liberalism has been gradually growing. And we think there would be a greater advance in the cause of truth, reason, and common sense if Liberals would order more of your Freethought literature to loan and distribute among their young Christian friends.

PHILLIP BRUGH.

Is Very Much in Earnest.

LEON, PA., March 4, 1895.

MR. EDITOR: Language fails me to express my appreciation of "Old Testament Stories," and also of "Four Hundred Years of Freethought." Haste also forbids, as I want to get this in the next mail. Find inclosed twenty-five cents, for which send the "Liberty for Man, Woman, and Child" and "Tribute to Ebou C. Ingersoll."

However, I will take time to say that, should I and my wife or daughter survive Colonel Ingersoll we wish to be wired immediately of his death, and black crape will be hung on our front door and over our front veranda. But I would be glad to know that he would live a thousand years to push the glorious cause.

Yours in haste, FRANK COOK.

This Means You.

SNOWVILLE, VA., March 3, 1895.

DEAR FRIENDS: I intend going to New York state to visit my brother and sister and other kinsfolk and old neighbors and friends. I shall start about the 5th of May and stay till September. I haven't quite enough money to go on, so I ask you to send for circulars of my books, and please order some of them of me, so I can mail them before I start. Each subscription to *Little Freethinker* will help along. It is the only paper published for the young that is free from superstition. Send 50 cents, and try it for one year, or 25 cents for six months. Sample, three cents. Elmina D. Slenker, Snowville, Palaski county, Virginia.

Times are hard, and I would not think of traveling, but brother and sister, as well as myself, are "in the sere and yellow leaf," and we may never again have a summer together.

ELMINA D. SLENKER.

Does not Admire Them.

PEASTER, TEX., March 1, 1895.

MR. EDITOR: Inclosed find \$3.50 to pay my passage on THE TRUTH SEEKER craft another year, and for two copies of "Crimes of Preachers." I love to show up the preachers and their infamous calling, for I have less respect for them than any other class of individuals. While such grand men as Ingersoll, Putnam, Remsburg, and Steiner are shedding the light for thousands, and bringing many to see how they have been duped by religion and priestcraft, I, in my humble way, am trying to do what good I can, and by the help of your paper, and such books as "Champions of the Church," "Bible of Bibles," the "World's Sixteen Crucified Saviors," "Conflict Between Religion and Science," and "Dynamic Theory," I have had the pleasure of seeing a number of individuals convinced that religion and priestcraft are humbugs and a disgrace to humanity. With best wishes for the prosperity of THE TRUTH SEEKER and its cause, I remain,

J. S. WHITE.

Post Putnam Echoes at Trinidad.

TRINIDAD, COL., March 17, 1895.

MR. EDITOR: The Secular Pilgrim has come and gone, but the Secular cause goes marching on, all the efforts and assertions of the Christians to the contrary notwithstanding. Putnam delivered his first lecture to a small audience, but at each succeeding lecture his audience grew larger until Sunday evening, the night of the discussion between Rabbi Freudenthal

and Mr. Putnam, there were at least one hundred people turned away who could not get seats, and all this in the face of the fact that there were two revivals going on all of the time that Mr. Putnam was here. Taking everything into consideration, we think we have just cause to be proud of the progress we have made, and besides, there has been a vast amount of Liberal literature distributed, and that, you know, will work while the Secular Pilgrim is off proselyting in other fields. Since Putnam left we have organized a local branch of the Freethought Federation, and I am going to try to secure Mrs. Freeman for a series of lectures.

Yours, etc., JNO. L. SCHULTZ.

Devils Galore.

DAVENPORT, WASH., March 9, 1895.

MR. EDITOR: Your most excellent paper comes regularly to our abode, and does its full share in ministering to our comfort and amusement. The only disappointment that ever occurs is to tear off the wrapper and find no cartoons; but knowing that there always are many good things on the inside we are reconciled at once. "Observations" have to be digested first. They are always truthful and to the point. I have been trying to work in with you on the missionary scheme, but I believe I will have to give it up for the present. The hard times have played havoc in this part of the country, and we have to sell our produce for less than cost of production. But it seems to be water on the wheels of church mills, for revivals and other church games have been in full blast all winter. For all that, the three Methodist divines don't seem to have got the upper hand of the devil yet. The other night one declared that a devil was on each side of every person in the house, and numbers of devils on top of the house besides. That appears most devilish, and I don't see how people dare to go there. Dancing seems to have got its share of attention and denunciation. Such remarks as "ladies laying their heads on the shoulders of men," "heart beating against heart," and "entanglement of lower extremities," etc., go to prove the utter depravity of the utterer of such nonsense. For I believe that every dancer will bear me out in the assertion that impure motives are not among his incentives. I have been told that a marshal has been summoned to keep order in God's house. I will try to raise a little money for Mr. Fleckten and Mr. Wise.

Find \$1 for renewal. P. SELDE, SR.

Don't Like to be Cheated.

NEW BOSTON, MICH., March 8, 1895.

MR. EDITOR: For the inclosed \$6.00 please send me Paine's "Common Sense," the ANNUAL, and THE TRUTH SEEKER one year and "Four Hundred Years of Freethought."

Your paper is almost an absolute necessity to me. If I were without it I might come to think that nearly all the world was orthodox. Thinkers are very scarce in churchvilles. Heresy is only occasionally found hereabouts, and then it is not much more than unreasoning revulsion against some church member for cheating at a horse trade or ox sale. I tell you there is much to be done yet before we can all testify that we are free from superstition.

I daily thank the good writers, the noble speakers, and myself that I am clean-washed in (not the blood of the lamb, or any other metaphorical animal), but the juice or essence of Reason. I reasoned myself free from superstition, aided by a theological course. It took about ten years as it was. If I had been without the dogmas of theology, I probably would never have been free and happy.

The recent Methodist Episcopal revival here secured about thirty converts. One of them evidently was completely converted. As I was telling her that I considered it only a slight difference of development in civilization which was exhibited at Savannah and at Hoboken, she said an Infidel lecturer ought to be stopped. "He ought to be killed; I'd like to kill him, and I would, too, if I had a chance." I replied, "You surely have the old-fashioned Christian spirit."

I tell you, Mr. Editor, there is much yet to do. I find that the habits of close mathematical reasoning, of earnest in-

quiry, and of rigid testing that are established in a school or college course are very good safeguards indeed against dogma. I teach no theology nor religion, or their anti's, in my school; but I feel that my work is going to be fruitful in making inquirers and reasoners. I am content to leave the result in the hands of Psycho, if there be such a god. F. C. ROMINE.

Ministers Fear Competing Attractions.

CODORUS, PA., March 21, 1895.

MR. EDITOR: Inclosed find \$2 for renewal of subscription to the best paper on the earth. I would rather do without one meal each day than be without THE TRUTH SEEKER.

A bill is pending in the Pennsylvania legislature to legalize the Sunday publication, exposure for sale, and delivery of newspapers. The bill provides for the repeal of all laws, or parts of laws, inconsistent therewith. The clergy have just led in a mass meeting protesting against the adoption of this measure, which their resolutions say would be a "lasting disgrace" to the commonwealth.

Last summer when the park was thrown open for concerts on Sunday, the sky-pilots gained a victory by having the concerts discontinued. Next they banded together with the Young Christian Endeavorers, and other pious societies, and did all in their power to keep the street cars from running on Sunday. But with all their hurling of anathemas they could not succeed.

Yours for liberty,
J. W. F. COPENHEAVER.

A Brave, True Man.

CLINTON, IA., March 26, 1895.

MR. EDITOR: With feelings of sadness I inform you of the parting from a loving wife and family, of a friend and brother, Lorenzo D. Dutton, who died at his home near Grand Mound, Ia., on March 13, 1895, at the age of 76 years 8 months and 15 days. We seem to be unable to do much to give comfort in such an affliction as the loss of a dear husband and father, but it is our duty to do what we can to cheer and console in such times of trial and loss. Lorenzo D. Dutton was a lifelong, consistent Freethinker. He was kind and considerate with all his neighbors and acquaintances, whether entertaining views similar to his own or not; and his own life was passed in such a way that all could see his honesty of purpose, and he died as he had lived, an honest unbeliever in so-called Christianity.

It was the wish of the deceased to have his remains cremated, but as he saw it would cause considerable expense to his surviving family, he decided upon inhumation; so his remains were laid away in the usual manner on the afternoon of Friday, the 15th inst. The ceremonies were conducted by S. P. Putnam to the satisfaction of all present.

Lorenzo D. Dutton was born in Champaign county, N. Y., June 28, 1818. In January, 1837, he went to Potter county, Pa., and engaged in lumbering. In the spring of 1838, in company with an uncle, he went to Madison, Ind., where he engaged with his uncle in the mercantile business; managed store for him one year in New Castle, Ky. In the spring of 1841 he came to Clinton county, Ia., whither his father and three brothers had preceded him in 1839. In the spring of 1850 he went overland to California in company with his brother Jerome, returning in the fall of 1854 to Clinton county, where he has since resided. On December 6, 1856, he married Miss Sarah H. Allison, who, with the following children, survive him: Chas. A., of Hartley, Ia.; Orisni and L. D., Jr., of Grand Mound; Mrs. Wm. Mellon, of Santa Cruz, Cal.; Mrs. Geo. B. King, of Dixon, Ia.; and Nannie, Belle, Orpha, and May, of Grand Mound. Of his brothers: Jerome died in 1892, Leroy in 1894, and Charles, now the only survivor, at the age of 71, lives on his farm near Grand Mound; and no better man breathes to-day.

JAMES A. GREENHILL.

Advantage of Having the Documents.

BLAINE, WASH., March 13, 1895.

MR. EDITOR: I hardly expected a reply to that clipping, but it seems that these ministers never miss a chance to get in something that they think has a tendency

to belittle the Ingersolls. When I read the reported language of the Rev. Haweis about Miss Ingersoll I believed it false, hence sent it to you to do as you saw fit with. Should I have an opportunity to meet the gentleman, I can assure you that he is pretty apt to be reminded of it.

Last winter, 1893-94, there was a Congregationalist evangelist holding a series of revival meetings in conjunction with the Methodist church at Blaine. I frequently went to hear him, and one night I went with a friend and we took seats in the back end of the church. The room was crowded so that quite a number were standing. The preacher was in the middle of his discourse, giving hard thumps to the great Infidels of the past, and finally he said, "Col. Robert G. Ingersoll said that in ten years there would be more theaters than churches built." Well, it so happened that this same day I had read a letter over the Colonel's signature saying that he never said so. It shocked me when the minister said what he did, and I called out in a loud voice, "He never said it! He never said it!" It halted the gentleman, and he asked me to keep quiet and he would see me at the close of the services. Well, he came back and saw me, and wanted to know what I did it for. I said he was not telling the truth and I also had the document to prove it. He said the reporters usually told the truth. I told him I didn't care anything about the reporters, but that story was untrue. There was a large crowd taking this all in. Finally we arranged that I was to meet him at his room the next day at 4 P.M. I was there on time armed with a copy of THE TRUTH SEEKER, which I showed him. He had to acknowledge his error, which was all I asked. The next night he referred to it, but tried to make the error slight. When I went to see him I took also a copy of "Infidel Death-beds." I wanted to know how it was so many of the greatest men were unbelievers. He said I could not name one that he could not offset by naming another on the Christian side. I named Chas. Darwin. He claimed he was not an unbeliever. "Infidel Death-beds" was produced, which settled that. Then he was asked if he believed that such an honest, upright man as Darwin would be eternally punished by any God, but he said he did not care to answer my question. Making up my mind that he was a hypocrite, after having stood in the pulpit night after night telling the people that unbelief was the crime of all crimes, we parted. I had no more use for his preaching.

With best wishes for THE TRUTH SEEKER, I am Sincerely, JOHN W. MERRITT.

For the Love of God.

OAK PARK, ILL., March 14, 1895.

MR. EDITOR: I inclose herewith a slip cut from the *Rocky Mountain News*, Denver, Col., of March 12th, merely as corroborative evidence of the "loving kindness" which doth so hedge about the brethren of the cloth.

Apropos of spelling reform, why not change the word crucifixion to crucifiction, thus causing the orthography to assist in bringing out the truth concerning a somewhat mythical event?

Fraternally, A. CHAPMAN.

Secretary Thomson of the Humane society met with one of the greatest surprises of his life last evening. As a result of the shock which Mr. Thomson sustained, Rev. L. L. Kneeland, who says he is a minister of the Baptist church in charge of the Eighth-street mission, will be arraigned before Justice Cater at 9.30 o'clock this morning on the charge of cruelty to animals. The case promises to be one of the greatest interest to the members of the Humane society, as Secretary Thomson declares he will camp on the minister's trail until justice is fully meted out.

The discovery of Mr. Kneeland's cruelty was brought about by a trip which Mr. Thomson was making down Sixteenth street at 5.30 last evening. Arriving at Sixteenth and Stout streets Mr. Thomson's attention was attracted by two emaciated horses that were standing hitched to a carriage on the northeast side of the street. "I have seen many distressed looking animals in the course of my experience," remarked Mr. Thomson, "but I think the two horses at Sixteenth and Stout streets carried off the palm as living specimens of starvation."

Mr. Thomson says he was informed that the horses had stood hitched in the street

since 9 o'clock in the morning, and had in that time been given neither food nor water. He drove the horses to a livery stable and proceeded to Justice Oater's court, where he swore out a warrant for "John Doe."

"I went to my office," said Mr. Thomson, in relating his unusual experience, "with the warrant in my pocket. Hardly had I taken a chair when a dapper looking man, with white necktie, black frock coat and shining tile walked into the room."

"Are you Mr. Thomson?" he asked.

"I am; what will you have?"

"I desire to know what right you have to take possession of my horses?" warmly inquired the new comer."

Mr. Thomson says he asked the name of the stranger. The man gave his name as L. L. Kneeland.

"What is your business?" inquired the secretary.

"I am a preacher," was the reply.

Mr. Thomson says he nearly fainted at the nerve of the man, and inquired, "For pity's sake, what denomination do you claim?"

The man said he was a Baptist and was in charge of the Eighth-street mission.

"Then you could have knocked me down with a feather," remarked Mr. Thomson in telling the story. He immediately placed Kneeland under arrest and conveyed him to Oater's court, and had the time of trial set for 9.30 this morning. When Mr. Thomson left the court the Rev. Mr. Kneeland was resting in charge of the court.

Mr. Thomson gave orders at the livery stable that the horses shall not be allowed to be taken out without a written order from himself. He was highly indignant at the condition of the animals, and the suave manner of the prisoner with the silk hat did not modify his feeling of contempt for the man.

Rev. Lerwick L. Kneeland has been a resident of Denver for a number of years. He is the son of Dr. Willis C. Kneeland, who lives at 100 Grant avenue. He was until recently pastor of the Mt. Olivet Baptist church, but has lately been devoting his time to the Eighth-street mission. He has always borne a good reputation.

Two Important Quotations.

WASHINGTON, D. C., March 15, 1895.

MR. EDITOR: I have just read in THE TRUTH SEEKER of this week the silly comments of the Chicago Tribune relative to Colonel Ingersoll's Hoboken lecture, and as a contrast I inclose the editorial of the Sacramento Record-Union on the same subject, which cannot but be pleasing to your readers. It shows that not all the editors of our daily papers are under the baneful influence of priestcraft and superstition. I also inclose a clipping from the Evening Star of this city, which shows that THE TRUTH SEEKER was right when it contended that Frederick Douglass was a Freethinker, although the clergy claim he was a Christian. I had the pleasure of listening to Mr. Douglass's address last fall before the Colored Literary Society of this city on the subject of slavery. It was an able and eloquent address, and although a little shy of attacking the church, I suspected from many things he said that he was not in love with the church; indeed, I felt that were he free to speak his mind candidly, he would have scored the church as severely as ever Colonel Ingersoll did, but he well knew from his peculiar position as leader of the Negro race that such a course would bring censure and opprobrium upon him [and his cause] from his orthodox Christian neighbors.

It is safe to assert, therefore, that Frederick Douglass belongs in the ranks of the great Freethinkers of this century.

J. J. SHIRLEY, M.D.

This is the Sacramento Record-Union's editorial—not a false note in it:

INTOLERANCE RUN MAD.

Intolerance ran mad at Hoboken, when ministers of Protestant churches on Sunday last attempted to prevent "Bob" Ingersoll from lecturing on the Bible. They prevailed upon the weak-kneed mayor to close the theater in which Mr. Ingersoll was to speak. When he was confronted with the law the mayor was compelled to, and reluctantly did, recall the order. An appeal was then made to the chief of police to interfere, on the ground that the lecture might provoke a breach of the peace, but this also failed.

Colonel Ingersoll delivered his lecture in peace and quiet, and before an intelligent audience. That he did not fail to score the clergy who sought to prevent him from exercising the right of free speech is not surprising. He very properly said that the spirit manifested by the intolerant clergymen was precisely the same that would justify his seizure and subject him to the stake and the blazing jagot because he chose to speak of the

Bible as he reads it. There was a time, he added, when this kind of "holy office" was not only lawful, but held to be in the service of God, but that time has passed forever.

Tuesday night in the city of Savannah intolerance in another form was manifested, and this time it was not set against an Infidel, but religion against religion. An ex-priest and his wife proposed to lecture against the Catholic church, and thereupon a howling mob assembled and broke the windows of the building and attempted to lynch the lecturers. As in the first case, so in this, the manifestation was "in the service of God," in defense of "the true faith," and was the intolerance which forbids a man to think or speak except as another dictates.

The mayor of Savannah, who is a Jew, gave those who sought to induce him to close the hall against the lecturer a bit of advice that is concentrated wisdom and clean-out sense, two qualities that do not distinguish the intolerant religionist. The mayor said to the objectors: "Those who think they will be offended by the lecture have only to remain away from it. Thus no one's human right will be infringed, and there will be no breach of the peace."

To the credit of one of the Catholic clergy he said that he gave like advice, but not until after the mob had gathered and troops had to be called out to disperse it and protect the lecturer from violence. That clergyman then told the fanatics that they were disgracing their religion, that the ex-priest could do them no harm, and he should have added, can do the truth no harm.

The truth can always afford to stand in the light and to suffer any assault. The religion that cannot hold its own in debate, or refute charges laid at its door, is a religion that it is better abandoned than embraced. But it cannot be concealed that the same teaching which propelled the clergy of Hoboken against Ingersoll led on the mob against Slattery. Between the two there is, in that respect, not the slightest difference. Each teaches that it alone represents the true faith, and that all others are false, and worthy of suppression by force. In each case it was the spirit of the stake and the jagot.

The church, be it Protestant, Catholic, or other, which gives cause for intolerance, which breeds the spirit of persecution, is at enmity with the institutions of liberty, a relic of savagery, and the rule of might.

It is deplorable that in two cities in the republic there should, within one week, have been made manifest the truth that there still exists that slavery of the soul which makes men little better than beasts [or considerably worse—Ed T. S.].

It is to the honor of his race that a Jew should have risen up to rebuke the devotees of a religion that contemns him, and to teach the fanatic and intolerant that in this day and age free speech is the dearest of rights, and that the truth never seeks to muzzle it.

At a memorial meeting held by the colored people of Baltimore, Rev. John W. Beckett read a letter written to him three years ago when he was pastor of the Metropolitan church of Washington, and which was in reply to one written by the clergyman to Frederick Douglass urging him to ally himself more closely with his church. Here are two significant paragraphs from the letter of Mr. Douglass:

I do not feel it my duty to join any of the many sects now arrogating to themselves the title of the Church of Christ and considering all outside of them "ashamed of Jesus."

The Christianity of this country, as exhibited in the churches, is not the Christianity of Christ. It is a man-degrading and negro-hating Christianity. In the South it lived and flourished side by side with slavery for two hundred years, and never had any quarrel with it, and in its presence to-day the negro is robbed, lynched, and murdered without remonstrance from the Christian pulpits.

A Dialog, Mat. iv, 8.

INFIDEL.

As you are now a man of prayer, I think it only right and fair that I (although I speak in rhyme) should claim a little of your time. In asking you to just explain some things that I have tried in vain to understand, accept, believe, although I now repine and grieve that, notwithstanding all I do, these statements all appear untrue. I now refer to statements in The book containing tales of sin; The book that you allege is free from myths, and lies, and sophistry; The book that shows Jehovah's plan for saving sinful, wicked man. One gospel, mythologic tale (As true as Jonah ate the whale) Says Christ and Satan took a stroll To see if they could see the whole,

And ascertain the intrinsic worth Of ev'ry kingdom of the earth. When standing on a piece of ground That shows a figure nearly round, I always fail, you know, to see The side that's opposite to me. Now, when they both took up their stand, They could not see much of the land; Besides, twelve thousand miles away, They were without the light of day; They must have had good optic sight To see through darkness of the night. Now, as I do intend to pray, As soon as I can see my way To swallow all such tales as true, I hope, my Christian friend, that you Will try to do your very best To set my doubting mind at rest. Please tell me while we here abide How Satan saw the other side?

CHRISTIAN.

My honest skeptic friend, 'tis true You've given me a task to do That any sentient person may Most easily explain away. The wily question you have put Is very easily answered, but, Before I make the matter plain, Allow me now to just explain The kingdoms of the world, 'twould seem, Old Satan saw while in a dream. This explanation, you will see, With holy writ does not agree. But do not fret, and pine, and grieve, But pray in faith and just believe. I will now do my very best To set your doubting mind at rest. They both performed a feat quite rare By sailing miles up in the air, And as you know it is a fact The earth is always in the act Of turning on its axis round, Then ev'ry inch and foot of ground Would show itself, as you may prove, To people stationed up above. 'Twas from this elevated place Old Satan saw the whole of space. I hope, my skeptic friend, you see That faith removes all mystery.

NOTE.—What induced me to write this dialog was one recited in a church by school children. The writer had built himself up an Infidel man of straw; had manufactured a lot of idiotic nonsense, which no Infidel had ever uttered, in order to enable the Christian to pulverize the Infidel with his spiritual jawbone. I claim I have done better with the Christian, for I have certainly put into his mouth the best scientific answer that can be given.

Perhaps the following dialog will suit your "Parson's" corner. In England the law is very strict against poachers—men who catch game on rich men's preserves without permission. One Sunday morning, as one of these illegal hunters was returning home after he had spent the Saturday night hunting, he was met by the village parson, who knew him well. "O John!" says the parson, "what a shame and disgrace to see you returning home, on the good Lord's day, with that black eye, velvet coat, dog, and gun. John, if you don't repent and reform the devil will get you sure." "Let us see," said John; "isn't it about twelve thousand years since the devil was thrown into the bottomless pit?" "Yes," says the parson, "I think it is." "Well," says John, "you have read Joicey's 'Scientific Dialogs,' haven't you?" "Yes." "Joicey says that anything whose specific gravity is greater than that of the atmosphere will fall 13 feet the first second, 26 the second, 39 the third, 52 the fourth; and so on, increasing in arithmetical ratio 13 feet every second; is that so?" "Yes, John; I dare say it is." "If that be so, parson, the devil must now be traveling at a tremendous velocity, and if God throws me into the bottomless pit, the devil will never get me, for when I begin to fall the devil will be going at so much greater velocity than me that we would get further away from each other."

J. P.

Mortuary—Melissa A. Jamieson.

Melissa A. Jamieson was born in Albion, Mich., May 8, 1838, reaching the age of fifty-six years, ten months, and two days, departing this life March 10, 1895, at her home three miles west of Mosca, Col. In 1856 she was married to W. F. Jamieson, by whom she has had eight children, six living.

Nearly all her life she has been more fond of travel than her husband, and no fatigue did she bear more cheerfully than travel.

She did not merely believe in a future life—she was a Spiritualist and knew to a positive conviction, according to the claims of Spiritualists, that after the sufferings of

her fragile body here she would live in a spiritual realm where she would welcome her Agnostic husband, who has been in doubt many years concerning that sphere of existence where kindred minds will dwell in harmony forever, advancing in knowledge and happiness. He says, If there is a future life he is satisfied that her beautiful philosophy is true. On many occasions she and her husband have conversed together upon the question of the future; she often declared that the spiritual experiences of her husband, years ago, were sufficient for her. She asked no better proofs; but, in addition, she was possessed of deep spiritual intuition that gave her unbounded comfort.

The conversations were always in love for the truth and for each other. As Mr. Bridgman remarked at the services: "One look upon this sweet face, smiling in death, should satisfy all who see the sleeper that she was the soul of sincerity and the very embodiment of charity; angel while she lived here, and surely no less loving and angelic in the spiritual world where there are no grievous partings; where Spiritualists hold she is now free from pain. Her body we bury. Her spirit is conscious, victorious over death."

She often said there are hells enough on earth. She believed all will be finally happy, and all rewarded according to the good they do on earth and hereafter.

In no sense was she a believer in orthodox theology. She was too kind, too loving to believe that.

Their two daughters reside in Michigan, have been married several years, and are so comfortably situated in good homes of their own, surrounded by their happy-voiced children, that no amount of persuasion could ever induce them to follow father and mother to what is commonly considered by Eastern people the "wilds of Colorado."

The oldest son, Claude, is a printer in Michigan. Clarence has been for eight years in the employ of a physician in Chicago, and he wrote, in response to his father's urgent request to come and see his mother: "If it were possible for me to do so I would take the first train for Mosca. I love my mother. I hope her sickness is not so serious as you think."

This letter was received when she lay in her casket ready for burial.

Harry Jamieson, another son, is growing an orange and walnut grove near Los Angeles, California.

Percy, the youngest, is at school in Missouri.

And this is the common history of scattered members and families as they reach the estate of manhood and womanhood. There are few exceptions, strive as we will to keep the loved ones near, and the family unbroken. Death, at last, will frustrate our efforts to preserve family union. But there is one thing which conquers "all-conquering death," and that is love. The absent ones are loved as intensely as if they were present. The dear departed just gone from our mortal sight is still loved by husband, sons and daughters—an undying love.

Mrs. Jamieson was passionately fond of music, painting, and the drama, and in her travels with her husband was always ready to attend opera or theater, for they both got good out of them.

Of her it was said by Mr. Jamieson, who dedicated one of his booklets to her three years ago:

TO MY WIFE.

Sunny with hope; cheerful amid life's burdens and discouragements; my best friend, never-failing; companion of my youth, who has brought me joy for thirty-five years of married life—and without whose presence and sympathy existence would be shorn of its chief charm—I affectionately dedicate this volume.

And his condition of bereavement is now actualized.

TO MY NEIGHBORS.

Your loving attentions to my wife during her long illness brought peace to her heart and mine.

Her pathway toward the great future (whither we are all hastening with the speed of Time's swift flying feet) was strewn with the flowers of joy, sympathy, humanitarian help by your neighborly hands.

Your words of comfort, and your practical assistance to me, in my dark hour of bereavement, I shall remember as long as life lasts.

W. F. JAMIESON.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

To Dorothy.

I know where there is honey in a jar.
Met for a certain little friend of mine,
And Dorothy, I know where daisies are
That only wait small hands to intertwine
A wreath for such a golden head as thine.

The thought that thou art coming makes all glad.
The house is bright with blossoms high and low,

And many a little lass and little lad
Expectantly are running to and fro.
The fire within our hearts is all aglow.

We want thee, child, to share in our delight
On this high day, the holiest and best.
Because 'twas then, ere youth had taken flight,
Thy grandmamma, of women loveliest,
Made me of men most honored and most blest.

That naughty boy who led thee to suppose
He was thy sweetheart has, I grieve to tell,
Been seen to pick the garden's choicest rose
And tattle with it to another belle.
Who does not treat him altogether well.

But mind not that, or let it teach thee this—
To waste no love on any youthful rover.
All youths are rovers, I assure thee, miss.
No, if thou wouldst true constancy discover,
Thy grandpapa is perfect as a lover.

So come, thou playmate of my closing day,
The latest treasure life can offer me.
And with thy baby laughter make us gay.
Thy fresh young voice shall sing, my Dorothy,
Songs that shall bid the feet of sorrow flee.

W. E. GLADSTONE.

Boys and Their Playmates.

Don't snub a boy because he wears shabby clothes. When Edison, the inventor, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because of the ignorance of his parents. Shakespere, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a plain and unpretending log cabin.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of his physical disability. Milton was blind.

Don't snub a boy because of dullness in his lesson. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the great orator of Greece, overcame a harsh and stammering voice.

Don't snub him for any reason, not only because he may some day outstrip you in the race of life, but because it is neither kind nor right.—*New York Recorder.*

Correspondence.

MCPHERSON, KAN., March 13, 1895.

DEAR MISS WIXON: I have read the Children's Corner for over two years. Papa takes the *Little Freethinker* for us children. It is a very nice paper for little children, and is fifty cents a year. I often wonder how many children of the Corner read it. I am eleven years old. I am a Bohemian by birth. I would be glad to have some little boys or girls about my age write to me, and I would gladly answer.

Your Liberal friend,
MAT P. KUBIN.

[Another bright young Freethinker.—Ed. C. C.]

HEBER CITY, March 12, 1895.

DEAR MISS WIXON: It has been a long time since I wrote to the Corner. The snow is pretty near gone, and the roads are very muddy. I am glad it is coming spring. We have been going to school all winter, but had to stop going on account of the bad roads. I am in the third reader. My teacher's name is Mr. George Wootton. I like him very well for a teacher.

Hoping to see this in print, I remain your little friend, CHRISTEENA LINDSAY.
[Improve every opportunity and learn a little every day, whether in school or out.—Ed. C. C.]

KREBS, I. T., March 18, 1895.

MISS SUSAN WIXON, Dear Friend: My sister has promised to write to you again.

When she saw her letter in print she was pleased with it, but as she is very busy and has written a letter to a little Freethinker, I will take her place and will let you know about Krebs and its surroundings. Krebs is a mining camp of one thousand inhabitants, and surrounded south by McAllester and Alderson, and they are all mining camps. Our Christian people baptized thirty-two Negroes to-day, but we were too late to see the fun. Some time ago the preachers made their boasts that they would not take any money of any infidel, but when it came to pay for their lumber and workmen, they had to come to those unbelievers at last. My age is ten years. We remain, Your little Freethinkers,
DORA and HANNAH BECKER.

[Dora writes a good letter, and we are proud of her. But she must pay a little more attention to spelling, and write with ink next time.—Ed. C. C.]

MYRTLE POINT, OR., Feb. 23, 1895.

DEAR MISS WIXON: I wish to inform you that I have read your good works, and highly recommend your writing. I am a strong believer in your ideas and in the cause of Freethought and reason, and I glory in the men and women who take those ideas for their belief. I have also read Helen H. Gardener's writings and I am well pleased with her good judgment. I have been a close observer and I have read both sides of the question with the above-mentioned result. Therefore I recommend you to stand firm to your opinions, which I know are right. I hope you will pardon my liberty in writing to you, but I wished to inform you that I am one of your belief.
FRANK P. HERMAN.

[Such letters as the above are a source of pleasure and inspiration. We take courage to persevere in our work when we are assured that our labors are appreciated. We thank our friend for his kind words. May his years be long in the world and his life happy.—Ed. C. C.]

GRANT'S PASS, OR., Feb. 14, 1895.

DEAR MISS WIXON: It is storming, and I thought I would write to the Corner. They have a Sunday-school here, and about ten attend it. The religious people are divided into seven denominations.

My father has taken THE TRUTH SEEKER for about three or four years, and thinks he could not do without it. My playmates who believe are afraid of something after night, but we who don't are not afraid. How is it?

We live in Southern Oregon, and seven miles from the railroad. I have heard my father and others say that this is a good climate. We planted apples, peaches, prunes, pears, and berries, and raised some vegetables to sell. I am in the fourth reader, and was ten years old last October. And if I can see this in your beloved Corner, I would be very glad. I vote for a children's paper. Yours truly,
WILLIE A. RICHARDS.

[A brave, straightforward, sensible boy is Willie, who is not afraid of his shadow. Investigate, reason, reflect, and improve every opportunity. The world waits for such a man as Willie is to be by and by.—Ed. C. C.]

CHICAGO, ILL., March 3, 1895.

DEAR MISS WIXON: I inclose a letter of my daughter Alice, from which you can see that she delights very much in your part of the work in THE TRUTH SEEKER. She is only eight years old, but is a very bright little girl for her age.

Now, dear Miss Wixon, as you know yourself, the most of our popular Readers and other books for children are greatly sprinkled with the ideas of a superstitious system. These things are, of course, very undesirable for those who want to educate their children in accordance with nothing else but the laws of nature. I therefore ask you kindly to recommend me some of the books which would contain less of the stumbling-blocks for a Freethinking mind. Besides Alice, I have three more children below her age, and so you will see that I have quite a mission to perform in my own family. Very respectfully yours,
J. MASLEY.

[Nearly all books for the young are, more or less, permeated with superstitious

MONEY FOR EVERYONE!

I can't understand why people complain of hard times, when any woman or man can make from \$5 to \$10 a day easily. All have heard of the wonderful success of the Climax Dish Washer; yet we are apt to think we can't make money selling it; but anyone can make money, because every family wants one. I made \$472.86 in the last three months, after paying all expenses and attending to my regular business besides. You don't have to canvass; as soon as people know you have it for sale they send for a Dish Washer. Address the Climax Mfg. Co., Columbus, Ohio, for particulars. Go to work at once, and you will very soon have a full pocket book and a light heart. I think it a duty to inform each other of such opportunities, and I also think it a duty to improve them while we may. Try it at once, and publish your experience so others may be benefited.

ideas. It is lamentable that this is so, but so it is. We would recommend Mrs. Slenker's "Little Lessons," and Dr. E. B. Foote's "Science in Story," and our own "Story Hour" for children. Our last book, "Right Living," has met with excellent favor in the training of children. Our friend will do well to send for The Truth Seeker Company's Catalog of books, from which he may make a good selection of reading matter.—Ed. C. C.]

ALICE'S LETTER.

DEAR MISS WIXON: I like very much to read in the Children's Corner, and I am trying to learn to play that splendid hymn which begins "Lay me low." I hope that you will send us some more like that one.
ALICE MASLEY.

[Alice is only eight. What may we not expect from her by the time she is eighteen!—Ed. C. C.]

NEW BRITAIN, CONN., March 16, 1895.

DEAR MISS WIXON: I have never written to you before; therefore perhaps it would be in order for me to make my best bow to the children and explain who I am and why I write now.

"Firstly," I have no children of my own to take up my time, but I am acquainted with many in Oregon and some of their teachers in the Portland Secular Sunday-school, to all of whom I send greeting, but not a holy kiss. By the way, perhaps you don't remember Miss Nettie Olds, who is a splendid lecturer and teacher out there now. Well, if you don't I will tell you that she once wrote an excellent article for the Children's Corner, when she was a child, describing her journey (in her father's carriage) across the Willamette valley from McMinnville to the Indian reservation and school. Since then she has grown from a girl to a splendid woman, and can play the piano or violin in concert with her brother (or alone), and can interest an intelligent audience as few can. I want to ask an answer to a question in philosophy (or several questions) of our little Freethought friends in Oregon and Washington: Which way do the fir-trees twist? I found them to always twist the same way when living shingles, so that the shingles always twisted the same way before I shaved them. But I have forgotten which way. Any shingle-maker who rives shingles can tell you, if he has noticed and remembers, if I am right. Which way do bean vines go around the poles set for them? Which way do hops wind around the poles? Do the stalks twist the same way that they wind around the poles? Does other vegetation twist in the same way? Will some one who has traveled tell me if plants and trees twist the same way south of the equator? I am still trying to partake of the fruit of the tree of knowledge.
Your friend, GEO. F. ELLIOTT.

[Yes, we do remember Nettie Olds, and we are watching her career with the greatest interest. We shall always be proud that she is one of the graduates from our Corner, and we know she will do good wherever she may be.

Now, we expect the above questions will all be answered by our bright-eyed, observing readers. One of our fundamental precepts is to be watchful and observing. The keen, discerning, questioning mind is not the one to be led astray by fable or blind ignorant faith. We thank you, Bro. Elliot, for your kind letter to the Corner.—Ed. C. C.]

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

A NEW EDITION OF THE DIEGESIS

BEING A Discovery of the Origin, Evidence, and Early History of Christianity. Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents, Address this office,

Laughing Babies

are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

EDITORIAL

From the Freethought Magazine.

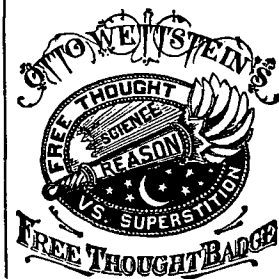
"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN, ROCHELLE, ILL.

Established 1857.



Designer of

The Otto Wettstein

Watch.

The Ingersoll Sou-

veni-Spoon.

The Freethought

Badge.

Pen Pictures of the World's Fair.

By S. P. Putnam.

It is, besides being a complete Guide-Book, the best description of the Fair yet given—poetic, beautiful, accurate. It describes the inauguration ceremonies, gives the director-general's address, the efforts to close the Fair Sundays and the triumph of the Sunday-openers; describes the various buildings and what they contain, and is, all in all, the very best picture of the Fair that can be painted with a pen.

ILLUSTRATED.

A MAP OF JACKSON PARK, enabling the visitor to make his way around, and the stay-at-home to see where he went.

A BIRD'S-EYE VIEW OF THE FAIR, enabling one to comprehend at a glance the magnitude of the Exposition, the greatest ever known to the present time.

Single copy 25 cents Five copies for \$1

Address THE TRUTH SEEKER

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
 - II. If There Were a Designer He Could Not Be Beneficent.
 - III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
 - IV. What is Called Design is Only Subserviency; and the Watch Argument is Illegitimate.
 - V. What Actually Did Cause So-Called Design.
 - VI. Astronomy and Design.
 - VII. The Argument of a First Cause.
- Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette place, N. Y.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

A NEW AND VALUABLE BOOK.

Religion and the Bible.

By F. D. CUMMINGS.

A Series of Sixteen Freethought Essays.

Subjects—

Introduction. I. The God and Man of the Bible. II. God and the Devil. III. Is the Bible Contradictory? IV. Jesus—Was He the Fulfillment of Hebrew Prophecy and Expectancy? V. Jesus the Teacher of Righteousness. VI. Did the Disciples Look for an Immediate Resurrection? VII. What Does the Bible Teach Regarding the Second Coming of Christ? VIII. The Christ Spirit Outside the Bible. IX. What Is the Bible? X. How Man Advances. XI. Why Do Men Cling to the Bible? XII. Belief, Unbelief, Faith, Reason, and Prayer. XIII. Is There a God? XIV. Reward and Punishment. XV. Immortality. XVI. Conclusion.

A Book that should be in the hands of all who seek the Light.
Price, paper, 50 cents; cloth, \$1. The Truth Seeker, New York.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF
FACTS,
HISTORY,
STATISTICS,
AND
OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON,
WITH PORTRAITS OF
THE DESIGNER.



The Illustrations are classified as follows:

16 represent	Uncle Sam and the Priests.	8 represent	Samples of Christianity's Work.
2	" The Church Robbing the People.	5	" Missionaries.
3	" Thanksgiving.	1	" The Lord's Instruments.
6	" Sabbath Laws.	25	" Bible Doctrines and Their Results.
14	" Children and the Church.	1	" The Church and Slavery.
10	" Woman and the Church.	2	" Priests and Politics.
6	" The Church and Thomas Paine.	4	" Ireland and the Church.
4	" Studies in Natural History.	2	" Church's Idea of Civilization.
15	" The Bible and Science.	1	" The Uses of the Cross.
1	" The Clergy and Their Flocks.	9	" Unkind Reflections on the Church.
4	" Piety in Our Penitentiaries.	12	" Persecutions of the Church.
4	" The Atonement Scheme.	3	" Some Allegories.
2	" The Lord and His Works.	6	" Heaven.
10	" Prayer.	7	" Hell.
1	" The Creeds.		" Miscellaneous.
	" Christians and Mohammedans.		

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

A UNIQUE BIBLE PICTURE-BOOK.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory.	Bloody Joshua.
Some Giants.	The Campaign of Deborah and Barak
The Adventures and Work of Noah.	Against Jabin and Sisera.
A Hunting Anecdote.	General Gideon.
Abraham, Christ's Great Ancestor.	Jephthah and His Human Sacrifice.
A Queer Family.	Samson the Strong.
Isaac and His "Sister."	Ruth and Boaz.
One of Twins.	Unstable as Water. God Shall Not Excel.
Jacob and Esau.	David, God's Favorite.
Joseph the Man of Dreams.	Some Stories from the Book of Kings.
Holy Moses.	Adventures of the Prophets.
Balaam the Diviner.	Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city

Not for Parsons.

"MADAM, would you kindly subscribe something for the missions in Africa? The money will be used for the conversion of heathen children." "V-ry well; you may hav a few children converted, and send the bill to me."—*Fliegende Blaetter*.

SUNDAY-SCHOOL TEACHER: "The prodigal son suffered dreadfully for his wickedness in running away from home; but when he returned his father forgave him and killed the fatted calf." The new pupil: "But what did he kill the fatted calf for? Hadn't he stayed at home all the time?"

A FUNNY incident occurred in the Galt, Ont., police court a week or so ago. A well-known citizen, a staunch Presbyterian, has the very common failing of getting drunk, and when in that condition not unfrequently ill-uses his family. He is very vindictive against unbelievers, and on the last occasion of his falling from grace it was therefore with some satisfaction that the myrmidons of the law landed our friend in the lock-up. On the following morning this dialog took place. Magistrate: "What, Thomas, here again! Well, I do not see what I can do but send you up for thirty days." Thomas: "Weel, yer honor, we took a wee drap owre mucke, and we dunna want ye to be ower hard on us. We dunna mind bein' lockit up for the rest o' the week, but we'd verra much like tae get oot on Saturday night, for we're gaun tae hae a noo meenister in oor kirk on the Sabbath, and we would like tae got oot tae hear him." The obliging magistrate made the order accordingly, but threatened to make it up with interest on the next occasion of misbehavior.—*Secular Thought*.

IT WAS NO OBSTACLE.

A clergyman relates that during his residence in Kentucky, a lady, a friend of his, was in the habit of inviting several friends to spend Christmas with her. In anticipation of the joyous season, she usually raised a brood of turkeys, and selected the largest and fattest of them for the Christmas dinner.

On one occasion a turkey weighing about eighteen pounds had been killed and properly dressed, and was hung in the larder awaiting the proper time to be cooked.

That evening, Dinah, the cook, received a call from several of her friends, and as the conversation turned on Christmas and its festivities she could not resist the temptation to exhibit the turkey.

Every mouth in the company at once began to water. They besought Dinah to let them hav it. At first she indignantly refused, but at length, as they persisted in their entreaties, and promised to bring her another before Christmas equally as good, she yielded, and they went away happy in the possession of the fowl.

On Christmas morning her friends returned, bringing with them a turkey of about the same general dimensions as the one they had received, but resembling it in no other way. It was lean and lank, and looked as if it had not been fed for a month.

Dinah was at her wits' ends. No end of basting and turning could make it resemble the plump bird she had stolen. She gazed at it ruefully, but there was no way out of her dilemma, so she was obliged to place it on the table and face the music.

The mistress noticed that it was not the same turkey as soon as it was placed before her, but said nothing.

As soon as her guests were gone she went to the kitchen and accosted Dinah.

"That was not the turkey I raised, Dinah. What did you do with it?"

"For de Lawd, Missy, dat turkey done cook all away to nothen. All de fat fry out," protested Dinah.

The mistress made no reply, but concluded to wait awhile and see if Dinah would confess her wrongdoing.

The next Sunday was the first in the month, and Dinah, who was a professedly devout communicant of the church, was promptly in her place at the beginning of the services. Her mistress was also a communicant, and watched with interest to see if Dinah would partake of the holy communion.

But Dinah, apparently, had no conscientious scruples to keep her away. She knelt at the altar rail as devoutly as if her conscience had been devoid of guilt.


On their return home the mistress called her servant to her, and, in a tone of mild reproach, said:

"Oh, Dinah, how could you go to the holy table with such a load of sin on your soul?"

"I ain't got no sin on my soul, Missy," was the reply.

"Why, Dinah, not after you stole that turkey and gave it to your friends, and then lied about it?"

"Oh, la, Missy!" exclaimed the impenitent cook; "do you s'pose I'se goin' to let that old turkey hen stan' between me and my bressed Lawd?"—*Exchange*.



THE Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

	PAGE.		PAGE.
Calendar for 1895,	5	Freethought in the Church and in the Higher Literature. A. H. Hamilton,	90
Freethought in the United States,	17	Education of Children. Susan H. Wixon,	95
The Old and the New. Robert G. Ingersoll,	42	Secular Sunday Schools. Katie Kehm Smith,	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage,	46	The Freethought Federation of America. Samuel P. Putnam,	110
Progress of Science. James B. Alexander,	55	The One-Horned Ox. George E. Macdonald,	117
What Are Women Here For? Helen H. Gardener,	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore,	124
The Three Voices. A Poem.	73	Freethought Societies, Schools, and Lecturers,	127
A Queer God and His Queer Book. John Peck,	74		
What We Stand For. Henry Rowley,	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,
28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

PIANOS! PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

Truth Seeker Readers! HAVE YOU THE Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS? By R. B. Westbrook, A.M. Price, 10 cents.

ALL styles of watches from \$1.25 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York.

In the nature of things,

RAYB



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

MATRIMONIAL.

A Texas business man respectfully invites correspondence with a mature and cultivated lady who is an Agnostic and has near relatives of similar views. Object, matrimony. Address, "J. D. M." care Truth Seeker Co., 4110 . 28 Lafayette Place, New York.

THE TRUTH SEEKER ANNUAL Price, 25 cents.

Gems of Thought.

SCIENCE has nothing whatever to do with Christ.—*Darwin.*

PESSIMISM is sympathy. Optimism is selfishness.—*Grant Allen.*

HEROISM is not in the deed but in the purpose that lies back of it.—*Unity.*

THE fanatics begin with humility and kindness, and have all ended with pride and carnage.—*Voltaire.*

GREAT works of art teach us to abide by our spontaneous impression with good-natured inflexibility, the more when the whole cry of voices is on the other side.—*R. W. Emerson.*

IN all but religion, men know their true interests and use their own understandings. Nobody takes anything on trust at market; nor would anybody do so at church if there were but a hundredth part the care for truth which there is for money.—*W. J. Fox.*

AFTER men's attempts to realize their ideals, and reform society without reforming themselves, have ended in disaster, and, sobered by suffering, they submit themselves afresh to the hard discipline which has brought us thus far, further progress may be made.—*Herbert Spencer.*

THE world is what we see it, abounding in misery and wickedness. If you believe in a moral governor, you are bound to put extraordinary limitations upon his power to vindicate his benevolence, or to limit his benevolence in order to vindicate his power; and, in either case, you can take away with the one hand that safeguard to morality which you give with the other.—*Leslie Stephen.*

NO attack on free thought or free printing, open and aboveboard, could now be made without very serious and general resistance. This recent oppression has, if you will allow me the expression, sneaked back; it has subtly complicated itself with the moral feeling of the community; it has hid its horns under a white cowl of purity; it has masked itself as a defender of virtue and suppressor of vice. By so doing oppression of thought confesses that it cannot otherwise succeed even in seizing here and there an exceptional victim.—*Moncure D. Conway.*

PHILADELPHIA has her shame. She has denied a Socialist the freedom of her citizenship. She has imprisoned another Socialist for freedom of speech. I am not a Socialist, but I love freedom. I am not a Socialist, but I do not see that I hold privileges that I may use against Socialism. The same spirit which would spare me the Socialist's blow should spare him mine. America claims to have open doors. But many of her doors are not only not open but are double-barred and protected with armories within. Take down the flag. Hide the stars. Wait till the new heavens set these stars in a background of honor.—*Horace L. Traubel.*

THERE is, perhaps, no civilized country in the world wherein the native, original man, the real critter, as Whitman loved to say, that underlies all our culture and conventions, crops out so little in manners, in literature, and in social usages. The fear of being unconventional is greater with us than the fear of death. A certain evasiveness, polish, distrust of ourselves, amounting to insipidity and insincerity, is spoken of by observant foreigners. In other words, we are perhaps the least like children of any people in the world. In due time youth and manhood meet; the greatest men are the most frank and simple; but, as a people, we have a long way yet to travel to reach this blessed state.—*John Burroughs.*

DOWN till the year 1736 it was quite legal for the clergy to make small bells in this country and burn women into oinders in them. There is no vestige of proof that the devil ever burnt a human being in his life; but there is a perfect plethora of black and damning proof that the church has burnt to death millions of human beings with every accompaniment of cruelty, with every circumstance of agony. Unbiased students of ecclesiasticism know well that the real devil of history is the church. This church gave us hell upon earth, and invented for us an everlasting hell when we had done with earth and time. And all this to make us subservient and ignorant enough to support, without a murmur, sacerdotal pomp and tyranny.—*Saladin, in "Bottomless Pit."*

THIS treatment of Walt Whitman by the stiff Puritan squireocracy of Boston is only one of a long list of similar persecutions in that city. When Kossuth came to Boston almost the only influential citizen who recognized him was Josiah Quincy; many of the whaleboned and camphorated respectabilities ordered their curtains drawn when the hero passed in the street, and would not allow their families to go to

the window; Theodore Parker was treated as an outcast or a leper by Boston "society"; nobody "knew" Garrison; Wendell Phillips was ostracized; Charles Sumner avoided, dropped from visiting lists, out on the streets; Dr. Samuel G. Howe, founder of the Asylum for the Blind, and hero of the Greek war for independence, said once, after twenty years' residence in Boston, that he had never been invited to a civic festival by the city authorities; Emerson was shunned; Channing treated with dislike and suspicion.—*Wm. Sloane Kennedy.*

You will ride a Bicycle

Of course you will ride. All the world will—fashion, pleasure, business—men, women, children. It takes a while sometimes for the world to recognize its privileges; but when it does it adapts itself promptly. Therefore, you who are in the world will ride a bicycle—a



COLUMBIA

bicycle if you desire the best the world produces; a Hartford, the next best, if anything short of a Columbia will content you.

Columbias, \$100; Hartfords, \$80 \$60; for boys and girls, \$50.

POPE MFG. CO., Hartford, Conn.

Boston, New York, Chicago, San Francisco, Providence, Buffalo.

A Catalogue—comprehensive, beautiful—at any agency free, or by mail for two 2-cent stamps. The book tells of all the new Columbias and Hartfords.

MORGAN A. ROBERTSON'S



By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS? By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

THE BRAIN AND BIBLE;

OR

THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

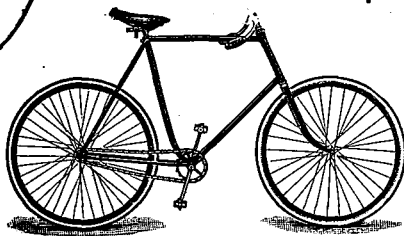
By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Free thought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.



SEE THAT CURVE!

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those

fair humanities that make life worthy to be

lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominations. Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies, \$1.00
Fifty copies, 4.50
One hundred copies, 8.00

Larger quantities at special rates.

Address THE TRUTH SEEKER, New York

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

THE CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.

By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER CO.

365 DAYS

Ahead of them all.



Keating Bicycles.

19 to 23 lbs.

CATALOG FREE if you mention this paper.

KEATING WHEEL CO., Holyoke, Mass.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on The Path to Health." Dr. E. B. FOOTE, 122 Lex. Av., NEW YORK.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-net, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, inspired by many, equalled by none, has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

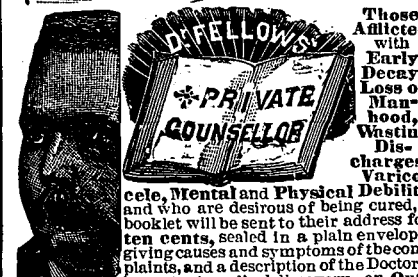
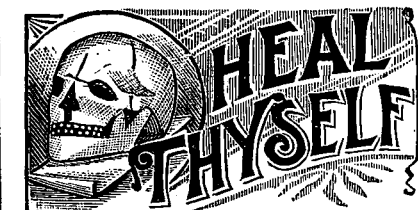
Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

DO YOU WANT IT?

Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits, active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 5808, Boston, Mass.

MAGIC LANTERNS

And STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. A profitable business for a man with an amateur lantern for home amusement. 50 page Catalogue free. McALLISTER, 110, Opicians, 49 Nassau St., N.Y.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, etc., Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Say where you saw this adver. Vineland, N.J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

News of the Week.

THE Japanese have taken possession of the Pescadore islands, lying between Formosa and the Chinese mainland.

THE Galveston grand jury has indicted the city tax collector and the ex-auditor of the city for misapplication of the city's funds.

MAYOR STRONG has appointed as Superintendent of Buildings Stevenson Constable, an architect, to succeed Thomas J. Brady.

THE British House of Commons, by a vote of 176 to 158, approved the motion of William Allan, Radical, that the members receive pay for their services.

AN important discovery of rock salt has been made on Orange Island, on the southwest coast of Louisiana. The island belongs to Joseph Jefferson, the actor.

THE resignation of Señor Muruga, Spanish minister to the United States, has been accepted by the new government and Dupuy de Lorme made his successor.

THE president has appointed ex-Congressman Joseph H. Onthwaite, of Ohio, a member of the Board of Ordnance and Fortifications, vice Byron H. Cutcheon, resigned.

THE billiard and pool men of New York have united to secure an injunction to prevent the city authorities and Superintendent Byrnes raiding their places of business on Sunday.

As the cruiser Chicago is going out of commission, her crew will be transferred to Norfolk to man the monitor Amphitrite. The latter vessel has been twenty-five years in building. John Roach built the hull and the government has at last completed the work.

ANTHONY COMSTOCK raided Trinity Baptist church in this city the other day and arrested the organist on the charge of circulating a pamphlet written by the pastor of the church in which charges were made against the character of another minister. The pamphlet is alleged to be obscene.

GEN. MARTINEZ CAMPOS will be sent to Cuba by the Spanish government to assume command of the forces engaged in the work of suppressing the rebellion in "The Ever-Faithful Isle." Many thousands of fresh troops will accompany him, for the insurrection is now admitted to be very serious.

THE emperor of Japan has ordered an armistice without conditions, pending the progress of peace negotiations with China's envoy. The attack on the latter by a patriotic fanatic secured for China what Li Hung Chang's negotiations had not given her. The assailant of the Chinese envoy has been sentenced to penal servitude for life.

MANY historic buildings were destroyed by fire in St. Augustine, Fla., on March 28. Nine years ago the city was visited by a conflagration that swept away the old cathedral and other venerable buildings. At this rate there will soon be very little left of the Spanish city which disputes with Santa Fé the honor of being the oldest town in North America.

THE first year of the Massachusetts Cremation Society was a successful one. The receipts were \$11,088.79 and the expenditures were \$10,453.40, of which more than \$7,000 was expended in the purchase of machinery, in building, and in laying out the grounds. There were 87 cremations during the year, said to be more than in the first year's work of any crematory in America or Europe, with the exception of that at San Francisco.

THE House of Magnates of Hungary passed the Religious Freedom bill to a second reading and then, by a vote of 126 to 118, eliminated the clause including within the benefits of the bill persons professing no religious belief. Then the rest of the bill was passed, including the clause which authorizes the recognition of all religious sects not inimical to the public interests. The lower house will restore the stricken clause and send the bill back. No doubt the bigoted majority in the House of Magnates have the hearty sympathy of our theocrats.

THE Christian Endeavorers meet in Boston from July 10 to 15, inclusive. Fifty thousand delegates are expected, and a monstrous open-air demonstration will be held on the Common. Governor Greenhalge is to be one of the speakers. Dr. S. F. Smith will read his ode, "America," and then it will be sung by a chorus of 2,000 young people, assisted by the delegates and an immense orchestra. Helen M. Gould contributes for the use of the delegates 50,000 illuminated cards containing the hymn "America," elaborately gotten up in colors at an expense of several thousand dollars.



THE OLD CARPENTER AND FAMILY DEPART FOR EGYPT

When he arose, he took the young child and his mother by night, and departed into Egypt.—Matt. ii, 14.

THE New York legislature has created a corporation to be known as the "Trustees of Scenic and Historic Places and Objects," the work of which "shall be to acquire by purchase, gift, grant, devise, or bequest historic objects or memorable or picturesque places in the state; hold real and personal property in fee or upon such trusts as may be agreed upon between the donors thereof and the corporation; and to improve the same; admission to which shall be free to the public under such rules for the proper protection thereof as the corporation may prescribe, and which property shall be exempt from taxation," and shall not exceed \$1,000,000 in value.

IN New York on March 28 it was unusually cold, while in the Southwest it was unseasonably hot. Here are some of the exceptional temperatures for that day: 78 degrees at Nashville and Knoxville, Tenn.; 82 degrees at Palestine and San Antonio, Tex., and also at Vicksburg; 80 degrees at Cairo, Ill.; 84 degrees at Omaha and Valentine, Neb.; 86 degrees at Springfield, Mo., at Fort Smith, Ark., and Memphis, Tenn.; 88 degrees at Kansas City, Mo.; 90 degrees at Dodge City, Kan., and 94 degrees at Concordia, Kan. From March 17 to 22, 1894, a similar hot wave swept over the trans-Mississippi region. According to the New York Herald these were among the highest of the government Weather Bureau readings at that time: 92 degrees at Abilene, Tex.; 95 at Yuma, Ariz.; 89 at Raleigh, N. C., and 88 at Norfolk, Va., Augusta and Savannah, Ga. March 22, 1894, was the warmest day of that date ever recorded by the Weather Bureau in the Middle South Atlantic states from Eastern Pennsylvania and New Jersey to South Carolina and in Northern Georgia, Northern Alabama and East Tennessee, and among the highest official temperatures of that March were 84 degrees at St. Louis, Fort Smith, Ark., Omaha, Neb., and Dodge City, Kan.; 86 at Concordia, Kan.; 80 at Memphis Tenn.; 93 at San Antonio, Tex.; 82 at Cincinnati, Ohio, and Springfield, Mo.

Desirable Real Estate

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes' walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes' walk. The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

Paper, 50 cents; cloth, 75 cents.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)

Paper, 416 pages, 15 cents.

Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid. Send for descriptive catalogue of Swedenborg's works. American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

The Milliad.

(1000 STANZAS)

A Poem of Justice and of Liberty.

By J. L. TREUTHART, B.L.

Gathering the ethical or moral elements from Greek mythology, and applying the test of the Golden Rule to the world's history, the author has demonstrated that the liberty and life of the nation depend upon a recognition of the principle that

"Right, and Right only, Makes Might."

The poem is in ten Cantos (100 stanzas [to each canto], as follows:

- I.—Themis Enlists the Muses to Battle for the Right.
- II.—The Olympian Council.
- III.—The Goddesses in Consultation.
- IV.—Phebus, Apollo, and Liberty. A Romance in High Life.
- V.—Sketch of World's History to 19th Century.
- VI.—History of the United States. Twofold Sectionalism.
- VII.—The Theory and Nature of Coercion. The Fratricidal War.
- VIII.—Reconstruction and Subsequent Politics. A Satire.
- IX.—The Columbian Exposition.
- X.—The Parliament of Religions and Its Sublime Lessons.

Cloth, 400 pp., \$1; holiday edition, \$1.50.
THE TRUTH SEEKER CO.

Chas. Bradlaugh's Works.



WHEN WERE OUR GOSPELS WRITTEN?
Fourth Edition. Price, 25 cents.

TRACTS.

Land Question, 5 cents; Were Adam and Eve Our First Parents? 5 cents; Why Do Men Starve? 5 cents; A Plea for Atheism, 5 cents; Is There a God? 5 cents; Labor's Prayer, 5 cents; Poverty, Its Effects on the Political Condition of the People, 5 cents; New Life of David, 5 cents; New Life of Jonah, 5 cents; A Few Words About the Devil, 5 cents; New Life of Jacob, 5 cents; Twelve Apostles, 5 cents; Who Was Jesus Christ? 5 cents; What Did Jesus Teach? 5 cents; New Life of Abraham, 5 cents; New Life of Moses, 5 cents. On orders for these Tracts we will send \$1.10 worth for \$1; \$2.50 worth for \$2; \$5 worth for \$3; and \$10 worth for \$5.

Address THE TRUTH SEEKER CO.,
23 Lafayette Pl., New York

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER,
23 Lafayette place, New York.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Free-thinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

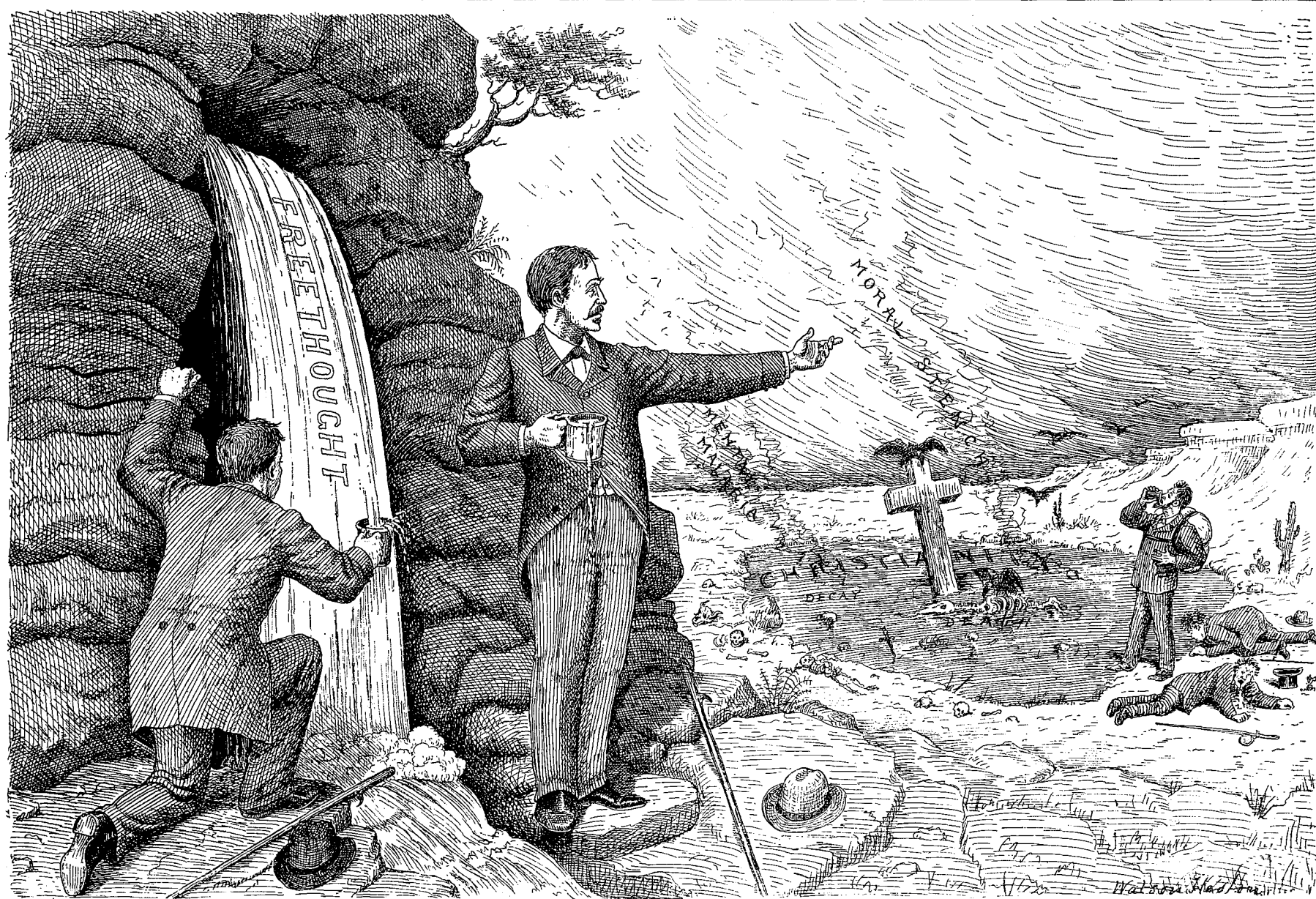
THE TRUTH SEEKER,

28 Lafayette place, New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 15. { PUBLISHED WEEKLY. } New York, Saturday, April 13, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE DIFFERENCE BETWEEN FREETHOUGHT AND CHRISTIANITY.

FREETHINKER (to CHRISTIAN PILGRIMS): "Stop! Don't drink that nasty stagnant stuff—here is something sweet and pure!"

Something a Little Extra for Truth Seeker Readers.

For a good many years Mr. Samuel Porter Putnam's "News and Notes" have been a feature of THE TRUTH SEEKER very greatly admired by its readers. Their diversity and versatility and poetically descriptive qualities have been universally admired and imitated—but never copied with success.

As President of all the nationally-organized Freethought of this country, Mr. Putnam will, about May 1st, start for a visit to the Freethinkers of England. Officially and privately he will undoubtedly have a grand reception. England is a great country in a small space, with a big history, in which Freethought has played and is playing a conspicuous part.

While he is gone Mr. Putnam will be duly commissioned as correspondent of THE TRUTH SEEKER, and will write for the benefit of our readers the generals and particulars of his trip. Every English Freethinker in this country will want to read this account. It will do him good. Every American Freethinker will find these letters by Mr. Putnam vastly entertaining, instructive, poetic, and good reading.

New subscriptions for this event should begin now and run for six months. A three months' trial trip will just get you into the middle of them, but if you can't do better take that, for we know you will renew. Ask any reader of Mr. Putnam's "News and Notes" if they are not worth the cost of a whole year's subscription, and if he does not say YES, we will refund the subscription you send.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York, N. Y.

To Our Friends:

Don't you know
some Freethinker who
does not now, but who
would subscribe to
THE TRUTH SEEK-
ER if YOU called his
attention to the Pa-
per?

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 15. { PUBLISHED WEEKLY. } New York, Saturday, April 13, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - APRIL 13, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

An Iniquitous Association.

We recently reported a remark of Governor Greenhalge, of Massachusetts, who said in a Sabatarian convention that "Christianity is a part of the government of the commonwealth of Massachusetts." The Boston *Traveller* says: "He probably meant that the government of the state is a part of Christianity. The whole is always greater than any part, and Christianity must be bigger than Massachusetts." The paper is as badly confused as the governor. It is certainly true that the whole is greater than any one of its parts, but it by no means follows that any given thing which is smaller than another given thing is a part of the larger thing. For instance, a cat is smaller than a cow, but we do not think that even the *Traveller* would argue that therefore the cat is a part of the cow. Neither could Governor Greenhalge successfully maintain the thesis that the cow is a part of the cat. What seems to have escaped the observation of both the editor and the politician is that unlike things cannot be compared. Leaving to one side all consideration of the question as to which is the larger, Massachusetts or Christianity, it is sufficient to say that neither is a part of the other, for the adequate reason that they are totally dissimilar in their principles and functions. It is readily admitted, however, that there has long been and still is an unnatural *liaison* between the two, and it is time that it ceased, but Governor Greenhalge seems anxious for a sort of morganatic or left-handed marriage to be consummated between them so as to give to the church a little quasi-respectability in her old age. But the theocrats, with whom the governor is just now chumming, will be content with nothing less than the complete ecclesiastical and civil marriage of the culprits, that their previous consorting may be legalized and she be put into a position to come into possession of all the effects of the state when the latter dies, stricken down by the poisoned wine of the bridal cup.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses or to one, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

The Rationalistic Critics of Paine.

The Portland *Oregonian*, in an article on science, religion, and the Higher Criticism, declares that Thomas Paine "is a figure of no importance in the history of religion, of science, or of the human intellect." (We quote from the summary of the *Oregonian's* article which we find in *Public Opinion* of this city.) Before proceeding to examine the reasons which the critic gives for the conclusion he has reached, we will reproduce one of his assertions regarding Paine and his work:

"Paine was an unbeliever of the type of Voltaire, who assailed theological dogma upon instinct and made war upon the cherished beliefs of mankind, not only without offering it anything better, but without supporting his indictment of theology by citation of established and unquestioned laws of the physical world, and laws no less sure and unchangeable of the human intellect."

This is merely a rationalistic echo of the familiar orthodox estimate of the services of Paine and Voltaire, and is exceedingly superficial and inadequate. We are not to measure the work of those men by the standards of to-day, which owe their acceptance largely to the pioneer struggles of the early Freethinkers, foremost among whom were the two named, but by their surroundings and the necessities of the world at that time. The mace and the battle axe were in order then, no less than the Damascus blade, and right well all three were wielded by Thomas Paine and the Sage of Ferney. It is hypercriticism of the most attenuated kind to aver that these champions of the right to think and speak offered nothing better than that which they sought to overthrow, and to the weakening of which their heroic labors so powerfully contributed. They *did* offer something better—they offered open-eyed investigation in place of blind acceptance; they offered freedom of thought and expression in place of atrophied brains and sealed lips; they offered the opportunity for men and women to develop into symmetrical manhood and womanhood instead of remaining forever the cringing, robbed, and tortured slaves of priest and king. It is too late in the day for even bloodless modern rationalism to deny to them their well-won niches in the temple of fame and their places in the succession of the apostles of man's redemption from the chains of ignorance. Swinburne says that "Voltaire's great work was to have done more than any other man on record to make the instinct of cruelty not only detestable but ludicrous;" Macaulay observes: "Of all the intellectual weapons which have ever been wielded by man, the most terrible was the mockery of Voltaire. Bigots and tyrants, who had never been moved by the wailing and cursing of millions, turned pale at his name," and Lamartine remarks: "If we judge of men by what they have done, then Voltaire is incontestably the greatest writer of modern Europe. . . . His pen aroused a sleeping world, and shook a far mightier empire than that of Charlemagne—the European empire of a theocracy."

The *Oregonian* apprehends quite clearly the forces that now make for freedom in the realm of religion. "Rational interpretation of the scriptures and modern questioning of the veracity of theological dogma rest upon the results of three separate but kindred evolutions of human knowledge." These are the physical sciences, notably geology and biology, and philology and historical criticism, "which find the record of human history and achievement in the imperishable traces of primitive language, and place ancient documents and written tradition on trial with the evidence of their own internal structure and comparative relations." It is pointed out that all these sciences were either in their infancy in the time of Paine or had not been

born. All this is true, but it by no means follows, as asserted by the Oregon paper, that Paine "is a figure of no importance" in the history of religion and the human intellect. As we have before shown, he did much, very much, to prepare the way for the scholarly critics of to-day who affect to despise him because of his alleged "coarseness and flippancy." But is this all that can be claimed for the author of the "Age of Reason"? Is it a fact that all he did—great as was that service—was to help create an atmosphere of liberty in which his successors could work without danger of strangulation? Is it true that his criticisms of the Bible were so different in their methods and results from those of the investigators of this age who have the advantage of working with the tools of physical science and philology and historical criticism, as well as those of common sense, that his reasonings and conclusions are valueless, and his works incapable of harm to orthodox theology? Unfortunately for the *Oregonian's* position, orthodox writers are not all prepared to dismiss Paine with the sneer which that journal seems to think disposes of him for good. In our issue of March 30th we noticed in the column of "Freethought Progress" two articles which appeared in the *United Presbyterian Magazine* under the title of "A Forgotten Higher Critic of Last Century." These articles were written by Dr. Thomas Whitelaw, of Kilmarnock, and in them he gives extracts from the writings of an author of the last century whose conclusions he finds to be similar to those of the advanced critics of our time. Near the end of the second article he discloses the identity of the author, who proves to be Thomas Paine, and the book from which the excerpts were taken is the "Age of Reason." *Truth*, a non-sectarian paper of New York, tells this anecdote, the scene being a Baptist congress recently held in Detroit:

"President Harper and President Andrews of Brown University, with others, had been advocating the methods of modern Higher Criticism, and saying that the last twenty-seven chapters of Isaiah were written by some other man, when Prof. Howard Osgood, of Rochester, arose to reply. He spoke briefly, completely answered the Higher Critics, and then said: 'I have here an article, written almost exactly one hundred years ago. I will read it, and then tell you the name of the author.' He read a criticism on the Bible and especially on Isaiah, advocating a double authorship of the latter, in almost exactly the language of Harper and his friends. He made a few comments upon the clearness of the ideas of the author, and showed his teachings to be identical with modern Higher Criticism. He then exclaimed after a long pause, 'The author of this paper was Thomas Paine.' The effect was wonderful. There was a look of surprise on the faces of the critics, and then, as the applause rang out, they looked as though they would like to escape."

These two instances of the identification of Paine with the Higher Critics may furnish the northwestern disparager of that author a little food for serious thought. Now we must take note of another blunder of the *Oregonian's*, this time a most glaring contradiction. It speaks of religion as "an abiding and necessary force in the world," and declares that Christianity, "though subject to evolutionary changes, and not the same thing, therefore, from age to age, has been the highest form or expression of religion these many centuries, and probably will be during many centuries more." The writer adds that "the world could not do without it," but it will pass on, through Christianity, to other expressions of religious feeling, thought, and fervor, which Christianity will profoundly affect and largely control. "This is what Paine and men like him have never seen. Rational thought is hardly affected at all by their superficialities." Whose superficiality is shown by this is easily seen. "Paine and men like him" have realized that Christianity is subject

to change, and this fact was one of the evidences that convinced them that it was purely human in origin and development. They have also perceived that it would for a long time yet influence the religious thought of the world, chiefly because the religious thought of the world is the least advanced thought of the world, and hence the more highly educated the people become and the more logically they are able to think the further they will get away from the primitive and only genuine conception of Christianity. Of course it is only a form of polite misrepresentation to call the religion of the Higher Critics Christianity. It is no such thing, and this is where the editor of the *Oregonian* contradicts himself when he says that Christianity is still the "highest expression of religion" and "probably will be during many centuries more." So far as he is concerned, Christianity is non-existent. He has swept away its every foundation stone. Hear what he has said about it and the Bible upon which it rests in paragraphs preceding the one containing the before-quoted sneer at the "superficialities" of Paine:

"The advance of physical sciences, notably geology and biology, has wholly upset the cosmogony and anthropology of the Bible, discovering the absurdity of all its teachings as to the creation of the world and the origin of man. . . . Geology was in its infancy, and the theological myth of creation held its ground against the abstract reasoning of rational probability. Lamarck laid the foundation of the science of biology in the time of Paine, but the world waited fifty years for Darwin to demonstrate it and prove the scriptural account of the origin of man a beautiful myth." A little further along he says that during the last half century "theological dogma has been rationally assailed and successfully overthrown." Such being the case, what is left of Christianity? Nothing but the mundane morality that it appropriated from the common store of the race. But that does not give it a name or a local habitation. It has trampled under foot all the ethical obligations in its desperate endeavor to force the nations to accept as heaven-sent the theological fictions that had their source in the "myth of creation" which its educated defenders now relegate to the realm of legend. So far as these cultivated apologists are concerned, Christianity is simply a "civilized heathenism," which is in no sense entitled to the name of Christianity.

A National Reform (God-in-the-Constitution) Institute has just been held at Butler, Pa. Professor Dill conducted blackboard work every evening except that of Saturday, of the first week of April, and union meetings were held Sunday, March 31st, and Sunday, April 7th. Lectures were delivered by leading theocrats. Do Freethinkers realize how deadly in earnest these foes of the civil republic are?

A secular newspaper advises the members of the state legislature to read and ponder this sentiment from Thomas Paine's "Rights of Man": "Public money ought to be touched with the most scrupulous consciousness of honor. It is not the produce of riches only, but of the hard earnings of labor and poverty." No man will make a presumptively safe state legislator or congressman who is not thoroughly familiar with Paine's "Rights of Man" and Spencer's writings on sociology and the state. We should not be in the least danger from theocratic machinations if all our law-makers and a strong minority of the people were thus equipped.

It will be recalled that some months ago Rev. J. C. Campbell, of Los Angeles, was sued by Miss Tessa L. Kelso, librarian of the Public Library of that city, for having prayed that she would be cleansed of all her sin and made a woman worthy of her office. When the suit came to trial Mr. Campbell demurred to the information, taking the ground that his statement was privileged. Judge Clark overruled the demurrer, telling the reverend calumniator that a slander could be perpetrated in a prayer as readily as in any other form of speech. If the ruling of Judge Clark is sustained, what is to become of the revivalists and the other meddling preachers who have always acted on the pre-

sumption that their pulpit denunciations of their congregations and of citizens generally were privileged?

"In the Bible Sabbath desecration is placed along side of murder, theft, lying, adultery, and blasphemy."—Rev. J. A. Marquis.

Which simply shows how little the Bible writers knew. But note, please, that Mr. Marquis classes murder and "blasphemy" together as capital crimes. Which simply shows how little he knows.

Rev. Father Cleary, of Minneapolis, asked if the Catholic religion could and would exist under this government, made a long reply, the gist of which is contained in these few words: "The Catholic church flourishes best where man enjoys the greatest possible liberty." Unfortunately, then, the church has ever been blind to her own interests, for she has always acted as though she was certain that she would die at once if men were to become possessed of even the slightest amount of liberty in matters of religion and morals. Has she been trying to commit suicide during all the centuries that men have thought she was striving solely to banish liberty from the earth?

How hard the old superstitions die! Here are the Christian Scientists, who have been persecuted enough to teach them sense, if persecution could have that effect, trying to make the people believe that Mrs. Eddy is a manifestation of the feminine deity. A newspaper states that the pastor of a Christian Science congregation in New York has made this claim for Mrs. Eddy, and also that there is in Boston a church of that cult having stained glass windows containing portraits of the lady with a halo and representing her in conversation with God. Are we to have an "only begotten daughter" at this late day? Perhaps some of our "new heaven and new earth" friends can tell us about it.

If you send us fifty cents for a trial subscription to THE TRUTH SEEKER for three months, you will have the satisfaction of knowing that you put into the hands of your friend, or of some acquaintance, the means whereby he or she may be led to become an interested watcher and active promoter of the intellectual and ethical development of the people. There is no knowing how much good such a trial subscription may do; many a time a sample copy alone has enlisted a zealous soldier in the army of peaceful progress. If you can afford to fill that subscription blank which you will find on page 226 with names of trial subscribers, or can get that many men to give you fifty cents each for that purpose, so much the better.

In the course of an able editorial on the bill now pending in Parliament for the disestablishment of the Church in Wales, the *Evening Post* of this city says: "But it is vain to expect disestablishment as yet. The accredited spokesmen of the church will prove again their title to the love of the people by voting against the Welsh bill, just as they voted against the abolition of slavery and the slave trade, against the reform of the penal code, the reform of Parliament, Catholic emancipation, the civil liberty of dissenters, and almost every other measure which marks the political and moral progress of the century." This is certainly not flattering to the English church, but the explanation is quickly found—it is the truth.

Referring to some of Colonel Ingersoll's observations on the Bible story of Elijah and Elisha, the Charleston (S. C.) *News and Courier* remarks:

"Colonel Ingersoll can only understand a prophet like himself, who follows prophesying for the profit that is in it, and caters to human opposition to religious restraint to make that profit more sure and great."

The Freethought Letter-Writing Corps, in noticing this, will pay particular attention to the remark about "human opposition to religious restraint"; show that religion is concerned first to restrain freedom of investigation, and that belief has always, until very recently (and is even now with most religionists), been held to be the primary and one indispensable virtue. All crimes may be forgiven, but the theological offense of blasphemy against

the holy ghost merits and will receive the punishment of eternal torture. This affords a good opportunity to make a courteous statement of the fundamental principles of Freethought as contrasted with the dogmas and history of the church.

"The law of one day in seven, which God stamped on man when he created him, cannot be violated without evil consequences"—Rev. J. A. Marquis.

Please prove your major premise. Did "God" stamp a seventh-day Sabbath on man? If so, how comes it that tribes in different parts of the world have four-day weeks and five-day weeks and six-day weeks and ten-day weeks? How comes it that the Jews, as nearly as we can judge by the Bible, while they had a monthly moon festival or day of rest from time immemorial, did not have a weekly Sabbath until after the return of those who had been in captivity among the Babylonians? Why does Mr. Marquis utterly ignore the natural origin of the week in the phases of the moon? Does he wish us to believe that he is ignorant of these facts or does he not care what intelligent men and women think concerning his mental honesty?

The Boston *Traveller* remarks:

"There is said to be a law in this state making it an offense to give away an object or thing as an inducement to purchase other things; for example, to give away a picture with every certain amount of other things purchased. There was once a law which made it an offense for a man to kiss his wife on Sunday, but was strangely silent about kissing some other man's wife. Many a man still living can remember when it was not permissible to open the theaters in Boston on Saturday evenings, and there was a law to punish any dissipated individual found smoking on the street. Some of these fantastic old legal freaks have been done away with, but there are some communities which, like some individuals, require an unconscionable time to get wide awake."

Yes, all that is true, and, unfortunately, it is also true that during the last thirty years we have put twenty "fantastic new legal freaks" on the statute books for every "fantastic old legal freak" that we have taken off, and the insane work has apparently only just begun.

The Sundayites of York, Pa., sent a telegram to the Pennsylvania legislature warning that body that "three hundred and fifty Christian Endeavorers of [the] First Presbyterian Church, York, protest against the enactment of laws permitting Sabbath desecration. Psalms xciv, 20." The proposed law that the Sabbatarians were fulminating against was one to permit the publication and sale of papers on Sunday, so they hurled at the heads of the Senators this Bible text: "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" We do not quite see the applicability of the text, for the interrogative form seems to suggest that the "throne of iniquity" will *not* have fellowship with those who frame "mischief by a law." Messrs. Theocrats, you had better be careful how you handle that two-edged sword, the Bible; it takes a very skilful fencer to wield it without cutting himself worse than he does his antagonist. Besides, you have no business to threaten American law-makers with the vengeance of any foreign power, malign or beneficent.

Col. John A. Cockerill, correspondent in Japan of the New York *Herald*, says in one of his descriptive letters from Tokio to that paper:

"But incongruities must be looked for here. The incandescent light swings in front of the moldy Buddhist temple; the flare-covered bull is led in barbaric procession past gaudy modern shops; the tram-car driver hoots the half-naked coolie in his primitive cart in the streets of the capital, and telegraph wires enter the sacred precincts of a monarch who holds that he is of divine origin. On all hands feudal stupidity jostles modern methods and ideas."

We all know how it is, for the same state of affairs prevails in this country. Incandescent and arc lights swing in front of Christian temples whose creeds are as moldy as the walls of the Buddhist temples of Japan, and telegraph wires run into Covenanter convention halls where men are met to plot for the overthrow of the republic and the establishment of an empire whose mikado is to be a god said to have been murdered in Palestine some two thousand years ago, and who was so ignorant

that he believed in demoniacal possession and did not know the shape of the earth which he, as a third part of the creator, had made. Yes, "on all hands feudal stupidity jostles modern methods and ideas." We thank you, Colonel Cockerill, for the aptly descriptive expression.

The Portland (Me.) *Sunday Telegram* is somewhat anxious concerning the possible outcome of the revival in progress in that city. It says that "the last great religious awakening" which occurred in Portland "was followed by the discovery of a shortage of nearly a quarter of a million of dollars in the accounts of Cashier Gould, who had been largely instrumental in bringing Mr. Moody to awaken people to a realizing sense of their spiritual shortcomings," and this lapse was "speedily followed by that of another equally good man who, like himself, enjoyed the confidence of churchmen and bank directors." The *Telegram* is slightly assured by the fact that in the present instance the defalcations began *before* the inauguration of the revival under the direction of Mr. Mills, two "truly good men" having been discovered and taken their departure for pastures new.

Some years ago the Supreme Court of the United States asserted in an *obiter dictum* that "this is a Christian nation." Since that time the court has had a very warm place in the affections of the Sabbatharians and other theocrats. They never tire of quoting the "decision" and praising the court for its "far-sighted statesmanship." But they must have felt queer when they got up last Monday morning and read in the papers of that date (printed on Sunday) that this same ideal Supreme Court had held a session on "the Sabbath" for the purpose of considering the income tax suits. Such "profanation" of the Sabbath by the Supreme Court is a very rare occurrence, but that fact will not make the sting of the present horrible desecration any the less sharp and irritating. What Dr. Stevenson, Dr. McAllister, the two Rev. Mr. Georges, and Governor Greenhalge will do about it we are not at present advised. They may try impeachment proceedings in the next Congress. We extend to them our heartfelt commiseration; it is too bad to have one's idols behave in such a scandalous manner.

The Superior (Wis.) *Leader* admits that the present exemption of church property is a relic of the former union of church and state, but it thinks that "those who are so vigorously opposed to any vestige of that union as to want to tax the mortgaged edifice of a poor church society are altogether too particular on that point." Does the *Leader* know of any good reason why the mortgaged church of the poor congregation should be exempt while the mortgaged homes of its poor members and of other poor people are taxed? The paper quoted from says that logically, "the next step would be to make the poor preacher pay an annual license for the privilege of preaching in the church building." Well, will you tell us why, if other professional men and those engaged in business are compelled to pay a license tax, the clergymen should be exempt from that tax? On what principle would you grant him special favors? He receives pay for performing the marriage ceremony, and the couple he marries pay for a license as well—where would be the injustice in compelling him to pay for a license? Is he of a higher order of creation, to be borne free on the shoulders of those beneath him? The poor teamster who moves his household goods has to take out and pay for a license—why should not the preacher be required to do the same? If such a tax is equitable in the one case it is equitable in both.

In the Methodist Conference in Salem, Mass., on April 7, Rev. Dr. Lansing made a speech in which he accused President Cleveland of intemperance. In a subsequent interview he reiterated his offensive remarks. The president has unwisely chosen to give the fellow notoriety by noticing his charge. In an interview he says:

"This is simply an outrage. Though it is not the first time a thing of this kind has been attempted, I cannot avoid a feeling of indignation that any man who makes

any claim to decency, and especially any one who assumes the rôle of a Christian minister, should permit himself to become a disseminator of wholesale lies and calumnies not less stupid than they are cruel and wicked."

We should suppose that President Cleveland would have known the nature of the *genus* clergyman better than to be surprised at the dissemination of "wholesale lies and calumnies" by one of them. Of course he is a good Presbyterian himself, but this should not wholly blind him to plain facts. Does he not know, for instance, that thousands and thousands of ministers have given themselves to the circulation of "wholesale lies and calumnies not less stupid than they are cruel and wicked" about Thomas Paine and Voltaire? Does he not know how they defame living Infidels and radical reformers? Did he never hear of Rev. A. C. Dixon's outrageous assaults upon Colonel Ingersoll? The president remarks that he is glad "for the sake of the Christian religion that these scandal-mongering ministers are few." But they are not few; why the president thinks they are is because not many of them have openly attacked him. When a representative of the press asked the Rev. Mr. Lansing for his authorities for the statement he had made regarding the president he drew himself up into Puritanic rigidity and loftily answered: "I never talk with reporters on Sunday." As the *World* remarks, this is sickening cant. It is all right, it seems, to make grave charges against a man on Sunday, but when it comes to giving the authority for the accusation it is discovered to be wicked to discuss secular affairs on the Sabbath. A very convenient dodge, indeed. Now Mr. Lansing has "apologized" for his statement at Salem in a letter to the papers which is more insulting than the original slander.

How the Sunday-Sabbatarians do squirm to get out of the dilemma in which they are placed by the Bible and the Saturday-Sabbatarians! A correspondent of the *Christian Statesman* writes to that theocratic sheet: "If you can refer us to anything in the Bible for Sunday as strong as the Fourth commandment is for Saturday, I would be pleased to see it." Whereupon the editor replies:

"The Fourth commandment is 'strong' for neither Saturday nor Sunday. It is strong for 'the Sabbath of the Lord thy God.' The institution for rest and worship of one day in seven or the seventh day is that for which the Fourth commandment has its place in the Decalogue. A mere day cannot be a sign between God and his people. The institution of the Sabbath, a day religiously kept and honored as a day of rest and worship, is such a sign."

If it is true—which it is not—that the Bible does not particularize the day that is to be kept as the Sabbath, by what authority do the Sabbatharians presume to dictate to the people what day they shall observe? If God has not specified the day to be observed, why should they? Are they wiser and more punctilious than their God? If a day "religiously kept and honored" is the sign between "God and his people," why are there Adventists in the jails of Tennessee and Arkansas because they have "religiously kept and honored" Saturday instead of Sunday? They have kept and honored "a" day, and that is all that is required, according to the *Statesman* itself. The editor concludes his answer with these words:

"The law of the Sabbath as embodied in the Fourth commandment and in man's nature is immutable law for man because it is universally and perpetually the same for all men in every part of the world."

No doubt, then, the editor of the *Statesman* and his associates in the Sabbatarian work would not in the least object if the Adventists, having become a majority in some state, Pennsylvania, for instance, should proceed to enact precisely the same laws to enforce the observance of Saturday as the Sabbath that the theocrats are now trying to enact to compel the observance of Sunday as the Sabbath! It could not possibly make any difference to them, according to Dr. McAllister's argument, for he distinctly says that the Fourth commandment does not prescribe the day but merely the institution and that "a day religiously kept and honored as a day of rest and worship" is the essential thing. We are of the opinion that by the time our Adventist brethren get done with Dr. McAllister he will heartily wish he had made some other answer to his correspondent.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS)

And to anyone whose name is not now on our list we make this offer for one month: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

PREPARED BUT NOT DELIVERED.

Address of Adolph Bierck, Esq., to
the Legislative Committee.

IN BEHALF OF THE UNCHURCHED MULTITUDE

"The Truth Seeker's" Attorney, Who Was Not
Granted the Promised Hearing, Presents
His Compliments and His Written Argument
for Repeal of Sunday Laws to the Commit-
tee to Whom the Petition Was Referred.

NEW YORK, April 2, 1895.

HON. LAMBERT B. KERN, Chairman of Excise Committee, Assembly Chamber, Albany, N. Y., *Dear Sir:* At a recent meeting of the Excise Committee, at which a public hearing was held upon the bills relative to a more liberal legislative enactment regarding the liquor trade, I had the honor to attend as the representative of the New York TRUTH SEEKER and of the great mass which is unattached to any religious sect, in whose behalf I expected to have the pleasure of addressing you. You may, perhaps, recall that we met some time before the hearing, and that I was promised ample opportunity to be heard. I now learn that there will be no further public hearing and that our side of the question will be left without adequate representation.

I cannot censure the committee for determining not to undergo again the ordeal to which it was then subjected by the great array of orthodox talent which formed so large a part of the gathering that crowded the assembly chamber. There was presented to you, on that occasion, such a mass of irrelevant argument that I believe your committee, as well as everyone interested in excise reform, left the chamber with the conviction that the real issue had been most effectually obscured by the interjection into your deliberations of a bitter religious discussion. In anticipation of such a movement, I was selected to brush away the obscuring clouds and to bring back to your consideration the real aspects which the question presents. As lawyers familiar with the principles that underlie the constitutions of our national and state governments, we are well aware that no legislation whatsoever is permissible in the interests of any particular religious sect or agglomeration of religious sects, and it is to this point in particular that I desire to address myself in the memorial which I respectfully beg leave to submit to your consideration and that of your committee. I do not feel that I am at fault in seeking to expose the uselessness and fallacy of the many arguments that were presented before you, because of the exaggeration and arrogant manner in which it was claimed that the particular religious sects represented were entitled to demand legislation from the honorable body of which you are members, to maintain what is purely and simply a religious observance. I have the honor to subscribe myself,

Very respectfully yours, ADOLPH BIERCK, JR.

MR. CHAIRMAN, AND GENTLEMEN OF THE EXCISE COMMITTEE: On behalf of those who are unattached to any sectarian body of men or women bound by the ties of ceremonial religion, I ask your indulgence for a few moments that I may advert to some considerations bearing with the utmost directness upon the subject which has been referred to you by the honorable body of which you are members.

The people on whose behalf I address you are, if we divide our voting population upon the basis of belief or non-belief in a revealed religion, two-thirds of the whole number. A few weeks ago a Christian minister undertook by the study of statistics to ascertain the relative voting strength of the church and unchurched elements, and such was the result of his investigation; and I believe that on the part of the unattached, if I may use the word, nothing fairer can be done than to accept his figures.

NOT A QUESTION OF RELIGION.

There is a growing attempt, not only by those who frame laws in legislatures, but also by those who are responsible for what is termed judicial legislation, to inject into our political consciousness the element of religious conscience, which, we hardly need point out, is a fruitful source of discord. I do not come here to talk against any creed, any sect, or any religion. Nor do I come here to urge upon you the recommendation of any legislation in support of any particular group of notions concerning theology or religion; for were you, gentlemen, to permit a discussion of the question before you upon such a basis, you might have arguments poured in upon you gleaned from all the authorities from St. Thomas Aquinas to Dr. McGlynn, from Plato to Henry George, from Moses to Felix Adler, from Socrates to Herbert Spencer, from Galileo to Huxley, from Martin Luther to Colonel Ingersoll, and from John Knox to Dr. Parkhurst; and if life were spared to enough of you gentlemen to vote, it is beyond doubt that there would be a minority report.

The question before you is not one of religion or of irreligion. You have no more right to recommend to the legislature a bill in favor of opening the sa-

loons on Sunday for the benefit of the orthodox than you have to recommend a bill in favor of closing them for the benefit of the heathens, Infidels, Liberals, Jews, Seventh-Day Adventists and Baptists, or by whatever name you choose to call the great mass of the unattached. And right here let me say that nine out of ten of our orthodox friends will tell you that they do not urge Sabbath legislation for themselves, but for the unsaved. Their people are secure; church ordinance is enough for them; it is the great mass outside the fold whom they want to reach. That is, the minority want to legislate for the great majority. But should our orthodox friends say it is not for the unbelievers alone that they want Sabbath laws, but also to keep their own adherents in line, then I say that you are asked to legislate for the benefit of a particular religious establishment, and that the bill of rights and the constitution of the state of New York forbid you to do it. The moment a religion calls upon the state to enforce its dogmas or aid its propaganda it confesses that it has abandoned the sanctions of conscience to seek the support of human law. It has forsworn conviction and kissed the hand of tyranny.

THE FIRST DEAL BETWEEN CHURCH AND STATE.

When Christianity was planted in Rome the imperial constitution prescribed a religion of polytheism as the state religion. The different nationalities in the provinces were permitted to retain their own forms of worship, but the law required that they should recognize the emperor as the head of all religions by virtue of his office as Pontifex Maximus, and it required not only that they should do homage to the living Cæsar, but they must worship the images of the dead ones. The Christians, recognizing only one god, refused to do this. They broke the law of the state, and under that constitution the early Christian persecutions were but legal prosecutions. But state persecution for opinion's sake only fed the flame that lit the way for highest talent and independent thought to rally round the standard of the new faith. By the time of Constantine the Christian church had absorbed within its ranks all that was best to upbuild the state, and he found that if he could not stamp it out he might make it his tool. Remember, he was a pagan and a murderer. An opportune miracle, a vision, wherein he saw the cross upon the arching skies, converted him. He acknowledged his conversion, or asserted it, and the Christian clergy recognized him as emperor by the grace of God upon the same principle of legitimacy that the church had developed in its own autonomy, and he in return gave to the Christian clergy jurisdiction over all questions of social organization.

Such were the terms of the first deal between church and state. Mark the results: From the time of the disruption of the Roman empire, after the death of Charles the Great, science, literature, and the arts were buried in the *tenebræ* of the dark ages. Not merely was it a period of retrogression from the civilization of the Roman emperors, but it was a period of the obliteration of all that the genius and the inquiring mind of man had developed from the era of the culmination of the civilization of Egypt to the golden age of Augustus. We are told that the spark of progress was kept alive by the monks and ecclesiastics, but it was never permitted to kindle into a flame which might shed its light upon the world. The blood spilt in the holy wars, the countless tortures and persecutions in the name of religion, the dense ignorance and fanaticism which made such things possible, were all the legitimate outcome of the domination of the state by the church. Shakspeare tells us that the evil men do live after them, and that the good is oft interred with their bones; and so had it been with the ecclesiastics had not the spark they preserved kindled the torch of the Reformation. But the torch-bearers were heretics.

SUNDAY ESTABLISHED.

The first official recognition of the first day was that of Constantine, whose edict, A.D., 321 forbade the performance of all work on Sunday. Next the Theodosian Code prohibited the prosecution of suits and public business on Sunday. Then came the three canons of the church which prohibited, in A.D. 517, 895, 932, the holding of pleas and adjudging of cases on Sunday. Yet the edict of Constantine and the legislation of the church was not universal, for the church literature contains numberless authorities that prove that its observance was riddled with exceptions. Not until the twelfth century was Sunday called the Christian Sabbath, but in 1201, St. Eustace appeared with a parchment purporting to have been written by God in heaven and laid upon the altar of St. Simeon in Jerusalem. Pope Innocent III. gave it the papal sanction. Among other things this divine decree contained the following:

By my right hand, I swear unto you that if you do not observe the Lord's day, I will send unto you the pagan nations that they may slay you. . . . I will open the heavens, and for rain I will rain upon you stones and wood and hot water in the night, that no one may take precautions against the same, and that so I may destroy all wicked men. . . . I will send unto you beasts that have the heads of lions, the hair of women, the tails of camels, and they shall be so ravenous that they shall devour your flesh, and you shall long to flee away and hide yourselves for fear of the beasts.

Christ said: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day will he not lay hold on it and lift it out. How much, then, is man better than a sheep? Wherefore it is lawful to do well on the Sabbath days" (Matthew xii, 11, 12).

Who ever asked, except from an ecclesiastic, the right to do wrong on any day? "As regards the Sabbath, or Sunday, there is no necessity of keeping it" (Michelet's Life of Luther, bk. 4, ch. ii). "If anywhere the day is made holy for the mere day's sake—if anywhere anyone sets up its observance on a Jewish foundation—then I order you to work on it, to dance on it, to ride on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit of liberty" (Luther's Table Talk). To the same effect is Melancthon, the friend and aid of Luther. (Augsburg Confession.)

PURITAN INFLUENCE.

It was the work of the Puritans to crush out from the Sabbath all ideas of public liberty. Even King James, whose translation of the Bible we now use, appreciated the fact that Sunday of necessity must be a day of recreation for the people, and in his "Book of Sports," published in 1618, he set forth such games and amusements as were permissible on Sunday. The Puritans, however, who came to this country for the very purpose of worshipping God after the dictates of their own consciences, without interference from the state, were the very ones to perpetuate in the land of freedom which they peopled the same tyranny against which they had rebelled at home. It was they who procured the enactment of laws making it a misdemeanor to do almost anything on Sunday except walk reverentially to and from church. In the city of Boston an iron cage was kept wherein Sabbath-breakers were confined and exhibited as culprits to the public. In one instance three Quaker women, for some trivial offense, were convicted of Sabbath-breaking, and on a cold December day were tied behind a cart, stripped to the waist, and publicly whipped through the streets of Boston and Roxbury, staining the snow with the drops of blood which fell from their lacerated bodies. The blue laws of the dominion of New Haven contain the following: "No one shall travel, cook victuals, make bread, sweep houses, cut hair, or shave on the Sabbath day; no one shall cross a river on Sunday but an authorized clergyman; no one shall kiss his wife, her husband, or child on the Sabbath or on fasting days. The Sabbath day shall commence at sunset on Saturday."

SURVIVING BLUE LAWS.

We of the present day, accustomed to the enjoyment of a broader liberty, hold up our hands in horror at such tyrannical enactments, yet I will show you that there are upon our statute books laws which, under the interpretation placed upon them by our courts, intrench upon the individual liberty of our citizens quite as much. When the constitution of the state of New York was enacted in 1777, the framers thought that they had forever secured to the people of this state absolute and complete freedom of conscience; that they had secured absolute liberty to the votaries of any and all religions, their free exercise without interference of the state. The constitutional enactment is: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this state for all mankind, and no person shall be rendered incompetent as a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace and safety of the state."

The Constitution of the United States forbids its government the establishment of any state religion, and secures within its territories entire freedom for the individual.

It would seem that these provisions were ample protection, that they would be sufficient to secure to the citizen the broadest liberty of conscience, that they forbade, at the very threshold, the idea of an established religion over which could be thrown the mantle of state protection; it would seem that these provisions must forbid all legislative discrimination on behalf of one religion against another; it would seem that these provisions must have secured to the individuals perfect equality before the law in matters which touched the conscience; but

what was the interpretation placed upon these provisions by the judiciary?

The great Chancellor Kent, whose name is venerated by every member of the legal profession, in the case of *People vs. Ruggles*, 8 Johnson, 291, maintained that the Christian religion was the established religion of the state of New York, and that one who, in the exercise of the freedom of speech believed to have been guaranteed him by the constitution, had the temerity of denying the doctrines of the divinity of Christ and the miraculous conception, was guilty of an offense against that religion which was punishable under the laws of the state of New York.

In the case of *Lindenmuller vs. the People*, 33 Barb., 548, the Supreme Court affirmed and approved the opinion of Chancellor Kent in the case just cited, and reaffirmed that the Christian religion was the established religion of the state of New York, and the court says:

Different denominations of Christians are recognized, but this does not detract from the force of the recognition of God as the only proper object of religious worship, and the Christian religion as the religion of the people, which it was not intended to destroy but to maintain. The public peace and the public welfare are greatly dependent upon the protection of the religion of the country, and the defending and punishing of offenses against it, and acts wantonly committed subversive of it. The Constitution does not secure the same regard to the religion of Mohammed and the Grand Lama as to that of our Savior; the Constitution does not prohibit the courts or legislature from regarding the Christian religion as the religion of the people, as distinguished from the false religions of the world.

Yet the constitution, which is the supreme authority in a court of law, uses the language, "without discrimination or preference." The court then goes on to say: "And further, that if we give every one his natural rights, or what are claimed as natural rights, the list of civil offenses will be confined to those acts which are *mala in se*, and a man may go naked through the streets, establish houses of prostitution *ad libitum*, and keep a faro bank on every street corner!" Which offenses the learned judge considers merely *mala prohibita*, or crimes merely by force of statute.

OTHER BARBARISMS.

What, then, is the position of the Jew in the eye of the law? And incidentally the question rises in my mind, Who pays the taxes on the bulk of the property that lines the chief artery of travel in the city of New York? Were I called upon to institute a search for the lost tribes of Israel, I should go to seek my first clue in Broadway.

And what has the legislature done in order to secure the civil liberty of our citizens? The laws of 1848, 1 R. S., 675, Sec. 70, provided that no one should travel on Sunday unless in the case of charity or necessity, or in going to or from some church or place of worship within a distance of twenty miles, or in going for medical aid or for medicines and returning, or in visiting the sick and returning, or in carrying the mail of the United States, or in going express by order of some public officer, nor should there be any servile labor or working on that day, unless done by persons who kept Saturday as a holy time.

In 1862 the Court of Appeals declared that a contract for the publication of an advertisement in a Sunday paper was void. (*Smith vs. Wilcox*, 24, N. Y., 353.) And not until nine years afterward did the legislature wipe out this anomaly by permitting the publication of Sunday papers, and the enforcement of contracts in relation to the same. (Laws of 1871, ch. 702.)

In 1866 the Supreme Court of this state held that the owner of a horse and carriage could not recover for its hire if used in *illegal* traveling on Sunday. The operation of railway trains, street cars, and public conveyances has been a matter the necessity of which it has taken our courts years to decide. In Pennsylvania we have a conviction of a culprit who drove an omnibus on Sunday. In Indiana one who carried pleasure seekers to a picnic was convicted. Later, in Pennsylvania, it took three judges, much argument, and page upon page of opinion, to determine that the operation of railway trains on Sunday was a necessity and ought not to be inhibited; but the court seems to be ashamed of its decision, for it bases it upon the beneficial effects to be derived from the operation of public conveyances on Sunday, particularly to the poorer classes, and on the fact that people use the roads in going to church.

In the case of *Carroll against the Staten Island Railroad* (58 N. Y., 126), which arose out of the injury done to Carroll by the blowing up, through negligence, of the boiler of the ferryboat Westfield, it was brought out on his cross-examination that he was traveling merely for the purpose of recreation and enjoying the fresh air; that he was not going to church nor coming from it; that he was

not going to visit a sick friend nor going for the doctor, nor to buy drugs, but simply for the purpose of enjoying "God's fresh air." Upon these facts the trial court, the Supreme Court, and the Court of Appeals, found that he was a criminal and a law-breaker, and recovery for his injuries was resisted on the ground that his contract with the railroad company was illegal and he himself a violator of the law. The case went to the Court of Appeals, and that court declared that *although he was a violator of the law and his contract with the company illegal*, yet the carrier owed him the same duty as though he were legally traveling, upon the theory that its obligation to the passenger rests not upon the contract of carriage, but upon the general liability of a carrier.

PALLIATIONS OF INJUSTICE.

But these Sunday statutes have little by little become riddled by exceptions. The conditions of modern life have undergone such changes as to render, even for the most devout, the strict observance of Sunday not merely irksome but impossible.

The provision which exempts Jews, Seventh-Day Adventists, and other persons who hold another day holy and observe it as such, if read in conjunction with the statute, imposes upon the citizen the obligation of observing a religious ceremonial—if he does not hold Sunday as he *must* hold some other day once each week. It needs no argument to show that such laws affect the conscience and force religious ceremonial of some kind upon the individual, and so abridge or deny that freedom of conscience which we fondly believe is guaranteed us by the law of the land. Freedom of conscience means not merely the right to worship God after our own manner, but it means that in matters of belief and worship the individual shall have complete liberty, and that the only law which shall affect him is that of his own conviction and conscience, and that the only limitation upon this freedom is that, in his religious observance, he shall not offend against the laws of morality or decency. *Sic utere tui ut non alienum lædas*—that he shall so exercise his own rights as not to injure another—is the fundamental doctrine of all civil liberty.

DUTY OF THE LEGISLATURE.

When we find upon our statute books or in the judge-made laws of our state, provisions which are hostile to and subversive of the principles laid down in the fundamental law of the land, it is the duty of the legislature to repeal those statutes and wipe out those decisions, and to write upon our statute books laws that can be enforced with the consent of a majority of the people and laws that are in accord with the great principles that underlie our constitution.

Nothing new is asked of the legislature when it is urged to expunge the unjust, discriminating, and manifestly unconstitutional Sunday laws. No less an authority than Judge Cooley holds that they are obnoxious to the constitution in so far as they enforce the observance of a second Sabbath. He says: "The Jew who is forced to respect the first day of the week, when his conscience requires of him the observance of the seventh also, may plausibly urge that the law discriminates against his religion, and by forcing him to keep a second Sabbath in each week, unjustly, though by indirection, punishes him for his belief. It appears to us that if the benefit to the individual is alone to be considered, the argument which he may make who has already observed the seventh day of the week, is unanswerable." (*Cooley's Const. Lim.* 6th Ed., 584; *Cinn. vs. Rice*, 15 O., 225; *Canton vs. Nist*, 9 O., St. 439.)

In *Ohio Judge Thurman*, in upholding the laws which prescribe a day of rest, says (*Broom vs. Richards*, 2 O., St. 391): "But it is nevertheless true that the power to make the law rests in the legislative control over things temporal and not over things spiritual. We are to regard the statute under consideration as a mere municipal or police regulation whose validity is neither strengthened nor weakened by the fact that the day of rest it enjoins is the Sabbath day. . . . Regarding it merely as an exercise of legislative authority, the act would have had neither more nor less validity had any other day been adopted." (Citing *Charleston vs. Benjamin*, 2 Strobb., 508; 49 Am. Doc. 608, *Specht vs. The Com.*, 8 Pa., St. 312; 49 Am. Doc. 518; *Warner vs. Smith*, 8 Conn., 14.)

A CALIFORNIAN DECISION.

The constitution of California contains the same provision as our own. The act of 1858 of that state prohibiting the doing of certain things on Sunday which are lawful on other days is discussed by the Supreme Court of that state in *Ex parte Newman*, 9 Cal., 502, and the court says that the act of April, 1858, for the better observance of the Sabbath is in conflict with the constitution and therefore void; that the constitution, when it forbids discrimination or preference in religion, does

not mean merely to guarantee toleration, but religious liberty in its fullest sense, and a perfect equality without distinction between religious sects; that the enforced observance of a day held sacred by one of these sects is a discrimination in favor of that sect and a violation of the religious freedom of the others. The protection of the constitution extends to every individual or to none; it is the individual that is intended to be protected. Every citizen has the right to vote and worship as he pleases without having his motives impeached in any tribunal of the state. When the citizen is sought to be compelled by the legislature to do any affirmative religious act, or to refrain from doing anything because it violates simply a religious principle or observance, the act is unconstitutional.

In the consideration of the bills presented to your committee you are confronted with questions which have no religious bearings whatsoever. What you are dealing with in this question of Sunday opening is economics, pure and simple. The expenditure of wealth for liquor, in excess, has been; from the birth of political economy as a science, admitted to be unproductive consumption.

One of the chiefest ends of the state is that of the regulation of the distribution of wealth, and in the exercise of its police power for that purpose, there is no function more legitimate, more praiseworthy, than the protection of the citizens against vice and crime. If it has been found expedient and necessary to limit the traffic of liquors, it has been found so not because of the religious beliefs of one set of people, or those of another, but because of the needs of the entire people irrespective of religion.

There still remain upon our statute books a collection of laws that are obsolete and survivals of an age and a social organism that has been left far behind in the march of modern progress. There can be nothing more menacing to the purity of the administrative body which comes in direct contact with the mass of the people than the retention in our code of laws of statutes against whose enforcement the popular will is arrayed. There is no more fruitful source of blackmail, and it seems hardly necessary to refer to the recent disclosures which have caused more than one department in the municipal administration of our own metropolis to become an object of public suspicion and judicial investigation.

WHAT SUNDAY SHOULD BE.

If it is detrimental to the best interests of the masses to permit the sale of certain goods on the first day of the week because it is the day of rest, recreation—or idleness, if you choose—then we maintain that the same argument applies with equal force to every other legal holiday in the calendar. A cataract of oratory and invective was at a recent hearing of your committee turned upon your defenseless heads, urging upon you the passage of legislation for purposes clearly beyond the province of your legislature and which are expressly forbidden in the Constitution. I would not for one instant argue for the deprivation of the laborer and of every one else of his day of rest. That it is his indisputable right to enjoy it if he so desires must be admitted; and if you, in the exercise of your control over the relations between employer and employee, do not secure these rights and benefits, you fail in your duties to those whom you represent. But make it a holiday in its truest sense, make it a day of rest and a day of recreation; wipe out those old fossilized blue laws that make criminals of those that seek to enjoy on their holiday that which nature provides; let them who wish a blue Sunday observe it as blue as indigo, but do not permit this small minority to compel the majority to sacrifice their legitimate and innocent pleasures or be law-breakers, sneaks, or hypocrites. Respectfully submitted,

ADOLPH BIERCK, JR.

The will of God, which is the alleged source of the moral concepts of Christianity, is all things to all men. Every vicious persecutor in the past found deep inspiration in seeking to enforce what he conceived to be the "will of God." Numberless religious wars—in fact, religion has been the chief cause of wars—have been purposely waged to vindicate the supposed wish of the Almighty. Yet what is the "will of God?" It is still unsettled and undefined. A huge multitude of discordant voices are daily fervently yelling a host of mutually destructive definitions. But there is nothing explained or even simplified. The untrained imagination of the Bible believer is productive of only a confused medley of superstitious notions. Each little ignorant country parson, with the greatest of assurance, carries with ease in his cranium the original and true version of the Almighty's intentions and designs. May the Lord come quickly and proclaim to the world a genuinely authorized program!—*Truth Seeker (Bradford, Eng.).*

Observations.

The judges of the U. S. Supreme Court are probably Episcopalians, for in their decision on the constitutionality of the income tax law they have done that which they ought not to have done, and have left undone that which they ought to have done. Between their sins of commission and their crimes of omission, there is no health in them. For if there is anything that could justify this extra-constitutional tax it is the fact that there are men who live above labor on the rents of land which they neither cultivate nor occupy and upon the interest of their investments in public securities. But these men, residents and aliens alike, are exempted by the decision of the Supreme Court, while the captains of industry, those who work for their money, who give employment to labor, and who are of appreciable use to the world, are left subject to the unjust and indefensible extortion. As passed by Congress and amended by the Court, the income tax law is now about what might have been expected from those sources.

Some of the younger members of our foreign population appear to get along without reading the papers. The other day a fourteen-year-old Italian boy named Francesco Mazetti was called in the general sessions court as a witness before Judge Hudspeth. Being asked if he understood the nature of an oath, he shook his head, signifying his ignorance of that mystery. Then the judge turned Sunday-school teacher, and inquired of the boy if he had ever heard of God, and again the youthful compatriot of the popes made the negative sign. His honor thereupon expressed his surprise "that a boy could live to the age of fourteen years in any civilized country and not hear of God," and he declined to take Francesco's testimony. Possibly if the court had gone at the witness with the trinity, Virgin-Mary and first, a responsive chord might have been struck; but it is a question to my mind which is the most notable atavism—if that is the proper term for a back-number individual with misfit environments—the ignorant boy who never heard of God, or the learned judge who never heard of religious equality. It would have taken but a few words to explain to Francesco the nature of an affirmation, namely, that if he gave false testimony and was found out he would be put in jail. The supernatural of an oath, which is what the judge had on the brain, would have proved a harder matter to teach, for it is difficult to implant in the natural mind the conception that familiarity with the works of fiction in which God figures as the hero, or as a more or less conspicuous character, has anything to do with the facts of a case now and here being tried. The judge further remarked, "Here is a subject right at home for the missionaries who go to Africa." So I should infer; also that his name is Hudspeth. It is not at all likely that an African court would reject a witness because he was short on the catechism. As for gods, the Africans probably have ten to our one, and would regard Judge Hudspeth, with his single rig, as quite poorly accounted in that respect.

If woman suffrage is not making the progress its promoters desire it should, the most ardent advocate cannot deny that the trend of legislation is toward giving to women and girls advantages that men and boys have never hoped to enjoy. For example, the legislature of Colorado has raised the age of consent to eighteen years for girls, while boys are made guardians of their own morals at fourteen, but I believe the champions of a single standard of morals and of sexual equality have made no protest against the discrimination. Nobody who has had opportunity to observe the facts in relation to this question needs to do more than consult his memory to convince himself that advances in the direction of misconduct are not always nor oftenest made by the boy where both parties are under eighteen, and also that the boy concerned is as much demoralized as the girl. I notice that a physician writing to the *Arena* accurately places the natural age of consent at pendency, but proposes fixing it legally at majority, and subjecting the male to surgical interference in all cases unless the two are married. Another contributor to the same magazine, Vie H. Campbell, president of the Wisconsin Women's Christian Temperance Union, would repeal all laws so far as the girl is concerned, and prescribe some terrific penalty for the male. It is her belief, doubtless, either that the Bible story of Joseph and Potiphar's wife is untrue or that the nature of the race has changed since that incident occurred. Such laws as these are probably passed by legislators who know that no convictions can be found under them by intelligent jurors. It was confessed by one of these agitators that the present crusade was not inspired by abuses coming to her knowledge. They merely

thought that the age was too low, and went ahead regardless of consequences. And they have struck a rich lead, for it is a subject with tankfuls of holy horror in it, and may appropriately be discussed in shrieks.

Gen. James F. Busling, one of the writers for the New York *Independent's* symposium on Abraham Lincoln, admonishes us thus: "On this the thirtieth anniversary of his assassination let us devoutly say of him, as was said of the good knight of old:

His good sword is rust,
His bones are dust,
His soul is with the saints,
We trust."

Now, the lines that General Busling meant to quote are as follows:

His bones are dust,
His good sword rust;
His soul is with the saints, we trust.

It is perfectly proper, on the thirtieth anniversary of Lincoln's death, or on any other occasion, to quote those lines, provided the quoter really trusts that Lincoln is now training and cracking jokes with the saints; and in such case it would also be proper to say them "devoutly," but whatever the provocation it would be still better to say them correctly.

Representative Walleck of the Illinois legislature has offered a bill to tax "every male person over 32 years of age \$25 per year unless he has reached the age of 65 years," "or who can prove that he has proposed marriage to a female of marriageable age at least three times upon different occasions and been refused each time." The proceeds are to be applied to the support of a home for old maids. This is a bill to coerce the male citizen into taking one more wife than he wants, and I pronounce it unconstitutional. Cruel and unusual punishments are prohibited, and a man cannot be put in jeopardy so often. If one man has no wife and is satisfied with that state of affairs, and if another has a wife and finds that one is enough, it would be just as much an act of mistaken kindness to tax the one into changing his condition by marriage as it would be to coerce the other into doing the same thing. The avowed object of the bill is to provide the old maids with husbands, but if the supply of them exceeds the supply of old bachelors, it is evident by the same logic that the married men must double their responsibilities. Of course the penalty in the second case would have to be reduced to \$12 50, but the principle would remain the same. Again, it would give the tender sex an advantage over the other of which they would scorn to avail themselves, for there is not a spinster in the world who has reached or passed the age of discretion who has not rejected numerous flattering offers of marriage; having done which she could not in equity be entitled to the benefits of the spinsters' home, supported, perhaps, by taxes wrung from the very men whom her marble heart had condemned to a life of celibacy. As for the male person, he can evade the law by proposing to a female who he is sure would not have him if he were the last man in the world—damned villain that he is.

A WRESTLE WITH CORRESPONDENTS.

The appended communication has been placed in my hands for safe keeping:

BOSTON MASS
Please state in your next paper the advantage the Infidel expects to gain over the Christian and if the churches have not rivalled us what did Christianity the foundation of Education if not what is Please answer correctly in your paper and I will grant you the permit to ask me as many questions as I have asked yours
JOHN SHAWN

Mr. John Shawn, if that is the name of this correspondent, for he has not written it plainly, may be an anxious inquirer, and as such worthy to have his questions answered tenderly. I would say, then, in reply to his first, that the Infidel expects to gain no advantage over the Christian except such as the rejection of an imposture gives him over those who are taken in by it. These advantages are sanity, a right basis for conduct, a free mind, and rational thoughts on religion. If Mr. Shawn does not find them worth gaining he may as well remain a Christian, for Infidelity will not put a dollar in his pocket nor give him the slightest percentage in any inclination which he may have to get the best of his fellow citizens. As to "sivalisation," to adopt for the present crisis the spelling of Mr. Shawn, it may be stated with impunity that various influences have contributed to that desirable end. Christianity, however, has not been among those influences, but in the hostile camp. When the forces of that religion became organized, say 1,500 years ago, they proceeded with the greatest possible expedition to kill off such civilization as existed at that period. That portion of the world of mankind susceptible

of culture has worked out its redemption from savagery and barbarism by a system of development resembling evolution, and has incidentally civilized Christianity to the extent that Christianity may be said to have yielded to that refining process. If the church now were what it was under the pocracy of the medieval popes, it would have no members except Oscar Wilde and other aesthetes. When Luther went to Rome in the early part of the sixteenth century he remarked that the mercy of God had not been overestimated, since such men as the leaders of the church were permitted to live. The problem of the ages has been how to civilize the church, and any power which could do that would have a soft snap with the world at large.

"Christianity the founder of Education if not what is." There were educated men when the Christian religion was indistinguishable from the paganism which it is, revamped, but for a thousand years after the fission there was an educational hiatus. Christianity has stimulated education only to the extent that men have investigated the facts of nature for the purpose of showing that Christianity is a fraud—the same as they have studied medicine in order to uproot disease. Such education as Christianity has fostered for its own sake has the demerit of being untrue. "Christianity the founder of Education!" To the same extent that a fish sets out trees.

Now, I wonder who this crank is:

NEW YORK, March 31, 1895.

MR. GEORGE E. MACDONALD: . . . Why don't you and the other Freethinkers attack the priests who are the guilty parties, and leave me alone when I have to work hard and still live a most miserable life, so as not to contract debts which I have no money to pay? [I thought Jesus paid everything. Go fishing (Mat. xvii, 27).—G. M.] The one who steals horses, &c., and sells the salvation of souls for dollars and cents is your Celestial Paternity, Washington, the Spanish Catholic priest to-day. Will you, as well as other Freethinkers who write for THE TRUTH SEEKER, attack in future the priests, the priests, the priests [I give them a jolt occasionally], and leave me in peace? Or is it that you Freethinkers are afraid of the priests because they are many and you want to show your great courage attacking ONE (whom you consider dead and buried)? What a brave lot of fellows you are! JESUS CHRIST ALIVE.

There is more to this letter, the rest of it identifying me by a kind of Ignatius Donnelly Baconian cipher with one "Don Cyril, the Celestial Dragon, Washing-Ton Bacchus," whom I do not recognize; but the interest of the world centers in the name attached more than it possibly can in my origin, which was attended with less sensational features than that of my correspondent. Go to now, Jesus Christ alive; call on Dr. Funk at No. 30 Lafayette place, and inform him whether or not there was alcohol in the wine you made at the marriage doings in Cana of Galilee. If there was, that settles your case with him. The Christian people of New York celebrated last Sunday the anniversary of your entry into Jerusalem, and the bell-ringers of Grace and Trinity churches played the "Arkansas Traveler" in honor of that event. It would have been an appropriate occasion for you to tell us where you got that colt. Are you the person who was crucified, dead and buried, and arose again on the third day? And if so, do you think you could do it again?

GEO. E. MACDONALD.

To Gather at New Rochelle.

There will be memorial exercises this year at the monument of Thomas Paine in New Rochelle, N. Y., on Decoration Day, May 30. As the wall and gate inclosing the monument need repairing, the Brooklyn Philosophical Association, the Manhattan Liberal Club, and the Newark Liberal League will co-operate to make them worthy of the place they fill. The three societies will share the expense of the improvement, and on the 30th of May their members will make an excursion to the spot, where well-known speakers will deliver addresses and the visitors will enjoy themselves. The idea this year is to make the occasion something of a picnic and social gathering, so that the Liberals of this part of the country may become better acquainted with one another. The Brooklyn people have charge of the arrangements, while the other societies will join them in making the celebration a success. More particulars will be given as soon as the program has taken definite form. Meanwhile, Liberals should make a note of the approaching event, and prepare to attend. Such meetings of Liberals are none too frequent.

The Chicago Secular Union has adjourned until next September. It will then reopen with a course of lectures for the winter, and continue the fight for state secularization it has so persistently maintained for fifteen years. At a meeting of members Samuel P. Putnam was elected president; Mrs. M. A. Freeman, first vice-president; E. C. Reichwald, sec. and vice-president; W. G. Reichwald, secretary; Dr. Joseph H. Greer, treasurer; A. M. Freeman, member of executive committee; Dora Hanna, Sarah Gilman, and Mr. Hart, entertainment committee.

News and Notes.

Leaving Chicago March 28, I arrived at Massillon, O., where for a few hours I enjoy the hospitality of J. H. Hunt and take a view of this lively and flourishing city. One of the state hospitals is now located here, and the buildings are already in process of construction. It is expected that the state will contribute a million dollars to this institution, which is to be situated on a noble eminence just outside the city. It will present a beautiful appearance when completed, consisting not of one large, massiv structure, but of cottages of varied and picturesque aspect, scattered over an extensive area. The city of Massillon contributed land to the value of forty thousand dollars to this undertaking, which will be an ornament to this part of the country, and will make an attractiv home for invalids.

Massillon is a fine manufacturing place of about 12,000 inhabitants, and has stood the hard times in good shape. It has been growing all along. It is a Liberal community, although the churches flourish with their usual somber magnificence, except the Episcopalian, which was torn down and now lies in mocking ruins, and the vestry and clergy and bishops cannot rake and scrape money enough together to rebuild it, which of course rejoices the hearts of other sects. The Liberals of Massillon are rather uncertain in their attendance on Freethought lectures. I suppose they think that the world is bound to go ahead any way. I was somewhat discouraged at my last lecture here; but since then Remsburg has been on the ground and drew a large audience. So there is hope that the line will still present a victorious front. Besides Mr. J. H. Hunt, the son of our venerable pioneer S. Hunt, there are John Lowe, Samuel Moe, and others who are always ready to do their level best. I guess Massillon will yet stand up to its ancient prestige, for in the old days, along with Salem, it was a famous camping-ground for radical reformers. Parker Pillsbury once led our forces in this vicinity. After a good round drive with Mr. Hunt, whose family, now in Europe, he expects to join in May—and I hope to meet them all in London—I take the train for Canal Dover, twenty miles away, where I arrive in an hour and meet our well-known friend, S. Toomey. Mr. Toomey is one of the renowned residents of this place, for his sulkies are celebrated the world over among all lovers of rapid horseflesh, for the noble steed can get around the track quicker with one of Toomey's sulkies than with any other vehicle now extant. Mr. Toomey is himself a lover of swift coursers, and he has now forty-six in training on his ample farm just outside the city. Canal Dover, on the Ohio canal, is a pretty good business spot, with plenty of orthodoxy and a sprinkling of Liberalism. The Liberals would make a fair showing if they were only willing to be counted. At present the element is latent. I did not hav very large audiences, but those who came were loyal and in earnest, and an organization was effected. Mr. Toomey has always stood by his colors, and they used to try to boycott him, but it was no go. He did his work too well. Everybody, even the Christian, who had a fast nag wanted one of his carriages, and the Infidelity of the manufacturer only made his wares more available. Mr. Toomey never put forth a bad piece of machinery. It went without saying that his word was as good as his bond and that what he said was as true as steel and unbreakable. At present Mr. Toomey has no fears of the boycott and keeps the even tenor of his way with the respect of the whole community. He is straight up and down in business, though not orthodox in religion. Among others who are willing to stand by him in the forward ranks are his son, Mr. Charles Toomey, and wife; Mr. and Mrs. C. H. Matthews and Levi C. Grim, of New Philadelphia; A. Zimmerman and wife, of Beach City; C. Weaver and D. Hochstetter, of Rogersville; Joseph Hurst, of Barnhill; J. M. Smiley, of Barr's Mills; Samuel Bixler, Francis Bixler, James Rigg, senior and junior, of Canal Dover. Mr. Matthews was for years editor of the leading Democratic paper in the county, and always outspoken in his Freethought sentiments. Joseph Hurst was formerly of England, and came ten miles to attend the lectures, as also did Zimmerman and Smiley, on the roll of THE TRUTH SEEKER and staunch supporters of the Freethought Federation. Canal Dover and vicinity are ready at any rate to put their best foot forward and make an effort to bring out the reserve forces, and I guess something will be done. The enthusiasm of a few will accomplish far more than the indifference of many.

Samuel Toomey was born in York county, Pa. Leaving home at the age of six years, he was reared among relatives and neighbors, working at any jobs he could obtain, until sixteen years of age. He learned the blacksmith trade near Gettysburg. One

year later he started on foot for Ohio, to Sugar Creek Falls. He found employment in the shop of Daniel Wagner. A year later he became owner of the business. Working steadily at his trade, he soon gained the reputation of being the best mechanic in that part of the country. In 1850 he removed to Wilmot, where he remained fifteen years, and, in addition to his original trade, engaged in carriage building and made a reputation for first-class work. In 1868 he removed to Canal Dover. He is the inventor of different patented improvements on carriages. Within the last seven years he has taken out seven patents on track sulkies. Born in the Lutheran church, and joining the United Brethren church in early youth, for the last thirty years he has been a declared Freethinker. He was an old time Abolitionist, a reader of the *Anti-Slavery Bugle*, published at Salem, the headquarters of the Broad-gaugers. He is a great student and has an extensiv library of Freethought and scientific works.

I enjoyed the generous hospitality of Mr. Toomey and wife. Mrs. Toomey is somewhat conservative, but has no bigotry of sect. She expresses religion in its lovely and humane phase, without the darkness of ancient superstition. Thus I enjoyed to the utmost the campaign at Canal Dover, and leave it with the hope that the labors of the future will result in a golden harvest.

I give lectures in Boston, April 7 and 14, at New York April 19, and at Brooklyn and Newark April 21, and sail for England April 24—

O'er the glad waters of the dark-blue sea,
With thoughts as boundless and with hopes as free.

AN ACKNOWLEDGMENT.

I have the pleasure of recording that many of my friends have contributed to the expenses of my journey abroad. Of course this is not a vacation trip, but a continuation of labors for the advance of Freethought. I do not expect to take any rest, but to keep on the move; and as the expenses are considerable perhaps it is but fair play that I should not bear all the pecuniary outlay. I suppose one is aware that if he devotes himself to Freethought work there is no possible chance of his ever making any money. So far as reward is concerned, that is simply in what he does, not in what he acquires. Money-making is a good business and is in many ways for the advancement and happiness of the human race, but some must labor in the world of ideas, if so fitted; and while this is a fascinating labor it is entirely devoid of wealth. I have done my level best in the forward ranks of reform, and up to date I am just about a couple of hundred ahead; enough, if I have good luck, to come back from England without walking across the waters in Christian endeavor style. So these gifts are quite acceptable. They show an appreciation of hard toil, and that friends are willing to cooperate in an undertaking that is beneficial all round. I am sure it will be of great service to the Liberals of America to understand the struggles of Freethought in the Old World, to have pictured to them the scenes and the glory of the battles of the past, and the promises of the future. There are great and beautiful things for us to learn in the Europe of to-day that will be helpful to us in this New World, that will give us more of the meaning of human history and the splendor of human hope; and I shall devote my time and pen to expressing the greatness of these, so that all my readers can travel with me, and we together will enjoy the marvelous landscapes and the nobility of human genius. I cannot help quoting some of the friendly letters I have received in support of my present undertaking. Dr. E. B. Foote, writes:

About the first thing I pick up in THE TRUTH SEEKER is the letter from the Pilgrim. I follow him in all his pilgrimages with the greatest interest; and I have no doubt in his voyages and travels the readers of THE TRUTH SEEKER will be treated with something more humorous and poetically descriptiv than ever. I respond with cordiality and enthusiasm to your contemplated labors on the other side of the ocean.

My veteran comrade, Judge Brewer, says:

I gladly send you something to help your trip over the waters. Our Freethought people generally ought to aid. You are working in our cause and have been for years with altogether inadequate compensation in dollars and cents.

J. A. Calder, writes:

I can't do much; but your labors in this cause ought to be remunerated somewhat better than they have been, and I hope to see the day when they will be. I shall look forward with delight to your letters in THE TRUTH SEEKER from Merry England and Bonnie Scotland.

S. F. Benson, writes:

I wish it were a hundred I could give you. I realize how poorly Freethought work is paid. I hope to see the day when we shall be banded together in more effective shape. We have to fight two enemies now, the church and poverty.

George A. Cooper, writes:

Your letters are very interesting and I wish I could do

more than I now do; but I trust that other friends will do better as they are able.

F. D. Rexford, writes:

I wish I could do much more. I shall enjoy reading "News and Notes" while you are away. We shall all get the benefit.

These are some of the expressions of friendship and good will throughout the ranks of Freethought. We are in a common cause and it is encouraging to know that heart and hand are united and that we do not have to keep up the struggle alone.

The names of those who have contributed are as follows: M. A. Hewitt, Geo. A. Cooper, James A. Greenhill, Jonas R. Ellison, John Kane, N. F. Griswold, S. F. Benson, M. P. Braffet, J. A. Kimble, Mrs. P. Van Hoeter, Stephen Brewer, Dr. E. B. Foote, John Brosi, F. D. Rexford, John D. Powers, G. W. Whittemore, J. A. Calder, Charlotte G. Palm, Louis Roser, Capt. C. C. de Rudio, John J. Duffy, Ralph Helm, Maligus Boehmer; to whom I send my heartiest thanks.

SAMUEL P. PUTNAM.

Colonel Ingersoll's Lecture Appointments.

Sunday, April 14th, Detroit, Mich.....The Bible
Sunday, April 21st, Toledo, O.....The Bible
Monday, April 22d, Erie, Pa.....The Bible

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for April:

April 12th—"The Idyl of New Plymouth—Idaho." T. B. Wakeman.
April 19th—"The Bible and Modern Thought." S. P. Putnam.
April 26th—"Some Recent Advances in Science." Dr. R. G. Eccles.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for April:

April 14th—"The Single Tax." As controlling the equitable distribution of wealth. Mr. Alf J. Wolf.
April 21st—"The Uses of Philosophy." S. P. Putnam.
April 28th—Debate, "Protection vs. Free Trade." Mr. Henry Nichols and Mr. Henry Rowley.

THE German Freethinkers' Association meets every Sunday at 3 o'clock P. M., at Beethoven Hall, 212 E. Fifth street, New York. Program for April, 1895:

April 14th—"Was Jesus Christ Stoned (Talmud, Traktat 'Toldoth Jeshu') or Was he Hanged (Apostles x, 39), or Crucified (Lukas Evangelium xix, 31)? Mr. Roessler.
April 21st—"What is Truth?" Mr. Roessler.
April 28th—"The Resurrection of Jesus." Mr. Roessler.
Admission free. M. Wise, Sec., 154 E. 100th street.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for April will be as follows:

April 14th—"Faith, Folly, and Fiction." Mr. E. C. Wilmot.
April 21st—Joint debate upon, "Resolved, That a Single Gold Standard is Better than a Bimetallic Standard." Atty. Chas. B. Wilby, affirmativ, and Mr. H. P. Boyden, negativ.
April 28th—"A Christian Truth vs. An Orthodox Myth." Atty. Stanley E. Bowdler.

THE Fellowship for Ethical Research meets Wednesdays at 8.15 P. M., at Mercantile Library Hall, Tenth, below Market street, Philadelphia. April 10th, Grant Allen's recent novel, "The Woman Who Did," will be discussed in papers by Mrs. Elizabeth Crompton and Dr. Charlotte L. Abbey.

No conditions or qualifications are attached to membership. Discussions each week are opened by special addresses, ten minute speeches following. Privileges are granted equally to visitors and members.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome. Lectures for April:

April 16th—A review of Grant Allen's new novel, "The Woman Who Did." Voltairine de Cleyre and George Brown.
April 23d—"Ancient Judaism." Samuel H. Gordon.
April 20th—"Mary Wollstonecraft." Thaddeus B. Wake-man.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Scranton Secular Union meets every Friday evening at 431 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

The Humane Instructress.

Scene—A Sunday-School.

Johnnie—I say, Miss Jones, I know why you didn't want me to rob bird nests last spring.

Miss Jones (with an oriole in her hat)—What was it?

Johnnie (gazing at the hat)—'Cause you wanted the birds to grow big enough to wear 'em.

Letters of Friends.

Has Worn Out One Copy.

POSEN, MICH., March 11, 1895.

MR. EDITOR: Inclosed you will find \$4 50 for THE TRUTH SEEKER and the "Free-thinker's Text-Book" in cloth. This is the second Text-Book I am willing to sacrifice for the missionary work among the Christians. Good book for the purpose.

VINCENT D. VINCENT.

Anything but Indifference.

MONTGOMERY, ALA., March 28, 1895.

MR. EDITOR: Please find inclosed \$3 to continue my subscription to THE TRUTH SEEKER. My excuse for not sending sooner must be my eighty years and ill health, which cause occasional forgetfulness, but not indifference to the cause of Freethought.

JESSE HOOKER.

A Home Missionary Committee.

NOBLESVILLE, IND., March 23, E.M. 295.

MR. EDITOR: Inclosed find \$1 for eight copies of "Age of Reason." We have formed a committee of Freethinkers for missionary work among our Christian neighbors, and think we can do the work best by lending the books, and when returned, lend to others.

JAMES OLDAORE.

It Is Our Guiding Star.

GRANT CITY, MO., March 24, 1895.

MR. EDITOR: Within find \$6 to apply on my subscription, which is past due. I hope the advance payment will partially restore my credit with you and encourage the principle of Freethought, which is the only road to lead us out of the blind ruts of superstition and religious bigotry.

With many good wishes, I remain a friend to our cause.

B. PRUGH.

The Ring of the True Metal.

REDMON, ILL., March 23, 1895.

MR. EDITOR: Inclosed find \$2—one for defense of J. B. Wise, the other for the man who deserves "Four Hundred Years of Freethought" and has not the "filthy lucre." I forget his name. [Capt. Otto Thomson.] If enough has been already subscribed, put it where, in your judgment, it is most needed, and believe me to be "one that is willing to sink one-half his possessions for freedom to think."

Truly yours, MARK ROWE.

They Prefer to Borrow.

GROVE CITY, O., March 25, 1895.

MR. EDITOR: I received the book, "Right Living," and like it much. Now I send you \$8 for THE TRUTH SEEKER and books. I tried to get some new subscribers, but failed; all had excuses. One says his wife is opposed, another can't afford it, another has no time to read it. They have all been reading my papers and books and seem to like them. Now, when I want books I cut off a corner somewhere else and send for them. WM. NEISWENDER.

Send Help Promptly.

KINTZ, O. T., March 19, 1895.

MR. EDITOR: The winter has been very bad; feed is all gone. There are few or no seeds in the country. The religious societies have sent aid to their members and we Freethinkers are left out. Some need more than seeds and feed, but we think if we had seeds we would try it for another crop. If you can aid us send to the address below.

Mrs. A. Lanman, Kintz, O. T., Woods county, express of Alva, O. T.

O. L. GLASGOW,
F. CLINE.

Eighteen to Fourteen.

DRESDEN, IND., March 25, 1895.

MR. EDITOR: I see that I have been trespassing long enough; find inclosed \$6.50 for a ride on THE TRUTH SEEKER craft till '96 and "Four Hundred Years of Freethought." I worked for eighteen years for the church. Developed out of its clutches, and have done good work for Freethought for fourteen years. Have this neck o' woods pretty well liberalized. The preachers are losing ground; they never tackle me any more as they used to do in the days of yore. Wish I could do more for the cause, but hardly anybody has any ready cash to spare.

M. ASHCRAFT.

Freethought First.

YAZOO CITY, MISS., March 19, 1895.

MR. EDITOR: I am a Freethinker in every sense; I want to think for myself, and I want Mr. Wm. McKinley to have the same right, but when he begins to think away any of my natural rights, I want to call a halt. I was in hopes that he would be president. Now I ask for information: Will Freethinkers support him after what I saw in THE TRUTH SEEKER about his support of Sunday laws? Is it possible that a man cannot be found in the United States and induced to run for that place for whom a Freethinker can conscientiously vote? I have political policy, but it is governed by the idea of Freethought; when anything conflicts with Freethought then I do not support it.

Respectfully, J. C. WILSON.

Wants Tracts Illustrated.

LEETONIA, O., March 16, 1895.

MR. EDITOR: It goes without saying that those who would be most highly benefited by the perusal of Liberal literature can seldom be induced to carefully examine such writings. In such a case would it not be a good plan to have Watson Heston's most telling illustrations printed suitably for posting, so that "Brother Bigot" might catch an eye-opener at a glance whether he would or not? THE TRUTH SEEKER thinks it a good idea, but does not want to incur the expense of their production now. I have not a great amount of the needful at command, so here is a chance for some philanthropic person to "lend a hand." I think Freethinkers would be glad to use these cartoons and pay enough for them so that those who bear the initial burden might again receive their money. What think you?

Yours for man's mental emancipation,
RALPH E. GALBREATH.

How to Liquidate a Church Debt.

WALLA WALLA, March 19, 1895.

MR. EDITOR: I am informed that the Baptist church of this city owes about one thousand dollars. One of the members, a poor, half-foolish girl, owns about eighty acres of land not far from the city, but she is rich in religion, and she considers that all to Christ she owes. Consequently she conceived the pious idea of giving up her claim to the church to pay the debt. Of course she did not have sense enough to know that when the present debt was paid the knowing ones in the church would make other improvements to the value of another thousand, and remember that their rich members could pay off the debt in fifteen minutes if they would. They were about to take this poor girl's all, but one of the sensible sisters protested against such a crime, and the scheme fell through. But the next thing was to expel the honest sister from the church for not allowing the church to reduce the girl to extreme poverty. I am reliably informed that the good sister defies them to remove her from the church. All I blame her for is, that she does not remove herself from such a crowd.

V. D. LAMBERT.

Kansas to the Front.

BURLINGTON, KAN., March 9, 1895.

MR. EDITOR: Kansas is comparatively a young state, but she does not take a back seat for any of her older sisters, not even for staid old Massachusetts. Our last legislature enacted a law known as the "Anti-gambling law." It is considerable of a jumble, but, as nearly as I can interpret it, if a boy plays marbles "for keeps," he is liable to imprisonment. If I toss up a penny with my boy in my own house to see who takes the penny, we are both liable to imprisonment. If a neighbor happens to be present in the house at the time, he is liable to imprisonment, although he takes no part in tossing the penny. Moreover, if I live in a rented house, the owner of the house is liable to imprisonment, although he may live fifty miles away and know nothing of what is going on; always provided the law is enforced. What is most surprising is that this obnoxious bill passed into law almost without opposition. It is generally claimed that the law will not be enforced, but that depends on who violates it. It may be enforced when we least expect it. It is not intended that such fanatical laws shall be generally en-

forced. If they were, the penitentiary and the jails would not hold the people.

WM. COX.

A Little Too Much Chaplain.

CHEMAWA, OR., March 21, 1895.

MR. EDITOR: I send you herewith \$1, which by an accident I acquired yesterday. It is like drawing teeth to raise a dollar now in this state. The Grand Old Republican party had full control of our last legislature, and they walked all over the taxpayers. I cannot see where we are going to get the money to pay taxes, which will be about 8 per cent on the present value of all property in the state. They voted away hundreds of thousands to all kinds of boodling schemes, and the public schools all over the state are closing for want of funds to run them. But there was one scheme that I must give them credit for killing dead; that was an attempt to create the office of chaplain for the state prison, asylum, and reform school, at a salary of \$1,200 per year.

That was a little too salty for even this "reform" legislation. It got 20 votes out of 60 in the house on a motion to refer, but only 6 or 7 were in favor of it, and the committee sat down on it and never reported on the monstrosity. Of course you know that Dolph was elected to stay at home, and as they could not agree on either a gold-bug or a silver-bug, they elected a straddle-bug, G. W. McBride, one of the old state house ring.

J. F. BEATY.

Insulting Concession of a Right.

CROSS PLAINS, TENN., March 17, 1895.

MR. EDITOR: Send my next paper to Portland, Tenn. I am going to leave this place, chiefly on account of opposition to the religious element. The school directors will not employ an avowed Agnostic. They of course reflect the sentiment of the religious part of the community, which is in the ascendancy here. Last week a preacher here prayed that this government might soon be under the control of the church. He simply echoed the sentiment of the church militant. Think of the magnitude of the work to be done before Freethought can obtain! It is discouraging, but it should make Freethinkers only the more devoted, earnest, and energetic. Although the bill to enable Agnostics to testify in courts has passed in the legislature, it is so worded as to be an insult to every one whom it was designed to benefit. It gives the Agnostic the privilege of testifying in court, but virtually says to him that he will probably not tell the truth. Even in this shape it passed in the Senate by 16 to 14. Those 14 should go down in history as the "infamously immortal 14" opposed to truth, justice, and patriotism, and in favor of proscription, persecution, disfranchisement of Agnostics, and control of the state by the church. They justly merit the contempt and honest indignation of every patriotic Tennessean. Though they have not spoken publicly, there are a great many Agnostics in Tennessee. They will feel keenly the sting of the obnoxious bill just passed.

Fraternally, W. D. COCKRAN.

Modern Infamy.

VINELAND, N. J., March 20, 1895.

MR. EDITOR: What sin or crime is there of which the Bible dupes will not be guilty?

The Bible has tortured
Nine millions to death,
As honest and truthful
As ever drew breath,
Who could not believe
That its filth and its lies
Ever came from a being
Enthroned in the skies.

One hundred thousand
Were burnt or were hung,
Of honest good women—
Some old and some young,
All tortured as witches,
And evil from birth,
When no real witch
Ever lived on the earth.

And the same spirit is alive here in Vineland to-day, just after a union revival meeting of three or four weeks, held by all the churches. There is here a family who were once Jews, but now make no profession of any kind of religion, but are what would be called Infidels, Freethinkers, or Liberals. The father was a dealer in dry-goods, remnants, and other articles.

They have a family of five children, aged from eighteen months to nineteen years, and they are by far the most intelligent family of children I have ever seen in New Jersey. They have lived here six years, and in that time have had their windows broken in twenty-three times by stones and other missiles thrown through them, and it cost him \$1 every time to put in the large pane; and last Saturday night, during the eclipse, a bullet was fired through the weatherboards of their house and found lodged in their bed, and all this outrage was committed simply because they were not Christians. Vineland should watch for the villains. If Vineland can't find a remedy for such doings it is time for the state or national government to take hold of the subject.

J. HACKER.

He Founded It in His Later Years.

NAPLES, N. Y., March 31, 1895.

MR. EDITOR: While living in Virginia the past six years I found it to be the prevailing idea that Thomas Jefferson founded the University of Virginia, but I have never found any mention of the fact in our Freethought papers. Can you give me any information on this subject?

It was while living there that I found that Christianity does not lift people above local prejudices, for while here in New York the women were expected to talk and pray in church; there they were not allowed to, because St. Paul said they should have no voice in church matters. Here colored people are members of the same church with whites; there in Virginia they must have churches of their own, for they are not the equal of the whites, and are supposed to go to a sort of secondary heaven and be subject to orders from the inhabitants of the first heaven, while a great many doubt if a "nigger" has a soul at all.

The colored people are true representatives of those who follow blind, unquestioning faith, and interpret the teachings of the Bible literally. But what intelligent white man takes the Negro race as an example of what Christianity will do?

The Negroes are already Christianized but not educated, consequently all further advancement must come from education.

I have the honor to be a friend and acquaintance of that old Roman, John Peck, who is well known and respected in this town, where he has lived and labored so long. Wishing you success, I am, an honest doubter, FRANCIS E. WELD

Has Obeyed One Bible Command.

BENTONVILLE, ARK., March 16, 1895.

MR. EDITOR: Your paper contains more solid information than all other reading matter I get. I will be able to help you some little in a short time. I have a wife and twelve children. It takes all of the money I can get to clothe and feed them. I am a farmer, and have no other means of support. I have more land than is necessary for me to hold, and as soon as I can sell I will purchase some Freethought literature. I have three grown daughters and one son all at home; all read THE TRUTH SEEKER. My wife is a Methodist, and will not look at the paper; she says it is the work of the devil. If so, I say, turn the devil loose; he does his work well. We are aiming to get J. E. Remsburg this fall. The Christians got enough of him about one year ago in his debate with some orthodox preacher at Rogers, in this county. His debate with the minister is bearing such fruit that they don't want any more Remsburg; he shook them from center to circumference, and they are still trembling for fear he will return. There is a fine opportunity for some good lecturer in Arkansas, as Freethought and reform are taking root in this country. I hope it will grow to full maturity. Church bigotry endeavors to suppress it by trying to keep all Freethought journals and Freethought books from the rising generation. They are afraid to let them hear both sides. Freethinkers, as a rule, read more or less religious literature; we are not afraid of the truth; it is falsehood we hate; we are tired of superstition and bigotry. Turn the light on and let the rising generation seek the truth by the light of progress and science. In that book of inconsistencies called the Bible we read that God said, "Let there be light, and there

was light." Was there ever a god to utter such an expression? If so, he is very remote from this country. But Freethought and reform says, Let there be light, and wherever Freethought literature is read there is light.

Yours for justice, C. L. HART.

The Prayer Superstition.

NEW YORK, May 25, 1895.

MR. EDITOR: The following extract from a church program is being circulated among "sinners" by the management of that church, and to anyone of sense it must seem rather peculiar that in this day, in New York, such stuff would be admitted even as an advertisement in one of those senseless sheets known as "religious papers:"

EFFICACY OF PRAYER.

From a Sermon preached in a West 33d street Baptist church.

Nowhere is there a clearer illustration of the fact that God hears and answers prayer than in the remarkable history of the — Steamship Line. It is said that on the day that the first ship of this line was launched Mrs. — devoted the whole day to prayer, for the special blessing of God upon it, that his hand would still the angry waves in the time of storm, and that the people who were borne across the ocean should receive his special care.

And that prayer has been signally answered, and lo! for these fifty years, through storm and calm, those ships have sailed the deep and never lost a life. No other line, although with ships as mighty, and commanders with large experience, has made a similar record, and the mighty barrier that has shielded these great ocean greyhounds has been the arm of Almighty God in answer to that noble woman's prayer.

When I go to Europe, I'm going by the — Line.

When millions, instead of one woman, were praying for the restoration of Garfield or Lincoln, where was the "efficacy of prayer?" Where were the answers to the many prayers made by P. P. Bliss, that God would restore them to their loved ones, when instead they were lost in the "Ashtabula horror?"

Rev. Mr. Bothwell, of Brooklyn, a much loved and brilliant "servant of God," was one day giving medicine to his sick child. As he held the little one on his knee, he drew the cork from the bottle with his teeth. In his attempts to keep the child in a good humor by laughing, he swallowed the cork, and for days the people of the churches of Brooklyn were united in asking God to spare his life.

No use. This God did not notice them, and after days of suffering this was his reward. He left a wife and fatherless children without a shadow of any means of support. Will God care for them? No. Where is the much-talked-of "efficacy of prayer" in their case? BEN ELLIS.

Will Wonders Never Cease?

LOS ANGELES, CAL., March 18, 1895.

MR. EDITOR: Inclosed is \$3 to renew my subscription and to aid you in retaining your seat on the tripod while you turn loose ideas that shall move the world along. Possibly you may wonder at my having such a volume of money at one time, so I will explain how it happened. For forty years I breasted the waves of sin and sorrow in this wicked world without owning a church pew; but several months ago I bought one, and took it home with me. Since then the Lord has been with me almost continuously, as he was with Jacob in the days of old; although, unlike Jacob, I have not been in the stock-raising business, making a specialty of the ring-streaked and speckled kind. In my case the presence of the Lord has been manifested in my success as a wage slave in finding a master; for since I got that pew, whereon I daily sit to meditate on the goodness of God and to come in "rapport" with the holy ghost, I have not wanted for a job, although numerous cases of suicide are taking place all over this state for that reason. Verily this pew has been a mascot, bringing work, money, grub, peace of mind, and religious consolation; and I would advise every man afflicted with enforced idleness, or desiring success of any kind, to get a church pew and take it home, as I have done. Another church is now being destroyed in this city to make room for worldly affairs in the shape of stores and tenement rooms, and the pews being taken out are thoroughly sanctified

from long years of service and weekly contact with the bodies of the saints who have worshiped thereon; and this fact is mentioned for the benefit it may be to those who have thus far failed to succeed because of their estrangement from God. Now, to strengthen belief in the conclusions I have formed, two remarkable—yea, wonderful—incidents in connection with my pew are here given. Just before the last birthday of the Lord's son, I felt the need of a good turkey to properly commemorate that anniversary, and going into a place where such birds were being raffled off, I laid down my five cents and entered the contest with the dice box and eighteen competitors. The Lord being with me, of course I won, and a fourteen-pound turkey became mine. Again, an accident occurred in which I was laid up for one week, but a fellow victim, who owned no pew, was disabled for four weeks! Now if any man fails to see the hand of providence in such otherwise inexplicable events, he must be an unreasonable skeptic, and I have no desire to discuss the matter with him. It is enough for me to know that the Lord was with me, and is to this day, and I now rest in perfect security on that sanctified pew, knowing that my wants have an unfailing source for their supply. That my happy experience may benefit others is my earnest wish.

C. SEVERANCE.

The Views of a Persecuted Adventist.

EVERETT, MASS., March 17, 1895.

MR. EDITOR: I desire to thank you for sending me your issue of February 15th, in which you refer to my defense in the Malden court (Mass.) for violation of so-called "Lord's day." The article ably and truthfully exposes the false colors under which the National Reform party, Sabbath Union, and Sunday Protective Leagues are sailing. Truly the conflict is an irrepressible one, for the Sunday law agitators aim not only to change our Constitution, and enact a national Sunday law, and remodel our state laws, but are working for an international Sunday law. And by sailing under false colors of union, temperance, workingman's friend, etc., and catering to the Catholic church, the mother of church-and-stateism, they will succeed in overthrowing the grandest form of civil government ever known to the history of man.

Why should the sons of our forefathers so soon forget the priceless cost of true American liberty and independence from a church-ruled government and priestcraft-slavery?

Why do they not rise as one man, and demand that the Constitution shall be sustained as it is, and all state laws framed in harmony with its grand declaration of liberty and inalienable rights? Why so soon forget the disgraceful attempt and result of trying to govern the New England colonies under a theocracy, especially here in Massachusetts? Why forget that under the separation of church and state the church has enjoyed its greatest freedom, protection, and prosperity? Why do they not see that, while they allow without a protest a bigoted faction to abridge the equal rights of citizens, be they Infidel or Christian, they are permitting the undermining of our liberty, and that what is a safeguard for one is a safeguard for all? I answer: Because they are lulled to sleep by the modern pharisaical soothsayers, who, like as of old, "teach for doctrine the traditions and commandments of men." Because pulpit orators have ceased to persuade by the gospel of love; they have substituted political essays well calculated to tickle the ears of the thoughtless, especially office-hunters who seek a boom for office under the guise of religion. Because of the pleasing fable that the millennial dawn is going to be ushered in by making this, and other nations, Christians by law, and in order to do this, and save this nation, they insist that the Sunday law must be enforced.

In conclusion, let me draw a parallel between the modern Pharisees and the ancient ones. The ancient ones were very zealous that their traditions relative to the Sabbath should be observed lest the foreigners come and take away their place and nation, and because Christ and his disciples did, on that day, that which they declared to be unlawful, therefore they

sought to kill Christ, notwithstanding he is Lord of that day and defined what was lawful to do.

The modern Pharisees are just as zealous that their traditions relative to Sunday keeping shall be observed in order to save the nation. And those who follow the example of Christ, and his teaching relative to the Sabbath (Saturday), are spied out, fined, and imprisoned, worked in the chain-gang for daring to exercise their liberty.

The ancients succeeded in killing Christ, and if the modern Pharisees can resurrect the old Blue laws of Massachusetts and Connecticut, they will judge them "as obstinate, wilful, and incorrigibly wicked, and on the third offense put them to death."

Respectfully yours,

WAYNE T. GIBSON.

A Badly "Flustered" Minister.

NIPOMO, CAL., March 19, E. M. 295.

MR. EDITOR: I must begin my letter, I believe, with an apology for coming again so soon, but a paragraph has recently appeared in the San Francisco *Examiner* which is a deliberate falsehood and an insult to every Freethinker in Nipomo, and I would like to brand it as such through your paper if I may. This is the paragraph:

NIPOMO, February 28.—A six days' debate closed here last night between O. A. Phelps, of Colorado, in behalf of Freethought, and Rev. J. E. Denton, of Sacramento, in behalf of the churches. It was a great triumph for the churches. The moral sentiment of the community was revolutionized.

As it is dated the 28th, and the debate closed the evening of the 27th, it must have been a telegram, and as the ministers were seen telegraphing the next morning, we can be reasonably sure of the source of this unmitigated falsehood. Now, in the first place, Mr. Denton was supposed to be here to defend the Bible, but this says "the churches," and I really think they are right for once. "The church" (to most ministers) means their bread and butter, and Mr. Denton's debating was certainly of a very bread and buttery kind, if I may use such a term, for I believe, judging of the reverend gentleman's actions, that he would have preferred standing up to be kicked for six nights instead of trying to debate, always providing such a course would have been as lucrative a business. In the second place, the Freethinkers are among the best citizens of Nipomo, and have ever been. And we now have a Freethinking justice of the peace, postmaster, and constable, to say nothing of a host of good citizens. In fact, it took "imported ministers" to discover that we were Anarchists or Socialists, or, in fact, that we were in any way different, as a body, from other honest, law-abiding people. Again, I have seen nothing of any moral revolution; if one has taken place here, it was certainly not among Freethinkers, and if there is a revolution in the Christian camp I am inclined to think it is mental rather than moral, although there may be room for both, for all I know. The question in this debate was, "Resolved, That the Bible is entirely of human origin, and inculcates an imperfect code of morals." The first three nights Mr. Phelps demonstrated quite plainly that there is nothing in the Bible which the brain of man could not have originated, and that there is a great deal in it which no all-wise God would have inspired him to write. Mr. Denton's magnificent defense of the inspiration of the scriptures was to say that he didn't care if there were two hundred and seventy-thousand errors in the Bible, he didn't care if there were a million, and a little later he said, "I am going to prove all of it that I can, all of it if I can." Mr. Phelps, in his reply, said he wondered if Mr. Denton cared if the Bible were all errors, and asked him if he was going to prove the errors which he had just admitted along with the rest. But Mr. Denton did not condescend to enlighten us any further on God's errors. A little later he was forced to admit that whatever proved the Christian religion, also proved the heathen religions, and wound up the first night by saying that any religion was better than none. He said, too, that if he could prove one word of the Bible to be inspired, he had won his case, so he took the word "God," declar-

ing, "We must have the thing before we can have the name." Mr. Phelps then asked him "how about spooks, hob-goblins, and witches, mermaids, etc?" Mr. Denton ignored all of the question except the word mermaid; that, he said, just suited him as an illustration of his side of the case, for it was a combination of known things. By reading from the Bible Mr. Phelps soon demonstrated that there was plenty of material "in stock" for a Jehovah, "pure wool" for his hair being one great requisite (Dan. vii, Rev. i), and nothing more was heard of the God-idea. Josephus, too, died a violent death during this debate, but Pliny, Tacitus, and even Renan were dragged in as contemporaneous writers, and answered just as well, apparently, to the uninformed. Another brilliant "point" made by the gentleman from Sacramento must have made even the Christians in the audience blush if they ever read their Bibles. For he said that even if Confucius, Aristotle, and others did write and teach practically the same as the Golden Rule, it was handed down to them from Moses, when we all know that the Mosaic law was an eye for an eye, a tooth for a tooth, etc., instead of doing to others as you would wish them to do to you. He also stated that Michael Bakounine was the greatest of Freethinkers, and laid the corner-stone of Freethought.

All that I need to say in regard to this is that the first martyr to Christianity (so far as I know) died in the fourth century, and Bakounine was not born until the beginning of the nineteenth century, after Paine and Voltaire were both dead, and long after Bruno, Vanini, and numbers of other brave souls had laid down their lives that Freethought might live. This statement was made some time after the first three nights. The last three Mr. Denton attempted to show that the Bible taught a perfect code of morals, and that it taught nothing wrong. His way of doing this was to show up the imperfections of everything else under the sun and let the Bible strictly alone; this was not Mr. Phelps's way of treating the question, and he read and quoted scriptures, until Mr. Denton was compelled to fall back on his knowledge of Latin (a language of which we common mortals were quite "innocent," of course), in order that we might not see how badly he was nonplused; as "ad nauseam" cut a prominent figure, however, we gathered that he was not exactly pleased with the situation. Finally, two interested spectators whispered to Mr. Phelps, and when his time came he proposed that we take up a collection to buy the gentleman a Bible. Mr. Denton would not take the hint, however, and continually quoted uninspired writers to prove the inspiration and perfection of the scriptures, and even took it upon himself to say that if the inspired Paul were speaking to-day, especially with regard to women, he would talk very differently. But then I rather agree with him in this last myself. I think Paul would talk "differently," or do some pretty lively "sprinting" to keep out of the way of fathers, sons, and brothers, to say nothing of sweethearts. Mr. Denton also felt called upon to offer on the rostrum (not outside, mind you) a gratuitous insult to every woman whose head is so shaped that she must think her own thoughts regardless of the clergy. He said: "The most shameful thing on earth, it seems to me, is a woman who calls herself a Freethinker," and the worst of this is that it called forth rounds of applause as often as he had a mind to refer to it; not so strange, though, considering the fact that three brother ministers held down prominent seats on the platform and started the clapping regardless of points, and a certain element would always follow. Another of Mr. Denton's knock-out arguments was Liberal, Mo. I believe he wilfully misrepresented Liberal, but we will let that go; he made himself ridiculous, anyway, by stating that free-love was the staple product there, and then telling of desperate efforts of the clergy to get in there. When we laughed, he said of course they wanted in for missionary purposes.

I must also say in closing that I believe a new era is dawning for Nipomo. The lion and the lamb have not lain down together, but something far more wonderful has occurred. All the churches have been lying together since the debate, where before was ever discord and bickering.

Yours for Freethought,

BERTHA WILSON FOREMAN.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

You and I.

We are living in this world,
You and I;

Let us hear the music playing,
You and I;

Will we find in the cup of pleasure,
All there is in life's grand measure,

Or will music sing of duty,
You and I?

We are living in this world,
You and I.

Let us always teach utility,
You and I.

We should learn the one great lesson,
In this world of mirth and passion,

There is a cause for every action,
Be the action good or bad;

Let us cultivate the good,
You and I.

We are living in this world,
You and I;

Let us build our lives with virtue,
You and I;

We should bury all contention,
About the future and the past,

And live to be of service
To humanity, while we last;

Trusting the future for more harmony,
You and I. C. N. W.

Youthful Shrewdness.

"Mamma, I flak I am not well,"
Said lazy little Mabel,

The beans I'd given her to shell
Neglected on the table.

Her dimpled cheeks with roses vied;
Her eyes the stars resembled;

The chubby form my faith defied,
My darling has dissembled.

"I'm sorry, dear," I gravely said,
"Because you'll miss the puddings.

The place for sick folks is in bed,
With not a taste of good things."

She thoughtfully smoothed out her dress,
This naughty little sinner.

"Then I'm not sick just now, I dess.
I'll wait till after dinner."

Correspondence.

CHARLES CITY, IA., March 23, 1895.

MISS SUSAN H. WIXON: As this is my first letter to the Corner, I will not write much. I am a Freethinking girl, twelve years old, and study reading, spelling, geography, language, and music. I do not see any use of their having music in the school. We have to neglect other studies that would do us more good than music. My teacher says when we get older we will be glad that they had music in the schools.

If any little Freethinker, boy or girl, would like to correspond with me, I would gladly answer. Yours truly,
ROSALIND TITUS.

[Rosalind will not be sorry that she has a knowledge of music, but she must give all the attention possible to her other studies, for school days are soon over.—Ed. C. C.]

TACOMA, WASH., March 14, 1895.

MISS WIXON: Being at leisure I thought I would write to the Corner. Papa has been taking THE TRUTH SEEKER for some time. There are a great many Freethinkers here. Mr. C. B. Reynolds came here, over a year ago, and lectured. Soon after we organized a Tacoma Secular Union. It had a great many members, and would have had more, but people were afraid if they joined it the church-going people would not patronize them in their business. It has failed since, to our sorrow. Mr. Charlesworth is thinking of coming here, and he has written to several Liberals. I will close my letter now, hoping all readers of THE TRUTH SEEKER are well and happy.
FRIEDA WILDE.

[We hope the Secular Union may soon revive and become a power in Tacoma, and that Frieda will be one of its wide-awake and active members.—Ed. C. C.]

MCPHERSON, KAN., March 21, 1895.

DEAR MISS WIXON: I thought I would write to the Corner to let you and the Corner friends know that Mr. Graves, the publisher of the *Little Freethinker*, has lost all his bedding and some of his type by fire. I want you all to send him some money so he can replace the things he lost. Those who want to send him money can either send it to Mr. Graves at Hastings, Michigan, or to the editor, Mrs. Elmina D. Slenker, Snowville, Pulaski county, Va. When you send it to Mrs. Slenker you will have to tell her it is for Mr. Graves. If

you can send only a few cents it may help him out some. I will send him twenty-five cents; mamma sends him twenty-five cents, and my brother is going to send him some also. I think Mr. Graves must be a single man, for if he had a loving wife at home, she might have saved his things.

Yours in truth, CARRIE S. KUBIN.

[We hope all will heed the above appeal that Mr. Graves may be amply remunerated for his loss very soon.—Ed. C. C.]

CROSBY, TEX., March 23, 1895.

MISS SUSAN H. WIXON: I like to see the Children's Corner with many letters in it.

There seem to be some Bible readers who can devote their time to nothing else. I think all children should have their choice between religion and liberty. Let them have all of the Freethought literature they want, and give them the Bible, and let them take their choice—be a Christian or a Freethinker. But if he or she, as the case may be, has a spoonful of sense, Freethought will be preferred to religion. Nine times out of a hundred, though, the parents will keep the children's heads buried in the Bible, or some other like literature, and never allow them to look at such a book as the "Age of Reason." Well, I am sure I will never be a Christian unless they bring to the front something better than the Bible is to prove to me that Christianity is true.

Your Liberal friend, BELLE HARVEY.

[Always seek for evidence. Prove all things, and hold fast that which is good, is an excellent motto. Every one will agree that Belle is a bright and interesting girl, not likely to be imposed on.—Ed. C. C.]

BEEBE, ARK., March 29, 1895.

DEAR MISS WIXON: I see very few letters from the sunny South in our Liberal paper. We have good people here, but they don't dare think for themselves nor look at both sides of religion. This is the home of the "one horse preacher," who keeps the people scared with his "Jesus book," but some are looking for light, and they always get it when they come to our house. Two years ago but few church people would come to see us, because we were all infidels. My papa lectures on Freethought. But they are over their scare. Everybody comes now, and many say he is right. We keep a summer resort four miles north of Beebe. Beebe is a beautiful town of one thousand inhabitants, and a pleasant climate. It is quite healthful here, and homes are cheap. Many people in the North could get a home here who cannot own one there. I would like to correspond with some of the Cornerites. I am fourteen years old.

With best wishes to Aunt Susie and cousins,
EDITH WYATT.

[Edith is a bright, wide-awake girl, and the weeds of superstition will never root in her pathway. May she live long to do good and be a blessing to her parents and friends.—Ed. C. C.]

GARDEN GROVE, IA., March 18, 1895.

DEAR MISS WIXON: I wrote once to the Children's Corner, and am now doing it again. I am old and have no children of my own, but I am much interested in reading the letters of the little witches and pleased to see them sign themselves "your little infidel," and "your little Freethinker." Colonel "Bob" says when women begin to reason and babies sit on lap of philosophy, the world will soon get rid of priestcraft, ignorance, and superstition. I think in about twenty years from now, when the Cornerites are grown to be women and have homes of their own, there will be lots of sweet little babes sitting on the lap of philosophy. You are doing a grand work in fetching women out of the churches and from under the bondage of priestcraft. There are women here in our town who spend half of their time gadding around raising money to fix up their church and keep their beloved pastor sleek and fat, while their own homes are mortgaged beyond redemption. Ignorant Christians say that infidels do not want their children to grow up and believe as they do. I want to refute them by making a nice scrap-book of letters from the Children's Corner. Go on with the good work.
JOHN CARNAHAN.

[Thanks, friend John, for your kind letter. We are glad you like to read our young folks' letters, and that scrap-book will be a little gem when you get it done. Your words of appreciation are very encouraging.—Ed. C. C.]

Doesn't Get Around in Time.

Tommy: "Do you say your prayers every night?"

Jimmy: "Yep."

"And does your maw say hers?"

"Yep."

"And does your paw?"

"Naw. Paw don't need to. It's almost daylight when he gets to bed."—*Cincinnati Tribune*.

THE SECOND SUMMER,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

Desirable Real Estate

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 56 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes' walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes' walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.



Something

QUITE NEW & UNIQUE

THE

BETTER WORLD

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eye can see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.

Price, cloth, \$1; paper, 50 cents.

A NEW EDITION

OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity. Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

THE TRUTH SEEKER, 28 Lafayette place, New York

Genuine/Pond's
Extract

IS WORTH ITS

WEIGHT IN GOLD

Cures Female Complaints,

Neuralgia, Piles, Sores,

Bruises and ALL PAIN.

CHEAP SUBSTITUTES
DO NOT CURE.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominations Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies	\$1.00
Fifty copies	4.50
One hundred copies	8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents, Address this office,

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

CHAMBERS'S CONCISE GAZETTEER OF THE WORLD. Topographical, Statistical, Historical. Philadelphia: J. B. Lippincott Company. Cloth, 8vo. 768 pp. Price, \$2.25.

This volume is chiefly a condensation from Chambers's Encyclopedia, although many of the articles are new and there are numerous additions to the list. The work is convenient to hold and handle and much information is packed into a small space. We notice an amusing blunder made by the writer of the preface. He is speaking of the allusions to famous persons, places, or events, such as the "sage of Chelsea," the "victor of Barossa," and the "Chiltern Hundreds." Among the rest is the "Hermit of Walden." Now it so happens that that is the only reference to Thoreau or to Walden there is in the book!

THE CYCLOPEDIA REVIEW OF CURRENT HISTORY. Edited by Alfred S. Johnson, A.M., Ph. D. Vol. 4, 1894. Buffalo: Garretson, Cox & Co. Paper, 8vo., illustrated. Price, \$1.50 per year, 40 cents per single number.

This is a much-needed and excellent publication. It admirably supplements the standard cyclopedias by bringing the record of events down to date, or within two or three months of it. Every person who has occasion to consult a cyclopedic—as what person has not—will not need to be reminded that those books of reference are costly and new editions are gotten out only at infrequent intervals, and even if they were brought down to the end of each year the element of cost would shut most of the new editions out of the homes and offices of a great majority of the people. But this "Cyclopedic Review" will fill in the gap very well at a moderate expense. It should be a great financial success for its enterprising publishers.

HYPNOTISM: How It Is Done; Its Uses and Dangers. By James R. Cooke, M.D. Boston: Arena Publishing Company. Cloth, 12mo., 373pp. Price, \$1.50.

This book is one that can be read with profit by all, for it is written in the purely scientific spirit by a physician who is too cool an observer and too little of a partisan to exaggerate in one direction the importance of given facts or to minimize it in the other. The conclusion is that hypnotism may often be used by the physician and less often by the surgeon to relieve pain and mitigate or cure disease. He finds that some may be helped thereby who cannot be relieved by other agencies, while, on the contrary, it fails totally in other cases of the same disease. He urges that the subject be studied and experimented with for the sole purpose of getting at the facts, not to establish a preconceived theory for or against. There is nothing of the sensational, of the marvelous, of the supernatural, of the superhuman about the book. It is a refreshing contrast to most of the popular works dealing with the same subject, books which can fill the minds of reasoning, cool-blooded men and women with weariness and disgust only.

POPULAR SCIENTIFIC LECTURES. By Ernest Mach. Translated by Thomas J. McCormack. Chicago: The Open Court Publishing Company. Cloth, 12mo., 313 pp. Illustrated with forty-four cuts and diagrams. Price, \$1.

These lectures, delivered during a period extending from 1864 to 1894, are upon these topics: The Forms of Liquids, the Fibers of Corti, on the Causes of Harmony, the Velocity of Light, why has Man Two Eyes? on Symmetry, on the Fundamental Concepts of Electrostatics, on the Principle of the Conservation of Energy, on the Economical Nature of Physical Inquiry, on Transformation and Adaptation in Scientific Thought, on the Principle of Comparison in Physics, on Instruction in the Classics and the Mathematical-Physical Sciences. They are in the popular style that such lectures must be if they are to have hearers in the first place and many readers when put into book form. In his preface to this volume Professor Mach observes that only a small amount of information can be conveyed to the hearer in the limited time accorded to a subject, but that in such lectures, if the matter is appropriately chosen, "the charm and poetry of research can be conveyed to them." "It is only necessary to set forth the attractive and alluring features of a problem, and to show what broad domains of fact can be illuminated by the light radiating from the solution of a single and oftentimes unobtrusive point." In this way also is shown the substantial sameness of scientific and common thought. The general public loses its shyness toward scientific questions, while it is forced upon

the consciousness of the lecturer that "his work is only a small part of the universal process of life, and that the results of his labors must redound to the benefit not only of himself and a few of his associates, but to that of the collective whole."

The lectures are all interesting and instructive; but perhaps "Why has Man Two Eyes?" will longer hold the attention of the average reader, because the subject is one that so appeals to our experiences and imaginings. Referring to photographic and stereoscopic work, the lecturer observes: "You know that if you move much while your photograph is being taken, your picture will come out like that of a Hindoo deity, with several heads or several arms, which, at the spaces where they overlap, show forth with equal distinctness, so that you seem to see the one picture through the other. If a person moves quickly away from the camera before the impression is completed, the objects behind him will also be imprinted upon the photograph; the person will look transparent. Photographic ghosts are made in this way." Another especially thought-provoking lecture is the last—on Education.

BROOK FARM: Historic and Personal Memoirs. By John Thomas Codman. Boston: Arena Publishing Company. Cloth, 12mo., 335 pp. Price, \$2.

This book is supposed to give the inner, intimate history of "The Brook Farm Experiment," an experiment conducted by a small group of famous or noted men, some one and some the other. Mr. Codman remarks that there were two distinct phases of the associated life at Brook Farm. The pioneers established a school and combined with it farm and household labors. Then came an attempt to introduce "methods of social science and to add mechanical and other industries to those already commenced." The two periods covered are commonly called the Transcendental and the Industrial. It appears that the records of the institution are missing, probably long ago destroyed, and the book before us was compiled and written from a few memoranda and the author's memory of the experiences he and his associates underwent in their attempt to solve the social problem. It is written not so much to gratify curiosity or to record the deeds of the men and women who were wise "before their time," as to whisper courage to the reformers of to-day who are wrestling with the same great issue. Mr. Codman points out that the "Brook Farm life and ideals were purely coöperative and philosophical," and he expresses the opinion that a few weak trials made fifty years ago were not enough to solve the question of right living and determine how to shape the outward forms of society. He confides to his readers the wish of his heart that his sketch of his early days may inspire some who can command the influence and means necessary "to continue the experiments in social science, along lines laid out with more or less clearness by the Brook Farmers."

The originator of the movement was the Rev. George Ripley, a Unitarian minister who had gravitated into Transcendentalism; the place selected was at Brook Farm, West Roxbury, nine miles from Boston. At the first there were about twenty persons in the settlement, among whom was Nathaniel Hawthorne. When taken it was a milk farm and early each morning one of the colony started for Boston with a load of milk. The work was new to most of them, and for the women it was particularly hard, as there were so few compared with the number of men, and visitors and pupils added to the burden. In the fall of 1842 the Brook Farm school was started with teachers in Intellectual and Natural Philosophy and Mathematics, Belles Lettres, Latin and Music, German and Greek, Theosophical [?] and Practical Agriculture, History and Modern Languages, and four in the primary and infant classes and drawing. Charles A. Dana was the instructor in German and Greek. After about two years of the work along the lines originally laid down it was determined to extend the industrial enterprise and to take into the society practical workers even if not educated to the degree at first deemed essential. This action alienated the more theoretical of the outside friends of the enterprise, as Ralph Waldo Emerson, for instance. But the book will tell you all about it, much better than we can.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

1492|Columbus to Ingersoll 1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

A NEW AND VALUABLE BOOK.

Religion and the Bible.

By F. D. CUMMINGS.

A Series of Sixteen Freethought Essays.

Subjects—

I. Introduction. II. The God and Man of the Bible. III. God and the Devil. IV. Is the Bible Contradictory? V. Jesus—Was He the Fulfillment of Hebrew Prophecy and Expectancy? VI. Jesus the Teacher of Righteousness. VII. Did the Disciples Look for an Immediate Resurrection? VIII. What Does the Bible Teach Regarding the Second Coming of Christ? IX. The Christ Spirit Outside the Bible. X. What Is the Bible? XI. How Man Advances. XII. Why Do Men Cling to the Bible? XIII. Belief, Unbelief, Faith, Reason, and Prayer. XIV. Is There a God? XV. Reward and Punishment. XVI. Immortality. XVII. Conclusion.

A Book that should be in the hands of all who seek the Light. Price, paper, 50 cents; cloth, \$1. The Truth Seeker, New York.

Gems of Thought.

THEOLOGY has only served to upset brains, and sometimes states.—*Voltaire.*

POINTING to another world will never stop vice among us; shedding light over this world can alone help us.—*Whitman.*

RESISTANCE to aggression is not simply justifiable but imperative. Non-resistance hurts both altruism and egoism.—*Herbert Spencer.*

THE only trouble with this great country of our is that it is running all to politics. The tax-eaters are carrying it off like a thousand tiny ants rolling a disabled caterpillar.—*Galveston News.*

THE old countries, the so-called effete races, are quite apt to birth and nurture genius. Newly-discovered countries may be absolutely barren of men of the first type. The new land may give the pioneer. The old land may give the preserver. Even this cannot be uncompromisingly asserted. The margin of uncertainty is too wide.—*Horace L. Traubel.*

THE poor, the feeble, the helpless, precisely those whose pitiable estate appeals most strongly to the sympathies of man, the Supreme crushes, relentlessly, unhesitatingly. The survival of the fittest, not the best, but the best adapted, those who can offer the stoutest resistance—is the rule of the "benevolent" controller of the universe.—*John Francis Smith.*

At the risk of being called a faddist, I declare with no uncertain voice—for it is the voice of the coming era—that all the sports of the strong, dependent on the pain and oppression of the weak, are unworthy of good and noble men, who, were they not blinded by custom, fashion, and tradition, would rush to the rescue of a defenseless animal, instead of hounding it to a terrible death.—*Mary Campbell Smith, in Westminster Review.*

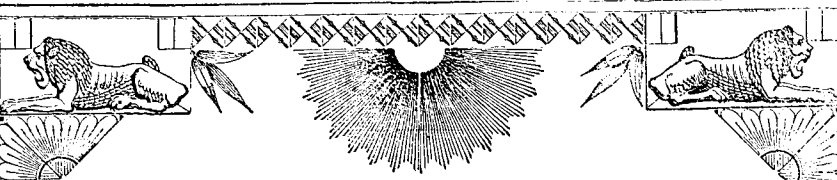
THERE is the greatest difference between presuming an opinion to be true, because, with every opportunity for contesting it, it has not been refuted, and assuming its truth for the purpose of not permitting its refutation. Complete liberty of contradicting and disproving our opinion, is the very condition which justifies us in asserting its truth for purposes of action; on no other terms can a being with human faculties have any rational assurance of right.—*J. S. Mill.*

THE optimist folds his smug hands on his ample knees, and murmurs contentedly, "The Lord has willed it"; "There must always be rich and poor"; "Nature has, after all, her great law of compensation." The pessimist knows well self-deception like that is either a fraud or a blind, and recognizing the seething mass of misery at his doors gives what he can—his pity, or, where possible, his faint aid, in redressing the crying inequalities and injustices of man or nature.—*Grant Allen.*

WHEN one thinks of the Greeks playing, praying, laboring, lecturing, dreaming, sculpturing, training, living everlastingly in the free wind and under the pure heavens, and thinks that the chief issue of civilization is to pack human beings into rooms like salt fish in a barrel, with never a sight of leaf or cloud, never a whisper of breeze or bird—oh, the blessed blind men who think of progress! Progress, that gives four cubic feet of air apiece to its children, and calls the measurement Public Health!—*Ouida.*

THE idea of suicide as an immoral or criminal action had its origin in the belief that mankind is sent to earth by a supreme being with a certain allotted length of days. If man dies at two-and-twenty of small-pox, tumbles off his horse at five-and-forty, is killed by a railway accident at sixty, or dies quietly in his bed at ninety, it is equally the will of God and by his commands. Although we do not recognize them by name, we still continue by implication to accept our ancestors' theory of the Norns who cut the thread of human fate whenever a man's life had come to a close.—*Agnosco, in Agnostic Journal.*

JAMES I. said: "No bishop, no king." He might have added: No cross, no crown. The king owned the bodies of men; the priests, the souls. One lived on taxes collected by force, the other on alms collected by fear—both robbers, both beggars. These robbers and these beggars controlled two worlds. The king made laws, the priest made creeds. Both obtained their authority from God, both were the agents of the infinit. With bowed backs the people carried the burdens of one, and with wonder's open mouth received the dogmas of the other. If the people aspired to be free, they were crushed by the king, and every priest was a Herod, who slaughtered the children of the brain. The king ruled by force, the priest by fear, and both by both.—*Ingersoll.*



THE Truth Seeker Annual

— AND —

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

	PAGE.		PAGE.
Calendar for 1895,	5	Freethought in the Church and in the Higher Literature. A. H. Hamilton,	90
Freethought in the United States,	17	Education of Children. Susan H. Wixon,	95
The Old and the New. Robert G. Ingersoll,	42	Secular Sunday Schools. Katie Kehm Smith,	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage,	46	The Freethought Federation of America. Samuel P. Putnam,	110
Progress of Science. James B. Alexander,	55	The One-Horned Ox. George E. Macdonald,	117
What Are Women Here For? Helen H. Gardener,	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore,	124
The Three Voices. A Poem. John Peck,	73	Freethought Societies, Schools, and Lecturers,	127
A Queer God and His Queer Book. Henry Rowley,	74		
What We Stand For.	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

PIANOS! PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

Truth Seeker Readers!
HAVE YOU THE
Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

**SHALL THE BIBLE BE READ
IN OUR PUBLIC SCHOOLS?**
By R. B. Westbrook, A.M.
Price, 10 cents.

ALL styles of watches from \$1.38 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

**All About the
Holy Bible**

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

**The Great Inger-
soll Controversy**

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

**Liberty for Man,
Woman, and Child**

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's **Tribute to His Brother**, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Not for Parsons.

SHOPPER: "Hav you any toys a child can play with on Sunday?" Salesman: "Yes; here's a box of soldiers." Shopper: "Play with soldiers on the Sabbath?" Salesman: "But these belong to the Salvation Army."—*New York World.*

REV. DR. McAULEY, an aged minister of Philadelphia, has been convicted of leading a double life and the Presbyterian board has fired him. There is hope for the Quaker City yet. Who would ever have supposed that any Philadelphia man had so much life?—*Sunday Telegram (Portland, Me.).*

AN Ohio preacher tells his congregation that "Chicago is the nearest approach to hell that we have upon this earth." This may or may not be true, but should any Chicago congregation extend a call to the Ohio preacher at an increased salary the haste with which he would go to the terrestrial hell would mitigate to an extent the superstitious horror of the credulous Buckeyes.—*Sunday Telegram (Portland, Me.).*

OUR little four-year-old Alice is a small interrogation point, and often makes remarks which confound her elders. Last Sabbath, after the older children had gone to Sunday-school, her mamma undertook to give her a Bible lesson. All proceeded nicely until Alice asked: "Mamma, where is God?" Her mother answered, "God, my dear, is in your heart when you are good and love people." Silence and deep thought on the part of Alice, then came "Mamma, please take my heart out and look at him."—*New York World.*

DOCTOR P. was riding in the suburbs of Buffalo with his small boy, and stopped at a tavern to water his horse. The child watched the operation intently, and evidently thinking it clumsily managed, piped out: "Papa, why doesn't the horse take the pail up with his feet and drink?" "Why, he can't make that way." "Why not?" "Well, God didn't see fit to make him so." "Why didn't God make him so?" "Ah! that beats me. How should I know?" The infant's respect for his father clearly suffered. "H'm!" he said, after a moment's hesitation: "I'll ask grandma. She knows God."—*Buffalo Commercial.*

A good, old Methodist lady attending service in a suburban Episcopal church last Sunday became happy under the preaching of the word, and ejaculated: "Glory!" She was admonished to keep quiet by two of the brethren, and nodded assent, but soon becoming forgetful, responded "Hallelujah!" The brethren again called her attention to the annoyance, and told her that if she did not keep quiet they would be compelled to remove her. The sermon proceeded, and the old lady becoming very happy, and forgetful of her surroundings, shouted out: "Glory to God!" This was too much for the brethren, and they tried to lead her out; but she refused to walk, so they carried her. On the way she said: "I am honored above my master, for while he was carried by an ass I am carried by two."—*Philadelphia Record.*

TAM GORDON was a small farmer, a bachelor, and he lived alone—minus some things that make life worth living for some people, but fully satisfied with the deprivation so he were spared the troubles and anxieties attending the advent of wife and bairns—and the extra work required for their maintenance. His parson, however, did not think Tam was altogether doing his duty to the kirk and his queen and country by so closely following his own inclinations, and undertook to remonstrate with him. Tam had no great necessity to leave his solitary couch at a very early hour, and it was not, therefore, surprising that the minister found him one morning just finishing his modest breakfast of brose. "Why, Tam," said he at once, marking the many evidences of bachelordom on all sides, "why don't you marry, and hav a nice body about your house to keep things tidy. See what a nice breakfast she'd cook for you." "Yes," replied Tam, "and eat half of it, too, eh?" "Well, but see how nicely she'd mend your clothes, and sew on your buttons, and maybe she'd mak' ye a new suit of clothes." "Ay," said Tam, "and I'd hav to buy her some new clothes, too!" The minister saw Tam had no soft spots on these lines, and tried another. "You know, Tam, it's your duty as a loyal citizen and a member of the kirk to take a wife. Suppose all men followed your example, the race would come to an end. Did not God order us to be fruitful and multiply? And will not his blessed plan of salvation be lost if we do not obey him?" Steadily Tam looked at the minister as he asked, "What did God make Adam out of?" "The dust of the ground, of course." "And who was the father of Jesus Christ?" "The Holy Ghost, Tam," innocently replied the minis-

ter. "Well, then," said Tam, "if the Lord wants a big population to work his plan of salvation upon, he may send down the Holy Ghost, or turn that big hill at the back of the house into men and women. He can hav as many as he wants, but I'll no be troubled with a pack of brats."

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Receivers and Shippers of

Fruits and Vegetables.

and

GENERAL COMMISSION MERCHANTS

in

BUTTER, EGGS, CHEESE, AND POULTRY.

SPECIALTIES:

Florida and California Products—Bananas, Oranges, Lemons, Cranberries, Pineapples, Grapefruit, Peaches, Pears, Plums, Melons, Apples, Berries. Potatoes, Onions, Cabbages, Cucumbers, Tomatoes, Celery, Beets, Carrots, Turnips, Popcorn, Squash, Crab Apples, Egg Plant.

Special attention paid to filling orders for Poultry, Eggs, Cheese and all kinds of Fruits and Vegetables in their season.

118 So. Water St., Chicago.

MORGAN A. ROBERTSON'S



A Tale
— OF A —
HALO

ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

THE GIANT DELUSION

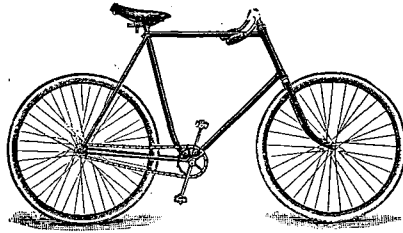
A Consideration of the Doctrine of Personal Immortality.

By OTTO WETTSTEIN.

A Paper read at the International Freethought Congress at Chicago, October 5, 1893.

Price, 10 Cents.

Address THE TRUTH SEEKER



SEE THAT CURVE!

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

THE

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.

By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER & CO.

365 DAYS

Ahead of

them all.



Keating Bicycles.

19 to 23 lbs.

CATALOG FREE if you mention this paper.

KEATING WHEEL CO., Holyoke, Mass.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.



WONDER CABINET FREE. Missing Link Puzzle, Devil's Bottle, Pocket Camera, Latest 3 Wire Puzzle, Spook Photos, Book of Sleight of Hand, Total Value \$10. Sent free with immense catalogue of 1000 Bargains for 10c. for postage. INGERSOLL & BRO. 65 Cortlandt Street, N. Y.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on The Path to Health." Dr. E. B. FOOTE, 122 LEX. AV., NEW YORK.

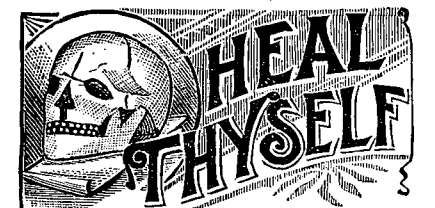
THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-net, but only in Wisdom—THE SCIENCE OF HEALTH. Wise men study nature, shun disease, learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of incalculable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

DO YOU WANT IT?

Salesmen Wanted in every county, salary or commission. No experience. New Tariff Bill gives unlimited profits, active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 5308, Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, etc., Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Say where you saw this adverb. Vineland, N. J.

NOW READ THIS!

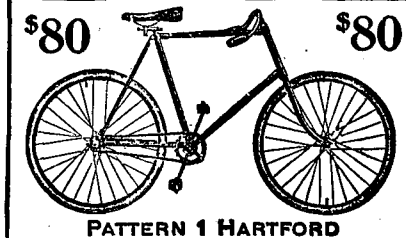
Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



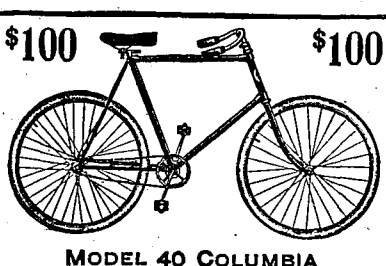
Beautiful Bicycles...

Bicycle Beauty comes from graceful lines and fine finish, in which points Columbia bicycles excel. But there is more than mere looks to recommend a Columbia. Back of the handsome design and elegant finish is a sterling quality that over the roughest road and the longest journey will carry the rider with safety and satisfaction.

Buy a COLUMBIA or a Hartford.



PATTERN 1 HARTFORD



MODEL 40 COLUMBIA

POPE MFG. CO. General Offices and Factories, HARTFORD BOSTON, NEW YORK, CHICAGO, SAN FRANCISCO, PROVIDENCE, BUFFALO.

Send two 2-cent stamps for a Columbia Catalogue; free if you call at a Columbia agency.



THE OLD CARPENTER RETURNS FROM EGYPT.

And he arose, and took the young child and his mother, and came into the land of Israel. . . . Being warned of God in a dream, he turned aside into the parts of Galilee.—Matt. ii, 21, 22.

News of the Week.

No tolls will be charged for the passage of vessels through the Canadian "Soo" canal.

JUDGE RUDOLPH B. MARTINE, of the court of General Sessions of New York, has recently died.

ARTHUR WELLESLEY PEEL, for eleven years speaker of the British House of Commons, has just retired from that position.

On April 5 five persons were killed and several injured by an explosion of powder in a grocery and ship chandlery at New Orleans.

The bill for the disestablishment of the church in Wales has passed its second reading in the House of Commons by the vote of 304 to 260.

The horse car is a thing of the past in St. Louis. The Jefferson Avenue line, the last to give up the ancient system, has adopted electricity.

PRINCESS COLONNA (*nee* Mackay) has obtained from the Roman courts a decree of separation from her husband and the custody of her children.

JAPAN has sent in all 87,000 soldiers to China. If the armistice does not terminate in peace there are 26,000 more mobilized ready to take ship at once.

The Metropolitan Traction Company (cable) of New York has added \$8,000,000 to its immediate resources by putting mortgages on all its property.

The Spanish government has called out 20,000 of the reserves to restore the strength of the army, depleted by the sending of reinforcements to Cuba.

JAPAN continued her military preparations up to the very last moment before the armistice went into effect. There are said to be 80,000 Chinese soldiers in Formosa.

The Yale faculty has ordered Harry Moffat Wilson to leave college for his refusal to be vaccinated. His father resides at Newburg, N. Y., and does not believe in vaccination.

A DETROIT man has published and copyrighted a "Triby Appendix," consisting of an English translation of the passages and words which in the original "Triby" appear in French.

MRS. PARAN STEVENS, long the woman leader of the "Four Hundred," died at her home in this city of pneumonia on April 4. She was born in Lowell, Mass., about seventy years ago.

In Michigan the Republicans elected, on a very light vote, their candidates for judge and for regents of the university by a majority of about 25,000. Last year their majority was 106,000.

At the municipal elections the Democrats won in Bridgeport, Conn., and the Republicans in Cleveland, Ohio, and Wi-

nona, Minn. In Ohio several women were elected to positions on school boards.

PITTSBURGH coal men say that there is no danger that long distance transmission of electricity generated by water power will injure them, as they can send a ton of coal a thousand miles by water for 25 cents.

JINGOISM is costing France dearly. The attempt to conquer Madagascar has involved an outlay of \$13,000,000, and the Tonquin affair cost \$107,000,000, while Tonquin is a constant drain on the French taxpayers.

In this country the yearly crop of peanuts amounts to about 88,000,000 pounds. Virginia, Georgia, Tennessee, and North Carolina are the chief producers, in the order named. In 1892 Africa shipped 400,000,000 pounds of peanuts to Europe.

BRITISH troops are fighting with the hill tribes of northern India. In a late "battle" in Chitral with 12,000 tribesmen under Umbra Khan, 500 of the natives fell in death under the fire of the Maxim guns of the British, while the latter lost very few in killed and wounded.

GREAT Britain reiterates her determination not to submit the Venezuelan difficulty to arbitration unless it is conceded in advance that she is to retain the territory within what is known as the Schomburg survey of 1841. She has asserted this position for eleven years.

ST. LOUIS went Republican by the unprecedented majority of 13,000, but Moses Craven, one of the candidates of the winning party, a Republican in good standing, was beaten, a Democrat securing the office. Mr. Craven is a Negro and his opponent is a white man.

A COMBINATION has been formed by the soft coal operators, the coal-carrying railroads, and the miners to give stability to prices, freight rates, and miners' wages. This will keep the price of coal up to consumers, but provides for the miners, a new thing in the coal business.

THE Cuban revolt is spreading; American consuls in Havana and Santiago think that it must be suppressed soon if it is to be suppressed at all. Many exiled insurgent leaders are landing, having come in from South and Central American states, the Spanish navy being unable to efficiently patrol the coast.

At the recent municipal election in Chicago the Republicans carried the city by a majority of some 45,000. The entire Republican city ticket and all the town tickets were elected. Nearly all the Board of Aldermen are of that party. The mayor elect is George B. Swift, defeated at the interim election by Mr. Hopkins, Democrat. The issues, as in St. Louis, were local.

THE Archbishop of Canterbury, Primate of all England, replying to the recent speech of Lord Halifax in reference to the reunion of the Church of England with the Church of Rome, declares that any corporate union with the Church of Rome "while she retains her distinctive erroneous doctrines and advances her present un-

primitive and unscriptural claims is absolutely visionary and impossible."

W. L. CHAMBERS, United States Land Commissioner to Samoa, reports that he found but nineteen American citizens there, exclusive of officials. The Commission, consisting of himself and Commissioners representing Great Britain and Germany, rejected the vast bulk of acreage claimed by Americans because of the manifestly inadequate consideration given for it and because the titles were defective.

On April 3 Judge Barnard at Newburg refused the application of the Anti-Vaccination League of Newburg for a mandamus requiring the Board of Education to permit children who have not been vaccinated to attend the public schools. As a compulsory education law has been passed the decision of Judge Barnard leaves parents who object to vaccination no remedy. The April issue of *Foot's Health Monthly*, of 129 East 28th street, New York, is an anti-vaccination number.

ANOTHER of the old landmarks of New York is going; Niblo's Garden is being torn down to make room for a modern office building. In 1851 Adelina Patti made her debut upon its boards as a child of eight. Gerry and his Society for the Suppression of Budding Genius were not in power then or she could not have delighted the public at that age. With the old building are associated the memories of many other famous actors and singers, including Dion Boucicault, Madam Sontag, the Ravels, and Madam Rachel.

THE last batch of indictments handed in by the grand jury of the court of Oyer and Terminer, this city, were against George C. Clausen, Nathan Straus, and A. B. Tappen, ex-Commissioners of Parks, for alleged conspiracy in making illegal contracts for asphalt pavements, ball, \$1,500 each; Thomas Killilea, police captain, bribery, bail, \$10,000; Thomas J. Brady, formerly Superintendent of Buildings, bribery and accepting unlawful gratuity, bail, \$10,000; Hugh Cassidy, Edward F. Miley, John H. Thrall, patrolmen, attempt to extort, bail, \$3,000 each.

OVER the veto of Governor Holcomb the legislature of Nebraska passed a bill which provides that the governor, attorney-general, and commissioner of public lands and buildings shall constitute a board having the authority to appoint the persons who shall constitute the Omaha Fire and Police Commission, two of whom may be of the same party. This has been done against the protest of every prominent business man of Omaha; it cuts the mayor off from all participation in the control of city affairs. The attorney-general and commissioner of public lands and buildings are A. P. A. men.

GEN. SAMUEL J. LEE, second to Frederick Douglass among the colored people of the country, died in Charleston on April 1. He was for seven years a member of the South Carolina legislature, was its speaker, the father of an amendment to the state constitution which prevented any increase of the debt of the state without the vote of the people, and he also secured

the passage of a measure which freed the state from a debt of \$7,000,000 contracted by the Moses ring. He came within thirteen votes of being elected judge of the supreme court of the state, and he inaugurated the present free school system of the state. As a lawyer he ranked high; it was his boast that of 110 persons accused of murder whom he defended but one was executed.

THE United States Supreme Court by a tie vote leaves the income tax in force, except the provisions taxing incomes from land, and from state, county, and municipal bonds. This is understood to be the division of the court on all the propositions involved, as ascertained by the *World*: For declaring the law constitutional with the exception of the tax on rentals and on state and municipal bonds—Justices Harlan, Shiras, Brown, and White. For declaring the whole law unconstitutional—Chief Justice Fuller, and Justices Field, Gray, and Brewer. For declaring the income from real estate rentals exempt—Fuller, Field, Gray, Brewer, Shiras, and Brown. For declaring the income from state and municipal bonds exempt—all eight.

THOMAS McDONALD lay in wait for and shot Thomas Patton in Sumner county, Kan., May 5, 1894. On his trial he frankly confessed the deed, but refused to consider himself a murderer. He said that Anderson Gray, a wealthy farmer, had hypnotized him and "suggested" the murder of Patton. Gray had also instructed him in the use of the revolver and rifle, with which he had supplied him, and had selected the place by the side of the road where McDonald lay in ambush for his victim. The jury acquitted McDonald on the first poll. Then Gray was put on trial and convicted of murder in the first degree as the principal in the procurement of the crime. The case was carried on appeal to the supreme court of the state, which on April 6 sustained the ruling of the lower court. It is the first case of the kind in the United States, if not in the world. So says Judge McAdam of the superior court of New York. Of course men accused of crime have pleaded that they were hypnotized, but for a man to be convicted of murder on the ground that he used hypnotic influence is something new.

EDITORIAL

From the *Freethought Magazine*.

"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. . . . Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN, Established 1857. ROCHELLE, ILL.

Designer of The Otto Wettstein Watch. Tie Ingersoll Souvenir Spoon. The Freethought Badge.

COSMIAN HYMN-BOOK.

A COLLECTION OF ORIGINAL AND SELECTED HYMNS FOR Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—
COMPILED BY L. K. WASHBURN,
Price, \$1.50. For sale at THIS OFFICE

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 16. { PUBLISHED WEEKLY. } New York, Saturday, April 20, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



GROWTH AND DECAY OF THE CHRIST MYTH.

Something a Little Extra for Truth Seeker Readers.

For a good many years Mr. Samuel Porter Putnam's "News and Notes" have been a feature of THE TRUTH SEEKER very greatly admired by its readers. Their diversity and versatility and poetically descriptive qualities have been universally admired and imitated—but never copied with success.

As President of all the nationally-organized Freethought of this country, Mr. Putnam will, about May 1st, start for a visit to the Freethinkers of England. Officially and privately he will undoubtedly have a grand reception. England is a great country in a small space, with a big history, in which Freethought has played and is playing a conspicuous part.

While he is gone Mr. Putnam will be duly commissioned as correspondent of THE TRUTH SEEKER, and will write for the benefit of our readers the generals and particulars of his trip. Every English Freethinker in this country will want to read this account. It will do him good. Every American Freethinker will find these letters by Mr. Putnam vastly entertaining, instructive, poetic, and good reading.

New subscriptions for this event should begin now and run for six months. A three months' trial trip will just get you into the middle of them, but if you can't do better take that, for we know you will renew. Ask any reader of Mr. Putnam's "News and Notes" if they are not worth the cost of a whole year's subscription, and if he does not say YES, we will refund the subscription you send.

Address THE TRUTH SEEKER,

Address THE TRUTH SEEKER,

28 Lafayette Place, New York, N. Y.

To Our Friends:

Don't you know
some Freethinker who
does not now, but who
would subscribe to
THE TRUTH SEEK-
ER if YOU called his
attention to the Pa-
per?

When Renewing Your Subscription, Take Advantage of These Good Offers.

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.
Old Testament Stories Comically Illustrated By **WATSON HESTON,**
 Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



AND
THE TRUTH SEEKER
ONE YEAR,
Will be sent for \$4.50. The
\$2.75 Pin and THE TRUTH
SEEKER one year for \$5.

Will be sent for \$4.75. Sugar Spoons and 'TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Address

≈ TERMS ≈

SAMPLE COPIES FREE.					
Three months, (trial subscribers,) in advance,	\$0.75	One subscription with two new subscribers, in			
Six " " " - - - - -	1.50	one remittance, - - - - -			\$7.00
Single subscription, one year, - - - - -	3.00	One subscription with three new subscribers, in			
One subscription two years, " " - - - - -	5.00	one remittance, - - - - -			8.50
Two new subscribers, " " - - - - -	5.00	One subscription with four new subscribers, in			
One subscription with one new subscriber, in one		one remittance, - - - - -			10.00
remittance, " " - - - - -	5.00				

Any number over five at the same rate, invariably with one remittance.

It is thus seen that any of our friends who will take the trouble to get a new subscriber at the regular rate (~~13~~) will get his own for \$2; by getting two new subscribers he will get his paper for \$1; by getting three new subscribers he will not only get his own free, but will have fifty cents beside; by getting four new subscribers he will have his own free and gain \$2. If anyone chooses, or if by so doing he can easier secure partners in taking the paper, he can share with them the advantages of the club rates.

This makes THE TRUTH SEEKER, with its sixteen large pages, cheaper than any other Liberal paper.

The Truth Seeker Co.,

28 *Lafayette Place, New York.*

Please send *The Truth Seeker* to the following address..... foryear
 Inclosed find \$.....in payment of the same.

NAMES.	POST OFFICE, [Box St. & No., if any.] & STATE.
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }

Remarks :

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 16. { PUBLISHED WEEKLY. } New York, Saturday, April 20, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - APRIL 20, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Allies of Comstock.

We recently spoke at length concerning the bill drafted by Mrs. Burt and Mrs. Pritchard and introduced in the New York Senate by Mr. Mullin. In the *World* of April 7th we find the full text of the bill introduced in the House by Mr. Ainsworth. It is for the same purpose as the Senate bill. Its title lays out a pretty big contract:

"An act to amend Sections 316 and 317 of the Penal Code in order to better protect public morals, defend the health and integrity of youth, prevent the degrading of women and girls, and preserve the honor and respect due to women."

In all particulars in which this bill differs from the Burt-Pritchard-Mullin affair it is worse than that attempt to accomplish the impossible. One of the things that no one must do on the stage is to "shock modesty." As it would be out of the question to put any performance on the stage that would not shock what passes for the modesty of some person, this bill might as well have been entitled "A bill to prevent all theatrical entertainments." That would have been much more clear and no more inclusive than the present title and would have saved the state some money on printing bills. One section absolutely forbids the exhibition anywhere of any representation of any male or female form, "whether real or fictitious, in the nude or semi-nude state." This, literally applied, would kill the business of the photographers, for the exposure of the face involves the representation of semi-nudity. It is also forbidden to show a picture which exhibits "the form of a female" in any "unwomanly or immodest posture, or as nude, or clothed in any other than proper, womanly, or modest apparel." Presumably the rural gentlemen in the legislature can tell to a nicety what postures are "unwomanly," and what clothing is "proper, womanly, and modest." They should have no difficulty in doing that much, for they seem to be real smart. The exceptions show the poverty of spirit and the meanness of the originator of this bill. The exceptions are "original works of art when displayed in and confined to art galleries," and "standard medical works, drawings, or text-books designed for physicians or medical students when kept to their lawful uses and purposes." It appears to have been taken for granted that the thousands of both sexes and

all ages who visit the galleries will not be hurt by the examples of nudity and semi-nudity they view there, but that the same persons will be corrupted if they see copies of the originals elsewhere. Or were original paintings and statues excepted because the "moralists" did not dare attack them? Notice the monopoly given to the medical fraternity. Medical books may be sold so long as they are used only by physicians and students, but if they are sold for the benefit of the common people a misdemeanor is committed. The kind of fanatical ignorance and pruriency that is behind these bills is indicated by the advice given by the late Dr. Howard Crosby to women, as quoted by Nym Crinkle in the *World* of April 7th. He told them to throw out of the window all their carved and painted Cupids, for they were iniquitous devices of the devil. The Mullin bill makes it a penal offense to post in any place, "public or private, with or without the consent of the owner thereof," any of the prohibited devices. This would enable the officer to come into one's private house, and put Dr. Crosby's advice into effect, "with or without the owner's consent." What next?

Educators and Editors on the Bible.

In another part of this paper the reader will find an account of the contest over the Bible in the schools in Waverly, Pa., so far as the legal fight had gone at the time the article was prepared. After Judge Gunster delivered his opinion several leading educators in Philadelphia were interviewed and asked what they thought of the exclusion of religious teaching from the schools, and particularly regarding the scope of the decision rendered by the court. The answers given were of the kind to be expected from orthodox Protestants, and their use of the word "sectarian" is the one with which we have grown familiar through long and careful reading of theocratic and "patriotic" publications.

Dr. Edward Brooks, superintendent of the Philadelphia schools, approved the decision of Judge Gunster (as he interpreted it) and said that "under no circumstances should there be any sectarian teaching allowed in the public schools." "Good for Dr. Brooks!" admiringly exclaims the Free-thinker who has not familiarized himself with the methods of word twistification adopted by the Christian patriots; "the superintendent of the Philadelphia schools ought to be sent a membership blank of the Federation or Union; he is undoubtedly a good Secularist." Not quite so fast, please; let us hear further from Dr. Brooks: "As to the reading of the Bible, the rules of the board of public education require it." Then, after quoting the rules pertinent to the question, he added:

"This is the sentiment and general practice throughout the state of Pennsylvania. It is also the practice, with some exceptions, in the public schools of other states. This rule of reading the scriptures in the public schools is appropriate for a Christian country. To take the Bible out of the public schools would seem to imply that we have lost faith in those principles of morality and religion upon which the nation was founded. While I hold as sacred personal convictions, especially in regard to religion, I do not see how anyone, whether he believes the Bible to be an inspired book or not, can object to that pure morality which is taught in its pages."

How about the good Secularist now? We see at once how much he means by "sectarian." Does Dr. Brooks think that it is a part of the business of a civil government to teach religion in the public schools even if the majority of the people do believe in one religion? What does he understand the separation of church and state to mean? He must admit that a large element of the population, while Christian, is opposed to the reading of the

Protestant Bible in the schools, the majority of these because they deny that that version is the true version of the scriptures, and the others, consisting of Adventists, Unitarians, and other Protestant Christians, because they hold that such reading is sectarian instruction within the proper meaning of the word, as it undoubtedly is. He must admit that there is a very considerable element of the population that does not concede that the New Testament is properly a part of the Bible. He must admit that there is a large minority who do not accept the Bible as a divine work and who consequently object to their children being taught that it is of divine origin and sanction. Hence he must admit that this is not a Christian country, in the sense that all its people are Christians, and he must also admit that only a majority—probably only a minority—of the Christians favor Bible reading in the schools. Is it possible that he cannot see the injustice of taxing all for the propagation of the religious opinions of a part of the people? It is not necessary to deny that the nation was founded on the principles of morality and religion found in the Bible to show the untenableness of Dr. Brooks's position. No matter what religion the nation was founded on—if any—the Constitution expressly provided that neither its doctrines nor the doctrines of any other religion should be propagated by the state. The framers of the Constitution knew too well what the union of church and state had done to curse humanity to allow them to be negligent of their duty in providing safeguards against such dangerous union in the new world. As matters of fact, however, the principles of morality upon which the nation was founded are the common property of the race, and therefore do not belong to any particular religious system, nor do the dogmas of any religion form component parts of the basis of the national institutions.

Dr. Brooks expresses his doubts as to the possibility of any one objecting to "that pure morality which is taught in its [the Bible's] pages." No one is objecting to the "pure morality," but there is so much in the Bible that is not pure morality that parents may well object to the use of the book in the schools. All that is good in it can be found in works that are free from its very serious defects, while even the good in it is so often associated with theological doctrines which are rejected by large numbers of parents that it is grossly unjust to require them to send their children to schools in which it is used and to tax them for the support of those schools. But the one great and in itself insuperable objection to the use of the Bible in the schools is the undeniable fact that it is a religious text-book, a sectarian text-book. It is preposterous for Dr. Brooks to proceed on the assumption that Protestantism is not sectarian and that Christianity in its entirety is not sectarian. Every unprejudiced and logical-minded man and woman who has thought for a moment on the subject knows that the use of the Bible in the schools is a sectarian performance, and that it is intended to be such, for the so-called "moral" teaching is only a pretext to carry the sectarian propaganda into places where it would encounter strong opposition if urged frankly for what it is, religious missionary work.

Dr. Brooks had much to say for the value of the Bible as a literary text-book, and he remarked that were he an Infidel, he should want his children "to hear, read, and study and commit to memory passages from the sacred volume, not only for the pure morality which it inculcates, but also for the literary culture which it is so well adapted to afford." If he were an Infidel his sense of justice would be so sharpened that he could see the wrongfulness of

compelling those who did not have that exalted view of the book to contribute to the expense of its distribution and of forcing them to submit to having their children taught that which they did not believe to be true. Leave the inculcation of lessons found in religious text-books to the parents of the children. It is not for the state to interfere in the matter, nor the church through the state. The literary style of Colonel Ingersoll is very charming, and even Christians will concede that, his anti-theology aside, his teachings are moral, but we seriously question if Dr. Brooks would be willing to send his children to a school in which the colonel's works were used as literary standards and ethical text-books. The moral is obvious.

"And so long as the Bible remains in the courts of justice, to give sanction to testimony, so long it seems to me should no one on legal grounds object to its being read in the public schools."

Does Dr. Brooks think that all witnesses should be compelled to lay their hands upon or place their lips to the Bible when preparing to testify in a court of justice? Has he never heard of the oath administered without the aid of the Bible? Does he not know that in all enlightened states the witness may affirm if he prefers? Is he not aware that in his own state of Pennsylvania all three forms are legal? Where, if such choice is allowed, is the implied parallel between the presence of the Bible in the courtroom and the reading of that book in the common schools where all the pupils must hear, or perhaps take part in the reading and make responses, and recite selections from the Bible?

Avery D. Harrington, a member of the Philadelphia school board, made the same exposure of his inconsistency as did the superintendent. He said:

"No sectarian doctrine or form of worship should be permitted in our public schools, but the rule of the board of public education, requiring the Bible to be read without note or comment, is entirely proper. It is the duty of the public schools to inculcate morality and the principles of religion, and there is no book in the world so well qualified to do this as the Bible."

There you have the customary erroneous and pernicious use of the word sectarian. By this time it should be understood by all that the employment of that word by any Christian is no guide whatever to his real meaning. You build on sand if you assume that because he is opposed to "sectarian instruction" in the schools he is against the reading of the Bible therein. In fact, the chances are largely in favor of the supposition that he is a theocratic bigot. Don't be fooled by fair professions, whether made by individuals or by societies. Where did Mr. Harrington get the idea that it is any part of the function of the public schools to teach the principles of religion? How can a state wherein the civil and the religious elements of authority are separate teach the principles of religion in the schools or elsewhere? Is there not here a flat contradiction in terms?

Are not these Pennsylvania educators aware that Christian judges have time and again decided that the reading of the Bible in the common schools is an act of sectarian worship and that such an orthodox Christian paper as the *New York Independent* has heartily and unreservedly indorsed those decisions? Is it possible that they do not know that in 1872 the Supreme Court of Ohio sustained, on appeal from the superior court of Cincinnati, the school board of that city in the exclusion of the Bible from the schools? In answer to such arguments as those we are here considering, the court said:

"We are told that this word 'religion' must mean 'Christian religion' because 'Christianity is a part of the common law of this country,' lying behind and above its constitutions. Those who make this assertion can hardly be serious, and intend the real import of their language. . . . Suppose the state should undertake to teach Christianity in the broad sense in which counsel apply the term, or the 'religion of the Bible,' so as to include also the Jewish faith—where would it begin? how far would it go? and what point of disagreement would be omitted? . . . Government is an organization for particular purposes. It is not almighty, and we are not to look to it for everything. The great bulk of human affairs and human interests is left by any free government to individual enterprise and individual action. Religion is eminently one of those interests, lying outside the true and legitimate province of government."

Justice Welch, in the opinion he rendered for the court, said that the reading of the Bible in the schools was "a state religion in embryo," that it involved the levying of a tax for the propagation of religion, and that no Christian would think of asking for the teaching of religion in the public schools if Christianity were a minority faith in this country. He said that "legal Christianity is a solecism, a contradiction in terms," and argued that the fact that our fundamental laws do not attempt to enforce Christian doctrine is "strong evidence that they are the laws of a Christian people." What does the Christian Mr. Harrington think of that? For decision entire see 23 Ohio State, 211 *et seq.*

In 1890 the Supreme Court of Wisconsin reached the same conclusion as that found by the Supreme Court of Ohio. It was unanimously held that the reading of the King James version of the Bible in the common schools of the state was sectarian instruction within the meaning of the constitution; that such reading was an act of worship and as such was forbidden by the organic law of the state, and that it involved the taxing of the citizen for the support of religion. So important did the judges deem the matter that each, although fully agreeing with the opinion of his associates, considered it advisable to reinforce the general argument with reasons which suggested themselves to his own mind as particularly pertinent and forcible. Here are a few sentences from the opinion of Justice H. S. Orton:

"As the state can have nothing to do with religion, except to protect every one in the enjoyment of his own, so the common schools can have nothing to do with religion, in any respect whatever. They are as completely secular as any of the other institutions of the state in which all the people alike have equal rights and privileges. The people cannot be taxed for religion in schools, more than anywhere else. . . . They are godless, and the educational department of the government is godless, in the same sense as the executive, legislative, and administrative departments are godless. . . . It is a sectarian book."

Other members of the board were as earnest as Mr. Harrington in favor of driving sectarianism out of the schools by always enforcing the rule of the board requiring the reading of the Bible. There are in this country a number of reformers who claim that no man should be naturalized unless he can correctly interpret the Constitution of the United States. By a parity of reasoning, these Philadelphia educators and school officers should be at once disfranchised. They have utterly failed to understand one of the most important principles of the nation's organic law.

The *Scranton Tribune* agrees with Dr. Brooks and the others. It says:

"If the effect of Judge Gunster's ruling shall be to drive the Bible from our public schools, the result would be, in our opinion, an almost irremediable misfortune. The state is a Christian state, so far as concerns morality; it has recognized the moral worth of the Bible by introducing that book in its courts as the symbol of sacredness; and there are most important and far-reaching reasons why the Bible should be made a part of the public school curriculum, not as a feeder of sectarianism nor as a provoking cause of denominational or religious disputation, but as a source of pure morals and an unequaled repository of literary treasures. Fortunately, nothing in Judge Gunster's decision, as publicly reported, challenges the right of a teacher to read the Bible in the schools. It merely—and properly—denies the right of Bible reading to be expanded into sectarian or denominational proselyting."

Will the *Tribune* be so kind as to point out a law of the state of Pennsylvania, intended to protect person, property, or life, that is distinctively Christian in its origin? Just one, please. The state recognizes the alleged restraining influence of the Bible upon those who accept it as the word of God by putting it in its court rooms. It has been held that the believer will not perjure himself if he swear upon the Bible, not because the Bible is a moral book but because he thinks that its author will send him to hell if he does not tell the truth. That it is not the ethics taught in the Bible or supposed to be taught in it that is to have effect upon him is amply demonstrated by the fact that it is taken for granted that the same Christian's word cannot be trusted if he is not sworn, although his belief is no less when not sworn on the Bible than when so sworn. The

ignorant Christian is sworn on the Bible for the same reason that the Chinese witness is sworn in the presence of a decapitated chicken—to scare him into telling the truth. The moral character of the Bible has no more to do with the Christian's testimony than the moral character of the sacrificed rooster has to do with the testimony of the Chinese. The two fetiches are used to try to get the truth out of two men bred in different superstitions and upon whom the fear of the penalties of perjury are supposed not to have a sufficiently deterrent effect. But experience has shown that Quakers, Freethinkers, and others who affirm make better witnesses than the oath-takers.

The *Tribune* is well aware that its "source of pure morals" cannot be read through by course by any preacher to his congregation, unless, perchance, by some chaplain in a penitentiary where only males are confined, and even then he would be running grave danger of making his hearers tenfold more the children of crime than they were before if he did not administer some powerful antidotes along with many of those Old Testament records of treachery, spoliation, rape, and murder. It is simply amazing that a secular newspaper should seriously advocate making any religious book a "part of the public school curriculum." Where were these "teachers" educated? Do they know absolutely nothing of the foundation principles of religious freedom upon which this republic was founded? They are all glad of Judge Gunster's decision in so far as it will prevent the expansion of Bible reading "into sectarian or denominational proselyting." That is, each sub-sect is jealous of all the others and is willing to be shut out itself for fear that if it were let in some of the others would get there too and secure more of the spoils than it could obtain. That is why they are opposed to "sectarian" teachings, but they are more than willing to unite against the Jew and the Free-thinker and teach at public expense the dogmas common to them all. To make definitions unmistakably clear, they are opposed to denominational instruction, but they are eager to include sectarian instruction as part of the regular routine of the common schools.

"An Important Intimation."

There are, we regret to say, between one thousand and two thousand of our friends who have allowed their subscriptions to *THE TRUTH SEEKER* to expire without renewing. This is a considerably larger portion than is pleasant to us, who depend upon the more or less prompt payment of subscriptions for the wherewithal to meet our bills. Now, we are not going to get angry, or scold, or do anything disagreeable about this, but we must appeal to our friends' good nature and generous feelings to remedy this deplorable and unsatisfactory state of affairs. We need the money badly—so do our creditors. The paper man, and the printer, and the compositor, and the mailer, and the post-office collector, and the clerks, and the landlord, and the insurance man, and the gas man, and the devil are always with us, not to mention the rest, and they all want money and want it bad, and want it when it is due. And when we haven't got it for them life is a burden—they make it so intentionally, blast 'em.

So now, as aforesaid, we appeal to our friends all over this country—thousands of them—to send the amount of their arrearages and as much in advance as they have been behind, to sort of even things up and turn about in fair play, as it were. A year's subscription from each one whose time has expired will make us easy—very easy—but if we can't have that then let us have what you can spare, and we will "grin and bear it" until you get the balance. The amounts are small individually and easily raised, but to us they collectively mean a good deal—just the difference between being even with the world and being unpleasantly behind.

The disciples of a certain philosopher, one day missing their teacher from his accustomed place in

the midst of them, sought him at his unpretentious lodgings, where they discovered that he was suffering from the lack of a Square Meal. Of course they hastened to provide him with all that the inner sinner could desire, but he nevertheless took occasion to jab them with a moral pointed by the event. "Know, then" (said he), "that in order that you may permanently enjoy the light of a lamp, it is necessary occasionally to replenish the Oil."

Delinquents who renew at once will be spared the moral which their remissness might tempt us to draw.

A Little More Missionary Work.

Several of our good friends have written us that in their opinion the work, "SELF-CONTRADICTIONS OF THE BIBLE," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self-Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self-Contradictions of the Bible," to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self-Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetich, the Bible, is like and why it is worthless as a guide to anything good.

For encouragement, and to be convinced that this missionary work is having the desired effect, read the letter of E. M. Montgomery, of Bluefield, W. Va., among the friendly letters on page 250 of this issue.

Mr. Putnam's Visit to England.

In the last London *Freethinker* Mr. Charles Watts thus announces the event of the season in English Freethought circles:

"I am pleased to inform the readers of the *Freethinker* that next month Mr. Samuel P. Putnam, the popular Freethought lecturer and writer of America, will visit England. He will sail from New York on April 24th, and he comes as president of all the nationally-organized Freethought societies of the United States. I have known Mr. Putnam for many years, and I have always found him as genial in private as he is able in public. Next to Colonel Ingersoll, Mr. Putnam is the most eloquent speaker upon the American Freethought platform; while, as a poet and writer, he has won a high reputation on the other side of the Atlantic. His last work, 'Four Hundred Years of Freethought,' which I have on sale for him, is a proof of his literary skill and industry. I should like him to have a good reception from the Secularists of this country.

"Mr. Putnam will remain with us about three months, and during that time he wishes to lecture in all our principal towns. I have undertaken to arrange his lecturing tour, and shall be glad, therefore, to hear from his friends throughout the country who are desirous of having the services of our American visitor. All applications for lectures from Mr. Putnam must be addressed to me at 81 Effra-road, Brixton, London, S. W."

And Mr. Foote, the president of the National Secular Society of England, hospitably adds:

"On another page our readers will find an announcement by Mr. Charles Watts with respect to Mr. Putnam's visit to England. We have not the pleasure of Mr. Putnam's personal acquaintance, though we look forward to it with much expectation; but we have no doubt that he is all Mr. Watts represents him to be, and we hope he will receive the warmest possible welcome from the Freethinkers of old England. Branches of the National Secular Society should communicate early with Mr. Watts in order to secure a visit from Mr. Putnam during his brief stay in this country."

Mr. J. W. Gott, who has sincerely flattered this journal by imitating its name, says in his last *Bradford Truth Seeker*:

"English Freethinkers will learn with delight that Mr.

Samuel Porter Putnam, the poet and brilliant American who has with such wonderful success vividly epitomized in one fine volume 'Four Hundred Years of Freethought,' has already determined to pay a visit to this country during the month of May. As Mr. Putnam is an eloquent speaker, as well as a ready and racy writer, we should very much like to hear that he has the intention of making a vigorous Freethought campaign through the principal towns of England. Such a procedure would be certain to greatly vitalize our movement, and intensify its importance. We would gladly do our share to crown a scheme of this nature with unmitigated success."

With this enthusiastic welcome Mr. Putnam is sure to do and get good from his visit to our comrades across the water, and the account he will send back to his friends who cannot go with him is also sure to be good. And attention is specially directed to the fact that only in *THE TRUTH SEEKER* of America will be found the glowing and accurate account of this trip. We mention this with a view to impressing upon the casual reader of this journal that he would better subscribe and become a regular reader, or he may miss some of these good things. And if he wants any more inducement than is herein set forth we call his attention to the special premium offer of the "Freethinker's Pictorial Text-Book" with a year's subscription, provided he speaks quick and lets three silver dollars talk at the same time. Greenbacks will do, or even gold, if you have nothing better.

Our Great Premium Offer.

It is yet a little early for effective work to be done in getting new subscribers in response to the extraordinary offer of the "Freethinker's Pictorial Text-Book" as a premium either to the new subscriber or to the friend who solicits the subscription, as elected between them, but quite a number have responded with one or two names for the paper, and have found it pretty easy to get them with this fresh inducement. The first to reach us was from Louis Roessler, who ordered the paper to a relative in Missouri. The second was the veteran Joseph Knauss, from a Military Home where the paper is not unknown but liked by a good many of the old soldiers who "fit" so hard that they are now unfit for work.

William Allen, a good Missouri friend, writes:

"Mr. Editor: I send you \$3 for a new subscriber to *THE TRUTH SEEKER* for one year, and I also let him have the benefit of the offer in the last paper of the 'Freethinker's Pictorial Text-Book' as a premium. I will try to get another one next Sunday. I am not very well acquainted here yet, but I hope to get more subscribers soon. There are many Freethinkers here, but few take *THE TRUTH SEEKER*. Yours for truth and progress."

F. A. Rahders, of North Dakota; Millard S. Teague, of Indiana, and L. A. LeMieux, of Wisconsin, also enroll themselves under this offer.

W. J. Ribley, of San Marcial, N. M., writes:

"I send you \$6 for two new subscribers. I represented to them that they will get a \$2 Picture Book, as I thought it would hold good for more as well as for one. I am doing the best I can to add to your list and intend to keep doing. You will find \$2.50 also for the J. B. Wise case. Mrs. Mattie Freeman will lecture in our village May 7th, 8th, and 9th. Will you kindly so state in your notices of coming lectures? Please remember me to Mr. Putnam if you see him before he sails."

We are very grateful to Mr. Ribley, and assure him that his understanding of the offer is correct. Each of the new subscribers has ere this received his "Pictorial Text-Book," and we will wager a hat that each is pleased with both the book and the paper. Saying nothing of the Editor, we believe *THE TRUTH SEEKER* to be a mighty good paper, and one that will please all Freethinking men and women. And under the stimulus of this offer we ought to see its list of subscribing friends very greatly enlarged. J. J. Schreiber, of the old Bay state, says:

"Inclosed find \$3 for one year's subscription and the 'Freethinker's Pictorial Text-Book' as advertised in sample copy of April 6th. I am one of the most pronounced Freethinkers in this community, but being only a tradesman have not the influence of some; however, I am doing great work among the working people. I send you a list of names to whom you may send sample copies."

Mr. Yocky, of West Virginia, who has just received his first copy of the paper as a Trial Subscriber, immediately writes back that he wants to change his subscription to a yearly one and get the "Pictorial Book," a change which we are willing and pleased to make, of course.

Charles L. Brickell, of Montana, saw the offer and reached for his check book. He writes:

"Dear Sir: A copy of *THE TRUTH SEEKER* falling into my hands I hasten to take you up in your very Liberal offer. Inclosed find \$3.40 for the paper and 'Pictorial Book,' and for the 'Bible Inquirer' and 'Age of Reason.' If money enough is not inclosed, trot things along and write me for more. If you can keep up to sample you ought to have five hundred thousand subscribers. I will do my mite."

Friend Brickell is ten cents short, but we will get that some other time. We are after those half million subscribers now, and shall trust to him for a few of them.

The J. B. Wise Case.

The report of the proceedings in this case arrived too late for insertion in this issue of the paper, but we shall print it next week.

The case was set down for trial on the 10th, and Attorney Bierck from this city was promptly on hand, as was Mr. Wise. The proceedings were short, as Mr. Bierck had some law questions he desired settled before there could be a trial before a jury, and he put in a demurrer and motion to quash the whole thing. The argument on these motions occupied less than an hour, and briefs were submitted for the consideration of Judge Foster. United States Attorney Perry made no argument opposing the motion, leaving the judge to handle the case without his assistance. Judge Foster reserved his decision, and will hand it down later in the term. Meanwhile, Mr. Wise's bailbond holds good, and if the decision is adverse, Mr. Perry agreed to continue the same bond for his appearance until the appeal can be argued before the Circuit Court, which convenes next fall at St. Louis, on which bench Judge Foster will not appear. It will be some time, therefore, before the Rev. Mr. Vennum will have the pleasure of seeing his theological antagonist behind the bars, and he will have to devise some other scheme to silence the Infidels.

If Mr. Wise shall finally be convicted, the Supreme Court of the United States will at the same time have to render a formal decision that the "Holy Bible" is an obscene book and not entitled to the privileges of the United States mail. This is not a prospect that will please the Christians greatly, but they have got themselves into the scrape, and it is not for the Infidels to let them out. If they can send their book through the mails, the Infidels must be accorded the same right, and they cannot, with our consent, close a religious argument by putting into jail the Infidel antagonist they cannot otherwise overcome. Neither can they prevent the Infidels from pointing out to them the parts of the Bible to which objection is made by shutting those Infidels in jail. Fair play is a jewel in religious discussion, and the inquisition methods are behind the times, however good a disposition the clergy have to put them again in force. And if the United States Supreme Court shall finally decide that the Bible is an obscene book, and that Mr. Wise is guilty of a crime in quoting from it, what will the Bible Society do? How many years will its officers and subscribers have to spend in prison to expiate their crimes? Who among them will be the cheerful sacrifice and offering for Christ's sake?

The prospect ahead of us is for a fight that will take some time and a good deal of money, but it will be worth all it costs. So far, the contributions have been less than the expenses, and *THE TRUTH SEEKER* was compelled to advance from its scanty resources some of the expenses of the attorney. Mr. Bierck, of course, cannot be asked to labor for nothing. His friendship for the editor of *THE TRUTH SEEKER* and his desire to see fair play for Mr. Wise in this matter will have a strong tendency to keep his fee bill down, but he has to live by the sweat of his legal brain. He has got the case into the best shape we could ask, and will be on hand every time to the end. We ask every Freethinker in the land, therefore, to come to Mr. Wise's aid in this case, as it is one of vital interest to us all. If the Infidel is to be put in jail for quoting the Bible in argument while the ministers can send millions of copies of it through the mail and go scot-free, let us annex Russia.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

BROUGHT FROM SCHOOL TO COURT

The Matter of Religious Instruction by State Paid Teachers.

A TEST CASE UP FROM WAVERLY, PA.

Services in the School After the Methodist Pattern—Visiting Clergymen Asked the Pupils if They Loved the Lord, and Rebuked Those Who Didn't—The Bible Read Responsively—Teacher and Directors Judicially Enjoined.

Judge Gunster, of the equity court of Lackawanna county, Pa., has decided that responsive Bible reading and the singing of devotional hymns constitute religious services and cannot be had in the public school. This is the story of the trial, which is not yet ended:

Waverly is a town or borough in Lackawanna county. The population is largely Protestant, consisting of the adherents of various denominations, with a slight sprinkling of Catholics. The principal of the Waverly Graded school, F. C. Hanyon, is a Methodist, and a very active one. Hence the present trouble. On March 20 George E. Stevenson, a member of the board of school directors, of Waverly, through his attorneys, John P. Kelly and E. C. Newcomb, applied to Judge Gunster for an injunction to restrain Mr. Hanyon from reading the Bible and conducting religious services in the school according to the customs of the Methodist Episcopal church. The injunction was granted and the hearing set for March 23. Truth, of Scranton, says:

Mr. Stevenson has two children attending the school. It does not appear from the petition that he is a member of any church. [What would his church affiliation, or non-affiliation, if known, have to do with the merits of the case? Is there the slightest reason why the citizen when beginning an action at law for the protection of his rights should state his religious beliefs?—Ed. T. S.] He is a prominent and prosperous citizen of Waverly and is well-known in this city. In his petition he states that F. C. Hanyon is principal of the school and exercises a general supervision over all of the grades, of which there are three. Mr. Stevenson says his religious views, conscience, and convictions differ from the Methodist Episcopal church, and that among the children attending the Waverly school, and under charge of the defendant are those of the Roman Catholic faith and of various denominations of Protestants.

THE AFFIDAVIT OF MR. STEVENSON.

I am the complainant in this case, and the facts are as follows: During the past winter some agitation arose in the district of Waverly borough in connection with special religious meetings that were held nightly, first in the Methodist church for a period of about two weeks, and immediately thereafter for another period of about the same length of time at the Baptist church. The defendant took an active interest in these religious services, commonly called revival meetings. It became known to me and to the other school directors that he had introduced at the opening of our public school, of which he was principal, a sort of religious service. In order that the propriety of such service might be passed upon by the board of directors, I caused a resolution to be offered at a special meeting held on the date of March 1, 1895, that we as a board of directors adopt the scriptures as a text-book to be used in the public school. The resolution was rejected by a unanimous vote. Afterwards, the religious exercises of which I complain were continued and still do continue in our school. I visited the school on the first day of March in order to have personal knowledge of the character of these services.

The school was called to order at 9 o'clock in the morning, being the opening hour established by immemorial usage in that vicinity for the opening of the public schools. The defendant opened the school with Bible reading in the following manner: He read the first verse of the thirty-second Psalm, to which the pupils responded by reading the second verse in unison, and in that manner the defendant and the pupils proceeded through the entire Psalm, reading alternate verses. The defendant then required the pupils to repeat from memory in concert the first Psalm, after which these particular exercises closed with singing, by the school, of a well-known devotional hymn from "The Pentecostal Hymnal."

REVIVAL METHODS USED.

My information is from various of the pupils attending the school, among whom are two of my own children, aged respectively seven and nine years, that the same form of religious exercises has been uniformly practiced from that time ever since, and for a long time prior thereto. I am further informed, and it is generally known in the district, that one Rev. J. L. Thomas, the clergyman who conducted the so-called revival meetings at the Methodist church above spoken of, visited the school in the month of December last; that while there, having been requested by the defendant to address the pupils, he did so, making a religious address; upon the conclusion of which he made the same demand or request that is always made at so-called revival meetings in the Methodist church, viz., that all those pupils who loved the Lord should signify it by uplifted hands. Several of the pupils then raised their hands and others did not. Thereupon the reverend gentleman proceeded to rebuke or reproach those who

had failed to make the requested sign by asking them if, down in their hearts, they did not feel ashamed or sorry for their conduct in so failing to lift up their hands, as he had requested, together with comments of like tenor.

The pupils in attendance at our public school range from the age of six years up to eighteen years, and are about one hundred in number, of which I should say about one-third would be under nine years of age, one-third from nine to thirteen years, and the balance from thirteen to eighteen years of age. They are the children of families of various religious faith, the greater part of various Protestant denominations, but a few of them are of the Roman Catholic faith and are being brought up and educated in that faith. These religious exercises are especially offensive to the parents of these Catholic pupils. The mother of these children being unable to reconcile herself to these exercises being participated in by her children, has instructed her children not to participate in the exercises, not to commit portions of the scriptures to memory, nor to recite such portions of scripture in accordance with the defendant's request. I have counseled this mother to rescind that instruction upon the ground that it tended to impair and destroy the discipline that ought to be preserved in the public schools.

These exercises have excited a degree of curiosity and inquiry on the part of many of these young children attending our school, and in my opinion they are breeding a spirit and disposition of controversy of the pupils from their legitimate studies and from the several text-books that have been adopted by the board of directors, and that in many ways the effect of this practice is demoralizing and injurious to the best interests of our public schools.

Truth states that for two months previous to the opening of the legal battle the conduct of Mr. Hanyon had been causing considerable excitement in Waverly borough. It also says that Mr. Stevenson is an Agnostic and secretary of the board.

The attendance at the hearing was large, including "several gentlemen with clerical coats and white cravats." The defendant was represented by Hannah, Dean, and Hulslander & Vosburg, attorneys. Judge Gunster asked Attorney Newcomb, of the prosecution, "What control has a court of equity over a teacher?" The attorney answered that the case upon which they would rely "came up on mandamus proceedings compelling the discontinuance of the Bible as a text-book in public schools." In reply to the judge's further question why the directors did not stop it, Mr. Newcomb said the principle contended for was that involved in the Gallitzin case. In that case the court made the injunction perpetual as to the use in the schools of a catechism of the Catholic church. The teacher, as the attorney claimed, is a quasi public officer, and if he does anything contrary to the constitution the remedy is against him.

Mr. Hannah, of counsel for the defendant, contended that the injunction was an effort to govern the school by one director and a court of common pleas. If Principal Hanyon is violating the law or the constitution, he held that the board of directors are neglecting their duty. To the directors is committed the entire control of the schools and if an injunction was granted it would simply mean that the court would be assisting the directors to do their duty. The powers of the board are ample, and it is their duty to discharge the teacher if he fails in his duty. Several facts, he said, were also in dispute.

This is a characteristic piece of theocratic sophistry. It says, in effect, that no matter how much the teacher may violate the constitution, he is all right so long as the majority of the school board sanctions his usurpations, regardless of the inhibitions of the fundamental law. The defense now prepared their demurrer.

The demurrer was on the ground that the court did not have jurisdiction; that the directors were not joined in the action; that the proceedings would take direct control of the teacher from the school board, and that an injunction was not the proper means to obtain the relief sought.

At the same time the prosecution amended their bill so as to join three of the directors with the principal as defendants and Directors G. E. Stevenson and Rev. D. N. Vail as prosecutors. Lawyer Hannah argued that Waverly is a Christian community and that the reading of the Bible is universal throughout the state and the country and Europe. He also held that there is no Methodist way of reading the Bible, and that it was not shown by the affidavit that the services were of a Methodist character. The hymn book used was an ordinary singing book furnished by the board. It was admitted that a minister had done in the school as charged by the affiant, but he asserted that the teacher did not know that he would do as he did when he invited him to speak. (The idea of a preacher neglecting such an opportunity as that!) Mr. Kelly, in his rejoinder, made a very gratifying showing for the schools of Lackawanna county, considering the fact that Lackawanna county is in Covenanter Pennsylvania. He said that it was not true that the bible was universally read in the public schools of the state. According to the report of County Superintendent Taylor, of the 212 schools in Scranton, the Bible was read in but 111. It is not read in any of the thirty-five schools of Carbon-dale nor in the thirty-one schools of Dunmore. In the 147 schools outside of these cities it is not read. Mr. Kelly quoted the Wisconsin decision, in which

it was held that the Bible could not be read in the schools without violating the constitution, and he said that the constitutions of the two states are almost identical. He claimed that in the present case it was shown that not only was the Bible—a sectarian book—read in the schools, but that services were held according to a prescribed formula. Mr. Newcomb proved from decisions that the Bible—the King James version—is a sectarian book. He was sure that if the court would permit counsel to go into the facts of the case it would be astounded and shocked at the condition of affairs as they exist in the borough. It was monstrous to rebuke children of tender years because they would not hold up their hands when asked by a Methodist minister if they loved the Lord. (We should say that it was monstrous that pupils of any age should be asked any question regarding religious dogmas, by any minister or by anybody else, when at school.)

On April 1 Judge Gunster handed down his decision in regard to the demurrer of Principal Hanyon. After reciting the material allegations in the plaintiff's bill, the judge said:

The defendants having demurred to the bill of complaint, we must, under the established rule of procedure, treat the allegations contained therein as if they were true. The only question left for consideration, therefore, is simply and purely one of law and on that question there is no room for doubt. It is too plain for argument that denominational religious exercises and instructions in sectarian doctrine have no place in our system of common school education. They are not only not authorized by any law, common or statutory, but are expressly prohibited and forbidden by our constitution, the fundamental law of the commonwealth.

The public schools are supported by taxes collected from the public without regard to the creed or denomination of the taxpayer. The general assembly is required by the constitution to provide for the maintenance and support of a thorough and efficient system of public schools, wherein all the children of this Commonwealth above the age of six years may be educated and to appropriate at least \$1,000,000 each year for that purpose.

Section 2 of Article X. provides that no money raised for the support of the public schools of the commonwealth shall be appropriated to or used for the support of any sectarian school. Section 3 of Article I. declares that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience, and no preference shall ever be given, by law, to any religious establishments or mode of worship.

By the act of May 8, 1854, P. L. 623, the school directors or controllers of every district are required annually to determine the amount of school taxes which shall be levied on their districts for the ensuing year, which shall, together with such additional sums as the district may be entitled to receive out of the state appropriation and from other sources, be sufficient and necessary to keep the schools of the district in operation not less than five nor more than ten months in the year. They are charged with the general supervision over the schools of their respective districts, have the appointment of all the teachers and fixing the amount of teachers' salaries, and are required to direct what branches of learning shall be taught in each school. By the twenty-fifth section of said act they are required at a meeting with the teachers of their respective districts held immediately after the annual election of teachers to "select and decide upon a series of school books, in the different branches, to be taught during the ensuing school year; which books and no other shall be used in the schools of the district during such period." These powers given to, and duties imposed upon, school directors and controllers, must necessarily be exercised and performed within the constitutional prohibition, and the public welfare requires that they should be rendered and performed within the spirit as well as the letter of the law. It is to the credit of those who have been charged with the duty of carrying our school laws into effect, the teachers as well as the directors and controllers, that there has been very little cause of complaint on that score. If it be true, as charged in the bill, that Mr. Hanyon is conducting sectarian or denominational religious exercises with the pupils under his charge, whether these exercises be according to the form of the Methodist Episcopal church or of any other church, he ought to discontinue doing so, and it is the duty of the directors, if the abuse exists, to see to it that it is eradicated at once.

Upon which *Truth* comments:

The opinion practically says that the Bible must not be read in the Waverly school. The demurrer which Judge Gunster overrules held that the court had no jurisdiction to restrain Principal Hanyon, but that the school directors alone was the power to regulate the reading of the Bible in the school. The Bible, the defendants held, is not a sectarian or denominational book. The facts of the case were not inquired into at all, so that the decision is purely on questions of law. The question will now come up on the facts on final hearing for an injunction.

An indignation meeting was called in Waverly to protest against the action of Mr. Stevenson. Most of the speakers were "reverends" and "elders," as was to have been expected. Resolutions were unanimously adopted expressive of the confidence of the meeting in the character of Professor Hanyon as a teacher and "Christian gentleman," and calling upon Mr. Stevenson to cease his war upon the Bible in the school or resign his position as director. A subscription was started to raise funds to defray

the expenses of the legal fight, and liberal contributions were made. "We were then dismissed with the benediction," says the secretary in his report. They may dismiss Mr. Stevenson from his position without the benediction because he is too true a patriot to consent to the adulterous union of religion and public education, but it will avail them nothing in the end—the state and the church must be completely separate. Commenting editorially on the decision of Judge Gunster, *Truth* says:

The opinion of Judge Gunster in the Waverly case emphasizes the fact that under the Constitution, and the acts of Assembly in conformity therewith, there can be no sectarian teaching in the public schools of this commonwealth. The opinion makes this point so clear as to bring it within the comprehension of the most ordinary intelligence, and leaves no room for a misunderstanding of their duties on the part of teachers or school directors.

It is well that there should be a complete and thorough understanding of this matter. The temptation to introduce religious instruction into the public schools is one that under certain conditions is rather difficult to resist, but until all who pay school taxes agree as to what this instruction shall be, and the state constitution is altered in accordance therewith, it cannot be made a part of the educational system of the state. This view of the case is vindicated clearly and forcibly in Judge Gunster's opinion and fortified by the constitution and the school laws of the commonwealth.

The *Scranton Tribune* takes the opposite view, holding with Superintendent Brooks of the Philadelphia schools that the Bible must not be banished from the public institutions of learning, but both editor and superintendent declare that there should be no "sectarian" instruction! Whom do they fool by this attempt to ride two horses at once? The reader will find on the editorial pages some excerpts from their deliverances.

The Cause in Oregon.

The Oregon plan of organization is not only attracting the attention of Secularists all over the country, but Christians who come in contact with it fear it. They are realizing that they will have to find something more attractive than their present methods to keep the children in their Sunday-school. It is amusing to note how astonished they are that "Infidels" can have Sunday-schools. "Why, what do you teach?" I am often asked. They seem to think that without God and the Bible it would be impossible to have a Sunday-school, and no wonder they are astonished when they visit ours. One of the pious Christians of Silverton inquired of another what we do there. The answer was, "Why, they do almost everything; they even stand on their heads!"

Our last entertainment given by the Silverton school is worthy of mention. Its chief feature was an operetta in two acts, entitled, "Seven Old Ladies of Lavender Town; or, Prof. Lightning Haskins's Wax Works," by eight girls and eight boys from ten to thirteen years of age. Their acting and singing astonished everybody, and they won great applause. A character song, "I am a Pedler," by Messrs. Ramsby, Wiles, and Towne, was unique and well rendered, while Pearl W. Geer got rounds of applause for his story of the woman "whose shoes were full of feet." I recited Stephenson's poem, "Our Father in Heaven," and in response to a recall gave "Pyramus and Thisbe." The last number, "A Good-night Drill" by eight little girls, was perfect. The success of the entertainment was mainly due to the work of Miss Sophie Wolf and Mrs. E. L. Smith. A dance followed the exercises, and a gratifying sum was realized for the Sunday-school. The Silverton people are justly proud of their school. Miss Wolf and L. Ames are the efficient teachers of the most interesting division, the Froebel Group of twenty-five members from three to eight years of age; Miss Bender of the Wixon Group; Mrs. J. D. Guiss of the Slenker Group; J. D. Guiss of the Progressiv Bible Class. These are ex-school-teachers. E. L. Smith, of the Paine Group, is the popular railroad agent of this place, and he is assisted by Hon. T. W. Davenport, ex-state senator and father of Harry Davenport, the gifted artist of the *San Francisco Examiner*. The whole family of Davenports, from grandparents to grandchildren, are talented either as artists, musicians, writers, or singers. I would match Silverton with any place in the country for brainy men and women, pretty girls, earnest, noble young men, and bright children. Silverton is a Secular town and has been for years, and there is nothing like the atmosphere of Secularism to develop brain and body.

Since my last report the Wagner, Or., Secular Sunday-school has been organized, with thirty-five members and the following officers: Wm. Crabtree, superintendent; Robt. Carsner, secretary; Maud Carsner, treasurer and librarian. The choir is composed of Mrs. Crabtree, Mrs. Purdin, Miss Cason, and Messrs. Hugh Purdin, E. and G. Hayden, Geo. Wagner, F. Hunt, and Orson Martin. By a

letter from the secretary I am informed that the Christian Sunday-school has about "ten regular attendants." I have accepted an invitation to deliver the Fourth of July oration at Wagner, and want to correspond with Secularists along the route with a view to arranging for lectures and organizing Secular Sunday-schools wherever I lecture, and will come prepared with constitutions, instructions, songs, poems, lessons, etc., and you will know how to conduct a Secular Sunday-school before I leave. Please write at once, so that all arrangements can be made. I may also extend my trip to Harney county, and hope to hear from some of the friends there. Don't write and tell me "there are only a few Liberals and we are afraid we cannot make a success of the school." You can make a success of it. All that is required is a little energy, for the expense is small. We want not less than a hundred Secular Sunday-schools in Oregon before our next annual convention. The Secularists of Oregon will be glad to know that C. B. Reynolds has been granted a license to lecture under the auspices of the Oregon Secular Union.

At the last quarterly meeting of the executive committee licenses to the following named lecturers were renewed: Annie E. Barker, Nettie A. Olds, and Katie Kehm Smith. Blank forms for quarterly reports of lecturers and superintendents of Sunday-schools were adopted. The uniform price of \$1 per month to each Secular Sunday-school for its lessons, etc., was fixed, and regulations in regard to appointment and resignation of lecturers were prescribed. Miss Olds was assigned to the Portland circuit, Mrs. Barker to the Forest Grove, and Katie Kehm Smith to the Silverton circuit. Mr. Reynolds will try to organize a circuit at Astoria, Or., and another at Vancouver, Wash.

The following donations have been received by the Oregon State Secular Union: John Leitch, Mazo Manie, Wis., \$3; Warren Carsner, Wagner, Or., \$1.50; Portland Secular Sunday-school, 50 cents; Silverton, \$2; Martin Miller, Dayton, Or., \$1; Emil Knips, Adrian, Mich., \$1. KATIE KEHM SMITH, Oregon City, Or. Sec. O. S. S. U.

Remedy for Political Ills.

The man who finds himself smothering under falling ruins may live just long enough to realize his lack of prudence in not taking better care of the house his father built. Our fathers who framed the federal Constitution builded wisely, but have the children preserved the structure? The framers fortified it against sordid, selfish attack from without and from dishonest leaks. Now can it be saved, or is it already a ruin?

Fairly interpreted, the Constitution forbids class legislation or favoritism on the plea of protection; forbids the extravagance of paying more for government service than like service commands elsewhere; forbids the many relief bills passed by Congress every year; forbids even the raising of millions of dollars annually to pension a multitude of doubtful patriots; forbids legislation in support of or interference with any form of religion; forbids meddling or paternal legislation. By it the people were left free in liberty and in the pursuit of happiness.

In theory the federal government is little more than a clerkship to perform certain specific duties. In practice it has become meddling, officious, costly, beyond that of any other nation. Its eight-hour law has caused innumerable strikes. Its protective policy, while increasing wages spasmodically, promotes trusts and monopolies, and attracts multitudes from foreign lands to scramble for the spasmodic wages. Its patent system creates monopolies and is bad. When the Coxey army was moving on to Washington Senator Sherman rose in his place and said, "The remedy is near at hand; the Pullman patents will soon expire." That tells the story. The government employs chaplains and exempts church property from taxation; thereby meddling with religious matters and robbing those who believe in some other kind of priestcraft or in none at all. To execute the multitude of infringing laws requires a host of offensive officials and entails enormous cost.

Thomas Paine says: "A republic proves its excellence by the small quantity of taxes it requires." For the year 1781 the Congress estimated the sum required at \$8,000,000, and fixed the proportion each state should pay. Were Spiritualism true, and the immortal Paine could and should visit this land for a day or two and witness the present discord, corruption, and extravagance, would he recognize the individual sovereign of the past? Might he not wring his spirit hands and cry, "O fools! was it in vain that I hoped and labored to make a nation flowing with common sense and reason?"

Now where is the fault and the remedy? Primarily, the citizens themselves are responsible for the

bad condition of things. As a rule they vote for the sharper in the hope of personal or party gain. Single-handed, or in cliques, through lobbying and bribing, laws are enacted for the very purpose of helping the sharper to get the better of his simple neighbor. The millionaire is often denounced, sometimes threatened; while, as a rule, he obtains wealth in obedience to, and perhaps favored by, laws that are unconstitutional. But each one wants some law to regulate everybody else. Petitioning for and making laws has become a national disease. There is a general hankering for laws to help some folks and to restrain the rest. The average legislator, on taking the sacred oath of office, fancies a sudden influx of divine wisdom that fits him like a Moses to lead the people into a wilderness. And the common mind fancies a divine halo in the law passed by the nation's sages, however bad the law is.

The great trouble is, the proper relation between the people and the government has been reversed. In theory, the people are to sustain an administration in the performance of its constitutional functions. But there are multitudes now claiming that the government should, in part at least, sustain them; and when the party in office fails to satisfy them they vote it out, in the hope that a change will bring them some favor. In all the general elections during twelve years past, the growing numbers who fail to support themselves or to obtain help in some form from government, have voted for change and chance; and each time entertained the notion that they had saved the country.

When a man is hit by a brick he naturally looks to see whence it came; but most men in this country are either too selfish or too dazed to perceive that most of the discord and trouble in the land may be traced to bad, meddling laws.

Drinking, playing, betting, Sundaying, believing, worshipping, toiling, trading, are not proper subjects of legislation in a free country.

The best, perhaps the only remedy, is to stop enacting unconstitutional laws and to repeal all existing ones. Instead of tinkering and amending bad laws as things too sacred to be destroyed, they should be abolished altogether. The country might survive the burden of paying salaries to the armies of legislators, if such armies, instead of trying like a Joshua to reverse natural laws, would retreat within constitutional limitations.

Were the federal and all state legislators to take this advice, fewer courts and officials would be required, the burden of taxation greatly lessened, equality of condition promoted, and there would be no excuse for Populism, Socialism, or Anarchism. Then the people might get hold of the right end of political economy; and by giving more attention to the laws of health, both of body and mind, have little need of the doctor, still less of the lawyer, and none at all of the priest. L. G. REED.

Observations.

President Cleveland, who is responsible equally with Congress for the passage of the income tax bill into a law, has not paid his own share of the tax at this writing. On the contrary, he appeals to the commissioner of internal revenue to decide whether he is not exempted by the constitutional provision that the compensation of the president "shall neither be increased nor diminished during the period for which he may have been elected." No one not desirous of dodging his taxes would raise that question, but as every one dodges his taxes if he can, I expect that all public officials whose salary is above \$4,000 will think it relevant, competent, and material. It is not, though, for taxation belongs to the expense account, and diminishes the salary only in the way that an increase of the revenue tax on whisky, tobacco, oleomargarine, etc., would have that result. And in the case of these our salary doesn't have to be \$4,000 in order that the most of us may be mulcted.

If it is true, as Moreh Nebuchim tells us, that the Bible writers teach the existence of only one god, and if their teaching is put forward as the doctrine of the ancient Jews, then that people are totally misrepresented by their biographers. The Higher Critics inform us that the religion of the Hebrews was "a motley polytheism;" that "they believed in sacred stones and trees, and worshiped the powers of nature." "Though Yahweh was always the chief god," we are told, "all kinds of Baals were worshiped by his side, even by zealous contenders for his honor." David "invoked the Baals, and sometimes made frightful offerings to avert the wrath of Yahweh." Solomon set up sanctuaries for the heathen gods as well as for the home product. The prophets, five hundred years after Moses, had not reached a clear perception of the one-god idea. This information, which my dilatory advent among historians prevented me from obtaining at first hand,

I get from Doctors Oort, Hooykaas, and Kuenen, authors of "The Bible for Learners." In other matters Rabbi Nebuchim does not support accepted authorities. For example, the writer who touches off the Hebrew language for the "Encyclopedia Britannica" notes that in the Pentateuch the same form is used for both masculine and feminine genders; that very little is known about the changes which the language has undergone; that it was practically dead long before the time of Christ, and that "in general it may be said that the biblical text supplies inadequate data for studying the history of the language." It was with a knowledge of this fact that I remarked that the study of the Bible as it is to-day could not make anyone certain that he had caught the writers' meaning. Mr. Nebuchim's use of the pronoun "she" in translating the Hebrew word "ruah," meaning "spirit," illustrates the confusion which the grammarians have caused by teaching students of our language that English words have gender. I am led to infer that Hebrew words, like the Greek, the Latin, the German, and some others, are endowed by their creators with a certain variation of form called gender, of which Anglo-Saxon may be considered as devoid. A word in our tongue may indicate a male or a female, but it has no gender of its own. "Ruah," therefore, unless it means a female spirit, should have the pronoun "it," and not "she." The absence of the neuter in Hebrew may have led Mr. Nebuchim into error; and the same difficulty appears where he calls a nation "him," and not "them" like other translators. To recur to the original proposition, that the Bible writers knew of only one deity, and admitting that in the first chapter of Genesis the Elohim availed themselves of the editorial "us" and "we," will the learned Nebuchim accommodate us with a translation of Genesis iii, 22? In English it now reads, "And the Lord God said, Behold, the man has become as one of us." Here the editorial "us" cannot be resorted to, for that word implies no more than "the editor," and "one of the editor" is not a permissible expression.

I regard Nebuchim as a valuable addition to Freethought literature, and look forward to much personal edification from his communications. I should be particularly interested to know whence he derived his highly imaginative definition of the name "Jehovah."

The Canadian government recently appropriated one thousand dollars to buy masses for the repose of the late Sir John Thompson's soul. A few years ago, in the case of a Brooklyn man, who left a considerable sum to the church for the saying of masses for a like purpose, and whose will was contested by his heirs, the judge decided that he could not legally award any amount to the benefit of a person whose whereabouts was unknown to the court. The course taken by the Canadian legislature is less agreeable not only to common sense but to justice, especially as the money appropriated was not a portion of the defunct Mr. Thompson's estate, but belonged in part to people who regard that form of incantation called the mass as a heathenish superstition.

The *World* last Saturday had this item of intelligence among its dispatches:

NEWBURYPORT, MASS., April 12th.—People who were out late last night report seeing a very beautiful and peculiar celestial phenomenon in the shape of a cross formed by the moon's rays, with the moon as a center. It was plainest about midnight, just as good Friday was being ushered in.

Unless those who witnessed this phenomenon were deleteriously affected by it, the incident is not so powerful an argument against staying out late at night as some others that could be advanced.

I have a second letter from the individual who subscribes himself "Jesus Christ Alive," and it removes some misapprehensions into which I was led by the tone of his previous epistle. He is a survival of a biblical type, perhaps, but not of Jesus Christ. His style of communication, as developed under criticism, fails to connect him with the Nazarene, though if reincarnation is granted to donkeys there would be nothing unreasonable in his identification as Balaam's ass.

For the reason that the Christian church does a considerable business, mainly on capital furnished by the state, in outcasts, orphans, paupers, etc., the conclusion has been hastily reached that there must be some inherent good in the institution. The history, creeds, and conduct otherwise of the church is opposed to such a theory, for to be really charitable is to be tolerant, and the church has not that virtue. She has "homes" for the incapables, but penitentiaries for those who do not share her whims. The explanation of this may be

discovered in the analogy between the church member and the object of his solicitude. The church itself is a retreat for the mentally dependent. Others, competent to face the truth as it is in this world, have no more need for the consolations of religion than the physically able have for its dole of alms. The church member, therefore, is in pathological and congenital sympathy with the class of incompetents for whose possession he contends and for whom he solicits aid. The "charitable" institution and the church are twins—the one being an asylum for the corporeally feeble or dependent, the other for individuals similarly deficient as to their intellects.

This view is supported by the cant phrase, generally found in Thanksgiving proclamations, to the effect that our dependence on the almighty should teach us charity toward those less favored than ourselves in a worldly way.

A week ago I recorded in these columns the case of an Italian boy whose testimony was rejected in a law court on his confession that he knew nothing about God. A more satisfactory witness has since appeared before one of our legal tribunals. His name was Cokely and he kissed the book with a cross on it. It is not presumable that the court itself could have added to his theological lore, but when the judge inquired of him if he was acquainted with the "Encyclopedia Britannica" he replied with some pride that he was an Irishman and not in the habit of associating with dagoes. The latinity of the title of the work led him to infer, erroneously, that an Italian party was referred to, and when he learned that the statements of said Britannica contradicted his own, he boldly added the epithet "liar" to that of dago and expressed a desire to meet the opposing witness outside. To his great indignation, however, the "dago's" authority was accepted instead of his oath. If knowledge of an object were always proportionate to the extent it is in evidence to the senses, or even to the reason and understanding, Mr. Cokely's lack of acquaintance with the British encyclopedia would be a funnier circumstance than Francesco Mazetti's ignorance of the American deity. GEO. E. MACDONALD.

Freethought and Secular News from England.

Since sending you my last "Notes" we have had an active time in England. The theological bigots have been using all their resources in the endeavor to regain a portion of their lost power. The vulgar and debased advocates of Christianity, finding they could not defeat us in argument, have resorted to the basest falsehood and the vilest imputations, for which they have received their just punishment; the opponents of secular education have been doing their best to further impede the advancement of true instruction in our board schools, and the National Secular Society has been as vigorous as ever in fighting the battle of Freethought and in expounding the principles of Secularism, both in London and in the provincial towns. Unfortunately the demon Influenza has been busy, with its enervating influence upon many of us. Medical science seems to be powerless to discover either the cause of this fiendish invader of health or its remedy. It is no respecter of persons, for rich and poor, believers and unbelievers, have been among its victims, although the latter, as far as my knowledge extends, have successfully resisted its attacks, while those to whom it proved fatal were Christians.

CHRISTIAN RASCALITY.—The National Secular Society, under the able leadership of its president, Mr. G. W. Foote, has recently succeeded in exposing and legally punishing certain vulgar and unprincipled Christians on account of the publication of a most infamous libel in reference to the Hall of Science, London. The details of the charge made by these shameless expounders of "the pure gospel" are unfit to be given here; it is sufficient to say that Secularists were accused of teaching youths an offense that is as "unnatural" as it is degrading. Of course there was not a shadow of truth in the charge, and after a thorough exposure in a court of law the verdict was given against these pious specimens of human depravity, and for their audacious and unscrupulous lying they were publicly condemned and had to pay, including costs, £250, or one thousand two hundred and fifty dollars. As I sat in court and witnessed the miserable cowardice manifested by these hypocritical and canting expounders of a "pure and undefiled religion," and listened to the palpable lying they indulged in, I felt more convinced than ever before that an influence superior to that which Christianity exercises was needed to inspire within some minds a sense of decency and a love of truth.

THE LONDON SCHOOL BOARD.—The pious bigots of the London school board have resumed their reac-

inary policy in opposing all progressive plans in our national scheme of education. At the meeting of the board the other day it was proposed to abolish the fees in the evening continuation schools. The orthodox party of course opposed such a concession to the people with the extraordinary argument that the children who attended night schools were those who were necessitated to go to work to assist their parents, and had left school to earn money and could therefore well afford to pay for their evening instruction! The motion was rejected by 26 to 24 votes. The religious fanatics also persist in refusing to rescind the obnoxious circular which they issued for the purpose of enforcing upon the teachers certain theological restrictions. Fortunately a liberal spirit is growing on the board and we have many indications that the days of orthodox supremacy there are numbered.

MR. S. P. PUTNAM.—The news that friend Putnam will visit England the latter part of April has been received here with unqualified delight. Every effort will be made to give him a hearty welcome, and to make his visit as successful as possible. Personally I am looking forward to see my old friend and colleague in this country with the greatest of pleasure. I regard him, next to Colonel Ingersoll, as the greatest orator in the ranks of American Freethought lecturers. All that can be done, Mr. Foote and myself will do, to give the Freethinkers of great Britain an opportunity of listening to the eloquence of the president of the Secular Union and of the Freethought Federation of America.

CONTROVERSIAL ACTIVITY.—For many years the clergy of this country have persistently avoided public discussions with the representatives of Freethought. And even now the Christian Evidence Society will not officially encourage debates upon religious topics. Still, there is a certain amount of renewed activity among individual controversialists. Since my return from America I have been kept fairly well at public discussions, and now my colleague, Mr. G. W. Foote, is having his turn. At the present time he has about six debates under consideration. Well, the more the better for the success of Secularism.

"PEACE AND GOODWILL."—The boast that Christianity promotes peace and love does not appear to be verified by the present warlike preparations in "Christian Europe." In those very countries where the Christian faith is paraded the most we find more reliance placed upon the instruments of war than upon the force of the teachings of the gospel. For instance, the British navy now costs fifty per cent more than it did ten years ago, and that cost is still increasing. Last year we added to the annual vote for our navy some £3,000,000. This year we add not far from £1,500,000. And besides this we raise a loan on thirty years' terminable annuities of close upon £9,000,000. The estimates for our army have also nearly doubled during the last twelve years. Thus while vast sums of money are wasted in connection with the church and the military establishments of this "Christian" country, we have the deplorable spectacle of millions of able-bodied men out of employment, and thousands of helpless mortals suffering for the want of food and numbers dying every week through sheer starvation. What with an increasing pauperism, the clergy monopolizing wealth, and the aristocracy preventing the land from being used for the public good, we have much to be truly thankful for in this God-fearing nation.

WHAT IS TO BE DONE?—Certain it is that the existing inequalities between the rich and poor, and the bitter conflicts now going on in the United Kingdom between capital and labor, cannot continue without being accompanied by the gravest consequences. Parliament has tried after a fashion to grapple with the evils, but its success hitherto has not been great. A committee was recently appointed by the House of Commons to inquire into the causes of and to suggest a remedy for the prevailing poverty, but up to date no practical results have been achieved. True, the committee have issued their interim report, but they express regret that they are unable to recommend any steps which are calculated to meet the acknowledged urgency of the case, such as Parliament would be likely to endorse. It is evident from the tone of the report, as well as from the admissions it contains, that the committee realize something of the magnitude and urgency of the unemployed problem. The evidence collected shows that there is a huge mass of helpless misery caused independently of the special influences of an exceptional winter. CHAS. WATTS.

Colonel Ingersoll's Lecture Appointments.

Sunday, April 21st, Toledo, O.....The Bible
Monday, April 22d, Erie, Pa.....The Bible

News and Notes.

After wide wanderings over the continent it is refreshing to draw up at Boston, the ancient city of the Puritans. It has a massive orthodox appearance, but nevertheless Freethought illuminates its modern splendor. It is growing more vast and beautiful every time I visit its far-winding thoroughfares. But the churches are giving way to magnificent theaters and hotels, and this is a luminous sign of the times. The Public Library building is a structure which fills the heart with dreams of delight, blazoned as it is with memories of the past, of thoughts and deeds illustrious, and shining like a glorious portal into the world's advancing future. The Union passenger station, from which more trains depart each day than from any other station the world over, is a marvel of stupendous architecture and immense traveling facilities. It covers eleven acres—a metropolis in itself of ever-changing multitudes. The new subway will beat the devil all to pieces for subterranean activities and the tumults of pandemonium, newspaper and otherwise. Boston is really passing through a somewhat revolutionary epoch. The quaint old city is disappearing; the cow-paths are broadening to stately avenues, and tall and splendid edifices replace the landmarks of a century. Of course the Paine Memorial Building rears its sturdy walls amidst these enormous changes. The battlements of Freethought welcome the onward march of humanity. I give two addresses to the pioneers of this glorious outpost. The first was on that important issue, "Rome or Reason—Which?" and it was welcomed with ringing applause. In fact, I do not know of any words of mine that ever met with warmer approval. This shows that our ranks are alive to the impending danger. There is no compromise. Protestantism is thoroughly illogical. Its sole authority is the Bible, which is being dashed to pieces by modern criticism. Rome does not rely upon the Bible, but upon the divine authority of the church itself. The Bible, according to Rome, supplements and emphasizes the authority of the church, but does not create it. Rome is intrenched in a vast and powerful institution, and hence its strength. Only science and Freethought can overthrow its prestige and preserve the liberties of mankind.

My second address was on "Christianity and Woman," a very interesting subject, both as regards the past and the future of human development. Shelley says:

Poets are cradled into poetry by wrong,
And learn in suffering what they teach in song.

If the knowledge and discipline of woman are to be measured by her suffering, she certainly deserves the crown to day. But judging by the Women's Christian Temperance Union the "softer sex" has become so used to her chains, and hugs them so, that it has become exceedingly dangerous to grant her the ballot. If she gets the franchise she may cut our throats with it, as one critic remarked. The church has not only stripped woman of her natural right and dignity, but has demoralized her very being. She kisses the hand that strikes. The lines of the poet apply to church and woman:

The Church a monster of so foul a mien,
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
She'll first endure, then pity, then embrace.

I stated in my lecture that were I positively sure that woman, if granted suffrage, would vote God into the Constitution, I should oppose woman suffrage. I do not propose to give the servitors of the church a club with which to beat out my brains. It may be wrong to refuse woman the ballot, but it is a far greater wrong for woman to use the ballot to reinstate the old tyranny of church and state. I choose the lesser wrong, and no Freethinker can choose otherwise. The ballot, after all, is but a minor factor in the immense and progressive civilization of man. Woman need not wait for the ballot to be her best and noblest. I rather think the majority of my audience accepted the points I made.

I had to spend most of my time while in Boston seeing friends, for there is a goodly array of Liberals here. I visited the delightful homes of the Rush Brothers. They are now married, and they do not dream of any heaven beyond this sunny earth itself and the light of the hearthstone, where the graces and the loves prevail. Long life and happiness to these merry and busy friends, who know how to rustle for a happy fortune. Of course I foregathered with M. T. Rush and wife about the hospitable table. I wish my jolly English comrade was going with me over across the seas to his native land, to make me more familiar with its wonderful scenes.

The street-cars of Boston are like a Chinese puzzle, or rather like the wind, or Holy Ghost, of which Jesus spake, for surely who can tell whence they come or whither they go, as you stand with

inquiring look at Scollay Square? However, I plunged in and took a car that I thought was going in the direction of Washburn's, and I really did get within a mile of his residence, and walked that distance a wiser if not a sadder man. I got there at last, and had a fine time with our eloquent advocate and his charming family. I understand he is on the road to wealth, which I do most potently hope to be true; but still we cannot dispense with his brilliant services in the Freethought lecture field, where fame is plenty though shekels are few. I am sure there is no one in our ranks who can do more good work than Washburn, and I hope his path to fortune will shine with the laurels of freedom. I also traveled to fair Melrose, where Ernest Mendum and his wife make smooth and attractive the pathway of reform. Music lent its charms to the occasion. Mrs. Mendum has a fine musical gift, and the Secular Pilgrim enjoyed the exquisite melodies which kindle the heart and fling the light of golden imagination. Friend Mendum is determined to keep the flag of the *Investigator* flying and make Paine Hall the rallying-place of the Liberal army. I hope that differences of method will not destroy the harmony that should exist among leaders of the "forlorn hope."

I had a jaunt also to Milford, and the Freethought friends at this point made a delightful reception—Mrs. Florence Johnson and her daughters, Pearl, Bertha, and Olive; Mr. and Mrs. J. L. Buxton and their daughter Pearl, and C. C. Johnson, who has traveled far and wide and has the enthusiasm of Freethought from head to foot. The trio of daughters are charming violin players and whiled away the hours with beautiful strains, while Miss Pearl Buxton added the harmony of the organ. Mrs. Johnson is a most excellent reader, and I am glad to announce that she is preparing Freethought readings and lectures for the Liberal platform. I am sure she will deserve eminent success.

Among other friends of this Bostonian week are Dr. Noyes, Messrs. Rockwood, Collier, Stillman, Palmer, Harrison, Ryan, Ralph Chainey, Geo. N. Hill, Dr. Symington Brown, and many others—a royal company. Miss Ora Simpson, of Columbus, O., is present at Boston Normal school, and Miss Louise Minchen from Iowa at the Emerson school of oratory. Both are of Liberal ancestry and pursue art and culture in the spirit of Freethought. Thus from East and West the sons and daughters throng to Boston and infuse its oriental elegance with the vigor and courage of the occident, the breath of the prairie, the whiff of the cyclone, and the breezy glory of the mountains. SAMUEL P. PUTNAM.

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for April:

April 19th—"The Bible and Modern Thought." S. P. Putnam.
April 26th—"Some Recent Advances in Science." Dr. R. G. Eccles.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for April:

April 21st—"The Uses of Philosophy." S. P. Putnam.
April 28th—Debate, "Protection vs. Free Trade." Mr. Henry Nichols and Mr. Henry Rowley.

THE German Freethinkers' Association meets every Sunday at 3 o'clock P. M., at Beethoven Hall, 212 E. Fifth street, New York. Program for April, 1895:

April 21st—"What is Truth?" Mr. Roessler.
April 28th—"The Resurrection of Jesus." Mr. Roessler.
Admission free. M. Wise, Sec., 154 E. 100th street.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for April will be as follows:

April 21st—Joint debate upon, "Resolved, That a Single Gold Standard is Better than a Bimetallic Standard." Atty. Chas. B. Wilby, affirmativ, and Mr. H. P. Boyden, negativ.
April 28th—"A Christian Truth vs. An Orthodox Myth." Atty. Stanley E. Bowdle.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome. Lectures for April:

April 23d—"Ancient Judaism." Samuel H. Gordon.
April 20th—"Mary Wollstonecraft." Thaddeus B. Wake-man.

MRS. M. A. FREEMAN will lecture in San Marcial, New Mexico, May 7th, 8th, and 9th. Freethinkers in that part of the country will do well to make an effort to hear her and assist the Liberals who are sustaining the work.

As a result of a debate between O. A. Phelps and a minister at Nipomo, Cal., the Freethinkers have organized a society, twenty-five joining the first week and paying an initiation fee of a dollar each. More have signified their intention of joining. This out of a population of less than a hundred is very gratifying. The dues have been fixed at twenty-five cents per month. Bertha Wilson Foreman is the secretary.

Letters of Friends.

One of Our Standbys.

WHITELAND, IND., April 3, 1895.

MR. EDITOR: I inclose \$5 to extend my subscription another two years. I have read the paper regularly every week from the beginning of the Humphrey-Bennett debate till now, and don't feel like giving it up as long as I am able to pay for it. Wishing you success in opening the eyes of the blind, I remain,

Very truly yours, SAM'L. E. BEWEE.

Cheers for Tessa Kelso.

OMAHA, NEB., April 3, 1895.

MR. EDITOR: Inclosed please find \$1, to be divided equally between the Wise and Fleckten funds. Am sorry I cannot make it \$100 instead.

By the way, I see by the dispatches that our brave librarian of the Los Angeles city library has "downed" the cowardly and contemptible hypocrit who slandered her lately from his pulpit. Three cheers for Miss Kelso! and all honor for Judge Clark!

JOHN MCARDLE.

Found He Must Hav It.

PHILADELPHIA, PA., April 3, 1895

MR. EDITOR: Please find inclosed \$1 for four months' subscription to THE TRUTH SEEKER. I thought I could do without it when I left New York, but I must say I have been very lonesome for the last six months without it. I tried several news-dealers over here; some of them don't seem to have heard of THE TRUTH SEEKER; but you must remember this is the Quaker city, the home of church hypocrisy [one of them].

CHARLES WOOLLAM.

Who Was God's Typewriter?

KAMAS, UTAH, March 30, 1895.

MR. EDITOR: How can anyone believe what is recorded in the first chapter of Genesis before God (or the gods) had made man? Did he (God) have a clerk, or had he a typewriter, or did he afterwards tell anyone else about his sayings and doings? If so, who was he, what was his name? Any information will be acceptable. I once asked a Mormon bishop the above, and he said that Christ was with God. Which answer was not unexpected.

JACOB LUNDBERG.

He Feels Lonesome.

POMEROY, WASH., March 13, 1895.

MR. EDITOR: Inclosed find \$6.50, for which please extend my subscription for one year, and send me "Four Hundred Years of Freethought." We manage to support seven or eight gospel expounders in a little town of about 800 or 900 inhabitants. I am about the only outspoken Freethinker in the town, and I have worn out Heston's picture book doing missionary work among the brethren. We have a number of Liberal men here, but they are afraid to speak their sentiments. I am going to have the first Freethought lecturer here that I can engage.

J. H. HENLEY.

This Is Good Work.

PRESCOTT, ARIZ., March 27, E.M. 295.

MR. EDITOR: Last week I sent you a small order for books and four trial subscribers for THE TRUTH SEEKER. This week I inclose money and names for four more trial subscribers. "Let the good work go on." I trust I may be able to send you four subscribers each week, but this hope can hardly be realized.

The Freethought work is moving forward in this country, and much interest is being manifested in Liberal ranks. Arizona is surely a hot-bed of Infidelity when aroused.

DR. J. MILLER.

P. S.—I can add two more names for the paper in this order, and there will be more to follow as soon as money is plentier.

Yours respectfully, J. M.

Two Forms of Pleasure.

HAWTHORNE, IA., March 23, 1895.

MR. EDITOR: Inclosed please find money order. It is a pleasure to read my receipt for THE TRUTH SEEKER for two years, but it is a greater pleasure to read its pages from week to week. My father was always a Freethinker, but we never saw any Liberal papers until I was about twenty years old, when we became acquainted with the Boston Investigator, and then THE TRUTH

SEEKER about the time Mr. Bennett was first imprisoned. I am much pleased to see that friend Putnam's book is meeting with success. I must say that my letter to this paper last summer was the first letter I ever had published for me, and it was wholly unexpected. I often find that the letters from friends form a great part of the interesting portion of the paper. Liberals are not very plentiful here, and what few there are have not the independence of their beliefs and convictions. Professor Jamieson has been with us once.

Yours as ever, WALTER RUNNELS.

The Preacher's Pity Reciprocated.

LEXINGTON, O. T., March 1, 1895.

MR. EDITOR: I see I have rode out my ticket, so I will send you seventy-five cents to take me to the next station.

There was a revival meeting going on here some time since, and one of the several preachers participating thought himself good in an argument. He stopped in a grocery store, and the grocery-man saw me coming along the street and called me in and introduced me as Mr. Davidson, "the noted Infidel of Lexington." Parson Johnson began the argument, of which I will give a synopsis. We agreed as a basis for argument that if the foundation of a system is false the system is false. We also agreed that a god was the foundation of the Christian system, and that to be god this being must be all-wise, all-powerful, and all-good. He affirmed that the Christian God possessed these attributes; I denied, and this is the problem as I stated it: If there be a god who is all-wise and who therefore foresees evil, and having power to prevent it does not, the all-good is not discoverable. The only answer he gave me was that he was sorry for me, and I told him that I was equally sorry for him; that I never censured a person for his ignorance; that I always had pity for such. I told him I did not believe in prayer, but if I did, this would be my prayer: Deliver me from an orthodox god. A. K. DAVIDSON.

Amazed at Michigan News.

FAIRHAVEN, WASH., March 24, 1895.

MR. EDITOR: It was with horror that I read in THE TRUTH SEEKER of March 16th your account of the Michigan Sunday Law bill. If this bill becomes law, what difference will there be between the state of Michigan and tyrannical Russia?

The rich can amuse themselves six days in the week and have a comfortable home to pass Sunday in, but the workingman, who has to work six days in the week, will find it very little elevating to have to pass the Sunday inside of the four walls of his humble home (if he happen to have any). He will thereby in due time consider himself as an ox that is created to eat, sleep, and work only.

But what is that patriotic organization that sails under the flag of the American Protective Association doing to prevent such an insult to American institutions as these Sunday laws certainly are? Now would be a good time for the A. P. A. to convince the world that they do not compose a religious society organized for the purpose of downing another religious organization, and I am sure that if the A. P. A. really shows signs of being a true "American Protective Association" the Editor of THE TRUTH SEEKER will let us know. But we must first know how they stand on the Sunday law question; also if they do or do not favor Bible reading in the public schools. Let us hear from you, gentlemen of the A. P. A. press. This doubt is liable to create suspicion, which will never do in this grave crisis.

Yours for truth and truth only,

J. S. ODEGAARD.

Where Our Missionary Work Took Effect.

BLUEFIELD, W. Va., April 8, 1895.

MR. EDITOR: I write to thank you for your club rates for THE TRUTH SEEKER. Inclosed find \$4.90 for new subscribers on trial, and forty cents for one "Candle From Under the Bushel." I have been taught Christianity all my life—for twenty-five years—until about three months ago I saw the "Age of Reason," which, I must confess, is the noblest, grandest work of truth and reason I have ever been able to examine. It is undoubtedly what you claim for it, "without a peer in the world." My life would be a blank with-

out it, and I have no doubt that the priest would have got me at death. Since reading the "Age of Reason" I have become a truth seeker and a Freethinker. Christianity has always kept me in constant fear and dread of some awful future world of eternal torment, the thoughts of which make men most miserable. When a man gives up his superstitious ideas and begins to look around at the laws of nature and science, he can not help seeing the fallacy of the writings of the Old and New Testaments. I think those fables, as they are taught, are the greatest impositions ever imposed upon the world. If practiced as taught they would destroy our freedom; that is, if the laws of the states would allow, or give to theocrats the power they are striving to get by mixing church and state affairs. It would bring about what it did from 1600 to 1630—thousands of human beings burnt at the stake for rejecting Roman Catholicism.

The Father of the Faithful and of our civil liberties, one of the noblest men that ever lived, Thomas Paine, revered the only God mentioned in the Declaration of Independence, of which he can truly be called the author and finisher.

I presume you will be surprised to learn of a new follower down in the little state of West Virginia, and for that reason I thought I would let you hear from me. I assure you that I am doing and will do all I can here for the good cause.

Yours very truly, E. M. MONTGOMERY.

Preachers' Wonderful Stories.

PORTLAND, ME., March 25, 1895.

MR. EDITOR: I have always made it a rule to impart to others that which would be of service to them, hence the following valuable information, told me by a friend who heard it at one of the revival meetings now being held at City Hall by Rev. B. Fay Mills, who, to illustrate the great worldly advantage it is to one to get religion, told of a man out West (like the wonderful cures made by patent medicines, it is always in some far-away locality) who made violins that sold for three or four dollars each. During a revival he got converted, and so great a change did it make in him that the next fiddle he made possessed so fine a tone it sold for \$300. Later, he commenced to backslide, with the result that his work deteriorated. A renewal of faith was followed by a fiddle that brought him \$400. Brother Freethinkers, get religion—it pays! And don't forget to backslide, so as to make possible renewal at greatly increased profits.

Another story was to the effect that a club of forty Infidels were all converted. I doubt if medical works record an instance of forty members of one society all suffering from softening of the brain at one time.

An attempt to induce all places of business to close one day in aid of the revival proved a flat failure. One man told the committee that the forty-five men in his employ needed the day's pay more than they did religion, and it was doubtful if a single man would attend the meetings should he close. The next request was for him to pay the men and give them the day. Christ must have had in mind the "cheek" of the latter-day Christian when he advised men to "turn the other one also." A blow on such a cheek would result only in injury to the hand that gave it. Some weeks after Ingersoll lectured here, the Rev. Mr. Hastings, of Boston, author of many anti-Infidel works, was brought here as an antidote, but still fearful that the fate of Sodom and Gomorrah would be visited in Portland, a three-weeks' revival was started. As yet the insurance rates have not been lowered.

H. Q. NORTON.

"Orthodoxy."

WAUSEON, O., March 29, 1895.

MR. EDITOR: That belated "orthodox" minister, the Rev. Joseph Cook, in discussing the World's Religious Parliament Extension, says, "Christianity of the scholarly, biblical, and aggressive type stood forth in the World's Parliament of Religions among non-Christian faiths and philosophies as the sun among candles." This is an untruthful statement. The addresses of Rev. Dr. Momerie, of the Church of England; of Prof. Henry

Drummond, of Glasgow, Scotland; of Rev. Theodore Munger, of New Haven, Conn., all "orthodox," disprove Mr. Cook's dictum. They are, substantially, in accord with the Theistic school—the Unitarians and reform Jews. That able and scholarly minister and editor of *Unity* of Chicago, Rev. Jenkin Lloyd Jones, in his introductory to his book, "A Chorus of Faith as Heard in the Parliament of Religions," said: "To borrow a World's Fair phrase, the so-called Pagans 'made the best exhibit.'" All competent authority will assent to Reverend Jones's conclusion. Reverend Cook is of that rapidly decreasing clan who know of but one religion and whom that eminent scholar, Max Müller, referred to when he says: "Those who know but one religion [or language?] know none." The Christianity of Reverend Cook is not, however, the religion of Christ, who taught Judaism, and told the lawyer that to inherit eternal life he should keep the commandments. But let us compare Reverend Cook's kind of Christianity with a religion nearly seven hundred years older, and whose adherents far outnumber any other religionists—Buddhism. The Buddhists have not been obliged to invent a "two-kinds-of-wine" theory in order to bring their faith in accord with the temperance sentiment of the age, as has been done by the alleged followers of the Nazarene. Neither have they to apologize for slaughtering their fellows to spread their religion. Mackenzie, in his "Royal Masonic Encyclopedia," estimates that in "holy" wars, "religious" massacres, and "holy" Inquisition, 26,100,000 human lives have been sacrificed in propagating that kind of faith of which Rev. Cook is the exponent. "By their fruits shall ye know them," is as good a test to-day as when uttered more than eighteen hundred years ago. By that rule, Mr. Cook, your "sun among candles" is exceedingly dim. And do not forget that other declaration of the disciple of the Galilean—"He that doeth truth cometh to the light," etc.

J. H. S.

Believes in Aggressive Work.

EUREKA, CAL., March 21, 1895.

MR. EDITOR: I inclose \$15, for which send me books as per list.

Is Mr. Putnam coming to California this year? I should like to see him. Before I went East I could get into a controversy with a preacher occasionally, but they will not argue with me now. I have purposely provoked them in print, but all treat me with silent contempt. Experience has taught them that they derive more glory by that course than by argument.

I received THE TRUTH SEEKER of March 16th, and am astonished at what you report about Mr. Omelvina. If a preacher in this county should make such a remark and it came to my knowledge, I would sit down upon him. Are there no Freethinkers in Petersburg, Ind., who can do the same thing? It is true, the press of the United States is a mercenary concern; the editors are cowards and hypocrites, and dare not own their souls, but as a rule they are business men, who keep in stock what the public desire; and if a Freethinker has something to say that people like to read, if only from curiosity, they will print it. The first preacher I attacked in print was a politician who clamored for Sunday law. The article filled the editor's sanctum with Methodists, and some stopped their papers, but where one subscriber was lost two were gained, and the editor was satisfied with the result.

If we want to make a mark in the world we must fight, using reason for our weapon. People are led by creeds having the sanction of ages, which must be dislodged before reason can take their place. The progress will be slow but sure, although the creeds will sometimes outflank us. The religious wedge has lately been entered in California. In our early days we used to have a legislature unlike other states, but since politics has become thoroughly rotten in California we have adopted another practice. We have a set of animals living here who have reverted to the state of their ancestors who roamed over the forests of Africa. As they are no earthly use for anything else they have become politicians, and at

every election we pick out the meanest of them and send them to Sacramento to quarrel among themselves and do us all the mischief they can. Here and there a man gets among them, who is disgraced by being classed as one of them, and who has no power to avert their mischief. So it is not strange that one animal from Marin county, by name of McAllister, disgraced his constituents by entering the religious wedge in favor of Sunday legislation.

Send me "When Were Our Gospels Written?" with other books, and I will send you \$15. Place the remainder where it will do the most good. R. GUNTHER.

Concerning Various Topics.

PLEASANT LAKE, IND., March 28, 1895.

MR. EDITOR: Find inclosed herewith my order for books, also some additional cash for use in the Fleckten school fight, and for the assistance of Mr. Wise, as directed. I have Bell's "Hand-Book," "Old Testament Stories Illustrated," and the "Pictorial Text-Book," and if these will not make Freethinkers of those who read them thoughtfully, I cannot imagine what would. But few church people, however, can be induced to read such works, for fear, I suppose, that their all-merciful and loving God will damn them for it, if they were tempted to use the reasoning powers he has given them. I have two sisters who are church members, and they are like the majority, for although we have many Liberal books, as well as THE TRUTH SEEKER, to read, they will not look at them, nor pay attention to the reading of anything they contain, but they obtained their relish for superstition elsewhere, for all the others of the family are Freethinkers. My grandfather in his younger days was a faithful member of the Presbyterian church, but became a radical Freethinker as the result of careful Bible reading and investigation; and nearly all of his descendants are Freethinkers. There are many Liberals in this vicinity, but most all are of the do-nothing kind. Some time since I tried to secure some subscribers for your paper, but without success, as the times are so close here that those who would subscribe could not spare the means to do so. Am glad to see such a story as "Marion Hepburn's Heresy" in the paper, and hope you may secure more of a similar style, for the Christians are prone to introduce into some of our periodicals stories of an opposite character, another sly scheme of theirs to instill their superstitions into the minds of thoughtless readers. Some time ago some of the Liberals here secured J. E. Remsburg to deliver a lecture, and obtained the trustee's consent to use the town school hall for that purpose, but when the Christians found it out they used their influence and induced him to withdraw his consent to use the school building, so the lecture was postponed until a vacant store building, owned by a Liberal of our town, was secured for the occasion. Mr. Remsburg's lecture, "False Claims of the Church," was fairly well attended, nearly all being Liberals. Two ministers, however, were there, and one of them (a Baptist) became much out of humor, and as soon as the lecture closed he made the announcement that he would answer Mr. Remsburg's statements in his sermon the next Sunday, and at once left the room. Mr. Remsburg had invited criticism, but his saintly highness evidently did not care to enter into any argument then and there. I did not attend his meeting, but have little doubt that his answer consisted mostly of the usual abuse used by the clergy to belittle those who dare think for themselves. But this agent of the celestial kingdom did not stay in our town long; he evidently believed in Christ's admonition only when modified so as to read, "Giv to the clergy, and let the poor take care of themselves, and give something if they will," for he had not been here long before people began to observe that he took no notice, when meeting them, of those who dropped no cash into the contribution box, but saved his cordiality for the cheerful giver. Truly a typical specimen of God's agents, but many people are too good for their religion, based on the doctrines of a barbarian Bible, so this worthy apostle of glory did not suit them. We have in our state one of those musty relics of superstition, a Sunday law, which,

within my recollection, has been brought forth to fine a barber for shaving a man on Sunday, and also a man for hunting on that sacred day. But the latter really deserved little sympathy, for he afterward was fool enough to join the church, and thus become a supporter of the usurper of his liberty, and so long as we have such people among us it seems evident that the fool killer, if not a myth, is at least disgracefully negligent of his duty. I am sorry to learn that we lost in the church-tax contest in Oregon, and hope that the Liberals having means will come forth with enough to produce better results in the future, and long may THE TRUTH SEEKER flourish to battle for the right. I would be pleased to correspond with Freethinkers living in California, along the coast between Santa Cruz and Los Angeles; so, ladies and gentlemen, will you let me hear from you? Respectfully yours, CHANCY AVERY.

A Preacher Commended and Criticised.

PORT ANGELES, WASH., March 21, 1895.

MR. EDITOR: The last issue of the Port Angeles *Stimoon* published a sermon recently delivered by Rev. F. F. Passmore, of Denver, Col. The reverend is a reformer and will, probably, soon be reading THE TRUTH SEEKER. I send you a few extracts from his sermon, but he also made some other remarks, to which I have written a reply, which you may publish if you will. Yours truly, FRANK MORSE.

REV. F. F. PASSMORE, DENVER, COL., Dear Sir: I have just been reading a sermon of yours in which you have told more truth than an ordinary minister would tell in ten years. I hope you will continue in your good work, and I wish there were thousands more like you, but I hope you will not be offended when I tell you that I think you have made some mistakes. When you tell us that God's word is a sufficient guide, you cause only confusion, for the question naturally arises, What is God's word? We open the Bible and read: "Thou shalt not kill" (Deut. v, 17). Then we turn but a few more leaves and read: "But thou shalt surely kill him. Thine hand shall be the first upon him to put him to death" (Deut. xiii, 9). "David behaved himself wisely in all his ways, and the Lord was with him; and David took him more concubines and wives out of Jerusalem" (2 Sam. v, 10-13). "David danced before the Lord with all his might, and he dealt as well to the women as men, to every one a flagon of wine" (vi, 14, 19). "Noah was a just man and perfect . . . and he drank the wine and was drunken" (Gen. vi, 9; ix, 21). "Thou shalt bestow that money for whatsoever thy soul lusteth after, for . . . wine or for strong drink" (Deut. xiv, 26). "Drink thy wine with a merry heart, for God now accepteth thy work" (Eccl. ix, 7). "I will give to thy servants twenty thousand baths of wine" (2 Chron. ii, 10). "I will give you the rain in his due season . . . that thou mayest gather in thy corn and thy wine" (Deut. xi, 14). "Give wine unto those that be of heavy heart; let him drink and forget his poverty, and remember his misery no more" (Prov. xxxi, 6, 7). That is what the saloon keepers are doing; they and the preachers that you have criticised are following the teachings of the Bible. The only trouble is, they have gotten hold of the wrong guide book. The first book on total abstinence that was ever written was written by an infidel Judge Hertell. I am as much against intoxicating liquor as you are, but we can never destroy it with the Bible. I approve of most of your sermon, but regret that you take the position you do in regard to the Sabbath. You seem to be very much agitated because the trains, factories, and street cars are running on the Sabbath. The priests also became agitated in Christ's time and accused him of being a Sabbath-breaker. He defended himself and his disciples in working on the Sabbath, and taught that it was right to do good instead of evil on all days alike. St. Paul said: "Let no man judge you in meat or in drink, or in respect of a holy day . . . or of the Sabbath days; let every man be persuaded in his own mind." The Constitution of the United States guarantees entire religious liberty to every citizen, and whenever any Sabbath laws are made they are in violation of the Constitution. The question which day is the Sabbath is still an un-

settled one. The Bible says it is the last day of the week, and it was so considered until the year 321, when the emperor Constantine, a Roman sun-worshiper, joined the Christian church and commanded people to rest on the venerable day of the sun. His edict can be found in Encyclopedia Britannica, article Sunday. Constantine and his soldiers killed many of the Christians, and after a few generations had passed away the Christians finally accepted Sunday, the first day of the week, as the Sabbath, the same as they do now, without even asking the reason why. There are some of them, however, known as Adventists, who still rest on the Sabbath instead of Sunday.

Yours respectfully, FRANK MORSE.

From Reverend Passmore's Sermon.

An unfaithful ministry prolonged to centuries the dark night of the Middle Ages. I have looked into human history, human effort, human nature; I have watched the human race in its efforts to rise, wondering why the world had made so little advancement, why civilized nations were so uncivilized. . . . I am astonished to find that the men, or class of men, whom God intended should be the foremost men in all reformations, have been the men who have, as a class, discouraged reformations and helped to persecute and burn the reformers. It was the ministry of the days of Wycliffe, Huss, Jerome, and Savonarola that not only discouraged those men in their search for light and truth, but kindled the fires of hate and death. . . . We come down to our nation, and in the great anti-slavery contest waged for the liberation of African slaves the ministers were on the side of the masters, against the slaves. . . . Our government heeds every beck and call of the rich, but the cry of the helpless and needy poor goes unheard, unanswered. In all the wrongs, wickedness, distress, oppression, and corruptions to which we have referred, where has stood the ministry and where do they stand to-day? They stand convicted of neglect of duty.

The next reformation that must be agitated and materialized is to reform the ministry. There has never yet been a reformer burned or persecuted that the ministry did not have a hand in the work. There never has been an era of slavery and oppression that the ministry, as a class, were not with the oppressor. It was the preachers who crucified Christ, opposed Luther, and upheld the nobility against the peasantry before the French Revolution, and proclaimed slavery in America.

Jehovah-Elohim.

NEW YORK, April 6, 1895.

MR. EDITOR: I find in the "Observations" of one of your contributors that my argument is not convincing to all that "Elohim," in Genesis, means one God. Yet I think it is very plain to a Hebrew student. I have not alluded to the gender of God. In translating the first few verses in Genesis, endeavoring to prove that "Elohim" meant one god, I thought it necessary to translate them verbatim. The second verse reads:

V. Ruah Elohim Merahepeth
And the spirit God she moves.
It was not God who moved; it was the spirit of God. "Ruah" is the Hebrew for spirit, and feminine in its gender. My aim was to show that in the original Hebrew it is singular—she, not, they. This also is plain to a Hebraist, and it is plain to everybody that there was no woman in the case.

Of course, here is a good chance to corner me, for it shows a duality of God, since the spirit was a separate object. To this I will answer as to many other questions: Since all Freethinkers agree that the God of the Bible was made by man, and considerably like man (only a little worse), then it is very natural that man should grant him a spirit, though still believing in his oneness. This answer I will now use to the more important question: "If God was the only one on the job, to whom did he issue orders and make suggestions?" etc., etc. If he was made by man and like man, why should he not speak to himself? We very often hear people say, "I said to myself" so and so. Nor will my argument suffer any by saying that he may have spoken to his angels, charioteers, holy beasts, seraphim, and cherubim, for nobody denies that the Bible claims such beings, but they are not admitted as gods, or his compeers.

It has been pointed out by many eminent Hebrew scholars that Elohim and Jehovah mean one and the same God under two names. Jehovah is a composite word from three others, Hoyoh (he was),

Hoveh (he is), Tihyeh (he will be). It signifies no more exalted position than Elohim. Bnai-Elohim has been explained as the sons of the mighty, and this is what I alluded to in my previous article, saying that Elohim means also power, strength.

Regarding the changes which might have taken place in the Hebrew language since the Bible was first written, I have many reasons to believe that it changed but very little if at all. These reasons are too numerous and too lengthy to be given here. But even supposing that it has undergone some changes, what of that? I argue these questions from the Bible as I find it to-day, and as everybody reads, understands, and discusses it. Another thing must be taken into consideration: If we insist that there were changes, then errors must in consequence have crept in; then that book is entitled to more favor at our hands, and it should not be censured too harshly.

There were and still are a good many students who have acquired a perfect knowledge of the Hebrew by studying the Hebrew Bible, for it is the only source of this language. It contains the whole vocabulary of the Hebrew. Such men we find in this country as well as in Europe—the Jewish rabbis, authors, poets, and fiction writers, and yet have never exacted any medals. That beautiful and poetical language has a perfect grammar called "Talmud-Lshon-Evry," and to discriminate between a verb and a noun is the easy work of any student after a few lessons.

I am not a defender of the Bible. Long ago I had a falling out with that book, and we have not made up yet. Still I believe in giving the Bible writers their due. They have positively advocated one God all through the Bible, and it is strange to me that the very places where they teach the serving one God and not the many—meaning the idols—should be misconstrued. I will quote here two verses of the Bible, "Hear, O Israel, Jehovah Elohim is one God" (Deut. vi, 4). "For what nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call on him" (Deut. iv, 7). Now, if that verse had been translated correctly it would read like the Hebrew, thus, "For what nation is there so great, who hath gods that are so nigh unto him as the Lord our God is in all things that we call on him?" What Hebrew scholar can be so blind as not to see that the first Elohim in that verse means idols, and the last Elohim means the God of the Bible?

Of course some Christian minister might have a fit over my accusation that they have translated the Bible falsely, and there may be some Freethinkers who will ask, "Who is that man who assumes such authority?" Nevertheless, it is so. Ask any Hebrew scholar to translate that verse without seeing the English Bible, and he will, he must, translate it as I do.

Now, a few words about that so-much-talked-of God. Can I worship him? No! They have made a God who is less good, less moral, and less intelligent than the average man. Can I love him? No! They have a God who likes blood, who in cited a pack of brickmakers to plunder and rob nations on whom they had not the least claim, to kill the men, slaughter their innocent babes, and take the surviving wives home; a God who favored the bad and condemned the good. He despised the innocent offering of Cain, fruits of the earth, and respected that of Abel because there was blood! A God who made a patriarch of that tricky, defrauding, cheating, rascally Jacob, and ignored the manly, generous, and forgiving Esau! A God who punished the gentle and noble King Saul, and chose that adulterer, murderer, hypocritical fiddler, David, the son of Boaz and Ruth, of cornfield fame, descendant of Judah and Tamar, who struck a bargain on the road to Timnath. He is the David who begot Solomon the licentious, both masters of the art, and the God of the Bible set them aside for the purpose of making himself a son! This is the Bible's God who is father of Jesus, ben Joseph Pandra, the carpenter, fool, and knave of Jerusalem, redeemer of the world. Selah. MOREH NEBUCHIM.

P. S.—"Moreh Nebuchim" is not a biblical name. Is is the name of a book written by a great Jewish philosopher, Maimon, who lived in the twelfth century, and was very liberal in his teachings.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communication for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Shuffle-Shoon and Amber Locks.

Shuffle-Shoon and Amber Locks
Sit together building blocks;
Shuffle-Shoon is old and gray,
Amber Locks a little child.
But together at their play
Age and youth are reconciled;
And with sympathetic glee
Build their castles fair to see.
"When I grow to be a man"
(So the wee one's prattle ran)
"I shall build a castle so—
With a gateway broad and grand;
Here a pretty vine shall grow,
There a soldier guard shall stand;
And the tower shall be so high
Folks will wonder by and by!"
Shuffle-Shoon quoth: "Yes, I know;
Thus I buildied long ago!"
Here a gate and there a wall,
Here a window, there a door;
Here a steeple wondrous tall
Riseth ever more and more!
And the years have leveled low
What I buildied long ago!"
So they gossip at their play,
Heedless of the fleeting day;
One speaks of the long ago,
Where his dead hopes buried lie;
One with chubby cheeks aglow
Prattleteth of the by and by;
Side by side they build their blocks—
Shuffle-Shoon and Amber Locks.

—Eugene Field.

Noble Thoughts.

When'er a noble thought you hav,
Remember it, and then,
If it will help them any way,
Just tell your fellow men.
BERTHA F. JOHNSON.

Education and Its Value.

"He who knows not and knows not that he knows not is a fool; avoid him."
"He who knows not and knows that he knows not is a child; lead him."
"He who knows and knows not that he knows, is asleep; wake him."
"He who knows and knows that he knows is a wise man; follow him."

The above is an Arabian proverb that I have heard or read. I am not sure I have quoted it correctly, but at any rate it is right in substance and will serve me as a text.

When one knows not and knows not that he knows not, he has about reached the acme of disagreeableness, for he is sure to be conceited in proportion to his ignorance, and to render himself a nuisance to all about him, while serene in the belief that his noisy mouthings are a source of delight to his hearers.

When one knows not and knows that he knows not, it is best to help or lead him; for instance, if you enter the school-room with your lesson unprepared, do not pretend you know when you do not know, for a pretense of knowledge will simply repel others and leave you probably as ignorant as before; while a confession of your ignorance will make others willing to help you.

If one has a genius for certain things—for example, drawing—and has had no opportunity to develop this talent so that he fully comprehends it, you might say he knows but knows not that he knows, and his talent must be awakened.

But when a man knows and knows that he knows, he is a wise man and we ought to follow him.

When Philip of Macedon conquered Greece he was able to do it because he had an education in warfare. He had carefully studied the armies and the way the different people had fought before his time, and he improved the way and had different plans upon which he worked, and he won the battle.

Some may think that by an education we may mean going through all the higher branches and perhaps a college. True this is an education in one sense of the word, but still one may have a college education, and yet not be able to become a teacher or anything like that, because he has simply gone over his lessons in a hurry, and not given them enough thought, or, in other words, he knew his lesson for the time

being, but a week or so after knew nothing about it at all.

Solon, the man who made the wise laws of Greece, was an educated man. He knew he knew, and the people followed him. He had carefully studied the laws made by other rulers, but it seems that they all failed, and he tried to improve on them and make them better. He was educated in such a way that he knew what was best for the people.

Some are happy only when they are out of doors, running, jumping, wrestling, or dancing; and some, I think, are happy only when they are eating; or, in other words, when they are enjoying some physical pleasure, while others care more for learning. Man must have enjoyment; if not mental, then it must be physical, which is not always elevating.

Education trains powers through knowledge. Without education we could never accomplish anything of account. A book that may be clear to a man who has studied science is incomprehensible to him who knows nothing of science. The savage looks upon education with superstition and wonder, but is indifferent to its charms and is content to leave its higher pleasures to others, while he is satisfied with the physical enjoyment of his purely animal life.

The book of science is opened to him through education, and after centuries of evolution he may catch the inspirations of the geni of literature and rise to a level with the great minds of earth; he then becomes a creature of ideas and aspirations instead of remaining a mere animal; that is, he is civilized instead of savage.

Knowledge as such, and its uses for manhood and the ultimate results of happiness, are often underestimated. Imagine a man born in a beautiful valley, shut in by the walls of a tower from the glories of nature; think of him as having matured in body with no thought or language other than such as pertains to the needs of his physical existence. Then open up to him the beauties of nature; would he not look upon it as a temple of infinit proportions adorned by the master hand of a genius?

Such is the contrast, only less in degree, between the ignorant boor and the scholar. The thoughtless person who argues against education little knows how much he and all are indebted to it. The demand for general intelligence is increasing. Earnest men are endeavoring to make a certain degree of culture universal. We may say that ideas move the world. Material progress does not make the spirit of the age, but the spirit of the age makes material progress.

It is related in history that in the Messinian war the Spartans, obeying the Delphic Oracle, sent to Athens for a leader, and the Athenians, in scorn and contempt, sent a lame schoolmaster; but, contrary to the Athenians' expectations, the schoolmaster's songs and ideas so moved the Spartans that they finally gained the victory.

Abraham Lincoln rose to be president of the United States. His ideas moved or inspired the nation and he led the people to look up to him. Thomas Jefferson inspired his countrymen by impressing upon them the fact that in order to make a people strong they must no longer be dominated over by English lords.

Natural features of forest, sea, mountain or desert have a great deal to do with one's character and thoughts. In ancient times when men lived in caves and one had a wise thought, he carried it to his neighbor and the neighbor would very likely tell it to another, and that was the way education spread. A little later the thinker of the wise thought would write it down on a tablet, and this tablet would be handed down through generations, and now we have the printing-press by which we can publish thousands of thoughts at once, and these thoughts circulate among thousands of people.

Education may not be gotten wholly out

"Intercourse Between the Soul and Body."
By Emanuel Swedenborg. Price, 5 cents.
Interesting books by same author:
"Four Leading Doctrines," 247 pp.75
"Divine Love and Wisdom," 248 pp.75
"Divine Providence," 308 pp.75
"Conjugal Love," 472 pp. \$1.00
"True Christian Religion," 982 pp. 1.50
"Apocalypse Explained," Vols. 1, 2, 3, 4, each, \$1
Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

of schools, but if we read good papers and books, and if we study nature, we may get a very good and noble education.

Some laugh at poetry and think it all nonsense, while the thinkers pity the laughers and admire the poetry and its author, whose ideas inspire them.

A greater portion of the daily papers that we read every day is given over to accounts of murders, robberies, and other crimes committed, while a small and trivial space is given to a lecture or anything like that which has been delivered for educational purposes. Is there not room for the scholar and his ideals?

This century is not wanting in literary power, although a great many writers have expressed their opinion that it is. Take, for instance, Carlyle, who proclaims this an age of romance.

There is a glory of the present and a glory of the past. The glory of the past was in its literature, its art, and its examples of greatness. Let us retain the ancient glory and add to it the marvelous scientific and practical spirit of the present. Then we shall have a civilization surpassing all.

LAURA MANSON.

Correspondence.

MONTE VISTA, COL., Feb. 24, 1895.

DEAR MISS WIXON: I send you an essay which I wrote for a contest held Dec. 21, 1894, which I would like to have you publish if you think it is worthy. The contest was between the two sides of our society, of which all of the pupils of the high school are members. I did not win, but next time I will try to do better.

Yours truly, LAURA MANSON,

ROCKVILLE, IDAHO, March 16, 1895.

MISS SUSAN H. WIXON: I am fourteen years of age, and would like to have some of the children of the Corner write to me.

We live on a farm seven miles from Rockville. Rockville is a country post-office. We started to dig out some rattlesnakes the 8th and 9th of this month, and killed one hundred and one, but did not strike the main den; but we put in a blast where we thought it was, which would have killed them. We are not bothered by the Christians any more since they have found that they cannot "save" any of us.

We have six calves and two colts. I will close, hoping to see this in print. I still remain a Freethinker. Yours respectfully, CHAS. C. CARLTON.

[My! what a country for rattlesnakes! Can't you tell us something about the appearance, manners, rattles, method of warfare and defense of the rattlesnake? In a private note Charley says he is intending to send the Editor of the Corner some pretty specimens from Eastern Oregon for our cabinet. We shall be pleased to receive them.—ED. C. C.]

Starved to Death

in midst of plenty. Unfortunately, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

The Milliad.

(1000 STANZAS)

A Poem of Justice and of Liberty.

By J. L. TREUTHART, B.L.

Gathering the ethical or moral elements from Greek mythology and applying the test of the Golden Rule to the world's history, the author has demonstrated that the liberty and life of the nation depend upon a recognition of the principle that

"Right, and Right only, Makes Might."

The poem is in ten Cantos (100 stanzas to each canto), as follows:
I.—Themis Enlists the Muses to Battle for the Right.
II.—The Olympian Council.
III.—The Goddesses in Consultation.
IV.—Phebus, Apollo, and Liberty. A Romance in High Life.
V.—Sketch of World's History to 19th Century.
VI.—History of the United States. Twofold Sectionalism.
VII.—The Theory and Nature of Coercion. The Fratricidal War.
VIII.—Reconstruction and Subsequent Politics. A Satire.
IX.—The Columbian Exposition.
X.—The Parliamont of Religions and Its Sublime Lessons.

Cloth, 400 pp., \$1; holiday edition, \$1.50.
THE TRUTH SEEKER CO.

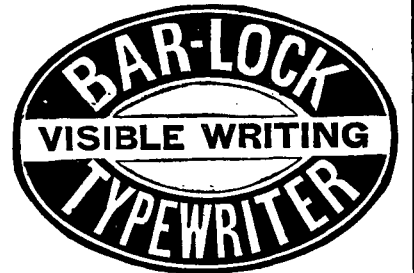
RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By Prof. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.
WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.



Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,

307 Broadway, New York.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents.

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

THE BRAIN AND BIBLE;

OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER

THE TRUTH SEEKER ANNUAL.

Price, 25 cents

Mortuary—John M. Hopkins.

At Sylvania, Lucas county, Ohio, March 17, 1895, of paralysis, after an illness of four days, John M. Hopkins died, aged seventy-nine years and six months. He died as he had lived, a staunch Liberal.

ELIZA JACQUES.

On Feb. 24, Mrs. Eliza Jacques, wife of John Jacques, of Akron, Ohio, died of heart disease, after being confined to her bed for seven weeks and three days. Her age was fifty-seven years ten months and twenty-seven days. She was a firm and conscientious believer in the principles of Freethought.

CONKLIN'S HANDY MANUAL OF USEFUL INFORMATION AND WORLD'S ATLAS. A Universal Handbook for Ready Reference. Compiled by Prof. Geo. W. Conklin, of Hamilton University, Chicago: Laird & Lee. Flexible silk cloth, 25 cents; library style, 50 cents. Numerous maps, 495 pp., indexed.

One can never have too many reference works of all kinds, for each of those published contains something important not to be found in any of the others, even if the others are far more pretentious. This fat little 16mo. work is no exception to the rule of usefulness.

HIGHEST QUALITY OF ALL.

Columbia Bicycles

THE STANDARD FOR ALL.....

HAVE you feasted your eyes upon the beauty and grace of the 1895 Columbias? Have you tested and compared them with all others? Only by such testing can you know how fully the Columbia justifies its proud title of the Standard for the World. And the price is but

\$100

POPE MFG. CO.

Hartford, Conn.
BRANCHES:
BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

An Art Catalogue

of these famous wheels and of Hartfords, \$30 \$50, free at any Columbia Agency, or mailed for two 2-cent stamps.

**EDITORIAL**

From the Freethought Magazine.

"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,
Established 1857. ROCHELLE, ILL.



Designer of
The Otto Wettstein
Watch.
The Ingersoll Souvenir Spoon.
The Freethought Badge.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

POPES AND THEIR DOINGS

ACCOUNT OF
Vicars of Christ and Vicegerents of God.
Paper 50 cents; cloth 75 cents.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREE-THOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

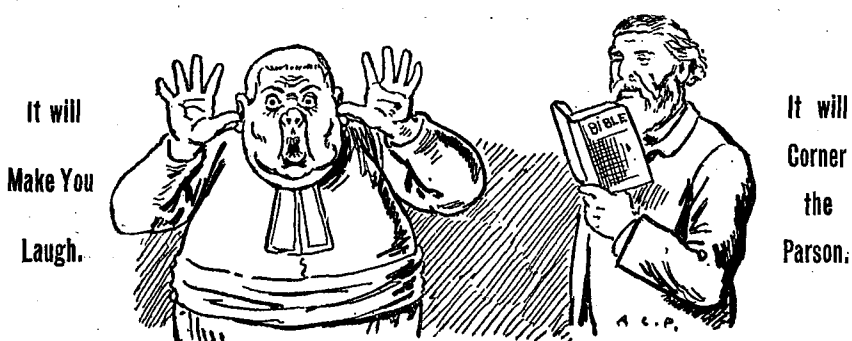
Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

A UNIQUE BIBLE PICTURE-BOOK.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city

A NEW AND VALUABLE BOOK.

Religion and the Bible.

By F. D. CUMMINGS.

A Series of Sixteen Freethought Essays.

Subjects—

Introduction. I. The God and Man of the Bible II. God and the Devil III. Is the Bible Contradictory? IV. Jesus—Was He the Fulfillment of Hebrew Prophecy and Expectancy? V. Jesus the Teacher of Righteousness. VI. Did the Disciples Look for an Immediate Resurrection? VII. What Does the Bible Teach Regarding the Second Coming of Christ? VIII. The Christ Spirit Outside the Bible. IX. What Is the Bible? X. How Man Advances. XI. Why Do Men Cling to the Bible? XII. Belief, Unbelief, Faith, Reason, and Prayer. XIII. Is There a God? XIV. Reward and Punishment. XV. Immortality. XVI. Conclusion.

A Book that should be in the hands of all who seek the Light.
Price, paper, 50 cents; cloth, \$1. The Truth Seeker, New York.

Gems of Thought.

DIPLOMACY as the politicians understand it is little more than high-priced trickery. —*Galveston News.*

THE small stones which fill up the crevices have almost as much to do with making the fair and firm wall as the great rocks; so the right and wise use of spare moments contributes not a little to the building up, in good proportion with strength, a man's mind. —*The Myrtle.*

THE Gospels, the Acts, the Epistles, and the Apocalypse assert the existence of the devil, of his demons, and of hell, as plainly as they do that of God and his angels and heaven. It is plain that the Messianic and the Satanic conceptions of the writers of these books are the obverse and the reverse of the same intellectual coinage. —*Professor Huxley.*

A GOOD man will feel more sensitively anxious that strict justice should be done by the particular community of which chance has made him a component member than by any others; but then, people who feel acutely this joint responsibility of all the citizens to uphold the moral right are not praised as patriots but reviled as unpatriotic. —*Grant Allen.*

No philosopher's stone of a constitution can produce golden conduct from leaden instincts. No apparatus of senators, judges, and police, can compensate for the want of an internal governing sentiment. No legislative manipulation can eke out an insufficient morality into a sufficient one. No administrative sleight of hand can save us from ourselves. —*Herbert Spencer.*

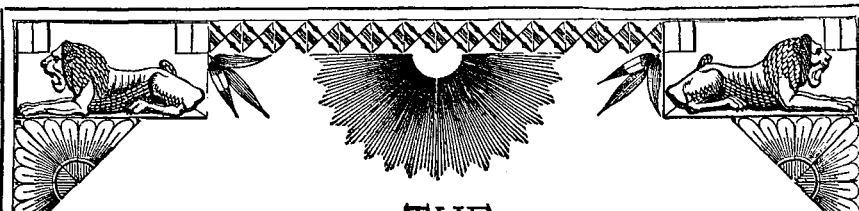
THE constitution of the individual wisely resents the interferences of alien hands. The individual must be left to himself. Unencroached upon, free to live out his career according to the instincts which possess him, he will offer the social body its richest contributions of health and joy. Legislation is mainly contradiction—it flies in the face of nature—it is the survival of the instinct of distrust—it would make of character a useless mendicant. —*Horace L. Traubel.*

THERE is always room for a new thought, a new word, or a new movement that marks the onward march of man. They represent "the long-felt want" which must be met, and the old thought, old words, and old movements might as well close up and give way and make room for them. To do anything else will be "kicking against the pricks." The most inevitable things in the world are not stationary, and all stationary things are not permanent. There is a difference between stolidity and solidity. —*The New Unity.*

SAFE incarceration, and a rational prison discipline, will protect society as fully as it is possible under present social conditions. The history of crime and penology, we think, fully justifies our contention. We oppose legal killing in the interest of society. It harms all, it benefits no one. If the mother would not kill her child because he developed and emphasized her weaknesses, neither should a race, or as we generally say, society, slay its offspring because it developed the weaknesses well known to be characteristic of a generation. Reformation in both cases is demanded by justice and all that is human. —*Progressive Age.*

THE king said to the people: "God made you peasants, and he made me king; he made you to labor, and me to enjoy; he made rags and hovels for you, robes and palaces for me. He made you to obey, and me to command. Such is the justice of God." And the priest said: "God made you ignorant and vile; he made me holy and wise; you are the sheep, I am the shepherd; your flocks belong to me. If you do not obey me here, God will punish you now and torment you forever in another world. Such is the mercy of God. You must not reason. Reason is a rebel. You must not contradict—contradiction is born of egotism; you must believe. He that hath ears to hear let him hear." Heaven was a question of ears. —*Ingersoll.*

WHAT can compare to life? What glorious wonder in the universe is equal to the act of sense and consciousness? What gift of destiny can hold a place by that supreme and splendid flower of Nature's evolution? Of the purely intellectual, immaterial existence, promised us by the churches, in invisible hereafters, experience has taught us nothing. But the life we have the happiness to know swells in its April bud, blooms like a flower in its May, and like a flower dies in its December; and when its leaves are once fallen, other flowers may bloom, but not that flower—our flower, the life-flower of each of us, not to the end of all the cycles, *secula seculorum*, never! There is no May but May! —*Cyprian de Biddle Cope, in "At Century's Ebb."*



THE Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

Calendar for 1895,	PAGE.	Freethought in the Church and in the Higher Literature. A. H. Hamilton,	PAGE.
Freethought in the United States, 17	5	Education of Children. Susan H. Wixon,	90
The Old and the New. Robert G. Ingersoll,	42	Secular Sunday Schools. Katie Kehm Smith,	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage,	46	The Freethought Federation of America. Samuel P. Putnam,	110
Progress of Science. James B. Alexander,	55	The One-Horned Ox. George E. Macdonald,	117
What Are Women Here For? Helen H. Gardener,	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore,	124
The Three Voices. A Poem.	73	Freethought Societies, Schools, and Lecturers,	127
A Queer God and His Queer Book. John Peck,	74		
What We Stand For. Henry Rowley,	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,
28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

PIANOS! PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STROCK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

Truth Seeker Readers! HAVE YOU THE Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS? By R. B. Westbrook, A.M. Price, 10 cents.

ALL styles of watches from \$1.38 up. Handsome catalogue free. Safe Watch Co. 9 Murray street, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

'In the nature of things there can be no evidence to establish the claim of inspiration.' Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Not for Parsons.

MISSIONARY: "Wou't you take a tract, my friend?" Whoop La (the Pawnee): "Not much! Last tract said: 'And Lo, he was cast out.'"

"Hav you thanked Uncle Charles for your dog yet, Freddie?" "Yes; but I oughter had it anyway; I've been praying for a dog the last two months."

CLERK (to curate): "I'm terribly sorry, zur, that you be a-gwaine to lave us. We've changed ever so many times since Passen Green died, and always for the wuss!"

The Post-Dispatch publishes three columns of opinions of St. Louisans on Sam Jones. One man says: "He is a genuin hot tamale." In other words, Mr. Jones is not classed among those who are not worth shucks.—Galveston News.

A QUEER church ornament is a fiddle and bow weathercock which swings to the wind on Great Gomersby church, near Grantham, England. The church was the gift of a fiddler, who emigrated and grew rich and who insisted on this queer condition. Could a titled pastor of that church be called a "fiddle D. D."—New York Recorder.

A Congo nativ, who has been taught to read and write, has just sent a letter, his first, to the archbishop of Canterbury. It reads as follows: "Great and good chief of the tribe of Christ, greeting: The humbliest of your servants kisses the hem of your garments and begs you to send to his fellow servants more gospel and less rum. In the bonds of Christ. UGALIA."

At a recent Sunday-school service in Bath, Me., the minister was illustrating the necessity of Christian profession in order to fully enjoy the blessings of Providence, and to make himself clear to his youthful hearers, said: "For instance, I want to introduce water into my house. The pipes and faucets are all in good order, but I get no water, and why not?" He expected the children to see that it was because he had no connection with the main in the street, but they all looked perplexed. Finally a five-year-old boy squealed out: "I know; it's because you don't pay up."

ANENT the art of counting, brought to so high a degree of excellence by some of our modern revivalists, a friend of ours tells a good story. A God-fearing Presbyterian minister in a Southern town, attending a meeting which was in charge of a famous evangelist, was invited to pray for "the forty-five who had just risen, asking prayer, and for the twenty-seven who arose last night for the same purpose." The venerable preacher, with scrupulous care, prayed: "O Lord, bless the forty-five persons who stood up to-night for prayer; and bless, also, the twenty-seven who stood up last night, although it may be possible, O Lord, that some of those who stood up last night stood up also to-night."

BALLAD OF THE BOLTED BONES.
Miss Sarah Adeliza Jones,
A ritualistic maid devout,
Possessed a box of holy bones
She couldn't get along without.

Full many a finger that, for alms,
Cash down, had erst absolved and blessed,

Full many a toe whose saintly charms
Devotion's pious lips had pressed.

Ascetic was the maiden's bent,
And in her self-devotion vast,
Vicariously keeping Lent,
She set her poodle-dog to fast.

And bade him liv on cold, raw hope
The inner dog to mortify;
Ah! maid devout, 'twas rash to ope
The relic-chest when he was by!

In vain the blow—the warning tones—
For ere she bolted down the lid
The dog had bolted down the bones
And bolted down the street and hid.

FARMER OATCAKE, who, with his good wife, Mandy, is on a brief visit to a daughter-in-law in Buffalo, looked over the newspapers on Saturday in an endeavor to find a church service on the following day which he might attend with hope of securing spiritual satisfaction. He soon gleaned that the following Scriptural sub-

jects would be discussed from various city pulpits: "Is the Trilby Craze Dying Out?" "Fitzsimmons vs. Corbett." "How the Pastor Spends His Vacation." "Should Our Daughters Marry Foreign Noblemen?" "High Sleeves and Theater Hats." "The Gold Brick Saloon." "Canal Street on Saturday Night." "Wordsworth and the Lake School of Poetry." "The LIIRD Congress." "Rights of Motormen." Farmer Oatcake gave it up after awhile and laid down the paper, saying, with a sigh: "Laws sakes, Mandy! I do believe that the gospel and the scheme of salvation hav gone clear out of fashion."—Buffalo Express.

Desirable Real Estate

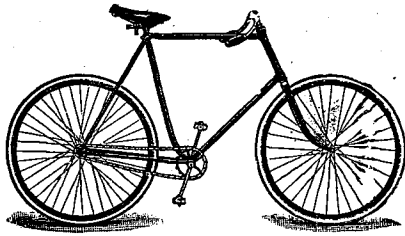
FOR SALE
AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes' walk.
The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.
THE PLACE CAN BE BOUGHT FOR \$3,500.
Address W. H. care THE TRUTH SEEKER.

THE CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.
Address THE TRUTH SEEKER CO.



SEE THAT CURVE!

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

THE GIANT DELUSION

A Consideration of the Doctrine of Personal Immortality.

By OTTO WETTSTEIN.

A Paper read at the International Freethought Congress at Chicago, October 5, 1893.

Price, 10 Cents.

Address THE TRUTH SEEKER

—THE—
FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

- | | |
|---|---|
| 16 represent Uncle Sam and the Priests. | 2 represent Samples of Christianity's Work. |
| 3 " The Church Robbing the People. | 5 " Missionaries. |
| 3 " Thanksgivings. | 1 " The Lord's Instruments. |
| 6 " Sabbath Laws. | 25 " Bible Doctrines and Their Results. |
| 14 " Children and the Church. | 1 " The Church and Slavery. |
| 10 " Woman and the Church. | 2 " Priests and Politics. |
| 6 " The Church and Thomas Paine. | 4 " Ireland and the Church. |
| 4 " Studies in Natural History. | 2 " Church's Idea of Civilization. |
| 3 " The Bible and Science. | 1 " The Uses of the Cross. |
| 15 " The Clergy and Their Flocks. | 4 " Unkind Reflections on the Church. |
| 1 " Piety in Our Penitentiaries. | 9 " Persecutions of the Church. |
| 4 " The Atonement Scheme. | 13 " Some Allegories. |
| 4 " The Lord and His Works. | 8 " Heaven. |
| 2 " Prayer. | 6 " Hell. |
| 10 " The Creeds. | 7 " Miscellaneous. |
| 1 " Christians and Mohammedans. | |

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

365 DAYS

Ahead of
them all.



Keating Bicycles.

19 to 23 lbs.

CATALOG FREE if you mention this paper.

KEATING WHEEL CO.,
Holyoke, Mass.

A NEW EDITION
OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clasp-trap, but only in Wisdom—the Science of Health. Wise men study nature, shun disease, learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, Parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—Development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

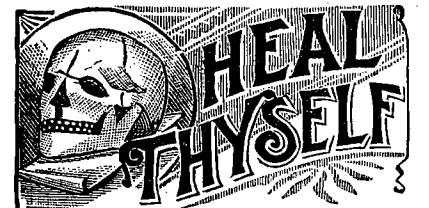
Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

A GRAND DISCOVERY!

WANTED.—A live man or woman in every county where we have not already secured a representative to sell our "Nevada Silver" SOLID METAL, Knives, Forks and Spoons to consumers; a solid metal white as silver; no plate to wear off; goods guaranteed to wear a lifetime; cost about one-tenth that of silver; the chance of a lifetime; agents average from \$50 to \$100 per week, and meet with ready sales everywhere, so great is the demand for our Solid Metal Goods. Over One Million Dollars worth in daily use. Case of samples Free. Address Standard Silverware Co., Dept. 29, Boston, Mass.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk."—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on The Path to Health." Dr. E. B. Foote, 122 Lex. Av., New York.



HEAL THYSELF
These Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaint, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Say where you saw this adver. Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

A CHANCE TO MAKE MONEY.

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over \$600, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers because everybody wants one, especially when it can be got so cheap. I believe that in two years from now every family will have one. You can get full particulars by addressing the Iron City Dish Washer Co., E. E. Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over \$3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying

MRS. B.



A WONDERFUL BAPTISM.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him and he saw the spirit of God descending like a dove, and lighting upon him.—Mat. iii, 16.

News of the Week.

THREE-FOURTHS of the cities of Nebraska voted for license, as did Minnesota.

THE governor of Delaware, Joshua Hopkins Marvil, died in Wilmington April 8.

THE Bible societies are very active at this time in distributing Bibles in China and Japan.

THE Swedish tariff on breadstuffs has been increased, now being higher than that of seven years ago.

MANY farmers near Chilio, Okla., were made homeless by prairie fires set by an incendiary on horseback.

EX-GOV. DAVIS H. WAITE, of Colorado, has established in Denver a weekly paper to be called *The Nation's Crisis*.

THE prices of beef and petroleum have recently advanced very rapidly, under the manipulation of trusts, it is charged.

THE Florida senate passed a resolution, with but a few dissenting votes, favoring the cause of the Cuban revolutionists.

NEW YORK and Boston have reference libraries consisting entirely of city and social directories from all parts of the world.

A JAPANESE man-of-war seized a British ship loaded with 220,000 cartridges shipped by a respectable German firm as "bamboo and steel."

GOVERNOR CLARKE, of Arkansas, was fined \$50 for carrying a pistol, which he attempted to draw against a member of the legislature.

A KANSAS Populist paper says that at the spring elections, in every town where the Populists fused with Prohibitionists, they were defeated.

THE Iowa Supreme Court sustains the recently enacted mulatto law of that state, five of the six judges uniting in holding it to be constitutional.

A MISSOURI court holds that the school board of St. Louis has authority to exclude from the public schools children who have not been vaccinated.

GOVERNOR MORTON, of New York, has signed the bill which permits the consolidation of the Astor and Lenox libraries and the Tilden trust fund.

PROF. WALTER SIMS, at one time one of the most prominent leaders in the A. P. A., is now lecturing against it, claiming that it is a treasonable conspiracy.

THERE have recently been a large number of disastrous fires in flat and apartment houses on the upper West Side in this city. They were of incendiary origin.

THE Baptist ministers of San Francisco have resolved to discontinue Sunday funerals. One minister, however, had the independence to ask: "The Lord lets people be born on Sunday, he lets them die on Sunday, and why shouldn't we let them be buried on Sunday?"

AN explosion of fire-damp in the Blue Canyon coal mine on Lake Whatcom, Wash., caused the death of twenty-three men. But two in the mine escaped.

C. N. CASPAR, Milwaukee, has bought the entire edition of "Strophes of Omar Khayyam," translated by John Leslie Garner. Mr. Caspar will hereafter supply the trade with this book.

It has been discovered at Chicago that quite a large number of counterfeit two-cent postage stamps have been sold in that city recently, and presumably also in other parts of the United States.

GEN. JAMES L. KEMPER, a brilliant Confederate leader and subsequently governor of Virginia, died at his home near Gordonsville, Va., on April 8. He was born in Madison county, Va., in 1824.

THE Spanish government has imprisoned many of her officials in Havana, under suspicion that they sympathize with the insurgents, and have been secretly supplying them with arms and ammunition.

AMERICAN-MADE shoes are finding an increasing market in England, three tons having been delivered in one day to Leicester dealers at prices cheaper than they could be bought from the manufacturers there.

W. JENNINGS DEMOREST, publisher of *Demorest's Monthly* and *Demorest's Family Magazine*, and who was also one of the leading Prohibitionists of the country, died in New York on April 9. He was born in this city on June 10, 1822.

REPORTS from the East say that the terms of peace between China and Japan are definitely fixed, but China has appealed to the powers, saying that the terms exacted by Japan are too onerous for her to bear. In the meantime, Japan continues to actively push her war preparations.

JAMES W. SCOTT, editor and publisher of the *Chicago Times-Herald*, died of a stroke of apoplexy in the Holland House, New York, on April 14. Mr. Scott was born in Wisconsin. He was president of the American Publishers' Association, and was one of the most enterprising and best-known of Chicagoans.

WILLIAM COURT GULLY, Liberal, was elected speaker of the House of Commons by the slim majority of eleven. Usually there is no party contest over the speakership. Mr. Gully's grandfather was a light-weight champion pugilist, and was elected to Parliament after he retired from the ring. The speaker's father was a noted physician.

THE receipts of the government for the three-quarters of the fiscal year to April 1 were \$236,346,767, which is some \$13,200,000 in excess of those for the corresponding period last year. The expenditures for the first nine months this year were \$272,888,920, a decrease of \$5,700,000 from the same time last year, making the deficit this year \$36,542,000 as against \$55,000,000 in the same period the preceding year. The income tax, due and payable on July 1, will probably yield 25,-

000,000. The cash balance in the treasury is now \$187,917,000.

THE Gilmore band was to play in Helena, Ark., on Sunday, April 7th, and the Protestant ministers of the town instigated the authorities to stop the performance as soon as the box office was opened. Then the management gave two free performances, which could not be stopped under the law, and the audiences took up collections, the entire amounts of which were given to the poor of the city.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Eggregiously Slow, They Are Eggregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N. Y.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents. Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

COSMIAN HYMN-BOOK.

A COLLECTION OF ORIGINAL AND SELECTED HYMNS FOR Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN, Price, \$1.50. For sale at THIS OFFICE.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers: 4to, 224 pp., boards, \$1.

Address, THE TRUTH SEEKER CO.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

L. K. Washburn's Works.

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

The Public Schools and the Catholic Church. Price, 5 cents.

Address THE TRUTH SEEKER

Prof. Ernst Haeckel,

HIS

Life, Works, Career, and Prophecy.

A Lecture

By THADDEUS B. WAKEMAN

Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.

Address THE TRUTH SEEKER.

28 Lafayette Place, New York City

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.

Address THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

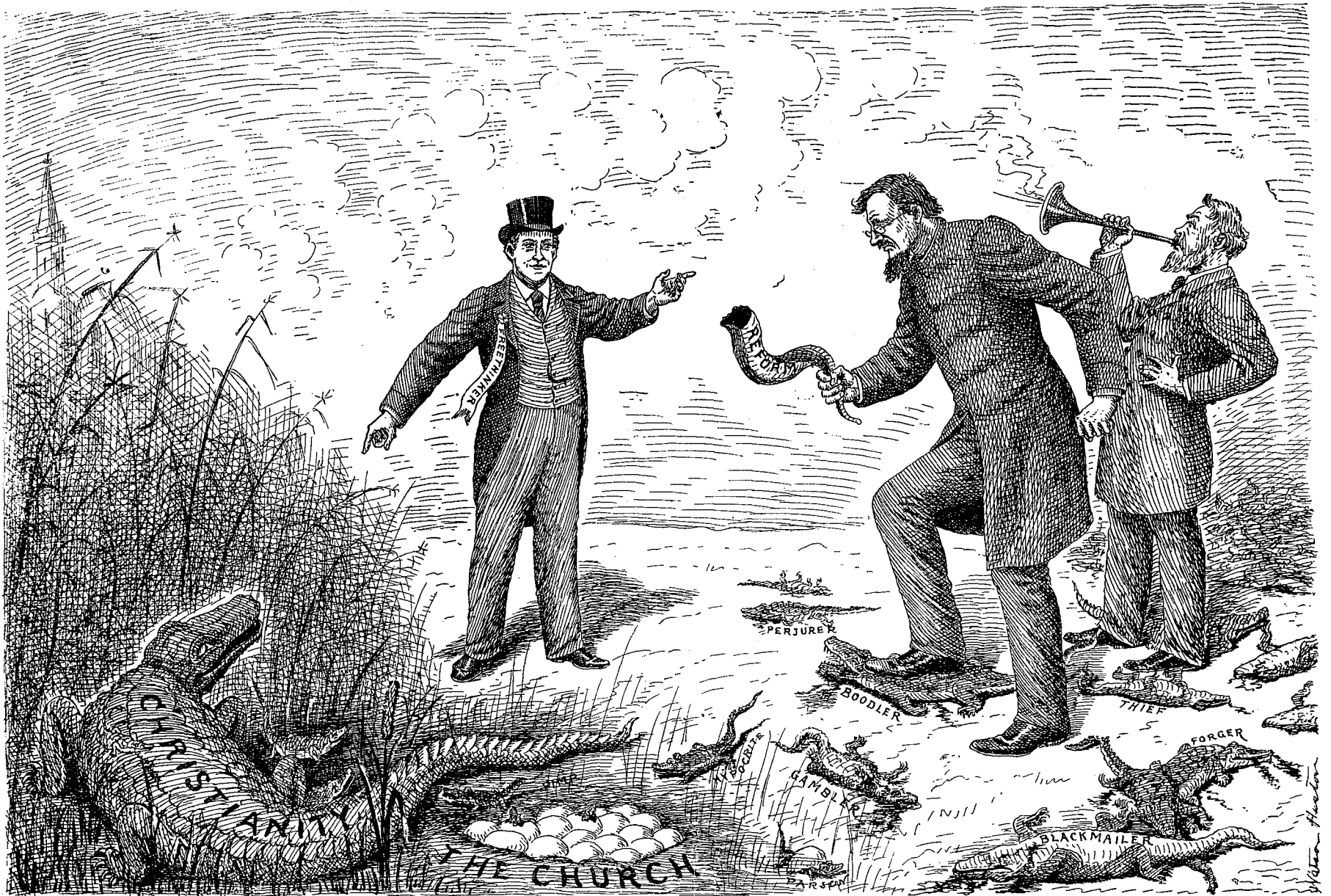
Address THE TRUTH SEEKER.

28 Lafayette Place, New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol 22, No. 17. { PUBLISHED WEEKLY. } New York, Saturday, April 27, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



A SUGGESTION TO SOME OF OUR MINISTERIAL REFORMERS.

FREETHINKER (to PARKHURST ET AL): "Would it not be better to first destroy the mother reptil and her nest, before you try to stamp out the brood?"

Something a Little Extra for Truth Seeker Readers.

For a good many years Mr. Samuel Porter Putnam's "News and Notes" have been a feature of THE TRUTH SEEKER very greatly admired by its readers. Their diversity and versatility and poetically descriptive qualities have been universally admired and imitated—but never copied with success.

As President of all the nationally-organized Freethought of this country, Mr. Putnam will, about May 1st, start for a visit to the Freethinkers of England. Officially and privately he will undoubtedly have a grand reception. England is a great country in a small space, with a big history, in which Freethought has played and is playing a conspicuous part.

While he is gone Mr. Putnam will be duly commissioned as correspondent of THE TRUTH SEEKER, and will write for the benefit of our readers the generals and particulars of his trip. Every English Freethinker in this country will want to read this account. It will do him good. Every American Freethinker will find these letters by Mr. Putnam vastly entertaining, instructive, poetic, and good reading.

New subscriptions for this event should begin now and run for six months. A three months' trial trip will just get you into the middle of them, but if you can't do better take that, for we know you will renew. Ask any reader of Mr. Putnam's "News and Notes" if they are not worth the cost of a whole year's subscription, and if he does not say YES, we will refund the subscription you send.

Address THE TRUTH SEEKER,

28 Lafayette Place, New York, N. Y.,

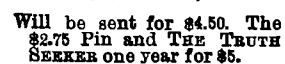
To Our Friends:

Don't you know
some Freethinker who
does not now, but who
would subscribe to
THE TRUTH SEEK-
ER if YOU called his
attention to the Pa-
per?

When Renewing Your Subscription, Take Advantage of These Good Offers.

Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$3.50 we will send **THE TRUTH SEEKER** one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

28 Lafayette Place, New York.

This makes THE TRUTH SEEKER, with its sixteen large pages, cheaper than any other Liberal paper.

Inclosed find \$_____in payment of the same.

NAMES.	POST OFFICE, [Box St. & No., if any.] & STATE.
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }
	{ }

References

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol 22. No. 17. { PUBLISHED WEEKLY. } New York, Saturday, April 27, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - APRIL 27, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Religion in Pennsylvania Schools.

The decision of Judge Gunster in the Waverly borough injunction case (reported at length in these columns last week) had no immediate and appreciable effect upon Principal Hanyon and his constitution- and justice-defying backers. At a meeting of the school board on April 4, Director George E. Stevenson, who applied for the injunction against Principal Hanyon, read the decision of Judge Gunster to the board and then moved that Mr. Hanyon be instructed to discontinue religious exercises in the school, and that visitors who may hereafter address the school be not permitted to talk to the children on religious subjects and existing political parties. But a substitute motion was got in ahead of this, the chief features of which were approval of the principal's action and a formal instruction to him to open the school with the reading of the Bible and the other exercises of which complaint had been made. The motion prevailed by the vote of four to two, Mr. Stevenson and Rev. D. N. Vail voting in the negativ. Up to this time Principal Hanyon had disregarded the decision of Judge Gunster on his own responsibility, but thereafter he had a majority of the board officially backing him.

In a communication in the *Scranton Truth* of April 9, two of the ministers of Waverly protest that Principal Hanyon has been misrepresented, that he has not taught sectarianism in the school; and they add that the whole issue hinges on the question whether the Bible is a sectarian book. They are right in this last statement. The Bible is a sectarian book, and as such has no place in the public schools of any state. These ministers say that the board has long had a standing rule on its records that the children of Catholic parents need not report until 9:15 A.M. The intention, they say, was to excuse these children "during devotional exercises." But why, if these "devotional" exercises are not sectarian, should these children of the Catholic sect be excused from attending them? And why should Catholics be robbed of fifteen minutes of their educational time to please the Protestants?

In a later number of *Truth* Mr. Stevenson asks the reverend gentlemen several very hard questions of this nature, and remarks that, while he does not desire to interfere with anyone's religious opinions, and does not wish to enforce his views upon the

children of others in the public schools, he denies that the majority, "simply because they are a majority," have the right to obtrude their beliefs upon his children in the schools for which he helps pay. That has the right ring, and we hope he will not falter in his attempt to secure justice for all citizens in Pennsylvania.

Showing Their Hands.

At a recent meeting in the Paulist Fathers church in New York, Father Elliott said that "when the advocates of the Continental Sunday, so-called, wished to cast a stigma on the American Sabbath, they spoke of the Sunday law." Then he added:

"Well, it is a Sunday law, and there is no law in the world touching morals and religion if it be not the Sunday law. The law given on Sinai is a law, and, please God, there will be a Sunday law as long as our government lasts. The continental Sunday is not the Sabbath of its Christian population. It is the Sunday of heathen Berlin, of rotten Vienna, and of godless Paris."

What becomes of the assertion of the more timid or less truthful Sabbatarians that Sunday legislation is not religious legislation? Father Elliott in effect says that there is no such thing as laws touching religion if the Sunday statute is not such a law. And he is right. His remarks are also symptomatic of the growing disposition of the Catholics to help out the Puritans in their Sunday law crusade. If it is once generally admitted that religious laws of that kind can be enacted, the pace is set for other religious legislation. Were not the Covenanters bigotry-blind, they would see that they are playing directly into the hands of Rome. Perhaps they do see it, and that is why they are pursuing the course which they have so long followed.

On the evening of April 7, union Sabbath meetings were held in seven of the Protestant churches of Milwaukee. Some startling assertions were made by the speakers, and the real grievance of the church was more than once incautiously admitted. At the meeting in the Fifth Baptist church, E. J. Felmann read a paper in which he made the assertion that the non-observance of Sunday ruined one hundred thousand lives annually in this country. Why did he not say a million? Such a statement would have been as true as the one he made. Rev. J. Churm thought—or, to be more accurate, he said that he thought—that Sabbath desecration was as detrimental to the city as small-pox. Perhaps he did think so, for undoubtedly an epidemic of small-pox would bring much grist to the mills of the churches, while "Sabbath desecration," as Mr. Churm frankly but indiscreetly said, sends the custom in other directions. That we in no degree misrepresent the reverend gentleman may be shown easily by quoting his own words. Among the other open Sunday places which he denounced were the candy and toy stores, where, he wailed, "a child often spends a penny or nickel when it ought to give it to the Sunday-school!" Do the children who thus mispend their money help make up that army of one hundred thousand which, as asserted by Mr. Felmann, is annually dropped into the pit of destruction through the trap-door of Sabbath desecration? To some, such talk as that of Mr. Churm may seem too trifling for serious notice, but we submit that it is worth recording because it indicates just what is troubling the ministers. They have a horror of free competition. In order that the wasted missionary fund may be replenished, they would even deny to children the opportunity to get the confections and toys dear to every childish heart.

At the Grand Avenue M. E. church, Rev. E. W. White, pastor of the Baptist Tabernacle and president of the Wisconsin Sabbath Association, was the principal speaker. He started in with the assertion

that it was not their desire to secure a Puritan Sunday nor to revive the blue laws. This is distinctly not true, for the Sabbath for which Mr. White and his associates are working is the blue law Sabbath of the Puritans. He wants to stop all work and close all places of amusement—except the churches—on Sunday, and this can be done only by blue laws, and the result must be the Puritan Sabbath. He admitted this the next moment when he declared that he and his association wanted to preserve the "American Sabbath." We all know what that means. As to his further assertion that as laws forbidding the desecration of the Sabbath are on the statute books they should be enforced, for to hold to the contrary "involved a defiance of all law," it is sufficient to say that this "argument" is sheer pettifoggery. Who but such men and women as the members of his association got those laws put on the statute books? They are repugnant to the common sense and love of justice of the masses of the people of Milwaukee, and if the preachers do not want to see them persistently violated why do they not agitate for their repeal instead of clamoring for their enforcement and the enactment of others still more sweeping and stringent? It is the easiest thing in the world for the tyrant to establish bad laws and then, when he is reproached for the misery he causes in his efforts to enforce them, take refuge in the deceptiv plea that he is not trying to compel the people to think as he does, but to render due reverence to law, *as law*. It is safe to say that there has never been a despot, single-headed or hydra-headed, who was not familiar with the trick. In the present instance, as always, it is a contemptible evasion of the real issue. Mr. White also said that were it not for the churches the laboring men would be compelled to work seven days for six days' pay. On the contrary, so little has the church done for the cause of the worker, that if it should bend all its energies from this time on to secure the enactment of a law compelling all laboring men to work seven days for six days' pay it would ingloriously fail. The cleric does not appear to know that a very large proportion of the wage work done on Sunday is piece work for which the laborer receives at least as high wages as he does for the work done on any other day of the week, and often higher. He has also forgotten that the workers have secured the shorter day and the recognition of many other of their rights without the aid of the church, just as the black laborer of the South was made free in spite of the indifference or active opposition of the great majority of the churches and preachers.

As to the cry of "personal liberty" which would be raised against the Milwaukee crusade, Mr. White said that it would "come from men who never knew what liberty was until they touched the shores of America." Oh! He likewise threw in the faces of the friends of the rational Sunday the alleged financial failure which attended the opening of the World's Fair on Sunday. Just in the ratio that the Fair was open on the first day of the week was that opening a financial success. Had it been as fully open every Sunday as it was the two last "Sabbaths," Sunday opening would have been a brilliant financial triumph. But the Directory was half afraid of the priests, and in that cowardice is to be found the explanation of the small attendance most of the time. People were not going to pay full price for a fifth part of a show. In conclusion this decadent follower of Roger Williams said that he expected to meet great opposition in the work to which he had addressed himself, for he had already received a communication from Chicago warning him that if it was attempted to enforce unconstitu-

tional laws the city would be flooded with literature by the American Secular Union. Then he assured his hearers that Robert G. Ingersoll was connected with that organization, evidently thinking that they are children to be frightened with the cry of "there's the black man!" We are glad to see that the Liberals of Chicago are wide awake to the necessities of the hour.

When Western Unitarian ministers go into Presbyterian churches to advocate Sunday laws, as Rev. H. T. Secrist did in Milwaukee, the dangers of "church union" must be apparent to the most careless Freethinker. With the Catholic, orthodox, and "Liberal Christian" united in one invading army, the outlook is sufficiently dark to cause the thoughtful citizen most grave concern.

Rev. E. D. Huntley, Methodist, said that Germany got its loose ideas of Sunday from Luther, which is indeed an admission; but when he added that Scotland's rigid Sabbatarianism had its source in John Knox, he was wide of the truth. Chambers's Encyclopedia says: "It is a mistake to suppose that either Sabbatarianism or asceticism was recommended by Knox." Andrews, in his "History of the Sabbath," remarks: "Though the foundation of the Presbyterian church of Scotland was laid by Knox, . . . and though that church is now very strict in the observance of Sunday as the Sabbath, yet Knox himself was of Calvin's mind as to the observance of that day." (Calvin called Sabbath observance a "shadowy ceremony.") To this testimony is to be added that of Dr. Hessey in the Bampton Lectures: "Whatever the language held at present in Scotland may be [in regard to the Sabbath] it is certainly not owing to the great man whom the Scotch regard as the apostle of the Reformation in their country."

The pretense of "rest" was made much of by all the speakers in these meetings, but how hollow the cry was is proved by the attacks they made on Sunday recreations of all kinds. No intelligent working man will be caught by the gull's seed of "rest" which they so prodigally sow. Rev. Mr. White said that all who attended theaters and other places of amusement were law-breakers, and the presumption is that he would punish them as such. But the climax of potential immorality and malevolent suggestion was reached when Rev. Mr. Huntley said:

"Ingersoll laughed at God's killing a man for picking up sticks on the Sabbath. Well, that man might have been picking up sticks, but it was all the same with God if he had been picking up houses or continents or worlds. When they took the man they asked God what they should do with him, and he said: Stone him to death. The command to observe the Sabbath was as obligatory as any other of God's commands. It was a day set aside for a special holiness, a day of peculiar sacredness, and God had adjusted man's conscience to the day."

The New Haven colony made Sabbath-breaking punishable with death, and it is fair to assume that Rev. Mr. Huntley would do the same if he had the power; and, mind you, he would do this not because of the necessity for "rest," but because Sunday is a day "set aside for a special holiness," because it is a day "of peculiar sacredness," and God has "adjusted [Mr. Huntley's] conscience to the day." That play completely exposed the hand of the Sabbatarian gambler in human rights.

And there is still more showing of hands in both the East and the West. The legislature of poor old Massachusetts has just passed a drastic Sunday law forbidding all entertainments (except "sacred concerts") to which an admission fee is charged. Nobody but a minister has the right to earn money by Sunday work. Any person attending a prohibited entertainment is liable to a fine of five dollars. Here is one section of the law:

"Whoever, on the Lord's day, keeps open his shop, warehouse or workshop, or does any manual labor, business, or work, except works of necessity and charity, or takes part in any sport, game, or play, except a sacred concert, shall be punished by a fine of \$50 for each offense, and the owner of any hall in which said law is violated is liable to a fine of \$500."

Would it not be seemly to quit our jingo talk about "manifest destiny" and "the freest and greatest country on earth," and clean out some of our traitor legislatures? With our "large professions

and little deeds" we are making ourselves the laughing stock of intelligent and justice-loving people the world over.

To end this review as we began it, with a report of Catholic affiliation with Protestants on the basis of Sabbath law aggressions, we have the following to tell: In St. Paul there has been formed a Catholic association called the "Sunday Law Observance League." The chairman of the Press Committee is Priest John Gmeiner, who has issued an address "To the W. C. T. U. and all friends of the American Sabbath," and this is signed by "Mrs. A. V. Nicholas, State Superintendent of Sabbath Observance." The address begins with a quotation from the "Sabbath for Man," by the Protestant theocrat, Rev. Wilbur F. Crafts, and is in the usual style of that kind of document. Father Gmeiner says that the Catholic movement "has been heartily indorsed and approved by the Methodist Episcopal ministers' meeting at St. Paul, March 25, and by the Baptist ministerial conference held about the same time in the same city." The leading Presbyterian minister of St. Paul has also indorsed it. At a mass meeting for the furtherance of this object, which was announced to be holden there on April 15, the editor of the *Northwestern Chronicle* (Catholic) was slated to preside. So we see that the leadership in what to the superficial observer has seemed to be only a Protestant Sunday observance crusade, is now assumed by the Catholic church. What an uncovering of hands! Do not the Covenanters see that they will be but a drop in the rising ocean of Catholicism? Or have they been deliberately playing for this? And what will the "patriotic" organizations, which up to the present time have not dared to lisp a word against the ominous menace of the Sunday law rebellion, have to say to this latest move of their dearest enemy?

A Little More Missionary Work.

Several of our good friends have written us that in their opinion the work, "SELF-CONTRADICTIONS OF THE BIBLE," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self-Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self-Contradictions of the Bible," to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self-Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to anything good.

Iowa is sadly bereaved of late. Within two years she has lost many of her most conspicuous and devoted Freethinkers. To the rapidly lengthening list is now to be added the veteran, J. L. Tompkins, of Lake City. He was one of the staunchest friends we had in that commonwealth, frank, fearless, and honest to the very core. To the services he rendered to humanity in the years of his physical vigor is now to be added the lesson he has taught in his death. He was prepared for the inevitable; he arranged that his obsequies should not give the lie to his life, and those charged with the duty of carrying into effect his wishes loyally did their part, as will be seen by reading the communication of his son-in-law, Mr. N. Zediker, in the "Letters of Friends." The best evidence that J. L. Tompkins taught wisely the lessons of Freethought is found in the fact that the provisions of his last testament, which he entrusted to his heirs, were faithfully executed.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

"An Important Intimation."

There are, we regret to say, between one thousand and two thousand of our friends who have allowed their subscriptions to *THE TRUTH SEEKER* to expire without renewing. This is a considerably larger portion than is pleasant to us, who depend upon the more or less prompt payment of subscriptions for the wherewithal to meet our bills. Now, we are not going to get angry, or scold, or do anything disagreeable about this, but we must appeal to our friends' good nature and generous feelings to remedy this deplorable and unsatisfactory state of affairs. We need the money badly—so do our creditors. The paper man, and the printer, and the compositor, and the mailer, and the post-office collector, and the clerks, and the landlord, and the insurance man, and the gas man, and the devil are always with us, not to mention the rest, and they all want money and want it bad, and want it when it is due. And when we haven't got it for them life is a burden—they make it so intentionally, blast 'em.

So now, as aforesaid, we appeal to our friends all over this country—thousands of them—to send the amount of their arrearages and as much in advance as they have been behind, to sort of even things up and turn about in fair play, as it were. A year's subscription from each one whose time has expired will make us easy—very easy—but if we can't have that then let us have what you can spare, and we will "grin and bear it" until you get the balance. The amounts are small individually and easily raised, but to us they collectively mean a good deal—just the difference between being even with the world and being unpleasantly behind.

The disciples of a certain philosopher, one day missing their teacher from his accustomed place in the midst of them, sought him at his unpretentious lodgings, where they discovered that he was suffering from the lack of a Square Meal. Of course they hastened to provide him with all that the inner sinner could desire, but he nevertheless took occasion to jab them with a moral pointed by the event. "Know, then" (said he), "that in order that you may permanently enjoy the light of a lamp, it is necessary occasionally to replenish the Oil."

Delinquents who renew at once will be spared the moral which their remissness might tempt us to draw.

Misdirected Energy.

Is missionism a success? Is it likely ever to be a success? Mr. Henry Norman has written a book on the "Peoples and Politics of the Far East," being a record of travels and studies in China, Japan, Siam, and the various colonies of the European nations. In a late issue the *New York Herald* has a long review of the book, in the course of which it remarks:

"We are a little surprised at what Mr. Norman says of the results of missionary enterprise in China. He seems to have no faith that any good whatever is accomplished by these devoted men and women."

The *Herald* then quotes some of the traveler's statements in regard to foreign influence in that country. He asked a Roman Catholic priest who had long been in the country and who had achieved great victories and occupied a position of extraordinary power, "if he believed that missionary enterprise would result, even in the fulness of time, in anything that could be remotely described as the Christianizing of China. 'Jamais,' [never] he emphatically replied." Asked why he was there if that was his opinion, he answered:

"Simply in obedience to the command to preach the gospel to all peoples. Like the soldiers in the ranks, I obey the orders of my commander, without understanding in the least what good is to come of them."

Next Mr. Norman quotes from a paper read at Chefoo in September, 1888, by the Protestant, Rev. A. Williamson, D.D., on "Missionary Organization in China":

"The startling, though it is not the most serious, aspect of the question is that not only is heathenism extending, but immorality is increasing in all directions,

Those of us who have lived long enough in China see the evil spreading before our eyes, especially in and around our great emporiums, with an ever-widening area every year. The Chinese are learning evil faster than they are learning good. They are adding foreign vices to their own, aping foreign free living and habits, often in the most powerful manner; and the fact is that in and around our centers of commerce they are less honest, less moral, and less susceptible to the preaching of divine truth than formerly by a long way."

Which is equivalent to saying that the contact of Orientals with "Christian civilization" is productive of more harm than good. What, then, becomes of the claim that Christianity is the source of all that is good in civilization? Does not the admission of Dr. Williamson tend to sustain the contention of the Freethinker that we have attained to a certain stage of development in spite of religion, and that civilization is a matter of race and climate? More than this it tells to the student of sociology, for to him it emphasizes the truth that each race must grow into enlightenment under the laws of its own development, and that it is folly to try to force a people of one civilization to learn in one lesson the radically different civilization of another people. If they are ever to assimilate it it must be slowly, naturally.

It begins to look as though the Clerical party in the German Reichstag had overreached itself when it tried to tack on to the pending anti-Socialist bill amendments to destroy liberty of discussion concerning religion and marriage. Popular opposition to the bill is growing more and more pronounced, while the enemies of the bill within the Reichstag, under the able leadership of the Prince of Schoenarch-Carolath, have good grounds for hoping to unite against the obnoxious measure many even of the Conservatives and Free Conservatives, who are chafing under the growing power of the clericals.

Randolph-Macon College, at Ashland, Va., is a Methodist institution. For many years K. M. Smith has occupied its chair of Greek, Hebrew, and Sanscrit. It is now reported that he has resigned because of doubts concerning the divinity of Jesus and the inspiration of the scriptures—in fact, it is said that he does not believe in either. Evidently to lessen the influence of his defection, it is asserted that he is "rather erratic." The correspondent who makes the accusation explains it in this way:

"During the Virginia debt agitation some years ago Professor Smith proposed to take up a private collection and pay off the state's indebtedness. He actually contributed \$1,200 of his own money for this purpose."

No wonder Professor Smith is not orthodox! A man who has such notions about debt-paying could not be expected to subscribe to the doctrine that "Jesus paid it all." Why, a preacher "erratic" as that might actually be guilty of believing that the churches should pay their own taxes instead of shifting the burden on to the shoulders of other people.

By what authority did the board of aldermen of New York pass and the mayor sign a resolution providing for the closing on Good Friday of all departments of the city government not required by law to be kept open? By what authority did the court of Oyer and Terminer and the court of General Sessions adjourn over that day? Why is there a bill now before the legislature of the state to make Good Friday a legal holiday? No law-making power in the state or nation has the shadow of a right to set apart a religious holy day as a holiday. But we are placed at a terrible disadvantage in antagonizing the schemes of the Catholics by the fact that the Protestants have forced us to accept one Catholic holy day as a holy day, not as a holiday. We refer, of course, to the legal recognition of the claims of the church regarding Sunday. This was the entering wedge, and when it was driven home the way was opened for all the saints' days in the calendar.

The *Independent*, with its usual obliviousness of facts, says of its recent "Lincoln number":

"Doubtless it will be the pleasure of many ministers to give a reading from this special number to their Christian Endeavor or Epworth League Society, or to their general congregation on a Sunday evening, illustrating the

character of President Lincoln, his goodness of heart, and how, in the most troublous times that the nation has seen since the Revolutionary war, he conducted its affairs with the quietness and calmness of one who felt that he was only the agent of God in accomplishing a great work."

We hope that before those ministers touch too strongly upon Lincoln's alleged agency for divinity they will send here and get John E. Remsburg's book, "Abraham Lincoln: Was he a Christian?" If, after reading that work, they believe that Lincoln believed that he was God's agent, on a commission, we can only hope that they will speedily subject themselves to an examination as to their mental condition. We sell the book to ministers at the same price as to men who pay their own way and are of some use in the world.

The *Youth's Companion* gives Professor Morse as the authority for this touching sketch of Japanese treatment of other forms of life:

"Birds build their nests in the city houses, wild fowl, geese, and ducks alight in the public parks, wild deer trot about the streets. He had actually been followed by wild deer in the streets, nibbling melon rind out of his hand, as tame as calves and lambs on our farms. A dog goes to sleep in the busiest streets; men turn aside so as not to disturb him. One day a beautiful heron alighted on the limb of a tree, and the busy, jostling throng stopped. No one attempted to injure the bird, but several began sketching him."

Does any sane person suppose that there is the most remote possibility that Christian missionaries can in the least improve the ethical standards of such a people? We need their missionaries, not they ours. Imagine if you can a wild deer straying into an American town and escaping with its life! Imagine a crowd of Christians giving an artist time to sketch a heron sitting in a tree-top in any of our cities! Why, our Christian sportsmen think that it is "fun" to go down to the beach and wantonly mangle and murder the beautiful gulls and other sea birds. Christians! withdraw your missionaries from Japan; you are doing far worse than "carrying coal to Newcastle."

The *Open Court*, referring to the posthumous work of Professor Romanes, in which is found the record of his reversion to Christianity, says:

"We can no longer denounce reason, or silence our intellectual needs, for it is God himself who speaks in the voice of reason, and the progress of science is his most glorious revelation which ecclesiasticism cannot smother. Indeed, the suppression of reason is the sin against the Holy Ghost, which cannot be forgiven, but will inevitably lead, if persisted in, to eternal perdition."

Dr. Carus has done some very good work, but such misleading utterances as these cannot be included therein. We do not know if there is a God, we do not know that if he exists he speaks in the voice of reason, we do not know that the progress of science is his revelation, we do not know anything about Holy Ghosts nor about sins against them nor about eternal perdition. Experience has shown us that it is better to use our reason and to cultivate our undisciplined love of the marvelous; that the revelations of science are more useful and beautiful than the so-called revelations of theology, and that the suppression of reason injures the individual and the race. When the truth is thus simply stated all can understand it. Let us be done with unmeaning mysticism.

Lectures and Meetings.

J. E. REMSBURG lectured in St. Louis April 19th.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for April:

April 26th—"Some Recent Advances in Science." Dr. R. G. Eccles.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for April:

April 23th—Debate, "Protection vs. Free Trade." Mr. Henry Nichols and Mr. Henry Rowley.

FRANKLIN STEINER will start on another lecture tour in May. He will speak in Hoople, N. D.; Pierson, Ia.; Red Jacket, Mich.; and Greenwood, Wis. Liberals in the vicinity of these places should write him at once to Box 882, Des Moines, Ia.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for April:

April 28th—"A Christian Truth vs. An Orthodox Myth." Atty. Stanley E. Bowdle.

Ingersoll and Sam Jones.

The visit of Colonel Ingersoll to St. Louis on the concluding day of the Sam Jones revival was a coincidence which suggested to the *Globe-Democrat* the interest which would attach to an interchange of views as to the motives and influences of the two men, each of whom possesses in so marked a degree the power of attracting and interesting large crowds. That each is sincere in his belief is generally admitted, and it is worthy of note that while each criticises the other freely neither attributes to the other any but the best of motives. The idea was to present both sides of the question fairly, and to reflect the opinions of the exponents of theories so diametrically opposed, and this has been accomplished with the cooperation of the two gentlemen. Mr. Jones was seen first. He was unwilling to say anything calculated to hurt the feelings of a man against whom, personally, he had no grievance. When it was explained that the *Globe-Democrat* wanted a review of Colonel Ingersoll's lectures and their influence on the community, rather than the lecturer himself, Mr. Jones submitted cheerfully, leant back in his chair, and told the reporter to "fire away." His argument that Ingersoll's teachings are calamitous because they are apt to encourage utter recklessness is given in his own words, some few of which were subsequently quoted to the lecturer whose reply was desired.

To interview Colonel Ingersoll at length was less easy. The colonel is known to have an occasional antipathy to interviewers, claiming that in more than one instance he has been incorrectly reported. It was also ascertained that he would not reach St. Louis before Sunday morning. He has so many old friends in St. Louis that he holds a series of receptions all day, when in the city, and it would obviously be impossible to secure his undivided attention for an hour. Hence it was resolved to intercept him on the way here, and a telegram was sent to Cincinnati as to his route, it being his custom to visit that city when on a lecturing tour and map out his route from that point. The only reply was a reference to New York, and from the lecturer's home it was learned that he was due at Springfield, Ill., Saturday evening. A reporter was accordingly sent on to the Illinois state capital to await Colonel Ingersoll's arrival and obtain the desired interview. The result of the trip will be found in the next column, and side by side are printed the views of the two popular talkers, with an interchange of good-humored criticism, interspersed with a great deal of well-expressed argument and exceptionally able logic.

Jones on Ingersoll.

"What do you think of Ingersoll and of the influence of his lectures?" asked a reporter of the Rev. Sam Jones as he sat in his room at the Southern Hotel, evidently only partially recovered from the exertions of preaching to 6,000 people the preceding evening.

Mr. Jones thought for a moment and then said: "The question is a very broad one, and cannot be answered in two or three words. Personally, Mr. Ingersoll is no doubt a genial gentleman. Physically he is fat, intellectually he is bright, morally there may be worse men, but theologically he is a bad egg."

"You have seen the picture of Ingersoll nursing his grandchild?"

"Yes, and I could not help feeling mighty sorry for the grandchild."

"Apart from his personality, what do you think is the moral influence of Mr. Ingersoll's lectures?"

"That is very easily answered. A visit of Mr. Ingersoll to any community is calamitous to all whom he reaches, and the worst of it is, he generally reaches the very class of people upon whom his teachings have the most baneful effect. No God, no Bible, no heaven, no hell, catches the masses of non-church-goers, and turns them over to recklessness. The lecturer forgets that they were not all reared in Christian homes and brought up under the cultivating influences which he himself enjoyed. They were not trained up in the virtues as he was by his godly father and mother. Whatever virtue Mr. Ingersoll possesses is a gift of grace or Christianity. Many parade his charity, his liberality and his love for home. He never got these elements as the gift of Infidelity. They are but the expressions of Christian elements that live in his character in spite of his Infidelity, and when he throws his teaching of no God, no Bible, no heaven, and no hell into the hearts and lives of others who have not been blessed by the help which Christianity gives us, he turns the whole human life into utter rot."

"How do you account for Mr. Ingersoll's power to attract large audiences?" was a question which the above criticism naturally suggested.

"His power to attract lies in his ability to shock," replied Mr. Jones, with more force and earnestness

than he had hitherto displayed. "He is the devil's dynamo, and when a man stands upon the damp soil of a sinful life old Bob can turn a current on him that will almost make him leap out of his hide. Men love to be shocked. I have often thought of Colonel Ingersoll in his disclaimer of Christian virtues and his disbelief in God and the Bible as putting him pretty much in the attitude of a drummer's little girl, of whom a commercial traveler once told me. He said he found his little girl, on one of his visits home, sitting on the floor playing with her kitten. While loving and caressing it she said, 'Kitty, you are a sweet little kitty; I love you and I know who your mommer is. Old pussy is your mommer. She's a good old cat, and I love her, too. But, kitty, I don't know who your popper is, 'cause I never saw him. I s'pect your popper is a traveling man.' We all know from Mr. Ingersoll's doctrine who his mother is, morally speaking. Earth is his mother. I expect his father is a traveling man. Certainly nobody has ever seen him in these parts. They all say that Colonel Ingersoll is a jolly fellow. I don't know him personally, but I don't doubt that he is."

"How about Mr. Ingersoll's arguments?"

"He hasn't any. He is an orator of the first water. I know no man alive to-day who can put English together like he can. His words put into sentences look like streams of pearls; but they are merely bracelets and necklaces for swine. His philosophy and his religion do not build colleges, almshouses, or asylums. Neither do they take care of the poor, the maimed, and the halt. They are powerless to reform the drunkard and the outlaw. They do not make a man more kind in his home, or more respected in the community where he lives. He clamors for free thought and moral liberty. Establish the fact that men can think as they please, and with that you establish the fact that they can act as they please. There are boundary lines to thought, just as there are boundary lines to actions. With his wit and intellectual cunning, aided by his illogical reasoning, he may play upon the weaknesses of religion, and by his flights of eloquence upon the duties of life which he steals from Christianity; but, after all, a thoughtful, substantial man sees the cunning of his method and detects the direful effect his words have upon the gang that flock to hear him. Lord Salisbury said that but for the Salvation Army in the streets of London the police force would have to be increased four thousand in number in a single day. Remove Infidelity from the world, and you lessen the police force by one-half. Christianity is the great conserving and preserving force of the age. Anarchism and outlawism are legitimate children of Infidelity, and whatever and whoever contributes to these dangerous elements in society should be fought and outlawed by every true American citizen, whatever his creed may be."

"In other words, you mean that the influence of Mr. Ingersoll's lectures is, from your standpoint, entirely bad?"

"I see no good that can possibly come from his lectures on Infidelity. I see much harm that may result from them. I also see why Mr. Ingersoll delivers his lectures. There may be \$1,000 a night to him in the job; but why a Christian community will suffer such a thing, and why men will pay for the privilege of hearing him abuse their mother's God and their father's Bible at a dollar a head, and then turn out and be Infidels like him for nothing, and board themselves, is one of the mysteries I never could solve. Personally, I have never met Colonel Ingersoll. He may have many charming characteristics; in fact, he must have. Reared, as he was, in a Christian home, he cannot be utterly depraved. The question is often asked as to whether Ingersoll is sincere in his denials, and in his negations, and in his Infidelity. Suppose we give him credit for all sincerity; he may be in that class of whom the Bible speaks when it says, 'Given over to a delusion that he may believe a lie and be damned.'"

"I believe a man can reach such a condition and attitude that in the moral world a lie is to him the truth, and the truth a lie. As to whether Colonel Ingersoll is sincere or not makes no difference when you look at the tendencies of his lecture. I see no reason why a profane swearer, or a liar, or a drunkard, or a whoremonger, or a voluptuary should find fault with Mr. Ingersoll, just as I see no reason why the good and true and beautiful and noble should champion his cause or approve his lectures. A man who starts out from the storm centers of Infidelity would become a cyclone in the moral world. The orator we are talking about is a cyclone, funnel-shaped and full of wind. I suppose he will die as he lived. But after death he will no longer be a disbeliever or an unbeliever. My Bible tells me that the devils believe and tremble."

"Do I understand you to say that Colonel Ingersoll really uses no argument?"

Mr. Jones tilted his chair back, deliberated longer than is usual with such a remarkably good conversationalist as he is known to be, and finally said: "That is about so. I have never thought that Mr. Ingersoll treats the subject in hand fairly. He starts in by making his own statement as to what Christianity is, and he then proceeds to demolish the man of straw which he himself has set up. He would burn down my cabin and then offer me no shelter for myself and wife and children. He would destroy the old ford and build no bridge in its place. He would extinguish what he calls my tallow candle of hope and leave me in despair and darkness. He would make me what he calls a free man by giving me license of thought and action, when any sensible man knows that license is simply power to do wrong. True liberty, on the other hand, is simply the privilege of doing right. The ten commandments make the boundary lines within which liberty is given. Infidelity would change these so that they would read: 'Thou shalt not steal—if there is any probability of being caught.' 'Thou shalt not commit adultery—but you may find two or three wives more convenient than one.' 'Thou shalt not break the Sabbath—but bend it double as occasion offers.' 'Thou shalt not covet—but get all you can and keep all you get.' 'Thou shalt have no other gods before me—but if you don't like the God of heaven, be one yourself and run things to suit yourself.' What a man does is at least a test of what he is. Will Mr. Ingersoll show us what he has done to make the world better or happier; where he has reformed a single drunkard, reclaimed a single reprobate, purified a single life, or elevated a single community? Mr. Ingersoll seems to be the product of hyper-Calvinism, for Infidelity is nothing more nor less than hyper-Calvinism gone to seed. God will reign, heaven will endure, the ministry will live, the churches will flourish, morality will be taught and practiced, and Christian virtues will be embodied in men long after Mr. Ingersoll and his company have passed from earth, and received the reward of their doing."

Ingersoll on Jones.

After obtaining the views of Rev. Sam Jones on Colonel Ingersoll and the influence of his lectures and teachings, the *Globe-Democrat* sent a stenographer to the latter, as already explained, with instructions to ask questions as nearly identical as possible with reference to views entertained as to the Georgia revivalist and his methods. It was impossible to carry out the instructions literally, as Mr. Ingersoll, after a little hesitancy, finally warmed to the subject, anticipated queries, and really delivered a very forcible lecture on the question of revivals past and present, with a very lucid definition of Agnosticism as compared with Atheism, and more especially immorality or indifference as to right and wrong. The colonel was in the best of humors, told each friend who was admitted to the room that he was in perfect health and was carrying his sixty-one years without an effort, and assured the interviewer that he had nothing of any particular interest to say about Sam Jones or any other religious enthusiast. When pressed for an answer to the question, "What do you think of Mr. Jones and of the influence of his preaching?" he at length said:

"Assuming that the gentleman's sermons are correctly reported, and basing my opinion on what little of them I have read, I cannot say that I particularly admire the style, though the argument does not appear to differ very much from those which revivalists have used ever since I can remember. When I was a boy the people had very few amusements. There were no theaters in the smaller towns, no museums, and nothing in the way of entertainment except the traveling circus which came round once a year. This circus generally carried a few mangy-looking animals, so that religious people could have a satisfactory excuse for going. In the winter the little towns were cut off from the rest of the world. There were no railroads, the rivers were frozen, and the mail arrived about once in every week. As a result, the people amused themselves every winter in 'getting religion.' The towns would be invaded by two or three evangelists who derived great pleasure from exciting their audiences by vivid descriptions of the future home of the unconverted. They would describe the caverns of hell into which rolled and dashed the waves of brimstone, and also the tortures and agonies inflicted by the worm that never dies. These meetings were held every evening and the people were invited to come forward to the 'anxious seat' very much as they have been asked every evening for the last two or three weeks in St. Louis."

"I remember that the first to come forward were generally the little girls, who, recalling that they

had pilfered a little sugar, or perhaps a piece of cake, felt conscience-smitten, and were hence the first to respond. Then some of the men would join in the procession, and some few would be converted every evening amidst great rejoicing. This thing would last about a month, and nothing was talked about except religion. The majority of the people were about half-crazy—the preachers altogether so. They would convert from fifty to one hundred, and then when business brisked up in the spring and people began to resume their usual vocations most of the converts would backslide. But, in justice to them, I must add that the following winter they would be on hand again, ready to reoccupy the anxious-seat. Nearly every town had what you might call a stock company of periodical converts, who went through the same experience every winter, told how wicked they had been, how happy they were, how ashamed they were of having backslidden and how gratified they were to be again redeemed."

"Did they become better citizens?"

"I never knew anybody to become better by being what Mr. Jones and other orthodox preachers call 'converted.' On the contrary, I have known many young generous fellows who got religion and immediately became sour, unsociable, and mean. There is a conversion, if I may use the word, which comes in the nature of things. There is a time in the life of a young man when he feels responsibility touching him, when he makes up his mind to leave the follies of youth and become a man, with a goal fixed in his mind. This often comes when he falls in love and feels that he wishes to do something for somebody else. This is what I call genuine conversion, not born of excitement, or bad air, or an overheated room, or an idiotic impulse. We may go a step farther and say that the same thing happens with animals. There comes a time when the colt quits kicking over the traces and goes to pulling and eating his oats like a well-regulated horse, and when the dog quits chasing his tail, begins to look dignified, and assumes an air of partnership with the proprietor."

"Do you think the influence of Mr. Jones's revivals is injurious?"

Yes, I think the so-called religious revival is hurtful as well as useless. The methods used are calculated to excite, not to enlighten. There is no appeal to the judgment; the reasoning faculties are not called into play. The passions are aroused, and especially the fear of punishment and the hope of reward. Thousands and thousands of men and women have been excited to such a degree that they become partially insane—many wholly so. Religious excitement has unsettled as many minds as any other cause, and the asylums to-day are filled with men and women who have lost their reason in consequence of these foolish revivals, conducted by orthodox ministers. Men and women are made to believe that they have offended an infinite God; that they have hurt the feelings of the Holy Ghost; that their actions here, and especially their beliefs, are to have eternal consequences; that they deserve to be eternally damned for what they have done, and that God is anxious to damn them, but is held back by his son, who seems to have a little more mercy than is credited to the old gentleman himself.

"They are also told that they can have an eternal reward of infinite joy if they only repent and believe in this son. In the conflict of emotions produced by these idiotic sermons, many, as I said before, have lost their reason. If the sermons of Mr. Jones or any other revivalist could be answered from the same platform by a philosopher, by a humanitarian, or by a man of sense, no human being would ever be 'converted.' Such a proceeding would end forever the revival system."

"Another great fault of these revivals is that people are told that those who do right have to carry a cross, while those who do wrong have the benefit of the pleasures of this world—that the wicked have their good time here, while the good suffer on account of their goodness and self-denial, but will be rewarded in another world. All this is not only idiotic, but it is positively immoral. The facts are exactly the reverse. Only those carry a cross who do wrong. On the shoulders of those who do right the cross changes, and the man is borne upward and onward."

"That is the true philosophy of life. Men should act right because right action pays; men should shun wrong because wrong inflicts and produces suffering. Everything is moral that tends to increase or to preserve human happiness and human well-being; everything is immoral that decreases or puts in peril human well-being. In other words, all that preserves or increases happiness is right. There is no necessity for being miserable here in order to secure happiness in this world, and if you are really happy in this life, happy by virtue of liv-

ing consistently and doing right, there is no danger of being damned in another world. I know of no form of orthodox religion that contains any philosophy, and I never knew of a philosopher occupying a pulpit."

"In one of his recent sermons Sam Jones said that the terms 'Agnostic' and 'fool' were synonymous. What is your reply to that criticism or statement?"

Mr. Ingersoll laughed good-humoredly and said: "Coming from the Georgia evangelist, I think the remark calls for no reply, and it is certainly no argument. It is a curious fact that the savages are perfectly certain about things that philosophers admit are beyond the limitations of the human mind. The savage of central Africa knows all about his god or gods. He knows just how the world was made and how the human race was started. He knows exactly where we are all going after death. He doesn't know anything about this world, but he does know all about the other two worlds. He doesn't know anything about man, but he knows all about the gods. Now, if the Rev. Sam Jones would just think for a few moments he would probably admit that he doesn't know that any god exists at all. No doubt he believes it, but he certainly does not know it, and if he is honest enough to admit the truth he admits that he is an Agnostic, or, to use the word he seems to prefer, a fool."

"I confess that I don't know whether a God exists or not. This is the only world I have ever lived in or have any memory of, so that I might be called a provincialist. That there may be other worlds, I don't deny. There may be a God. There may be many. If there is one I hope there are more, for one would be so lonesome. I don't know the origin of the universe, having no evidence on the subject. It is beyond my mind. I cannot conceive of the creation of something from nothing, nor can I conceive of something being changed back again to nothing. In other words, I cannot conceive creation and consequently cannot conceive a creator. I don't say there is no God—I simply say I don't know. So far as my acquaintance extends I can truthfully say I never met a minister who did. Mr. Jones may be in the possession of facts of which I am ignorant, but if he knows there is a God I would like to have him tell his next congregation how he knows and what his evidence is."

"Mr. Jones says an Agnostic is the same as a fool. The difference between an Agnostic and a fool is about this: The Agnostic doesn't know. He has sense enough to know he doesn't know, and honesty enough to admit it. A fool, on the other hand, says he knows, whether he really thinks he does or not. Now, I am not prepared to admit that Humboldt was a fool, yet he said he didn't know whether there was a God or not. Few men would call Louis Agassiz a fool, yet he said that science had not advanced far enough to say with any certainty whether God exists or not. I don't think Darwin was a fool, yet he stated distinctly that the questions of God and immortality were beyond the limits of his powers of reasoning. Ernst Haeckel, the greatest naturalist in the world, is no fool, yet he says he doesn't know. Does Mr. Jones suggest that Huxley was ever a fool? As a matter of fact, he is the man who invented this definition of Agnosticism as representing this certain stage of thought. As a matter of fact, the greatest thinkers and scientists of this century have adopted this position, and I don't think that the fact of the Rev. Sam Jones denouncing them as fools will have even a tendency toward dimming the splendor of their reputation."

The next question put to Colonel Ingersoll was the following: "What have you to say in answer to the contention of Mr. Jones that the moral influence of your lectures is calamitous, especially among those who have not had the benefit of being reared in a Christian home, as you were?"

Without hesitating a moment longer than was necessary to shake hands with an old friend who entered the room while the question was being asked, the colonel replied: "Mr. Jones evidently doesn't possess a clear conception of morality, or he would not insinuate that what I say has an immoral tendency. He seems to think that certain beliefs are essential to morality, that it is moral to believe in the supernatural, in the inspiration of the Bible, in the atonement, and in the scheme of redemption; and immoral to believe in absolute liberty of thought—immoral to advocate investigation and the use of the natural reasoning power that we possess. He seems to regard blind credulity as moral, and intellectual courage of thought as immoral. I, on the other hand, think morality lives in the domain of action rather than in the realm of belief. A man may accept a creed blindly and at the same time be a very immoral person, while, on the other hand, if a man is really moral it

makes but little difference what creed he may accept or deny. Every religion preaches ordinary morality, and in addition to this, the necessity of belief in certain supernatural things and the observance of certain ceremonies. Now, if you were to take morality from religion nothing of any value would be left; whereas, if you take from morality itself its religion, it would remain just as valuable as ever, and even more valuable."

"I deny having said anything in my lectures that is calculated to make people immoral. I have told them that the Bible is not inspired, but that what is true in it is just as good as if it had been; while the bad in it could not be made good by being inspired. I have told people that men wrote the book called the Bible, and that it is full of the ignorance of the times in which it was written. Also, that some of the things in it are noble and lofty, while it also contains things that are cruel, heartless and even infamous. I have said that we should throw away the bad and preserve the good. I have told every one to be honest with himself and to express his opinions honestly. I have warned my hearers against being controlled by prejudice or educational influences, and I have also said that the world was for the living and not for the dead, but that each one should live in accordance with his ideal. I have said all in my power in favor of intellectual liberty, I have spoken in favor of all that is good, and just, and generous, and noble. I deny that I have ever uttered a word calculated to make any one immoral."

"I have not been guilty of the inconsistency of telling people they can act like devils for seventy years, and then be forgiven in a moment, and be carried up to heaven by hosts of angels. Such a doctrine is immoral. I don't tell the cashier of a bank that it is wrong to steal, and then add that if he steals every dollar in the vault he can repent and be forgiven as well in Canada as in the United States; neither do I tell him that when he repents there will be more joy in heaven than over ninety and nine honest cashiers who never stole a dollar. That doctrine is immoral, but it is not mine. Neither do I tell people that they are accountable for the sins of a couple of people who lived 6,000 years ago, and that they can be justly punished for offenses they never committed. That would be immoral. Nor have I told people that they can get to heaven by the virtues of another man, or that another man or God can be good and they can get the credit for it. That, too, would be immoral."

I have not told people that they ought to become heavenly paupers and enjoy the glories of another world purchased for them by another person. That would be immoral. But I have told them that if they would be happy they must earn happiness; that happiness cannot be received as alms; that as a fact happiness is the interest which decent actions draw; that they must be good for themselves. I have also told people that there is no such thing as forgiveness; that everybody has to bear the consequences of his own acts, and that these consequences are a universal police whom nobody can bribe and no one avoid. That is moral, and in addition to being moral it is true."

"I have never told any one that a God of infinite wisdom and goodness could make hundreds of millions of people, knowing that they would be eternally damned. That would be immoral, because it makes the God revivalists talk about a monster. A God of infinite wisdom and power has no right to make a failure, and certainly a man who is born to eternal damnation can hardly be called a success."

"If I could change a stone into a human being, knowing that he would be a murderer and be hanged before he could get religion, and hence, according to orthodoxy, go to hell, I think I might far better leave the stone alone. If God makes people out of dust and knows they will be damned, he had far better leave the dust alone. I don't think that any God has a right to add to the misery of mankind. To think otherwise seems to me to amount to an insinuation that God is a monster and a savage."

"In other words, Colonel Ingersoll, while Sam Jones thinks the tendency of your lectures is immoral, you think the criticism applies more accurately to his preaching?"

"I don't want to criticize any one man in particular," was the reply. "The religion of our day is immoral. Most of the sermons preached are immoral, and, as a rule, they are subversive of the aims and ends of justice. I do honestly think that if we had a few less sermons and a few more lectures of a sensible kind the world would actually grow better, brighter, and happier."

"Do you think the revivals of to-day are as useless and hurtful as those you have described as being held when you were a boy?"

"In answer to that I would say we are passing through a change. People are slowly becoming

more and more thoughtful, and I think the evangelist will, in consequence, soon become a thing of the past. The preacher of the future will be a teacher. He will be one of the high priests of nature, and he will tell people how to live in this world and how to enjoy the sunshine of this life. The sensational exhorters will have to go to the rear. They are no longer useful, if they were ever so. They are, indeed, a hindrance. Only a little while ago, in Spain, the people who were afflicted with cholera mobbed the doctors, looted the drug stores, and relied upon religious processions to stay the pestilence. They were behind the times, just as is the revivalist who tries to stay the onward march of crime by appealing to heavens or hells. He is pursuing the same course, with a certainty of achieving the same results. The world is beginning to see that people act and think for themselves under the circumstances of the hour, and to realize that to improve people their condition must be changed. This can be done only by developing the brain and civilizing the heart. We must convince the people that wrong doing is an ignorant blunder, that to get right is an effort of intelligence, and when these thoughts are firmly embodied in the minds of the people there will be no further use for medicin men, for augurs, or for evangelists. To appeal to the supernatural will be useless.

"When that time comes man will cease to think that a God controls the forces of this world, and man will become the providence of man."—*St. Louis Globe-Democrat*.

The Campaign Work.

The work of the Federation and Union will be pushed forward as vigorously as possible with the means at hand. Mrs. Freeman, the secretary, will make a tour westward as far as Arizona, where the flame of Freethought is now burning brightly, and where Secularism has a broad and open field. Mrs. Freeman will be at Trinidad, Colorado, May 4th and 5th; at San Marcial, N. M., May 7th, 8th, 9th; at Tucson, Arizona, May 12th to the 16th; at Tempe and Phoenix, May 17th, 19th, and at Prescott and vicinity until June. Returning, Mrs. Freeman will be at Albuquerque, Santa Fe, Trinidad; Marysville and Topeka, Kansas, and will travel via the Santa Fe route, and it is hoped that Liberals along this line will take advantage of the opportunity to secure her services and push the work. It is important to maintain the Freethought platform, for only by the platform can we reach and arouse the masses of the people. While Mrs. Freeman is lifting up our flag on the Western frontier, I shall be pursuing my journey across the waters to the splendid host of the Old World, where shall be gathered hope, courage, and knowledge for many a battle to come. I do not intend to throw off the harness. I believe that this liberal intercourse between the Old World and the New will be an immense benefit to the cause in every land, but to us especially in this country will the illustrious record of the lands of our ancestry broaden and deepen our efforts for mental liberty and progress. We need to be cosmopolitan in this great work of intellectual and political emancipation.

Meanwhile E. C. Reichwald will hold the fort at 141 South Water st., Chicago. Please send in your contributions. We wish to push the circulation of the "Federation and Union" pamphlet. It is useful. Besides, we have work to do in the Wise and Flecken matters, and the Sabbatarians are rushing things with fanatical vigor. All over the country Sabbath laws are being enacted and enforced. We must be prepared to fight at an early date the National Sabbath law, now before Congress. I know that times are hard, but we cannot afford to let our national organization haul down its colors. We must have the means to maintain our forces. Our membership is increasing, and if we only have the treasury to support us we can do a great work. Do not fail to communicate with E. C. Reichwald, and lend a hand.

We expect to hold the next national congress at New York, and we look forward to a grand rally of the Eastern Liberals, so that East and West will be united in more cordial relations than ever.

Let us look to the future. I believe the summer's work will bring us to the fall campaign with added strength and enthusiasm, and that our ranks will be more united than ever, and the means at hand more effectual for co-operation and advance.

SAMUEL P. PUTNAM.

Feels Happily Paired.

I rejoice to see "Self-Contradictions of the Bible," compiled by me, and first published in 1860, now going hand-in-hand with Paine's "Age of Reason," both at reduced prices. I feel that I am happily paired.

W. H. BURR.

IS THE 'HOLY BIBLE' UNMAILABLE?

That is to be Made the Issue in the J. B. Wise Prosecution.

ARGUMENT OF COUNSEL ON DEMURRER.

Motion Made to Quash the Indictment—United States Attorney Perry Ventured No Reply, but Judge Foster Did So without Achieving Distinguished Success—A Test Case upon the Result of Which Many Others Depend.

The case of the United States *vs.* Jacob B. Wise was called for trial on the 11th instant in the United States District Court for the Eastern Division of Kansas. The attorney for THE TRUTH SEEKER, Adolph Bierck, of New York, appeared on behalf of Mr. Wise, and succeeded in raising questions of law so that the responsibility for the determination whether or not the particular verse of the Bible involved is obscene and indecent shall rest upon the shoulders of the judge, and not upon those of an instructed jury.

Mr. Wise's counsel, after a consultation, determined not to raise any question of fact. There was no need of denying any of the allegations of the indictment except the one charging the obscenity of the passage, and that issue was tried as a question of law.

Mr. Bierck took the ground that Mr. Wise had done all that the indictment charged, but that nevertheless he had committed no offense, was guilty of no crime, and had done only that which it was his right to do.

A demurrer was therefore interposed, and in order to bring up all the questions so that in the event of an adverse decision an appeal might be maintained, a motion to quash the indictment was also made. Mr. Bierck's argument was largely technical. He accepted the situation created by the long train of decisions under the Comstock laws, and showed that a conviction of Wise must carry with it, as a corollary, the exclusion from the mails of every book containing the obnoxious passage, and the conviction of those mailing it. Mr. Bierck said:

"The poet Goethe was once invited to attend a conference of ministers at Kiel, called for the purpose of suppressing obscene literature. Goethe suggested that they begin with the Bible, and the conference adjourned. The work thus prematurely abandoned by the conference has been taken up by an evangelist clergyman in Industry, Kansas, and he now, through the medium of this prosecution, invokes the jurisdiction of the District Court of the United States for the Eastern Division of Kansas to sustain him in his contention that this particular verse of the scriptures is obscene and indecent, and is unfit for transmission through the mails.

"You will observe that this case differs materially from the numerous other cases which have arisen under the statute by virtue of which the defendant is indicted, in that it does not call for the services of one who can qualify as an expert in what may be termed sexual jurisprudence. This case presents no such question. There is nothing in the language used which contains any suggestion of immorality, and if judged by the self-same tests which were adopted in the Bennett case, as confirmed in a score of later decisions, it will be found to be neither obscene nor indecent.

"Obscene matter, as defined originally in the case of the Queen *vs.* Hicklin, which was followed in the Bennett case, is such matter as tends to excite libidinous thoughts or impure desires or to deprave and corrupt the morals of those whose minds are subject to such influences and into whose hands the matter may fall. Indecent matter is such as is calculated to promote the violation of law and the general corruption of morals."

Counsel cited here a number of decisions and demonstrated that, although the language used was extremely coarse and vulgar, it did not come within the terms of the definition. He also showed that both the statutes and the decisions declared that it made no difference whether the matter was written or printed, sealed or unsealed; that it was not necessary that a book or publication should be obscene or indecent in its entirety or purpose to be obnoxious to the statutes, and that it sufficed if it contained a single obscene or indecent passage.

"Yet here," said Mr. Bierck, "we have the anomalous situation of a Christian minister in an assumedly Christian court attacking as obscene and

indecent a passage which occurs substantially twice in the book which is revered and venerated as divinely inspired by the believers in the religion of which he is a priest. From its very inception this prosecution is absurd. It ought never to have been permitted to go beyond the office of the attorney for the United States. It ought never to have been permitted to cross the threshold of the grand jury room. To highten, were it possible, the intense absurdity of the ridiculous prosecution, the learned assistant to the attorney for the United States has himself been guilty of the same offense for which this defendant is now put on trial. He is in the same boat with the defendant. I hold in my hand a copy of the identical verse mailed by the assistant United States attorney to Mr. Wise."

UNITED STATES ATTORNEY PERRY: I think that I shall have to admit that I am an accessory before the fact.

MR. BIERCK: I do not think that I shall have you indicted yet.

JUDGE FOSTER: There you see a distinction. It makes a great difference that Mr. Mason sent this in the course of business and in response to a request.

MR. BIERCK: It was in the course of business and in response to Anthony Comstock's request that Bennett mailed the book on which he was convicted.

THE COURT: I don't want to hear anything about Anthony Comstock or what he did.

MR. BIERCK: I presume not.

THE COURT: Mr. Mason is not in the business of circulating such matter.

MR. BIERCK: Neither does the indictment so charge Mr. Wise, and your honor has no right to make such an accusation from the bench.

Counsel then pointed out that the particular verse in question had already been declared mailable by the post-office department, and that although the official declaration of the assistant attorney general was not sufficient, perhaps, strictly to bring the case within the principle of "Stare decisis," yet as this was a criminal prosecution and the statute of a highly penal character, it should be strictly construed; and if there was any doubt, even the slightest, as to whether an offense was committed or not, the defendant was entitled to its benefit. Counsel then read Attorney-General Tyner's letters which appeared in THE TRUTH SEEKER ANNUAL for 1895, holding that the Bible and an abridgment, consisting of a collection of its reprehensible passages, including the one in question, were mailable.

The remainder of the argument consisted of a careful examination of the decided cases in their present application, and showed conclusively that it must be a straining of the law alone that can warrant the conviction of Mr. Wise, for he is not indicted under the act of 1888, which deals rather with the offense of criminal libel, but under the old Comstock act of 1873, which deals with obscenity and indecency.

The attorney for the United States did not venture to engage in any argument in open court, but merely asked Judge Foster for time to submit a brief, and promised to send a copy to Mr. Wise's counsel, who submitted at that time a brief on behalf of his client.

The outlook seems to be that the demurrer will be overruled and an appeal will be taken to the Circuit Court of Appeals. In the mean time Mr. Wise is still out on bail, and his counsel has secured the agreement of the United States Attorney and the Court that he will not be rearrested and that the amount of his bail will not be increased.

This is virtually the first of this class of cases, and it has been selected as a test case, for it is said that there are about twenty-five other cases held in abeyance pending the decision of this one.

News and Notes.

It was a renewal of old-time campaign fervors to address again the Manhattan Liberal Club. This is the focus of many a brilliant light, and its illumination has gone all over the land. This Club is an educational force, and we can say:

Age cannot wither nor custom stale
Its infinit variety.

The audiences are as alert, as inquisitive, as critical, as pugnacious, as eloquent, and as appreciative as ever. It is always a pleasure to greet the intellectual athlete, and to receive philosophical blows straight from the shoulder. It stirs the blood and prepares one for any fate. If one can face the Liberal Club he need not fear thereafter god, man, or devil. This Club well illustrates the glorious aphorism of Ingersoll, "Better the storm and tempest of thought and action than the dead calm of ignorance and faith." There is "no dead calm" in the Liberal Club, while with the "storm and tempest" there is plenty of sunshine and glory.

I gave my lecture on "Bible and Modern Thought," and the occasion to me was a stimulating one, not only in giving the address itself, but in the reception of the thoughts of others who have

passed along the same line of investigation, and were able to illuminate the subject from a different point of view. Long life to the Liberal Club and its splendid comradeship.

The Brooklyn Philosophical Association is my next point of vantage. Here, indeed, in the City of Churches, one seems to stand upon the heights of civilization and behold the triumph of philosophy and science over ignorance and superstition. Our brave leader, Rowley, is admirably adapted to maintain the prestige of this advanced company, who are constantly on the march, and find no permanent camping-ground for the human intellect.

I gave a lecture on "The Uses of Philosophy," and it was probably, take it all round, the most radical lecture I have given, but I found that it was cordially accepted on its merits, as an appeal to reason and experience and not to any authority, theological, philosophical, or otherwise. The two grand uses of philosophy, as distinct from natural science, are to teach—first, what can we know? and, second, what ought we to do?

Under the first head, a true philosophy removes from the domain of human investigation the words "infinite," "absolute," "efficient cause," underlying unknown "substance," either of material or mental phenomena, "noumenon" and the "unknowable."

Clearing away these stumbling-blocks, we have simply material and mental phenomena, known only by sensation and reflection, but really known as they are. In the original act of consciousness we know both the me and the not-me, and upon this original duality of consciousness is built all the true knowledge of man of the material world as things and processes, in the relations of time and space; of the mental world, as a process, not an entity, in the relations of time but not of space.

Of course, true philosophy, as well as true science, will result in Atheism and Materialism. There can be no other conclusion. It must be conceded that material phenomena are the antecedent of mental phenomena, and while material phenomena are everywhere in time and space, as we experience it and know it, mental phenomena occupy but a very small portion of universal existence. So far as we know such phenomena are only on this planet.

On the basis of this mental philosophy, which takes in the human mind and the world, there is the philosophy of life, of history, and of reform in accordance with the great modern doctrine of evolution. It teaches that man must depend upon himself, that he is a living power in evolution, that the present is connected with all the past, and out of the present flows all the future. The true political reform must be in the individuals and not in the masses. The best form of government is valueless without a commonwealth of freethinking, scientific men and women. Freethought is, therefore, the supreme reform.

I was glad to find that President Rowley, in his able address on this occasion, fully agreed with my fundamental points, although we had never compared notes on the matter. This shows that those who try to think clearly, and without prejudice, are pretty sure to come to the same conclusion, and that truth therefore is not simply individual, but universal, a common possession reached by common methods.

Bidding farewell to the many comrades of the Brooklyn Association, I wend my way over to Newark and here greet another company of stalwarts, with President Bird at the front. I give my lecture, "Rome or Reason—Which?" It was followed by a lively discussion, participated in by a Roman Catholic who, as usual, gave the lie to all my statements, but, fortunately, he could not use the sword.

The Newark League is progressing. I couldn't have found a better audience for my farewell lecture. I had the hearty hand-shake and the good wishes of all for my voyage.

I spent the evening after the lecture with Mr. Bird and family, where the Secular Pilgrim is always regaled with good things. I was glad to meet the little Infidel, Eva Ingersoll Bird, fifteen months old, whose fair face, bright eyes, and jolly laugh betoken her a true descendent of Freethought ancestry. These pleasant visions of friendship will accompany me on my journey, and make me look forward to a joyous return from the glories of the Old to those of the New.

Besides those who have already lent a hand to this international union of Freethought forces, are Dr. W. T. Carter, A. Burstrom, J. E. Palanca, A. W. Cheever, J. E. Martin, L. Schlegel, Ira Adams, Andrew Beveridge, Mrs. L. P. Longley, Wm. J. Jones, B. Anderson, Jonathan Wells, J. T. Johnson, Henry Bird, Thos. Tripp, Wm. Bondies, E. B. Foote, Jr., Joseph Wenzel, John Diamond, L. D. Crine, "A Friend," Robert Thorne, William Smith, and Thomas Holly. I feel assured of generous support both on this side and the other side of the

Atlantic, and I shall do my level best to make this journey a golden, shining link of friendship and good will. My next letter to the readers of THE TRUTH SEEKER will be from across the "great pond." I shall describe my voyage through storm and calm. I would like to see the Atlantic in its fury and survive to tell of it in "News and Notes."

SAMUEL P. PUTNAM.

Observations.

The case of the Kansas man who committed a murder and escaped the penalty of his crime on the plea that he was hypnotized by a neighbor, who has since been convicted, gives the *Dallas News* a chance to inquire if we are going back to the days of sorcery. Following this precedent, the *News* says, the phrase "Being thereunto moved and instigated by the devil," appearing in the indictment, furnishes grounds for acquittal. That is logical provided that "Being hypnotized and thereunto impelled," or words to that effect, appeared in the indictment of the Kansas homicide, which is probably not the fact. The acquittal of the accused was based on his own testimony that a certain man had controlled his actions through hypnotic influence; and that man was thereupon brought to trial and condemned. But the case is still provocative of thought, for it is only a few years ago that a citizen of Massachusetts murdered his own offspring, and still fewer years since another individual assassinated the president of the United States, both testifying under examination that they were thereunto inspired by one Jehovah. The assassination was thus Jehovah's second offense in this country, while sacred history convicts him of many more elsewhere. Applying the Kansas precedent, or rather subsequent, there should have been an indictment found against the hypnotizer. In ignorance of his full name, Jehovah Doe would have answered the purpose of the legal instrument, although due and diligent research might have failed to reveal his whereabouts. The least the authorities could do in the circumstances, it seems to me, would be to offer a reward for his apprehension and to warn the public against his malign influence. But what course did they pursue? They put Freeman in a lunatic asylum, hanged Guiteau, and thanked God for everything. But Jehovah should avoid Kansas.

In one of his lectures Colonel Ingersoll tells the story of a Catholic who murdered a laboring man and ate his sandwiches, throwing away the meat because the day was Friday, when it is irreligious to eat flesh. I have always regarded the story as a parable, but it might have been the record of an actual occurrence. At a rifle range in this city, last Sunday, Charles Schwab, treasurer of the Germania Schützen Bund, was shot in the head by a customer who was firing at a target. The shooter was not taken into custody, but the police arrested the man in charge of the gallery for violation of the Sunday law!

The Rev. Wm. R. Goss, a Methodist minister of Kingston, N. Y., was tried a few days ago on charges of immorality; a certain Miss Craft, described as a beautiful young girl, being mentioned in the indictment. Goss was found guilty on general principles, but the girl cleared herself by procuring the testimony of four physicians that she was innocent. How much such testimony is worth everybody is at liberty to guess, for few doctors would testify against the character of a young girl on the strength of what they might be able to ascertain in the way indicated. But have we not a great system of jurisprudence when women may be subjected to that sort of inspection in order to whitewash the character of some rake of a parson? Indeed we have. Even if the doctors had not found what Goss's lawyer called the "sign manual of Almighty God as to her purity," that would not have either cleared or incriminated him, for there are other men and women in the parish of Kingston. The girl was not on trial, but Goss, and it is probably a very fortunate thing for him and numerous other ministers that "the sign manual of Almighty God," whatever that is, cannot be put in evidence as to their own innocence or guilt. The Methodists of Kingston may have a right to know whether or not their pastor is a moral man, but neither they nor the doctors, nor the court, have the right to inspect the sign manual of Almighty God bestowed upon Miss Craft in evidence of her purity; and no man not a parson, and conscious of his own guilt, would accept an acquittal, under circumstances which made that sort of infamy necessary, when he could avoid it by pleading guilty to the other counts in the indictment.

When a Freethinker comes to the end of life and lets go without expressing the hope of a further

existence elsewhere, it pleases the religious person to say that the deceased has "died as the beast dieth." Apart from the fact that they are conscious of the approach of death and that they comment more or less philosophically upon that event, I suppose it may be admitted that all men die as beasts die, the processes of dissolution being substantially the same throughout the animal world. But that is not what the religious person means. His intimation is that all unbelievers are beasts. If he intended that his language should embody a statement of scientific fact or natural truth, he would repeat it, with terms changed to accord with the circumstances, when a new life is announced. For "begotten as the beast is begotten" or "born as the beast is born" is so indisputably true as to be a superfluous remark. Christians get here by the process common to mammals; and saying nothing about the paternity of Christ, it has not been asserted that his birth was out of the ordinary course of nature, though it might be urged that he was born in the manger of a beast. The orthodox innuendo, "Died as the beast dieth," expresses nothing but the malice of the brute who utters it.

Says the Rev. Samuel Jones: "Establish the fact that men can think as they please, and with that you establish the fact that they can act as they please." As Mr. Jones does not approve of free thinking it is to be inferred that he regards its result, free acting, as undesirable. We do not reach a true notion of what a jail of a thing religion is until we hit something like the forgoing quotation from the remarks of the Georgia evangelist. This man is unable to think of a human being as otherwise than a criminal. In his mind we are a set of savages whose hearts thirst for gore, burn with lust, and contract with covetousness. Left to himself each would murder his brother, slander his sister, and rob his own valise. That, we must conclude, is the kind of man Sam Jones is naturally, but having immured himself in this jail of belief he is restrained from following his depraved impulses. He can gaze between the bars of his prison, shake his club at the free citizen, cast lewd eyes upon the womenfolk, close his fist as though it contained the wealth of others which he covets, and roar about what he would do except for the chains that bind him. Being that sort of man, or deluding himself into the belief that he is, he cannot understand why everybody else should not seek the security offered by his jail. In his case superstition performs imperfectly the office of what in rational people is recognized as respect for the rights of others, founded in the knowledge that invasion would forfeit their own claim to freedom. But Mr. Jones has stated the Freethought position accurately, as I understand it. That every man shall do as he pleases is my notion of the best possible adjustment of human relations. If that state of affairs existed, there would be no offenses against person or property, for no one would please to serve as the victim. Theologians and moralists have bungled the scheme by saying that a man may do as he pleases so long as he pleases to do right; then they have assumed the burden of instructing him as to what is right, which consists in doing what they please rather than what he pleases. And there you have it in a nutshell.

The late Charles H. Reisser, of Philadelphia, had long entertained the wish that after death his body might be cremated. He so instructed his family, and the latter promised to respect his will in that regard. Mr. Reisser was a member of two Masonic lodges, which organizations declined to attend his funeral on the ground that cremation was not a "Christian" form of burial. In order to secure the attendance of the Masons, therefore, and presumably the death benefits, the family of the deceased were obliged to abandon their original intentions; the funeral was held with Masonic incantations and the body placed in a vault.

What constitutes Christian burial it is of course the privilege of Christians to decide, though from an exterior point of view it appears just as religious to be quickly consumed by heat as slowly devoured by worms. But whether it is or not, no one is likely to deny that disregard for the wishes of the dead and their near friends, especially if those wishes conflict with whiskered superstitions, is pious out of sight. In fact, it is so eminently Christian that although the Masons are the enemies of the Roman church—hereditary, excommunicate, and essentially damned—the *Catholic Review* can not refrain from applauding the recreant Philadelphia lodges. Jubeli, jubelo, jube hoc est corpus.

GEO. E. MACDONALD.

S. P. Putnam sailed for Europe last Wednesday on the City of Berlin.

Letters of Friends.

How Is the Milwaukee League?

MILWAUKEE, WIS., April 4, 1895.

MR. EDITOR: The Cream City has its great share of churches, the Roman Catholic being the largest. The ministers continue to add variety to their work by giving a series of lectures to young women, or to young men, etc. The lectures to young women have a great tendency to make women contented with a mere aimless life and to discourage any advancement or ambition they may have. They are not in favor of girls following any calling for which they may be fitted. It has been frequently remarked to me that women who devote their time and attention to some particular pursuit do not have sufficient time to devote to their spiritual welfare.

Mr. R. G. Ingersoll delivered a lecture here some time ago on "The Bible." As I was engaged in teaching that evening I could not attend. However, it was considered a great success by the intelligent people who attended, and it was said that the argument was forcible and convincing.

I wish to inquire if there are any Liberal organizations in Milwaukee, as I have not been able to learn of any.

I would like to say to the readers of THE TRUTH SEEKER that as I am a certificated teacher of the Benn Pitman system of phonography, I would like to give instruction by mail to a few who would like the study. A course of home instruction will be equal to that given in many of the business colleges. At present I am engaged in teaching the shorthand and writing department of the Milwaukee Business University. Should any one contemplate the study of phonography, I would be glad to give information as to what course of study it would be best to pursue.

Yours for reform,

LEONORA STOCKINGER,

528 Milwaukee street.

[There is, or was, a Liberal society in Milwaukee. Write to Prof. A. B. Severance, 195 Fourth street.—Ed. T. S.]

With Western Improvements.

JOHN DAX, OR., March 11, 1895.

MR. EDITOR: I inclose herewith twenty-five cents for the ANNUAL, as I do not care to miss any of Mr. G. Macdonald's writings. His true Western style, mingled with his sarcasm, strikes us Western readers of your paper about right, and his "Observations" are missed very much whenever they don't appear in THE TRUTH SEEKER. We have been pestered during the winter with a specimen of a "true Western reformed revivalist, a fellow that, for unadulterated gall and cheek, would be hard to beat. The more intelligent ones of this community soon had him rated about right, as an ex-shepherd from Montana, who had "blown in" his summer wages and was bumming his way through the winter on the strength of his "gift of gab" and the softness of a few followers of the low and meekly Jesus. According to his own statements he must have been, what we term out west, "A hard old pill," and of the very material to make a No. 1 revivalist. He succeeded in making several converts, mostly children and old women, besides furnishing the boys a good butt for ridicule. I think that a healthy Liberal lecturer would meet with a hearty welcome in this region next summer, as Mrs. Krekel, Mr. Putnam, and others, having been through here during the last few years, have sown the seeds of Freethought which have borne good fruit.

I hope to be able to send you the names of a few new subscribers shortly. You may send a sample copy to each of the inclosed names. I also make it a point to do all the missionary work I can for the cause by loaning THE TRUTH SEEKER after reading it, and my "Four Hundred Years of Freethought," which I received last fall, has not been home for over two months, which goes to show that Freethought literature is somewhat in demand out here.

Truly yours, CHAS. G. CASPARY.

An Apology.

GLENVILLE, O., April 12, 1895.

MR. EDITOR: I owe Mr. Chas. O. Hays see THE TRUTH SEEKER of March 30th)

an apology. My article, "Truth About the Tariff" (issue of March 2d), was written with insufficient knowledge. For thirty years now I have studied the tariff question to the best of my ability, and supposed that I had made myself acquainted with the arguments urged in defense of the protective system. It was protectionism "as she is taught" that I had in mind, and I flattered myself that long and patient study had given me a fair knowledge of how she is taught. But by some mischance I was in utter ignorance of Mr. Hays's great work, in which he, no doubt, gives what I have ransacked large libraries to find—a solid, logical, irrefragable argument for protection, "whole as some serene creation minted in the golden moods of sovereign artists."

If he has done so (as I do not doubt), he has done what many men have labored in vain to do, and has made himself a name, and the fact that I am ignorant of his work is discreditable to me. Not to know him argues myself unknown. But if he has done so (as we must believe), he has done himself injustice in not getting his book properly before the world. For many years I have been on the watch for such a work, and am sure I should have known of it if it had been properly pushed. But Mr. Hays has done the world a greater wrong than himself. For the world needs the book more than Mr. Hays needs the honor and glory and wealth to be derived from it. If protection is to endure it must be defended by argument. It must appeal with convincing force to the reason and conscience of mankind. Its champions must show that the system is founded in truth and is consistent with the established principles of liberty and justice. Now the opinion widely prevails that no man of first-rate ability has ever undertaken to defend protection; that protectionism as a body of doctrine is to be ranked with such beliefs as witchcraft and Christianity. And if Mr. Hays has shown that this opinion is erroneous he has no right to hide so great a light under a bushel; to do so is to defraud his fellow-men.

I must say that personally I feel aggrieved at Mr. Hays's negligence, but have no malice in my nature. I war upon creeds and not upon men. While I denounce the Christian religion as unspeakably wicked and cruel as well as absurd, I would not hold the little finger of the most bigoted and incorrigible Christian in the flame of a lamp one minute. I shall find it easy to forgive Mr. Hays if he will at this late day kindly make accessible the knowledge heretofore concealed (from me at least) in his great but unknown book. And after I have done myself the honor of reading the book and being convinced of the error of free trade theories and the glorious beauty and truth of protectionism, I will do all in my power to spread the light of this new gospel that is to redeem mankind.

There have been great thinkers and great protectionists; but the great thinkers have not, I think, as a rule, been protectionists, nor the great protectionists, thinkers. By showing that at least one great protectionist is also a great thinker, Mr. Hays will vindicate his right to be enrolled among the benefactors of the race.

"On earth there's nothing great but man; In man there's nothing great but mind."

A. F. HAMILTON.

Local Editors a Queer Lot.

NEW CAMBRIA, KAN., March 15, 1895.

MR. EDITOR: Some time ago Mr. Groh suggested utilizing the local press so far as possible in spreading Liberal principles. The suggestion is a very good one, but, generally speaking, you will find the editors of those papers narrow-minded, weak-kneed, backboneless. My experience with them is not very flattering. We circulated a petition in Salina against the Blair bill some years back, and a Rev. Mr. Chittenden attacked me personally in every paper in the town. There was only one of them that willingly allowed me to reply, and one other was persuaded to give me a hearing only when I took some of my friends up to the office and very kindly told the editor that if he did not give me a hearing in self-defense he could stop our papers. Not long since I wrote a short article for

the Salina Union on free speech and a free press. In that article I was perfectly non-partisan, that is, attacked no class in particular, but did not get a hearing. In that article I said: "The Constitution guarantees the right of free speech and a free press, yet there are individuals and classes all over this broad land of ours that would nullify all these principles upon which our free government is founded, and the persons or class that make the attempt ought to be branded as traitors to this country." Now, the editor of that paper knew that the above was the truth, but he would not insert the communication. Just a week or two before offering this article I noticed among what purported to be "pert" sayings in the same paper, "Don't argue with the Infidel." Much logic in that saying! Some of these local editors say when we go to them, "Oh, we must be conservative," but are they? The other side can get into these papers the most bigoted, illogical, tyrannical things imaginable, without a murmur. The facts are, they are nothing but stool-pigeons for would-be tyrants. I never subscribed for a local paper until after I got to canvassing for books, and then only in a business way, for I had such a poor opinion of their course. But let us be charitable and keep trying them occasionally with a Liberal article, and, once in a while, write to the Liberal press and report just how well you have succeeded; nothing gets away with a person faster, who won't do justice, than to tell it publicly. Then another good plan would be to go to all the editors in a town and get them to agree to publish a series of articles on a given subject, one to appear in each paper of the town until all have been served with one. The editors would see at once that this would not give the bigot any chance to show his spite by giving his competitors the advantage, and would leave them absolutely free. Of course we desire to use the local paper only for something of a local nature [unless they comment on affairs of wider interest]. And another good plan would be to have the Liberal editor send the local editor a marked copy of the issue in which you criticize him.

Mr. Editor, I have some news items that ought to have gone to the local editor, but I feel a little discouraged about sending anything more to him at present. The baseball season has opened here. They will meet regularly every Sunday during the season, notwithstanding the Rev. Mr. Mucklow was overheard to say "that he had money to put up to say that there would be less baseball playing on Sunday this year than last." The New Cambria Literary Society adopted a rule this winter not to allow anything of a religious character to be discussed, yet these same Christians have the audacity to boast "of our free institutions and of our Christian civilization, and that our forefathers were all good Christians," notwithstanding our forefathers gave us a Constitution in favor of free speech and a free press, which their society would deny and eschew.

JOHN W. ABBOTT.

But Mr. Bierck was Substantially Right.

COSCOB, CONN., April 12, 1895.

MR. EDITOR: One of those everlasting falsehoods that occasionally descend even upon the most sincere truth seeker, has crawled into Mr. Bierck's excellent address, printed in your issue of the 13th. It is a quotation from the alleged "blue laws of the dominion of New Haven," in the following words: "No one shall travel, cook victuals, make bread, sweep houses, cut hair, or shave on the Sabbath day; no one shall cross a river on Sunday but an authorized clergyman; no one shall kiss his wife, her husband, or child on the Sabbath, or on fasting days. The Sabbath day shall commence at sunset on Saturday."

There are plenty of well-founded charges against the Puritans of New England; but these alleged blue laws never existed. They were forged by a lying scoundrel of an Episcopalian parson named Samuel Peters, rector of a little church in Hebron, Conn., who was run out of that town in 1774 for being a bitter Tory. He ran away to Boston and thence to England, where, in 1781, he published his "General

History of Connecticut." Peters was a thoroughbred, congenital, constitutional, up-and-down liar; he was like Hudibras,

—for profound

And solid lying, much renowned.

He called himself L.L.D., but he never had any degree of any kind, unless these initials may be taken to mean, Lies Like the Devil. His book is sticky with falsehoods. The luxuriant superfluity of his lying may be judged by the description in his book of Bellows Falls in the Connecticut river, where he says the water is so compressed between the rocky sides of the falls that "no iron crow can be forced into it," and "the stream is harder than marble."

If I had time, and you space, I would quote some more of the gambols in untruthfulness of this pious man. But my only object is to explain to you that he got up all these yarns of his about blue laws out of sheer hatred to the "rebels" of old Connecticut. The early laws of Connecticut, as well as those of Massachusetts, were, to some extent, harsh and unreasonable, but not so much so as those of some other colonies, or of England, as I could easily prove. Of course you are not to blame for Mr. Bierck's misstatement, and he was, doubtless, no more to blame than you. So this note is only to inform you in advance, in case Lying Sam Peters's forgeries should appear before you again, as they are pretty certain to do.

Very truly yours, PRIGGLES.

[We are aware of the verbal exaggerations contained in the writings of the Rev. Mr. Peters, as we presume Mr. Bierck was also, but the fact remains that the popular understanding of the New England "Blue Laws" is substantially correct, as we showed in THE TRUTH SEEKER of January 20 and 27, 1894, to which "Priggles" is referred for fuller particulars upon which our conclusion is based. We then quoted this from Alice Morse Earle's "Sabbath in Puritan New England." "Though these laws were worded by Dr. Peters, and though we are disgusted to hear them so often quoted as historical facts, still we must acknowledge that though in detail not correct, they are in spirit true records of the old Puritan laws which were enacted to enforce the strict and decorous observance of the Sabbath, and which were valid not only in Connecticut and Massachusetts, but in other New England states. Even a careless glance at the historical records of any old town or church will give plenty of details to prove this." For some of these details we refer "Priggles" to Miss Earle's work above mentioned, beginning at page 245, and to "A Critical History of Sunday Legislation," by Rev. A. H. Lewis, D.D., page 186 and following. Perhaps our Connecticut correspondent thinks that the assertion that a man could have been punished for kissing his wife on Sunday is particularly rich in the "luxuriant superfluity" of its lying, but nevertheless at least one man was punished for just that offense, although in Massachusetts instead of Connecticut. Miss Earle relates that Captain Kemble, of Boston, was in 1656 "set for two hours in the public stocks for his 'lewd and unseemly behavior,' which consisted in his kissing his wife 'publicly' upon the Sabbath day, upon the doorstep of his house, when he had just returned from a voyage and absence of three years." Several Connecticut statutes, enacted both before and after the union of New Haven with that colony, punished non-attendance at church on Sunday, while the code of 1773 punished by a fine of five shillings whoever was absent from his house on Sunday except in attendance at church or from "necessity." Whipping, twenty stripes or less, was the penalty for the non-payment of the fines provided for by this code. New Haven and Connecticut were united under one government in 1665. One of the laws of New Haven decreed death as the penalty for the violation of the Sabbath law of the colony, if it was proved that the culprit had engaged in work or recreation on Sunday "proudly, presumptuously, or with a high hand." From all of which it appears that Rev. Mr. Peters kept much nearer to the truth in his "yarns" about the New England "Blue Laws" than the average minister does in writing about heretics.—Ed. T. S.]

Seen by a Looker-on.

NEW YORK, April 10, 1895.

MR. EDITOR: On Tuesday evening, April 9, the New York Microscopical Society held in the Museum of Natural History, Central Park, its sixteenth annual exhibition, and through the courtesy of a member of a prominent committee, I was permitted to be present. This society, compared with such metropolitan social misadventures as "The Tough Club," the "Merry Growlers," the "High Rollers," the Society of Tammany, and the Union Theological Seminary, is of vast usefulness.

The entire building was brilliantly lighted and the spacious second floor was filled with tables and about 150 microscopes, and eager members of the society exhibited to their inquiring friends some of the marvels the microscope reveals. This masterful invention shows us that we live in the midst of an infinit world, and that a speck, uninteresting to the naked eye, beneath the microscope at once becomes a subject of wonder and often of beauty. A tadpole, ordinarily, is a repulsive, slimy looking thing, but when we see a colorless fluid, its blood, flakily - something like the links of a chain - coursing in circuitous routes through its tail, it makes us wonder if even the tadpole, in its relation to the earth and the universe, is not of as much importance as even man, who is reputed to be created in the image of God, and by self-decree is declared to be the masterpiece of all animal organisms.

The thousand-eyed one-eye of the house fly also makes our dull members shrink from comparison with that which enables its sprightly possessor to easily escape our slow attempts to capture it. So far as we know, our one point of superiority to our microscopical brethren, as well as the ponderous elephant, the fleet horse, the spry squirrel, etc., is our plotting, tricky brain.

These are but hints as to the revelations on exhibition. There were shown many crystals of metals and chemical compounds, with their beautiful colorings and regularity of forms. To exhibit a trout seven days old was the pleasure of one of the young scientists. The little fellow, about half an inch long to the unaided eye, beneath the glass was vigorously working its gills and twitching nervously, perhaps looking for a fly on a hook.

One exhibit, however, was unnecessary, as its kind is too much in evidence to require the assistance of a microscope. They are sure to be seen and admired wherever they appear, although microscopical science will have to make still further strides before they will be understood in all of their relations to the beautiful objects that charm the eye of man. This exhibit was the picture of a young woman, but here, unlike the trout and tadpole, nature was conventionalized. Climatic and Parisian influences and false modesty had drawn the curtain over this exhibit so that all there was to admire was a lovely face and the frills and puffers and laces from the Sixth-avenue dry-goods stores.

As was to be expected, there was a molecule there from the Manhattan Liberal Club coquetting with the microbes and crystals. The frequenters of the club do not need to be told that the one referred to is everybody's friend and the monarch of brains, Mr. T. B. Wakeman. An opportunity to examine microscopically cell life and learn new facts from which to draw conclusions concerning evolution was not to be missed by him. The managers of the exhibition were probably in a state of Agnosticism toward their distinguished visitor. To the writer, even a view of the segmenting eggs of most primitive backboneed animals did not possess such interest as did the studious patience and gentleness this scientific investigator displayed in his search after new or additional facts. Mr. Wakeman says, "Let us progress," believing the problem of the origin of animal life can be solved or the solution approached much nearer than we are now. I venture to say no person there looked through more glasses that night than he. There are probably clergymen who would teach the rising generation to look upon this man as a demon, because he, after years of scholarly research, says he can find not a particle of evidence in contemporary languages that such a per-

son as Jesus Christ ever did live. To disagree: Nobody believes now that such a person as Uncle Sam or as John Bull lives or ever did live. Nevertheless, a thousand years hence, without the present facilities of the printing-press and the more general enlightened condition of the people, Uncle Sam and John Bull might be made to appear as actual persons of the present time.

During the evening there were two lectures; one on the construction and history of the microscope, and the other by Prof. Bickmore, the pictorian. His subject was "Recent Advances in Visual Instruction." He presented scenes along the Hudson, showing the lake wherein rises the Hudson river and the beginning of the river, apparently four to ten feet wide. Because the water in the lake is so pure it is called tears from the clouds. He suggested it would be wise to conduct this limitless supply of pure water to the cities along the Hudson. One wintry scene among forests in Maine was so natural and pretty to look upon that it caused the sturdy axmen to appear as if enjoying a winter pleasure resort. He says man has in all ages been leveling forests, but the bulge on the blade of the axe, to throw out the chip, is claimed to be a Yankee invention.

L. D. CRINE.

A Timely Demand for Fair Play.

COCOANUT GROVE, FLA., April 2, 1895.

MR. EDITOR: It might seem presumptuous for an obscure individual to criticize such a paper as *Public Opinion*; but having taken and carefully read it eight or nine years, and not finding it, as I thought, complying with its promises or statements regarding itself, was it amiss to write just once as I did and say so? The letter and what followed may be of sufficient interest to publish in *THE TRUTH SEEKER*:

PUBLIC OPINION COMPANY: Inclosed find \$1. Credit this on my subscription, and please stop the paper when the time for which this dollar will pay expires, without further notice from me. My reason for stopping the paper may or may not be of interest, nevertheless I will give it to you. It is because you do not keep the promises you make to your subscribers.

You promise to give "all sides of every great question, and every shade of every faith." I have taken your paper, I believe, eight or nine years. In former years *Public Opinion* was fairer than it is now. It did once in a long while give the views of evolutionists, but even that has died out. The paper seems to have been captured by priests to publish their sophistries, and the real scientific view of religion is as rigidly excluded as if no such thing existed. I will try to make my meaning plain: The *New York Observer*, a religious paper, as quoted in *Public Opinion*, May 10th, two or three years ago, said: "Scientists are almost universally Agnostics." Admitted - well, this Agnostic view of religion, which is the almost universal scientific belief, you have never once given a fair hearing. I defy you to show that you have allowed the essential arguments of one of that faith to be copied into your paper in the last eight years. You have allowed bigots to garble their sayings and denounce them, but fairly quoted their arguments you have not. Are not scientists a respectable class of people? Why should they be denied a hearing and almost constantly denounced?

There is another mode of reasoning you exclude just as rigidly as the scientific view. There are zealous, earnest men who take the book upon which the priests rely, and show that it contradicts itself hundreds of times, and teaches many great immoralities, and is inconsistent with proven facts; yet you allow nothing of that to be quoted in *Public Opinion*.

There is still a milder view than the Agnostic's, which is excluded. This is represented by Professor Le Comte in his book - "Evolution as Related to Religious Thoughts" - showing that evolution proves that man came up, and disproves the fall through Adam, the corner-stone of the Christian religion.

When all these different faiths and modes of reasoning are rigidly excluded, what becomes of your statement every week that *Public Opinion* represents "all sides of every great question, and every shade of every faith?" I claim it can be shown and proven that you exclude from your paper all reasoning and argument that would show the true logic of the foundation principle of morality, as demonstrated by science and proven by facts; but you fill your columns about fifty-two times a year with the swashy sophistries of ministers and priests, trying to support their positions in their fight against science and common sense, and deny science and common sense a

hearing, and then pose every week before the public as giving "all sides of every great question, and every shade of every faith."

In summing up, truth requires it to be said that you constantly conceal the logic of proven facts, and unceasingly publish the sophistries of superstition. Of course it is well known to you and unnecessary for me to say, that there are many able journals published every week that advocate the true logic of these scientific principles mentioned; but every word from them, and their very names, are as rigidly excluded as if the world did not contain them. I will mention the names of a few of these papers: *THE TRUTH SEEKER*, New York; *Independent Pulpit*, Waco, Tex.; *Investigator*, Boston, and many others.

Advice gratis is not usually valued, but without making any charge I would advise you to withdraw your promise, or try to comply with it. Very respectfully,

SAMUEL RHODES.

In reply I received this:

WASHINGTON, March 15, 1895.

SAMUEL RHODES, Cocoanut Grove, Fla.: Replying to your letter of Feb. 18th, we think that you have probably found some Liberal matter in the religious department in recent issues of *Public Opinion*. We would say that your letter did not reach the editorial rooms until after the matter for the religious department in our present issue was already in type.

Thanking you for writing us so frankly, we are, very truly, ERNEST E. RUSSELL, Editor *Public Opinion*.

I replied:

COCOANUT GROVE, FLA., March 30, 1895.

MR. ERNEST E. RUSSELL, Editor of *Public Opinion*: Thanks for courteous reply to my criticism of *Public Opinion*. Also for publishing quotations expressing Liberal sentiments in issue of March 21st, especially quotation from the *Christian Register*, with regard to blasphemy. If you ever come to Biscayne Bay I hope you will call and see me.

Very truly yours, SAMUEL RHODES.

What resulted? Mr. Russell took my advice, and withdrew the promise, as can be seen by consulting issues of March 14th and 21st.

In issue of March 21st appeared this from *Christian Register*, Unitarian, Boston: "Colonel Ingersoll's lectures, though they may offend good taste, are not any more blasphemous than a theology which made God a cruel devil and the majority of mankind the victims of his unrighteous hatred. For ministers who preach such doctrines to accuse Colonel Ingersoll of blasphemy is a parody on reverence."

This, I will venture to assert, is the most radical sentiment that ever appeared in *Public Opinion*. I think Liberals might unite in saying: "Small favors thankfully received, larger ones in proportion." In conclusion, I would ask, How can a respectable journal honestly or consistently pretend to represent intelligent public opinion while it taboos the logic and conclusions of the most eminent scientists, scholars, and philosophers the earth has ever produced, such as Humboldt, Haeckel, Huxley, Tyndall, and Buchner? - men whose logic and conclusions rest on proven facts alone.

SAMUEL RHODES.

Mortuary - J. L. Tompkins.

DES MOINES, IA., April 12, 1895.

J. L. Tompkins, the outspoken Liberal, of Lake City, Iowa, died April 1, 1895, aged 73 years and 2 days. He leaves a wife, one daughter, and three grandchildren to mourn his loss.

In the early part of his life, Mr. Tompkins leaned strongly toward Universalism, but never became a member of that or any other church. Paine's "Age of Reason" caused him to doubt, and later on *THE TRUTH SEEKER* cleared away the mists; he has taken it regularly for a period of about eighteen years. The *Independent Pulpit* was a favorite of his, as was also the *Free-thought Magazine*.

Mr. Tompkins was highly esteemed in the community where he resided. He was a kind-hearted and moral man, honest in all business transactions and prompt to meet his obligations.

The funeral services were held at the residence, and suffice it to say, no preacher was present. All preparations had been previously made by himself, and his directions were fulfilled to the letter. Three years prior to his death he selected an article from *THE TRUTH SEEKER* to be read at his funeral, also a poem from a

Liberal work. These pieces, together with appropriate music on the piano, constituted the entire services.

Mr. Tompkins believed in neither gods, devils, heaven nor hell. He was not without faults, yet generosity, kindness, and integrity were prominent among his characteristics; and withal he possessed the courage to defend his principles.

He died as he lived, a Liberal thinker. He was conscious to the very last, and a few hours before his death he said substantially, "Tell Mr. F - [a Christian with whom he had previously conversed] that I have no fear of death. I do not wish to live any longer, and as for the future I'm not concerned whether I live hereafter or not."

N. ZADIKER.

WILLIAM W. WEST.

FOREST GROVE, OR., April 10, 1895.

MR. EDITOR: I received a telegram on the 28th of March to go to Scappoose and take charge of the funeral exercises of our well known and much respected friend and brother, Wm. W. West, who departed this life March 27th, aged 66 years 1 month and 23 days.

He was a man of marked character and sterling merit. He was strong in his convictions of justice and truth, and was brave enough to stand by his convictions. He was well known as a Freethinker, and in the last conversation of any length that he engaged in he said: "Tell the world that I die as I lived, a Freethinker." It was believed that he would recant at last, but this saying forever settled that question. His brother said, in a conversation after the funeral: "William and I differed in our beliefs and I hoped he would become a Christian when he knew he was to die. Do you know if he expressed himself in the premises?" I told him what William had said. He quietly walked into the depot and sat down, and was very reticent all the way to Portland. I felt very sorry for him. His belief was that his brother was lost. This, brought out in contrast with our philosophy that a good man in this life is a good man everywhere, and in every place that he may occupy will still continue to be good and cannot be lost, should encourage the faltering ones of our belief, and open their eyes to the light of this truth. Mr. West was an advocate of all practical reforms. He was in favor of temperance in all things; he was very liberal with his means toward building up industries and institutions to benefit mankind, and his hand was ever stretched forth in assistance. He was a good, kind husband and father and gave all his children a good education. His youngest son was at college at Monmouth at the time of Mr. West's death.

Secularism in Oregon has lost a staunch friend and a willing helper, but his magnificent wife is still left to carry out his wishes. She was constantly over him till the last. She is a noble woman, and her children are devoted to her and will prove a strong support for her in her loneliness.

On my return from the funeral I stopped at Portland to see Miss Olds. I found her quite ill with la grippe. I remained with her, lending what assistance I could, until Monday, when I started for home, and was seized on the train by the same disease and was confined to my bed until Friday. Saturday I went to McMinnville; Sunday I delivered my morning lecture and took charge of the Secular Sunday-school, but was unable to fill my evening appointment. I am better, however, and hope to again be at work strong as ever.

As I sent in the report of the Paine anniversaries, I should report my year's work in Forest Grove, which ended March 3d. I organized the Forest Grove and McMinnville circuits with a flourishing church at both places, also Secular Sunday-schools, both doing nicely. The average daily attendance at the Forest Grove Secular Sunday-school was 38. Besides the Sunday-school we had until adjournment a flourishing ethical society with fifty members. I delivered 62 addresses during the year, took charge of all programs, including choir practice and juvenile training, and my children are a marvel.

I am now preparing for a musicale and festival, about May 3d, of which you will receive a full report.

Respectfully, MRS. A. E. BARKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

If I Were You.

If I were you and had a friend
Who called, a pleasant hour to spend,
I'd be polite enough to say:
"Ned, you may choose what games we'll play."
That's what I'd do
If I were you.

If I were you and went to school,
I'd never break the smallest rule;
And it should be my teacher's joy
To say she had no better boy.
And 'twould be true
If I were you.

If I were you I'd always tell
The truth, no matter what befell;
For two things only I despise:
A coward heart and telling lies.
And you would, too,
If I were you.

If I were you I'd try my best
To do the things I here suggest.
Though since I am no one but me
I cannot very well, you see,
Know what I'd do
If I were you.

—N. Y. Independent.

Auntie Bright's Lectures.

I.—CAUSE AND EFFECT.

"Logic is the science of reasoning," asserted Miss Madge.

"And wisdom the art of applying it, O Minerva," retorted her brother, Walter.

Auntie Bright smiled benignly upon the vigorous young logicians, her niece and nephew, who were visiting with her that summer.

"Then the old parable of Sir Isaac Newton and the falling apple you would call inductive reasoning, would you, Walter?" she asked.

"Oh," cried her nephew, enthusiastically, "that old philosopher revolutionized heaven and earth by his famous experiment; as Professor Grant said once, 'The infinit space of Nature and glorious revolving satellites yielded forth their secrets and all the earth's mysteries thereof.' But, auntie, what do you mean by inductive reasoning?"

"The science of cause and effect," she answered. "Inductive logic was originally ascribed to Lord Francis Bacon, but afterwards rightly credited to Roger Bacon, Galileo, Confucius, and others. Like his grandson, Roger Bacon had a low opinion of Aristotle and his ancient theories. 'If I could,' he said, 'I would burn all the books of Aristotle, for we lose our time in studying them, and they only serve to propagate error and ignorance.' These historical utterances caused him much sorrow and persecution. His life was as miserably valuable as that of Galileo, and he felt just as scornfully bitter. He said on his death-bed, while past events and degrading experiences passed in review before him: 'I am sorry to have given myself so much trouble in behalf of science.' But despite his dissatisfaction, he handed down to succeeding generations a rich tribute from a great mind.

"And now I will tell you a little legend illustrative of inductive reasoning, showing curiously facts deduced from close observation.

"One of the most popular household tales of Turkey relates how a rich citizen dying makes a strange will for his four sons, giving all his possessions that were white to the first, and his possessions that were black to another, all that were red to the third, and his brown slaves to the last.

"When I am gone," said the old man, after making this remarkable will, 'i there should any difficulty arise between you, go to the Ameer Hatti Bahran, make known the same to him and he will decide between you, for he is one of the wisest judges that ever sat at the gate.'

"Not long after the old man's death, a dispute arose among the brothers concerning the will. One would suppose it would be an easy matter to decide between white, black, red, or brown, but avarice put strange shades on plain colors, and the dispute waxed so warm that the four sons

were obliged to make a journey to the ameer, according to the provisions of the will. Now the ameer or emir is prince or governor of an Arabian province. On their way the brothers passed through a meadow where a camel had been grazing, but which had now passed from sight.

"That was a one-eyed camel," said Mirzir.

"It was laden with honey," said Ayaz.

"It was also ridden by a woman."

"It was a stray camel," said Anmaz.

"Is was a crooked-breasted camel," said Rebiah.

IDA BALLOU.

[TO BE CONTINUED.]

Origin of Tea.

In Japan and China every one drinks tea, day and night, almost every hour. From China tea was introduced into Japan by the Buddhists as early as the ninth century, though it was not much cultivated until near the close of the twelfth century. Daruma, an Indian saint of the sixth century, often represented in Japanese art, either crossing the ocean on a reed, or sitting, a monument of patience, with his hands in his sleeves, was the father of the tea-plant. After years of sleepless watching and prayer, he suddenly became drowsy. At last his eyelids closed and he peacefully slept. When he awoke he was so ashamed of this pardonable weakness that he cut off the offending eyelids and threw them on the ground, where they instantly took root and sprouted into the shrub which has ever since had power to keep the world awake.

We have been requested to notice in our columns that a great Woman's Suffrage mass convention is to be held in Los Angeles, Cal., commencing April 26th. The meetings will be held at the Old Chamber of Commerce, 137 S. Main street, and will be interesting, for the women of California understand how to make meetings lively and attractive. All THE TRUTH SEEKER readers will be there, some to participate, and others to wish the cause good speed. The editor of the Corner sends greetings and good wishes to her sisters across the continent.

Correspondence.

KREBS, I. T., April 9, 1895.

MISS WIXON: I have promised you that I would write again when I saw my letter in THE TRUTH SEEKER. I had my sister to fill my promise. Now I will write you a few lines and tell you what the preachers are doing here. They are all beginning to fix up the churches; the Sunday-school teacher wanted my sister and me to go again, but we don't do that kind of business. We are going to have Mr. J. E. Remsburg lecture here for one week, about the middle of May.

Miss Wixon, papa would like to know if you ever came to this part of the country, if so, we would like to have you come here and lecture. Please answer this letter through the Children's Corner. I remain, Yours in truth,

HANNER BECKER.

[Should we ever go anywhere near Krebs, we will be sure to find the Beckers and we will have a lovely time together, and a lecture also.—ED. C. C.]

NEWTON, MONT., March, 1895.

MISS SUSAN H. WIXON: I thought I would write again, since my other letter escaped the waste basket. My father has taken THE TRUTH SEEKER a good many years and I like to read the Children's Corner very much. I have two brothers and one sister; they are all quite large. We go to school every day and like our teacher; her name is Mrs. Maud Widmyer. They are talking of having two months' more of school, but I couldn't go because I have to help in the house. My father and mother are both living; my mother is thirty-five years old and my father is forty-nine years. My father, brother, sister, and myself play for most

Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

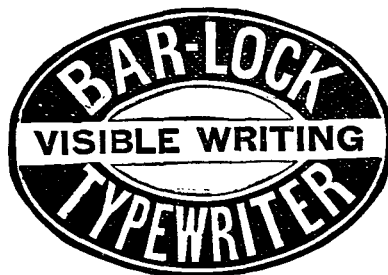
all of the dances around here. We have an organ, a violin, a horn, bass viol, and mandolin. We have quite a band. The place we live in is called Newlon; it isn't thickly settled. We have a farm containing 320 acres. My father is going to have ninety acres of oats this year, and six or eight acres of potatoes. We are trying to sell our farm, but there isn't anyone around here that wants it. It is the nicest place in this vicinity—a creek runs right below our house, and in the summer my sister and I carry water from it to water the garden. I am fourteen years old. I would like to correspond with some of the boys and girls. From your Liberal friend,

RENA LOVERING.

[Rena not only belongs to a musical band, but is also a member of our noble band of young Liberals marching on to spread the cause of mental liberty and justice.—ED. C. C.]

Recalled Stormy Times.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."



Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,

307 Broadway, New York.

13416

FOR HER DAILY BREAD.

Preface by R. S. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG.
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.

Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid. Send for descriptive catalogue of Swedenborg's works. American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress.

By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance.

12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.

The Story Hour. An Exceptionally Hand-

some and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers: 4to, 224 pp., boards, \$1.

Address, THE TRUTH SEEKER CO

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. E. WASHBURN.

Price \$1.50

For sale at THIS OFFICE.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those

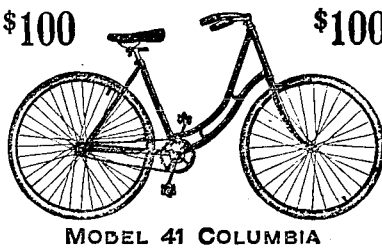
fair humanities that make life worthy to be

lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER.

28 Lafayette Place, New York.



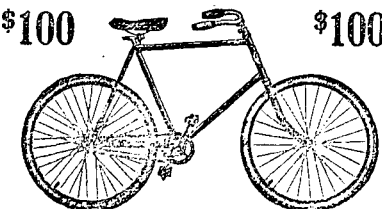
MODEL 41 COLUMBIA

Physicians recommend bicycling. Dame Fashion says it is "good form." Two new models for women's use in

Columbia Bicycles.

Model 42 Columbia has been especially designed for the many ladies who prefer to wear knickerbockers rather than cumbersome skirts.

Ladies' wheels also in Hartford Bicycles at lower prices—\$80, \$60, \$50.



MODEL 42 COLUMBIA

POPE MFG. CO.

General Offices

and Factories,

HARTFORD, Conn.

BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

Send for Catalogue. Free at any Columbia Agency, or by mail for two 2-cent stamps.

Six handsome Paper Dolls, showing ladies' bicycle costumes by noted designers, mailed for five 2-cent stamps.

"The Better World."

Dr. E. B. Southwick shows what he thinks the world should be in a book entitled, "The Better World." In the preface the author tells about going to the bedside of a man said to be dying. He told the bed-ridden person that he was not ill and to get up. The person did so. In the world pictured by Dr. Southwick there is no illness because all the people have to do to be well is to say they are not ill. No one is possessed of any of the baser passions, and there are no lawyers, doctors, or ministers. This is a pleasant picture, but an impossible one. Published by the Truth Seeker Company, New York. Price 50 cents.—Chicago Times.

A Theory of Progress.

"Pleasure and Progress" by Albert M. Lorentz (The Truth Seeker Company, paper, 50c), is a bold and carefully thought out theory of the source and method of attaining all human progress. It is stated on the title page to be "an attempt to prove that the pursuit of pleasure in the sine qua non of intellectual, moral, and social development, and that the promotion of pleasure is the duty of philanthropy and statesmanship." But it is not to be understood that the word pleasure is to be confined to the narrow meaning usually attached to it. The broad contention is that if the attainment of progress in any direction did not contribute pleasurable sensation in any way, or were merely negatively unattended by pain, there would never be any progress in that direction. Pleasures are divided into material, ideal, and social, and there is ingenious and often convincing argument to show that every step in human progress has been made because it in some way contributed to one or more of these. The pleasure of the savage, the barbarian, and the civilized man are traced with acumen, and there is an elaborate argument to prove that all religions are traceable backward to fear of and reverence for chiefs, kings and fancied ghosts. Here is where the theory will encounter the sharpest criticism, and even to one not disposed to combat it on this particular score, this part of it does not seem to be necessary. The theory may be sound otherwise without it. The author defines the purpose of life to be enjoyment, and of this industry is the prime condition. "Justice dictates that a man should earn all he enjoys and enjoy all he earns." And from this he works out through three accurately systematized and elaborately argued divisions intellectual, moral, and social development. Individual liberty, with the necessary responsibility for all the good and bad consequences of acts, the author holds to be the condition of all progress, and he asserts without fear of contradiction that in every case where civilization has stagnated it has been because of denial or restriction of the sovereignty of the individual over himself. In the course of his argument he attacks much in present conditions. He is, for example, an out-and-out Freetrader, and

he bases his belief in this regard in the very elementary constitution of men and things. He deprecates restriction on divorce, holding that nobody will ask for divorce who can be happy together, and that if they cannot be happy together they should not be compelled to live together; that so to compel them breeds far worse immorality than would entire freedom of separation, and that this latter, with proper care for the welfare of children, would breed no evils except such as would be merely transitory.

Sometimes he is in error as to facts. Thus, he takes pride in saying that the United States has never been disgraced by the horrible barbarities of the religious fanatics called flagellants, who, he says, are found in Mexico. The fact is that there are none at all in Mexico, and that the only flagellants for many years have been in parts of this country. But he does not often err in his facts. He sharply attacks, also, modern methods of education, and in this he is most abundantly borne out by facts, and his arraignment is practically unanswerable.

His book is altogether a curious and suggestive one, to which much more space could be given. But this meager outline must suffice. His style is far from polished, but it is crisp, epigrammatic, and earnest. His sentences are all short, and there is rarely any occasion to hesitate over his meaning.—Chicago Times.

"A Tale of a Halo."

Morgan A. Robertson lives in New York. He is an Oswego boy—a son of Captain "Andy" Robertson, of the First ward, one of the old-time lake navigators. "Morg," as the young man was familiarly known among the boys of his acquaintance, was unusually bright and a genius in his way. He had his father's love for the sea, and after going through Oswego's graded schools, he sailed upon the lakes and finally went around the world. After a series of interesting experiences he returned home and became a diamond cutter. His spare moments were spent in improving his mind, and lately he has turned his attention to literary work, with the result that one of the holiday gems found upon the shelves of our bookstores is from his pen. Mr. Robertson has heretofore shown marked literary talent, but the first effort of his to reach the Oswego public is "A Tale of a Halo," with illustrations by A. Carey K. Jurist, and published by the Truth Seeker Company, 28 Lafayette place, New York.

The story relates in rhyme the experiences of St. Peter as gatekeeper of heaven. One applicant forced his way in and is critical as to his appearance in the celestial garb, insisting especially on a halo which shall be more gorgeous than any hitherto seen there. This causes a commotion at once among the other inhabitants—the very thing desired, for it transpires that the newcomer is Beelzebub, sent up by Satan for the very purpose of breaking up the community. His real character is dis-

covered, but the host of heaven is powerless against him, and there is slaughter and encounters innumerable until the sign of the cross is made. Then the infernal visitor wilts. But his escape has shaken up the self-satisfied dwellers in the upper region and they find they can't even sing well together. A complete reorganization is effected, and while peace is not complete there is greater activity and watchfulness.

The poem, which is written in a grotesquely humorous vein, and superficially at least is irreverent, may be intended as an expression of the prevalent criticism of the inactivity of the church in its relation to the world, the flesh, and the devil; a position which the church does not admit, but a criticism which is urged nevertheless.—Oswego Palladium.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.
By PROF. F. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

THE BRAIN AND BIBLE;
OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,
with a preface by
R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER.

Pocket Theology.

By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

1492|Columbus to Ingersoll|1892

400 Years
OF
Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

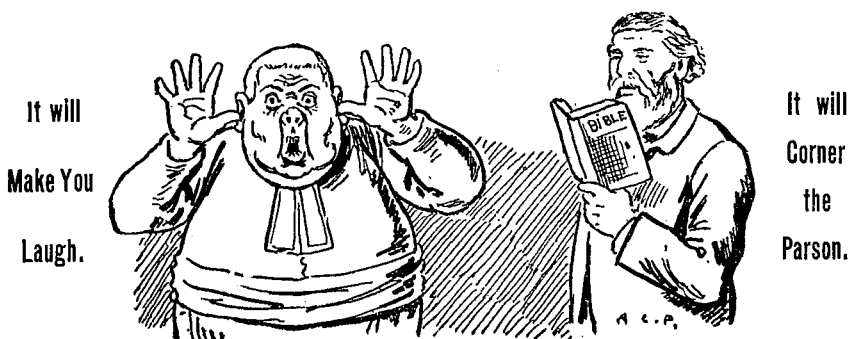
Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

A UNIQUE BIBLE PICTURE-BOOK.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city

Not for Parsons.

NURSE: "Bertie, you naughty boy, leave off playing with your soldiers directly! Haven't I told you that you mustn't play with them on Sunday?" Bertie: "Yes, nurse, but this is a religious war."—*Judy*.

His pastor (reprovingly): "I understand you have been playing cards for money, Mr. Easy-mark." Easy-mark (indignantly): "For money? It's false. I haven't won a cent in two months."—*Buffalo Courier*.

MRS. POORMAN: "It has been a hard winter, ma'am. My three grown girls have been very little help to me. The poor things are not strong enough to do washing, and they haven't clothes good enough to apply for any other work." District Visitor: "But you say they have rich relatives; don't they look after them?" Mrs. Poorman (sadly): "Only their morals, ma'am—only their morals!"—*Puck*.

LITTLE JACK prays every night for all the different members of his family. His father had been away at one time for a short journey, and that night Jack was praying for him as usual. "Bless papa and take care of him," he was beginning as usual, when suddenly he raised his head and listened. "Never mind about it now, Lord," ended the little fellow; "I hear him down in the hall."—*New York Tribune*.

THE latest fad in Mississippi, according to an exchange, is the organization of hugging societies, for the purpose of swelling church treasuries, prices ranging according to quality. Here is the scale: For girls from 15 to 20 years, 50 cents; from 20 to 24, 75 cents; widows (depends on looks), from 10 cents to \$3; old maids and school marmas, one hug for a nickel. Preachers are not charged, and editors take it out in advertising.

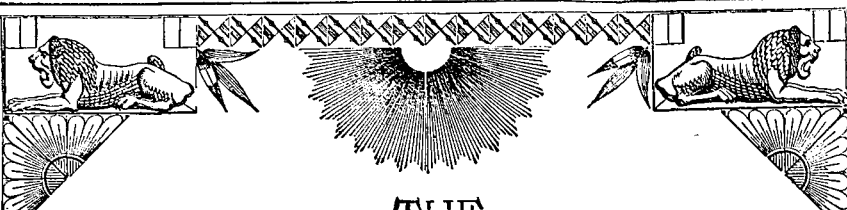
AN exchange tells of a parson who had had a call from a little country parish to a large and wealthy one in a big city. He asked time for prayer and consideration. He did not feel sure of his light. A month passed. Finally, some one met his youngest son in the street. "How is it, Josiah," said his neighbor, "is your father going to B—?" "Well," answered the youngster, judiciously, "paw it still prayin' for light, but most of the things is packed."

AN old negro minister in the village recently got off a very good joke unintentionally. He was preaching from the text that "the Lord Jesus Christ walked abroad, curing divers diseases," and in the course of his sermon he said: "Yes, brethren and sisters, you git sick and you send for Dr. Whitehead or Dr. Wilson and they can cure 'most any disease that flesh is heir to, but when it comes to these here *divers*, 'tain't nobody but God a'mighty hisself kin cure 'em."

THEY do say that there is a student now in college who is very fond of betting and never loses an opportunity to place a bet. He has been attending the Pearson meetings and became very much enthused over them, but he hasn't lost the taste for his favorite sport, as the following conversation shows: "Dr. C., if I get religious and die will I go to heaven?" Dr. C.: "Of course." "Will I have wings there?" "Certainly." "Will you be there, too?" "Yes, I hope so." "And will you have wings, too?" "Yes." "Then, by George, I'll bet you ten dollars that I'll beat you flying."

"Oh, yes," observed W. S. Cleveland, the minstrel manager, in answer to a query, "I do find a good many queer characters engaged in local management. I recall one case, and he was a case. I was at the time making a feature of a party of Arabs with my troupe and had applied for a date. To my astonishment he declined to negotiate, replying, 'I hear that you have got a lot of Arabs who are Mohammedans with your show, and I cannot play them in my theater, as I am a Presbyterian.' I immediately wired him, 'Arabs have all been converted,' to which he promptly responded, 'All right; will hold the date.' After that there was no difficulty in fixing dates and terms."—*New York World*.

A WELL-KNOWN manufacturer went into a Middle street hat store for a new silk hat yesterday. He is tall, lank, and cadaverous, and wears black clothes and a lawn tie. He found a hat that pleased him, and asked the price of it. The clerk said confidentially: "The price of that hat is \$8, but we make a discount of \$6 to clergymen." The manufacturer promptly paid for it, and then the clerk said: "I hope that hat will please the members of your congregation as well as yourself. We should be glad of their trade." Here the manufacturer gave the clerk to understand that it made very little difference to him what the "congregation" thought, and put the statement in such strong language that the clerk has been wondering ever since what denomination the "clergyman" represents.



THE Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

	PAGE.		PAGE.
Calendar for 1895,	5	Freethought in the Church and in the Higher Literature. A. H. Hamilton,	90
Freethought in the United States,	17	Education of Children. Susan H. Wixon,	95
The Old and the New. Robert G. Ingersoll,	42	Secular Sunday Schools. Katie Kehm Smith,	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage,	46	The Freethought Federation of America. Samuel P. Putnam,	110
Progress of Science. James B. Alexander,	55	The One-Horned Ox. George E. Macdonald,	117
What Are Women Here For? Helen H. Gardener,	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore,	124
The Three Voices. A Poem.	73	Freethought Societies, Schools, and Lecturers,	127
A Queer God and His Queer Book. John Peck,	74		
What We Stand For. Henry Rowley,	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

PIANOS! PIANOS

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

Truth Seeker Readers! HAVE YOU THE Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS? By R. B. Westbrook, A.M. Price, 10 cents.

ALL styles of watches from \$1.38 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger- soll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's **Tribute to His Brother**, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Gems of Thought.

CHARACTER is built like a house; each action rests on a foregone one which made it possible, although the foregone one be buried in the earth and forgotten.—Unity.

WRITE it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—R. W. Emerson.

FORTUNATELY for us, there have been traitors and there have been heretics, blasphemers, thinkers, investigators, lovers of liberty, men of genius, who have given their lives to better the condition of their fellow-men.—Ingersoll.

To urge that our own country should strive with all its might to be better, higher, purer, nobler, more generous than other countries—the only kind of patriotism worth a moment's thought in a righteous man's eyes—is accounted by most men both wicked and foolish.—Grant Allen.

EACH member of a race fulfilling the conditions to a greater happiness, must be so constituted that he may obtain full satisfaction for every desire without diminishing the power of others to obtain like satisfaction—may, must derive pleasure from seeing pleasure in others.—Herbert Spencer.

LET us all seek truths as if none of us had possession of it. The opinions which to this day have governed the earth, produced by chance, disseminated in obscurity, admitted without discussion, credited from a love of novelty and imitation, have, in a manner, clandestinely usurped their empire.—Volney.

CHILDHOOD and old age have much in common. There is the illimitable outlook; theirs the infinitely receding horizon. Standing aside from the strenuous, enthralling struggle, when in the noonday glare men and women are jostling and trampling each other in the thoroughfare of life, they gaze dreamily into a far beyond—future or past.—Mathilde Blind.

A FRUITFUL source of bad political action is the existence in the minds of most people, consciously or unconsciously, of two standards of morality, one governing their private actions and another their public relations. Many, if not most men, will vote to have the government do acts which they would scorn to be guilty of in their private capacity.—E. D. Burleigh.

STATESMEN no more the tinker's way, Mended and patched from day to day, Content with piecing part with part, But took the mighty problem whole, Beginning with the human heart— For noble rulers make in vain Unselfish laws for selfish men, And give the whole wide world its vote, But who is going to give it soul? —Richard Le Gallienne.

THE Hoboken preachers who endeavored to prevent Ingersoll from lecturing in their village served only to defeat the object they wished to effect. All interferences with free speech are like failures. Thought is dangerous to invested error. It is not to be restrained by interdictions put upon speech. Somehow, though its oracle were gagged, and bound hand and foot, and left in the dust for dead, his thought would ascend triumphantly above the parsimony of physical disaster and make its way to the conscience of the race.—Horace L. Traubel.

DESPITE the countless difficulties created by nature itself, man has evolved from barbarism to the moral eminence which enables him to desire still greater possibilities beyond. And so he may gain confidence in the thought that, by giving his life a moral purpose, he acts in harmony with the evolution of goodness. If nature be at war with nature, he can ally himself with the tendency which makes for righteousness. Thus, the moral hero, moved by a passion which may not unfitly be called the Euthusiasm of Development, can dare to face a gainsaying world, and take up the cross of unpopularity.—F. J. Gould.

A MAN publishes and sells a certain book. Somebody dislikes the sentiments of that book, and believes that the perusal of such sentiments would corrupt the community. He asks the judge to restrain

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALKING KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

his neighbor from circulating that book. The judge calls about him a jury, and asks them if they think the book will tend to deprave public morals. They say, Yes. Then the judge orders the book to be suppressed, and the seller of it to be punished. From first to last, the whole procedure is speculative. It is not shown that any injury has been done; it is not shown, or even suggested, that any evil was intended; it is a decision based upon the powers of imagination, at best; more correctly, perhaps, upon capacities for panic.—Moncure D. Conway.

Desirable Real Estate

FOR SALE AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water. Good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station. 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes' walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

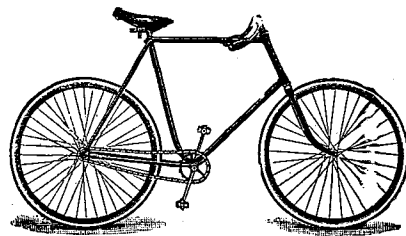
Address W. H., care THE TRUTH SEEKER.

WONDER CABINET FREE. Missing Link Puzzle, Devil's Bottle, Pocket Camera, Latest Wire Puzzle, Spook Photos, Book of Sleight of Hand, Total Value 60c. Sent free with immense catalogue of 1000 Bargains for 10c. per postage. INGERSOLL & BRO., 65 Cortlandt Street, N. Y.

THE CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science. By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER CO.



SEE THAT CURVE!

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

THE GIANT DELUSION

A Consideration of the Doctrine of Personal Immortality.

By OTTO WETTSTEIN.

A Paper read at the International Freethought Congress at Chicago, October 5, 1893.

Price, 10 Cents.

Address THE TRUTH SEEKER

—THE— FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON. WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.	3 represent Samples of Christianity's Work.
3 " The Church Robbing the People.	5 " Missionaries.
3 " Thanksgiving.	1 " The Lord's Instruments.
6 " Sabbath Laws.	25 " Bible Doctrines and Their Results.
14 " Children and the Church.	1 " The Church and Slavery.
10 " Woman and the Church.	3 " Priests and Politics.
6 " The Church and Thomas Paine.	4 " Ireland and the Church.
4 " Studies in Natural History.	2 " Church's Idea of Civilization.
3 " The Bible and Science.	1 " The Uses of the Cross.
15 " The Clergy and Their Flocks.	4 " Unkind Reflections on the Church.
1 " Piety in Our Penitentiaries.	9 " Persecutions of the Church.
4 " The Atonement Scheme.	13 " Some Allegories.
4 " The Lord and His Works.	8 " Heaven.
3 " Prayer.	6 " Hell.
10 " The Creeds.	7 " Miscellaneous.
1 " Christians and Mohammedans.	

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

365 DAYS

Ahead of them all.



Keating Bicycles.

19 to 23 lbs.

CATALOG FREE if you mention this paper

KEATING WHEEL & CO., Holyoke, Mass.

A NEW EDITION OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

THE ELIXIR OF LIFE

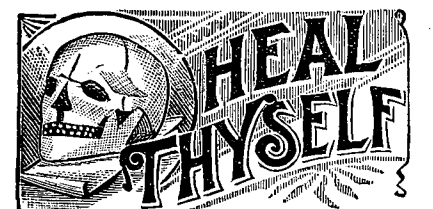
is not in magic potions, "specifics" or electric clasp-trap, but only in wisdom—the science of health. Wise men study nature, learn disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send today for full particulars, or we will send with same a valuable sample of our goods in solid silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk." I stand by it. Anyone afflicted with any chronic, obstinate, obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on the Path to Health." Dr. E. B. Foote, 122 Lex. Av., New York.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaint, and a description of the Doctor's important medical discovery—an **Outward Application**—a positive cure—the only remedy of the kind in existence—with evidence of success. Address, **DR. R. P. FELLOWS,** Say where you saw this adver. Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



A LITTLE TRANSACTION WITH THE DEVIL (Apparently by appointment).

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.—Matt. iv. 1.

News of the Week.

ON April 19 the business part of Ardmore, I. T., was destroyed by fire.

A EXTENSIV counterfeiting scheme has been unearthed at Butte, Mont.

A NEW distillery that will be by far the largest in the world is to be built at Terre Haute.

THE New Jersey legislature has passed a law that none but American citizens can be street car employees.

THERE have recently been severe earthquake shocks in southern Europe and slight ones at Burlington, Vt., and Mont-real.

PAUL FENIMORE COOPER, son of James Fenimore Cooper, died in Albany on April 21, aged seventy years. He was himself a distinguished lawyer.

THE Cuban War of Independence drags along in the same old way, all victories for the insurgents and all for the Spaniards, according to the source of the reports.

THE wholesale price of oil has gone up so rapidly that the retail cost is now about double what it was a few weeks since, being approximately the same as twenty years ago.

THIRTEEN members of a Communist club at Halle, Belgium, were sent to prison for terms ranging from one week to five months on the charge of belonging to a secret society.

CARLOS MANUEL CESPEDES, son and biographer of the leader of the Cuban revolution of twenty years ago has arrived in New York to cooperate with the leaders of the present uprising.

LEVERETT SALTONSTALL, ex-Collector of the Port of Boston, died at his home in Brookline on April 16. He was a member of one of the oldest families in New England and could trace his ancestry to the fourteenth century.

SECRETARY OF AGRICULTURE MORTON has issued orders to let in Mexican cattle which have passed inspection by United States officials at San Diego, Eagle Pass, Laredo, and El Paso. This is intended to check the rapid rise in the price of beef.

ON the evening of April 18 Mrs. Delia T. S. Parnell, mother of Charles Stewart Parnell, was murderously assaulted while going along the road from Bordentown, N. J., to her home, less than a mile from the town. She is not expected to live.

A TEMPORARY injunction secured in the United States court at Clarksburg, W. Va., opens the way for the shipment of liquors into South Carolina, despite the dispensary law. If the injunction is made permanent the law will be completely nullified.

A BILL is pending in the New York legislature to permit the appearance of children under sixteen years of age on the stage in song and dance without the consent of the Society for the Promotion of Imbecility. Of course it is opposed by Gerry, the president of that organization.

ANDREW PRESBYTERIAN CHURCH of Minneapolis is torn with dissensions over a course of lectures by the pastor, Rev. Mr. Kincaid, who, in talking of doctrinal subjects, is preaching evolution and other heretical ideas instead of original sin and its related dogmas. Dr. Kincaid is a personal friend of Dr. Briggs.

THROUGH the death of Mr. Scott the Chicago *Times-Herald* has ceased to be a Democratic and has become a high protectionist Republican organ. The silver Senators were negotiating with the editor to secure the paper for the new party, but H. H. Kohlsaat got ahead of them. A new Democratic paper, the *Inquirer*, has been incorporated with a capital of \$1,000,000.

THE terms of the treaty of peace between China and Japan open Peking and five other ports of China to the trade of the world, and also much of the interior of China, and permit the establishment of cotton factories and other industries. No conquering Christian power has been known to grant such generous opportunities to other peoples. Japan secures the Liao Tung peninsula to the fortieth degree of latitude, the Island of Formosa, and an indemnity of 200,000,000 taels (the tael is about 71 cents).

ABOUT April 15 there were severe floods in the Connecticut, the Merrimac, the Pemigewasset, and other New England rivers. Many railroad and other bridges were swept away and other property destroyed. Four steamers were sunk at Lowell; six thousand shoemakers were thrown out of employment at Haverhill, and six thousand paper men by the bursting of the dam of the S. D. Warren Paper Co. on the Presumpscot River in Maine. These are types of the disasters brought by the heavy rains falling on lands denuded of forest growth.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Fanciful Mechanisms.
- IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N. Y.

EDITORIAL

From the *Freethought Magazine*.

"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,

Established 1857.

ROCHELLE, ILL.

Designer of
The Otto Wettstein's
Watch.
The Ingersoll Sou-
venir Spoon.
The Freethought
Badge.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

Books by Helen H. Gardener.



New Edition, Revised and Enlarged.

Men, Women and Gods.

Introduction by

ROBERT G. INGERSOLL.

Price, cloth, \$1; paper, 50 cents.

The Trade Supplied at Special Discounts.

IS THIS YOUR SON, MY LORD?

A Fascinating Story of Radical Truths on Religion and Social Matters.

Price, cloth, \$1; paper, 50 cents.

An Unofficial Patriot.

A HISTORICAL STORY OF THE CIVIL WAR.

The literary hit of the season - *Chicago Times*.

Cloth, \$1.25; paper, 50 cents.

PRAY YOU, SIR, WHOSE DAUGHTER?

A NEW NOVEL.

Price, cloth, \$1. Paper, 50 cents.

Pushed by Unseen Hands.

SHORT STORIES.

Price, cloth \$1. Paper, 50 cents.

A Thoughtless Yes.

CONTENTS:

A Splendid Judge of a Woman - The Lady of the Club - Under Protest - For the Prosecution - A Rusty Link in the Chain - The Boler House Mystery - The Time-Track of Our Ancestors - Florence Campbell's Fate - My Patient's Fate.

Price, paper, 50 cents; cloth, \$1.

Facts and Fictions of Life.

CONTENTS:

Preface - The Fiction of Fictions - A Day in Court - Thrown in With the City's Dead - An Irresponsible Educated Class - The Moral Responsibility of Woman in Heredity - Woman as an Annex - Sex in Brain - Heredity in its Relations to a Double Standard of Morals - Divorce and the Proposed National Law - Lawsuit or Legacy - Common Sense in Surgery.

Cloth, \$1; paper, 50 cents.

PULPIT, PEW, and CRADLE.

By HELEN H. GARDENER.

One of Her Brightest, Wittiest, and Strongest Lectures Against the Bible.

Every Woman Should Read It and

Know Her Enemies and Her Friends. Price, 10 cents. Address this office.

Prof. Ernst Haeckel,

HIS

Life, Works, Career, and Prophecy.

A Lecture

By THADDEUS B. WAKEMAN

Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God. Paper, 50 cents; cloth, 75 cents.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol 22, No 18 { PUBLISHED WEEKLY. } New York, Saturday, May 4, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE ONLY SAFE PLACE FOR OUR PUBLIC SCHOOLS.

Something a Little Extra for Truth Seeker Readers.

For a good many years Mr. Samuel Porter Putnam's "News and Notes" have been a feature of THE TRUTH SEEKER very greatly admired by its readers. Their diversity and versatility and poetically descriptive qualities have been universally admired and imitated—but never copied with success.

As President of all the nationally-organized Freethought of this country, Mr. Putnam on April 24th started on a visit to the Freethinkers of England. Officially and privately he will undoubtedly have a grand reception. England is a great country in a small space, with a big history, in which Freethought has played and is playing a conspicuous part.

While he is gone Mr. Putnam will be duly commissioned as correspondent of THE TRUTH SEEKER, and will write for the benefit of our readers the generals and particulars of his trip. Every English Freethinker in this country will want to read this account. It will do him good. Every American Freethinker will find these letters by Mr. Putnam vastly entertaining, instructive, poetic, and good reading.

New subscriptions for this event should begin now and run for six months. A three months' trial trip will just get you into the middle of them, but if you can't do better take that, for we know you will renew. Ask any reader of Mr. Putnam's "News and Notes" if they are not worth the cost of a whole year's subscription, and if he does not say YES, we will refund the subscription you send.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York, N. Y.

To Our Friends:

Don't you know
some Freethinker who
does not now, but who
would subscribe to
THE TRUTH SEEK-
ER if YOU called his
attention to the Pa-
per?

When Renewing Your Subscription, Take Advantage of These Good Offers.

Old Testament Stories Comically Illustrated By **WATSON HESTON,**
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).

**AND
THE TRUTH SEEKER
ONE YEAR,**

**Will be sent for \$4.50. The
\$2.75 Pin and THE TRUTH
SEEKER one year for \$5.**

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

28 Lafayette Place, New York

This makes THE TRUTH SEEKER, with its sixteen large pages, cheaper than any other Liberal paper.

Inclosed find \$____. in payment of the same.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol 22. No. 18 { PUBLISHED WEEKLY. } New York, Saturday, May 4 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, MAY 4, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Ravings of a Pulpit Mountebank.

Of course it is a waste of time and energy to attempt to argue with T. DeWitt Talmage. You may argue *at* him, but not *with* him, for the use of the latter preposition necessarily implies that two are engaged in the argument, and all the world knows that the erstwhile performer at the Brooklyn Tabernacle is an acrobat and pyrotechnist instead of an investigator and logician. Yet such is the peculiar mental state of multitudes in this city that every Sunday afternoon Talmage talks to great crowds in the Academy of Music on Fourteenth street. Here are some samples of his profoundly instructive discourse of Sunday, April 21st:

"While men are in robust health, and their digestion is good, and their nerves strong, they think their physical strength will get them safely through the last exigency. They say it is only cowardly women who are afraid at the last, and cry out for God. 'Wait till I come to die. I will show you. You won't hear me pray, nor call for a minister, nor want a chapter read me from the Bible.' But after the man has been three weeks in a sickroom his nerves are not so steady, and his worldly companions are not anywhere near to cheer him up, and he is persuaded that he must quit life; his physical courage is all gone.

"He jumps at the fall of a teaspoon in a saucer. He shivers at the idea of going away. He says, 'Wife, I don't think my infidelity is going to take me through. For God's sake don't bring up the children to do as I have done. If you feel like it, I wish you would read a verse or two out of Fannie's Sabbath-school hymn book or New Testament.' But Satan breaks in and says: 'You have always thought religion trash and a lie; don't give up at the last. Besides that, you cannot, in the hour you have to live, get off on that track. Die as you lived. With my great black wings I shut out that light. Die in darkness. I send away from you that last vestige of hope. It is my business to strip the slain.'"

Will Mr. Talmage please give us the name and place of residence while living of some "Infidel" who acted as he says this hypothetical individual did? However, what is the use of asking for the verification of such a statement? We all know that the yarn is simply a piece of Talmagian fireworks; the introduction of "Satan" proves that. But suppose that in now and then an instance a man who was a doubter while in the possession of his mental and physical strength does "repent" at the approach of death, when his nervous system is unstrung by pain and his vitality reduced by wasting disease—what of it? What does it prove that

could advantage the church? Why should the Christian be proud of victories won over men whose bodies and brains are sick, when the mind naturally dallies with the fancies of childhood? Is the church so weak that she can triumph only over the helpless and dying?

"A man who had rejected Christianity and thought it all trash, came to die. He was in the sweat of a great agony, and his wife said: 'We had better have some prayer.' 'Mary, not a breath of that,' he said. 'The lightest word of prayer would roll back on me like rocks on a drowning man. I have come to the hour of test. I had a chance, but I forfeited it. I believed in a liar, and he has left me in the lurch. Mary, bring me Tom Paine, that book that I swore by and lived by, and pitch it into the fire, and let it burn and burn as I myself shall soon burn.' And then, with the foam on his lip and his hands tossing wildly in the air, he cried out: 'Blackness of darkness! Oh, my God, too late!' And the spirits of darkness whistled up from the depths, and wheeled around and around him, stripping the slain."

And newspaper syndicates print that stuff in patent insides and make plate matter of it, and it goes out all over the country and into the hands of millions of readers, and then people wonder that Max Nordau can think that we are a race of degenerates! What else can men and women be but degenerate and imbecil if they read and believe such trash as that? Who that loves justice and covets truth would be willing to refer any question of vital interest to himself or the country to the suffrage of persons fed on such musty and stringy food as Talmage's sermons? Think of the wild absurdity of a man who had lived in accordance with the principles of liberty and equity enunciated by Thomas Paine fearing the agonies of an eternal hell because he had done so, and imagine, if you can, the vileness of a god who would damn him for so ordering his life. If Talmage believes that his god would commit so monstrous a crime, what must be thought of the intellectual ability and moral development of Talmage, for each man's god is the reflection of himself?

In God-fearing Arkansas.

One of THE TRUTH SEEKER's subscribers at Ft. Smith, Arkansas, has fallen into the hands of the Christians, and they are doing all they can to despoil and ruin him. Mr. D. C. Huddleston is a barber and he has been guilty of the "un American" crime of shaving in his own shop on Sunday those of his fellow citizens who desired that service on the first day of the week. Probably he ought to be drawn and quartered for this offense, and we have no doubt that there are any number of enthusiastic Christians in his state who would gladly show their "love" for their "enemies" by killing him in that way if the "law" only gave them the requisite permission and protection. Mr. Huddleston has been twice arrested and fined for attending to his own business on the ministers' day, the fines and costs amounting to \$13.75. But this is only one phase of the medieval proceedings against our friend. He was serving as a juror in the United States court. The Methodists began a crusade against him on the ground of his infidelity, claiming that his unorthodox opinions disqualified him for that position. But the judge—Parker—was a man of sense, and he ruled that the court did not sit to pass judgment on any man's religion or want of religion. Then the chagrined but still vindictive followers of Wesley turned their attention to the circuit court of Arkansas and renewed there their attacks upon Mr. Huddleston, who was a juror in that court also. Here they succeeded, the judge holding that under the law of the state the Freethinker could not be a juror. Think of that!

Arkansas certainly needs to hold a constitutional convention and revise her organic law, for as it now

stands it is a jumble of irreconcilable contradictions. Article II., Section 18 (Bill of Rights) reads:

"The General Assembly shall not grant to any citizen, or class of citizens, privileges or immunities which, upon the same terms, shall not equally belong to all citizens."

This is sweepingly inclusive and under it the rights of the Freethinker would be absolutely secure had not the Constitution, in a subsequent section, been made to do the very thing which it was forbidden to the legislature to do. What this was will appear further along. Section 24 says:

"All men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences; no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent. No human authority can, in any case or manner whatsoever, control or interfere with the right of conscience; and no preference shall ever be given by law to any religious establishment, denomination, or mode of worship above any other."

If men have the right to worship God according to the dictates of their consciences, it follows by a parity of reasoning that they have also the right not to worship, for it is self-evident that there is no freedom in worship when a penalty attends the failure or refusal to worship. A man does not freely follow the directions of his own conscience when he has no choice in the matter. So it appears that this section also of the Bill of Rights protects the equal citizen rights of Mr. Huddleston. Again: While the letter of the fundamental law of Arkansas says that no preference shall be given to any establishment, denomination, or mode of worship, it is clear that the spirit of the law would therefore be against the giving of any preference to the *individuals* who compose an establishment or denomination, or adhere to a particular mode of worship. Once more, then, the rights of the Freethinker are safeguarded. Section 25 of the Bill of Rights follows:

"Religion, morality, and knowledge being essential to good government, the general assembly shall enact suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship."

Here is a rank discrimination against those who do not accept a religious belief as essential to good government and good citizenship, and the declaration is one that no constitutional convention nor any legislature has a right to make, for it amounts to a union of church and state in intention. It is not necessary that the legislature pass laws for the protection of the mode of worship of any denomination, for if the provisions of the Constitution, already quoted, are respected, the rights of no denomination will be infringed. As a matter of fact, so far as the Adventists are concerned, the legislature of the state has passed laws which inevitably interfere with the mode of worship of that sect, thus acting directly contrary to the edict of the Constitution.

Now we come to a section of the Bill of Rights that is undoubtedly inhibitive of any discrimination against any person on account of his lack of faith in the dogmas of any religion. Section 26 is as follows:

"No religious test shall ever be required of any person as a qualification to vote or hold office; nor shall any person be rendered incompetent to be a witness on account of his religious belief; but nothing herein shall be construed to dispense with oaths or affirmations."

There is nothing in the last sentence which invalidates the other two, for it distinctly provides for affirmation for the person who objects to taking an oath. Then, in all the Bill of Rights there is no ban declared in terms against the Atheist; he is not to be discriminated against, while Section 26 distinctly declares that no religious test shall be required of him if he wishes to vote or to hold office, and his right to testify as a witness is fully guaran-

teed. This being all indisputable, how does it come that a judge of one of the circuit courts of Arkansas renders a decision that the Freethinker, D. C. Huddleston, is debarred by the laws of the state from acting as a juror because he is a Freethinker? The answer is found in Section 1, Article XIX. of the "Miscellaneous Provisions" of the constitution:

"No person who denies the being of a God shall hold any office in the civil departments of this state, nor be competent to testify as a witness in any court."

Could contradiction be more startling and complete? Let us arrange these diametrically opposing provisions in this way:

Section 26 of the Bill of Rights: "No RELIGIOUS TEST SHALL EVER BE REQUIRED OF ANY PERSON AS A QUALIFICATION TO VOTE OR HOLD OFFICE."

Section 1 of Miscellaneous Provisions: "No person who denies the being of a God shall hold any office in the civil departments of this state."

Section 26 of the Bill of Rights: "No PERSON SHALL BE RENDERED INCOMPETENT TO BE A WITNESS ON ACCOUNT OF HIS RELIGIOUS BELIEF."

Section 1 of Miscellaneous Provisions: "Nor [shall any one who denies the being of a God] be competent to testify as a witness in any court."

How little the men who drafted the constitution of Arkansas knew about law, saying nothing of justice, is well shown by Section 29 of the Bill of Rights:

"This enumeration of rights shall not be construed to deny or disparage others retained by the people; and to guard against any encroachments on the rights herein retained, or any transgression of the higher powers herein delegated, we declare that everything in this article is excepted out of the general powers of the government, and shall forever remain inviolate; and that all laws contrary thereto, or to other provisions herein contained, shall be void."

But how can Section 26 remain forever inviolate if Section 1 of Article XIX. is enforced? Here is an absolutely impossible requirement made obligatory on all future legislators of the state. If laws are made to harmonize with Section 26 they must be void tested by Section 1, and if they are made to harmonize with Section 1 then they will be void tested by Section 26. A dilemma, truly.

Until Section 1 is amended out of existence by a constitutional convention, it will depend entirely upon the personal feeling of the judge whether an Atheist in Arkansas is permitted to sit on a jury or to testify in a court. But we think that the best lawyers will decide that the general guarantee of the Bill of Rights is paramount to the particular negation of Section 1. In fact, we do not see how a really competent jurist can hold otherwise. As to the Sunday law, it can have no standing in the courts, under the constitution, unless the judges are Christian partisans first and lawyers afterward. Mr. Huddleston should be helped to defend himself from robbery and oppression. Who among our wealthy Freethinkers will take hold of the matter and carry a case to the highest courts that can be reached?

Samuel P. Putnam's Engagements in England.

It will be seen by the following, taken from the *Freethinker* of London, that Charles Watts has already made eleven Sunday lecture engagements for Mr. Putnam, and that the week-day evenings are likely to be filled in all right. The Secular Pilgrim will be sure to write for us excellent reports of his travels, observations, and reception, and the only place where you will find those fascinating letters will be THE TRUTH SEEKER. This should be a sufficient hint to all Freethinkers who are not now subscribers, and to all present readers who want their friends to have something good.

"Mr. Charles Watts has made the following lecturing engagements for Mr. S. P. Putnam: May 5, Hall of Science, London; May 12, Camberwell; May 19, Bradford; May 26, Liverpool; June 2, National Secular Society Conference; June 9, Glasgow; June 16, Edinburgh; June 23, Manchester; June 30, Sheffield; July 7, South Shields; July 14, Bristol. Mr. Putnam will return to New York in August, therefore friends who have not engaged him should communicate with Mr. Watts at once. Societies near any of the above towns requiring week-night lectures should arrange for Mr. Putnam to visit them when he is in their district on the Sunday. Arrangements are making for him to speak in Derby and Stockton-on-Tees

during the weeks following his being at Manchester and South Shields. Dundee should be visited when he lectures in Glasgow and Edinburgh."

A Little More Missionary Work.

Several of our good friends have written us that in their opinion the work, "SELF CONTRADICTIONS OF THE BIBLE," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self Contradictions of the Bible," to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self-Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to anything good.

"An Important Intimation."

There are, we regret to say, between one thousand and two thousand of our friends who have allowed their subscriptions to THE TRUTH SEEKER to expire without renewing. This is a considerably larger portion than is pleasant to us, who depend upon the more or less prompt payment of subscriptions for the wherewithal to meet our bills. Now, we are not going to get angry, or scold, or do anything disagreeable about this, but we must appeal to our friends' good nature and generous feelings to remedy this deplorable and unsatisfactory state of affairs. We need the money badly—so do our creditors. The paper man, and the printer, and the compositor, and the mailer, and the post-office collector, and the clerks, and the landlord, and the insurance man, and the gas man, and the devil are always with us, not to mention the rest, and they all want money and want it bad, and want it when it is due. And when we haven't got it for them life is a burden—they make it so intentionally, blast 'em.

So now, as aforesaid, we appeal to our friends all over this country—thousands of them—to send the amount of their arrearages and as much in advance as they have been behind, to sort of even things up and turn about in fair play, as it were. A year's subscription from each one whose time has expired will make us easy—very easy—but if we can't have that then let us have what you can spare, and we will "grin and bear it" until you get the balance. The amounts are small individually and easily raised, but to us they collectively mean a good deal—just the difference between being even with the world and being unpleasantly behind.

The disciples of a certain philosopher, one day missing their teacher from his accustomed place in the midst of them, sought him at his unpretentious lodgings, where they discovered that he was suffering from the lack of a Square Meal. Of course they hastened to provide him with all that the inner sinner could desire, but he nevertheless took occasion to jab them with a moral pointed by the event. "Know, then" (said he), "that in order that you may permanently enjoy the light of a lamp, it is necessary occasionally to replenish the Oil."

Delinquents who renew at once will be spared the moral which their remissness might tempt us to draw.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS)

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

Lulie Monroe Power.

On a black-bordered note-sheet now lying before us there is only this, but it tells the story of the closing of the volume of a life:

"In the brief Daytime of Life, Love;
In the long Night of Death, Oblivion."

"Returned to Mother Nature, 11:24 A. M., April 21, 1895, Lulie Monroe Power, aged 45. Farewell at residence, 50 Fayette street, Thursday at 2 o'clock P. M., April 25th."

For several years Mrs. Power has been the editor of the *Ironclad Age* of Indianapolis. A recent number of the *Sentinel* of that city gives a portrait and short sketch of the Infidel editor. From the latter is gleaned the information that as a girl Mrs. Power set type in the office of the *Seymour Times* and there absorbed the belief of its Atheist editor. All the family were of the same opinion, and in the atmosphere thus generated she developed the ability and the desire to do the work she has since performed. Scorning the idea of God, she had no fear of post-earthly punishments, and neither had the orthodox heaven any attraction for her.

Mrs. Power is described as a woman of energy, courage, and impressiveness, having a square chin, prominent forehead, and keen eyes. Acknowledging that she felt the influence of the proscription that her active heterodoxy naturally engendered, she said that the proscription for opinion's sake was unmanly and mean, especially when it was remembered that "one man knows as much as another about an alleged future state."

She had been gradually failing in health for more than two years. The illness at first took the form of diabetes and she was not wholly free from it subsequently, but tubercle in the chest was the immediate cause of her death. From the time of the death of her only son, Erie Power, she has never been well. Her husband and her daughter Pearl survive her.

Samuel P. Putnam is off for England. He sailed on the City of Berlin on April 24. He carries with him the good wishes and warm friendship of thousands of American Freethinkers. The longer we know him the better we like him, and we are sure that he will most creditably represent us in the mother country. Good voyage and safe return!

The following sums have been received since last acknowledgment to be applied in the Minnesota school case. Mr. A. Fleckten, of Kandayohi, in that state, withdrew his children from the public school of his district on account of the obnoxious religious exercises in which their attendance compelled them to participate. It is proposed to appeal the case from the school board to the courts in order to determine if such exercises may not be prohibited, the school reclaimed for secular education, and Mr. Fleckten's children reinstated. Flora A. Burtis contributes \$1; A. W. Tucker, 50 cents; Geo. Geer, \$2 50; John McArdle, 50 cents; Peter Selde, Sr., \$1; Caroline L. Rich, \$1; Ezra Gladding, \$1.

The county court of Rhea county, Tennessee, refused by a vote of 12 to 12 to release the imprisoned Adventists. It was argued by the Sabbatarians that the prisoners would violate the Sunday law again as soon as they were liberated. A few days later Governor Turney pardoned all whose terms had not already expired—five, we believe. The Adventists are making a hard fight against the Sunday statutes, and their political organ, the *American Sentinel*, is being sent out by the hundred thousand. The Colorado Tract Society sent for 10,000 in one order. The Tennessee struggle is attracting the attention of the entire country, and many newspapers are speaking out with more or less decision and clearness. The battle is on, now.

The *Christian Statesman* rejoices over the formation of the "Junior Republic" in Chicago, the organization of which Mr. Putnam wrote in warning some weeks since. It is a society for training the young in the principles and practice of government. Says the paper above named:

"The Constitution of the United States is of course taken as the basis of the organization, but this clause has

been added: 'That the God of the Bible be recognized as authority.' The National Reform Association has not been doing its work in vain. This is but a shadowing forth and anticipation of the Christian amendment of the real Constitution of the United States."

The theocratic organ is right; the reactionary organization for which it speaks is making its influence felt, and if the friends of equal liberty do not arouse themselves as they have not hitherto done the mimic Christian government in Chicago is indeed but the forerunner of the national Christian government at Washington for which the Reform Association is striving.

On April 3d, in San Francisco, in the case of Mrs. Hynes against the Hibernia National Bank, Rev. Father McKenna was a witness. When called to the stand, Mrs. Hynes's attorney asked that he be excused from taking an oath, and the request was granted. This is something of a curiosity in its way, and raises several questions in the mind of the thoughtful reader. We believe that the oath or affirmation is obligatory upon all witnesses, and we can think of no good reason why the priest should have been excused. Of course, if he had conscientious scruples against taking the oath he should have been permitted to make affirmation, but such does not appear to have been the case. Considering the fact that, as a priest, he believed that false swearing would be followed by eternal consequences of evil which would not attend false testimony not given under oath, the suspicion is inevitable that there was evidence wanted by the lawyer from the priest which would not have been forthcoming had he been required to take the oath.

Some months ago the board of education of Ansonia, Conn., struck a streak of secular sense, and abolished religious exercises from the schools of the town. This made the Christians angry, as their interest in common schools would end if religion were taken out of them, and, figuratively speaking, they jumped on the board until its members called the local clergy together and asked them to unite upon some form of prayer which should be acceptable to all. The ministers selected the "Lord's prayer"! This selection seems to be highly approved by the religious press, and the *Christian Advocate* (Methodist) says:

"There is nothing in the [Lord's prayer] to prevent a conscientious Jew from uniting in it, or any other person, except a conscientious Atheist, the number of whom is probably not large enough to become a factor in any American community."

The devil there isn't!

But if there were only one Atheist in the whole country he would have the same rights and just as many of them as all the other fellows, singly and severally, and the laws and government should be so framed as to protect them. As the attorney for Ray Fram in the Kansas school case said: "One with the Constitution is a majority."

A police magistrate in Rockford, Ill., suspended the sentences of two prisoners so long as they should attend church regularly! Is it to be understood that the judge looked upon the church as a state institution of correction and punishment, established to accommodate the overflow from the jail? Or did he regard it as a moral influence because it threw the culprits among presumably respectable associates, or because religion was taught there? In the latter contingency it is pertinent to inquire where he got his authority for compelling even persons under jail sentences to attend religious services. Another question arises: Inasmuch as the sentences are suspended for so long as the men attend church regularly, what are they but *life* sentences to participate in religious exercises? We will suppose that the offenses of these men merited and received a sentence of thirty days each. Well and good, but no matter how exemplary their lives in future may be they are, under the terms of the magistrate's order, liable to be dragged away to jail to serve out the original sentences whenever they quit going to church on Sunday. That is, instead of their having alienated their liberty for thirty days by their own unsocial acts, the magistrate has possibly alienated it for thirty years, one day in every seven, under the delusion that he has a right to offi-

cially recognize the alleged moral or the religious influence of a church.

The funeral expenses of Sir John Thompson were defrayed by the Canadian government. One item in the bill was \$1,000 for masses for the repose of the soul of the dead man. Referring to this, the *Christian Statesman* pertinently but inconsistently remarks:

"Thus the taxes of Protestants and non-believers are used by Roman Catholic priests to pray a Roman Catholic soul out of a Roman Catholic purgatory. This is a part of what the pope means when he writes to the American people and asks for 'the favor of the laws and the patronage of public authority.'"

Exactly, but it does not lie in the mouth of Dr. McAllister to rebuke either the pope or his priests. When the Covenanter insists that the Protestant Bible shall remain in the public schools he, in effect, says that the taxes of Catholics and non-believers shall be taken for the propagation of Protestant dogmas. When he defends the employment and payment of chaplains by the federal and state governments he is defending the use of the Freethinker's and Hebrew's money by the Catholic and the Protestant priests. When the God-in-the-Constitution party demands that none but Christians hold office, and that one-seventh of the time of all the citizens be given to the church, what is it asking if not that it receive "the favor of the laws and the patronage of public authority"? The American people must not forget that the Catholic asks for nothing that the Protestants have not demanded and, in many cases, obtained. The opposition of the *Christian Statesman* and its party to the Catholics is based on nothing more reputable than sectarian hatred and jealousy. Both factions want to control the state and use its machinery to force their creeds down the throats of everybody else. This is what "Christian citizenship" means.

The liberty to think and to teach is the core of Freethought. The word itself says that. He who would deny the right to express one's thought and teach it to one's children does not understand the genesis nor the genius of Freethought, even though he may call himself by the name of Freethinker. That Christians should clamor for the legal suppression of parochial schools is not a matter of surprise, for Christianity, of whatever denominational label, depends for its perpetuity upon force as a last resort. But the Freethinker would never dream of suppressing "by the strong arm of the law" the propagation of his opponent's beliefs. So long as parochial schools are supported by the voluntary contributions of Catholics or Lutherans, they have precisely the same rights under the law as it is, and under any just law, that Protestant schools of other kinds or secular schools have and would have. They have identically the same rights that Protestant Sunday-schools possess. This talk about suppressing them by law is from the lips of men who know no more about the spirit of our institutions and the demands of equal freedom than do Pope Leo XIII. and the College of Cardinals at Rome. What Protestant who favors such a crime could have the face to accuse any other sectarian of intolerance? And where does the logic of this demand lead the Protestant? If it is right to suppress the parochial schools of the Catholic church, why would it not be right to suppress the services in the Catholic churches? The alleged reasons given for the suppression of the former would be just as valid if advanced in support of a proposition to suppress the latter. And if either was thus suppressed, or if the suppression was attempted, wherein would the Protestants guilty of the insane wrong be superior to the Catholics who committed similar crimes when they had the power? What a spectacle for the nations that would be—"free America" sending men to prison for teaching their beliefs to their children! Why! the very excuses offered by the men who advocate this oppression are mere duplicates of those offered by the Catholic church for the wrongs which lie at its door. It is so easy to mask sectarian animosity behind charges of "treason," "immorality," and the like. And bigotry always needs such masks, let it be said to the credit of human nature.

HAWAII'S HADES.

The Truth About the "Missionary Government" of the Islands.

The daily papers have been devoting much space to the late uprising in Hawaii, with details of the swift and summary punishment of offenders by the missionary rulers, and probably nine-tenths of the readers have felt a glow of patriotic satisfaction that the "republican government" of the Islands has, "by the grace of God," thus nipped in the bud an incipient revolution and punished the rebels as they richly deserved.

To those who know what the situation in Hawaii really is, it would be amusing, if it were not revolting, to see this "mushroom government," as the London *Chronicle* rightly calls it, that exists only through the apathy of the peace-loving natives and the ignorance of the great majority of justice-loving Americans, thus gravely condemning people to death and exacting \$10,000 fines as if it had a right to do anything of the sort. It reminds one of the decrees of Brudner Gardner in the Limekiln Club, where a member was fined \$1,500 for throwing peanut shells on the floor and \$1,000 for bringing in mud on his feet. Only Brudner Gardner's fines were in fun, while these missionary leeches are in earnest. Like all of the black-coated gentry, far and near, ancient and modern, these people are after the ducats.

More recent dispatches state that there will probably be no executions, the death sentences having been commuted to life imprisonment or exile, on payment of heavy fines. If everything goes well, the missionary usurpers will come out of this little disturbance with more cash in their pockets than they could have squeezed out of their "subjects" in years of their accustomed injustice and extortion.

There are two sides to the beautiful picture which the missionary government has held up for the admiration of the world, and it is about time that the reverse side was turned for public inspection. The daily press of the United States is too deeply involved in politics, or too much afraid of the "religious element," to tell the facts, and it remains for the independent TRUTH SEEKER to throw the light of truth on the nature of the hypocritical and cruel gang who, under the mask of a so-called republican form of government, have established a worse than Russian despotism, and are choking life and liberty out of the easy-going, peacefully inclined Hawaiians, for the sole benefit of their own pockets.

People who live in Honolulu, and many on the Pacific coast, know that the Hawaiian queen is an educated woman of much refinement and great kindness of heart. It is a matter of recent history that she was governing her people in a manner perfectly acceptable to them and to the world at large when her throne was wrested from her by a body of usurpers, assisted, it is shameful to say, by armed forces of the United States. Whether the leaders who granted that assistance were influenced by promises of a share of the spoils, or by ignorance of the real state of things, will perhaps never be revealed, now that ex-Minister Stevens is dead; but it is possible that, if the truth were known, President Cleveland's attempt to uphold the queen would be found to be one of the most creditable features of his administration.

The statements presented herewith are based on various letters from persons of veracity now living in Honolulu, and on information from a gentleman who lived there a long time but who is now a resident of the United States, his love of justice and hatred of hypocrisy making existence under the missionary rule unbearable. For however much a resident of Hawaii might deplore the tyrannical treatment constantly inflicted upon the natives by their grasping, self-righteous rulers, no one dared voice such sentiments aloud, for the reason that the government is exceedingly watchful, with spies everywhere, and prompt in making it unpleasant for anybody bold enough to criticize its methods. It seems strange, to those acquainted with the facts, that a spot so small as Hawaii, for years the target of so many curious eyes, has been able, through the wonderful nerve of its present rulers, to look the world in the face and even to pose in self-glorification as "the birthplace of those patriots [!], Dole, Smith, and Hatch," while underneath its smiling tropical sky its native children have been frightened into a state of slavish inactivity during a period of treason, dishonesty, bribery, and bigotry seldom, if ever, equaled. All mankind can behold an object-lesson (and a warning) in the popular form of government as adapted by Dole & Co. to fit Hawaii.

The greatest curse that ever fell upon the Sandwich Islands, aside from minor evils, most of which

followed in his wake (such as rum, leprosy, Asiatic immigration, etc.), was the ever benevolent and immaculate missionary. Since the days of the Spanish Inquisition never have there existed so cold-blooded, so grasping, so Puritanical, so selfish, so bigoted a lot of "divines" as the first missionaries sent to Hawaii Nei. Through the help of the churches and Sunday-schools they were set down empty-handed in the Eden of the Pacific, and, following the example of their progenitor, Adam, they sinned. The natives of Hawaii, not being so wise as Yahweh, failed to eject them, and as a result they have turned the sun-kissed little islands into a climatically superior hell.

Dole, Judd, and others high in authority are the offspring of those earlier toilers who sowed the seed which they are now harvesting. There is little doubt that the august president of all Hawaii could recall, if his memory were jogged a little, the days of the old whalers and the wicky-wicky car.

It was the early missionary who, by levying on each native a tax of many pounds of sandalwood, or by giving in exchange for it an equal amount of rough pine lumber, entirely denuded the islands of that valuable wood.

It was the early missionary who, having taught the native to wear clothes as a good Christian should, sold him those same clothes for land worth a thousand times their value, or for the products thereof in like proportion—clothes given as a donation by benevolent people for sweet charity's sake.

It was such stock as produced Dole, Judd, and Hatch that introduced the famous wicky-wicky car, a sort of sedan-chair arrangement, to which were harnessed natives, who drew the missionary about the island on holy duties bent, urged to increased activity by punches from a pointed stick and the ejaculation, "Wicky, wicky!" (faster, faster) from which the car took its name.

The early missionary is dead, but the evil he did was not interred with his bones. It lives after him in many forms. For if he "saved" a few souls by persuading them to replace their superstitions with his own, their bodies and possessions paid dearly for the spiritual benefits. He left the natives sitting in the shadows of their former homes, dressed in Christian clothing and possessing a vague idea of the vicarious atonement, but a very clear one of those highly interesting and novel vices, gambling, intemperance, and the use of tobacco. He left them entering a new existence which must end in the extermination of the race. He found them the most honest, simple, trustful, cleanly, and interesting aborigines on the whole round earth, and he left them cursed and dying under the touch of civilization's withering fingers. And in Dole & Co. he left worthy successors to carry on the work he had begun. The characteristics of the missionary government of the Sandwich Islands are such as might be predicted in the descendants of such men.

Yet these people have the phenomenal assurance to torture American citizens in order to extort evidence against the so-called conspirators. Listen to the testimony of eye-witnesses as given in private letters published in that most conservative of San Francisco papers, the *Call*:

Men arrested on suspicion only were confined almost without food for twenty-four hours, and others were kept in the jails, two in a cell, for thirty-six days, no chance being given them to provide for their families, look after their business affairs, or even consult with their friends on these subjects. Every known method of extorting confessions was used to force them to give incriminating evidence against themselves so as to give the military tribunal grounds for charging them with treason.

A refined and accomplished young American girl felt the weight of the marshal's displeasure. While talking with a number of ladies she expressed sympathy with the ex-queen in her unfortunate plight, and the matter coming to the ears of the authorities, she was dragged, in company with her mother, to the common prison and roughly questioned by the marshal. He lectured her so coarsely and frightened her so much in warning her that she must never express her sentiments again, that she was taken down with nervous prostration and goes to San Francisco to recuperate.

The "military court," which is hired for monthly wages to sit in court-martial and deal out death sentences, contains a lot of queer characters. It comprises a Portuguese immigrant whose passage was paid by the government, a discharged telephone operator, a Dutch employee of a carriage repair shop, a clerk, a boy baseball player, a man whose wife got a divorce from him on the ground of extreme cruelty and brutality, fugitives from San Francisco justice, and "gold cure" graduates—a fine set of men to sit in judgment on the lives of others who are a hundred times their superiors.

Here is an extract from a private letter from Honolulu which confirms some portions of what I have written above:

It has been discovered that the authorities are buying up all the copies of the local papers containing the ex-queen's statement before the military court that they can

find. The court did not intend to let the statement get abroad, and Paul Neuman is accused of giving it out. It made a sensation in Honolulu and the authorities are fearful of the sympathy it will create both here and in the world at large.

It was courageous and straightforward and shows her to be a good and great woman with the interests of her unfortunate people at heart.

The former resident of Honolulu, previously referred to, in conversation with myself relates many acts of injustice and cruelty to natives perpetrated by Dole and others of the missionary government, which it would take too much space to record here. But it seems quite plain, from the evidence that is coming to the surface, that the people of the United States will do well to investigate a little before they indorse all the acts of that upstart oligarchy of pious frauds, even though it conjures with the words "missionary," "republican," and "patriotism." And if all the well-meaning but misguided people who have been wasting and worse than wasting their money on foreign missions would use it to alleviate the distress or ignorance of their own fellow-citizens here at home the investment would show better returns.

J. K. R.

San Diego, Cal.

Errors of the Bible.

It is astonishing how people can be led to believe that the Bible was written by the inspiration of a being supreme in knowledge, wisdom, justice, love, and mercy, when it contains scores, if not hundreds, of self-evident falsehoods, self-evident, at least, to any reader who has learned to think. The story of the flood is a self-evident falsehood. Admitting the world had been flat instead of round, as it was once thought to be, there never was water enough to cover the earth to the tops of the mountains, and Noah's ark would have been dashed in pieces on the mountains within twenty-four hours after it was launched.

The story about the whale swallowing Jonah is a self-evident lie. If Jonah had got into the belly of the whale he could not have lived there an hour. The whangdoodle Talmage used to preach about the whale swallowing Jonah, until he learned that the whale had not a throat large enough to swallow one of Jonah's feet, then he changed his tune and said that Jonah got a seat in the whale's mouth, and, if I mistake not, he said the whale's mouth was twelve feet wide and twelve feet deep, but that story will not do, for every little while the whale draws in his big mouth full of water, spits it up through the top of his head and swallows the small fish he strains out of it—that is his food and he can swallow nothing larger, and Jonah, if seated in the whale's mouth, would have been drowned at the first mouthful of water. But enough of one Bible lie sufficiently incredible to kill the inspiration of the whole book, if people have not been crazed by it.

Vineland, N. J.

J. HACKER.

The Bimetallic Problem.

Twenty-two years ago silver was demonetized by act of Congress. Senator John Sherman moved it and very few members knew what they were voting for. It is alleged that the repeal of the old free silver coinage law was brought about by £100,000 of British gold. The effect of that repeal has been not to reduce the actual value of silver, but to enhance the value of gold, which was thereby made the single basis. An ounce of silver will purchase as much goods now as it did in 1873, but an ounce of gold will purchase about fifty per cent more.

Since the repeal of the free silver coinage law the debtor has been paying two per cent more per annum than the legal or stipulated rate, because the value of the dollar, on the single gold basis, has been enhancing at that rate for twenty-two years past. Advocates of the single gold standard forbode disaster if we return to the double standard. Have we not had the disaster already by the demonetization of silver?

The bimetallic basis can be restored by an act of Congress making all debts payable one-half in gold and one-half in silver unless otherwise stipulated.

W. H. BURR.

The New York *Independent*, commenting on the decision of the Supreme Court of Wisconsin (cited by THE TRUTH SEEKER recently in "Educators and Editors on the Bible"), says:

"How any other conclusion could have been drawn from the premises, we are not able to see. . . . We see no escape from the conclusion reached, and have no desire to escape it, since we thoroughly believe in its correctness everywhere. . . . It remits the question of religious instruction, as to what it shall be, as to the agency giving it, and as to the cost thereof, to voluntary private and individual effort, and devotes the public school, created and regulated by law, and supported by a general taxation of the people, exclusively to secular education."

BIBLE READING NOT COMPULSORY

So the Court Decides in a Barber Co., Kansas, School Contest.

THE BOY WENT BACK A FREE AMERICAN.

Ray Fram, of Kiowa, Kan., Expelled from the Public School for Refusing to Take Part in Devotional Exercises, Appeals to the Law and is Reinstated by a Just Judge—Able Legal Argument by the Re'ator's Counsel.

Mr. R. Fram and his son Ray, of School District No. 5, Barber county, Kansas, have rendered a good service to the cause of the secular state. Writing to his friend Gleason, Mr. Fram tells the story as condensed below:

The school board of District No. 5 is composed of Oliver Ewell, Abner Wilson, and R. McAllister. The board adopted a rule that the pupils must lay aside their books while the teacher read the Bible, prayed, and conducted singing. Ray Fram declined to do so, and quietly pursued his studies while the teacher engaged in religious worship. After some days the teacher told Ray that he must obey the rule. He replied that he did not come to school for the purpose of worship; that the public school was not the place for religious services; that there were three churches in town for that purpose. The teacher answered that the Bible was such a beautiful history that every one ought to listen to it, and that Ingersoll and Paine taught no morals. This brought out the response from the Ray of light that they taught better morals than were inculcated by the Bible, and he offered to bring some selections from her "beautiful history" that she would be ashamed to read to the school. She promptly picked up the gauntlet, saying that there was nothing in the Bible too bad to read before the pupils. He then asked her if she would read some passages he would select for her, to which she replied that anything that he would bring would be read to the school. The next morning she was still ready for the ordeal, but when she saw the two passages he had for her she declined to read them. Ray informed her that he could keep her reading for half a day on excerpts of that nature, and he added that if men of to-day should do the deeds charged against Solomon and David and Lot by the Bible they would be lynched before night. Upon this the teacher said she would leave the matter to the board for its decision. The next morning the board was present and tried in a private conversation with young Fram to induce him to obey their rule. As he persisted in his refusal to take part in the religious exercises by laying aside his books, the board made a talk to the school, saying that when people left the Bible they went back to cannibalism, and that the rules of the school must be obeyed. If they did not obey they would be expelled. The succeeding morning, when Ray kept to his studies as usual, he was promptly expelled. Mr. Fram went to one of the board and asked him why his son had been turned out of the school. Of course the answer was because he had declined to suspend his work while the devotional exercises were in progress; the rules must be obeyed. "But," said the Freethinker, "that is an unjust rule; you have no right to make such rules." "We have the law for making such regulations," was the reply of the Christian director; "and they shall be obeyed. Any one who will throw the Bible aside is lower than a beast." Mr. Fram kept his temper in control and tried to argue the subject, but the director would not reason, simply insisting that Mr. Fram's boy could not be permitted "to run the school," while, of course, he had merely protested against a rule that the board had no authority for making. After this an attempt was made to discredit the cause of Mr. Fram by misrepresenting the conduct of his boy, but this was abortive, for even the teacher heartily commended Ray, aside from this one act.

Mr. Fram called upon the county superintendent and that official communicated with the state superintendent, but as they were both Christians of the narrow type they sustained the board. Then the outraged father applied for a writ of mandamus to compel the board to reinstate Ray. The case was argued before Judge McKay of the 24th Judicial District. Attorney A. L. Herr, assisted by Attorney Jesse J. Dunn, conducted the case for Mr. Fram, and the board was represented by no less

than four lawyers. Judge McKay decided the case in the Freethinker's favor in a very few minutes after the conclusion of the arguments of counsel, affirming the boy's right to devote all his school time to his studies, and holding that the Bible could not be used in the public institutions of learning. We much regret that we have not the text of the decision. It does not need Mr. Fram's assurance to apprise us of the fact that the orthodox people of the neighborhood feel very bitter toward him. But he is happy, for, as he says, "Ray went back to school a free American." All honor to the father and to the son! Pledge them deeply, comrades! It is to such as these that we must look to stay the advance of the enemies of the civil republic. To the hosts of Theocracy they say—"Stop! you have come near enough."

In opening the argument in the district court, Attorney A. L. Herr, of Kiowa, said:

The question raised by the demurrer is one of great importance, not only to us as attorneys in the case, but to this great commonwealth, the state of Kansas. It is a question of personal rights and liberties; a question of religious freedom. I cannot help but see the danger that must necessarily follow by allowing the church to become connected and intermingled with our public schools. There can be no doubt that the rule adopted by the school board, opening the schools of Kiowa by reading passages from the Bible, and prayer, and compelling participation therein, is open violation of our constitution. But we are told by the pulpit and doubtless in your honor's hearing that such a statement as this is not founded upon reason. But I take it that your honor will tell these reverend learned gentlemen, "Sirs: You may be well versed in theology; but when it comes to deciding upon a constitutional question you step outside of the work for which you receive inspiration from your God and are not competent to judge." The numerous churches in our land to-day afford ample opportunity that all may become familiar with the needs of the soul. The danger of sectarian instruction in our public schools has been wisely guarded against by inserting in our constitution the following clause: "No religious sect or sects shall ever control any part of the common school or university fund of this state," and further anticipating the danger of using public money for private use the Constitution provides that "no tax shall be levied except in pursuance of law which shall distinctly state the object of the same, to which object only such a tax shall be applied." We claim that the rule of the school board is repugnant to the sections of the constitution quoted.

Following is the brief and argument, in part, of counsel for Ray Fram:

In order that a thorough understanding of the question may be had and that no hasty action may be taken in the matter we believe that it might not be unprofitable to inspect the provisions of our law under which the public school system is maintained and supported, and invite the attention of the court to Article 6 of our constitution, being the constitution of the state of Kansas, which article is entitled "Education;" under this title we find that provision is made for our entire public school system, and upon which the legislature afterward based the laws which now govern it.

A further inspection of Article 6 shows paragraph 184, which provides that

No religious sect or sects shall ever control any part of the common school or university funds of the state.

In accordance with these provisions we find that the legislature has established a system of schools throughout the state and has provided for all of the officers necessary thereto. Paragraph 5755 provides that

Public schools in incorporated cities which have not less than two hundred and fifty and not over two thousand inhabitants, if not otherwise provided for by law, shall be governed by the provisions of this act which apply to the organization and maintenance of district schools or of union or graded schools.

Kiowa is a city of the third class and its schools, in accordance with this paragraph, are conducted as the district or graded schools. We will now direct the attention of the court to paragraph 5576, by which we find that

Every school district shall be deemed duly organized when the officers constituting the district board shall have been elected and qualified, and shall have signified their acceptance to the county superintendent in writing which the superintendent shall file in his office.

A perusal of this article shows to us that the entire supervision of the district schools lies in the school board, composed of director, clerk, and treasurer, and among other powers set out in this article is that found in paragraph 5619, which says:

The district board may suspend or authorize the director to suspend from the privileges of a school any pupil guilty of immorality or persistent violation of the regulations of the school, which suspension shall not extend

beyond the current quarter of the schools. Provided that the pupil expelled shall have the right to appeal from the decision of the said board of directors to the county superintendent, who shall, upon a full investigation of the charges preferred against said pupil, determine as to his guilt or innocence of the offense charged, whose decision shall be final.

It was under this section that Ray Fram was expelled. The section provides that he shall have the "right of appeal to the county superintendent," but does not restrict him to this as his sole remedy, and believing that his interests would be better protected he comes to this court. The section provides that "the district board may suspend or authorize the director to suspend any pupil guilty of immorality or persistent violation of the regulations of the school." This defines the ground upon which a pupil may be suspended or expelled, and in order that it may be lawful it must come under one of the two reasons assigned above. If Ray Fram had not been guilty of the first of these, and it is conceded that he had not, it must be under the second of these reasons that the board found grounds to suspend or expel him. In other words, Ray must have been guilty of "persistent violation of the regulations of the school." If he was not guilty of this, or if the regulations demanded by the board were not in accordance with law, and hence void and of no force, then he was wrongfully suspended or expelled and, in accordance with our prayer, should be reinstated. This phase of the question we will treat of further along.

Article 5 of the chapter relating to schools pertains to the regulation of district schools, such as the one in question in accordance with paragraph 5755, relating to cities of the third class, and paragraph 5634 of the same provides for the branches to be taught in the said schools, and reads as follows:

That in each and every school district shall be taught orthography, reading, writing, English grammar, geography, and arithmetic, and such other branches as may be determined by the district board, provided that the instruction given in the several branches to be taught shall be in the English language.

Bible reading or prayer is not a branch of study; both are forms of religious exercise and worship, and we say without fear of contradiction that it was never the intention of the legislature to pass a law to encourage sectarian or religious instruction in the public schools; and no rule made by the district board and tending to that end can receive the sanction of a court for a moment. If a child must stifle his conscientious convictions in order that he be permitted to attend the public schools, how far will we have to travel that road until the Inquisition shall once more have full sway? And if a man must pay tribute to support a form of worship that is opposed to his ideas of right and justice, let us by one voice strike from our state constitution that part where it says that "No religious sect or sects shall ever control any part of the common school funds of the state." While we might be unjust, we would at least be absolved to this extent of liability of being called hypocrites. If no religious sect or sects can control the funds of the common school directly, neither can they do it indirectly by forcing the doctrines into the schools via the praying and Bible-reading mentioned and complained of. As to whether this is sectarian instruction or control we refer the court to Weiss et al., vs. the District Board of Edgerton, found in the 44th Northwestern Reporter, wherein it is held that

The sectarian instruction prohibited in the common schools by the constitution of Wisconsin, Article 10, Section 3, is instruction in the doctrines held by one or the other of the religious sects, and not by the rest; and hence the reading of the Bible in such schools comes within this prohibition, since each sect, with few exceptions, bases its peculiar doctrines upon some portion of the Bible, the reading of which tends to inculcate these doctrines.

We do not apprehend that this court, nor any other court, would hold or maintain that Bible reading and praying was not worship or religious instruction. It is a matter of common knowledge that it is by reading the Bible and by praying that nearly or quite all of the religious denominations conduct their various sectarian exercises all over this land. If you should take these two elements from the said exercises there would be little or nothing left in the form or nature of worship. And we desire to once more reiterate that these things cannot of right be conducted in our public schools at public expense, for the reason that public money cannot be put to that use and the schools, for a further reason, were not established for this purpose. However short the exercises may be the appropriation of the money, or "any part of the common school funds," to the support of them is unconstitutional and prohibited. There is no such thing as non-sectarian religion. All religion, in its generally accepted meaning, is sectarian; it cannot be anything else as long as individual minds think

for themselves; so that the introduction of any religious instruction into the schools is and must be sectarian instruction, and the use of money to support it is inhibited by the constitution.

"No religious sect or sects shall ever control any part of the common school or university funds of the state" means, having been placed in the constitution, that if a school board attempts to divert such funds to the use of any religious sect or sects, and attempts to do this by a rule or regulation effecting that end, any action that they may take to enforce such rule or regulation is void; and as the board in question has expelled Ray Fram under such a rule he is entitled to be reinstated, and it is their duty to see that he is, under paragraph 5637, which prescribes a penalty for refusing or neglecting to do so.

When we read the Constitution of the United States we find as its first amendment that

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

When the Board of Inquisition at Kiowa hear of that passage—for it is not to be presumed that they ever heard of it before—what a feeling of commiseration will come over them for the weaknesses of a body like Congress! They know that a school board can not only establish a religion, but can enforce its doctrines by expulsion, if necessary. They know, too, that they can prohibit the free exercise of any other religion except their own. Then how could they help but weep for Congress in its weakness? A justice of the peace once overruled the Supreme Court of the United States; why should not a school board arrogate to itself powers even above the most high?

We turn from the Constitution of the United States, that conservator of our national liberties, and appealing to the constitution of our own state, we read in paragraph 89, under the title of "Religious Liberty," that

The right to worship God according to the dictates of conscience shall never be infringed; nor shall any person be compelled to attend or support any form of worship; nor any control of or interference with the rights of conscience be permitted nor any preference given by law to any religious establishment or mode of worship. No religious test or property qualification shall be required for any office of public trust, nor for any vote at any election, nor shall any person be incompetent to testify on account of religious belief.

To put the same language into different words, the framers of the constitution say that religion is one of those things that is not needed in our business, and that they would not pay for it. "That no religious sect should ever control any part of the common school fund." That so far as the state was concerned a man of one religious view was as good as a man of any other. The state never intended to pay for any religious instruction in its common schools; it made no provision for it, but it provided that it should not be. Hence the action of the school board was without warrant of law, and Ray Fram disobeyed no law that was of binding force upon him, and his expulsion being wrongful, he should be returned.

Without a doubt this is the most extraordinary affair that we have ever heard of happening within our limited experience. If it had happened in the year of 1595, or even in the year of 1695, it might then not have appeared so strange; but centuries have crowded themselves between us, Pope Innocent IV., and the Inquisition, and we have deemed that civilization's touch had stilled the hand of torture and confiscation in the name of religion. We had been taught that in this age and land our civil and religious liberties were thoroughly protected by our constitutions and system of laws which shielded all alike; with that kind of an education, what would your honor think of our sensations when we were informed by our client here that he had been expelled from the public school for not conforming to the worship as it was prescribed by this school board? It is true that he was not thrown into a dungeon nor stretched along the rack, but the spirit which would do one is the same that would prompt the other. The power alone is lacking; if this were supplied, the Inquisition would be here.

Once more we invite the attention of the court to our own state constitution, and we read in the face of these facts language which sounds like the empty and hollow tones of hypocritical mockery:

The right to worship God, according to the dictates of conscience, shall never be infringed; nor shall any person be compelled to attend or support any form of worship, nor shall any control of, or interference with, the rights of conscience be permitted, nor any preference be given by law to any religious establishment or form of worship.

Suppose that Ray Fram, instead of coming to your honor and asking to be reinstated in the public school from which he has been wrongfully expelled or suspended, had simply taken to the school board that one passage from the state con-

stitution and asked them to explain what it meant; what explanation do you suppose they would have made to the boy who stood before them pleading to be permitted to attend the public school, and to be permitted at the same time to be true to himself and his religious convictions? What could they have said when he pointed to that part wherein it says that "the right to worship God according to the dictates of conscience shall never be infringed?" What reply could they have made when he had read to them a continuance of the same clause, "nor shall any person be compelled to attend or support any form of worship, nor shall any control of, or interference with, the rights of conscience be permitted?" We are at a loss to imagine any one whose station in life or whose duties would be more arduous, or whose position would not be enviable to theirs. It seems to us that, like Zekle,

They'd stand awhile on one foot fast,
And then a spell on tother,
An' on which one they'd feel the wust,
They couldn't ha' told ye nuther.

Now, your honor, we believe that if the language means anything it means just what it says: That the right to worship God according to the dictates of conscience shall not be infringed; and we believe that it applies just as much to Ray Fram's conscience as it does to the conscience of the different members of that school board; and we further believe that if the legislature could not make a law that would be valid, infringing the dictates of conscience, then neither could the school board, a creature of the legislature. We further believe that if the regulation made by the school board did infringe the rights of conscience of Ray Fram his non-observance of the said rule was no such "persistent violation of the regulations of the school" as would justify the board in suspending or expelling him, and hence he should of right be reinstated.

We further contend, your honor, that it is the duty of the school board to see that every child of school age, and such is our client, not only has the opportunity to attend the public schools, but that he does so. We further contend that when under these circumstances any child is compelled by this means to attend the public school, they ought not to be permitted to force upon that child any religious instruction whatsoever which the child says is against his religious convictions and an infringement upon his conscience. The reason is plainly set out above, but there is a further statement upon the matter, so that every phase of the subject might be covered, and that is, "nor shall any person be compelled to attend or support any form of worship." Your honor, the language is too plain to be mistaken. It is too clear to need even comment. It means just what it says, and its intention was of the wisest and best. It meant to protect the few from the many. It meant to protect the weak from the strong. It meant in this present instance that if the school board of the public schools of Kiowa turned Ray Fram out of school because he would not worship God according to the dictates of their consciences, your honor could step in and say to them: "You are wrong; school is not the place for Bible reading and prayer, and if it is conducted there you cannot at expense of expulsion compel pupils to participate therein. There are more of you than there are of Ray Fram, but one citizen and the Constitution make a majority, and this is a government of majorities. You are of greater size than the boy, but size counts for nothing when dealing with rights. Ray Fram is entitled to go to that school, he is eligible in every way; your suspension was a mistake, and you are now ordered to return him to all of the privileges thereof."

Observations.

Putnam effected his escape to England last week under the happiest auspices. Colonel Ingersoll sent him a letter instructing him to be a good boy and hurry right back. President Bird of the Newark Liberal League presented a pillow of flowers to him, with "Bon Voyage" on it, almost big enough for a man of the Pilgrim's stature to bunk on, and the wharf swarmed with a congregation who waved their handkerchiefs with one hand and wished him good luck with the other. My offerings were oral. I told him that if he did not desire to be mistaken for a provincialist he must endeavor to cultivate his accent on the outward trip. For example, he would be expected to pronounce "been" to rhyme with "seen;" his oratory over there must appear as oratory, or he would be understood as referring to one of their political parties, and if speaking of St. George he should conceal the *a* and *r* and give the native *S'n* Jaudge. Should his friends inquire if he was "bad" coming over, let him not construe the

question as touching his personal conduct, but rather take it as showing a kindly interest in the state of his health. "Bad" is English for seasick, and as Britons are never sick, but "ill," and as ill means bad, and as "seail" would be questionable according to standards of euphony, "bad" is made to do general duty. He must call a pitcher a jug, and forget the associations that cling about the little brown article in this country. He will not need to take ashore with him, when he lands, the *h's* he has been fond of using in "who," "where," "while," and so on, for "oo," "were," and "w'ilst" will carry him through without criticism. And I finally warned him that London was a wicked city to one familiar only with New York, Chicago, Boston, and San Francisco, and that his safest course would be to keep close to Charles Watts. If all this counsel does not bring him back unsullied, then the next time it becomes necessary to trust one of us abroad I shall go myself. I have resided in Snohomish, Wash.

Globe-trotters who have visited the so-called holy land of Palestine inform us, in accents which denote surprise, that the alleged tomb of Jesus Christ at Jerusalem is guarded by Mohammedan soldiers whose onerous duty it is to suppress outbreaks of hostility between Christians who have journeyed thither to worship at the mausoleum of their savior, the prince of peace. It is a statement which I can believe without drawing on the stock of credulity that I keep on hand for use in emergencies when it is inappropriate to call people liars, for similar precautions are observed wherever one Christian sect touches elbows with another. It is unnecessary to say that the office of preserving such peace as is possible under the circumstances is performed by unbelievers, in the absence of whose interference the various sects would be at one another with deadly weapons oftener than they are now. Examples: In Savannah, Ga., not long since, a Jew, the mayor of the city, was obliged to interpose his authority to protect Protestants from the felonious assaults of Catholics. In Waverly, Pa., an Agnostic appeals to the courts to restrain Protestants from forcing obnoxious religious instruction upon the children of Catholics. In Amesbury, Mass., a Freethinker is alone in protesting against the discharge of a school teacher on account of her religious belief. In Tennessee one sect of Christians put members of another sect in jail, and none but the persecuted sect and the unbeliever in all sects makes strenuous objection. Other examples will be recalled by the reader, and new ones are likely to occur before these remarks appear in print. The war is bound to go on until religion yields to reason, or until the strongest sect secures peace on earth by imprisoning all the rest, in which latter event there will be tumultuous rioting inside the jails where the dissident factions are confined.

New lies will not cease to be told so long as there are fools who believe the old ones and intelligent persons who profess to do so. A widow from Allegheny, having for some months devoted herself to church work in Wooster, O., agitated the religious circles of the last-named place a while ago by having a girl baby. When asked for an explanation of such conduct as that, she made affidavit that one Father Abraham, also of Allegheny, Pa., was her only excuse. When Father Abraham came to Wooster he was arrested and arraigned before the mayor. The woman stated on the witness stand that since the death of her husband, a year before the birth of the child, her conduct had been exemplary; that the child involved was of divine paternity, and that she had given Father Abraham as its authority because God told her to. Father Abraham enthusiastically indorsed the lady's theory that the infant had no earthly father; whence it appears that human nature has not changed much since 1,895 years ago next Christmas. For Joseph, the husband of Mary, in whose case was illustrated the well-known physiological truth that the eldest child is liable to be an early one, did not argue the question with those who accepted the divine paternity of his firstborn. Like Father Abraham of Allegheny, he was sufficiently astute to keep his own counsel and let well enough alone.

Max Nordau's book on "Degeneration" is the timeliest work that has been published since I learned to read and reflect. Many sapient reviewers have pointed out its application to the fall of Oscar Wilde, but it seems to me that that is the least significant of the many instances of degeneration which he mentions. The most glaring cases of decadence are not in the moral but in the religious world, especially in England, where theology has reduced Gladstone from a Grand Old Man to a grand old humbug, and turned Romanes, the stu-

dent of nature, to a stammering apologist for superstition; while Balfour, a rising statesman, is dragged back to that plane of mysticism where he is capable of writing a book on the "Foundations of Belief," in which he puts forth the statement that "there is better evidence for the existence of a God than for the existence of the physical world around us." It is scarcely worth while to mention W. E. Stead, of Christ and Chicago notoriety, although, with Brunetiere and other French degenerates, he proclaims that the sun of science is setting.

One of our daily papers, noting the theological trend among Englishmen of prominence, inquires why it is that American statesmen, since Jefferson (who cannot be counted because he was an unbeliever), have made no contributions to religious literature; and the editor adds that "England is ahead in this respect." Now, why did not the writer ask why we have no Oscar Wildes and (according to Wilde's accuser) Lord Roseberys? Here is surely a coincidence, for in that respect, too, England is "ahead." The solution may perhaps be found in the fact that Americans have been too busy thus far to yield to the theological mania that has overtaken the older people across the Atlantic. Our statesmen, *i. e.*, politicians, find time for working the religious racket only on Sunday in the Sabbath-schools and on week days in the halls of Congress. The hope of England is its strong Freethought and Materialistic contingent and the spread of disbelief among the masses, who are not degenerate but rising.

I knew a minister who had spent ten or more years of his life as a missionary in Hawaii, and who voluntarily returned to this country. His reason for jumping the job was a good one, though he admitted that the missionary field there was enlarging. In the first place, he said, kahunaism (which, I believe, is the Kanaka superstition) is likely to last as long as there is a full-blooded native, and so is their system of morals, or immorals. A missionary's heaviest work now is reforming the imported vices taught the islanders by resident and visiting Christians. But as the same evils exist here, and as he preferred the United States as a place of residence, he felt no compunction in leaving Hawaii for a wider field. If all missionaries were equally candid, I apprehend that they would stay at home.

The New Woman, according to illustrative cuts printed in the newspapers and magazines, wears a two-legged dress, lights matches on the garboard strake thereof, and smokes cigarettes. Dr. Parkhurst accuses her of "anthromania," that is, mannishness, but the doctor thereby shows that he is incompetent to distinguish between masculinity in a woman and effeminacy in a man. For cigarette smoking is not distinctively a manly trait, while wearing the bifurcated garment is only putting in outward evidence an article of female apparel which, it is believed, is quite generally worn with inward grace by members of that sex. But we need not follow this division of our subject further. The fusee and the suit to match, or in other words the clothes and the match to suit, we may patiently abide; but why the cigarette? Why will the New Woman stain her fingers, discolor her breath, parch her throat, impair her voice, taint her atmosphere, her hair, and her clothes, deaden her natural instincts, and make herself half-brother to the insensate dude by smoking cigarettes? What is her objection to a pipe?

The French Marquis de Castellane recently spent fifteen days in this country, and has written an article on America and Americans, in which he says that the love of money is the besetting sin of our people as a whole. The marquis will be remembered as the gentleman who has just sprung into prominence in Paris by swapping off his son for the daughter of Jay Gould and fifteen millions of the deceased financier's dollars to boot, and who excited the admiration of the commercial world by his foresight in securing two millions of the same for himself as a condition precedent to his signing the marriage contract. We think we are pretty shrewd, but our millionaires would starve to death in competition with the noble non-producers of continental Europe.

Herr Otto Wettstein, of Neue Schlossstrasse 10, Heidelberg, Baden, having addressed a letter to me, I cannot do otherwise than make a stagger at replying to it, though I would that the cup might pass from me. The more I contemplate his extraordinary composition, the less confidence I have in my ability to do it justice. If long acquaintance with the writings of my valued friend had not convinced me that his mental works are provided with a chronometer balance, adjusted to the heat and cold of

argumentative discourse, I might suspect that one of old Hans Sachs's "Nuremberg eggs," minus its verge, had in some way got into their place, and that the wheels of the same were revolving rapidly. But that is unthinkable in Herr Wettstein's case—both watch and brain case being included—and I must look elsewhere for the cause of his peculiar literary construction. I do not have to look far, though, for his allusion to Roget's "Thesaurus" furnishes a clue that a blind man could follow with his stick. If he is in the habit of thinking in easy words, and then going to the "Thesaurus" to find hard ones that mean the same thing but do not express it, then the mystery is solved and the "break" is located.

The statement of Mr. Wettstein, after quoting which I inquired, "If Otto can do that sort of thing while 'musing' dreamily, what couldn't he do if he should write when he is asleep?" was as follows: "To postulate eternal potencies eternally inactive; then, suddenly, becoming active, is infinitely more irrational than eternal potencies eternally active." I understood him to mean that in the absence of proof it is more reasonable to assume the existence of a power that is always active than of an eternally dormant one which suddenly became active. If that was his meaning, I was at a loss to understand why he did not say so. But the force of an observation lies in its application, and the present one is accepted as applying to the contention of the Yahwists that after an eternity of loafing the deity had a spasm of industry, lasting a week of six working days, during which time he created the universe. An "eternal potency" that never did but one week's work might almost be called one of the non-productive class. So it was not the thought that provoked me to "sardonically comment" upon Brother Wettstein's sagacious observation, nor yet the matter. It was the Thesaurus. GEO. E. MACDONALD.

The "Humanizing" Influence of the Bible.

It is constantly asserted by Christians that there is no other book so valuable as the Bible as a manual of morals and that it must be used in the public schools if we do not want to see the social structure fall in a mass of ruins. Reviewing S. R. Gardiner's "History of the Commonwealth and Protectorate," Mr. Benjamin S. Terry incidentally throws a side light on the Bible as a humanizing power. We quote from the *Dial* of April 16th:

"Cromwell belongs to the seventeenth century. In the nineteenth century, with such shadows as Drogheda and Wexford in the background, his religiousness becomes despicable cant. He is a compound of Pecksniff and John Girdlestone. The one he surpasses in meanness and the other in cold-blooded villainy. But Cromwell does not belong to the nineteenth century. He belongs to the seventeenth. The treaty of Westphalia was scarcely a year old when his ferocious soldiers were roasting Irishmen in the towers of Drogheda or knocking priests on the head at Wexford. Cromwell was a saint of the Old Testament rather than of the New. The religious books that the good Ulphilas had once thought too exhilarating for his half-trained Gothic Christians were altogether the favorite reading of Cromwell and the stern-browed men who followed him. Their political creed was a short one. The pious were to rule the state. Those who resisted were to be as Agag before Samuel, or as the Canaanite before Israel. The symbol of the commonwealth was the sword of Joshua rather than the staff of John. The violent contrast between the pious ejaculations ever upon the lips of Cromwell, and his ferocious cruelty, do not prove him to have been either a hypocrite or a madman, any more than in the case of Joshua or Samuel."

In other words, Cromwell was neither a hypocrite nor a madman, but a sincere believer in the divinity of the Bible, and so drenched Ireland in the blood of massacre in his attempt to obey the commands of its God.

He Was Not Satisfied.

The following is a copy of a letter sent to the eloquent pastor of a Congregational church in West Fifty-seventh street, this city:

DEAR SIR: In your discourse last Sunday evening on Infidels and Agnostics you dramatically told the audience that when about thirteen years old you read Gibbon, Volney's "Ruins," Paine's "Age of Reason," etc., and that they did "not satisfy" you. Having opportunity and inclination, a boy of that age may gobble a great amount of literature without appreciating the weight or want of evidence, making use of reason, or becoming satisfied. Permit me to ask if, when at a maturer age you read Baxter, Doddridge, etc., you were satisfied? Can you reconcile the differences between Luther and Calvin to your satisfaction? Are you satisfied that

Dante was not an unbeliever?—that he did not, like the author of Don Quixote, try to portray a popular belief in such ludicrous and revolting views as to create disgust and doubt in the minds of all who dare to think? Are you satisfied that the first Christian emperor was guided by a holy God?—that he did not adopt a shrewd policy merely to beat his rivals? Are you satisfied that the Christian fathers were competent judges of testimony?—that they were not crazed in habitual contemplation of supernatural vagaries? As Josephus lived and wrote immediately after the alleged occurrence of gospel marvels and miracles, are you satisfied with the few parenthetical and interpolated lines regarding them in his otherwise minute history? Are you satisfied that Herod, a dependent of Rome, gave orders to murder all the boy babes in Bethlehem? Are you satisfied that a God ever ordered the sudden death at midnight of the first-born of all the Egyptians? Are you satisfied that the destruction of man and beast in bulk by drowning was a wise way to improve them?—satisfied that Yahveh did or did not—

From mercy-seat on sapphire throne,
Perched high in space above,
Survey the wreck and hear the moan—
This holy God of love?

Does Collector Matthew's strait gate, through which a rich man cannot enter, satisfy you? Are you satisfied that the charge in Revelation that nearly all the early Christian churches were corrupt is true? On reading its denunciations, its threatenings, of its lake of fire and brimstone into which all who are not properly "marked" will be cast, etc., are you satisfied that the author of that book was not the champion hater of all men who differed with him? And are you satisfied that a real God was ever born on the earth in the similitude of a Jewish babe? Finally, are you now more nearly satisfied than you were at thirteen years of age?

These pertinent questions on old subjects are respectfully propounded by a satisfied Agnostic.

No satisfactory answer to any of these questions has been received. L. G. REED.

Colonel Ingersoll's Lecture Appointments.

Sunday, April 28th, Paterson, N. J. The Bible
Tuesday, April 30th, New Brunswick, N. J. The Bible
Thursday, May 2d, Nashua, N. H. What Must We Do To Be Saved?
Friday, May 3d, Laconia, N. H. What Must We Do To Be Saved?
Saturday, May 4th, Dover, N. H. The Bible
Wednesday, May 8th, Rockland, Me. Liberty
Friday, May 10th, Lancaster, N. H. Lincoln
Saturday, May 11th, St. Johnsbury, Vt. What Must We Do To Be Saved?

Lectures and Meetings.

DURING the last week in April J. E. Remsburg held a debate of seven sessions at Wadesville, Ind., with Rev. J. T. Purvis of the Disciple church.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for May:

May 3d—Mrs. Imogene C. Fales.
May 10th—"Reality of the Supernatural." W. A. Crane.
May 17th—"Moses, Joseph & Co." Prof. D. T. Ames.
May 24th—"Religion." Swami Vivekananda.
May 31st—"The Rise of Militarism in the United States." Chas. C. Schmitt.

At the conclusion of the lecture last Friday evening the Manhattan Liberal Club held its annual meeting, and officers for the ensuing year were elected as follows: President, E. B. Foote, Jr.; Vice-Presidents, Mrs. Emma Beckwith, Edward W. Chamberlain, and Prof. D. T. Ames; Secretary, Edward Dobson; Treasurer, Miss A. Schachtel; Librarian, Mrs. Eliza Burnz.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for May:

May 5th—"Silent Forces in the Economic Problem." Gen. Rob't L. Kimberly.
May 12th—"Cremation." Att'y C. M. Lotze.
May 19th—Debate: "Resolved, That the single gold standard subserves the best interests of the American people." Affirmative, A. B. McAvoy, Acting Assistant U. S. Treasurer, Cincinnati. Negative, Att'y A. A. Brown, Secretary Bimetallio League.
May 26th—"The Natural Solution of the Social Problem." Louis F. Post, of New York.
This will end the season's course of lectures.

MRS. M. A. FREEMAN will lecture in Trinidad, Col., May 4th and 5th; San Marcial, N. M., 7th, 8th, and 9th; Tucson, Arizona, 12th, 13th, 14th, and 15th; other places, Tempe, Phoenix, Prescott, Jerome Junction, Arizona; Albuquerque and Santa Fé, N. M.; Marysville, Carbondale, and Topeka, Kan. Those desiring lectures along this route please write her at once 1037 W. Madison street, Chicago, Ill.

THE De Ruyter, N. Y., *Gleaner* reprinted Franklin Steiner's lecture on "The Struggle for Religious Liberty," from the Federation and Union pamphlet. The Liberals of Newton, Ia., have reprinted from THE TRUTH SEEKER in tract form, Mr. Steiner's article, "Does Christianity Prevent Crime?"

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for May:

May 5th—"Practicability of Single Tax." G. F. Stephens

Letters of Friends.

For the Wise Fund.

ST. THOMAS, March 31, 1895.

MR. EDITOR: THE TRUTH SEEKER of 23d inst. has just reached me; I hasten to avail myself of the mail of to-morrow to inclose \$2 towards the fund for Mr. J. B. Wise, under prosecution for mailing a verse of the "word of God" to one who makes his living by it.

Religion, hypocrisy is thy name.

Yours in haste, S. DURANT.

The Book of Books—Not the Bible.

BELMONT, TEX., April 3, 1895.

MR. EDITOR: I am sixty-two years to-day, and have just returned from Biscayne Bay, Fla., where I spent the winter. I received "Four Hundred Years of Free-thought" with some other books last November. Pardon me when I attempt to express my idea of the book of all books. The author (Mr. Putnam) has gleaned every field for truth, hence the student may eat and be filled with knowledge. Long may the glorious Putnam live; may he enjoy his visit to England's Liberals, and have a safe return to his loved ones.

Yours for truth, J. C. SPEER.

Evidences of Divine Favor.

COLLEGE PLACE, WASH., April 7, E.M. 295.

MR. EDITOR: We lately had a heavy wind which caused much damage. With the rest, it wrecked Valley Chapel church; blew the tin roof from the Seventh-Day Adventist College, and knocked three chimneys from Whitman College, a religious institution. It also damaged a Catholic church, a Congregational church, and a Baptist church quite badly, and did some little damage to other churches. They ought to pay their taxes and be honest; they might then find more favor with a just God, if there be any. The Bible says "the righteous shall flourish" (Ps. xcii, 12). "Whatsoever he (the godly man) doeth shall prosper" (Ps. i, 3), and there are many other passages to the same effect, but I see no greater prosperity among Christians and their institutions than with the Infidels. The Adventists say these bad storms are the works of the devil. Now, I want to say to the devil, through THE TRUTH SEEKER (he surely reads it, doesn't he?), Don't spill any more petroleum for me; I am one of your Infidels.

Yours truly, A. L. McFARLANE.

An Open Letter to Anthony Comstock.

AKRON, O., April 7, 295.

Inasmuch as thou art the great head of your society of co-workers for the prevention of crime, and to prevent the carrying of obscene literature in our United States mail, etc., you will allow me to ask and pray that you look well to the matter in all its aspects, for our land is now in the hands of Satan and sadly in need of repair; our Sun-days are being desecrated by those who blaspheme the God of our existence and daily read from a book of ignorance, known as the Holy Bible, and which tells the most damnable stories regarding a certain god, by name Jehovah, attributing to him the nature of a god and teaching that he is filled with fear, regret, revenge, and other human feelings. They also teach that his amanuensis was a murderer and taught his followers to borrow gold, silver, and other valuables, and skip away in the night. Further, his vice-gerents—by persecution in different ways—are trying to force us to accept him as God. They would close our theaters and other places of amusement on Sunday, and prohibit the sale of fruit, soda water, cigars, milk, sugar-plums, and such other commodities, that we may be forced to attend their places of blasphemy and pay tribute to this god. They have already, in the past, cropped people's ears, pulled out their tongues, bored out their eyes, and burned millions at the stake.

My advice is that you use a liberal supply of Colgate soap and purify the character and teachings of our entire land and let no guilty rascal escape.

See to it that the D.D.'s. are not allowed to contaminate our innocent children with their erroneous teachings.

All men and others need eyes, ears, tongues, brains, and other members of

their natural body with which to transact a general business and follow the natural vocations of life, and should not be shorn of these by the decrees of theocracy.

Yours for justice, and believe me with you in heart and hand to eradicate both vice and vice-gerents from our land.

A. D. SWAN, A.S.M. (a Son of Man)

Barbers Must Rest on Sunday in California.

LOS ANGELES, CAL., April 12, 1895.

MR. EDITOR: Without discussion or agitation, as quietly as water runs in a canal, a little bit of Sunday law was run through our last venal and unprincipled legislature, where rumors of bribes and combines were rife at its closing hours, and everything went to show that money was the all-potent power for which our Solons talked and worked. Of course this little "Sunday rest" law is above suspicion of boodle, for there was none back of it, as the barbers who wanted to rest on Sunday, but couldn't until compelled by law, are not possessed of much of a sack. It beats hell, in my opinion, how boodlers, whose votes are for sale to the highest bidder, if we can believe their associates—and I can without effort—are always anxious to preserve the sanctity of the day dedicated to God and old Sol. They are great sticklers for religious rest and Sunday morality, and now they have done the barbers one favor I wish they would do them another, and pass a law compelling them to attend divine worship Sunday, and to sit on seats provided by Watson Heston, and made in accordance with his illustration. It would be the proper sequence to the Sunday closing of barbers' shops, for if barbers don't know enough to shut up shop that day without a compulsory law, it is a logical conclusion that they don't know enough to attend church and thus insure salvation for their souls, and should be made to. If I go to the next legislature—and I hereby announce myself a "receptiv candidate" like your Uncle Ben Harrison for the presidency—I will see that such a bill is introduced.

C. SEVERANCE.

Fruits of that Awful "Continental Sunday."

JANESVILLE, April 17, 1895.

MR. EDITOR: I have just returned from a very pleasant trip to Milwaukee, where I lectured before the Liberal Club, which meets in a large and beautiful hall on Milwaukee street. The Sunday evening meetings are attended by a large and very intelligent audience, and quite animated discussions follow the lectures. The Liberal Club is regarded with a great deal of favor in the city even by the orthodox. Rabbi Heck, who has the largest synagogue here, is on record as having declared that the Liberal Club was doing more good than all the churches.

I paid a visit Sunday afternoon with Professor Severance, with whom I stopped during my stay, to a German kindergarten on the south side. Every Sunday afternoon the people belonging to the society meet and have music and theatricals, and eat cake and ice cream, and drink coffee or beer. They seem to be a very happy and contented lot of people, and make Sunday a day of thorough enjoyment. We found on our arrival that the entertainment that day was by the children, tots of five or six years old, who sang and recited very much to their own and everyone else's enjoyment. Professor Severance enjoyed it thoroughly and kept remarking to me that this was his sort of religion. It is very certain that children brought up this way will never make religious fanatics, or sit up late nights wondering how they can get God into the Constitution.

Milwaukee is undoubtedly the most Liberal city in the United States. You can do there on Sunday precisely what you can on Monday, or any other day of the week. This makes some of the preachers very wrathful, and they are continually importuning the mayor to suppress this or that, but the mayor always tells them that inasmuch as Milwaukee has the best police record of any city in America, he doesn't think it would be advisable to make any changes.

Professor Severance is president of the Liberal Club, and is a Liberal and a gentleman after my own heart. He says

that Milwaukee is very dear to him, because he can breathe there the air of true freedom without hurt or hindrance, and he doesn't think he would be satisfied to live anywhere else. As a city it is one of the brightest, cleanest, and most beautiful anywhere in the West.

Yours fraternally,

MORRIS M. BOSTWICK.

Fired Without Aiming.

RUTLAND, VT., April 14, 1895.

MR. EDITOR: In your issue of April 13th Mr. C. Severance says that several months ago he bought a church pew, since which time his condition as a wage slave has materially improved. Because of his investment in a church pew he has been successful in finding a master for whom he can toil—under a system of wage slavery which gives to the master all the products of the slave's labor, except just enough to keep the slave from starving. He says that since he got that pew he has not wanted for a job, "although numerous cases of suicide are taking place all over this state [California] for that reason."

Now, it occurs to me that Mr. Severance has, under a vicious social system, improved his condition as a wage slave at the expense of his fellow-man. No benefit has accrued to mankind because of his playing the hypocrite and buying a church-pew for personal gain.

In the course of his letter he says: "Just before the last birthday of the Lord's son I felt the need of a good turkey to properly commemorate that anniversary, and going into a place where such birds were being raffled off, I laid down my five cents and entered the contest with the dice box and eighteen competitors. The Lord being with me of course I won, and a fourteen-pound turkey became mine."

This was meant as a kind of satire on the superstitious folly of church people; but it does not seem to have occurred to him that when he shook dice with his eighteen competitors, at five cents apiece, and won, he took from each of them five cents—of the product of their labor—without having in any way rendered service therefor; without being of use to himself or his fellow man, except as a robber.

We Freethinkers must be moral, must be just, and fight wrong-doing wherever we find it! It is a vicious system of wrong-doing we have to contend with. Society is religiously, politically, and socially honeycombed with fraud. We must first get the beam out of our own eye, that we may see clearly to get the mote out of our brother's eye.

A. A. ORCUTT.

[If Friend Orcutt will read Mr. Severance's letter again he will see that the latter gentleman did not buy a pew in a church but a pew from a dismantled church, and so the remark about "playing the hypocrite" is hardly apposite.—ED. T. S.]

Where, Oh Where, Was His God?

ELY, IA., April 15, 1895.

MR. EDITOR: That Freethought is above any church falsity cannot be denied by anyone who has common sense. In a debate with a Lutheran fanatic the other day I told him that I practiced more human love toward my fellow-man than he did, which he admitted by saying that he thought more of the Infidel than he did of a man who did not believe in some religion; even the devil was preferable to the Catholic. I told him that the Catholic thinks the same of him, and while I did not believe in any religion or hereafter, I made no difference between Catholic and Protestant as long as they were good neighbors and honest men.

I was told that Colonel Ingersoll speaks for the money, not for Freethought. Now suppose he does speak for money, don't he also speak for equal rights and equal liberty? On the other hand, what do the ministers speak for? Is it not the money? Don't they make money on the day that they call holy? Don't they take the last dollar out of the poor man's pocket, and let the children starve? Don't they say, Stop working on this day and bring me what you made during the week or be damned? Don't Catholics say, Do not associate with Protestants; have nothing to do with them, and vice versa? I wish we had about ten Ingersolls to every state in

the Union, but it will not be long before we have that number.

In THE TRUTH SEEKER of April 13th I saw a letter from Ben Ellis about Rev. Mr. Bothwell, who swallowed a cork and died in a few days in spite of all prayer. Here in Cedar Rapids Rev. Mr. Touchen took sick and refused a doctor, saying that faith in God would save him. A number of people knelt around his bed for several days and prayed. One morning a Freethinking neighbor came to visit him and found the reverend dead, and those praying not knowing that he had passed away some hours before. Was God with them?

As one of my neighbors and myself became subscribers to THE TRUTH SEEKER by receiving sample copies of same, I wish you would send specimen copies to the inclosed list of names.

My "Pictorial Text-Books" and "Old Testament Stories Illustrated" are doing good work among my neighbors. Will buy more books soon. J. C. DVORAK.

A Splendid Rebuke to Bigotry.

AMESBURY, MASS., April 10, 1895.

MR. EDITOR: Last year a member of the School Committee of the town of Salisbury, Mass., engaged a Miss Cavannah to teach one of the primary schools. Two days after she took charge of the school two other members of the committee, who are friends of the A. P. A., called on the young lady and asked her if she was a Catholic. On being informed that such was the fact, she was told that she must immediately quit the school. The young teacher protested that she had not taught religion in the school, and did not intend to; that she was willing to meet the parents of the pupils at the school-house and explain her position, and if they then objected to her she would resign. Mr. Greely, by whom she was engaged, advised her to continue teaching, but one of the others declared that she should not teach another day, and if she attempted to he would blow up the building. He declared that the people in that district would not send their children to a school taught by a Catholic, whether she taught religion or not.

At the annual town meeting, which took place recently, the matter was brought before the people and among remarks made by different citizens were the following by J. A. Wilson, a TRUTH SEEKER subscriber: "Mr. Moderator: This teacher was hired on trial. Did she have a trial? Everyone in the town knows that she did not, but that she was discharged simply because she was a Catholic, which is not a sufficient cause. A teacher's religious belief has no connection with her fitness to teach a secular school. The member of the School Committee insulted Miss Cavannah when he demanded of her to disclose her religious belief to him. If the people of that district refuse to send their children to a school taught by a Catholic, why may not I refuse to send mine to the Plains school because it is taught by a Methodist? To me a Methodist is just as obnoxious as a Catholic. Neither is obnoxious so long as religion is kept out of the school. If this teacher is persecuted because she is a Catholic, where will our persecution end? One will refuse to send his children to a school taught by a Baptist; another to a school taught by an Episcopalian; another to one taught by an Infidel, and so on. In a land like ours, where there is, and probably always will be, such a wide diversity of opinion on religious matters, the only fair course to take is to make the public schools entirely secular; and this is what I demand. This is in no sense a Christian government, and the fact has been declared by its founders. The American republic was established on a secular basis, and it is a duty we owe to our ancestors, ourselves, and our posterity to preserve it as such. I ask you to be as fair to Catholics and Infidels as you would have them be to you if they were in the majority. I most earnestly protest against religious intolerance. It was the same spirit which kicked that school teacher out of her position and threatened to blow up the building with dynamite that ordered the Quakers to be lashed on their bare backs in every town from Dover to Providence; and I would like to see the same spirit here to-day that Robert Pike ex-

hibited when he declared that such barbarism should not be practiced in Salisbury."

During Mr. Wilson's remarks several attempts were made to interrupt him, and the moderator finally declared that if the speaker was interrupted again he would order the disturbers from the hall. As the remarks were concluded the speaker was loudly applauded, which speaks well for the Liberal sentiment of this ancient town.

FREETHOUGHT.

Lecture Notes.

On Monday, April 14th, I was called to give an address at the funeral of Thomas J. Johnson, of Dwight, Ill., who died on Saturday, the 13th. Mr. Johnson was one of the best of Liberals, and a brave comrade has fallen. He was born in Connecticut; lived in Illinois forty years, and in Dwight ten years. By occupation a farmer, ill-health compelled him to abandon it, and for years he was a book and map agent, at which he was very successful. A wife and one child survive him. As a Free-thinker our friend was very outspoken and uncompromising. When he first moved to Dwight his radical views made him many enemies, until his sterling worth was discovered, and even Christians were bound to respect him. No man had more friends. A sketch of his life, prepared by a retired Methodist minister now living in Dwight, was given me to read. Nothing gave me more pleasure than to do so, for, from first to last, it was eulogistic of his noble character, even a clergyman being compelled to acknowledge the worth of an Infidel. His two brothers, John and Henry Johnson, are also Liberals. Mrs. Johnson and her daughter, Florence, Infidels to the core, were determined that the husband and father's wish to have a Freethought funeral should be respected. "After life's fitful fever, he sleeps well." Farewell, a long farewell.

We have in the city of Des Moines, Ia., a queer specimen in the person of the Rev. J. L. Sooy, D.D., who feeds the lambs of the first Methodist Episcopal church. The reverend is about six feet tall, slim, with furrowed cheeks, resembling in appearance, as well as in sentiment, the old Infidel hater, John Calvin. Mr. Sooy does not love the Infidels, though Christ commands him to love his enemies. When Colonel Ingersoll lectured in Des Moines last January, Sooy was thrown completely out of his normal condition. He went to hear the colonel, and the next Sunday told his congregation that immediately upon arriving home he took a bath, and hoped that all decent people who heard the lecture had done the same. If the necessity for the bath was as great as the occasion, what must have been the reverend D.D.'s condition! Determined to make a stand for Christ, he said that he had written letters to business men of Des Moines asking them whether they would, under any considerations, employ a young man who was an unbeliever in the Bible. Seventeen answers were received, fourteen of which replied that they would not employ an unbeliever. The reverend was delighted. It was telegraphed over the country that no Infidel could get a situation in Des Moines. According to this Methodist sky-pilot, all Infidels must starve. No one doubts that fourteen Christian bigots might be found who would say that they would not employ an Infidel. But there are about four hundred business men in this city. The reverend did not tell how many letters he mailed, whom he mailed them to, or who sent in the answers. Either he was ashamed of it, or the recipients of his communications were. This is a priestly trick, keeping back names so that an investigation cannot be made. When old "Parson" Brownlow said that the meanest men in the South were the Methodist and Baptist preachers, he should have added, "In the North, also."

Soon the tables were turned. A short time after Sooy's bold stroke, Dr. E. C. Spinney, secretary of the Iowa Building and Loan Association, got into trouble. Dr. Spinney had been a Baptist preacher, and a professor in Baptist colleges. Though leaving the ministry for secular pursuits, he still clung to the faith and retained his ministerial title of "doctor." I have seen him roll his eyes in the house

of God with as much grace as though he had been in regular practice all the time. Mr. Sooy had now better write to the business men for their opinion of retired sky-pilots who leave the ministry for other employment, though remaining in the faith.

I am soon to start on a trip into the Dakotas, Wisconsin, and Minnesota. I have engagements in Hoople and Lakota in North Dakota; Pierson, Ia.; Red Jacket, Mich., and Greenwood and Omega in Wisconsin. I hope Liberals wanting lectures will not delay to write me at once to Box 882, Des Moines, Ia. In August I am open for engagements in Michigan, Northern Illinois, and in Canada.

FRANKLIN STEINER.

Four Score and Seven.

WATERLOO, OR., March 30, 1895

MR. EDITOR: Inclosed you will find fifty cents for the works named.

As this is my first communication to your office, I wish it to be my introduction. I was born in Ohio, in the year 1808, of earnest, sincere Methodist parents, who brought me up in the faith of that church, and when I grew to manhood I was a Methodist. Our small library was supplied with the Bible, hymn-book, and other Methodist reading, all instilling into my mind the thought that the Bible was wholly an inspired book, given to us as our guide through life, and it was a sin for us to call in question the truth of any portion of it. In this faith I lived until the sect at their own suggestion gave me a license to talk to the people; then it became my duty to read the Bible with all possible care, so that I should be able to teach the doctrine it contained. Engaging in this examination of the Bible I soon found passages that came in conflict with each other and with the discipline of the church to which I belonged, which gave me great mental trouble, so much so that I returned my license to the presiding elder of the church, saying to him: "I have no further use for that, as I cannot understand the Bible to be wholly an inspired book, as the church expects me to teach that it is." For a year or two I was, as theologians would say, adrift in the world as to what was the correct religious faith. While in that state of mind, Thomas Paine's "Age of Reason" came into my hands and I read it with great care. This in some measure removed the anxiety of my mind; and I wish to say right here that but few people who have been raised under strict sectarian principles realize the difficulty they will have in laying them aside and receiving in their place well-established truth. The decided sectarian will be satisfied with almost any statement that is in harmony with his early training, but present to his mind any evidence to the contrary, and he will use all possible ways to evade its force. Consequently, the sectarians who control our schools obtain a great advantage in favor of sectarianism. Therefore, sectarian principles should be excluded from the schools, in order to do justice to the pupils and the patrons of the schools, and being satisfied of this fact, I in my old age have come to the conclusion that no remedy can be found until the contents of the Bible are more generally understood; and to that end I call for the portions of the Bible that the sects do not teach. I hold that no jury can give a true verdict until all the evidence is before them. In our courts the witness who in giving testimony plainly contradicts himself has his evidence thrown out. I do not wish to convey the idea that the Bible is wholly good or bad, but it should be judged as other books are, by good, sound human reason. If man possesses the power of reasoning, and it is the gift of creative power, it must have been given for him to use, and in that case there should be no conflict between revelation, so called, and human reason; and where there is the alleged revelation should be laid aside. If there ever was an open door of revelation between the people of our world and the inhabitants of the spirit-world or state, what has closed it? Is there not need of a better understanding of what they claim to be divine truth, among the various sects, than now exists? Would it not add to human happiness if harmony and brotherly love existed among them? Does not the testimony of modern Spirit-

ualism accord more with humane reason than much that is found in what is called the holy Bible?

JAMES S. VINSON.

Where Is the Break?

HEIDELBERG, GERMANY, April 8, 1895.

GEO. E. MACDONALD, ESQ., OF THE TRUTH SEEKER—Dear G. E. M.: The Teutons here have an antiquated adage: "Schuster, bleib bei deinem Leisten" (Cobbler, stick to your last), but as I have no lasting veneration for lasting things—nor for everlasting ones—I have everlastingly disregarded this lasting apothegm (this last vocable—and this is from Webster last unabridged)—and as variety is the spice of life, and this our last chance, according to my last convictions, I have occasionally put aside my "last" and, instead, picked up my pen and used my best efforts and last minute to fight to the last that lasting monster, superstition.

Well, as you well know (and once broadly hinted—and which I have laid up against you to my last—I am no nomenclaturist (this is original), but my only "last"—the last term used here in the sense of my first and last vocation—is "Spindel-schmieren" (as the last German dubs the work of the poor horologer), from the original watches invented in the last year of the fifteenth century (lastly defined: 1500 A.D.) in Nuernberg, Germany—the last home of Hans Sachs, the famous cobbler-poet, who stuck to his last to the last—and called "Nuernberger Eier" (eggs—the watches, not the last named knight of the last); from the fact that their shape resembled eggs—which were "Spindel Uhren" (verge watches), this last fact from the *a priori* fact (is this last phrase correct?) that their escapement ("ticker") consisted, first, of an escapement-wheel and lastly of a "verge," the last an axle—somewhat smaller than that of the Ferris-wheel—with two "pallets" attached in diversified angles, the last of which, as long as the cogencies and convolutions (is this correct?) of the last-named ticker lasted would move, firstly (if there is anything wrong about this everlasting sentence and the lasting repetition of parentheses, kindly note the same in its last analysis in your inimitable "Observations"); one way and, lastly, to the last, or as long as the potentialities imparted by the main-spring lasted. And lastly, please note the fact that the "ticking" never lasted longer than the cogencies embodied in the wound-up spring lasted; hence, *en passant*, and the last lastly (as the preacher said), how irrational it appears, even to the casual observer, to insist that when the cogencies embodied in the human form at last cease when it is at last disintegrated into its last elements, that its functions to the last could still outlast the last dissolution of the body to the last moment of eternity, which, alas! is everlasting! and—for last connection of this sentence see above: but my last is "Spindel schmieren"—lastly merchant, in which line I claim to be proficient, while as a contributor to the Liberal propaganda I freely confess to be but a novice and bungler.

Having now confessed that my profession is horology and not philosophy or linguistic lore (from "Roget's Thesaurus"—"entirely unnecessary to mention," I hear you think! This implies, or should so imply, I think, that by virtue of such confession, the form of my contributions should be exempt from the usual rigid methods of criticism, but should be applied to the substance only.

This explained, I beg permission to inquire, dear Gem (why put in the periods? The "sig" is entirely appropriate without them), where is the "break" in the following affirmation, rather sardonically commented upon in THE TRUTH SEEKER of 23d ult?

"To postulate eternal potencies eternally inactive, then suddenly becoming active, is infinitely more irrational than eternal potencies eternally active." What's wrong with this? I thought it was one of the best of the many thoughts I have published from time to time under the head of "Musings." Is it the form or the matter which has aroused your "risibilities?" Please arise again and explain, as especially in lucidity of expression I humbly acknowledge you are a gem (without the periods) of far "purer water" than I. In Heidelberg we

have little of the latter in our composition!

Kindly permit me, then, to interpret the thoughts which to you seem abstruse: You see the God of the Jew, of the Christian, and all other gods for that matter, are (conceding for the sake of argument that such mythical beings were reality) "eternal potencies, eternally inactive," who, then, suddenly, 6,000 or 6,000,000 of years ago it matters not which—became active. (Creating and governing the universe and all nations and sects on this and all other worlds at the same time, after eternal inactivity, is certainly a big job.) Herbert Spencer's notion that the universe at one time evolved from (previously eternal dead) chaos, also implies eternal potencies, eternally inactive, which, then—presto change!—suddenly commenced, miraculously, their, or its, slow and silent and mindless process and march of evolution. All other notions of "beginnings," "first causes," "designs," "purposive potencies," "conscious cosmic energy," and kindred notions, all alike imply the same—an eternity of time prior to the postulated "beginning," prior to the design or before these "first causes" became causes or agencies to cause, create (or design) the universes. All imply the same and all are alike irrational—the greatest sage and biggest fool here meet—because, if the universe at any particular period of time, be that 6,000, 6,000,000 of years or 6,000,000,000, of "light-years" ago, had not existed in its vast aggregate and precisely in the same degree of perfection (imperfection comes nearer facts) as it exists now, it would never have so evolved. Because what all existing causes, potentialities, or gods could or would not evolve during the eternity prior to any or all apocryphal beginnings or creative acts, such causes would, of course, never cause. See? An eternity of time is ever sufficient time to produce at remotest special period of time in the past, whatever has been evolved or created at the present time. Hence a beginning of nature, a first world, sun or system, could never have existed, no more than a first second. All forms are but repetitions of like forms having evolved throughout the realms of boundless space during all the ages of beginningless time.

All theories of commencement of the universe imply glaring miracle, stupendous effects without causes, in so far that something that would or could not create or evolve a universe or mouse during eternity, would then suddenly—without cause—(because this "something," postulated as the first cause, embodied within itself, up to that imaginary period, all existing causes) create or commence to evolve all formal existence. It implies that all came from nothing or from a "divine being" without in the least reducing "his" corporality. It implies chance, eternal standstill prior to these putative beginnings, or, in case of a God, eternal inactivity, sleep, unconsciousness, absence of volition, etc., then suddenly without cause (because "he" was the only existing cause and all in all), radical change of mind, sentiment, aspirations, plans, and volition. He who was content in "his" infinit wisdom" to exist solitary and alone in boundless expanse in absolute idleness during all the cycles of ages constituting beginningless time—this "eternal potency, eternally inactive," suddenly without cause created from nothing the universe! Is that rational or are we compelled to the conclusion that the potentialities existing now have always existed and always have been operative as now?

The God hypothesis implies more: At one time radical change of mind, caprice, imperfection, error, either before or after the (imaginary) creative act—all destructive of the Theistic hypothesis.

The universe exists now. This self-evident fact proves beyond doubt—though it is an "inexpugnable" mystery—that it has so ever existed and very like as now; and so will always exist.

How? I am as ignorant concerning this as a child. I do not pretend to explain cosmic problems. All I insist upon is that all theories to explain them by postulating exterior and antecedent causes—"infinite spirits," "supernatural agencies," or "Gods," are childish and absurd. All greatly intensify the problem; the methods of a God are infinitely more mysterious than the operations of nature. Do not the mysteries of all first causes, their methods and origin, again stare us in the face? Let us be content and base our faith upon reality and fact.

I am, dear GEM, with love to the other GEM without the G—your humble and grateful servant and pupil in the line of linguistic lore—can you guide me in the line of logic and reason as well?

OTTO WETTSTEIN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Winsome Baby Bunn.

Brighter than the stars that rise
In the dusky evening skies,
Brighter than the Robin's wing,
Clearer than a woodland spring,
Are the eyes of Baby Bunn—
Winsome Baby Bunn.

Smile, mother, smile!
Thinking softly all the while
Of a tender, blissful day,
When the dark eyes so like these
Of the cherub on your knees
Stole your girlish heart away.
Rarest mischief they will do
When once old enough to steal
What their father stole from you.
Smile, mother, smile.

Winsome Baby Bunn
Milk-white lilies half unrolled
Set in calyxes of gold,
Cannot match his forehead fair,
With its rings of yellow hair.
Scarlet berry cleft in twain
By a wedge of pearly grain
Is the mouth of Baby Bunn.
Winsome Baby Bunn.

Weep, mother, weep!
For the little one asleep,
With his head against your breast,
Never in the coming years
Will he find so sweet a rest.
Oh, the brow of Baby Bunn!
Oh, the scarlet mouth of Bunn!
One must wear its crown of thorns,
Drink its cup of gall must one!
Though the trembling lips shall shrink
White with anguish at the drink,
And the temples sweat with pain
Drops of blood like purple rain.
Weep, mother, weep.

Winsome little Baby Bunn!
Not the seashell's palest tinge,
Not the daisy's rose-white fringe,
Not the softest, faintest glow
Of the sunset on the snow,
Is more beautiful or sweet
Than the wee pink hands and feet
Of the little Baby Bunn—
Winsome Baby Bunn.

—Baltimore American.

Auntie Bright's Lectures.

CAUSE AND EFFECT.—II.

While they were thus discoursing, the owner of the camel met them. "Hav you seen a stray camel?" he asked.

"Was it a one-eyed camel?" asked Mirzir.

"Yes," answered the camel-driver.

"Was it crooked-breasted?" asked Rebiah.

"Yes."

"Had it oil on one side, honey on the other, and a woman on its back?" asked Ayaz.

"Yes," was the eager reply, "and now giv back my camel."

"We hav not seen your camel," said they all. Whereupon the camel-driver grew very angry and accused the brothers of dishonesty. Finally, it was agreed they should all proceed on their way to the ameer, and present the complicated case to him.

Arriving, and having obtained an audience, the camel-driver stated his case.

"These men," he declared, "hav found a camel which I lost, and they will not tell me where it is."

"How do you know that they found it?" asked the ameer.

"They correctly described it." He then related their questions when he first met them.

"We hav not seen his camel," said the brothers.

"Then how could you describe it?" asked the ameer.

"I noticed that the grass where the animal had been feeding was cropped only on one side of the way," said Mirzir, "hence I thought that the animal had but one eye."

"I saw the print of one of its forefeet was deep and the other was light," said Rebiah; "hence I inferred it was crooked-breasted."

"What sagacity and discernment!" exclaimed the ameer; "but pray, how did you know that the camel was loaded with honey and oil, and carried a woman on its back?"

"On one side of the path," said Ayaz, "there were flies on the ground, and on the other side, ants. Flies seek for honey, ants for oil. The rider in one place dismounted from her camel, and the prints of the feet were those of a woman." The judge commended them heartily for their discernment, and having dismissed the somewhat mollified camel-driver, asked the purpose of their journey thither. After explanation, their troubles were happily adjusted, so that the brothers lived long in peace, loudly praising their beloved ameer.

Auntie Bright arose and shook the folds of cotton, which she had been industriously knitting during her lecture. Madge and Walter arose also, with a sigh of satisfaction and regret.

"How interesting!" exclaimed Madge. "And they were logicians, to be sure. Do you know any more Eastern legends, auntie?"

"Not many," was the reply. "However, I may tell you more some other day."

IDA BALLOU.

Correspondence.

BERNICE, MONT., April 18, 1895.

DEAR MISS WIXON: I saw a letter in the Corner by Carrie Kubin asking help for the editor of the *Little Freethinker* (Mr. Graves). You will find inclosed fifty cents to give to Mr. Graves. Papa takes THE TRUTH SEEKER, and we are all Atheists—no god, no devil, no angels, no saints; all the heaven or all the hell is what we make. I am ten years old—hav lived in the country and never went to school, but will start to school this fall.

Yours respectfully, CHLOE SCOBEE.
[The money has been forwarded to Mr. Graves. Chloe must study hard when she goes to school and learn all she can. She writes very well for one who has had no school advantages, and we are sure she is a bright, good girl.—Ed. C. C.]

VALE, OR., April 12, 1895.

DEAR MISS WIXON: This is my first letter to the Corner. I am eleven years old, and I hav three brothers and one sister. The baby is two years old, and is a cunning little thing. I take care of him, and he likes to run after the sheep. Papa has forty-seven head of sheep, and I hav two. Our school-house is two miles and a half from here. I study physiology, geography, history, arithmetic, and spelling, and I read in the fifth reader. Our teacher's name is Mr. Brooks. He gave us each a large and beautiful card, bordered with silk fringe, on the last day of school. We live nine miles from the nearest town. There is no church there.

My papa takes THE TRUTH SEEKER, and if any little girl would like to correspond with me I will gladly answer.

Your Liberal friend,
ETHEL VIOLA JOHNSON.

[Another shining jewel to our coronet of Liberal gems.—Ed. C. C.]

SILVERTON, OR., April 18, 1895.

MISS SUSAN H. WIXON: As my other letter escaped the waste basket, I will try to write another. My other letter was written from Arkansas, but since that time we hav come to Oregon and settled in Silverton, Marion county. There are a great many Secularists here, and we hav a very large Secular Sunday-school; and, best of all, we hav that talented lady, Mrs. Katie Kehm Smith, to teach us and lecture for us every other Sunday. Mrs. Smith invited five little girls to spend a week at her home, Castle Kehm-on-the-Willamette, and I was one of them. Castle Kehm is such a lovely place! They hav wild flowers growing all over their yard. Their house is on the main-land, but their chicken-house and orchard are on an island. Every morning and evening we went over to the island with Mr. Smith to feed the chickens. We had many boat rides. Mrs. Smith also taught us how to write on the type-writer. I would like to tell all about my visit at Castle Kehm, but my letter is too long now. So I will close for this time. Yours affectionately, STELLA WALTERS.

[Stella is fortunate indeed to hav Mrs. Smith for a teacher and lecturer. And that visit to Castle Kehm-on-the-Willamette must hav been delightful, and will never be forgotten. We would be pleased to hav Stella write for the Corner a more extended description of the beautiful Castle on the romantic Willamette.—Ed. C. C.]

MILLEDGEVILLE, ILL., April 6, 1895.

MISS SUSAN H. WIXON: I address this letter to you in the name of Freethought, and I know you to be an earnest worker in this cause, for I hav in my possession your two books, "Apples of Gold" and "Story Hour," and I think more of those

than any books I hav. Although I hav never seen you, I call you my teacher, for I hav learned more from your books and writings in THE TRUTH SEEKER than from all the teachings I ever had at school.

I am seventeen years of age, and hav one sister, aged thirteen. My mother is an invalid; she is paralyzed and has not walked a step for thirteen years.

My sister spoke in a county contest last Thursday night and got second prize, a gold medal. She is going to speak in another contest in about two weeks, and in another county contest next August. And as we hav exhausted our supply of pieces to speak, I write to you to send us (if it would not be putting you to too much trouble) some good patriotic pieces and recitations, declamations and orations of any kind; and I would like very much to hav the piece entitled "Wearing Out the Carpet," which was printed in THE TRUTH SEEKER once, but I lost it. And if you know of any good books containing recitations that you can recommend, I would like to know where to send for them. I am just starting out as a school-teacher and would be glad of any suggestions you would make.

Now the reason I hav written to you in this matter is this, I know you to be a competent judge of such things, and because, in this section of the country, we are the only infidels and it is impossible to get pieces that are devoid of superstition, and one does not like to speak what one does not believe. I inclose one dollar to pay you for your trouble, and if there are any expenses over that, when you write tell me how much it is and I will send it to you.

ELLA M. HUNTER.

[To be regarded as a teacher by so bright a young lady as Ella is a source of pride and pleasure. The material asked for has been forwarded, and if any of our readers has the piece, "Wearing Out the Carpet," and will forward it to Miss Hunter's address, it will be conferring a favor upon a worthy and intelligent reader of the Corner.—Ed. C. C.]

False Economy

is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Company, N. Y.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt beveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.
Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.
All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.
Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.
The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers: 4to, 224 pp., boards, \$1.
Address, THE TRUTH SEEKER CO.

L. K. Washburn's Works.

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." Price, 10 cents.
The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.
Religious Problems. Price, 10 cents.
Was Jesus insane? Price, 10 cents.
The Public Schools and the Catholic Church. Price, 5 cents.
THE TRUTH SEEKER

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS.—The Pagan Roots of Christianity. The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.
Price, Cloth, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

ALL styles of watches from \$1.25 up. Handsome catalogue free. Safe Watch Co., 9 Murray street, New York.

THE TRUTH SEEKER ANNUAL

Price, 25 cents

A UNIQUE BIBLE PICTURE-BOOK.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

A TALE OF A HALO. By Morgan A. Robertson. Illustrated by A. Carey K. Jurist. Cloth, \$1; paper, 50 cents. The Truth Seeker Company, New York.

If it were not for the author's intimation that this little volume of satiric verse has a serious intent, it might be taken simply as a clever, amusing, and somewhat profane "skit," having no other object than to make the unthinking laugh by a burlesque presentation of things generally held sacred. But Mr. Robertson seems to have drawn his inspiration from the A. P. A. movement, for we are distinctly informed that the satire is aimed at the Roman Catholic church, although whatever is offensive in the poem would seem to be about as offensive to orthodox Protestants as to Catholics. Briefly outlined, the poem narrates the exploits of Beelzebub in the heavenly city, who, bent on mischief, disguises himself as one of the redeemed, passes the gate by "bluffing" St. Peter, and, joining the heavenly host, fills their breasts with envy and discontent by exhibiting a halo of brightness far superior to any of those furnished from the heavenly storehouse. The fiend is detected and denounced by the Archangel Michael, whereupon he doffs his disguise, defies the angelic throng, and throws the whole heavenly city into turmoil and uproar. The tumult continues until St. Patrick arrives from Ireland, where he has been helping to celebrate his birthday. This renowned saint, bethinking himself of the efficacy of the sign of the cross in such emergencies, soon has the fiend subdued and submissive. The motif of the poem is shown in a brief confab which Beelzebub has with Michael, wherein the fiend maintains that the plan of salvation is a failure because there are many good men in hell, while heaven abounds with hypocrites and death-bed repenters.

"That's so," said the archangel, scratching his chin.
"For that is the way St. Peter got in."

Michael, indeed, has a grudge against St. Peter, and on one occasion, seeking for evidence that would bring about his removal from the office of doorkeeper, investigated his "record," with this result:

And so through the pages he carefully sought
For data sufficient to make a good case,
And found that the saint was an impious, base
And hardened old hypocrite up to his death;
And only, in fact, with his very last breath
Had gabbled the prayer which allowed him to dwell

For the future in Heaven instead of in Hell.
His end had been sad. He had stolen the pay
Of a soldier of Rome, and had gone on his way
Pursued by the soldier, who won in the race,
And dealt him a terrible blow with his mace,
Which brought him to earth with a broken backbone

(And thus had the soldier recovered his own.)
But Peter expressed his emotions in prayer
Interlarded with curses that blistered the air.
And the bystanders wagered some trifling amounts
As to which he would make up his mind to renounce—

His prayers or his curses; for this would foretell
Just where he was going to, Heaven or Hell.
But Peter was lucky; his last moment came
As he wound up a prayer and before he could frame

A new malediction; and Heaven rejoiced
With exulting great joy, and the glad tidings
Voiced
That the sheep which was lost had returned to the fold:
While the soldier, who'd bet on it, doubled his gold.

As Peter is held in reverence by the whole Christian world, it is difficult to see how such a libel on the great Apostle can be taken simply as a hit at the Catholic church. Protestant, Greek, and Arminian would alike join in resenting it, were it worthy of being taken seriously. The poem, in fact, considered as a shaft aimed at a great religious body, is simply ridiculous; but at the same time it is lively and animated and exhibits a coarse but genuine humor that, in case the reader is not too much shocked at its irreverence, makes it both readable and entertaining.—*Syracuse Herald.*

Great Opportunity To Make Money!

I have had such splendid success that I can't help writing to you about it. I have not made less than \$5, and some days from \$15 to \$25. I am really elated, and can't see why others do not go into the Dish Washer business at once. I have not canvassed any; sell all my washers at home. They give such good satisfaction that everyone sold, helps to sell many others. I believe in a year I can make a profit of Three Thousand Dollars, and attend to my regular business besides. When a Climax Dish washer can be bought for \$5, every family wants one, and it is very easy selling what everybody wants to buy. For particulars, address the Climax Mfg. Co., Columbus, Ohio. I think any lady or gentleman, anywhere, can make from \$5 to \$10 a day. I would like to have your readers try this business, and let us know through your columns how they succeed.

Pocket Theology.

By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

A NEW AND VALUABLE BOOK.

Religion and the Bible.

By F. D. CUMMINGS.

A Series of Sixteen Freethought Essays.

Subjects—

Introduction. I. The God and Man of the Bible. II. God and the Devil. III. Is the Bible Contradictory? IV. Jesus—Was He the Fulfillment of Hebrew Prophecy and Expectancy? V. Jesus the Teacher of Righteousness. VI. Did the Disciples Look for an Immediate Resurrection? VII. What Does the Bible Teach Regarding the Second Coming of Christ? VIII. The Christ Spirit Outside the Bible. IX. What Is the Bible? X. How Man Advances. XI. Why Do Men Cling to the Bible? XII. Belief, Unbelief, Faith, Reason, and Prayer. XIII. Is There a God? XIV. Reward and Punishment. XV. Immortality. XVI. Conclusion.

A Book that should be in the hands of all who seek the Light.
Price, paper, 50 cents; cloth, \$1. The Truth Seeker, New York.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers, - Price 25 Cents

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What is Called Design is Only Subsidiary; and the Watch Argument is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Place, N. Y.

Prof. Ernst Haeckel,

LIFE, WORKS, CAREER, AND PROPHECY.

A Lecture

By THADDEUS B. WAKEMAN

Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York City

THE BRAIN AND BIBLE;

OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1.

Address THE TRUTH SEEKER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

Paper, 50 cents; cloth, 75 cents

Not for Parsons.

An old chief gave his experience of Indian agents this way: "Spoke agent heap bad man, heap swear, steal half Injun blanket, Injun flour; spoke agent lovum Jesus, steal all."

ROBINSON: "There's a great deal of complaint about that entertainment for the church. They say five hundred tickets were sold, and the hall would hold only three hundred people." Mrs. Robinson: "Well, why didn't the others come early?" —Puck.

KENTUCKY Sunday-school superintendent (to pastor): "See here, I'm not going to teach this school any longer if I've got to leave my revolver at home. Only yesterday Colonel Kilgore wiped the floor with me because I contradicted his statement that Moses was found in a clothes basket at the second battle of Bull Run."

WHILE the House was in session Sunday night, which by legislative fiction was called part of Saturday, Mr. Broderick, of Kansas, strolled over to the seat of Mr. Bailey, of Texas, who has a great reputation as a parliamentarian. "Bailey," queried the Kansan, "do you suppose the Lillid Congress by calling this Saturday will be able to fool the Lord?" "I don't know," replied Mr. Bailey, doubtfully; "perhaps it will. It has fooled everybody else." —St. Louis Globe-Democrat.

AN Argus reporter heard something that was alike ludicrous and shocking Sunday night. It was just at the portal of a church as the congregation were coming out. Two nice looking young men were coming out breathing grand sentiments of piety and sound theology regarding the sermon they had just listened to. One of them slipped on a piece of ice, and his arms and legs flew around in eight or ten different directions at once. As soon as he recovered his equilibrium he ripped out: "J—C— (not John Collins), a little more and I'd have gone to h— sure." Then a deep and dark-blue silence fell on all the place. —Portland Argus.

OUR ABSURD AND OPPRESSIVE BLUE LAWS.

If I were a philosopher I might offer some reflections on and draw some deductions from certain perplexities that beset men of this city on Sunday, anent your editorial of yesterday. As, for instance, if I were a philosopher, I might ask myself where freedom of action ends and restraint begins.

On Sunday Mr. De Smythe is at liberty—if he is a member of an uptown club—to enter its reception-room, call for any beverage, vinous, malt, or spirituous, and have it brought to him with most perfumery elegance by a swallow-tailed waiter. But Mr. De Smythe is not permitted on that holy day to buy beer, wine, or liquor at a hotel or saloon bar.

On Sunday John Smith is free to go to the park or a garden and listen to the strains that issue from the kiosks, but he is restrained on that holy day from listening to instrumental music in a public hall. He may go to a concert in the evening, where gems from operas are sung by Melba, De Reszke, or Scalchi, but he cannot hear an opera in its entirety.

On Sunday he may take a pleasure trip on a steamboat or may witness a swimming match, but he is debarred from seeing athletes bat at a baseball. On Sunday he may buy a cigar, but it is made a crime to sell him a pair of gloves or an umbrella. On Sunday he may drive with considerable rapidity on the Boulevard, but he may not witness a race.

On Sunday Mr. De Smythe's coachman is permitted to drive him to the church door and wait on the box till the service is over, and after that may drive him to his club, where he gets his dinner and his bottle of '64 Hochheimer; but the coachman may not take either wife or sweetheart on Sunday to a grove where there are music and beer, Hochheimer, or anything but plain Crotonheimer.

On Sunday he may buy a good dinner either at his club or at a hotel, but the grocers are forbidden, under penalties, to sell him the wherewithal to make a Sunday dinner at home.

On Sunday De Smythe may be shaved by the obsequious Figaro at his club-rooms, but it is now contemplated that this necessity shall be denied to plain John Smith at the hair-dressing rooms throughout the city.

On Sunday he may look at the panorama in Twenty-fourth street, but the sight of a pantomime in Fourteenth street is debarred him.

On Sunday he may hear the blare of trumpets and the music of Cappa's band at the head of a funeral parade, but itinerant musicians with the best of intentions and wind are not allowed to play for him on this same Sunday.

Strange, isn't it?

And if I were a philosopher I might descant on the howness of the why, but as I am not I simply state the facts.—Wm. Geo. Oppenheim, in New York World.

THE Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

	PAGE.		PAGE.
Calendar for 1895,	5	Freethought in the Church and in the Higher Literature. A. H. Hamilton,	90
Freethought in the United States,	17	Education of Children. Susan H. Wixon,	95
The Old and the New. Robert G. Ingersoll,	42	Secular Sunday Schools. Katie Kehm Smith,	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage,	46	The Freethought Federation of America. Samuel P. Putnam,	110
Progress of Science. James B. Alexander,	55	The One-Horned Ox. George E. Macdonald,	117
What Are Women Here For? Helen H. Gardener,	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore,	124
The Three Voices. A Poem. John Peck,	73	Freethought Societies, Schools, and Lecturers,	127
A Queer God and His Queer Book. John Peck,	74		
What We Stand For. Henry Rowley,	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;

CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STEOK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

In the nature of things,

SAVS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Gems of Thought.

To pray is to flatter oneself that one will change entire nature with words. — *Voltaire*.

No virtue has ever been found to flow from the theological studies of the church. — *David Swing*.

Most people dread far more the social frown which follows the doing of something conventionally wrong, than they do the qualms of conscience which follow the doing of something intrinsically wrong. — *Herbert Spencer*.

MILITARY training incites to military methods, just as pugilistic training incites to pugilism. It nurses the brutish propensities. Yet we have educators who advocate the military for the schools and colleges of the republic. — *Progressive Age*.

GREAT struggles are before us; great contests for the right. Liberty is not yet achieved. Truth is not yet on the throne. The press and platform must take the place of sword and cannon in still mightier combats in the arena of the world. — *Samuel P. Putnam*.

A POLITICAL victory, a rise of rents, the recovery of your sick or the return of your absent friend or some other quite external event raises your spirits, and you think good days are preparing for you. Do not believe it. It can never be so. Nothing can bring you peace but the triumph of principles. — *R. W. Emerson*.

And then the woman, thus taught by her lords, has begun to retort in these latter days by endeavoring to enslave the man in return. Unable to conceive the bare idea of freedom for both sexes alike, she seeks equality in an equal slavery. That she will never achieve. The future is to be free. We have transcended serfdom. Women shall henceforth be the equals of men, not by leveling down, but by leveling up; not by fettering the man, but by elevating, emancipating, unshackling the woman. — *Grant Allen*.

ANY interruption of the commerce of liberty, so long as individuals do not trespass, is a blow at social harmony. It is not necessary that all men should talk sense, but is necessary that all should speak in the atmosphere of honesty and freedom. Do not put up more walls. Throw open the windows. Reduce the barriers. Give enemies a chance to shake hands. Invite thought into the open air. Do not drive it to subterranean chambers and caves. Nothing sacred was ever really defended by the sacrifice of oppression. — *Horace L. Traubel*.

A GREAT man adds to the sum of knowledge, extends the horizon of thought, releases souls from the Bastille of fear, crosses unknown and mysterious seas, gives new islands and new continents to the domain of thought, new constellations to the firmament of mind. A great man does not seek applause or place; he seeks for truth; he seeks the road to happiness, and what he ascertains he gives to others. A great man throws pearls before swine, and the swine are sometimes changed to men. If the great had always kept their pearls, vast multitudes would be barbarians now. A great man is a torch in the darkness, a beacon in superstition's night, an inspiration and a prophecy. — *Ingersoll*.

It is perfectly proper for an individual to resist aggression and to restrain a probable aggressor, and it is therefore right for him to unite with others to do these acts. But he has no right as an individual to interfere with actions of other non-aggressive persons. For this reason he can delegate no such right to any agent, whether called a government or anything else. Neither can one man have the right to compel others to be good, even supposing it were possible for him to do so. Where could he get any such right? Most people would recognize this fact in their personal conduct toward other individuals, and yet when it comes to matters of good government, would be found advocating all kinds of measures for the repression and punishment of vice. — *E. D. Burleigh*.

Not all the experiences of eternity could surpass the sublimity of one well-spent day. And this we have now within our grasp. Yes, but you desire the happiness

Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free. F. J. OHENEY & CO., Toledo, O. Sold by Druggists, 75c.

of a day to be repeated forever. Well, and suppose this prospect is denied you, or that you have no reasonable expectation of the fulfillment of your hope of immortality. Will you refuse to be righteous for one day, or one year, or seventy years? Is this loyalty to truth and morality? You will not be virtuous even for a day, because your everlasting existence is not guaranteed! From such mulish obstinacy and from such tainted ethics Rationalism turns with abhorrence. Whether it be for one brief revolution of the earth, or for unlimited ages, a vision of truth and beauty, and the opportunity and power to live with honor, are the greatest gifts that can bless the children of the universe. — *F. J. Gould*.



The New Way to Boil Eggs.

Break the egg into the cup and boil it in the cup instead of in the shell. Serve it in the same cup.

The Premier Egg Cup

is made of white china, with German Silver cover. If the Crockery Dealer cannot supply you, for \$1.00 we will send, postpaid, 5 cups 1-egg size, or 4 cups 2-egg size. Sample Cup 25 cts. in stamps. PREMIER EGG CUP CO., Syracuse, N.Y.

THE CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER CO.

THE FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

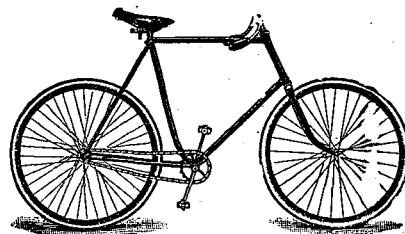
- | | |
|---|---|
| 16 represent Uncle Sam and the Priests. | 2 represent Samples of Christianity's Work. |
| 2 " The Church Robbing the People. | 5 " Missionaries. |
| 3 " Thanksgiving. | 1 " The Lord's Instruments. |
| 6 " Sabbath Laws. | 25 " Bible Doctrines and Their Results. |
| 14 " Children and the Church. | 1 " The Church and Slavery. |
| 10 " Woman and the Church. | 2 " Priests and Politics. |
| 6 " The Church and Thomas Paine. | 4 " Ireland and the Church. |
| 4 " Studies in Natural History. | 2 " Church's Ideas of Civilization. |
| 3 " The Bible and Science. | 1 " The Uses of the Cross. |
| 15 " The Clergy and Their Flocks. | 4 " Unkind Reflections on the Church. |
| 1 " Piety in Our Penitentiaries. | 9 " Persecutions of the Church. |
| 4 " The Atonement Scheme. | 13 " Some Allegories. |
| 4 " The Lord and His Works. | 8 " Heaven. |
| 2 " Prayer. | 6 " Hell. |
| 10 " The Creeds. | 7 " Miscellaneous. |
| 1 " Christians and Mohammedans. | |

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume. — [Freethinkers' Magazine].

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers. — [Boston Investigator].

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.



SEE THAT CURVE!

Desirable Real Estate

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes' walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

365 DAYS

Ahead of
them all.



Keating Bicycles.

19 to 23 lbs.

CATALOG FREE if you mention this paper

KEATING WHEEL CO.,
Holyoke, Mass.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents, Address this office.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clasp-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

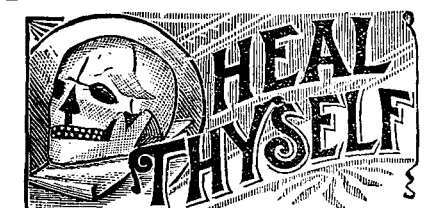
Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on The Path to Health," Dr. E. B. Foote, 122 Lex. Av., New York.

MAGIC LANTERNS

And STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. A profitable business for a man with a credit capital. Also lanterns for Home Amusement. 250 page Catalogue. J. McALLISTER, 44 Columbia St., New York.



Those Afflicted with Early Decay, Loss of Memory, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N.J.

Say where you saw this ad.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



OUT SKYLARKING.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.—Matt. iv, 5.

News of the Week.

It is understood that in Illinois the silver Democrats will combine with the Populists.

A poll of the Missouri legislature seems to indicate that a majority are in favor of free silver.

In round numbers, the expenses of our postal department are \$90,000,000 per year; the receipts, \$84,000,000.

GOVERNOR MORTON, of New York, has signed the bill which provides that all stone used in public buildings in New York shall be dressed in the state.

In the Tennessee legislature the house adopted by the vote of 43 to 30 the senate resolution declaring in favor of the free coinage of silver at the ratio of 16 to 1.

GOVERNOR EVANS, of South Carolina, defies the injunction of Federal Judge Gott and continues to seize liquor brought into the state in violation of the dispensary law.

By the bursting of the Bouzey dike near Epinal, France, nearly every bridge on the Arviere so far as the flood extended was swept away, and 115 deaths have been reported.

ON April 24th President Cleveland promoted Brig.-Gen. Wesley Merritt to be major-general and Col. John P. Coppinger of the Twenty-Third Infantry to be brigadier-general.

A POLICE census of New York city has just been taken. It shows a population of 1,849,866, a gain of 139,151 since October, 1890, or, compared with the federal census of that year, a gain of 334,515.

THE capacity of the Metropolitan Museum of Art in Central Park is to be doubled, the legislature having appropriated \$1,000,000 for that purpose, \$200,000 to be spent each year for five years.

A CONFERENCE of prominent silver advocates will be held in Salt Lake City on May 15th. The governors of ten Western states and territories will appoint three delegates from each to the conference.

THE Russian government has expelled Mme. Modjeska from Warsaw because of charges against Russia which the actress made in the Chicago Art Institute in a speech on the subject of Polish women.

MORE than sixteen hundred soldiers and civilians were killed during the three days' stubborn fighting in the streets of Lima, Peru, which immediately preceded the overthrow of the Caceres government.

At the Ninth annual convention of the American Theosophists, held in Boston on April 28, William Q. Judge was elected perpetual president, and by a vote of 195 to 10 it was decided to secede from the international organization.

THE new Supreme Court of Virginia refused to permit Belva Lockwood to qualify to practice law in that state. The preceding court, the members of which

were retired on the first of last January, decided that women were eligible for admission to the bar, but Mrs. Lockwood neglected to qualify while they were on the bench.

In 1875 the sum paid by the United States government in pensions was \$29,456,216; it was a little less in each of the succeeding three years, and from 1879 to 1893 it steadily augmented, in the latter year reaching the total of \$159,357,557. In 1894 it fell slightly, being \$141,177,284.

MAXIMO GOMEZ, the Cuban leader who took part in the last insurrection in that island, has recently succeeded in landing with some companions and will have command of the insurgent forces. The Spanish authorities tried to keep the news of his arrival from reaching the outside world, lest it should "stimulate the enthusiasm" of the friends of the insurgents in the United States and Central America.

RUSSIA, Germany, and France have formally protested to Japan against the permanent occupation of any portion of the Chinese mainland by Japan, as contemplated by the treaty of peace between the two Eastern countries. England and Italy are apparently inclined to remain neutral, although the former nation might, in certain contingencies, side with Japan. The Japanese government is between two fires, for if it relinquishes any of the advantages secured by the war and ratified by the treaty, its own people are likely to revolt, dissatisfied as a good many of them already are, the demands of the government on China having been altogether too moderate to suit the extremists. On the other hand, Russia is pretty certain to insist that she have a big slice of China if Japan retains the Liao Tung peninsula.

FOR damages amounting to \$77,500 accruing from injuries inflicted upon British subjects, including a consular representative, in Nicaragua, English marines have occupied the port of Corinto. The Nicaraguan government has declared the port closed, and the town has been deserted by officials and people. The English intended to collect custom duties to the amount of damages and costs, but this action of the Nicaraguans will force them to occupy all the ports of the republic. The Nicaraguan government has temporarily baffled the English and at the same time placed the United States, evidently with very deliberate intent, in a most delicate position. By the Clayton-Bulwer treaty between the United States and Great Britain, the latter nation cannot erect any fortification, or occupy, fortify, or colonize any part of Central America through which territory the ship canal may pass, and without doing this England has no

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents. Interesting book by same author: "Four Leading Doctrines," 247 pp., .75; "Divine Love and Wisdom," 248 pp., .75; "Divine Providence," 308 pp., .75; "Conjugal Love," 472 pp., \$1.00; "True Christian Religion," 982 pp., \$1.50; "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1. Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

chance to collect her admittedly just claim against Nicaragua. On the representations of the government of the United States England had agreed that Nicaragua should have more time to pay the debt, but as the Nicaraguan government would not concur in the arrangement the seizure of Corinto was necessitated. The London *Graphic* points out that "President Jackson in 1834 laid down that it was a well settled principle where one nation owed another a debt which it neglected to pay, that the creditor nation might seize sufficient property belonging to the debtor nation or its subjects without giving just cause for war."

EDITORIAL

From the *Freethought Magazine*.

"The advertisement of that well known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.



Designer of

The Otto Wettstein

Watch.

The Ingersoll Sou-

venir Spoon.

The Freethought

Badge.

RELIGION NOT HISTORY

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents. Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

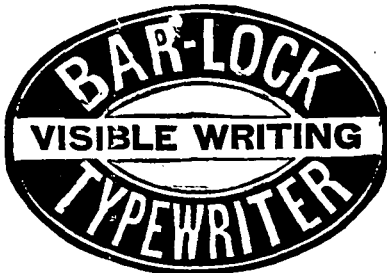
This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the few of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies.	\$1.00
Fifty copies.	4.50
One hundred copies.	8.00

Larger quantities at special rates.

Address THE TRUTH SEEKER, New York.



Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,

307 Broadway, New York.

13716

The Glory of Infidelity

WITH A POEM ON
Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER, 98 Lafayette Place, New York.

COSMIAN HYMN-BOOK.

A COLLECTION OF
ORIGINAL AND SELECTED HYMNS

FOR
Liberal and Ethical Societies, for Schools, and the Home.

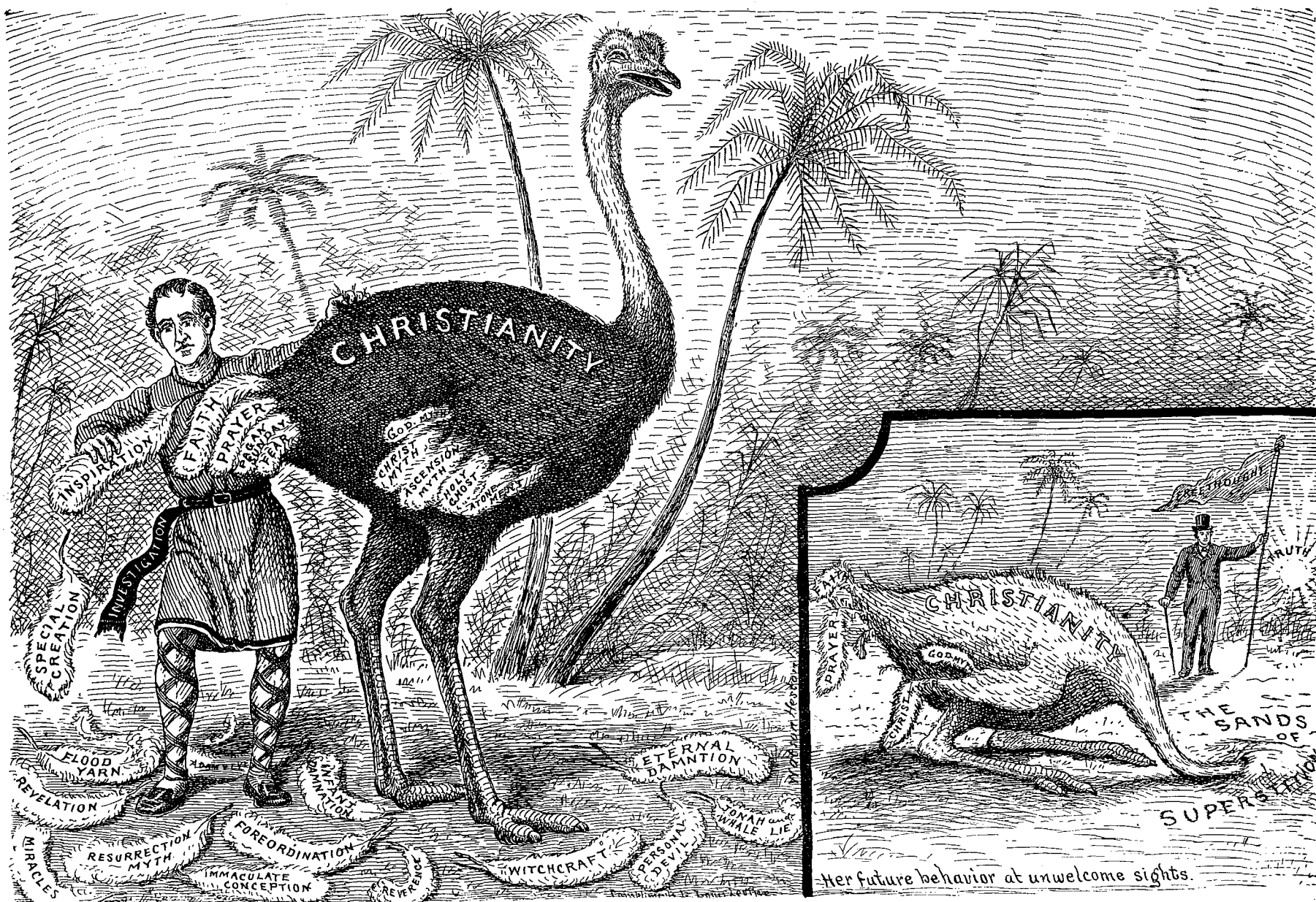
—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN, Price, \$1.50. For sale at THIS OFFICE.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 19. { PUBLISHED WEEKLY. } New York, Saturday, May 11, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



HOW THE STUPID OLD BIRD IS PLUCKED OF HER PLUMAGE.

Something a Little Extra for Truth Seeker Readers.

For a good many years Mr. Samuel Porter Putnam's "News and Notes" have been a feature of THE TRUTH SEEKER very greatly admired by its readers. Their diversity and versatility and poetically descriptive qualities have been universally admired and imitated—but never copied with success.

As President of all the nationally-organized Freethought of this country, Mr. Putnam on April 24th started on a visit to the Freethinkers of England. Officially and privately he will undoubtedly have a grand reception. England is a great country in a small space, with a big history, in which Freethought has played and is playing a conspicuous part.

While he is gone Mr. Putnam will be duly commissioned as correspondent of THE TRUTH SEEKER, and will write for the benefit of our readers the generals and particulars of his trip. Every English Freethinker in this country will want to read this account. It will do him good. Every American Freethinker will find these letters by Mr. Putnam vastly entertaining, instructive, poetic, and good reading.

New subscriptions for this event should begin now and run for six months. A three months' trial trip will just get you into the middle of them, but if you can't do better take that, for we know you will renew. Ask any reader of Mr. Putnam's "News and Notes" if they are not worth the cost of a whole year's subscription, and if he does not say YES, we will refund the subscription you send.

Address THE TRUTH SEEKER,

28 Lafayette Place, New York, N. Y.

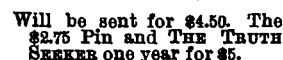
To Our Friends:

Don't you know
some Freethinker who
does not now, but who
would subscribe to
THE TRUTH SEEK-
ER if YOU called his
attention to the Pa-
per?

When Renewing Your Subscription, Take Advantage of These Good Offers.

Old Testament Stories Comically Illustrated By **WATSON HESTON,**
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



Will be sent for \$4.75. Sugar Spoons and 'Truth SEEKER', \$5. Either kind (Tea or Sugar) Spoon
gift bowl, 50c. more. Address THE TRUTH SEEKER.

28 Lafayette Place, New York

Enclosed find \$_____in payment of the same.

NAMES.	POST OFFICE, [Box St. & No., if any.] & STATE.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 19. { PUBLISHED WEEKLY. } New York, Saturday, May 11, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - MAY 11, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette Place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

An Overzealous Peace Officer.

Hillsboro is the county seat of Traill county, North Dakota. A short time since the *Herald* of that city contained this local news item:

"Deputy Sheriff Gaustad evidently thinks that it will do criminals good to come in closer relation with religion. Last Sunday he handed a Bible to each of his two prisoners and asked them to read. They took it for a joke and refused, but they changed their mind when Mr. Gaustad told them that they must read a chapter each, or there would be no dinner in sight. The two sinners had to stand it, and two chapters of the good book were read (perhaps for the first time in that jail) with solemnity. Mr. Gaustad says he will keep it up—Bible reading on Sunday or no dinner. He has expected the ministers to attend to that part, but as no ministers show up, he has decided to take it in his own hands."

Deputy Gaustad would delight the heart of Governor Greenhalge of Massachusetts or ex-Governor Pattison of Pennsylvania. He undoubtedly believes in the dictum that Christianity is part of the law of the state. If he remains a peace officer of Traill county it will be because the Freethinkers of that county are few and feeble. He should be bounced so unceremoniously that he will feel for a year as though he were suffering from a very severe attack of *mal de mer*. In Article XVI. of the constitution of North Dakota we find this:

"The following article shall be irrevocable without the consent of the United States and the people of this state:

"Section 203. First, perfect toleration of religious sentiment shall be secured, and no inhabitant of this state shall ever be molested in person or property on account of his or her mode of religious worship."

Starving a man because he refuses to read the Bible is undeniably a molestation of his person on account of his mode of worship, and hence the act of Deputy Gaustad is clearly unconstitutional as well as bigoted and cruel. Compelling occupants of jails to read the Bible or go without their meals is as illegal and invasiv and theocratic as is the forcing of pupils in the common schools to lay aside their books while the teacher reads the Bible and prays. Both acts are rank usurpations.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses or to one, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

A Discouraged Assistant Bishop.

The Right Rev. Thomas F. Gailor, D. D., Assistant Bishop of Tennessee, lectured recently in this city under the auspices of the Church Club. He said that it was depressing to visit a town of 1,800 inhabitants, where perhaps five hundred persons attend church, and to find ten or twelve churches bidding for the patronage of these five hundred, and all so poor that they can not afford a resident minister. "This," said the bishop, "is getting to be a not uncommon ecclesiastical condition in many Eastern and Southern towns." But the good man omitted to point out that all these superfluous churches are untaxed, and hence a burden upon the non-churchgoers.

"Sixty-eight per cent of the population of the United States are reported as without any religious affiliation whatever. And infidelity, the infidelity that represents intellectual skepticism, and the infidelity that represents spiritual indifference or despair, and the infidelity that represents moral failure—infidelity is every day more aggressiv and widespread."

In the spirit of the most compassionate kindness we would advise Bishop Gailor not to make too prominent that "infidelity that represents moral failure," lest some unkind critic should call attention to the criminality that develops in the Christian ministry, to the records of the prisons of the country, to the fact that the most criminal element in India, in proportion to its numbers, is the European, to the scandalously long list of Christian cashiers and bank presidents who hav betrayed their trusts and devoured the life's savings of the poor and the patrimony of widows and orphans. But even if it were admitted—which it is not—that Infidels are no more respectful of the rights of their neighbors than are Christians, the reverend gentleman from Tennessee should bear in mind the fact that Christianity has had the moral training of all the people of this country and their ancestors under its direction for centuries.

But in other directions the bishop is telling fearful tales out of school. Listen to him for a moment:

"The divinity of Jesus Christ, the atonement, the value of the sacraments, the nature and destiny of man, the nature of God, the inspiration and contents of the Bible, the form and purpose of public worship—each and all of these great themes are subjects of fierce and intolerant dissension. There are those who use musical instruments and those who do not; those who sing hymns and those who sing psalms. . . . The chill of uncertainty affects our missionary work at home and abroad. The Chinese write articles to our own reviews demanding to know why we ask the Chinese to become Christians when we ourselves seem to be unable to determin what Christianity is. But more than this, our seemingly utter inability to agree together on any rational statement of the Christian doctrine has led many men and women to the conclusion that after all the Christian gospel is not a definit message of help and blessing to mankind, but that it is a force or influence vague and indefinit."

Is it not wonderful that sensible Christians—that is, sensible in matters not connected with religion—do not see that if a god had designed that they and the rest of the people of the world should be saved through the understanding and acceptance of a revelation from him, he would hav made it so clear and plain that there would not hav been any doubt concerning the terms upon which eternal salvation was to be obtained and eternal death escaped by the children of men? Would a good and wise God hav given the world such a record of his will that after it had been in the possession of the church for nearly nineteen hundred years his own representatives, as they esteem and style themselves, would be compelled to confess that they seem utterly unable "to agree on any rational statement of the Christian doctrine"? In view of the indisputable facts cited by Bishop Gailor, must not the thinking, honest Christian confess either that there is no

warrant for the belief in the inspiration of the Bible or that the God back of it is not all-good or all-wise? Is there any rational escape from this dilemma? No, but Mr. Gailor still looks for one through the inverted telescope of Hope:

"I cannot believe that the reunion of Christendom is a mere iridescent or spangled dream. I cannot but believe that the words of our Lord and the faith of the apostles are a standing rebuke to such skepticism. The triumphs of the early church are a warning and a prophecy, and he who taught us to pray 'Thy kingdom come' will fulfil himself, though men doubt and fall."

What touching simplicity! Has the bishop forgotten that concerning "the words of our Lord" there is wide disagreement within the churches, not only as to what they are but as to what they mean? Did Jesus even expect that there would be an assistant bishop of Tennessee? If the Bible is to be relied on, did he not say to his disciples:

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Is this the establishment of the kingdom of God for which Mr. Gailor hopes? But when was this kingdom to be set up, according to Jesus, who was "very God," if the creeds are to be believed? He tells us in the verse following the one just quoted (Mat. xvi, 27, 28).

"Verily I say unto you, There be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom."

Was Jesus a true prophet or was he not, and if he was not, was he God or the son of God? Has Bishop Gailor any facts for our consideration?

Church Aggressions.

Are Sunday laws in the interest of the church, or for the securing of a day of rest for the worker? At the Greensburg, Pa., Sabbath convention Albert H. Bell delivered an address on the Sunday newspaper. Discoursing of the Pennsylvania Sabbath law of 1794, he said:

"It has been most beneficent in its results. It has helped to keep our state distinctively Christian. It has promoted the spread of the gospel."

Who will say that Sunday legislation is not religious legislation? Mr. Bell is a lawyer, we believe, and so he hunted up and gave his auditors a partial list of the decisions of the Supreme Court of Pennsylvania affirming the constitutionality of the Sabbath law of 1794. In 1817 the law was sustained in the case of a Hebrew barber who contended that Saturday was the true Sabbath and that the Sunday law was unconstitutional because it conflicted with his religious convictions. In 1848 and 1880 it was sustained against Seventh-Day Baptists. In the last of these cases the court declared that the law was settled, and no longer open to argument. In 1890 the law was sustained in a case that came up from Washington county. In 1893 a case came to the Supreme Court from Pittsburg, where a newsdealer had kept his place open for the sale of Sunday papers, justifying it under the act of 1794 as a necessity.

"The Supreme Court said that it was not a necessity, but at most a convenience, and at the same time commended the law as a wise and just one. Other cases to the same purpose are: Granger's appeal, 7 Phila. 355, closing public library on Sabbath; 2 Grant 508, running cars for hire; Johnson vs. Com., 22 Pa. Rep. 102, running an omnibus; Scully vs. Com., 85 Pa., 511, piloting a canal boat."

And yet in the face of all these decisions, Mr. Bell is under the necessity of telling us that, whereas there was not a Sunday paper in Pittsburg a dozen years ago, now four of the seven dailies get out Sunday editions with a circulation of 140,000 copies, and that in a portion of the state containing a reading population of 2,000,000 these Sunday

desecrators are no longer regarded as outlaws, but as welcome visitors, as public benefactors. This suggests something concerning the relative strength of a reactionary church supported by a fossil court and the forces of modern progress. But such laws are always dangerous, for, while they cannot be enforced against wealthy newspapers, they remain a menace to the poor and unpopular, and the disregard of them by the powerful inevitably tends to bring into contempt laws that really protect the rights of the citizen. Yet it is far better that they should be defied by some than that they should be enforced against all, for that defiance helps educate the people to better things. *Anything* is better than tame submission to church-dictated law.

The court denies the necessity of certain kinds of Sunday work. What right has it to say how much or how little work is a necessity for the individual citizen? It has not a particle of right to a voice in the matter. As ex-Senator Wm. P. Tolley says regarding the related question of "rest," in his petition to the legislature of Tennessee to repeal the odious Sunday law of that state, "if . . . physical rest is the end to be obtained, what safer tribunal to settle when and how much a citizen should rest can there be than himself? If he is capable of regulating and controlling any of his private affairs, to say nothing of his capacity to play a part in the public affairs of his country, indeed the chief part, as the law supposes, for in him resides all sovereignty under our system, then indeed it may well be left to him to rest only when he chooses. No one else can know so well as he when he is tired and how much rest he requires to refresh himself." Most true. Let the churches and courts attend to their legitimate business and leave the people free to work out their own salvation, temporal and spiritual.

In Lewiston, Mich., Dr. Traver had James Wilson arrested for shaving his customers on Sunday. The jury acquitted the prisoner. On the other hand, West Bay City, in the same state, has a new ordinance which prohibits business or labor of any kind on Sunday, and also participation in or attendance upon any kind of entertainment, sport, or game, under penalty of fine or imprisonment. In Lynn, Mass., it has long been customary for the yachtsmen to paint their yachts on Sunday, but this year the police, at the instigation of the pietists, of course, forbade the work. There is great excitement in consequence, but it remains to be seen whether the yachtsmen will have the nerve and sense to vote against the legislators who enacted the new Sunday law in that state and lead the way in sending to Boston next year men who will repeal that and the more ancient relics of barbarism remaining on the statute books, and give poor old moribund Massachusetts a chance to march up into the nineteenth century.

In California the Barbers' Protective Union is disposed to exult over the adoption of a new Sunday law in that state, a law which is intended to close all shops at noon on Sunday. The Barbers' Protective Union is an association of barbers who do not want to work on Sunday themselves, and who are determined that the barbers who do shall not have the opportunity. It is the old story of the dog in the manger. The barbers who do not wish to work on that day have a perfect right to abstain, as they have to abstain on any other day, but their right to do so is no greater than the right of those who wish to work on Sunday is to work, nor the right of those who desire to be shaved or have their hair cut on that day is to get those services performed. Have the American people gone mad? Have they forgotten the first principles of equal liberty, or did they never know them?

The New York *Tribune*, in its issue of April 21, has this editorial:

"To those who clamor so loudly for the repeal of our Sunday observance laws, which they denounce as an anachronistic survival of old Puritan days, the report just issued by the Sabbath League Association of France should serve as a lesson. From the days of Emperor Charlemagne down to 1880 statutes had figured in the French codes prohibiting under severe penalties labor of every kind on Sundays, and even the Revolutionary government of a hundred years ago, which substituted the worship of the Goddess of Reason in the place of

Christianity, made a point of prescribing by law one day of rest in the week. Fifteen years ago the Freethinking element in the National Legislature succeeded in obtaining the repeal of all legislation in connection with the matter, declaring it no longer in keeping with the enlightened and liberal spirit of the present age. Yet today, as shown elsewhere in our columns, these self-same men figure prominently in the ranks of that Sabbath League, which has been formed with the object of securing the reenactment of the laws providing for the observance of Sunday. The experience of the last fifteen years has furnished to them, as well as to the many eminent statesmen, politicians, and economists of every shade and creed who belong to the association, adequate proof that the removal of these statutes from the code was a mistake, and that a legal day of rest in a week is a necessity to every people, be it infidel or Christian."

While Mr. Whitelaw Reid has his attention attracted to this subject he might tell the world how it happens that this "League" chances to be a Sabbath league if its purpose is to secure nothing more than a weekly day of rest for the wage-worker. If it is only for the purpose of securing a day of rest, why is the idea of a sacred Sabbath imported into the name of the society? Why should "Freethinkers" "figure prominently" in a movement which can have no other effect, if successful, than to give legal recognition and authority to the religious dogma of holy days? What is the use of talking about the "observance" of Sunday if all that is sought is a secular day of rest? Why should there be a demand for a sweeping law of Sunday observance when the ostensible object of the League is to prevent involuntary labor only? What more can possibly be needed in the way of statutes than a provision that employers shall not require their work-people to labor more than six days out of seven, leaving to employers and employees absolute freedom to arrange among themselves all details pertaining to the weekly rest? In France no more than in the United States, and in the United States no more than in France, is it possible or desirable to suspend all work on Sunday or any other day. It is impossible for the majority to get the benefit of their holiday unless the minority work. There are people enough to do the work without overworking any one, and there is not the slightest necessity for laws denying any person's right to work. All this talk concerning the alleged necessity for a legal day of idleness for everybody is mischievous nonsense. It is inspired by priests and not by intelligent working people, for the latter clearly see the game of the church, and they also know that somebody must work when a good many play. Let the people rest, but rest when they want to rest, not compel them to rest when it is to the interest of the priest that no shop-door but his own shall be open, or when their rivals in trade say they ought to rest.

It may be remarked in passing that the *Tribune's* fling at the "worship of the Goddess of Reason" is unworthy of a paper which has valid claims to dignity and scholarship.

A bill is pending in the Pennsylvania House to legalize advertising in Sunday papers, and another to reduce the fine for violation of the Sabbath law from \$25 to \$4. Of course the Pittsburgh and Allegheny Presbyterians are bitterly opposed to the bill, and they sent a committee, consisting of Reverends George, McMillan, and McCrory, and Mr. Hugh Morrison, to Harrisburg to present arguments to the committee of the legislature having the measure in charge. There they were joined by a committee from Philadelphia, and Dr. McCarrell from the Cumberland Valley. Mr. George said to the committee:

"It would be an improper use of the funds of Christian people to pay for advertisements in a Sunday newspaper. The legislature would have no right to take money paid in taxes by Christian citizens and expend it for that which violated the consciences of citizens."

The *Christian Statesman* says that this allusion to conscience seemed to be met with a sneer. It would not be surprising if it were. Such an argument from the lips of Dr. H. H. George is enough to provoke the most tolerant of mortals to sneers and jibes. Does this Covenanter ever think of the rights of conscience when he demands that money paid in taxes by Freethinkers, Jews, and Catholics be used to teach Protestantism in the public schools to the children of those classes? What does he

care for conscience rights when he clamors for the employment of salaried chaplains by the state and national governments? Is it tender solicitude for the rights of conscience of his heretical neighbors that leads him to urge in season and out of season that they be compelled to observe his holy day? His love of conscience rights is plainly manifested in his endeavors to secure such an amendment to the national Constitution as will forever prevent non-Christians from holding office and will permit the direct appropriation of public money for the propagation of religion. Dr. George and his associates are the last men to talk of the rights of conscience. No wonder that the committee was suspected of sneering, and that it gave them scant courtesy, according to their report of the proceedings.

Dr. McCrory said that if the law were repealed nine out of ten of the barbers in Pittsburgh would be at work within thirty days. From this it would appear that only a fraction of the barbers favor the law, but that one-tenth of them, backed by the priests, are able to dictate to the nine-tenths and to the people who would patronize them if the shops were open on Sunday. The *Christian Statesman* repudiates the idea that the wishes of the people should rule in the matter of what should be accessible on Sunday, saying that the principle "that works of necessity and charity should determine what should be allowable on the Lord's day" must dominate. This means that the Sabbatarians are to decide what is necessary, not the people immediately interested.

The Covenanter committee report that the Senate bill to permit the printing and sale of Sunday newspapers, which was referred to the Committee on Vice and Immorality (think of the insult implied in sending such a bill to such a committee!) will be killed. The church is aroused all over the state and desperate efforts are being made to kill all three of the bills. We have not heard that the Liberal people of the state have taken any action on the other side. It was Horace Greeley's conclusion that the children of darkness were always practically wiser than the children of light.

"Colonel Ingersoll gets a large amount of applause, but the mourners' bench doesn't seem to fill as it does at a revival service."—*Detroit Evening News*.

But what the church gains at the mourners' bench the business world loses, as witness the steady stream of pious cashiers on their way to Canada with heavy grips.

Anthony Comstock recently had one Serafo Arteaga arrested as the owner of phonograph, through which it is alleged that he circulated "indecent, profane, and sacrilegious speeches." It would be interesting and probably instructive to have Comstock's definition of "profane and sacrilegious speeches." Where is this legal suppression of alleged irreligious matter to end? Would not *THE TRUTH SEEKER* be "profane and sacrilegious" in the estimation of such men as Comstock and his assistant, "Agent Oram," who arrested Arteaga?

The Dayton (Tenn.) *Republican* hits the nail squarely on the head with a very heavy hammer when it tersely says that "there is not a Sunday keeper in Rhea county who would not feel that his religious liberty was infringed if he were compelled to keep Saturday." And it is necessary to add that the Sundayites would raise a rebellion at once if they were asked to submit to a law requiring such observance. But the wrong done to them under such circumstances would be no greater than is the wrong now inflicted upon all non-Sundayites who are compelled by law to observe Sunday.

During the argument of Dr. McMillan, of Philadelphia, before the committee of the Pennsylvania legislature (on the Sunday question), he was told by Committeeman Fow that he sold papers in the Sunday-school of his own church; that the little daughters of the committeeman had bought them there. Another Covenanter interjected that there "was no use wrangling about such little points." Didn't Mr. Fow know that it was only a "little point" to prove a Sabbatarian guilty of playing the

hypocrit? Does he not understand that the Sundayites object to Sunday work and recreation only in so far as they interfere with the church monopoly of Sunday? It is only a "little" thing to sell innocent children the pernicious trash known as the Sunday-school paper on that day, but it is the vilest of vile sins to print and sell the Sunday newspaper in the same period of time.

The Archbishop of Canterbury follows in the footsteps of Pope Leo in pleading for the reunion of Christendom. In a pastoral letter addressed to his arch-diocese, asking members of the Church of England to offer prayers on Whit-Sunday for unity, the primate says:

"When we consider the terrible separation of the past, when we now see so many communions—Presbyterian, Nonconformist, and Roman Catholic—at home and abroad in America, we are moved to desire to seek Christian unity. Who can doubt that this change is of the Lord?"

History shows us that while Christian unity—or the desire for it—may be "of the Lord," the thing itself and the struggle for it have always raised the other gentleman. We fervently hope that the present efforts of the church in that direction may be confined to prayers; in which event the attempt is foredoomed to failure.

The subscription list of THE TRUTH SEEKER is enjoying a little boom from our large premium offer, and we want to see that boom swell and expand and grow until our list goes up into the tens of thousands, where it ought to be. And having this great offer to help them, we think our friends can send it there with scarcely an effort. We have never before been able to give them so good a chance, and we hope they will feel encouraged to do their best for Freethought and THE TRUTH SEEKER, for every copy of the paper and the "Freethinker's Pictorial Text-Book" put into new hands is an incalculable power for good and will help to dethrone ecclesiastical tyranny. Cannot every reader send us at least one new yearly subscriber, and thus secure for himself or the new subscriber, as he may direct, the powerful work offered as a premium? Remember, we have sold five thousand copies of this book at \$2 each, and without an exception every one who purchased it has been more than pleased and satisfied.

Rev. Dr. Marcus L. Taft, late of Pekin, talked about the Chinese-Japanese war the other day. Speaking of the treatment of native Christians in China, he narrated the story of one who was tortured by having ice-cold water thrown over him as he lay naked in a prison cell. This was done, says Mr. Taft, "because he believed in the true God." Could anything be more childish and tribal than that? This Chinese Christian was tortured because he believed in a god *different* from those worshiped by his compatriots, just as millions of "heathens" have been tortured and murdered by Christians because their gods were not the gods of the slaughterers. Let us suppose that the Chinese who had the cold water thrown on him had been a pervert from the popular religion of China to some religion other than the Christian—would Mr. Taft then have said that he was persecuted because he "believed in the true God"? Certainly not, because the god believed in by the victim would not be the god believed in by the preacher, and yet the motive for the torture would have been the same as in the case cited, that is, hatred of the religion espoused by the one persecuted.

The anti-slavery struggle has served as an analogy for about every apostle of despotism who has raised his head in this country since the close of the civil war. The *Christian Reformer*, arguing in favor of the proposed Christian amendment to the national Constitution, says:

"History is repeating itself. Christians were blind to the need of an anti-slavery amendment to our Constitution till the crisis came. Another crisis is coming and then Christians will see and act."

Slavery was the denial of physical liberty, and the amendments to the Constitution in which were crystallized the results of the war, legalized physi-

cal liberty for every inhabitant of the republic not convicted of crime. Christianity is the denial of mental liberty on all days and of physical liberty on Sunday, and the proposed Christian amendment would legalize this denial of mental and physical liberty. The attempted analogy is the sharpest of contrasts. As before the war, by the admission of the *Christian Reformer* itself, Christians were blind to the necessity for a righteous amendment to the Constitution, so now, three decades after the close of the war, the theocratic Christians are eager for an unrighteous amendment to the Constitution. They stand self-convicted of being on the wrong side of every great moral issue of the century.

Talmage wants his Christian brethren to be patient and gentle with the poor skeptic. He says that there is always some reason, good or bad, for the existence of skepticism. Goethe's irreligion, he tells us, started when news came to Germany of the earthquake at Lisbon, that, with the resulting overflow of the Tagus, destroyed sixty thousand lives. That shook the great poet's faith in the goodness of God, says the gentleman late of Brooklyn. Of course a trifle like that would not disturb the faith of Talmage, but with Goethe it was different, for he had a clear brain and warm sympathies. Other skeptics have become such because they were persistently asking, Why?

"There are so many things they cannot get explained. They cannot understand the Trinity or how God can be sovereign and yet man a free agent. Neither can I. They say: 'I don't understand why a good God should let sin come into the world.' Neither do I. You say: 'Why was that child started in life with such disadvantages, while others have physical and mental equipment?' I cannot tell. They get out of church on Easter morning and say: 'That doctrine of the resurrection confounded me.' So it is to me a mystery beyond unravelment."

Then the difference between Talmage the skeptic and the honest skeptic would appear to be that the latter does not pretend to accept as divine truths dogmas which are utterly incomprehensible to him, while Talmage makes a rich living preaching doctrines for which, by his own confession, he is utterly unable to find any foundation in nature or reason. The preacher is welcome to his opinion of himself.

"[It [the atonement] did the gravest injustice to the character of God, presenting him in the light of one who, regardless of misery, regardless even of justice, simply sought for some one on whom what in man would be called vengeance must be satiated. Our theology has grown more simple, more wise, more reverent, more scriptural. And the more recent view is vastly more effective, because it allies with it the moral nature of man. If penalty is inflicted by the fiat of God, man may find ground for complaint. He may say, not only, 'My punishment is greater than I can bear,' but 'My punishment is greater than I deserve.' But if his punishment is simply the direct result of his own life—if it is a part of his life—then, he must be speechless."—*Examiner* (Baptist).

He will be singularly lacking in intellectual perspective if he is "speechless." Man is the result of the forces that work in and through his organism. What his life depends on what he is and what his surroundings are. He is the fruit of heredity, of education, of circumstances. His "punishment" is simply the effect of antecedents, of causes, near and remote. Under necessarily finite and imperfect human law he must be held responsible for his unsocial acts, but this responsibility in no way justifies to him the scheme of the universe, of which scheme he is the victim. How fatuous to say that the man paralyzed by a stroke of lightning has no ground of complaint because, forsooth, his "punishment" is simply "the direct result of his own life"! What is true of the lightning stroke is true of every ill that comes upon man in this world, although the problem is often complicated to the superficial observer by many factors of contributory negligence on the sufferer's own part. But untangle these threads of causation and trace them to their source, and it is found that the primary cause of human maladjustment is natural imperfection or maladjustment. Grant that there is an intelligent, infinit "First Cause" and there is no possible escape from the conclusion that that "God" is morally as well as actually responsible for all the misery in the universe which he created. The *Examiner*—very liberal for an orthodox journal—has

not washed the blood from the robes of its deity, and it cannot. It has merely disguised the stains with a solution of sophistry.

The members of the Freethought Letter-Writing Corps have had a good rest of a few weeks, and now we hope that they will every one send a shot plumb to the center of this week's target. The New York Sunday *World* of May 5th has an editorial on "The Old Testament as Literature." It is asserted that the Hebrew scriptures are of "transcendent importance to literature and to the science of civilization." Following this we find the claims reproduced below:

"The man who cannot understand the Book of Genesis cannot understand the philosophy of later history. If he cannot understand Job he will never know anything more than the mere surface of Shakspeare. To know the meaning of the books of Kings and of Ecclesiastes is to become able to appreciate the Iliad of Homer and the epistles of Horace. To enter into the spirit of Isaiah is to come close to the vital force of aspiration which governs modern times and moves the world. Fully to understand the modern man the primitive man must also be understood. Hebrew literature collected in the Old Testament gives a record of human development from the most primitive times to a period of civilization in many respects as high as our own. Taken altogether it constitutes the fullest history of the evolution of the human mind ever put on record. Its value to literature is not less so. Instead of being wild and barbaric the poetry of the Hebrew scriptures moves 'to the lute's well-ordered law.' The sublimity of its sentiment compels expression in musical simplicity which has made it everlasting.

"Considered merely as literature, the Hebrew scriptures explain their own immortality. If the book of Job could have been lost after having been published it might be possible even now to deny the probability of the continued progress of the human race. But the race which knows how to reverence such lofty thought must be impelled forward by it from one generation to another until it has achieved its highest possibilities."

It will not be difficult for the writers of the corps to refute in a few sentences each of the extravagant statements of this article. It will be advisable for each member not to take up more than one point, or two points, at most, so as to avoid the risk of too greatly extending his communication, as the *World* wants very short letters, as a rule. The article is a very vulnerable target, considered as a whole.

The Paine Celebration.

Arrangements for the Paine Celebration to be held at New Rochelle on Decoration Day, under the auspices of the Brooklyn Philosophical Association, Manhattan Liberal Club, and Newark Liberal League, are completed. A special train has been chartered, which will leave the Grand Central Depot of this city at 10:45 a.m., and by a special agreement with the railroad company the committee of arrangements have been able to make the price of the tickets fifty cents each. Those who will speak include Henry Rowley, T. B. Wakeman, E. B. Foote, Jr., Wilson Macdonald, Charles H. Machett, and Rev. F. E. Mason. The wall and gate around the monument will be repaired before the 30th of May, and the Freethinkers who attend will have the pleasure of seeing almost a new monument and inclosure. As the gathering this year is intended to be more of a social one than last, and the time not to be devoted exclusively to speech making, it would be well for those who attend to take lunch baskets. There is plenty of room for parties to sit and partake of lunch; also to get up any game that may add to the enjoyment of the occasion. Those living in adjoining states and towns who will attend, can send to this office for tickets, thus saving time and delay on the day of excursion. Every Freethinker or other person interested in the works and life and worth of Thomas Paine is expected to go, and the associations promise that a good time will be had. As it is the duty of this generation and those to follow to honor the memory of the dead who gave their lives that the Union might continue, so it is the duty of all intelligent and justice-loving people to honor the memory of a man who did as much as any other, if not more, to secure the independence of this country. Those who go will kindly try to be at the station a quarter of an hour before the train leaves, so that there will be plenty of time for all to get seats without inconvenience. Last year about fifty were left behind on account of their late arrival.

THE TRUTH SEEKER ANNUAL for 1895 is great. Price, 25 cents.

About that "Reaction" from Scientific Methods.

The religious papers and magazines, echoed by the political journals and other watchers of the popular drift, are hailing the reactionary utterances of Romanes, Kidd, Drummond, Balfour, and Brunetiere with expressions of joy as wild as those which rose from the parched lips of the besieged of Lucknow when they heard in the distance the first faint notes from the pipes of the Highlanders. Why they should be so extravagantly delighted is not very clear when the fact is taken into consideration that they have all along been telling us that there was no danger—that the "old book" was not in the least damaged by the successive or simultaneous attacks upon it of the different schools of critics. It was of no use, they unitedly and vociferously proclaimed, for the enemies of revelation to rush against the rock-built fortress of revelation—upon it had dashed to their death Celsus and the other pagan writers, Voltaire and the Encyclopedists, Paine and his brother Deists of England, and all the other precursors of the modern scientists, Higher Critics, and Freethinkers, and these latter were sure to share the fate of their predecessors, while "the faith once delivered to the saints" would be stronger than ever, when the smoke of battle lifted. If they really meant all they said, and if they were not talking merely to encourage the rank and file, why all this exultation because of some weak apologies for Christianity from the pens of a few men, some of whom were supposed to have definitely abandoned the old creed, but others of whom have never been known as Rationalists? If there was no danger, why be so happy over the appearance of a squad of poorly disciplined and worse armed reinforcements?

Much has been made, by the religious sentinels, of Brunetiere's phrase, "The bankruptcy of science." They have not stopped to inquire what science is, and on the answer to that question depends the answer to the other question, Is it possible to bankrupt her? Neither have they stopped to inquire what it was that Brunetiere and his followers meant or what they wanted. Some light is thrown upon the subject in both its aspects by an editorial in the *New York Evening Post* of April 27, portions of which we subjoin:

"THE BANKRUPTCY OF SCIENCE."

"The article under this title, published some months ago in the *Revue des Deux Mondes* by M. Ferdinand Brunetiere, has had a great run. Thoughtful religious editors, professionally alert to detect "reactions" against science, have extracted a vast amount of comfort out of it. Evidently science has been getting far too ambitious and going much too fast, and must, like Mr. Brooke, 'pull up.' We need not be so particular what we believe, after all. True, it would not do to go back to the somewhat narrow theological views of our fathers—we have improved on their conceptions, no doubt; but our rash young ministers and students who think they can improve on our conceptions must be convinced by the solemn warnings of M. Brunetiere that they are following false lights.

"We did not observe that it occurred to any of these wise heads, thus gravely wagged, to inquire what title M. Brunetiere had to speak for science, bankrupt or solvent. But it does seem to have occurred to many in France, and some eight hundred of them met in Paris on April 4 to give their answers. The occasion was a banquet offered to the distinguished chemist, M. Marcellin Berthelot, by the 'Union de la Jeunesse Française.' There were present leading senators and deputies, many representatives of the higher education, artists and men of letters—as notable a gathering as Paris could furnish—all met to honor not merely the guest of the evening but the scientific spirit which he represented and adorned. M. Brunetiere showed that he was aware of the drift of the banquet by writing to the *Figaro*, before it came off, that it was to be offered against him as much as to Berthelot. Universal laughter was, in fact, provoked by Professor Perrier, one of the speakers of the evening, when he closed a witty speech by drinking to 'the reconciliation of science and M. Brunetiere.'

"More serious and measured was the discourse of M. Berthelot himself, in which he took occasion to set forth the spirit, the aim, the methods, and the limitations of science in judicious terms. He affirmed that the entire strength of science lay in the method of observation and experiment, and in its refusal to give the name of exact knowledge to anything otherwise derived. The true man of science is modest and cautious in his assertions. This very fact, which is really an honor to him, is often made a ground of reproach. But the genuine savant knows the limits of the human mind, recognizes his own fallibility, and so never publishes a catechism

of science, never declares himself the infallible organ of an unchanging scientific doctrine.

"How there can ever be a bankruptcy of science, thus defined, without at the same time a bankruptcy of the human intellect, and of civilization itself, does not appear. Indeed, even the religious editors so far appreciate the empire that scientific method has won in the world as not to expect to see it abandoned. Only, they say, let it be kept to its proper sphere. Let it not poach on the preserves of theology. If it does that they will be compelled to take up the cry:

"O star-eyed Science, hast thou wandered there
To waft us back the message of despair?"

"The late Professor Romanes swung round a curious circle in the course of his life. He began as a dogmatic denier of the tenableness of a Theistic belief, and finally came to the position that orthodox Christianity was really not inconsistent with any positive teachings of science. With him, clearly, religion was almost purely a personal, subjective emotion. At first he had it not, and thought science taught him it was irrational; then he came to have it, and thought science had nothing to say about it one way or the other. [Which shows how very superficial was his later thought.—Ed. T. S.]

"Such experiences are confessedly exceptional, and that science does tend to make people fastidious as to both what they believe and how they believe, the dogmatic theologians themselves are sufficient witnesses. They know their enemy, and not for nothing have they been so consistent in withstanding the conclusions of astronomy, geology, historical investigation, even of Biblical criticism. But perhaps the strangest thing of all about the welcome they have extended to M. Brunetiere's bankruptcy of science is the fact that they have ignored or concealed the real significance of the phrase in his mouth. As M. Brisson declared at the Berthelot banquet, this 'formula' was not advanced as a part of a controversy which was purely scientific or philosophic, or even religious; it was above all things 'un mot d'ordre politique.' It was a reactionary government that the writers about the bankruptcy of science wanted first of all, and through that, and only as a consequence of that, the suppression of freedom of teaching and the establishment of a state religion. When they said bankruptcy of science, they meant bankruptcy of a government under which science and discussion were free, and wanted to have themselves appointed receivers to administer the goods, not of science, but of the body politic. If this is true, what Brunetiere was about was not so much the rehabilitating of Balaam's ass, and the sun and moon standing still for Joshua, as the restoration of absolutism in state and church."

They Obeyed the Bible.

Thou shalt not suffer a witch to live.—Ex. xxii, 18.

A story of cruelty and superstition, culminating in the murder of a woman by her relatives, who thought her bewitched, comes from Ireland through the *London Daily News*. The young woman's name was Bridget Cleary, and she lived with her husband at Cloneen, near Clonmel, county Tipperary.

Ten persons were arrested, nine of whom were charged jointly and severally with committing the murder. These were Michael Cleary, the husband; Patrick Boland, her father; Patrick Kennedy, James Kennedy, Michael Kennedy, and William Kennedy, cousins; Mary Kennedy, an aunt; John Dunne, and William Ahearne, neighbors.

Dennis Gancy, an herb doctor, was charged with being an accessory before the fact. William Simpson and Johanna Burke, both of whom lived near the Clearys, were the principal witnesses. Their testimony was substantially the same, and this is the story as they told it:

Mrs. Cleary had been ill for some time, and on the night of March 14th Mrs. Burke went to see her. She met Simpson and his wife outside. The door was locked, and Mrs. Burke told Simpson that Michael Cleary had said they were giving Mrs. Cleary some herbs which they got from a man over the mountain.

Voices could be heard inside, saying, "Take it, you witch!" and, "Take it, you old fagot, or we will kill you!"

When they finally gained admittance they saw Dunne and three of the Kennedys holding Mrs. Cleary down on the bed by her hands and feet. Her husband was standing by the bed with some decoction in a spoon. He called for a vile liquid, which was poured over the woman's body. A man at each side of the bed kept the body swinging about. The woman screamed horribly. Then she was forced to take the decoction out of the spoon, and Cleary asked:

"Are you Bridget Boland, the wife of Michael Cleary? Answer in the name of God!"

She answered: "I am Bridget Boland, in the name of God!"

"Come home, Bridget Boland!" they all cried, and then Simpson understood that they thought her body had been taken possession of by a witch, which they were endeavoring to drive out.

After the woman had answered the question several times, John Dunne said: "Hold her over the fire, and she will answer then."

She was taken from the bed and carried to the kitchen, where she was placed in a sitting position over the fire. Simpson noticed some red marks on her body and was told that they had used a red-hot poker on her to make her take the medicine.

As she was held over the fire, she was compelled to make answer several times, "I am Bridget Boland, daughter of Pat Boland, in the name of God." Then, groaning and screaming, she was carried back to bed.

The night after this occurrence Mrs. Burke went to sit up with Mrs. Cleary. She and the others present dressed the woman, who sat at the fire with them and talked about the fairies. Mrs. Burke made some tea and offered a cup to Mrs. Cleary, but before she could take it her husband jumped up and, taking three bits of bread and jam, said his wife should eat them before she should have a sup. He asked her three times, "Are you Bridget Cleary, my wife, in the name of God?" Twice she answered and ate two pieces of the bread. The third time she did not answer.

Cleary forced the bread into her mouth, saying, "If you don't take it down you will go." He flung her on the ground and, putting his knee on her chest and one hand upon her throat, forced the bread and jam down. "Swallow it," he shouted. "Is it down?"

He took a lighted stick and held it to her mouth to see if she had swallowed. At this point Mrs. Burke and the others wanted to leave the house, but Cleary said he would not open the door till he got his wife back. He told his wife he would burn her if she did not answer to her name three times. Her reply did not satisfy him.

He seized a burning lamp and threw it at her. In a moment she was in a blaze. She screamed frantically, but her husband cried: "Hold your tongue! It is not Bridget I am burning; you will soon see the witch going up the chimney."

Mrs. Burke admitted in her testimony that she afterward saw the corpse carried out of the house in a bag. It was found a week later at the bottom of a ditch, under two feet of mud, on the lands of Tullycussane.

A Plain Case of Insolvency.

"Yes, sir," said the cross-eyed religious editor, as he adjusted a new pair of scientifically-focussed glasses in order that he might read the telegraphic and cable news; "yes, sir, science is bankrupt, as Prof. Pandango Pomdeterre of the Sourbuns College has so aptly said; and I think I shall editorialize on the subject, *in extenso*, in the forthcoming number of the *Whoop in Israel*." The religious editor was at breakfast, and putting a spoonful of scientifically-condensed milk into his coffee and spreading his bread with a superior article of butterine, he looked across the table at his fellow-boarder, the clergyman. The latter, who was constitutionally hard of hearing, took from his pocket an artificial tympanum, which he placed in his ear, and as he touched an electric bell to summon the waiter, he replied:

"You are quite right. The argument of Professor Pomdeterre renders that conclusion inevitable, and I had already thought of making it my sermon theme on the coming Sabbath. By the way, have you glanced at the weather forecast this morning? It is quite convenient to know whether one should take his umbrella or leave it at home."

"You may venture to leave it," answered the religious editor, "for a fair day is predicted. But I notice that the devout people of Texas are praying for rain." The eyes of the two met over their plates and then fell into them. When conversation was renewed it touched upon a less embarrassing topic.

"It is gratifying to note," resumed the religious editor, "that the war in the East is drawing to a close—"

"For which let us thank God," the clergyman ejaculated with fervent piety.

"Which is due," continued the editor, "to the employment of scientific modes and weapons of warfare, making modern war enormously expensive and therefore necessarily brief."

"I would much prefer," returned the preacher, "to attribute the cessation of hostilities to the influence of that message of peace which reached the earth almost two thousand years ago."

"Would that we might," replied the journalist

"but as all that Japan has adopted from us is our rifles and cannon, and as the Chinese show greater aptitude for learning our vices than our religion, I fear we can not. That message of peace, we must infer, had reference to a spiritual blessing. If we were to regard it as a promise that war should be thenceforth unknown, blind unbelief might remind us that Christianity had not met its obligations and was, in fact, bankrupt—er—hum, hum."

The editor paused and picked a fine set of store teeth which, by enabling him to masticate his food, had nipped a promising case of chronic dyspepsia.

The gentlemen left the house together, and after walking a short distance along the smooth composite pavement, the editor stopped at a pay station to telephone a message to Kokomo, Ind., where a religious conference was discussing the scientific problem of bacilli in the communion cup. Then taking a street car, which, though neither pushed nor pulled, made good speed nevertheless, the clergyman addressed an inquiry to the conductor about a woman who had been struck by the motor not long before, and who was picked up paralyzed. "It was nothing much," said the collector of fares. "While the parson was holdin' a prayer-meetin' for her benefit the doctors lifted up a little piece of the skull that was pressin' against her brains, and she come to. She thinks it was the prayin' that cured her, though, because she was on her way to church when the collusion happened."

In the conversational lull which ensued the minister purchased for two cents a newspaper embellished with a score of attractive illustrations made according to the latest scientific method, and containing reading matter enough to last him all day. He read in it the story of a Sunday-school superintendent who had absconded with half the funds of a bank of which he was the cashier, and with all the funds of a church of which he was the treasurer. Also about the trial of one preacher for heresy, and of another for general immorality, and he wondered which sort of trial would go hardest with him if his sentiments and conduct were known to his congregation. A column headed "Scientific Progress" engaged his attention. Here were accounts of the cure of religious monomania by new methods; the effects of scientific sanitation on morals; antiseptic solutions, germicides, parasiticides, eye-sharpeners; discoveries in astronomy, in mechanics, in engineering; life-saving boats, signal systems for railways, new applications of electricity and other natural forces, including the falls of Niagara, to the uses of civilization; geological discoveries proving the antiquity of man; researches in anthropology, showing human improvement in the past and why we may hope for a continuance of the same in the future; in short, it seemed to the clerical reader that about all useful advance was making along scientific lines. There was also in the paper a sermon by Talmage, which he skipped.

The clergyman accompanied the religious journalist to his office to see him edit. "I should like," he said to his companion, "to glance over your leader on the 'Bankruptcy of Science,' when you shall have written it, as it may fructify my mind for next Sabbath's discourse. No doubt you are so full of your subject that I would need to wait but a few moments in order to see the manuscript. I of course prefer, before venturing into a domain where you are so much more at home than myself, to know exactly in what the bankruptcy of science consists. For example, what are its liabilities, that is, its obligations, *i. e.*, its promises, as compared with these assets?" and he laid the paper on the desk where the editor could see the column headed "Scientific Progress."

The editor clapped pen to paper and the clergyman proceeded to wait. When he was tired of waiting, and had read everything in the office except the Bible and the Concordance, he asked if he might now peruse the manuscript, but receiving a reply from which he inferred that the leader was not yet ready for inspection, nor the editor for a pair of wings, he silently withdrew.

On receiving the next number of the *Whoop in Israel*, the clergyman turned quickly to the editorial page. It contained nothing on the "Bankruptcy of Science" but a condensation of the article of Professor Pomdeterre of the College of Sourbuns. On the following Monday the editor sought in the morning paper for a report of the clergyman's sermon on the same subject. He found what he was after, but it turned out to be an elaboration of his own condensation of the article of Prof. Fandango Pomdeterre of the Sourbuns College.

G. E. M.

He Got the Place.

Bank President (to applicant): "What qualifications have you for the position of clerk?" Applicant: "I do not go to church and never taught a Sunday-school class in my life."—*Judge.*

Freethought and Secular News from England.

FREETHOUGHT IN PARLIAMENT.—On March 1 Mr. E. T. Gourley, member of Parliament for Sunderland, introduced into the House of Commons the "Religious Prosecutions Abolition Bill," when it was read the first time. An interesting debate is expected on the second reading. The object of the bill is to do away with all prosecutions for "the expression of opinion upon matters of religion." The schedule is copied verbatim from the bill that was introduced by Mr. Bradlaugh in 1889. We hope this parliamentary action will remove the legal impediment that has hitherto interfered with the principle of liberty of speech. Many prominent members of the House have promised to give the bill their hearty support. In the House of Lords, Lord Hubhouse has introduced a bill that will, if it is passed, sweep away the absurd law under cover of which certain fanatical societies have been trying to put an end to Sunday lectures and concerts. Petitions are widely circulated and are being numerous signed in favor of the bill. We are thus moving in England, although perhaps slowly, toward the goal of freedom.

DISESTABLISHMENT AND DISENDOWMENT.—The English Church party has been driven into a state of frenzy on account of the introduction into the House of Commons, by the Home Secretary, of the bill to disestablish and disendow the church in Wales. The provisions of the bill are these. It proposes that on Jan. 1, 1897, the Church of England, so far as it is established in Wales and Monmouthshire, shall cease to be an Established Church. From and after that date both the privileges and duties incident to the status of Establishment will come to an end. The coercive jurisdiction of the ecclesiastical courts will cease; what is now ecclesiastical law will be enforceable so far as it affects the discipline of the clergy and the doctrines and ceremonies of the church by way of contract, and as far as it affects the use of property by way of trust. Provision will be made in the bill for the formation of a representative church body, and power is given to the bishops and clergy and laity of the whole synod in Wales to frame a constitution and generally to legislate in ecclesiastical matters for themselves. The funds now used for church purposes are, if the bill becomes law, to be employed as follows: The erection or support of cottage or other hospitals; the support of convalescent homes; the provision of trained nurses for the sick poor; the foundation and maintenance of public, parish, or district halls, institutes, and libraries; the provision of laborers' dwellings, to be let at reasonable rents and allotments; technical and higher education, including the establishment of libraries and museums, and galleries of art, of local or general utility, for which provision is not made by statute. Of course the bill is being vehemently opposed by the Tories and the clergy, and it is not difficult to foretell its fate if it reaches the House of Lords. Still, it is an excellent movement in the right direction. It is monstrous that the state should favor any form of theology; that is not its function, and it is a gross injustice that public funds should be devoted to promulgate a faith which is not accepted by the majority of the nation. If people will have a religion, let them support it themselves. It should be a question of individual opinion, not of national injustice.

THE LATE DR. ROMANES.—There is much rejoicing in orthodox circles at the relapse of Dr. Romanes, who just before his death, it is said, returned to the faith of his youth. His "Thoughts on Religion," recently published, is edited by Charles Gore, Canon of Westminster. The work contains but little evidence to justify the professor's departure from the land of fact and his re-entrance into the field of speculation. Evidently he thought that there was much virtue in an "if." Again and again he indulges in the reiteration "if such and such be true," "supposing" so and so "to be true." Just so, but supposing that to which he refers is not true? What we have a right to expect in reference to such a change as that which is said to have taken place in Dr. Romanes's views is not mere supposition, but evidence. When in some instances he writes positively, it is not very complimentary to the honesty of Christ or to the reality of the foundation of his faith. The doctor says that "the Genesis story of the fall of man is allegorical, and that the devils which Jesus was supposed to expel from the bodies of maniacs were mere creatures of the imagination." Even Canon Gore felt bound to protest against his imputation of what is really either ignorance or dishonesty upon the part of Christ. The canon says: "The emphasis which Jesus Christ lays on diabolical agency is so great that if it is not a reality, he must be regarded either as shrewdly misled about realities which

concern the spiritual life, or else as seriously misleading others." There is nothing surprising in a person changing his views, but it is disappointing to find that such an able man as the late professor undoubtedly was failed to give a reasonable justification for his retreat.

INEQUALITIES OF RICH AND POOR.—WHAT IS TO BE DONE?—In my opinion the true remedy would be to largely reconstruct our social relations, the reform of the pension list, the reduction of the salaries of over-paid officials, the cultivation and the proper use of the land, the giving of more attention to the secular needs of the people, and bestowing less time and resources on what are called the spiritual wants of the community. The church has had its trial, with every advantage in its favor, and the present wretched condition of society is the result. It is now time that something should be done, not only to lend a helping hand, but to deal with the chronic causes of trade dislocation and slackness. The period has gone by for talking generalities about this question. What is required is that practical steps be taken which will lessen the friction of trade changes, equalize the burden as between capital and labor, lessen the rigors of the poor law, throw open new channels for the temporary employment of labor, secure an equitable use of wealth, and the substitution of attention to this world for the consideration given to an imaginary future existence.

CHARLES WATTS.

Paine and the "Higher Critics."

In *The New Unity* of April 4, a contributor signing himself "A. W. G." has something to say and makes a quotation that may be of interest to the editor of the *Portland Oregonian*, who holds that Thomas Paine "is a figure of no importance in the history of religion." We reproduce the communication for three reasons: Because it shows that, despite the "coarseness" and "flippancy" and "lack of culture" with which he is charged by those who accept the clergy as authority instead of reading his works, Paine anticipated by many years the conclusions of the refined and serious and scholarly critics of this century; because it gives the Presbyterian fossils some deserved raps, and because it bestows due credit upon Paine for his humanitarian teachings. Of course we have no use for the word "religion" in the sense in which it is used by "A. W. G." "Religion" is indelibly stained with the follies and crimes of supernaturalism, and it can only confuse and deceive to talk of "character-religion." As to the "character-religion" teachings attributed to Jesus, we do not think that the Presbyterians will have any trouble in finding plenty of teachings in the "accounts" that directly contradict those upon which "A. W. G." relies to sustain his position. As we look at the matter, it makes precious little difference to this generation what the Bible says "Jesus" taught; it is of prime importance that the people learn what the experience of the race before and since the first century of this era has been and what are the lessons fairly derivable therefrom. The contributor says:

A remarkable discovery has been made recently. It has been found that a number of the results of the higher criticism of the present day had been anticipated in a book published a hundred years ago. That book was the "Age of Reason," and its author was Thomas Paine; and the Presbyterian Doctor of Divinity who sets forth this remarkable discovery in a denominational magazine accompanies it with these very pertinent comments:

One can hardly imagine that, even at the bidding of German critics and their English copyists, the Evangelical churches will be in a hurry to credit the astounding proposition that what, according to the higher critics, was hid from Jesus Christ, of whom Peter said, "Thou, Lord, knowest all things," and who claimed to understand the secrets of the Father, was, eighteen centuries afterwards, revealed to Thomas Paine; and that while Jesus Christ was wrong in saying that Moses wrote of him, Thomas Paine was right in asserting that Moses did no such thing. That the Evangelical churches in Scotland (unless they mean to dig their own graves!) will be impelled, before long, to let their voices be heard on the attitude they intend to assume toward the sentiments of Paine, which, under cover of the Higher Criticism and with much show of learning, are being industriously propagated by not a few of their responsible teachers, is to the present writer clear as day.

What the Presbyterian church will do to those who propagate the sentiments of Paine "under cover of the Higher Criticism," we do not know; nor do we care very much. We are not absorbingly interested in the Higher Criticism. To those who think the Bible the source of all religion and all salvation, the Higher Criticism is naturally the most vital question of human life; but to those who think the Bible is not the source of all religion, but rather that religion is the source of all Bibles, the question of religion is more absorbing than the question of Higher Criticism. And those of us who believe in the religion of character have been

nourishing the conviction that this character-religion was gradually spreading to the orthodox ranks. But if every man is to be a heretic who teaches the sentiments of Thomas Paine, the spread of character-religion will be rudely checked, for Paine declared that his religion also was "to do good."

And there is a still more perplexing problem involved in this proscription of Paine's sentiments. If we read the accounts rightly, this character-religion was preached two thousand years ago by Jesus himself, who said that not those who called him "Lord, Lord," but those who fed the hungry and clothed the naked, had the religion that should save them. What will our Presbyterian friends do with Jesus for thus contradicting their creeds and propagating the sentiments of Paine "under cover" of religion? Will they be impelled before long to let their voices be heard against Jesus himself and put him out of their church?

Observations.

That letter of our uncle Samuel Rhodes of Biscayne Bay to the editor of *Public Opinion*, published in THE TRUTH SEEKER of April 27th, did its perfect work, and the readers of *Public Opinion* owe Uncle Samuel a vote of thanks and an expression of confidence. His grievance against the paper was that while it promised to give "every shade of every faith," and while for eight or nine years he had been paying good money for it on the strength of that promise, it in fact gave only such shades as were lurid with orthodoxy. I have before me a copy of that journal published since the little discussion took place between the editor and Mr. Rhodes. It says nothing about giving "every shade of every faith," but it comes pretty near doing so, for Liberal sentiment is almost as well represented as its opposite. There is even an extract from the writings of Thomas Paine. Mr. Rhodes may be pleased to know that the editor of *Public Opinion* has asked to have his journal placed upon THE TRUTH SEEKER's exchange list. So the suns come and go, and the thoughts of men are widened with their processes.

Two murders have recently been committed in a San Francisco church, the victims being girls who were lured into the edifice, assaulted, and killed. A young man named Durrant, the librarian and assistant Sunday-school superintendent, is under arrest and the pastor is under suspicion. The ministers of San Francisco have been officious in agitating for the passage of an ordinance to close the side doors or family entrances to the saloons, and now the saloon keepers are getting back at them. They have laid before the supervisors a petition, in which they set forth that in view of the heinous crimes just committed in a church of that city it is high time to call the attention of the authorities to the use to which buildings occupied as churches are put, and to suggest a remedy. While there are many such edifices in which no immoralities or murders are known to occur, yet for the general public safety the petitioners are of opinion that an ordinance should be passed closing all side and rear entrances to all churches in the city and county, and forbidding therein partitions, separate rooms, bedrooms, or bed-lounges; that no person but the authorized sexton shall have a key to the buildings, and that he shall be at all times under the immediate supervision of the police; that no church shall be opened without the consent of adjacent property owners; that no license shall be granted to any minister who has not a good moral character, and that the signatures of at least twelve citizens and tax-payers shall be attached to the application for such license. In this way, it is hoped, the church business will be brought under control until such time as a quickened public conscience shall abolish it altogether. The petitioners add that their memorial is not conceived in malice, but with the honorable and lofty purpose of protecting the lives of young girls and to prevent the turning of church edifices into shambles, brothels, or houses of assignation. And the petitioners will ever pray.

It is a soberly written document, its points are well sustained, and it was gravely argued before the supervisors by the attorney for the signers. The prompt squelch it got from the board was to be foreseen, but it reached the public through the newspapers, and has therefore done the work it was intended to do. It travesties with fine irony the slap dash, hit-or-miss, dragnet methods of a big lot of reformers who have not been able to view themselves in the clear light in which they stand before others.

Mr. Henry Nichols appeared before the Brooklyn Philosophical Association on Sunday, April 28th, to participate in a debate with President Rowley on the rival merits of Protection and Free-trade. The announcement of the event that appeared in THE

TRUTH SEEKER all last month did not state on which side of the question Mr. Nichols would plank himself, neither does the New York *Herald's* report of the engagement give any positive information on that head, but from the language of the speaker I judge him to be a protectionist. Instead of discussing the proposition as he should in the presence of philosophical persons, he ignored its ethical aspect and betook himself incontinently to roasting the administration, which is admittedly imbecil, and to denouncing the Democratic party, which we all know is as vile as the Republican, Populist, Prohibition, or any other. But what have these to do with free trade and human happiness? It is no wonder that the audience, as reported, called the orator down, and that President Rowley forbore to present his side of the question, leaving each hearer to decide for himself. Mr. Nichols made the error of assuming that presidents and other politicians, in these days when presidents and other politicians are both useless and unornamental, exist for some other purpose than to enjoy the emoluments of office. He appears to have erred, further, in treating the tariff as a question of economics rather than as an everyday matter of oppression and plunder.

Women bicyclists of Grand Rapids, Michigan, to the number of one hundred and fifty, assembled the other day and held something between a teachers' institute and a prayer-meeting to debate the question of Costume. Two hours of discussion resulted in the following resolution, which was adopted with unanimity and enthusiasm: "WHEREAS, Our Heavenly Father, with divine love and infinite wisdom in our creation, has made us bipeds and endowed us with reason [not necessarily]; and, whereas, the regulation skirts, as established by long usage and custom, are hindrances to the proper freedom and use of these pedal extremities as intended by an all-wise Creator; and, whereas, the most convenient and truly modest dress is the one which clothes each leg in separate covering; and, whereas, prejudice, rather than true modesty, restrains reform in clothing our legs; therefore, be it Resolved, That we most reverently recognize the superiority of the infinite wisdom and divine love of our Heavenly Father, and that in all cases where, in our best judgment, the regulation skirt is unhealthful, impractical, or inconvenient, we will have the moral courage to adopt such costume as will eliminate these objections."

The simultaneous discovery by the Grand Rapids girls of their own bipedal gifts, as mentioned above, and their ardent resolve to clothe the same in obedience to the dictates of health, comfort, and convenience, is a coincidence worthy of the prominence here accorded it; but they err in imputing to their heavenly father the design that each limb shall have a separate covering of clothes. So far as observation, directed by holy writ, enables us to penetrate the devices of the almighty, neither "regulation skirts," nor bloomers, nor yet full trousers, for either sex, are in consonance with the divine purpose; the naked truth being that, male and female, he has posed us like Trilby, in the altogether. The work of the deity is often quite coarse.

Fulton Gordon, of Louisville, Ky., came upon his wife and a young man in an assignation house, and shot them both to death. Although the murdered man was a son of Governor Brown of Kentucky, and the woman a member of the Presbyterian church, the coroner's jury found that it was a case of "justifiable homicide," with which verdict I disagree. If Gordon was not a murderer, he was criminally insane. Why, otherwise, should he shoot his wife? If she deceived him as to her affection for himself, she was not worth the powder. If he knew she no longer cared for him, he should have been enough of a gentleman to release her. If his affection for the woman was such that he could not sustain the thought of separation—which view is untenable, since by his own act he has lost her now for keeps—he would have tried to win her back. He may talk about his honor, but a man who will shoot a defenseless woman has no honor. As for Brown, he died like a fool. He must have been familiar with the barbarous code under which he met death, and he knew that his course was suicidal. There are those who would maintain his right in doing as he did, but nobody can defend his discretion. Besides, he probably believed he was doing wrong, although it is supposed to be incumbent on every gentleman, under the above code, to commit a similar indiscretion whenever opportunity is afforded, and the one who should profess otherwise would be neither believed nor esteemed. The offense consists in being detected. In consideration of these aspects of the case, it is only as a victim of a pernicious code that Brown would have my sympathy. This clandestine association with married women,

without their husbands' knowledge or consent, is to the last degree impolitic and unsocial, and I doubt very much that it is moral.

Report says that Governor Brown will decline to prosecute the slayer of his son, and that he admits the killing to have been justified by the circumstances, and it is highly probable that the son would take the same view in the case of the elder Brown if the situation were reversed. Such fathers may always depend upon having that kind of sons. The relatives of the murdered woman should pursue a different course. Gordon should be arraigned and tried—he should be so tried that the enormity of his crime would break upon him, that he would be convicted, and sentenced to live (in jail), with every facility afforded him for committing suicide.

GEO. E. MACDONALD.

The Kind of a Man Colonel Ingersoll Is.

This great lawyer, orator, teacher, and humanitarian was warmly and rapturously greeted at the Wysox Grand on Monday night by a magnificent audience of educated men and women. More than a thousand auditors gave eager and rapt attention to the words of love and wisdom as they fell from the lips and silver tongue of the world's greatest champion of human rights and mental liberty. The good seed which he has planted in Muncie, and the good seed which he is scattering broadcast throughout the country, from ocean to ocean, and from the lakes to the gulf, will take root in the hearts of millions of our fellow-men, and germinate and blossom and ripen into golden fruits of peace and love, and joy and liberty. The gospel of love and kindness, which this great apostle emphasizes in his teaching, and so beautifully illustrates in his life, must, in the near future, rescue all intelligent men and women from the darkness and cruelty of religious superstition, and bring them to the light of reason and the practice of gentleness and toleration. The world has always been in need, and is still in need, of more love and greater kindness, and surely it is our duty to assist this great and good man to achieve this grand and noble and glorious end.

Whatever concerns one man concerns all men—the planet on which we live is a small body, and there are no people on its surface so remote from us that their happiness and welfare are not bound up with ours—the joys and sorrows, the hopes and the fears of all mankind, are indissolubly knit together—none can suffer wrong without all sharing in that wrong—none can feel the delightful thrills of joy without all sharing in that joy—the world at large cannot grow wiser and make us more ignorant—the world at large cannot grow better and make us grow worse—the world at large cannot grow happier and make us more miserable, and it is therefore evident that our sympathies, like Colonel Ingersoll's, should be catholic and universal and co-extensive with the race—we should seek to supplant ignorance with intelligence—we should strive to substitute knowledge for blind credulity—we should earnestly labor to remove cruelty from the world, and plant the seeds of kindness in every breast, and, knowing as we do, if we know anything, that religious superstition had its origin in the dens and caves of savagery, and that, infinitely above all other causes, it has cursed the world and filled the earth with blood and sorrow, it certainly should be our duty, our pleasure, our joy, and our delight to assist Colonel Ingersoll in driving fear and ignorance and superstition from the brain of man, and lighting in their stead the sacred flame of reason.

He loves the good and hates the bad in the life of every man. He loves the good and hates the bad in every book, whether it is regarded as sacred or profane. He believes that happiness is the only good, that love is the only real religion, and that every home should be made a heaven. He believes in the sanctuary of the fireside, and that wife and child should be adored—he believes in temperance, charity, freedom, gladness, liberty, tolerance, kindness, intellectual hospitality, and justice, and in all these things every good man will concur. He disbelieves in malicious demons and in tribal gods. He disbelieves in popes and priests and inspired books. He disbelieves in the supernatural and in the miraculous, and with him the wise men of the earth, the savans and scientists, agree.

If we lay aside our prejudices—if we will forget our vested interests in hoary-headed fallacies and venerable falsehoods—if we will crucify our jealousies, our hates and envies, and remember only that we are men—if we can eliminate from our minds the traditions and inheritances that have come down to us from the darkness of the distant past, we can never speak the name of Ingersoll except in accents of love and gratitude.

Yet he will be maligned—he has been maligned and assailed—but the shafts of falsehood and mal-

ice will forever fall harmless against the impenetrable armor of goodness and greatness with which he is completely panoplied—in the far-off centuries yet to come, music, elegantly dressed and divinely attuned, will perpetuate the memory of this marvelous man of the nineteenth century—millions upon millions of men and women yet to be will sing his praises and call him blessed—the pagodas of superstition will not then cast their dark and dismal shadows upon the earth, but in their places will be erected rock-built temples, dedicated to science, to liberty, to justice, and to art, and their walls will be adorned with magnificent portraits of Robert G. Ingersoll, surpassing any painting that ever came forth from the magic touches of Raphael or Angelo.

American manhood and American womanhood will then awaken admiration and wonder, and will become fitter objects of study and contemplation than any statuary ever chiseled by a Grecian master—the intellects of the people will be keener and finer than any that ever debated in the Roman Senate or the Roman Forum—our civilization will furnish rapture and pleasure to all her children, and a golden cestus of clasped hands will then encircle the whole earth, and in the midst of this most marvelous civilization will break forth a song of gratitude embalming the memory of Robert G. Ingersoll, which will continue to reverberate around the whole circumference of the earth, as long as it is fit for the habitation of man.

May each of us feel it to be our duty, our pleasure, and our privilege to assist him in the destruction of sectarian hatred and bigotry, and when this work is completed we will be ushered into the glorious era of peace and reason and the brotherhood of man.

It will be a sad day for the race when his great brain crumbles into dust, but with Socrates and Bruno, with Humboldt and Spencer, he will forever occupy a conspicuous place in the pantheons of the civilized world.

DR. T. J. BOWLES, in the *Muncie (Ind.) Herald*.

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May:

May 10th—"Gravity of the Times." Imogene C. Fales.
May 17th—"Moses, Joseph & Co." Prof. D. T. Ames.
May 24th—"Religion." Swami Vivekananda.
May 31st—"The Rise of Militarism in the United States." Chas. C. Schmitt.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for May:

May 12th—"The Religion of India." "Swami" Vivekananda. The "Swami" belongs to the Order of the Sanyasi Monks.
May 19th—"The Paradise of Shakspeare and Goethe." T. B. Wakeman.
May 26th—"What We Owe to Freethought." Henry Rowley.

Meetings will be resumed the first Sunday in October.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for May:

May 12th—"Cremation." Att'y C. M. Lotze.
May 19th—Debate: "Resolved, That the single gold standard subserves the best interests of the American people." Affirmative, A. B. McAvoy, Acting Assistant U. S. Treasurer, Cincinnati. Negative, Att'y A. A. Brown, Secretary Bimetallic League.
May 26th—"The Natural Solution of the Social Problem." Louis F. Post, of New York.

This will end the season's course of lectures.

MRS. Mattie A. FREEMAN will deliver lectures in Tucson, Arizona, May 12th, 13th, 14th, and 15th; other places, Tempe, Phoenix, Prescott, Jerome Junction, Arizona; Albuquerque and Santa Fé, N. M.; Marysville, Carbondale, and Topeka, Kan. Those desiring lectures along this route please write her at once 1037 W. Madison street, Chicago, Ill.

FRANKLIN STEINER lectures in Holstein, Ia., May 10th; Pierson, Ia., May 12th; Crookston, Minn., May 16th; Lakota, N. D., May 17th and 18th, and Hoople, N. D., May 21st to 24th. Dates in Michigan, Wisconsin, and Iowa will be announced later.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

THE Fellowship for Ethical Research meets Wednesdays at 8.15 P.M., at Mercantile Library Hall, Tenth, below Market street, Philadelphia.

A Little More Missionary Work.

Several of our good friends have written us that in their opinion the work, "SELF-CONTRADICTIONS OF THE BIBLE," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self-Contradictions of the Bible," to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self-Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to anything good.

"An Important Intimation."

There are, we regret to say, between one thousand and two thousand of our friends who have allowed their subscriptions to THE TRUTH SEEKER to expire without renewing. This is a considerably larger portion than is pleasant to us, who depend upon the more or less prompt payment of subscriptions for the wherewithal to meet our bills. Now, we are not going to get angry, or scold, or do anything disagreeable about this, but we must appeal to our friends' good nature and generous feelings to remedy this deplorable and unsatisfactory state of affairs. We need the money badly—so do our creditors. The paper man, and the printer, and the compositor, and the mailer, and the post-office collector, and the clerks, and the landlord, and the insurance man, and the gas man, and the devil are always with us, not to mention the rest, and they all want money and want it bad, and want it when it is due. And when we haven't got it for them life is a burden—they make it so intentionally, blast 'em.

So now, as aforesaid, we appeal to our friends all over this country—thousands of them—to send the amount of their arrearages and as much in advance as they have been behind, to sort of even things up and turn about in fair play, as it were. A year's subscription from each one whose time has expired will make us easy—very easy—but if we can't have that then let us have what you can spare, and we will "grin and bear it" until you get the balance. The amounts are small individually and easily raised, but to us they collectively mean a good deal—just the difference between being even with the world and being unpleasantly behind.

The disciples of a certain philosopher, one day missing their teacher from his accustomed place in the midst of them, sought him at his unpretentious lodgings, where they discovered that he was suffering from the lack of a Square Meal. Of course they hastened to provide him with all that the inner sinner could desire, but he nevertheless took occasion to jab them with a moral pointed by the event. "Know, then" (said he), "that in order that you may permanently enjoy the light of a lamp, it is necessary occasionally to replenish the Oil."

Delinquents who renew at once will be spared the moral which their remissness might tempt us to draw.

The third volume of Moncure D. Conway's edition of the collected works of Thomas Paine is now on sale. Price, \$2.50.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS)

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

Letters of Friends.

The Paper and the Pictorial Text-Book.
ST. LOUIS, Mo., April 13, 1895.

MR. EDITOR: Please find inclosed \$3 for THE TRUTH SEEKER and the "Pictorial Text-Book."
BEN. FREEMAN.

OGDENSBURG, N. Y., April 20, 1895.

MR. EDITOR: You will find inclosed \$3 to continue my paper and for "Pictorial Text-Book."
GEO. W. FLACK.

LORAIN, O., April 14, 1895.

MR. EDITOR: Inclosed find \$3, for which send me your paper and "Pictorial Text-Book" as per offer.

HARLAN C. WILLIAMS.

FRANKFORD, PA., April 20, 1895.

MR. EDITOR: Please find inclosed \$3. Put my name on your list for the paper, and send me the "Pictorial Text-Book."
S. MARVILLE.

EVANSVILLE, WIS., April 19, 1895.

MR. EDITOR: I herewith hand you \$3 for the paper one year, and the "Pictorial Text-Book."
P. F. SPENCER.

LAMAR, Mo., April 15, 1895.

MR. EDITOR: I inclose herewith \$3 for one year's subscription to your paper and the "Pictorial Text-Book," as per your offer.
Respectfully, W. F. BAILEY.

EMPORIA, KAN., April 15, 1895.

MR. EDITOR: Please send THE TRUTH SEEKER and "Pictorial Text-Book" to the accompanying address for one year. Inclosed find \$3.
DR. S. E. NORTHINGTON.

SUNNY HILL, ILL., April 11, 1895.

MR. EDITOR: Please find inclosed \$3.25 for one year's subscription to your paper and the "Freethinker's Pictorial Text-Book;" also the "Liberal Hymn Book."
DANIEL CHILSTROM.

JACKSONVILLE, ILL., April 18, 1895.

MR. EDITOR: Inclosed please find \$3.25, for which send me your paper for one year, and the "Freethinker's Pictorial Text-Book," together with copy of "Crimes of Preachers."
B. F. BROWN.

READING, PA., April 22, 1895.

MR. EDITOR: You will find inclosed \$3 for the renewal of my subscription to THE TRUTH SEEKER for one year, and for the "Freethinker's Pictorial Text-Book."
Yours truly, FRANKLIN KIRST.

HOLLENBERG, KAN., April 11, 1895.

MR. EDITOR: In conformity with your offer I inclose \$3 for one year's subscription to THE TRUTH SEEKER and one "Freethinker's Pictorial Text-Book" in boards.
O. L. TAYLOR.

HAVERHILL, MASS., April 15, 1895.

MR. EDITOR: Inclosed please find \$3, for which send your paper for one year, and the "Freethinker's Pictorial Text-Book," as advertised in your offer to new subscribers.
S. C. SABIN.

BEECHWOOD, MASS., April 13, 1895.

MR. EDITOR: Inclosed please find \$3 for THE TRUTH SEEKER for one year, and the "Pictorial Text-Book." Hoping that all Freethinkers will avail themselves of your grand offer, I am,
Respectfully yours, W. L. LINCOLN.

CAPLINGER'S MILLS, Mo., April 19, 1895.

MR. EDITOR: As I am not a subscriber to your valuable paper at present, but am of the truth seeking kind, I hasten to take advantage of the very valuable offer you make to new subscribers in the sample copy sent me. Please find inclosed \$3, for which send "Pictorial Text-Book" and THE TRUTH SEEKER for a year.
Very respectfully, W. A. WHINREY.

MOORLAND, IA., April 14, 1895.

MR. EDITOR: Inclosed find \$3, for which send me THE TRUTH SEEKER for one year, and the "Freethinker's Pictorial Text-Book." There are only a few avowed Freethinkers in this place, but there are a good many who read and admire your paper.

The people of the Congregational church at this place, held a revival during the month of February, and after almost four weeks of hard labor by our respected minister, and three or four imported "sky-

pilots," three of the ungodly outside the pale of the church consented to be prayed for. Yours fraternally, W. V. FRANCIS.

Gets Us a New Subscriber.

CLARK'S CORNER, CONN., April 17, 1895.

MR. EDITOR: Inclosed find \$4.50. Please send THE TRUTH SEEKER for one year to my friend. Send me the "Freethinker's Pictorial Text-Book;" two copies of "About the Holy Bible;" ANNUAL, and "With Daughter's Babe upon His Knee." Fraternally yours, ALLEN JEWETT, P. M.

From a Washington Worker.

SHELTON, WASH., April 8, 1895.

MR. EDITOR: Please find inclosed \$9.65 for THE TRUTH SEEKER; "Four Hundred Years of Freethought;" ANNUAL; the "Candle from Under the Bushel;" "Old Testament Stories Comically Illustrated;" "Freethinker's Pictorial Text-Book" for premium to subscriber.
I. C. B. NADEAU.

A Suggestion.

NEW YORK, April 12, 1895.

MR. EDITOR: I see it is in contemplation by the friends of Thomas Paine to commemorate his memory at the monument at New Rochelle on May 30th—Decoration day. I would propose that a resolution be offered on that occasion that those present who feel disposed to have their names entered on a list have an opportunity to do so. It will bring us more together and help make us acquainted with each other. I found at the last year's meeting that the women were more enthusiastic for Freethought than many of the men.
S. R. THORNE.

Truth and Poetry.

CONNOQUENESING, PA., April 15, 1895.

MR. EDITOR: Inclosed find \$6—two years' subscription for THE TRUTH SEEKER, and \$1 for Paine's "Age of Reason," to be sent to the inclosed addresses. That is a grand plan for missionary work. I have had Paine's "Age of Reason" going the rounds for years. It is a good eye-opener. I have been confined to my room all fall and winter, but I hope I shall be able to get out as soon as the weather gets warmer. I am just through reading "Men, Women, and Gods," by Helen Gardener, which ought to be in every Freethinker's possession.

The heathen without outeness
Bows down to wood and stone,
The priest in his astuteness
Would make this world his own.
And so all heathen nations
The mission fiends have slain,
And made a king creator—
A despot for to reign.

A. CUTHBERT.

What Say You, Wealthy Freethinkers?

CASTALIA, S. D., April 18, 1895.

MR. EDITOR: The inclosed article is clipped from a recent issue of the Yankton (S. D.) Daily Press and Dakotan. Perhaps you would care to give it space in your columns, or comment upon it.

Yours respectfully, G. L. KIRK.

H. W. White, the well known mechanical inventor of this city, has just announced to the public a philanthropic plan, which he has had in mind for a long period of years. He wants to endow an educational institution to the extent of about \$10,000, and he wants some active person or persons to offer him some encouragement within two years. He is growing old and feels that he would like to get his affairs into first-class condition before he is called upon to lay down the burdens of life. Here is Mr. White's proposition:

"I own a tract of forty acres of the finest land in Yankton county, lying just west or across the road from the state insane hospital. It rises gently from all sides toward the center and terminates in one of the most attractive building sites in the country. From this point an excellent view of the country for miles around is obtainable and on that eminence I want to see an educational building erected.

"I also have one of the finest cabinets of mineral specimens, curios, and ornithological specimens in the United States, the result of years of work in their collection and the expenditure of thousands of dollars.

"I propose to give to a school which I shall describe shortly this tract of land and this cabinet, provided a fund of from \$75,000 to \$100,000, or enough of it to assure the success of the undertaking, is raised within two years. This school shall be

established for the education of the orphan children of drunkards. It must be absolutely non-sectarian, no copy of the Bible must be permitted within its walls, and only persons who are non-sectarian in every respect will be employed as teachers. The children will learn of and about God otherwise than through the Bible or its adherents. It shall be the purpose of the school to give children a good practical business education, to instruct them in the natural laws, in chemistry, astronomy, and philosophy, hygiene, physiology, and anatomy. The arts and sciences may be taught in their mechanical branches in order to make the school as nearly self-sustaining as possible, and trades shall be taught such boys as develop a talent for anything in that direction. To such a school I am willing to give the building site and my cabinet of specimens.

"I am prompted to do this," continued Mr. White, "by the experiences of my life. I know the value of an education because I never had one. Not one day did I ever spend in school, because I had no one to stand the expense of my schooling. To children so situated the school that I have described would be of inestimable value and would help to make true and upright citizens of many children who go to the dogs because they are compelled to by poverty. For the children of drunkards I make this offer."

Mr. Stevens's Wanderings.

EVANSVILLE, IND., April 19, 1895.

MR. EDITOR: Mrs. Stevens and myself left Chicago the middle of January and took up our residence at Indianapolis with Mrs. Dr. J. R. Monroe, widow of the lamented Liberal editor. After enjoying (?) the eccentricities of the thermometer in the Hoosier capital for seven weeks, we concluded to take a tour further South, Mrs. Monroe accompanying us to her old home, Seymour, Ind., where we were hospitably entertained by her staunch friends, Mr. and Mrs. Joseph Kling. The Klings are progressive and aggressive Liberals of refinement, wealth, and culture. Their only daughter is the wife of Manager Dunbar, of the Gibson House, Cincinnati. Mr. Kling early evolved from Hebraic formalism into thoroughly materialistic philosophy. I have seldom met a better conversationalist or a person more profoundly read. In Liberal thought Mrs. Kling is her husband's alter ego.

From Seymour we journeyed to Louisville, Ky., famous for varied brands of the beverage that cheers and more often inebriates, for pretty girls, chattering negroes, wretched water, and most uninviting smoke.

While in Louisville we made two calls on Dr. and Mrs. W. L. Carter, a prominent physician and still more prominent as a Liberal. Mr. and Mrs. Carter are "to the manner born," both natives of this state, and their decidedly Southern accent was a charming change to our ears. Notwithstanding being the leading Liberal, I am pleased that the doctor's professional services are as much in demand as though he believed in forty gods. Singularly enough, his residence is only two squares from the cemetery. However, that is merely a coincidence which the doctor will pardon me for mentioning. Cave Hill is the most beautifully situated city of the dead in the United States. Its naturally romantic beauty is heightened by artistic mausoleums, stately monoliths, fluted tombs, and flower-covered urns. For flowers were abundant even before April. If ever there was a spot that looked inviting enough for one to die to remain there, I think it is Cave Hill. Irresistibly dropped into monolog and repeated—

Can storied urn, or animated bust,
Back to its mansion call the fleeting breath?
Can honor's voice provoke the silent dust,
Or flattery soothe the dull, cold ear of death?

A trip up the Ohio river to Cincinnati on the steamer Congo is a languid, lazy style of traveling to which I can scarcely accustom myself.

Here hills and vales, the woodland and the plain,
Here earth and water seem to strive again.

Could those hills and banks but repeat the tragedies that must have occurred when the white man struggled to wrest this fair land from the red; or later the deeds of river desperadoes, or give us a glimpse of the many steamboat explosions and disasters that took place along this tawny-colored stream; coming still closer, the

efforts of the fugitive slaves who struggled to cross this barrier to freedom, thence to be carried through the "underground railroad" to Canada. Then the war period looms up to our mental vision, with hostile hosts patrolling either bank, the dash of raiders, the rattle of musketry from ambush; the cotton-bales piled around to protect the pilot-houses, and other exciting scenes. The Ohio river is rich in reminiscence.

Here is Lawrenceburgh, where H. W. Beecher commenced his ministrations in a little log church, long before he labored to "knock the bottom out of hell," and where his sister, Harriet Beecher Stowe, wrote that flamboyant book, "Uncle Tom's Cabin," her characters being taken, it is said, from just across the river in Shelbyville, Ky. Outside its sickly religious sentiment it was a great torch of freedom.

In Cincinnati I call on Dr. E. S. McLeod and George Light—the beacons of the Ohio Liberal Society. Here we busied ourselves sight-seeing for two days, the Zoological Gardens being one point of interest. Cincinnati can boast the nearest approach to the London "Zoo" it has been my privilege to see. We missed from the monkey house the familiar Milesian countenances of Mr. and Mrs. Rooney, who we believe have passed to the summer-land of monkeydom. The vari-colored feathery tribes from all climes make a surpassingly gorgeous display.

Next morning Mr. Light called at our hotel and took us on a visit to Mrs. Mattie P. Krekel, who has won golden opinions in the Ohio metropolis. Mrs. Krekel accompanied us on a hasty visit to the Academy of Arts in Eden Park. Here are many masterly works of art in marble and in oil. As we enter, Benjamin West's great work greets our sight, "Jesus riding on an Ass into Jerusalem." As I have previously remarked, the eyes and ears of that jackass express about all the intelligence depicted in the picture. Despite the worldly mind of Porkopolis, she cherishes a larger quantity of Madonnas and angels, on canvas, than is consistent with nineteenth century ideas. However, we cannot particularize, as our time is short, so we bid a regretful adieu to Eden and return to Louisville, thence to Evansville, Ind., where Chainey and Putnam once labored before leaving the Unitarian pulpit. On my way to Paducah, Ky., I wished I had time to run up the Cumberland river to Golden Pond, where I could greet a good many Liberals. Kentucky makes it a criminal offense to laugh in church, so that a Kentucky Freethinker must perforce possess what we denominate "sand."

E. A. STEVENS.

What Is in Store for Us.

COLFAX, WASH., April 13, 1895.

MR. EDITOR: Inclosed find \$3 for renewal of my father's subscription for one year. We have been constant readers of THE TRUTH SEEKER for over four years, and I can say that it is the greatest paper that I ever saw in my time; we could not do without it.

I was greatly amused at Mr. John Peck's article in the issue of March 30th, entitled "New Genesis," or a description of creation; some people think it horrid, but I think it great, and I fully agree with Mr. Peck, but I am sorry that he omitted saying anything of those pesky Bible-backed howlers going round and creating excitement to fool the weak-minded people; their heads seem filled to the utmost capacity with the same material of which their great God made the earth and planets, which was "nothing," just simply nothing, that was all.

We had a Methodist Episcopal revival in our town last winter in which their good minister converted and saved the souls of perhaps something over a hundred, and during this time they went round on the streets begging for money, which they claimed was for the benefit of their Lord and master, and they came to a Chinese laundryman and asked him for fifty cents. This was the heathen's reply: "G—d, Gele-Clist, what for? He alle time bloke and likee four-bitty."

I see by the papers that the women and church people are getting very nice about the Sunday laws and the way that different classes of people wear their clothes in

New York and other states. I believe that if we do not do something to check them the churches will run the business of our United States, and that it will not be a very long time until they will compel us—the supposedly free people of the great United States of America—to sit upon that seat of Sunday rest.

It is time that our Senators and Congressmen and our state legislators should be working hard for that liberty for which our forefathers fought some hundred years ago. And it will not be long until the church women will have laws passed so as to compel people who have horses to have a big cover made of some kind of cloth to conceal them while driving on the public highways, for fear that the appearance in their natural state would create immoral thoughts.

Yours for truth and liberty,

GEO. W. HULL.

The Origin of Jehovah.

PALMER, MASS., April 23, 1895.

MR. EDITOR: In "Observations" of April 20th I find the following, in effect: "That the higher critics inform us that the religion of the Hebrews was a motley polytheism; that they believed in sacred stones and trees," etc. Now, does this apply to a time before the Bible's God was introduced to them, or after? If before, then the Bible writers are not responsible for it, any more than they are for the Hebrews' misfortune of being apes once upon a time, if Darwin is right; and if after, we cannot blame them for David's invocations to the Baals, any more than for his committing adultery. They have said, "Thou shalt have no other gods before me," and they have said, "Thou shalt not commit adultery." Can we confound the Bible God with idols, Molech, Baals, etc., while we see them recommend the one and condemn the others?

The Hebrew grammar tells us that all nouns are accepted as masculine or feminine only when their genders are strictly adhered to throughout the Bible, but those nouns which are treated in the Bible as sometimes masculine and then again feminine, are neuter, and can be written either way, as one may please. The Hebrew has no word for the pronoun "it." *Ruah* is neuter, and treated in Genesis as feminine; therefore, when translating the words singly and separately the word *merahsefeth* cannot be translated otherwise than "she moves," although, when translating the whole sentence into the English sense, it reads, "It moved."

The Hebrew word for nation is *Goy*, singular; for nations, *Goyim*, plural. In Deut. iv, 7, the passage in question, the word "*Goy*" is used; therefore, "Him," and not "Them."

I am aware of the difficulty of explaining to an English scholar the twisting and turning, the meaning and fine shades of meaning, of the Hebrew language and its grammar, but it is unavoidable, and perhaps no harder than to translate from the French into English. The following may help to illustrate how hard it is to convey the true sense from one language to another. A Frenchman who wished to compliment an English lady on her beautiful complexion said, in all sincerity, "Madam, you have a beautiful leather," meaning, of course, skin. He was not wrong—his Ollendorff told him so, yet the lady thought otherwise and the company enjoyed a hearty laugh.

I will now endeavor, in my poor and simple way, to explain the passage in Genesis, "Behold, the man has become as one of us." According to our ideas regarding the Bible, we have stripped that book of its divinity, so that it is left to us in its full nakedness to admire its good parts, and despise its deformities. Thus investigating it, we find that the book was written by men. That they strove to introduce a better god of their own production, and one god only, it is very reasonable to believe, considering the number of gods that were then worshiped. Whether they succeeded or not, makes no difference. We are investigating their intentions, which were good. But alas! their ignorance led them astray, and they have made a caricature of him. We are satisfied that they knew nothing of science, and that they had no idea of cause and effect. They had never

heard of Galileo; and so, when they saw the dawn of day, long before the sun appeared; when they saw the twilight of eve long after the sun disappeared, they thought that light was independent of the sun; and so their god made light on the first day of creation, and the sun on the fourth day for the purpose of dividing the light from the dark (before, it must have been mixed). Not knowing of any other worlds besides their own, and having no use for any, they called the stars lamps, which were put there for their sole benefit, and of course their god said it was good. There is not a single deed or word, recorded and attributed to their god, that can be regarded as befitting a being superior to man. He is the creation of their own imagination, and upon him are reflected their ignorance, their superstition, and their passions. His work was after their plan; his words, their utterances. We can also safely assert that at the time when the first chapter of Genesis was written there was more than one man in the world; so God, their speaking-tube, so to speak, used the words, "like us," as they would have done. Had there been but one man, and he the biographer of this god, the pronoun *us*, or the expression "one of us," would never have been used by either the man directly, or through his instrument, God.

There are many theories regarding the time when the book of Genesis was written, and when the one-god theory was first advanced, but none of them is authentic. But taking all the opinions and various theories into consideration, we may form an opinion of our own. And why not? Are we not better fitted for the task, after using the knowledge of our historians, their investigations and researches? Now, in following that, I am inclined to think that the Bible was written long after the one-god idea was conceived by man, and that Moses, the priests, and the prophets had a clear conception of it. The celebrated German poet, Schiller, in his "Mission of Moses," tells us that the wise men in Egypt had a sort of a Masonic fraternity, and were engaged in the search for more light and in the teaching of one god; and being in danger of persecution by the populace for so doing, they met on the mountains and in caves. Into these trysting-places Moses was admitted. There he inhaled, for the first time, a purer atmosphere. There the bandage of idolatry was lifted from his eyes, and he beheld the dazzling light of their teaching.

Now, in putting this theory of Schiller, and many others, together, I infer that they had repudiated the gods and idols, which were worshiped then, and substituted one that was better. That one had no appellation. That mysterious ruling agency they could not name, neither could their pupil, Moses. We know the state of perplexity he was in. How could he introduce a new deity to the Israelites, and himself not knowing the name. Ponder as much as he would, he could come to no better conclusion than to name him "Ehyeh," *I am*. This is the starting-point for the word *Jehovah*, pronounced in Hebrew *Yehovah*. That word, and the word "Ehyeh," are identical, and can be recognized by a Hebrew scholar, *Yehovah* being a composite word from the words *Hoyoh*, *Hoveh*. *V. Yihyeh* is *Masoretic*, and the authority cannot be traced, nor is it necessary. All these words can be recognized as springing from one and the same origin. A glance at the Century Dictionary, though treating the word "*Jehovah*" incompletely, will, perhaps, dispel the suspicion that mine is a fanciful definition. MOREH NEBUCHIM.

See What Live Workers Can Do.

NEW ORLEANS, LA., April 17, 1895.

MR. EDITOR: "Paine's Great Works Complete," the last of those books I ordered some time ago, duly arrived, and I am well pleased. Just now I am hunting for new subscribers, as I would like to secure your much-spoken-of "Pictorial Text-Book."

Inclosed clippings will show that a few of us, and very few at that, I regret to say, are doing what little we can, to defend mental liberty, and though frequently our communications are rejected, we try again, and thus occasionally are given a hearing in our local newspapers, of which

the *Times-Democrat* seems to be the most liberal.

Quite a discussion took place in that paper on the "Personal Devil of Christianity." My letter was rejected, because the editor says communications on that subject came in so plentifully that he was compelled to return a dozen, not because they were not interesting, but because such discussions are unending, and after having given both sides a fair hearing, two or three times, he had to stop it. But it is a good sign to hear that dozens of letters came pouring in to the paper. Thus Mr. Bryan and our friend D. W. Groh gave the devil a rolling in the *Times-Democrat*. In the *States* I roasted Father Power, of the Jesuit's church, on his "Confessional" sermon, and received a weak reply the next day, to which I again replied the following day; while another party (I do not recollect his name just now) criticized Archbishop Janssens on his "Matrimony" sermon in the columns of the *Picayune*. I hunted up this gentleman's address in the directory, and promptly sent him some copies of THE TRUTH SEEKER and *Independent Pulpit*. Whenever I mail copies this way, I use THE TRUTH SEEKER's wrappers with my tag on, so that they may know from whom they come. My good friend, Mr. Bryan, with whom I got acquainted through your excellent paper, and who subscribes for some eight or ten Freethought publications, frequently distributes bundles of them at the Spiritualists' meetings. We have no doubt all of this will do some good.

I have this morning also sent two TRUTH SEEKERS to the *Times-Democrat*, calling attention to the "Sabbath" law editorials.

Do you know that last Friday—goody-goody Friday—my wife being unable to get fresh meat in the market, we had to be satisfied with a chicken, and for this terrible crime were severely criticised by our good Christian neighbors! But it tasted so good, nevertheless, that all but the bones were "out of sight" within half an hour. Some lady asked our eight-year-old boy if he did not know it was a "fast-day," to which he replied that it would be time enough to fast when he had nothing to eat. Next year he will join Miss Wixon's corps and also subscribe for *The Little Freethinker*. Yours fraternally,

ERWIN AUFFURTH.

April 18, 1895.

P. S. Here is new subscriber No. 1. Find name and address on card. The gentleman dropped in to express his approval of my letter to *States*, published a few days since; he also read my communication on Church Taxation (almost a column) published in the *Picayune* some time ago, and was well pleased. He is a wide-awake and prosperous business man and manager of one of the largest door, sash, and blind factories in this city. He also attended Colonel Ingersoll's lecture here about two months ago, but, with many others, regretted very much that the Colonel did not select one of his religious lectures instead of "Shakspeare." I had a hearty handshake with the Colonel, and, like many others, expressed the hope that he would return in the near future to deliver another lecture.

I have good hopes of sending another subscriber within the next few weeks.

E. A.

THE DEVIL AND THE BIBLE.

NEW ORLEANS, LA., April 1, 1895.

TO THE EDITOR OF THE TIMES-DEMOCRAT: In your issue of March 28, "an orthodox minister," answering S. S. Bryan's communication on the "Personal Devil," asserts that "a noted minister," who said that nobody any longer believed in the devil of Christianity, that it was only a "huge joke," must have been a Unitarian or a Universalist. But upon inquiry I am informed that he was neither one nor the other—another proof that even in the orthodox church we can see progress. After stating that even those who repudiate the idea of a personal devil nevertheless admit that scripture teaches it, he concludes: "The question then is no longer whether or not there is a personal devil, but whether or not the Bible is true and whether its teachings can be relied on—upon that question, however, I do not propose to enter."

So, though the real question is, Is the Bible true and can it be relied on? yet "an orthodox minister" wishes not to enter upon this fundamental question. To decline to do so would signify the weak-

ness of the reverend gentleman's case, but I should consider it his duty, as an agent of God, to enter upon this question and substantiate the truth and reliability of the Bible, and thus convince the doubters of their mistaken views, and cause them to return to the true faith. But so long as the reverend gentleman insists on remaining silent on this subject, the doubters will, of course, remain doubters. "Doubt leads to investigation, investigation to truth—the enemy of all superstition," says a prominent Agnostic (doubter). Therefore, as investigation cannot injure anything built on the foundation of truth, "an orthodox minister" should not hesitate a moment to enter into the discussion of the truth and reliability of the Bible, and if successful in proving this, substantiate the existence of the devil. This proven, he would convert many doubters and save them from an unpleasant future (hell), which place must also exist if the Bible is true and reliable.

According to my views, I am destined to become an inmate of this latter place, for I truly believe—and shall continue to believe—unless "an orthodox minister" or someone else convinces me differently—that the Bible cannot be relied on; that its geology is wrong; its astronomy ditto; that the earth is no longer flat, no longer stationary; that the sun no longer revolves around the earth; that the sun is no longer pushed back ten degrees; that man was not completed in a jiffy only a few thousand years ago; that Cain could never have gone into the land of Nod to take unto himself a wife, as his parents were the only ones living then; that Jonah never established a temporary boarding and lodging house in a whale's belly; that the miracles of the Old and New Testaments were never performed—that a stick never turned into a serpent, or vice versa; that an ass never spoke Sanscrit, Greek or Hebrew; that the waters never parted as though they were walls and let people pass through without getting their feet wet; that the dead never arose from their graves, etc., etc., all of which goes to show that the writers of the Bible were ignorant as to the laws of nature, astronomy, geology, and lacked other scientific knowledge. As to its moral precepts, I admit it contains some good teachings; some unreasonable and absurd, and some so bad that "an orthodox minister" would not read it to his congregation or to his family. And as to contradictions, we find them by the score. Permit me just to mention a few: According to Gen. i, 31, God is satisfied with his works; according to Gen. vi, 6, God is dissatisfied with his works. According to Ex. xxxiii, 23; Ex. xxxiii, 11; Gen. xii, 9, 10; Gen. xxxii, 30; Is. vi, 1; Ex. xxiv, 9, 10, 11, God is seen and heard; according to John v, 37; Ex. xxxiii, 20; 1 Tim. vi, 16, God is invisible and cannot be heard.

According to some passages, God is changeable; according to others, God is unchangeable; according to Mark xv, 25, Jesus was crucified at the third hour; according to John xix, 14, 15, he was not crucified until the sixth hour. According to Mat. xxvii, 5, Judas hanged himself; according to Acts i, 18, he fell and burst asunder, etc., etc.

As, then, the Bible contains mistakes, contradictions, myths, blunders, and absurdities, it is not possible that an infinitesimal being could be connected with it; but that it was written by finite beings, by men of very limited knowledge, whose mistaken ideas got the best of them, is indubitable. So the Bible is unreliable.

The day is fast approaching when these horrible teachings concerning a devil and an eternal hell will be considered as relics of a superstitious age. As soon as people resort to reason instead of superstition, hell will run short of fuel, and when this occurs, the devil will die a natural death; the doubter, the investigator, will be proud of being accused of this murder—reason, not the sword, having been his weapon. Universal Mental Liberty will then reign supreme. Respectfully,

ERWIN AUFFURTH.

Mortuary—Cassius M. Lazenby.

LEMORE, CAL., April 13, 1895.

MR. EDITOR: It is with sorrow that I write you that my brother, C. M. Lazenby, has passed away. He was a consistent Liberal. For the last three years he has been an invalid and suffered untold pain, but was conscious up to the very last. His wife was grieving over him, and he told her not to grieve, as he was but going to sleep, and it seemed so, for he passed away just like one dropping into slumber. He said he had no fear of death, and his only regrets were for his family. His funeral was as nearly secular as it was possible to have it here, as there is no secular organization. Although many church members took part in the service, it was very good. I remain, with best wishes,

Yours, EDWARD LAZENBY.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Patient With the Living.

Sweet friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor,
Past all the strife, the toil, the care,
And done with all the sighing,
What tender ruth shall we have gained,
Alas! by simply dying!

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill path will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor;
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Margaret Sangster.

Auntie Bright's Lectures.

II.—ETHICS.

"O Walter, Walter!" cried Madge to her brother, a few weeks after Auntie Bright's last narrative. "Do come at once. Auntie is going to tell us another story."

Walter was three years older than his sister, but his boyish love for romance was equally enthusiastic. Eagerly he bounded into the sitting-room, where dear, delightful Auntie Bright sat.

"I fear the stories have more attraction than my poor endeavors at pointing out a moral or illustrating an important fact," she remonstrated. "Oh, no, no!" her young auditors declared, while Walter added, "I have become an adept in logic." "And I," rejoined Madge, not to be outdone, "understand it perfectly."

Auntie Bright laughed merrily. "Beware," she said, "or a terrible retribution may await you, as it did the poor Eastern goldsmith, for being dishonest."

"O Auntie!" exclaimed Madge, with a deep-drawn breath of blissful anticipation.

"Well, said Auntie Bright. "But first I want Walter to tell me what he understands by Ethics."

"The science of moral conduct," he answered promptly.

"Good," said Auntie. "And now, can studious Madge tell what she understands by conscience?"

Madge thought a moment. "It is a sense of divining moral obligation," she said.

"Very good," cried pleased Auntie Bright. "Now, my dear children, you shall have your story; after a prosy little preamble of my own."

"People have asserted—and people who ought to know—that conscience, the realization of moral obligation, grounded upon fear, will eventually become conscience grounded upon spontaneous approval."

"I do not believe it!" cried Madge, impulsively.

"Why not?" asked Auntie Bright, who loved to draw her pupils out.

"Because fear is not acquiescence but subjection. Not intelligent acquiescence, I mean. Who ever knew a good code of morality to result from the 'fear o' hell, and the hangman's whip?'"

"Sissy, dear! the universal code of morality, accepted by an enlightened nation, is just that, and naught else," argued Walter, half teasingly, half earnestly.

"I said a good code, Wallie," retorted Madge, giving him the playful name she had called him in childhood.

"Conscience is a growth," interposed Auntie Bright, "and while Madge is per-

fectly right in her argument, nevertheless a code of morals is still the single sentiment of one, accepted by a nation. Mohammedan morality came from Mohammed; Confucius was the moral legislator of the Chinese. Christian morality is guided by teachings of the Bible. And subjection to authority was the ruling spirit of each. Its peculiarity is marked by the absence of logic and acceptance of superstitious emotion. And the Eastern legend I am about to relate is illustrative of that."

In the flowery land of Persia there once lived a skillful goldsmith and a renowned painter. They were steadfast friends, and mutually resolved to be constant to each other. With this understanding they went upon a journey. Arriving at a monastery they readily obtained hospitality, and the monks, though not of Mohammedan faith, placed so much confidence in the guests as to tell them where were concealed valuable gold and silver images. With a base abuse of trust reposed in them, the artists stole the images and fled to a country of the Islamites, where they took up their abode. Now these comrades, each knowing the other to be guilty of theft, became jealous of the treasure, and finally, to settle a dispute, agreed to put the treasures in a box, and take therefrom only a stated amount that their necessities required. The goldsmith had now married a very amiable lady, and was the happy father of two little boys, who were the pride and joy of their parents' hearts. But the goldsmith's expenses were necessarily increased, and in a moment of weakness, he opened the cherished box, taking therefrom one-half of the gold and silver, which he concealed in his own home.

The painter soon discovered the theft. He questioned the goldsmith about it, but the latter strenuously denied all knowledge of the robbery. But the painter was shrewd. He suspected his friend, and set about finding a way to force the unhappy man to confess. And being particularly crafty he took the most effective way to do so—appealing to parental love.

The painter owned two little tame bears, that, curiously enough, resembled the goldsmith's children in height and playful antics. He also made a figure of wood to resemble the goldsmith. This he taught the bears to caress in their clumsy fashion, and eat the food he placed in the figure's hand. After having succeeded so far, he invited the goldsmith's family to his home. They accepted; and the painter seized the first opportunity to lock up the little boys where their father would not be apt to find them. Soon the goldsmith inquired for his children. The painter appeared greatly distressed.

"A strange thing has happened, my friend, which I fear will cause you grave sorrow."

"Oh, tell me what it is! I hope nothing has happened to the lads."

"Indeed, there has."

"What?"

"They have become changed."

"How?"

"Into two little bears."

"Impossible!"

"Yes; while they were running about, all at once each turned into a little bear! Look out of the window into the yard. There they go now."

In the east people are very superstitious, and a man with a guilty conscience, as I mentioned before, is influenced largely by emotion. When the goldsmith saw the bears he believed what the painter said was true. He could only articulate, "Why do you think this has happened?"

The painter answered, "I think it must have been on account of some great sin. Is their mother a good woman?"

"One of the best."

"Have you nothing on your own conscience?"

"Nothing," answered the goldsmith, choking.

"There they go," said the painter; "just see them." The goldsmith covered his eyes to shut out the horrible sight.

"I will take this case to the cadi," he said.

"I will go with you," said the painter.

The cadi heard their story with astonishment. "Produce the bears," he said.

The painter did so, and proved the story by the instant recognition the bears had for the goldsmith. The painter having cunningly kept them hungry, they climbed up the goldsmith's legs and licked his hands as they had done the image.

The cadi was astounded. The goldsmith stammered:

"Oh, my poor little b-boys-bears." Not knowing whether they were boys or bears, he cried out in grief and remorse, "I am the thief. I stole the images."

The painter appeared greatly astonished. Enjoining the goldsmith to pray for pardon, he led away the bears. The unhappy man did so with many groans, and soon the painter appeared leading the two little boys.

"Allah be praised!" cried the goldsmith.

The cadi, less credulous, privately asked the painter for an explanation.

He gave the whole story; and the cadi, lost in admiration for his ingenuity, forgot the moral points and praised him heartily for his discernment.

Auntie Bright's pleasant voice ceased here, but her young auditors gave her a vote of thanks in their own original way, Madge consenting to leave only on the promise of another story soon.

IDA BALLOU.

Only One Fault.

I was riding through a country town in Vermont, when I noticed a concourse of people in a church-yard, encircling an open grave.

It was a warm day and I had ridden ten miles; so I drew the rein under some trees, to allow the horse to rest.

Presently a villager came toward me, and I said: "There is a funeral to-day in your town."

"Yes—Stephen. He was one of the largest-hearted men I ever knew. He had great abilities. We sent him to the legislature three times. They thought of nominating him for governor. But," he added sadly, "Stephen had only one fault."

I made no answer. I was tired, and watched the people disperse, leaving the sexton to his solitary work. He said:

"A very generous man, Stephen was. Always visited the sick. The old people all liked him. Even the children used to follow him on the streets."

"A good man, indeed," I said indifferently.

"Yes, he had only one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somewhat. He didn't seem to have any power to resist it at last. He got behindhand and had to mortgage his farm, and finally he had to sell it. His wife died on account of the reverse—kind of crushed, disappointed. Then his children turned out badly. His intemperance seemed to mortify them, and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the church; and at last his habits brought on paralysis, and we had to take him to the poorhouse. He died there—only forty-five. Poor man, he had only one fault."

"Only one fault!" The ship had only one leak, but it sank.

"Only one fault!" The temple had but one decaying pillar, but it fell.

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned; broken health, poverty, paralysis, and the poorhouse.

One fault, only one!

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all.

Price, 5 cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York.

The Bishop and the Caterpillar.

A HUMOROUS READING.

The Bishop sat in the schoolmaster's chair: The Rector and curates two were there, The Doctor, the Squire, the heads of the choir, And the Gentry around of high degree, A highly distinguished company; For the bishop was greatly beloved in his see!

And there below
A goodly show,
Their faces with soap and with pleasure aglow,
Sat the dear little school children, row upon row.

I think I have read,
Or at least heard it said,
"Boys are always in mischief, unless they're in bed."

I put it to you,
I don't say it's true,
But if you should ask for my own private view,
I should answer at once, without further ado,
"I don't think a boy can be trusted to keep

From mischief in bed—unless he's asleep!"
But the schoolmaster's eye had a magic spell,
And the boys were behaving remarkably well—

For boys, and the girls—but 'tis needless to say
Their conduct was perfect in every way;
For I'm sure 'tis well known in all ranks of society,
That girls always behave with the utmost propriety.

Now the Bishop arises and waves his hand,
And the children prepared for his questions stand;
With admiring eyes his form they scan:
He was a remarkably fine-looking man!
With dignified mien and solemn look
He slowly opened his ponderous book,
And proceeded at once the knowledge to try
Of those nice little children standing by.

Each child knew its name,
And who gave it the same,
And all the rest of the questions profound
Which his Lordship was pleased to the school to propound.
They knew the date when the Queen was crowned,
And the number of pence which make up a pound;
And the oceans and seas which our island bound;
And the Bishop, at last, completely astound—

Ed, cried
In a tone of pride,
"You bright little dears, no questions can trouble you,
You've spelled knife with a k, and wrong with a w,

"And now that my pleasing task's at an end,
I trust you will make of me a friend;
You've answered my questions, and 'tis but fair
That I in replying should take a share;
So if there is aught you would like to know,
Pray ask me about it before I go.
So do not feel

Afraid or shy
But boldly try,
Which is the cleverer, you or I?"

Thus amusement with learning judiciously blending,
His Lordship made of his speech an ending,
And a murmur went round of "How condescending!"

But one bright little boy didn't care a jot
If his Lordship were condescending or not;

For with scarce a pause
For the sound of applause,
He raised his head,
And abruptly said—

"How many legs has a caterpillar got?"
Now, the Bishop was a learned man.
Bishops always were since the race began,
But his knowledge in that particular line
Was less than yours, and no greater than mine;

And, except that he knew the creature could crawl,
He knew nothing about its legs at all—
Whether the number were great or small,
One hundred, or five, or sixty, or six,
So he felt in a "pretty considerable fix!"
But, resolving his ignorance to hide,
In measured tones he thus replied:

"The caterpillar, my dear little boy,
Is an emblem of life and a vision of joy!
It bursts from its shell on a bright green leaf,
It knows no care, and it feels no grief."

Then he turned to the Rector and whispered low,
"Mr. Rector, how many? You surely must know."

But the Rector gravely shook his head,

He hadn't the faintest idea, he said.
So the Bishop turned to the class again,
And in tones paternal took up the strain:
"The caterpillar, dear children, see,
On its bright green leaf from care lives
free,
And it eats, and eats, and grows bigger
and bigger
(Perhaps the Curates can state the figure?)"
But the Curates couldn't; the Bishop went
on,
Though he felt that another chance was
gone.
"So it eats, and eats, and it grows and
grows
(Just ask the Schoolmaster if he knows)."
But the Schoolmaster said that that kind
of knowledge
Was not the sort that he learned at col-
lege.
"And when it has eaten enough, then soon
It spins for itself a soft cocoon,
And then it becomes a chrysalis—
I wonder which child can spell me this.
'Tis rather a difficult word to spell—
(Just ask the Schoolmistress if she can tell)."
But the Schoolmistress said, as she shook
her brown curls,
"She considered such things were not
proper for girls."
The word was spelled, and spelled quite
right,
Those nice little boys were so awfully
bright!
And the Bishop began to get into a fright,
His face grew red—it was formerly white—
And the hair on his head stood nearly up-
right;
He was almost inclined to take refuge in
flight,
But he thought that would be too shock-
ing a sight.
He was at his wits' end—nearly—not quite,
For the Pupil Teachers caught his eye.
He thought they might know—at least he
would try—
Then he anxiously waited for their reply;
But the Pupil Teachers enjoyed the fun,
And they wouldn't hav told if they could
hav done.
So he said to the Beadle, "Go down the
street,
And stop all the people you chance to meet,
I don't care who,
Anyone will do;
Ask any or all,
Great or small,
Short or tall, it matters not—
How many legs has a caterpillar got?"
The Beadle bowed, and was off like a shot.
Now the Bishop again put on a smile,
To the children, who had been waiting
meanwhile.
"The caterpillar is doomed to sleep
For months—a slumber long and deep,
Brown and dead,
It looks, 'tis said,
It never even requires to be fed;
And, except that sometimes it waggles its
head,
Your utmost efforts would surely fail,
To distinguish the creature's head from
its tail!"
"But one morning in spring,
When the birds loudly sing,
And the earth is gay with blossoming;
When the violets blue,
Are wet with dew,
And the sky wears the sweetest cerulean
hue!
When on all is seen
The brightest sheen—
When the daisies are white, and the grass
is green;
Then the chrysalis breaks,
The insect awakes—
To the realms of air its way it takes:
It did not die,
It soars on high,
A bright and a beauteous butterfly!"
Here he paused and wiped a tear from his
eye;
The Beadle was quietly standing by,
And perceiving the lecture had reached
its close,
Whispered, softly and sadly, "Nobody
knows!"
The Bishop saw his last hope was vain,
But to make the best of it he was fain,
So he added, "Dear children, we ever
should be
Prepared to learn from all we see,
And beautiful thoughts of home and joy
Fill the heart, I know, of each girl and
boy!
Now, ponder on these, and you will not
care
To know the exact allotted share
Of legs the creature possessed at its birth.
When it crawled a mean worm on this
lowly earth.
Yet, if you know it, you now may tell,
Your answers so far hav pleased me well."
Then he looked around with benignant eye,
Nor long did he wait for the reply,
For the bright little boy, with counte-
nance gay,
Said, "Six, for I counted them yesterday!"
MORAL,
To all who hav children under their care,
Of one or two things I would pray you be-
ware—

Don't let them go in for examination,
Unless you hav given them due prepara-
tion,
Or the questions asked with the kindest in-
tention,
May be rather a strain on their powers of
invention.
Don't pretend you know everything under
the sun.
Though your school days are ended and
theirs but begun,
But honestly say, when the case is so
"This thing, my dear children, I really
don't know;"
For the children must learn, either slower
or speedier,
That you're not a walking Encyclopaedia!
—The People's Friend, Dundee, Scotland.

Feed them Properly

and carefully; reduce the painfully large per-
centage of infant mortality. Take no chances
and make no experiment in this very important
matter. The Gail Borden Eagle Brand Con-
densed Milk has saved thousands of little lives.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to
act as "Eye-openers," in doing "Missionary
Work," convenient to hand to neighbors, friends
and all inquiring persons, send for a supply of
these valuable little evagels of truth.

They range in price from one to ten cents each.
They are so low in price that thousands of gen-
erous hearted persons can afford to buy them for
gratuitous distribution. Too many of them can-
not be spread broadcast over our land. Sent,
post-paid, by mail.

An Antidote Analyzed. Exposing the Incon-
sistency of Christians Generally. H. Clay
Luse..... 10
Astro-theology. L. L. Dawson. Showing the
story of Christ in the New Testament to be
but an Allegorical representation of the
sun's course through the different
zodiacal signs..... 5
Apostasy of Christ. Austin Holyoake..... 5
The Bible God Disproved by Nature. W. E.
Coleman..... 3
Bible Idolatry. Robert G. Ingersoll..... 1
The Bible Impeached. E. A. Chapman..... 1
The Bible: Is it Reliable as a Guide? C. Watts.
Blasphemy and the Bible. C. B. Reynolds..... 5
The Book of Esther. A Specimen of What
Passes as the Inspired Word of God..... 5
Buddhist Nihilism. Prof. C. Max Muller..... 5
Constantine the Great. Portraying the Iniq-
uity of the First Christian Emperor.
S. H. Preston..... 3
The Comstock Postal Law Unconstitutional.
(This is the statute under which Mr. J.
B. Wise is now indicted for sending a
verse from the Bible through the mail.)
T. B. Wakeman..... 10
Cruelty and Credulity of the Human Race.
Dr. Daniel Arter..... 2
Christianity a Borrowed System. Bennett.
Christianity: Its Nature and Influence on
Civilization. Charles Watts..... 5
The Christian Deity. Charles Watts..... 2
The Christian Faith. 200 Questions Without
Answers..... 2
Christian Mysteries. A Dialogue between a
Christian Missionary and a Chinese
Mandarin..... 2
The Christian Sabbath. John E. Remsburg..... 5
Christian Scheme of Redemption. C. Watts..... 5
The Church and Education. Anti-Jesuit..... 2
The Church and Freethought. Franklin
Steiner..... 10
Congress and Sunday Laws. (Shall the Mails
be Stopped on Sunday?) By the Editor
of The Truth Seeker..... 3
The Constitution and Holy Days and Hol-
idays. S. P. Putnam..... 1
Constructive Rationalism. Annie Besant..... 1
The Devil's Due Bills, or Give the Devil His
Due. John Syphers..... 2
Daniel in the Lion's Den. D. M. Bennett..... 2
Daniel, the Dreamer. A Biblical Biography.
Austin Holyoake..... 5
Decadence of Christianity..... 1
The Decline of Faith. J. E. Remsburg..... 5
Defense of Secular Principles. Chas. Watts..... 2
Does there Exist a Moral Governor of the
Universe? Austin Holyoake..... 3
Doubts of Infidels. Questions by a Weak but
Sincere Christian..... 5
The Ethics of Religion. W. K. Clifford, F.R.S.
Evolution Teaches Neither Atheism nor Ma-
terialism. R. S. Brigham, M.D..... 3
Evolution of Israel's God. A. L. Rawson..... 5
Essays on Miracles. David Hume..... 10
Father, Son, and Holy Ghost. T. E. Longshore..... 5
The Fear of Death. D. M. Bennett..... 1
Foundations. John Syphers..... 1
Free Speech and Free Press. Percy Bysshe
Shelley..... 1
Few Words about the Devil. Chas. Bradlaugh..... 3
Freethought and Mod. Progress. Chas. Watts..... 3
The Fruits of Christianity. Annie Besant..... 2
German Liberalism. Mrs. Clara Neymann..... 1
The Gospel of Christianity and the Gospel of
Freethought. Annie Besant..... 2
Has Man a Soul? Charles Bradlaugh..... 3
Heaven and Hell: Where Situated? Austin
Holyoake..... 3
Hereditary Transmission. Illustrations of Its
Occurrence. Prof. Louis Eisberg..... 3
Is There a God? Charles Bradlaugh..... 3
If You Take Away My Religion What Will You
Give Me in Its Stead? H. B. Martin, M.D..... 3
Is America the New World? L. L. Dawson..... 10
Infidelity. H. W. Beecher..... 5
Infidels and Charity. Franklin Steiner..... 5
Ingersoll Catechised. With Mr. Ingersoll's
Poem on Robert Burns..... 3
Ingersoll on McGlynn..... 3
The Ills We Endure: Their Cause and Cure
D. M. Bennett..... 5
Is the Bible Indictable? Annie Besant..... 2
Jefferson an Unbeliever. John E. Remsburg..... 5
The Jews and Their God. Isaac Padon..... 5
Labor's Prayer. Charles Bradlaugh..... 3
Land Question. Charles Bradlaugh..... 2
Large or Small Families? A. Holyoake..... 2
Lay Sermon. Robert G. Ingersoll..... 5
Legend of Gautama Buddha. Paralleling that
of Jesus Christ..... 5
Logic of Death: or, Why Should the Atheist
Fear to Die? By G. J. Holyoake..... 3
The Logic of Life, Deduced from the Princi-
ples of Freethought. G. J. Holyoake..... 3
Ludicrous Aspects of Christianity. A. Hol-
yoake..... 5

Liberty and Morality. Moncure D. Conway..... 2
The Liberty of Printing. Hon. E. P. Hurlbut..... 3
Literature of the Insane. F. R. Marvin, M.D..... 5
"Manna." Orthodox Descriptions of How
People are off in Hell..... 1
Materialism and Crime. B. F. Underwood..... 5
Moral Value of the Bible. Chas. Watts..... 3
Moody's Sermon on Hell. A Criticism of Re-
vival Doctrine..... 1
Natural Religion vs. Revealed Religion. An-
nie Besant..... 2
New Life of Abraham. Charles Bradlaugh..... 3
New Life of David. Charles Bradlaugh..... 3
New Life of Jacob. Charles Bradlaugh..... 3
New Life of Jonah. Chas. Bradlaugh..... 3
New Life of Moses. Charles Bradlaugh..... 3
The New Faith. J. L. Stoddard..... 1
The New Age. W. S. Bell..... 5
The Old Religions and the New. W. S. Bell..... 1
On Eternal Torture. Annie Besant..... 2
On Prayer. Annie Besant..... 3
On the Religious Education of Children.
Annie Besant. Written during her
Transition from Christianity..... 2
Open Letter to my Old Friends the Quakers.
S. D. Moore..... 10
Orthodoxy. Robert G. Ingersoll..... 10
Our Father in Heaven. Poem by Charles
Stephenson..... 1
Our Lord and Savior Jesus Christ. T. E. Lo-
gshore..... 5
Paine and Wesley. John E. Remsburg..... 5
Plea for Impartial Taxation. S. B. Duryea, T.
B. Wakeman, G. K. Hawes..... 5
Protestant Intolerance. John E. Remsburg..... 5
Philosophy of Secularism. Charles Watts..... 2
A Picture of the Jewish Jehovah as decribed
by the Bible. Per dozen..... 10
Plea for Atheism. Charles Bradlaugh..... 5
Poverty: Its Effects on the Political Condi-
tion of the People. Charles Bradlaugh..... 1
Protestant Persecutions. William Cobbe..... 1
Questions for Bible Worshipers..... 1
The Relation of Witchcraft to Religion. A. C.
Lyall..... 10
The Religion of Humanity Better than Eter-
nal Punishment. M. Babcock..... 10
Religion of Inhumanity. Frederic Harrison..... 10
Repeal the Sunday Laws! (Including the
"Origin of Sabbaths.") By the Editor of
The Truth Seeker..... 3
Revivalism Examined. A. G. Humphrey..... 2
A Remarkable Book. A Review of Greg's
Creed of Christendom. H. W. Douglass
in Canadian Spectator..... 1
The Safe Side. H. B. Brown..... 2
Science and Bible Antagonistic. Chas. Watts..... 3
A Secular Prayer. Austin Holyoake..... 1
Secular Responsibility. G. J. Holyoake..... 2
The Stage and the Pulpit. Robt. G. Ingersoll.
Superstition Displayed. Wm. Pitt's Celebra-
ted Letter to the Sects of Great Britain
"Science of the Bible." Being the Rev. John
Jasper's Celebrated Sermon on Astron-
omy..... 1
Talk With the Four Evangelists. E. Wood-
ruff, M.D..... 3
Thoughts on Atheism. Can Man by Search-
ing Find out God. Austin Holyoake..... 3
The Theory of Evolution. Thomas H. Huxley..... 10
The True Basis of Morality. Annie Besant..... 2
The Truth of History. Robert G. Ingersoll.
(Reply to some of the Sunday-school
Stories About Him)..... 3
Two Short Sermons. Rev. Theologues..... 1
Twelve Apostles. Charles Bradlaugh..... 3
Were Adam and Eve Our First Parents?
Charles Bradlaugh..... 3
What Did Jesus Teach? Chas. Bradlaugh..... 3
Who Was Jesus Christ? Chas. Bradlaugh..... 3
Why Do Men Starve? Charles Bradlaugh..... 2
When Did Paul Live? Scholasticus..... 1
What is the Bible? A Review of Sunderland's
"What is the Bible?"..... 1
Wonders of Prayer. D. M. Bennett..... 1
Washington an Unbeliever. J. E. Remsburg..... 5
Was Christ Crucified? Austin Bierbower..... 10
Address THE TRUTH SEEKER,
28 Lafayette place, New York.

AN
ESSAY ON MONEY
and its
Relations to the Fiscal Policy of Nations.
By A. B. BROWN
Price, 5 cents. THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Something
QUITE NEW & UNIQUE

THE
BETTER WORLD
A PHILOSOPHICAL ROMANCE
By Dr. E. B. SOUTHWICK.
For I dipt into the future, far as human eye can
see,
Saw the Vision of the world, and all the wonders
that would be.

SO said the poet Tennyson, and al-
though what he saw was more or
less remarkable he was on the out-
side of the tent relatively to our pres-
ent author. Dr. Southwick, without
telling us how he got there, relates
the many and strange adventures that
befell him in a land without a sun or
a newspaper, but where light and
everlasting spring abide nevertheless;
where women are the stronger sex,
where all dress alike, wear no buttons,
go in bathing together, and are "na-
ked and not ashamed."
There is something of "Looking
Backward" in this book, with a spice
of Gulliver added, and it is totally de-
void of religious superstition. It will
be read with interest and curiosity.
Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.

Pocket Theology.
By VOLTAIRE.
Terse, witty, and sarcastic definitions of theo-
logical terms. Price, 25 cents.

EDITORIAL

From the Freethought Magazine.

"The advertisement of that well-known
Freethinker and distinguished jeweler,
Otto Wettstein, appears in our advertising
pages. Mr. Wettstein is worthy
of the patronage of the public. He is an
honest man that can be trusted. Whatever
he agrees to give you you are sure to get,
as we have learned by experience. Broth-
er Wettstein is doing grand, good work for
the cause of Freethought, and is entitled
to the consideration of the Liberal public."

The subject of the above eulogy claims
no credit as a writer or scholar; his efforts
in that line are crude, and simply the
"Musings" of his few idle hours. But he
does claim to be a first-class jeweler. Has
worked at the bench for forty-five years; is
a natural mechanic, art critic, acute judge
of goods, close buyer, and does business on
minimum degree of expense. His FREE-
THOUGHT BADGE is conceded to be the
most artistic and expressive emblem ever
designed. His "OTTO WETTSTEIN"
WATCH combines all the qualities of a
first-class timekeeper at one-half the usual
rates, and his COLONEL INGERSOLL
SOUVENIR SPOON is without question,
the finest specimen of the die-cutter's art
ever produced. It is his aim now to estab-
lish himself as
YOUR JEWELER.

Send for price lists of Watches, Dia-
monds, Silverware, Cards in colors and
Gold, of Badge, etc., free.

OTTO WETTSTEIN,

Established 1857.

ROCHELLE, ILL.

Designer of

The Otto Wettstein

Watch.

The Ingersoll Sou-

venir Spoon.

The Freethought

Badge.

MORGAN A. ROBERTSON'S



By Carey K. Jurist.

The text is poetical and the illustrations are
fearful for ministers to behold
There are 70 broad pages and the price is only
50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by
a Student of Science. Cloth, \$1.
Woman: Four Centuries of Progress.
By Susan H. Wixon. Paper, 10 cents.
All in a Lifetime. A Liberal Romance.
12mo, 300 pp., \$1.
Apples of Gold. And Other Stories for
Boys and Girls. 12mo, 333 pp., \$1.25.
The Story Hour. An Exceptionally Hand-
some and Interesting Book, Without Supersti-
tion, for Children and Youth. The Only Free-
thinkers' Children's Story-book ever issued.
66 full-page illustrations and 25 smaller; large
type, heavy, toned paper, broad margins, illus-
trated covers: 4to, 224 pp., boards, \$1.
Address THE TRUTH SEEKER CO.

RELIGION NOT HISTORY.

Examination of the Morals and History
of the New Testament.
By PROF. F. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

Gems of Thought.

To some men conscience is another word for intolerance.—*Dayton Republican.*

OF gratitude as of humanity, the ultimate root is sympathy.—*Herbert Spencer*

GREATNESS is not the gift of majorities; it cannot be thrust upon any man; men cannot give it to another; they can give place and power, but not greatness. The place does not make the man, nor the scepter the king. Greatness is from within.—*Ingersoll.*

THERE is no counting with certainty on the justice of men who are capable of fashioning and worshipping an unjust divinity; nor on their humanity so long as they incorporate inhuman motives in their most sacred dogmas; nor on their reasonableness while they rigorously decline to accept reason as a test of truth.—*John Morley.*

INGERSOLL but voices the future in his protest against the revival of the whipping-post. The *Press* sneers at those who are promptly vocal with their pretty "ready-made" phrases in tribute to liberty and civilization. This is a stripe upon Ingersoll's back. But it is unworthy of the *Press*. The whip cuts the hand that wields it. The protest against barbarity is not half a protest, uttered for a victim, but a voice raised out of respect for those who suffer themselves to entertain feelings of revenge and retaliation. Restraint should be spiritual. It should carry a torch, not a club.—*Horace L. Traubel.*

THE church is not civilized. It never will be civilized. It is to-day the same savage power it ever was, the same wild beast of destruction. It is the eternal foe of liberty. It is a manifold and subtle power. It is imbedded in the ignorance and superstition of the race. It loves darkness rather than light. It moves in the shadow of conspiracy. It may have music and art and the embellishments of civilization; but these do not change its nature. They only cover over and help to make us forget its cruelty and injustice. Let us learn the lessons of history and be watchful for the priceless inheritance of liberty. Never was there a grander opportunity for the establishment of liberty and justice. May the American people heed the warning lights and steer from the breakers.—*Samuel P. Putnam.*

WITHOUT the support afforded them by the delusive consolations of religion—a system of allegiance to a god—the worst of the evils which afflict humanity could not exist for a year. Deprived of the hope of compensation for evil, in a god-arranged hereafter, men would insist that this life be made worth having by the arrest of abuses. Thought, freed from the nightmare of superstition, would waste no more time trying to find out "purpose" where there is no purposer. The possibilities of being would become the starting-point; the goal, that man himself might control the earthquake and the storm, the beginnings and the ends of life. Such a new departure taken, men would soon look back upon present views of evil as a something to be transmuted into good, by the alchemy of a god, much as we now do upon the supineness of an age which deemed it blasphemous to do anything to stop pestilence other than to make a sign of the cross, in red chalk, upon the street door.—*John Francis Smith.*

TYRANNY is a monster that never dies. It has passed into a proverb that eternal vigilance is the price of liberty; and that is because the spirit of oppression is never destroyed, and, on its part, is sleeplessly vigilant. Behold here to-day [1878] this great people, whose passion for liberty is recorded in splendid pages of history, whose resolution to build on these islands a commonwealth of justice and freedom is written on every acre of its soil in their heart's blood, and in royal blood too; and yet after all these sacrifices and heroic martyrdoms, the scratch of one man's pen can run through the achievements of centuries and turn the arm of England to a bulwark of barbarism. The cause of such recurrences is not far to seek. The fatality is not in the evil thing, but in some strange popular hallucination like that which Hercules had about the ninth hydra head. Instead of killing that, he hid it under a stone; and, in the same way, whenever in history, the Anglo-Saxon has vanquished a wrong, he has always spared one of its heads. He hides it away; he calls it obsolete; but, after lying still for a long time, up it starts again at the call of some ambitious partisan, all through this curious disinclination to eradicate a wrong utterly and leave no germ of it behind. The chief art of reform is to be radical. No unrepented statute is ever obsolete. The head of every wrong lives still while its principle is spared, and though it seems antiquated one day, it may be a "spirited policy" the next.—*Moncure D. Conway.*

THE Truth Seeker Annual —AND— Freethinkers' Almanac, 1895.

(E. M. 295.)

CONTENTS.

	PAGE.		PAGE.
Calendar for 1895,	5	Freethought in the Church and in the Higher Literature. A. H. Hamilton,	90
Freethought in the United States,	17	Education of Children. Susan H. Wixon,	95
The Old and the New. Robert G. Ingersoll,	42	Secular Sunday Schools. Katie Kehm Smith,	104
What the Church Has Not Done for Woman. Matilda Joselyn Gage,	46	The Freethought Federation of America. Samuel P. Putnam,	110
Progress of Science. James B. Alexander,	55	The One-Horned Ox. George E. Macdonald,	117
What Are Women Here For? Helen H. Gardener,	65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore,	124
The Three Voices. A Poem. John Peck,	74	Freethought Societies, Schools, and Lecturers,	127
A Queer God and His Queer Book. John Peck,	74		
What We Stand For. Henry Rowley,	85		

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,

28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;

CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Not for Parsons.

"THE Rev. Mr. Oldbuck is a sort of reminiscent sinner." "How so?" "He revels in the recollection of what a devil of a fellow he was in his youth."—*Life*.

JOE JONES, a brother of "Sam" Jones, has started out as a revivalist. But, as he is not very vulgar, there are some who believe that he will not be a success.—*New York Tribune*.

WIFE (reading paper): "Just see the frightful effects of rum, John; here's a young man got drunk and walked right into a church." Husband (drowsily): "Yes, yes; rum's liable to land a man most anywhere!"—*Puck*.

In a prominent position on the wall of a house of refreshment in north London is displayed the following: "Happy is the people whose God is the Lord." The effect is somewhat spoiled by the proximity of this warning in large type: "Patrons are requested to keep a sharp eye on their overcoats and umbrellas."

A LITTLE boy was reading from an old-fashioned primer, the letter "s" of which was made long, very much like the letter "f" of the present time. He came to the sentence about Solomon, which he read as follows: "Solomon was the wisest man that ever lived." "True, my boy, true," said his father, who was listening. "He had a thousand of 'em."—*Boston Transcript*.

"Beg pardon, sir," said the passenger in the skull cap, tired of the monotony of the journey and desirous of scraping an acquaintance with the man in the next seat, "are you traveling for some house?" "No, sir," replied the other. "I am not in business. I am a Universalist preacher." "Shake!" rejoined the man in the skull cap, heartily. "I'm an agent for a fire extinguisher myself."—*Tribune*.

"In our company during the civil war," said Captain T. E. Barlow, of Milwaukee, "was a stuttering sergeant named Thomas and a chaplain named Chenault, who was exceedingly untidy in personal appearance. The sergeant was a wit and gave the chaplain no end of trouble. One cold day the parson had preached for over an hour, and at the close of his discourse asked any one who felt serious to come forward. The sergeant went at once. 'Do you really feel serious?' asked the chaplain, rather doubtful of his convert. 'Se-serious! I sh-sh-should say I—I di-did. Any m-man w-would feel s-se-serious to s-s sit on a c-ca-ake of ice t-t-two hours and h-he-hear y-you p-preach,' was the reply. On another occasion at mess the sergeant began to eat before the chaplain had asked the accustomed blessing. Extending his hands over the table, the chaplain said, 'Pause, sergeant, pause.' 'Y-yes, I s-s see 'em. D-d-d-d—d dirty ones, too.'"

God's constabulary—the holy gentlemen who depute themselves to assist the Omnipotent in enforcing their version of his law—have achieved a signal triumph in two American states, and doubtless suffer an appropriate elation. In Massachusetts they have procured the passage of a Sunday law so stringent that in order to kiss his neighbor's wife on "the Lord's day" a man must cross the line into Connecticut; and in Tennessee they have imprisoned some Seventh Day Adventists who, after keeping the Sabbath appointed by God, did not keep that, also, appointed by man. I dare say it is all right; I am no theologian, but with a view to founding my faith upon the rock of reason I am emboldened to ask that some member of the Sacred Constabulary explain for my readers the Christian's true justification in substituting the first day of the week for the seventh, as a day to be kept holy. I have known the explanation to be made in many pages, and even in several volumes, but I want it done in ten lines. And if it be well done I promise to print it here absolutely without comment. All that is needed is a citation of the divine authority under which the change was made—not the authority of any council of any church, just a law of God plainly and unequivocally repealing the former law. Surely a change fraught with so disagreeable consequences to the Adventist gentlemen of Tennessee must have divine sanction—where is it to be found? Far be it from me to incite, or

Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedial measures. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

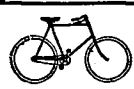
even permit, a religious controversy in these columns; my object is instruction. If the information sought do not appear it cannot be given. The request is made in good faith, and compliance will be met with gratitude and courtesy. The matter may be considered as of the nature of a competition: Who, in the space allowed, can say the best thing in justification of the change of the Sabbath from the seventh day to the first? Probably a half million persons will read it—what an opportunity to do good!—*Ambrose Pierce, in San Francisco Examiner*.

That Plate means Columbia THE BEST BICYCLE

On the steering-head of every Columbia bicycle of this year's make that name-plate appears. It is unique, handsome, and indicates much—satisfaction and highest enjoyment to the rider. No other bicycle has ever equalled a Columbia. No other bicycle ever shall equal a Columbia. The greatest bicycle factory in the world says so.

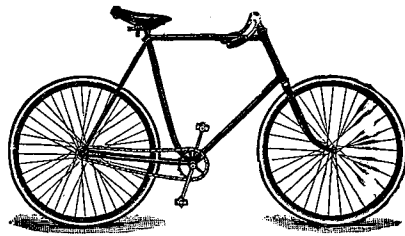
New Price \$100

HARTFORDS, next best, \$80 \$60.
\$50 for boys' and girls' sizes.



POPE MFG. CO.
Hartford, Conn.
BOSTON, CHICAGO,
NEW YORK, SAN FRANCISCO,
PROVIDENCE, BUFFALO.

An Art Catalogue of these famous wheels at any Columbia Agency, or will be mailed for two 2-cent stamps.



SEE THAT CURVE!

Desirable Real Estate

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes' walk. The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1.00 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.
3 " The Church Robbing the People.
3 " Thanksgiving.
6 " Sabbath Laws.
14 " Children and the Church.
10 " Woman and the Church.
6 " The Church and Thomas Paine.
4 " Studies in Natural History.
3 " The Bible and Science.
15 " The Clergy and Their Flocks.
1 " Piety in Our Penitentiaries.
4 " The Atonement Scheme.
4 " The Lord and His Works.
2 " Prayer.
10 " The Creeds.
1 " Christians and Mohammedans.

8 represent Samples of Christianity's Work.
5 " Missionaries.
1 " The Lord's Instruments.
25 " Bible Doctrines and Their Results.
1 " The Church and Slavery.
1 " Priests and Politics.
2 " Ireland and the Church.
2 " Church's Idea of Civilization.
1 " The Uses of the Cross.
4 " Unkind Reflections on the Church.
9 " Persecutions of the Church.
12 " Some Allegories.
3 " Heaven.
6 " Hell.
7 " Miscellaneous.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[*Freethinkers' Magazine*].

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[*Boston Investigator*].

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

365 DAYS

Ahead of

them all.



Keating Bicycles.

19 to 23 lbs.

CATALOG FREE if you mention this paper
KEATING WHEEL CO.,
Holyoke, Mass.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents, Address this office.

SHALL THE BIBLE BE READ

IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1892. Address, STANDARD SILVERWARE CO., Boston, Mass.

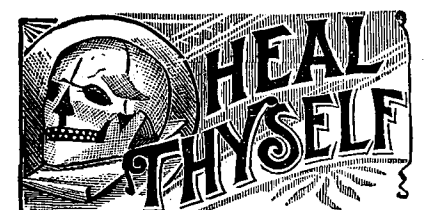
THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-net, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER.
28 Lafayette Place, New York.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on The Path to Health." Dr. E. B. Foote, 122 Lex. Av., New York.



HEAL THYSELF
These Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Say where you saw this adver. Vineland, N.J.

NOW READ THIS!
Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



THE CARPENTER'S ADOPTED SON REFUSETH TO ACCEPT BOGUS TITLES.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them.—Matt. iv, 8.

News of the Week.

SECRETARY OF STATE GRESHAM is seriously ill.

"COIN'S FINANCIAL SCHOOL" has been selling for several months at the rate of about 15,000 copies per day.

JOHN BROWN, JR., son of Brown of Ossawatimie, died at his home on the Island of Put-in-Bay on May 2. He was 74 years of age.

THE schooner George R. White was wrecked on the Alaska coast and seventeen of the crew were drowned or frozen to death. Eight escaped.

THE reargument on the Income Tax cases in the Supreme Court began in Washington last Monday, May 6, Justice Jackson having become able to sit.

THE French religious orders are said to be preparing to resist the new tax levied on their property. A conflict between the church and government is probable.

IT has been snowing heavily at Rico, Col. There was a fall of six inches on the night of May 2, and snow continued to fall without intermission all the next day.

A CABINET crisis seems imminent in Hungary, the trouble growing out of the opposition of the Vatican to the ecclesiastical reform bills which have so long agitated Hungary.

THE president and secretary of the Omnibus Employees' Union of Paris have been sent to prison for six months each on the charge of having incited the strikers to violence.

THE New York legislature has passed a bill providing for the study of the effects of alcoholic drinks and other narcotics, in connection with physiology and hygiene in the public schools.

IT is reported that there are indications of a serious fight between Utah Democrats and the Mormon church, the former accusing the latter of direct and active affiliation with the Republicans.

COLUMBIA COLLEGE has just received from President Seth Low a guarantee of \$1,000,000 for the new library building of the college, and \$300,000 from Trustee William O. Schermerhorn for the Natural Science building.

LEATHER is rapidly rising in price, it is asserted under the manipulation of the Leather Trust, and shoes give promise of increasing in expensiveness in about the same ratio that beef and oil have under similar influences, coupled with scarcity.

IT is reported that Japan will yield to the protest of Russia, France, and Germany, and relinquish her hold on the Chinese mainland, including even the much-coveted Port Arthur. It is a matter of serious doubt whether the Japanese people will submit to the demands of the European powers. A revolt is not unlikely to occur, and it is assured that the present ministry will have to go.

It will hereafter be a misdemeanor in New York for bakers and other workers in flour and meal products to labor more than ten hours a day. Four deputy factory inspectors with a salary of \$1,200 a year each and traveling expenses are to enforce the law.

AT last the "reform" Police Board of New York city is completed. The president is Theodore Roosevelt, Republican, of civil service reform fame; Avery D. Andrews, Democrat, treasurer; Frederick Dent Grant, Republican, and Andrew D. Parker, O'Brien Democrat.

THE silver issue seems likely, judging from the present outlook, to rive the Democratic party in twain. The Republicans are holding together a little better so far, but there can be no doubt that when the national convention meets the storm will break, if not before.

ON April 28 Henry Lauschall and his fifteen-year-old son, who live at the Hotel Lavette, New York, were arrested at Woodcliff, N. J., and fined \$20 each for fishing on Sunday. Landlord Louis Lavette, of this city, paid the fines (presumably under protest) and says he will carry the case to the higher courts.

THE news from Cuba is generally to the effect that the insurgents won some victories over the Spanish troops during the two weeks ending last Saturday, but later dispatches may put a new aspect on affairs. The insurgents have nearly as many presidents as there are New York newspapers receiving dispatches from the Island.

A FEARFUL cyclone swept through northwestern Iowa on the evening of May 3. About thirty people were killed and more than one hundred injured, many fatally, in the vicinity of Sioux Center, Sibley, Laurens, Sutherland, and adjoining towns. Great damage was done to property, and Sioux Center calls for assistance, a very large number of families being homeless.

THE bigots and grandmotherites have won another victory. The New York legislature adopted the bill for the closing of the barber shops in all parts of the state on Sunday, except in this city and Saratoga Springs, where they may remain open until 1 P.M. Mayor Strong, of New York, has approved the measure, which now lacks only the signature of Governor Morton to become law. And this is the close of the nineteenth century!

AT a banquet of ministers in Chicago on the evening of May 1, Fred L. Chapman, editor of a church paper, said he had thoroughly investigated the cost of conversions in that city, and he found that each soul saved by the Baptists cost \$285; by the Methodists, \$384; the Presbyterians, \$533, and the Congregationalists, \$580, the average being, \$443. Under the law of competition it would appear that the Baptists will ultimately possess the earth.

ABOUT a year ago, while Brooklyn was suffering from a small-pox scare, two men were locked up in a stable by Health Commissioner Emery's orders, because they would not submit to vaccination. On the

following day they were brought up on habeas corpus proceedings and released by Justice Gaynor of the Supreme Court. The General Term of the Supreme Court reversed Justice Gaynor's decision, but he has now been sustained by the Court of Appeals. Dr. Emery contended that he could enforce compulsory vaccination.

THE trouble between England and Nicaragua seems to be settled for the present, Nicaragua agreeing to pay the indemnity—which is guaranteed by Salvador—in London, and the British forces have been withdrawn from Corinto. But while the Nicaraguan government is glad to get the matter arranged the people of the country are apparently very much dissatisfied over the outcome and may arise against the Zelaya government. Fighting is reported to have already begun in Granada and Leon. There may also be a union of the Central American states against England.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Researches in Oriental History,

EMBRACING THE
Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,
WHENCE OUR ARYAN ANCESTORS?
By GEORGE W. BROWN, M.D.
Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.
Elegantly bound in cloth, price, \$1.50.
Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

THE CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.
Address THE TRUTH SEEKER CO.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum,

By J. W. SULLIVAN.
Price, 25 cents. Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

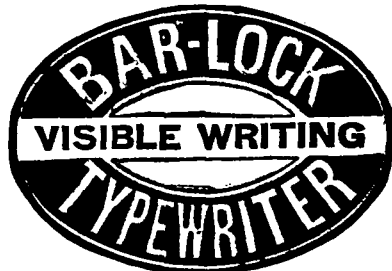
REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies.	\$1.00
Fifty copies.	4.50
One hundred copies.	8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.



Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It is as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It is a knack of keeping well, and is always ready a critic, or other times.

There are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,

307 Broadway, New York.

13116

The Glory of Infidelity

WITH A POEM ON
Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

COSMIAN HYMN-BOOK.

A COLLECTION OF
ORIGINAL AND SELECTED HYMNS

FOR
Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN,
Price, \$1.50. For sale at THIS OFFICE.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22, No. 20, { PUBLISHED WEEKLY. } New York, Saturday, May 18, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



WHAT IS BEHIND IT? ROMANISM USING THE AMERICAN FLAG AS A DECOY.

A UNIQUE BIBLE PICTURE-BOOK.

OLD TESTAMENT STORIES COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city

A NEW AND VALUABLE BOOK.

Religion and the Bible.

By F. D. CUMMINGS.

A Series of Sixteen Freethought Essays.

Subjects—

Introduction. I. The God and Man of the Bible. II. God and the Devil. III. Is the Bible Contradictory? IV. Jesus—Was He the Fulfillment of Hebrew Prophecy and Expectancy? V. Jesus the Teacher of Righteousness. VI. Did the Disciples Look for an Immediate Resurrection? VII. What Does the Bible Teach Regarding the Second Coming of Christ? VIII. The Christ Spirit Outside the Bible. IX. What Is the Bible? X. How Man Advances. XI. Why Do Men Cling to the Bible? XII. Belief, Unbelief, Faith, Reason, and Prayer. XIII. Is There a God? XIV. Reward and Punishment. XV. Immortality. XVI. Conclusion.

A Book that should be in the hands of all who seek the Light.
Price, paper, 50 cents; cloth, \$1. The Truth Seeker, New York.

HAND-BOOK

OF

FREETHOUGHT

By W. S. BELL.



Containing in condensed and systematized form a vast amount of evidence against the superstitious doctrines of Christianity. As a book of reference and aid to all truth seekers it is invaluable. Its classification of subjects makes it a hand-book. Asingersoll said of it "corner the parson." Its wide variety of subjects include all the disputed points between Christianity and Freethought.
Cloth, \$1; paper, 50 cents. Address THE TRUTH SEEKER.

When Renewing Your Subscription, Take Advantage of These Good Offers.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon
Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 20. { PUBLISHED WEEKLY. } New York, Saturday, May 18, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - MAY 18, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Gulling the Cadets.

Some time since the students at the United States Military Academy at West Point were publicly presented with Bibles. The presentation address was made by Rev. Dr. R. S. McArthur, of the Calvary Baptist church of this city. Here are a few choice sentences from the speech:

"The Bible has controlled the legislation of the world. The Bible is the noblest teacher of morals. Give it the first place in your studies. The Bible will stand when all other books are forgotten. Moses will live when his critics are dead. With loyalty to the American flag blend loyalty to God, to truth, and to the banner of Immanuel. Be soldiers of Jesus Christ as you are soldiers of the American republic, and you will at last come off more than conquerors over every foe."

The Bible has had considerable influence on the legislation of the Christian world, but that influence has been almost wholly disastrous. It has caused and intensified oppression and cruelty, and has shed the blood of hundreds of millions of human beings. One Bible text—"Thou shalt not suffer a witch to live"—coupled with Jesus' recognition of demoniacal possession, alone caused the terrible death of millions. The Bible inculcates some good morals, but most of the precepts that can properly be so classed are the common property of the race, and upon them the Bible writers had no patent. Very many of its so-called moral teachings are the very reverse of moral, while the special teachings attributed to Jesus are so impractical, so unadapted to the conditions of existence as we find them on earth, that a true Christian, a Christian in the sense that he puts in practice all the alleged ethical commands of Jesus, cannot be found in a civilized land to-day, and if, by a possibility amounting almost to a miracle, one should be found, Dr. McArthur and the rest of the nominal Christians would promptly send him to an asylum as an incurable lunatic. This is not exaggeration—it is the language of sober fact. The men of the past who gave the Bible the "first place" in their studies were almost without exception fanatics and contempters of all knowledge acquired by painstaking research, and they were also generally persecutors for opinion's sake, and often themselves fell victims to fanatics of other schools. Dr. McArthur's next two assertions are matters of opinion with which we need not here concern ourselves. Loyalty to

"God" and to "the banner of Immanuel" are compatible with loyalty to free institutions only when the devotee fails in several important particulars to be a consistent Bible Christian. As to the possibility of being "soldiers of the American republic" and at the same time "soldiers of Jesus Christ," even Dr. McArthur should blush at the mere suggestion. It is simply impossible for a man to be a soldier and obey the commands of Jesus as enunciated in the Sermon on the Mount. When the embryo warriors at West Point conclude to make the Bible their "first study," they will find this out, and the discovery may shipwreck their faith.

Leaning on Thrice-Broken Reeds.

The pretended Buddhist "Life of Jesus," "found" in a monastery in Thibet by a Russian calling himself Natovitch, has caused considerable controversy. In an article written for the *Nineteenth Century* by Prof. Max Muller that eminent scholar refutes the claims made for the authenticity of the alleged biography, but takes occasion to express his rationalistic opinions concerning Jesus. This presentation of unorthodox views excited the wrath of a French Christian, Pierre Courbet, who attacks Professor Muller in *Cosmos*, and in the course of his argument gives what the *Literary Digest* flatteringly calls "an interesting and valuable popular résumé of the historical evidence for the accepted view of Christ's life." The American paper quotes at length from the article, and we shall here comment on a few of the wonderful assertions made by the Christian defender. He attempts to prove the existence of Jesus and to establish the fact that he worked many and marvelous miracles. Strangely enough, however, he introduces no new witnesses and those upon whom he relies have been discredited, some of them argued out of court by distinguished Christian advocates themselves. But M. Courbet seems to be perfectly innocent of all knowledge of this fact.

Before passing to the main division of our subject it may not be amiss to quote a few sentences from another part of M. Courbet's paper. He is speaking of the evidence for the probable truth of the "Buddhist Life":

"In the present case, it would be necessary to begin by proving that the Buddhist Life of Jesus really dates from the time of Jesus and that its authors were really persons who knew him. How shall we show this when we do not know who these people were, and when no other author has alluded, up to the present time, to a work of this kind?"

Can M. Courbet prove that the Life of Jesus contained in the Four Gospels really dates from the time of Jesus, and that its writers were really persons who knew him? If he can, the Christian church will undoubtedly confer upon him greater honors than any man before him has received. For centuries it has been longing and hunting for conclusive evidence of that kind, and for ages skeptics have continued to ask how it could be known that the gospels dated from Jesus's time and were written by men who knew him, when we did not know who those writers were and when no contemporaries of Jesus alluded to the exploits credited to him.

"Again, it would be necessary to establish that the manuscript from which the translation was made was really the original, or that it had not been altered in the process of copying."

Can these facts be established as regards the manuscripts from which the Gospels were translated? Who wrote the books which bear the names of Matthew, Mark, Luke, and John, and who knows that the manuscripts from which the present versions were translated were the originals, and that

there have been no serious alterations in the process of copying?

"That [the existence of Jesus] was passed in the full daylight of the Greco-Roman civilization, the most brilliant that the world ever saw before our own times. Jesus had for witnesses of his public life not only his compatriots, then intimately mingling in the movement of Hellenic civilization, and afterward scattered over the whole world, but the Greeks, with their highly developed intellectual culture; the Romans, then at the height of their political power."

That reads well, and no doubt it will profoundly impress the uncultured Christian masses, to whom it will be quoted and requoted in the religious papers, the newspapers, the magazines, the Sunday-school sheets, and even in books. An industriously and extensively circulated misstatement will temporarily serve the same purpose as the truth, and the common people are too busily engaged in the struggle for existence to spend time in looking behind the glittering assertions of M. Courbet to see if there are any facts to support his sweeping statements. Later on we shall examine some of his documentary witnesses, of whom he informs us there is almost a plethora. That they are not trustworthy, and satisfactory to men who have made a critical study of the subject, even to men who are sympathetically inclined toward religion and particularly Christianity, is shown by a passage which M. Courbet quotes from Max Muller. Speaking of the need for a more accurate history of the Nazarene, Professor Muller remarks: "It would be a history written outside of the legendary halo, not by his disciples, but by an independent ocular witness, who had seen and heard the Christ during the three years of his active life, who had been present at the passion, and at the events that followed it." This is undoubtedly the "one thing" lacking in the armory of the church, and it is not impossible that Professor Muller's words may give the apologists a hint where to deposit it, for he suggests that in this period of unexpected discoveries it would not be impossible that such a history should be found in Egypt or elsewhere.

Upon this M. Courbet comments to the effect that there could have been in Judea no independent (impartial) hearer of Jesus's teachings and witness of the miracles he is alleged to have performed; all must have been prejudiced for or against him. Is it reasonable to expect, he asks, "that high priests, the princes of Israel," would sit down to write, "by their scribes, the life of him whom they had put to death?" "If then an independent author had undertaken to write the life of Jesus, we may be sure that the synagog would have seen to it that his work did not survive. There could remain only the lives of Jesus written by his disciples." We will not dispute that M. Courbet has very faithfully pictured the character of the priest, who, it will as cheerfully be conceded, is essentially the same in all ages and all countries. He is dead set against the presentation of both sides of a question, and can be trusted to do all that within him lies to cause the memory of his opponents "to disappear as soon as possible." But if we have no record of the events that are claimed to have occurred in Judea at that time save those which come from his own disciples, what guarantee have we that the story is faithfully told? Is it not self-evident that it is one-sided, exaggerated, replete with false interpretations of natural phenomena, marred by hyperbole, loaded down with the accretions with which tradition burdens history in all ages when it is passed from lip to lip of peasants and local story tellers instead of being recorded on the written page?

It is not necessary here to enter in detail into an examination of the question whether Jesus was an

historical character; he may have been, but the evidence for the assumption is very far from being conclusiv. Jesus was a common name among the Jews, and it would not be at all strange if a man bearing that cognomen was executed as a criminal, or if he had made attacks on the orthodox religion of his time and claimed to be a worker of miracles. Belief in demoniacal possession was almost universal, and miracles were the best cards of those who sought for leadership among their fellows. The apologists for Christianity have something more to do than establish on a sure foundation the claim that a man named Jesus attracted attention in Judea at the beginning of what is now called the first century and was executed for heresy or sedition, although they have not yet done that much, and there does not seem to be any prospect of their ever being able to accomplish that result. But even if they could do that they would be scarcely better off than they are at present. To prove that a man lived at a certain time is one thing; to prove that he was the son of a ghost and a virgin, that he raised the dead and performed other miracles, and that after he died he lay in the grave three days and then came to life and ascended into heaven—wherever that may be—are quite other things, and require evidence that no church has ever been able to produce in support of the stories it tells of its man-God or God-man. Christianity has not a shred of credible testimony to offer in verification of the Christ myth. What it can say for the truth of the story of the man Jesus may be indicated by a few quotations from M. Courbet. Referring to Max Muller's desire for a new history of Jesus, he says:

"Certainly we do not do Max Muller the injustice to believe that he really has doubts of the existence of Jesus. If he had, we should simply refer him to Tacitus, whose standing as a historian I suppose no one will contest, and to his famous passage relative to Jesus."

Is M. Courbet merely innocent, or is he attempting to impose on the innocence or the supposed innocence of his readers? Probably no one, unless possibly Prof. Edwin Johnson, would question the standing of Tacitus as a historian, but that is not the point at all. The question is, was Tacitus the author of the "Annals," and if he wrote the "Annals" did he write that particular passage in the XV. book upon which Christians build such a towering superstructure of assumptions? The most trustworthy of historians may be the victim of the forger, and there are very strong reasons for believing that the authority of Tacitus was invoked by a Christian forger of the fifteenth century to buttress the historical weakness of the church. It is strange indeed that not until 1429 did a Christian apologist discover that Tacitus had written that Jesus was crucified under Pontius Pilate, eager as they were for testimony of such a nature. This is all the more wonderful when we take into consideration the esteem in which he was held by his own and the succeeding century. He had already acquired great reputation as an orator when Pliny entered public life, and the two became warm friends; eleven of Pliny's letters are addressed to him. In addition to this, says Johnson's Cyclopaedia, "the Emperor Tacitus claimed relationship to him, and ordered his works to be placed in all public libraries, and ten copies to be made every year at the public expense and placed in the Archæia." This is very significant. Tacitus, the historian, flourished during the latter part of the first and the early years of the second centuries, while Tacitus, the emperor, was born about 200 and died in 275-6. How does it happen, then, that not one of the Christian fathers and polemics of the second, third, or fourth century stumbled upon this vastly important proof that Jesus had lived and been crucified at the time they asserted? Is it not indeed suspicious that it was not until fourteen centuries of Christian practice of retail and wholesale forgery of documents had passed that it was found that Tacitus, the careful Roman historian, had heard of and recorded the death of the man Jesus?

It is admitted by impartial writers that most of the works of Tacitus "have come down to us only in a mutilated and corrupted form." The passage in question was not quoted by any Christian Father; Tertullian quotes the "History" (not the "Annals")

and refers to other Roman history to prove that the Christians were persecuted under Nero, but makes no mention of this passage, which was just what he needed; in no other parts of his writings has Tacitus made even the most remote allusion to Christ or Christians. To these reasons for rejecting as spurious or a corruption the passage in Book XV. of the "Annals" of Tacitus could be added at least a score more if we had the space to spare for the purpose. But it is scarcely necessary to dwell longer on this one alleged proof, when we reflect that even if the passage were indeed written by Tacitus it would not be the testimony of a contemporary of Jesus. There is yet nothing but hearsay; no eye- or ear-witness has testified.

This is an average sample of the evidence that M. Courbet presents to Max Muller and the world to prove that Jesus actually lived and was crucified. If he does so poorly at this comparatively easy task, how will he succeed when it comes to trying to establish the reality of Christ's miracles and the verity of the alleged resurrection? That remains to be seen.

A Mental Reservation.

"When Catholics are in power they always respect the rights of conscience possessed by the minority. For instance, when they had control of Manitoba, they granted to the Protestants the kind of schools desired by the latter. So, to-day, in the province of Quebec, where they are in a majority, they are liberal and considerate. There is no school question there. They do not insist upon a nominally unsectarian system of education that in practice will be made essentially Catholic. They ask nothing for themselves that they do not yield to their neighbors. They are the real lovers of religious liberty."—*Catholic Review*.

It can be conceded that some modern Catholics when not in power wish to "respect the rights of conscience possessed by the minority," and think that if they were in undisputed possession of temporal authority they would be perfectly tolerant, but the test would come when the church ordered them to persecute. Would they dare disobey? It is simply amazing that such a journal as the *Catholic Review*, one of the ablest edited and apparently most fair of its class, can have the hardihood to assert that Catholics when in power *always* respect the rights of conscience of the minority. Certainly no fair-minded person will accuse us of discourtesy when we say that the intelligent editor of the *Catholic Review* knows that his statement, *as made*, is the reverse of true, but we suspect that there was a Jesuit reservation in his avowal. He says that the Catholic church always respects the rights of conscience *possessed* by the minority. But does he believe that the minority *possess* the right of conscience to reject the teachings of the church? Undoubtedly he does not, and so he does not think he has borne false witness in asserting that the Catholic church always respects the rights of conscience "possessed" by the minority. As the minority do not possess the right to reject the teachings of the church, the church does not fail to respect the real rights of conscience possessed by them when it punishes them for heresy. Commenting on the same paragraph the *American Sentinel* well says:

"It is true that to-day the attitude of the Catholics in the province of Quebec is more in accordance with the principles of religious liberty than is the attitude of so-called Protestants in Manitoba. But Rome must be judged not by what she does in such a country as Canada, where she is constantly on the defensive, but by her record in Spain, in the Caroline islands, in Italy and the various South American countries where her priests are the ruling power. It is too late in the history of the world for Rome to successfully pose as the champion of liberty."

No church is dangerous when it does not possess civil power, and no church can be trusted when invested with that power. No other conclusion is possible to the careful student of history. Every sect is the devoted friend of liberty for itself and when it is in the hopeless minority, but a new vision comes when the reins of authority fall into its hands. Our Seventh Day Adventist friends are now doing splendid work for liberty, and their services to the secular cause are invaluable, but we sometimes wonder what they would do to the contemner of the Saturday Sabbath if they possessed the numbers and wealth, and the consequent political power, of the Sunday worshippers. We do

not forget that the Covenanters—who, under the name of Reformed Presbyterians, are the leaders in this country in the struggle to establish an absolute spiritual despotism—fought superbly and devotedly in Scotland for their own freedom. We cannot rid ourselves of the conviction that the belief that one has a divinely revealed system of truth and morals which he is commissioned by God to defend and extend puts him under a constant temptation to use Catholic and Covenanter weapons when preaching and moral suasion fail.

Russia is taking steps to enforce Sunday observance more strictly than heretofore; in Chicago the Sunday Observance League will this year make another attempt to prevent Sunday baseball; Charlton, the Canadian champion of Sunday sacredness enforced by law, has introduced a new bill in Parliament to "promote the observance of the Lord's day." Nothing in that about securing a day of "rest" for the workingman, is there? Perhaps it is thought that in Canada there is no need of being so hypocritical concerning the matter of Sabbath observance as some of the Sundayites think is necessary in the United States.

We have received from Mr. Putnam a brief note announcing his arrival in England and his cordial welcome from Messrs. Watts and Foote, and also that he had mailed us some "News and Notes"—which, however, have failed to get here in season for this issue of THE TRUTH SEEKER. The weather during his passage was delightful, he says, and he had no touch of seasickness, but kept in the jolliest trim possible all the time. The only one on board seriously afflicted was a Catholic priest, and his indisposition was evidently a case of whom the Lord loveth he chasteneth. Mr. Putnam's delayed communication will undoubtedly arrive in time for our next issue.

Every few days a company of boys from a Catholic institution just below THE TRUTH SEEKER office come marching up Lafayette Place in military formation, preceded by a band and armed with wooden guns. They are being drilled by the adult followers of the "Prince of Peace" for the work of slaughter. But those wooden guns are only a feeble imitation of war's deadly weapons. These Catholic boys ought to have the opportunity to practice with the "real thing," as do the boys of the Presbyterian Sunday-school of West Duluth, Minn. The boy's brigade is drilling in the manual of arms. "A genuine Gatling gun was obtained, and the young soldiers can handle it to perfection. The gun weighs 1,800 pounds, and it is managed by six boys," says the *Superior Leader*. So satisfied are these good Christian boys with their death-dealing Gatling that a new company will be organized in the near future. Our Catholic friends will have to hustle if they get ahead of the Presbyterians. God bless the olive branches of Christ! The temple of Janus is wide open now.

"God waits his time. God is never in a hurry. God has given them time to repent, and still they fight God. Their [the Chinese's] potter's vessel will be broken by the Japanese."—*Rev. M. L. Taft*.

It would appear that God was in so much of a hurry that he made 400,000,000 of people so imperfect that he had to make another nation of 40,000,000 to civilize them through wholesale slaughter. What sickening cant is this talk about God giving the Chinese time to repent? Of what are they to repent? Of the sins they have committed because the god who made them gave them such natures that they could not do otherwise? No doubt Chinese civilization is, in many respects, very undesirable (although the chief offense of that people in the eyes of Mr. Taft is its rejection of his religion), but who is responsible for that undesirable civilization if not the "perfect" god worshiped by the missionary, and who, he stoutly asserts, made the world and all that it contains? Mr. Taft does not agree with those who, he says, declare that Japan will give up Christianity and civilization. But who knew that Japan had accepted Christianity? Why, says the preacher, "in the Japanese navy they have chaplains and Bible classes." Have they? Well,

that must settle the question, for we have chaplains in our navy, and the Bible classes in our Sunday-schools are also uniformed and armed. But on the other hand, in the Japanese schools they teach evolutionary science and will have nothing to do with religion. Will not the school rather than the navy form the character of the rising generation?

Rev. Mr. Talmage told his congregation the other Sunday that there were men in the house who would give a thousand worlds, if they had them, to get back to the placid faith of their fathers and mothers. The devotees of any other superstition could as easily say the same thing concerning those who have grown out of that superstition. The clergyman said that "we" may help these longing ones, "never through their heads but always through their hearts." It has long been observed that the Christian evangelist appeals to the fears and other emotions of his hearers rather than to their thinking faculties. Mr. Talmage has made no discovery. He further remarks that "these skeptics, when brought to Jesus, will be mightily effective." Yes, when. They will be far more effective, he continues, "than those who have never examined the evidences of Christianity." This is in sly praise of himself, for in another place he tells us that he understands all the processes by which men "get into the dark," for he has traveled "with burning feet that blistered way." (That sounds somewhat peculiar—perhaps he meant to say that he had traveled with blistered feet that burning way.) But as he confesses that he does not yet understand the "mysteries" of the faith he preaches, it is hard to see how that kind of an examination of the evidences of Christianity makes the repentant skeptic such an efficient missionary of that which he formerly rejected. But it is little use to try to find a reason for the assertions of Mr. Talmage, and it is certain that there is rarely reason in them.

As will be seen by reference to our news column, the Meadow Brook Hunt Club at Hempstead, L. I., and some of the influential residents of the vicinity, are very much excited over the arrest of two members of the club for Sunday golf playing. It is demanded that Deputy Sheriff Smith be removed from his office because he made these arrests. This wrath seems to us to be ill timed and misapplied. Why should the officer be removed for trying to enforce the law which the hunt club and the "influential citizens" of Hempstead have not made the slightest effort to have repealed? We received no assistance from the club nor from said "influential citizens" when we sent out our recent petition to the legislature for the repeal of the Sunday law of the state. It was under this law that these players were arrested. Neither have we heard that they sent a word of protest to the legislature when the tyrannical Barbers' bill, just made law, was pending. Did they think that they were so "influential," so fashionable, that they could drive roughshod through statutes that would catch and hold the poor and uninfluential? Some people never think of liberty until their own is menaced, and we sincerely hope that the work of arrest and fining will go on until all these "influential" violators of a law they have not the manliness and foresight to sweep from the statute books are convinced that a wrong done to the humblest citizen is a wrong done to themselves, and that a bad law is always at the service of the first bigot or revengeful person who cares to use it. Down with the Sunday laws.

The importance of having agencies ready and funds on hand to do missionary work is again shown by a call from far-off Manitoba. The legislature of that province has just met, and one of the burning issues it will have to consider is the Bible in the schools, the result of the long fight between the Catholics and the Protestants there. One of our oldest subscribers and a member of the Manitoba government writes us that the members of the legislature ought to have copies of Dr. Westbrook's pamphlet, the "Bible in the Public Schools," and other literature on the question, in order that they may more intelligently discuss the subject, but he was unable to do more than contribute two dollars toward the expense. Thinking that such an oppor-

tunity to impress correct principles upon a body of legislators should not be lost, we asked Dr. Westbrook to furnish the pamphlets and we would do the rest. He cheerfully made the donation, and we have mailed a copy to each member of the government, executive as well as legislative. We are always willing to do this kind of work, and would gladly provide the literature too if we had the means. To Dr. Westbrook's reasonable little work we added Mr. Chapman's "Bible Impeached," and we hope the legislators will read both carefully. THE TRUTH SEEKER has not a very large circulation in Manitoba, naturally, but we hope that all its readers there, few or many, will write to their members of the legislature and urge upon them the fact that the only way to settle the long and hotly-waged school fight rightly is to take the Bible entirely from the public schools and conduct these institutions in a secular manner. And we also trust that every one of our readers who is interested in the incessant warfare necessary to be waged against theological tyranny will see to it that we have funds with which to distribute literature on demand as occasion requires. We cannot always find a wealthy author or publisher to help us out.

"Some crass astronomer is reported to have said, 'I have swept the heavens with my telescope and have found no God.' The verdict of the modern astronomer is, 'I have swept the heavens with my telescope and I have found no devil.' In all the fields of space there is law—rhythmic, benignant, divine law."—*The New Unity*.

To compare (apparently) small things with greater—in a walk one day a commotion was heard in a clump of bushes by the roadside. Upon investigation it was discovered that a snake had crawled to and coiled itself about the nest of a pair of birds. In the nest were four young birds, and the eyes of the reptile gleamed viciously as its forked tongue darted in and out of its open mouth. The father and mother birds were frantic with fear for their imperiled offspring and anger against the snake. They ruffled their feathers, they uttered cries of pain and anger, they dashed madly at the head of their enemy, they pretended to be wounded and fluttered on the ground in the hope of drawing the snake away in pursuit of themselves. Who could measure adequately the agony of those feathered parents? The reptile fled when we made a motion to strike it, and the nestlings were saved—for the moment. But the saving providence was human, and not in one instance out of ten thousand does it appear at the right moment. In this little world of ours there have been uncounted millions of completed tragedies, of the nature of this one so barely averted. Whether they occurred in accordance with "rhythmic, benignant, divine law," or were caused by an infinite devil, would depend upon the point of view of the answerer of the question—perhaps. It would make some difference whether the query were answered by the victims, or by an optimistic Unitarian editor, comfortably clothed and well fed, sitting at ease in sheltered safety in his cosy sanctum.

A call is out for a national conference for "political reform," to be held at Prohibition Park, Staten Island, N. Y., June 28 to July 4. The subjects to be discussed are the prohibition of the manufacture and sale of alcoholic liquors, for beverage purposes and their manufacture for medical and other uses by the state and federal governments; the tariff regulated by a national bureau; government ownership of all transit facilities; woman suffrage; the silver and currency questions, and the like. The Committee of Arrangements is a queer conglomeration. Of the noted friends of liberty on it we have space to mention but a few, to wit, Rev. Wilbur F. Crafts, erstwhile of that freedom-loving association, the American Sabbath Union, and now secretary of the Bureau of National Reform (God-in-the-Constitution), Washington, D. C.; B. O. Flower, editor of the *Arena*; Frances E. Willard (in the repertory of whose choice reforms is included the national publication of all newspapers and the supervision of our amusements by a Cabinet Bureau of the federal government), president of the national Women's Christian Temperance Union; Thaddeus B. Wakeman; Mary T. Burt, president of the New York State Women's Christian Temperance Union,

and head of the Comstock division of the same organization and *ex officio* sponsor for the Mullin bill lately introduced in the legislature of this state and criticised in these columns; Rev. I. K. Funk, editor of the *Voice*; Mary E. Lease, and Bolton Hall. Among the other signers of the Call are Annie L. Diggs, a Liberal worker in Kansas; Rev. A. A. Miner, D. D., Universalist and affiliated with the God-in-the-Constitution folks; the presidents of eighteen Women's Christian Temperance Unions, and several other officers of that organization; Joseph Cook, of Boston, also a National Reformer, and a hundred or more equally pious people.

Here is an apparently new form of the resurrection argument, differing somewhat from the familiar chrysalis-butterfly illustration—which always fails to illustrate. Rev. I. N. Haldeman, of a Baptist church of this city, recently preached a sermon on that threadbare subject, "The Resurrection of Christ." The *New York Times* presents this summary of his paper:

"He explained that the resurrection might be comprehended by studying the processes of nature in the material world around us. Just as the seed planted in the earth first undergoes a process of decomposition by which the organic part falls off and gives birth to a germ, which, being nourished by sunshine, rain, and dew, comes forth re-embodied and produces the exact type of the original, so also the body, after mingling with the dust of the earth, gave birth to a germ which in the appointed time would raise up the body."

The seed does not "undergo a process of decomposition," and the germ is not born because the "organic part falls off." The germ is a part of the seed, and under the stimulus of warmth and moisture the previously dormant germ springs into active life and feeds during its earlier period of development upon the assimilable matter stored up in the rest of the seed. In the egg-producing families of the animal kingdom the germ feeds during its first stage of growth upon the food products stored within the shell. In placental mammals the germ is fed directly by the female parent. All these are different manifestations of the same natural process—the reproduction of individuals essentially alike. There is a regular sequence of causes and effects which perpetually exchange relative positions in the march of life. In all the higher forms of life—vegetable and animal—the parent does not die when the child is born—except, of course, in exceptional instances which in no sense invalidate the rule—and in no case do these processes of growth within the pale of tribal life furnish the analogy which Mr. Haldeman so longingly seeks. It is not the dead tree that sprouts in the ground and produces another tree of the same family as itself. It is dead and dead for good. But in its life it produced seeds, and it is these which develop under favorable conditions and perpetuate the race of their parent. It is not from the pigeon dying of disease or killed and eaten by man that the young pigeons spring after its death, but from the eggs it produced during life, which eggs, developing under auspicious conditions, perpetuate the race of pigeons. So it is not the body of man lying in the ground that contains the initial force of new life, but the germs developed in his body when alive and viril that are that initial force. They, growing under favorable conditions, perpetuate the race. It is always the race that is perpetuated by the birth of the young, not the individual. The individual has his term of existence, marked at beginning and end by birth and death. The race has also its term of existence, marked at the beginning by differentiation from an antecedent type, and at the end by the cessation, from whatever cause, of reproduction of new individuals. All these forces and manifestations of life are of this earth. The cottonwood tree reproduces its kind for life here, and not less does man. In all the multiform transformations of life in this world Mr. Haldeman can find no analogy for his soul-seed or seed-soul that parts from the body at the death of the latter, or after it has decayed, on this earth, and, after the passage of centuries or eons, reinvests itself with that body and takes it to another world for an eternal existence of joy or agony. Mr. Haldeman should adapt his theology to nature; he cannot adapt nature to his theology.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them: we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

A Little More Missionary Work.

Several of our good friends have written us that in their opinion the work, "SELF-CONTRADICTIONS OF THE BIBLE," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self Contradictions of the Bible," to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to anything good.

"An Important Intimation."

There are, we regret to say, between one thousand and two thousand of our friends who have allowed their subscriptions to THE TRUTH SEEKER to expire without renewing. This is a considerably larger portion than is pleasant to us, who depend upon the more or less prompt payment of subscriptions for the wherewithal to meet our bills. Now, we are not going to get angry, or scold, or do anything disagreeable about this, but we must appeal to our friends' good nature and generous feelings to remedy this deplorable and unsatisfactory state of affairs. We need the money badly—so do our creditors. The paper man, and the printer, and the compositor, and the mailer, and the post-office collector, and the clerks, and the landlord, and the insurance man, and the gas man, and the devil are always with us, not to mention the rest, and they all want money and want it bad, and want it when it is due. And when we haven't got it for them life is a burden—they make it so intentionally, blast 'em.

So now, as aforesaid, we appeal to our friends all over this country—thousands of them—to send the amount of their arrearages and as much in advance as they have been behind, to sort of even things up and turn about in fair play, as it were. A year's subscription from each one whose time has expired will make us easy—very easy—but if we can't have that then let us have what you can spare, and we will "grin and bear it" until you get the balance. The amounts are small individually and easily raised, but to us they collectively mean a good deal—just the difference between being even with the world and being unpleasantly behind.

The disciples of a certain philosopher, one day missing their teacher from his accustomed place in the midst of them, sought him at his unpretentious lodgings, where they discovered that he was suffering from the lack of a Square Meal. Of course they hastened to provide him with all that the inner sinner could desire, but he nevertheless took occasion to jab them with a moral pointed by the event. "Know, then" (said he), "that in order that you may permanently enjoy the light of a lamp, it is necessary occasionally to replenish the Oil."

Delinquents who renew at once will be spared the moral which their remissness might tempt us to draw.

There is always a demand for inexpensive tracts for general distribution. We have endeavored to supply that demand, and the reader who looks on page 317, this issue, will find a long list of them.

Extracts from Noah's Log.

EXPLANATORY.

While exploring the rocky gullies and canyons in the foothills of Mt. Ararat last summer, I found a roughly symmetrical mass of pure copper. Oxidized and honeycombed as it was, I recognized the metal immediately, and repressing a strong inclination to hunt for the lead and stake out my claim, I took my find home with me. Surprised at its diminishing weight as the moisture dried out of the spongy mass, I endeavored to saw into it. The pure metal inside tore off every tooth of the saw, and now convinced, and delighted, that it was a hollow cylinder of hardened copper, I brought it to America and gave it to a machinist to open. He ruined two dozen finely-tempered saws in the job, which I cheerfully settled for, as the cylinder contained a papyrus roll of manuscript of certainly great antiquity. My efforts to decipher it were baffled, as it was written in neither ancient nor modern Egyptian, new nor old Pali, nor in Greek, Latin, Sanscrit, or any other language with which I am acquainted. So I called in the services of those two able, eminent, and renowned professors of biology, bibliology, ethnology, and sockdology, the Right Rev. Watson Heston and the Very Rev. George E. Macdonald, who at once pronounced it ancient Cush and proceeded to translate it; the latter remarking, with a levity which but indifferently became his calling, as I thought, that the exceeding toughness of the yarn no doubt accounted for the difficulty of sawing into it—in which view his collaborator, to my surprise, was inclined to coincide. However, I cheerfully give them credit for the translation, but am free to maintain that the elegance of diction, force of expression, and choiceness of synonyms are my own.

Besides, I found it.

THE LOG.

Mon., 7 days out. Raining yet, very hard—A few sinners still on deck; a bunch got washed off last night; kinder sorry for them—Ham will get a rope's-end if he don't look out; he skylarks too much with the animals; put all the dogs in the cat's cage last night, and the whole menagerie got excited at the row they made; couldn't hear ourselves think for two hours; every brute in the outfit sung his song—Roof leaks—Women say it's wash-day and have started in on three weeks' wash; just like women; how'll they dry clothes this weather?

Course E.B.S. Ham at the wheel, Shem on the lookout.

Tues., 8 days out. 4 bells. Women are growling because the sun don't shine so the wash can dry; told them such murmuring as they indulged in was flying straight in the face of Providence; told me to mind my own business; remarked that I was captain here and wouldn't take back talk from anyone; hove a bucket of water over me, durn them. 6 bells. Got my log line strung up along 'tween decks and the whole blamed wash triced up in everybody's way. If I want to heave the log at 8 bells, overboard goes the wash, and don't care who likes it; I'm boss here. 8 bells. Didn't heave the log—Guess we're making four knots; wind fresh; course E.S.E. Shem at the wheel, Japheth on the lookout.

Wed., 9 days out. Ironing day; blowing a gale of wind; women are making hard work of it and getting seasick—Hove to at 8 bells this morning; lays easy; kicked Ham away from the wheel and steered his trick; afraid I can't make a sailor of him; wish I'd saved a few sinners to work ship; could have drowned them afterwards.

Heading N. E. by N. Japheth at the wheel.

Thurs., 10 days out. Wish I knew who drinks my whisky—Made sail at daylight; difficult work, this handling sail below decks; can't see aloft, must feel when sheets are home; don't like these new-fangled rolling topsails that furl themselves; they're not shipshape, but we're too short handed for the old style—Wind going down; course due E. Shem at the wheel, Ham on the lookout.

Fri., 11 days out. Foggy; can't see two lengths; two of us on the lookout—Ham is under the scuttlebutt, drunk; whisky lower; slight connection here, maybe—Women are quarreling among themselves; they're a heap of trouble; never quiet till they're seasick; found out they get seasick in a head sea; will remember this—The lion got out last night and made a lunch off my wife's pet dog Beauty; chased him back to his cage with a handspike; sorry I had to hurt him; seven pugs left now; we started with a pair to each woman.

No wind and nobody at the wheel.

Sat., 12 days out. Wish it would clear up; sinners must be all dead by this time—Have had a hard day of it; that boy Ham let go the port anchor, and the whole range of chain, 45 fathom, went out the hawse-pipe and fetched up with a jerk that car-

ried away the windlass bitts and nearly tore the bows of her; kicked him up on deck in the rain while we mended the windlass; hunted him up to help heave in chain and found he'd sneaked down, got at my jug, and was dead drunk alongside the same; don't see what the Lord wanted to save him for—Must be clear of soundings now, so will keep her hove to for a while under short sail with the wheel lashed down.

Sun., 13 days out. Held religious exercises at 4 bells; Ham attended, very devout and penitent, with a head as big as the jug—Women have tricked themselves out and are mincing around showing off; made me put on a white shirt; will get rid of it directly—Dead calm all day—Found the ark had a slight list to starboard; investigated and discovered about three tons of stones, dead cats, and garbage stuck fast to the pitch outside; these things are what the sinners threw at the ark after we came aboard—Have locked up my whisky.

Wed., 16 days out. Made a great mistake when we started; was puzzled how to feed the spiders, musketoos, bedbugs, and such; turned them loose to hustle for themselves, and that's what they've done ever since—hustle—Another pug disappeared last night; six left—Gave Ham a talking to about getting drunk; was sorry and I boxed his ears; told him if I ever saw him drunk again aboard my ship I'd log him; he don't seem to care, but that's what I'll do every time—Still hove to.

Sun., 20 days out. Ham broke into my locker last night and is roaring drunk again; can't find the jug; will log him every time now—No religious exercises to-day; women are complaining of my impiety, but a man can't feel resigned when he has just lost a four gallon jug of the best Egyptian corn whisky.

Mon., 21 days out. Ham's drunk.

Tues., 22 days out. Ditto's ditto.

Wed., 23 days out. Do. do.

Thur., 24 days out. Do. blind do.

Fri., 25 days out. Do. dead do.

Sat. 26 days out. Do. got snakes; got 'em bad; wish I could find that jug.

Sun., 27 days out. Two more pugs missing; must keep away from the lion's cage when the women are around, he seems too pleased to see me and they are getting suspicious; four of the ugly brutes left now—Found my jug; Ham stowed it in my own bunk; he's smarter than I thought—Had religious exercises; women wanted to mourn for their pugs; am willing they should mourn—Took a cast of the lead at noon; thirty fathoms, mud bottom; made sail and squared away due E.

Mon., 28 days out. My wife has confiscated the jug and means to keep it; we'll see about that; says it is the cause of poor, dear Ham's sickness; undoubtedly; should have let it alone—Shem at the wheel, Japheth on the lookout; course E.

Wed., 30 days out. MUTINY! BLOODY MUT—d—n!—* * * †—!! [NOTE—Here the manuscript bears evidence that Captain Noah was suddenly interrupted while writing.—Trs.]

Fri., 32 days out. Have had a lively time; discipline is restored, but the whisky jug is gone—smashed over my head—all on account of the pugs; had hoped to rid the world of those parodies on the canine race, and would have succeeded if my wife hadn't overhauled my pockets when I was asleep and read this log. Certain references to the pugs put her on the lookout and she and the other women watched me; one of the brutes littered last night; I couldn't resist the temptation, and so fed the whole batch, mother and all, to the lion; in a minute had four furious women afoot of me, biting and clawing; sung out for help and Shem and Japheth bore down and rescued me; Ham helped the women and made a majority for them; his mother had the jug, that's why; managed to floor him with a pump-brake, but they were still too many for us and chased us around decks till they got tired and sat down to cry; got to my room and began writing them down in the log when they started in again; my wife smashed the whisky jug over my head—then we all escaped on deck and went aloft; couldn't follow us, but sat down and said things—Had a council of war, then Shem shinned over to the foremast and cut away all the jib halliards and sheets and halliards on the fore—Ark had broached to in trough of sea when Japheth left the wheel to help me, and had laid there with yards square and rolling considerable; women could stand that motion, but not a head sea, so now when she came up to the wind and began pounding up and down and drifting astern, they got qualmish and in twenty minutes were sprawled out helpless; Ham didn't know enough to take the wheel and throw her off, so we came down, tied the women hand and foot, and then went for Ham; tried him up and rope-ended him till his nose bled; begged and howled,

but had to take it and learn that mutiny is unsafe aboard my ship—Kept her head to the sea till we had spliced and rove off the gear, then set canvas and squared away again—Women got better; read the articles to them; were penitent and promised to behave, but before turning them loose we went on a pug hunt and passed two of them in to the lion; only one left now, but we haven't found it yet; women howled a good deal and called us heartless, cruel fiends—that's all right.

My wife had lost the log in her excitement, and I only found it to-day; course N.E. by E. Shem at the wheel, Jap. on the lookout.

Sun., 34 days out. No religious services to-day; women are talking about me—don't talk to me; if they do I'll speak of that jug; course due E, blowing fresh. J. at wheel, S. on lookout.

Mon., 35 days out. Wash day, but there is no washing going on; won't have it; am captain here; they were ugly at first, but I hauled her on a wind and said nothing—Can't find that pug—Keep Ham at work on the menagerie now, feeding the animals and cleaning the cages—Dead calm.

Wed., 37 days out. Nothing new; pug still missing; good mind to turn the lion loose; he'll find the cur.

Fri., 39 days out. If I don't find that pug to-day will let the lion out first thing to-morrow.

Sat., 40 days out. Stopped raining—We all went on deck this morning; it was a frightful picture—sun shining, not a cloud in the sky and not a sign of land nor a ship, or even a bird, in all this expanse of desolation; no life or joyousness, nothing but muddy water; the dead world fathoms underneath, and we alone, with our ark, all that was left, and whisky gone—not a shot in the locker.

At noon locked up the women and turned the lion loose; he didn't find the pug, but found most everything else; smashed some bird cages, and a raven and dove got away; dove came back at sundown, but the raven didn't; let all the birds out to get the air and roost up aloft.

Sat., 47 days out. Chicken missing this morning; suspect Ham of stealing it—A pigeon fluttered down on deck with a green leaf fast in its gullet, and half choked; pulled leaf out; pigeon must have been somewhere else and got it; will keep to the eastward and look out for land.

Mon., 50 days out. Blowing great guns, and dismantled; under double reefs, storm spanker and fore-topmast staysail at daylight; blew away the staysail; set jib; that went too and took jibboom; cut away the wreck; she came up to the wind, caught chock, and away went the mizzenmast at the deck; cut that away, payed off in the trough of the sea, and rolled the fore and mainmast out; cleared away everything, rigged out a sea-anchor, and now we're riding it out comfortable—that is, for us; women are all sick.

Land to the eastward, small island.

60 days out. Land still in sight; gets bigger; suppose the water is going down; nothing to do now but eat, sleep, and hunt for that pug—Still riding at the sea-anchor.

100 days out. Pug must be dead—More land showing up.

150 days out. Noon—Driving on a lee shore stern foremost; getting anchors ready; sundown—let go both anchors as we got close in; dragged, and here we are, beached with every sea making a clean sweep over us; ark won't last long; getting out life raft and turning animals loose.

Next morning. Floated ashore all right; ark is breaking up and animals swimming in; last to come were that missing pug and seven half-grown pups; submit to will of providence, but still think women had the durned brute hid in the lower hold.

Next day. Poor place to live on this island—Nothing grown but a grapevine I found on the beach; will take care of it; it means grapes, and grapes mean juice, and it's been a long time between drinks—Ham is quite useful now; takes a deep interest in the vine and helps me 'tend it.

Month later. Grape is doing well.

Four months later. Grapes appearing.

Two months later. Picked the grapes; now for some wine—Ham is a model boy; did him good to rope's-end him.

Five months later. Wine has worked; will serve grog to-morrow and celebrate the anniversary of our shipwreck.

Next day. [The manuscript of this last day's entry is obscure and so incoherent as to make it strongly probable that Captain Noah served the grog as indicated, and that he wrote while under the influence of the same. There are, however, some legible references to certain "pugs," which would go to show that he still had those animals in mind and perhaps regretted his failure to effect their extinction.—Trs.] MORGAN A. ROBERTSON.

Observations.

In an attempt to add a thought to the current rhapsodizing on the conflict between Capital and Labor, I said a few weeks ago that the conflict under consideration was not one in which capital figured as an active participant—that, in fact, it was more like a squabble between laborers for the dole of wages which capital has to dispense. Everything that has since happened in the labor world appears to me to fortify that position. In some cases, as at New Orleans, laborers have proceeded to the extremity of shooting one another. Less sanguinary than these assaults, but quite as indefensible, is the course of combinations of barbers in California and New York in procuring the enactment of laws to compel other barbers to close their shops on Sunday. In the New Orleans case, to use that as a type, the invaders did their own foul work and risked the consequences; but the New York and California incapables invoke the *odium theologicum* and conspire with the sworn enemies of freedom to barter away the liberty of their fellow-craftsmen, and their own as well. Since the object of both kinds of invasion is the same, and since in both the appeal is to force for the destruction of free competition, it should not excite surprise if occasionally the more primitive and candid way is adopted, in which the assault is made openly and not from the barricade of a vote factory called a statehouse, nor from the ambush of a Covenanter church.

If the *Arena* would render its Age of Protection for Girls symposium influential with persons who are not nervous, it should reinforce the rational Helen H. Gardener by attracting contributors who assume some other than a theological or emotional attitude toward the question. It will be conceded, so far as I am concerned, that when the age indicated by nature is expunged and the attempt is made to fix another age arbitrarily, one's opinion as to what that age should be is as valuable as anybody's else, but each should be supported, when practicable, by something besides hysterical whoops. There is good reason for placing the age at fifteen, and a better one for making it twenty-five, for as years multiply, so likewise do temptations, and there is more trouble after twenty than previously. Before the epidemic of these laws spreads too wide we should pause to inquire whither we are drifting. It is argued that, if a young female may not control her property unless she has attained her majority, she assuredly may not dispose of her virtue before that time. But such argument is based on the fallacy that virtue is an inherited possession, and that it is alienable, which I deny. The analogy does not hold for a second, and if it did, what sort of people are those, anyhow, who cease to respect a woman when she becomes poor? They who insist on comparing continence with real estate must answer that question. After these laws are passed, will the prodigal daughter be received in society which thinks itself respectable, as though nothing had happened more serious than a pecuniary loss; or would we, as now, point her out as one with whom our virtuously opulent daughters will in no wise be permitted to herd? In the first case, if recklessness were not licensed, it would be condoned, and an incentive to good behavior removed. In the second, the law would not benefit her. On the contrary, if she appealed to it, it might make matters worse; for as the publicity given by the law to the fact that she has laid an egg enables us to rob her nest, so the cackle of a trial would make public property of the girl's reputation. It may be contended that the law will deter the partner in her indiscretion from committing the offense; and if experience could be subpoenaed to testify that any law of any legislature ever intervened as an offset to feminine complaisance, that contention might avail as the last possible refuge for the promoters of the present law. But I am not a visitor to this earth from some other sphere, and therefore have no occasion to inquire if the law has been observed to operate in such a case. No man has any doubts upon the subject, and any woman who has may easily have them removed. A man's conscience—which is his ethical and not his legal education—will at times govern him, and to that conscience in both men and women is due the degree of morality which now prevails; but without it the clergyman would forget the commandments, and no judge of the supreme court would respect his own decisions. There is a natural law that is efficient among savages, and even brutes, to protect the young. There are human laws for the same purpose which man might have inherited from his ancestors, which do not conflict with the natural law, and which are probably enforced with greater rigor and less partiality than any others on the statute books. It would seem that women should be at one concern-

ing the age when they may assume their half of the responsibility for indiscretions in which they are full partners, but they are not. They differ as widely as the life and experience of one differs from that of another. When one woman, aged ninety, was asked at what date the married state ceased to be preferable, she answered the querist by saying that he would have to apply for data on that subject to some one older than herself. And there are other women of not inferior years who, if asked to state the proper age of consent, would sorrowfully make the same reply. A Michigan paper, the *Detroit Tribune*, in arguing against the raising of the age in that state, contends that, by making girls below eighteen legally incapable of committing the offense involved, they will be encouraged to take advantage of their immunity, but I cannot accord any legislature so much influence over natural acts as that admission would imply. If each state were to choose a different year, so that every birthday of a woman between long dresses and the shroud would somewhere in the country be protected by a law, I apprehend that the object of the law would not in any state be attained. My argument is not that any measure for the protection of the girl should be neglected, but that this one is a superfluity, since all such measures must necessarily fail when she co-operates to defeat them.

The accompanying lines evidently refer to a letter contributed to THE TRUTH SEEKER two or three weeks ago by Otto Wettstein.

"Where is the break?" friend Otto cries;
And sure 'tis hard to find
The break in such a tangled chain
Of words that won't unwind.
Hans Sachs, who sang, in years gone by,
Full many a tuneful lay,
Sought first, when he was moved to speak,
To know what he should say.
And when he knew, he'd spin it out
And always state the case.
So that the reader might enjoy
His sweet though homely phrase.
He bore in mind that Reason's line,
Or Logic's sparkling flood,
Should be so drawn, or be so poured,
That 'twould be understood.
"Where is the break?" dear Otto asks.
The answer may be found
Right here: That in his flood of words
His meaning has been drowned.
Or, if there's logic hid somewhere
Beneath those waves, I doubt,
Since time is money, if 'twill pay
The cost of dredging out.
Therefore, dear friend, relieve our brains,
Write for the common mind,
For maybe jawbreak is the "break"
That you can't seem to find.

DE L.

I give full credit, I hope, to the earnest persons who stand ready to make liberal donations toward the founding of schools from which the Bible and religious exercises shall be forever excluded. That is the kind of schools we want, and men who are willing to give money to such an object are of the right sort. But a doubt arises whether theirs is the best method of securing secular education. I have noticed in the parts of our country I have visited that children seem to be better provided with instruction than with almost anything else. When they are kept at home from lack of clothes, while their parents are taxed to support a school close at hand, which is not an unknown case, the disproportion is apparent. The school tax is a considerable burden to the citizen, and the Freethinker pays his share of it. The founding of separate and exclusive institutions of learning must of course make his burden heavier, and we would also be open to the charge, which we make against the Catholics, of being enemies of the public schools. Another thing, such institutions would probably be inferior to the schools provided by the state, because their excellence would depend on the amount of money available for their support; and as Freethinkers could not tax the community, as the state can, the means to carry them on would be limited and hard to collect. The Catholic church has tried the experiment of private or parochial schools, and from an educational point of view it is a failure. Not long ago, after a civil service examination, the rating of applicants graduated from parochial schools was compared with that of pupils of the public institutions, and it was so inferior that none of them passed. Now, if the Catholic church, with its numbers, its financial resources, and its public and private clink, cannot support schools equal to the common variety, how are a handful of Freethinkers going to do it? Such is the problem. A school may be endowed, but look at Girard College—founded by an Infidel and now controlled by Episcopalians.

But if separate schools for the children of Freethinkers could be maintained I am not sure that it would be advisable to establish them. We have a right to demand and to secure secular teaching, and

secular teaching only, in the public schools which we are amerced in taxes to support. Better stand by that right than retreat and set up weak opposition. This course promises us a livelier time at less expense, and in our success we shall benefit others as well as ourselves. Another matter to be considered is that the public schools need leavening with the children of Freethinkers. The influence of such a pupil on the rest would be good for them. I shall send my boy to the public school, when he gets big enough, with instructions to protest every time religious matters are introduced. This will at least apprise the other pupils that there are two sides to the question.

I suspect the majority of Freethinkers of a practical turn of mind share the views I have herein set forth, but refrain from expressing themselves for fear of discouraging philanthropy. However, those who have cash in hand for the purposes of secular education need not return it to their pockets. The Secular Sunday-schools need it, or the Freethought Federation could make good use of it. The Truth Seeker Company likewise always has a cause or two on trial, and accomplishes results in proportion to its means. A judicious pooling of resources, a concentration of capital in the hands of those who can use it to the best advantage—in short, the providing of a Sack to be drawn upon for the expenses incidental to chasing the Bible out of the schools, would promise better returns than investment in distinctively Infidel school-houses. If the Seculars were to provide their own educational institutions, leaving orthodox Protestants in full control of the public schools, religious people would think the millennium had come for fair, and they would get altogether too gay. I would like to see the Protestant's professed devotion to learning tested in the crucible of purely secular instruction. Finally, it is to be remembered that the object of a school is to educate; that an inferior school, with or without devotional exercises, is not likely to attain that object, and that unfamiliarity with the Bible is not in itself an education. We have the schools, and they are subsidized to an extent that places them above competition. Let us proceed to secularize them.

A minister who did not want the members of his congregation to chew tobacco while he was preaching admonished the manducators as follows: "Take your quid of tobacco out of your mouth on entering the house of God, and gently lay it on the outer edge of the sidewalk or on the fence. It will positively be there when you go out, for a rat won't take it, a cat won't take it, a dog won't take it, neither will a hog; you are certain of your quid when you go after it. Not the filthiest vermin on earth would touch it." As tobacco chewing is a practice which I never adopted, I can say nothing in its defense—I have too many virtues of my own to apologize for. Still, if by some error I had sat under the droppings of the sanctuary whence the foregoing remarks emanated, I should have been impelled to observe that they applied with equal accuracy to the sermon of the preacher. He might leave his manuscript beside the chew of tobacco, and run no risk of losing it even at the hands of the Wandering Willie who should swipe the quid.

GEO. E. MACDONALD.

Queries.

For the exercitation of the religious mind I will ask the Christian people at large a few questions:

For a book to be inspired, must it be infallible, that is, without an error or a contradiction? If so, how can the Bible be inspired? If this world was made less than six thousand years ago, and if God always was, where was he and what was he doing all of those millions of ages before he made this world? If God is all-wise and it was an all-wise act to make this world, why did he not make it millions of years before he did? If God is a spirit without body or parts (St. John iv, 24), what was it he showed to Moses? (Ex. xxxiii, 22, 23.) If no man has seen God at any time (1 John iv, 12), who was it the children of Israel saw? (Ex. xxiv, 10, 11.) If the strength of Israel was God and he was not a man that he should repent (1 Sam. xv, 29), who was it that repented that he had made Saul King over Israel? (1 Sam. xv, 35; see also Gen. vi, 7.) If God does not tempt any man (James i, 13), who was it that tempted Abraham? (Gen. xx, 1.) If the Lord's eyes are open and can see everywhere (Job xxxiv, 21, 22), why did he have to go down to Sodom and Gomorrah to see if what he had heard was so? (Gen. xviii, 20, 21.) If God is no respecter of persons (Rom. ii, 11), why was it that he loved Jacob and hated Esau? (Rom. ix, 11-13.) If God is love (1 John iv, 16), why did he have Moses take all the people's heads and hang them up against the sun so that his fierce anger would be turned

away from Israel? (Num. xxv, 4.) If Michal the daughter of Saul had no child unto the day of her death (2 Sam. vi, 23), when were her five sons born? (2 Sam. xxi, 8.)

If God was the only one who always was, and had no father nor mother, nor descendant, nor beginning of days, who was Melchisedec? (Heb. vii, 1-3.) If Cain and Abel were the only children born in their time, who was Cain's wife? (Gen. iv, 17.) If Joseph took Mary and the young child Jesus and went into Jerusalem and stayed there until after they had done all things according to the law of the Lord, and then returned into Galilee to their own city, Nazareth (Luke ii, 22-39), how could he have taken them into Egypt at the same time? (Mat. ii, 14-23.)

If flesh and blood cannot inherit the kingdom of God (1 Cor. xv, 50), how could Christ get in? (Luke xxiv, 39.) If the resurrection is to change the body from flesh and bones (1 Cor. xv, 44), why did it not change Christ's body? (Luke xxiv, 39.) If Christ was to lie three days and nights in the heart of the earth (Mat. xii, 40), why didn't he foresee his death and burial and resurrection? (Mat., Mark, Luke, and John.) If Jesus bore his own cross into a place called place of a skull when they crucified him (St. John xix, 17), how could Simon the Cyrene bear the cross to the same place at the same time? (Mat. xxvii, 32, 33, and Mark xv, 21.) Did both thieves who were crucified with Jesus revile him (Mat. xxvii, 44; Mark xv, 32), or did only one do so? (Luke xxiii, 39-43.)

If no man had ever ascended to heaven but the son of man, which was Christ (St. John iii, 13), where did Elijah go? (2 Kings ii, 11.) If the dead are not to rise (Isa. xxvi, 14), what is a resurrection? (1 Cor. xv, 52.) If Judas took the money that he got for betraying Christ and bought the field with it (Acts i, 18), how could the chief priests have taken the same money and bought the Potter's field? (Mat. xxvii, 6, 7.) If Jesus is so good and kind as to be called the meek and lowly lamb of God (St. John i, 29), and in the parable of the ten pieces of money the nobleman represents Christ, why did he want his enemies brought and killed before him? (Luke xix, 27.) Christ at a certain time told the people that what he had said would come to pass before that generation should pass away (Luke xxi, 32). Does that generation still live? If the wicked are to be burned up, root and branch, and their ashes are to be under the feet of the righteous (Mal. iv, 1, 3), how can they go to hell where their worm dieth not and their fire is not quenched? (Mark ix, 43 to 48.) If Christ was crucified on a cross that was carried to a place called Calvary, how could they have slain him and hanged him on a tree? (Acts v, 30; x, 39.) If it is easier for a camel to go through the needle's eye than for a rich man to enter into the kingdom of heaven (Luke xviii, 23, 25), why does God make men rich? (1 Sam. ii, 7.) If a man who is hanged on a tree is accursed of God (Deut. xxi, 23), why didn't he curse Christ? (Acts x, 35.) If a man cannot see the Lord unless he is holy and without sin (Heb. xii, 14), what is to become of those church members who claim they cannot live without sinning? If all who believe that Jesus is the Christ are born of God (1 John v, 1), how can they go on and commit sin? (1 John iii, 9.) If Jesus Christ was the only begotten son of God and the only son he ever had, whose sons were they who shouted for joy when the stars sang together? (Job xxxviii, 7.) If the Bible is the good book the Christians say it is, why is it they get so angry when we show them the filthy words in it, and tell them where to find the falsehoods it contains? If the Bible is so pure a book and contains the very best of literature, what do you think of such passages of these: Lev. xv, xxi, 18, 20; Num. v, 12 to 31; Deut. xxiii, 1, 13; xxv, 11, 12; Judges xxi, 11, 12; 1 Sam. xxv, 34; Gen. xxxviii; Josh. vi, 25? Think of God saving a traitor to her people, and a common prostitute, and killing all the little innocent babes and innocent women! What can you think of such a God?

W. S. PHILLIPS.

To Honor Paine's Memory.

The second annual Paine celebration is now on the road to success. The sale of tickets is progressing rapidly and more than meeting expectations. As previously announced, the fare for the round trip is fifty cents, or one-third less than regular rates. The point of destination is New Rochelle, N. Y.; the date of excursion, Decoration day, May 30; the object, to inspect the monument and the newly repaired wall, and to listen to eloquent addresses and have a sociable and royal good time. The train leaves the Grand Central depot, this city, at 10:45 A.M. Among the speakers are Henry Rowley, T. B. Wakeman, Charles H. Matchett, and the Rev. F. E. Mason. Dr. E. B. Foote, Jr., will preside. A general invitation has been extended to

all clubs and individuals who are willing to help perpetuate the name and glory of Thomas Paine. Persons out of town may secure tickets by sending fifty cents to this office.

Good—But Was Paine Really "Coarse"?

Brother Talmage has retouched and reframed the old picture of the dying Infidel, and presented it in one of his sermons. The man is lying upon his bed, surrounded by his weeping friends, whom he forbids to pray for him. Of course, he has a little daughter, who is preternaturally bright, and who worries him with theological problems which he cannot solve. In his last moments and with his "dying breath" he demands that the death-dealing work of "Tom" Paine—no true Christian ever calls him Thomas—shall be brought and thrown upon the burning coals. It is not pretended that this "infidel" is a bad man. His wife does not suggest that he has been a bad husband or a bad citizen. His angelic daughter does not reproach him with being a bad father. His unpardonable crime seems to consist of a disbelief of certain theological notions believed by Mr. Talmage to be necessary to salvation. When this chromo was first issued it was very effective and striking. Especially when it was accompanied by that ornate and once popular fiction concerning the agonies of "Tom" Paine's death bed. But the picture is not as popular now, except in some remote country districts. Admitting, for the moment, that any belief honestly, conscientiously, and sincerely held, may imperil a man's eternal salvation, what beliefs did Mr. Paine hold that would justify such a sentence being passed upon him? This is his creed: "I believe in one God and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy." He wrote his "Age of Reason" as a check to the progress of French Atheism, fearing "lest in the general wreck of superstition, of false systems of government, and false theology, we lose sight of morality, of humanity, and of the theology that is true." Ought he to be everlastingly burned for such a creed and such a purpose? But he attacked the Bible, men say. His criticism of biblical infallibility was not as thorough as that of Robertson Smith, Dr. Briggs, or Rev. Heber Newton. He was coarse and flip-pant! So he was, too often. It was a coarse age. But if coarseness be an unpardonable sin, the Rev. Sam Jones may indulge the hope of a future acquaintance with Mr. Paine. The author of the "Age of Reason" was not coarser than the men who "answered him," or lampooned him, or satirized him. One thing is certain. If Thomas Paine is in hell because of his religious opinions, George Washington, Benjamin Franklin, and Thomas Jefferson are in his company. Because they all shared his opinions. If he is condemned to that dolorous region because he published his opinions, then we are called to face the logical conclusion, which I think not even Mr. Talmage would sustain, that only the orthodox have the divine right to speak their honest convictions. Sensible people, of all shades of belief, are getting tired of these agonizing "death-bed scenes." If Voltaire and Paine both recanted in the last moments of life, what of it? It is wiser to judge a man by the beliefs of his last ten years rather than by those of his last ten minutes. —Rev. John Snyder, in *St. Louis Globe-Democrat*.

Origin of Sunday Laws.

It is well to remember that Sunday observance laws are distinctively a survival of slave times and of the union of church and state. The first one, a decree of the Emperor Constantine, had both a civil and a religious purpose, a state and a church policy, in view—to secure the slaves a rest of one day in seven, and to commemorate the resurrection by supplanting observance of the Jewish Sabbath with a Christian observance of the first day of the week exclusively. The idea of securing a day of rest for slaves was so prominent in the earlier Saxon Sunday laws that they set free any slave who worked on Sunday at the command of his master.

When our fathers made federal and state constitutions divorcing church and state and forbidding the enactment of laws respecting an establishment of religion, the power was taken away from our legislatures to prohibit the free exercise of religious observances, or to impose such observances on any part of our people.

But the land was then still full of slaves and persons bound to service for terms of years, and to protect these rather than to enforce the church policy of the Byzantine emperor and impose a Christian observance upon non-Christians, the old Sunday laws were retained.

Their enforcement has always been necessarily subject to the most inconsistent exemptions, and is now. By common consent, rather than through any fear of the law, Sunday is observed as a day of rest and relaxation by all who can afford it, with or without religious incentive, and in order that they may do so multitudes of servants, and of those who minister to the daily wants and comforts of the public, are compelled and permitted to work on that day, taking some other day of rest.

The customs, wants, and business necessities of the people mark the proper line of exemptions in the enforcement of this law, and now, when slavery is abolished, among these exemptions should be included as "works of charity and necessity" everything that ministers to the wholesome or harmless enjoyment of the day by the masses. To push the enforcement of Sunday laws any further than this is to subject the community to a church discipline and church rule for which there is no warrant in our constitutions or in the precepts or example of the founder of Christianity.—S. W., in the *New York World*.

Negation.

How frail is life, that as a tongue of light
Swept by a breeze has vanished in the night!
"The form is cold, and stilled the throbbing heart,"
In these few words our knowledge we impart.
'Tis all that's known, and to that silent shore
The shrinking pilgrim has no pilot o'er.
Alone, in utter loneliness, alone
We pass from life into the dark unknown.
Hope sees a star and prateeth of a Name,
But Wisdom murmurs of his dubious fame.
We search the past to find the sacred text:
One age has stoned the prophets of the next;
Alas! they failed to see the hand divine,
Nor read the import of the warning sign.
Faith came at bidding of Tradition's word,
Nor to the eye that saw or ear that heard.
Go, peer into the empty eyeless skull,
And from the vacuum thine own inference cull;
'Tis gone, whate'er it was, it is not there,
Flown is its mirth and perished its despair.
Did love give birth, or a divine decree
Teach us to dream of immortality?
Lo! we have placed him in the silent tomb,
But further trace is lost amid the gloom.
We lift a prayer against the barren sky
And strive to pierce it with the mortal eye;
The prayer is echoed back into the night,
Dim is the star where hope receives her light.
Baffled, and bound unto a narrow sphere,
He looked beyond, but death has met him here.
We know no more; the form is calm and chill,
And he who alone might answer lieth still.

LOUIS LASH.

The Pope and Rome.

That is a queer announcement which comes from Rome that the pope will resent any participation in the celebration of the twenty-fifth anniversary of the entry of the Italians into Rome or even any congratulations to the Italian government upon that fact "as injurious and insulting to the pontiff and the holy see."

It is really about time that his holiness ceased to harp on that particular string. It is true that his predecessors did govern Rome, and they did it very badly. The "states of the church" that used to figure in the geographies were very injurious to the reputation of the church for ability and integrity. In those days Rome was run by a kind of sacerdotal Tammany, and the beginning of any Roman municipal reform movement must have been directed at the papal ring.

In the second place, twenty-five years is too long for anybody to keep on complaining of a grievance which is perfectly certain of not being redressed. Whoever keeps it up so long is a bore. The present pope had an excellent opportunity to strengthen the church in Italy by dropping the subject, which his predecessor could scarcely have been expected to drop. By continuing to nag the Italian government the pope has forced every Italian to choose between being a good Italian and being a good Catholic—with results very disastrous to the church.—*New York Times*.

There could be nothing more unreasonable or more unjust than the oppression of the Sunday laws upon the people in this city. It was well said by a recent visitor that a stranger can do nothing in New York on Sunday except go to church or walk the streets. No man can drive to one of the park restaurants for dinner on Sunday and order with his meal even a pint of claret. No man can play a game of billiards in the most orderly hall in the town on Sunday without fear of arrest. In a score of other ways the reasonable liberty of the citizen is restrained by laws whose very existence is in violation of the fundamental principles of our system of government. Yet whenever an effort is made to secure the repeal of laws which thus prescribe religious observances with which the state has properly nothing to do, it is defeated by the

hypocrisy of rural legislators who have themselves no hesitation in playing poker on Sunday and selling their votes on week days, but who impress their virtue upon their constituents by their official championship of laws for the observance of "holy time." —*World*.

In our issue of March 23d we quoted from the *American Sentinel* the statement that "Robert G. Ingersoll declares that he believes it his conscientious duty to lecture against it [the Bible] for the gate receipts minus the expenses." We mildly criticized this expression and asked the editor when and where Colonel Ingersoll had said anything of the kind. The editorial writer of the paragraph excepted to, Mr. A. F. Ballenger, promptly and handsomely responds:

In our issue of March 14th, we had occasion to denounce the persecution of Robert G. Ingersoll by certain clergymen of Hoboken, N. J., who revived an old statute against blasphemy, and attempted thereby to prevent Mr. Ingersoll from delivering his lecture against the Bible. In this article we carelessly attributed a mercenary motive to Mr. Ingersoll. This was unjust, both to Mr. Ingersoll and the *Sentinel*. The *Sentinel* had no power, no occasion, and no right to sit in judgment on the motives of any man.

We are pleased to read these frank words, even if the Adventist editor thinks that he penned them because he is a Christian—we should say that it was because he is a man, something much more desirable and noble, in our estimation. What we refer to here is this concluding part of the correction:

The *Sentinel* is Christian, and Christ said: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."

But our Christian friend is surely aware that the Bible puts into the mouth of Jesus words which express sentiments directly the opposite of that which he finds in the declaration he has quoted. Jesus called many of his auditors "hypocrites," a "generation of vipers," and other equally opprobrious names, and told them that they were "cursed" and should go away into everlasting fire. Was not this judging men?

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BAILEY.

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for May:

May 17th—"Moses, Joseph & Co." Prof. D. T. Ames.
May 24th—"Religion." Swami Vivekananda.
May 31st—"The Rise of Militarism in the United States." Chas. C. Schmitt.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for May:

May 19th—"The Paradise of Shakspeare and Goethe." T. B. Wakeman.
May 26th—"What We Owe to Freethought." Henry Rowley.

Meetings will be resumed the first Sunday in October.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for May:

May 19th—Debate: "Resolved, That the single gold standard subserves the best interests of the American people." Affirmative, A. B. McAvoy, Acting Assistant U. S. Treasurer, Cincinnati. Negative, Att'y A. A. Brown, Secretary Bimetallie League.
May 26th—"The Natural Solution of the Social Problem." Louis F. Post, of New York.
This will end the season's course of lectures.

FRANKLIN STEINER lectures in Lakota, N. D., May 17th and 18th, and Hoople, N. D., May 21st, 22d, and 23d; Park River, N. D., 24th, 25th, and 26th; Red Jacket, Mich., 30th, 21st, and June 1st and 2d; Omega, Wis., June 5th; Greenwood, Wis., June 8th and 9th.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Scranton Secular Union meets every Friday evening at 431 Lackawanna avenue. Our motto: Freedom and Kindness. Everybody invited, Secretary, William Watkins.

Letters of Friends.

New Subscribers Who Want the Book.

BURLINGTON, KAN., May 3, 1895.
MR. EDITOR: Inclosed find \$3 as per special offer.
WM. COX.

RIPLEY, ILL., April 25, 1895.
MR. EDITOR: Please send THE TRUTH SEEKER and "Pictorial Text-Book," as per offer.
T. W. NEWBY.

HUNTSVILLE, ARK., April 24, 1895.
MR. EDITOR: Please send THE TRUTH SEEKER and "Pictorial Text-Book," as offered.
W. C. MARKS.

LA JOSE, PA., April 29, 1895.
MR. EDITOR: You will please send the "Freethinker's Pictorial Text-Book" and THE TRUTH SEEKER. Yours truly,
D. W. SHIVELY.

SPRING BROOK, CAN., April 23, 1895.
MR. EDITOR: You will find \$3 inclosed as a year's subscription to THE TRUTH SEEKER and "Pictorial Text-Book."
ROBERT STEWART.

RAHWAY, N. J., April 25, 1895.
MR. EDITOR: I inclose \$3 for a year, and desire to take advantage of the premium offer of the "Freethinker's Pictorial Text-Book."
ADRIAN U. TREADWELL.

MAHANAY PLANE, PA., April 29, 1895.
MR. EDITOR: Please find inclosed \$3, for which send THE TRUTH SEEKER and the "Freethinker's Pictorial Text-Book."
Respectfully,
V. DANKSZZS.

N. PETERSBURG, N. Y., May 2, 1895.
MR. EDITOR: Inclosed find \$3, for one year's subscription to THE TRUTH SEEKER and "Pictorial Text-Book."
Yours, truly,
R. E. BRIMMER.

NEW ULM, MINN., April 24, 1895.
MR. EDITOR: Inclosed find \$3.00, for which please send me THE TRUTH SEEKER for one year, and "Pictorial Text-Book," as per offer. Yours truly,
A. M. ROOS.

POUND, WIS., April 22, 1895.
MR. EDITOR: I inclose \$3 for one year's subscription to THE TRUTH SEEKER. I had a sample copy of your paper, which I liked very much. Also send the "Pictorial Text-Book" as per offer.
Yours truly,
B. GISSENAAS.

AUBURN, N. Y., April 25, 1895.
MR. EDITOR: Please send THE TRUTH SEEKER to Mr. H. B. Day, and "Freethinker's Pictorial Text-Book" as per premium offer. We will use it together. Inclosed find \$3.60. Send me three copies Ingersoll's "About the Holy Bible."
S. J. STRICKLAND.

BUTTE CITY, MONT., April 23, 1895.
MR. EDITOR: I will avail myself of your liberal offer. Inclosed find \$3, for which send THE TRUTH SEEKER one year and the "Freethinker's Pictorial Text-Book."
With wishes for the success of THE TRUTH SEEKER, I am, yours for liberty,
T. D. HYNDS.

HAVERHILL, MASS., April 23, 1895.
MR. EDITOR: Please find inclosed \$6. Send THE TRUTH SEEKER for one year to F. E. Croston, and also mail him the "Freethinker's Pictorial Text-Book," and send me the paper for one year and the same book. The doctor's book has come; he is more than pleased with it. S. C. SABIN.

EUREKA SPRINGS, ARK., April 24, 1895.
MR. EDITOR: The book I want is the "Freethinker's Pictorial Text-Book." Please send me the paper also for one year. I am very favorably impressed with it; did not know there was such a paper published. I have just read the "Age of Reason." Yours truly,
A. J. FREEMAN.

SELIAD, CAL., April 27, 1895.
MR. EDITOR: Here comes Robert Rainey with his \$3 for the "Text-Book" and the paper for one year.

And still the world moves; and Thomas Paine's works and Putnam's "Four Hundred Years of Freethought," if rightly studied, will surely revolutionize the world.
JAS. W. M. HAMPTON.

CLEVELAND, O., April 28, 1895.
MR. EDITOR: Please enter my name for

one year and Watson Heston's "Freethinker's Pictorial Text-Book." Also send me "Design Fallacies," "Pulpit, Pew, and Cradle," "The Giant Delusion," "Science vs. Religion," and ANNUAL. Inclosed please find \$3.70. Your friend,
FRED. W. MORLOCK.

RIVER FALLS, WIS., May 1, 1895.
MR. EDITOR: Inclosed find \$4.25—\$3 to pay for THE TRUTH SEEKER one year, with the "Pictorial Text-Book," and \$1.25 for the pamphlets named.

I am a poor old man, and it is very hard times for money, but I want to hear from Mr. Putnam as often as I can while he is on the other side of the Atlantic. And I want very much to hear all about the trial of Mr. Wise; and, in fact, I want to read THE TRUTH SEEKER generally, and I don't think I could possibly have spared the money now only to get the "Pictorial Text-Book" free. I want a good many books and will get them as fast as I can.

Ever for truth and the right, I remain while I live, as firm as the rock of ages,
Respectfully yours,
L. L. RICHARDSON.

CONNELLSVILLE, PA., April 21, 1895.
MR. EDITOR: Inclosed find \$3. Send THE TRUTH SEEKER and "Freethinker's Pictorial Text-Book." I like your paper because of its aggressive fight against theocratic despotism. I think you are deserving of all praise and the hearty support of Liberals in your uncompromising warfare upon the enemies of our secular government.

I am not a new recruit in the ranks of Liberalism, but a tough veteran; have been a Liberal all my life, and expect to remain one to the finish.

Those pictures of Heston's are amusing to old and tried Freethinkers, but in my opinion their effects upon the minds of those who are just becoming emancipated from the fetters of orthodoxy are not all we would wish. Although sick and tired of religion, it seems to me some of those cartoons repel rather than attract. But perhaps some need the truth presented to them just that way. I am but a lowly toiler bound in the treadmill of an unjust competitive system which I hope to see destroyed by co-operation. I have to work six days in the week, and even violate the whole or a part of the sacred day in order to keep up with the procession.

But I favor any just and truthful work that will, in the words of the glorious old colonel, "free men's minds from the fetters of a degrading faith." H. AUSTIN.

He Wants Some Good Books.

OSBORN, O., April 20, 1895.
MR. EDITOR: Inclosed find \$7.05 for THE TRUTH SEEKER and the books listed.
CHAS. McKINNEY.

It Beats the Preacher.

HAMBURG, CAL., April 19, 1895.
MR. EDITOR: Inclosed find \$5 for THE TRUTH SEEKER one year and the \$2.75 Badge-pin. Times are hard here at present, and I am poor, though I think I am as honest as the common run of sky-pilots, and I am still studying the contents of "Four Hundred Years of Freethought." It beats the pulpit-pounder.

JAS. W. M. HAMPTON.

Helping Mr. Fleckten.

LINDEN, MICH., April 25, 1895.
MR. EDITOR: I send you \$6; \$5 for my subscription for two years, and \$1 to help Mr. Fleckten keep the flag above the Bible.

I should like to have heard Mr. Putnam when he lectured at Red Jacket.

There was a priest here getting members for a colony in Canada. Many Canadians and good Catholic dupes are now coming back, and those who had no money are having to foot it. EZRA GLADDING.

He Wishes to Be Well-Informed.

FREDONIA, N. Y., April 29, 1895.
MR. EDITOR: Inclosed find \$1.25 for a continuance of THE TRUTH SEEKER, and the ANNUAL for 1895.

I must continue my subscription to your valuable paper or else be left in the dark concerning the events that occur all around us. Its shining pages tell what our friends are doing to hold aloft the banner of the free and at the same time keep

us posted regarding what the enemies of Freethought are doing to trample the flag of our country in the dust of superstition.
PLINY SMITH.

Eight to One.

STEINMAN, OR., April 15, 1895.
MR. EDITOR: I read "Maria Monk" several years ago, but I got this one for a friend of mine who is a Catholic, and I am glad to say that he has given up his church and is an earnest Freethinker. There are only nine men in this place (a railroad town), and eight of them are Freethinkers. I think that is quite a record breaker.

You will please excuse me for writing such a long letter, but I had to tell you about our humble efforts to help the great cause.
HARRY DUNDAS.

He Was Always a Freethinker.

PARKERSBURG, W. VA., April 13, 1895.
MR. EDITOR: As my subscription is almost out again, and I don't wish to miss one number, I send in time. I have been taking the paper some fifteen years, and it has been getting better all the time. I received "Four Hundred Years" some time ago and am ever so well pleased with the book. Every Freethinker should have one. Please send two of Paine's "Common Sense," one ANNUAL, and one "Liberal Hymn Book." I send you \$5; \$1 is for the Wise Fund. I hope he may beat them.

I was born April 15, 1815, so I am four-score years. I have been a Freethinker all my life, and hope all will be before another twenty years.

Yours as ever, LEONARD WALTERS.

"We Learn to Do by Doing."

SPRINGFIELD, MASS., March 31, 1895.
MR. EDITOR: I would like to assist you in some of your aggressive and defensive enterprises, but it seems to me like a hopeless case. Freethinkers are not yet numerically strong enough to influence the lawmakers. Christian statesmen will be likely to make laws favoring their religion, notwithstanding arguments and petitions to the contrary.

J. B. Wise I am sorry for, but no matter how the case is decided, it will be a Freethought victory. Remember also that "the blood of martyrs is the seed of the church." We must wait till the people get educated.
E. O. TUTTLE.

[No, we must not wait until the people get to be educated—we must educate them.—ED. T. S.]

He Shocked the Orthodox Farmers.

ADRIAN, April 29, 1895.
MR. EDITOR: Inclosed I send \$2, one each for the J. P. Wise and Fleckten Funds. I wish every Liberal and Freethinker who has a dollar to spare would lend a hand to help fight the battle for freedom. I don't expect to be able much longer to help the cause; am old and feeble and am anxious to do what I can while I stay. I was reading in one of our secular papers just now of Mr. Richard Rogers, who at a farmers' club introduced the subject of taxing church property. He was the only one in favor, while others had never thought on the subject, it being an orthodox crowd. Please send THE TRUTH SEEKER and pamphlet "Church Property," or whatever else you have, to help the discussion, as it will be likely to come up again, as the farmers often meet and discuss different topics. Mr. Rogers is an intelligent man and well-to-do farmer.
Truly yours, CAROLINE L. RICH.

He Was Not Entirely Serious.

RUTLAND, VT., May 6, 1895.
MR. EDITOR: Concerning my letter in your paper of May 4th, you remark: "If friend Orcutt will read Mr. Severance's letter again, he will see that the latter gentleman did not buy a pew in a church, but a pew from a dismantled church, and so the remark about 'playing the hypocrit' is hardly apposit." I am glad you said this, for it had not occurred to me that I had been careless and seemed to take Mr. Severance seriously. I did not mean to be understood as calling him a hypocrit, personally, but to emphasize the fact I understood him to set forth, namely, that it is almost impossible for any person to prosper, under our present social system, without playing the part of the hypocrit.

Another point I desired to make was that the real sin one commits in gambling does not consist, as our long-faced God-worshippers teach, in the act of playing with cards, or shaking dice, because such practice leads to bad habits, but consists in the act of the winner taking that which does not belong to him—that for which he has performed no service.

A. A. ORCUTT.

Has His Eyes Open.

VICTOR, COL., April 10, 1895.
MR. EDITOR: Inclosed find \$1, for which send me "Men, Women, and Gods;" ANNUAL; "The Foolishness of Prayer," and "Jingles and Prose."

I am like many others: I love THE TRUTH SEEKER, but I move about so much that I cannot always subscribe, but buy it at news-stands when they keep it. I have often wished to write of a find I made in Kansas at a little station north of Winfield; I have forgotten the name. I was walking between the main tracks and noticed a piece of slate that had been thrown off an engine, sparkling in the sunlight just after a shower of rain. On picking it up I saw one side was partly covered with a petrified mat resembling rag carpet; the filling, or woof, was of bark. On trying to break off one end all the impression fell off. It is something to think of. The coal was mined in Kansas, but where I don't know. I was also in Guatemala and Spanish Honduras, C. A., last summer and went to see the old ruins of Chepulco in Guatemala, and those of Capon in Honduras. There were large monuments with written histories of dynasties. But who can read them in this age? My regards to THE TRUTH SEEKER family.

JAMES MIDDLETON.

How They do Love One Another!

May 2, 1895.
MR. EDITOR: St. Louis was in an uproar on Sunday over an editorial in THE Western Watchman, a Roman Catholic paper edited by Father Phelan, pastor of one of the St. Louis Catholic churches. The editorial savagely denounced the Christian Endeavor societies and Epworth Leagues as instrumentalities of social corruption. The following extract gives the flavor of Father Phelan's pronouncement:

The associations of Christian Endeavor and the Epworth League number over 100,000 young men and women. Every one of them expects, hopes, and labors to get married. They are actively engaged in courting and flirting when not most actively busy in singing and praying. These young people are very much in each other's company. These two associations go off from home thousands of miles, and stay weeks away from the parental roof, with no one to protect them from the wiles of the vicious. Last summer 30,000 people met in a large city in the East and stayed huddled together in hotels and private houses for two whole weeks. These 30,000 people were actually courting, flirting, etc., and they were thrown into promiscuous company, and free to roam at their own sweet will whithersoever their passion might lead. The corrupting tendency of such heterogeneous gatherings of young people cannot be overestimated, and for downright viciousness and depravity they have never been equaled since the horrid saturnalia of Greece and Rome.

Every observing person may draw his own inferences concerning Father Phelan's remarks against the Christian Endeavorers. What he says may be true in a measure, and we may also, in a large measure, consider his remarks as the outcome of jealous bigotry which has always characterized religious denominations. LOOKER-ON.

A Good Word for Mr. Wise.

COUNCIL GROVE, KAN., April 18, 1895.
MR. EDITOR: I am glad to be able to respond to your request to delinquents to send something on subscription, and you will find inclosed \$3.

I do not think your paper has many readers more fully in accord with its editorial matter than myself. I have been a reader of THE TRUTH SEEKER for several years, and in all that time have seen but few things in its editorial columns that I could not fully indorse. Can say as much, too, for the "Observations." But I think there is an occasional slip-over in the "Letters of Friends" department, and while there are some splendid letters among them, I think, on the whole, the paper would do more good if the space

taken up by that department were filled with other matter, say an extra editorial and a few more of Brother George's "Observations."

I think the cartoons are a good feature. I especially enjoyed Mr. Reed's article in the issue of April 20th, on the "Remedy for Political Ills." But I do not believe a Freethought journal should give space to discussions of political questions.

I recently moved here from near Clay Center, Kan., and am personally acquainted with J. B. Wise. He is an earnest worker in our cause; a man of good character, and deserves and needs the financial support of the Freethought fraternity in his coming trial. I am not much acquainted here yet. If you have other subscribers than myself here I would like you to let me know their names. I secured Bell and others for lectures at Oak Hill while living there, and they did much good. Shall stir the animals up here later on.

W. D. GWIN.

Female Influence.

LEXINGTON, KY., April 29, 1895.

MR. EDITOR: I have just had the pleasure of hearing a lecture on woman suffrage, by Mrs. J. K. Henry. She is a candidate for the office of superintendent of public schools. Miss Laura Clay, a most charming lady and philanthropist, indorsed briefly what she said. It is easy to prove that women have the right to vote, and none but tyrants would wish to deny them the privilege. The moment this right is recognized her influence will become very great, and badly do the schools need the exercise of her power.

Mrs. Henry is in favor of mental freedom, and will never wish to "prejudice the mind of a child." As the child is the father of the man, of course, the future of our country lies folded in that bud.

The situation is just this: All our schools are Sunday-schools, and Protestants are the very ones who wish to have it so. Our children ought to have a thorough scientific education.

If the subject of religion is introduced into the public school, to the detriment, as we think, of the mind of the child, it will be done by a sneaking company of artful wire-pullers, who will spice their catechisms with spurious political theories. Thousands of cowardly and weak-minded people will allow their children's heads to be crammed with lies and silly tales about spooks and witches, when they ought to be studying their grammar and history, thus causing this variegated republic to be the laughing-stock of the world another thousand years.

In many countries religion is supported by the state, but the people are not forced to go to church, are not persecuted. Women should no longer be "like dumb driven cattle." People like to be ruled by tricksters in this frivolous century. Soon the children will be handed over to knaves and our lovely land to Abaddon. Let the secular schools drag along—at your peril!

Respectfully, ALHAZA.

Happy Because They Were Happy.

LAKE GENEVA, WIS., April 21, 1895.

MR. EDITOR: In a late number of your paper I read an account of a minister of the gospel explaining that Cain got his wife from his father-in-law's house, and being asked whereabouts Cain's father-in-law's house was, answered, "I don't know; I wasn't there!" How surprising! Things that are almost considered impossibilities may sometimes happen! Here is actually a minister who tells the truth about something in the Bible. How much better it would be if all preachers were equally honest! To almost any question concerning the Bible, they might give the same truthful answer, for instance:

Question: "Did ever a God make a man of dust and a woman of one of his ribs?"

Answer: "I don't know; I wasn't there."

Q. "Did ever a God expose a certain part of himself to a man on a mountain?"

A. "I don't know; I wasn't there."

Q. "Was ever a virgin found with child of the Holy Ghost?"

A. The same.

Q. Is there a heaven? Is there a hell? The same answer fits. How much better it would be if preachers were to tell what they know, instead of what they don't know, though I suppose the average min-

ister would be able to say but mighty little in that case. Still, even now they are of some benefit. I always feel better after listening to a red-hot hell-fire sermon; I feel happy and thankful that I am not built that way, that I cannot believe their absurd fables. The average preacher's sermon resembles what Macbeth says about life: "It is a tale told by an idiot, full of sound and fury, signifying nothing." The following translated extract from a Lutheran priest's sermon shows the profound depth of their observations: "And behold! my beloved brethren, I proclaim unto you there was joy in Jerusalem! and wherefore, my beloved brethren, wherefore was there joy in Jerusalem? Verily! it was because they were joyful!"

Yours truly, EMIL JOHNSON.

One of Nature's Noblemen.

DWIGHT, ILL., April 21, 1895.

MR. EDITOR: Inclosed is \$10, for "Four Hundred Years of Freethought," THE TRUTH SEEKER for one year, "Freethinker's Pictorial Text-Book," and "Cosmian Hymn Book." I had written to you to discontinue our TRUTH SEEKER, Mr. Johnson thinking he was too sick to read any more, but I don't feel as if I could keep house without it. Mr. Johnson died on the 13th of April; he had been sick a year and a half. He had been afflicted with a fever sore since he was fourteen years of age; had been a great sufferer all through life, but was always very patient and cheerful. He was a great reader; read the daily papers until two days before his death. He was confined to his bed about four months and suffered intense pain, and often said he wished he might pass quietly away, and his wish was granted at last. He had no fear of death whatever or of hell. He thought it was as natural to die as it was to be born. His friends often made the remark, "You wait until you get on your death-bed, then you will change." But he never experienced that change. He always enjoyed life superbly when not in bodily pain, and was happy with his little family. He leaves a wife and one daughter fourteen years old to mourn his loss, five boys having gone before, four dying within the short space of two weeks with that dreaded disease, scarlet fever. He was born in Sterling, Conn., and was in his sixty-ninth year. He came West when twenty-four years of age; was a book-agent fifteen years; later his occupation was farming; and at the time of his death he was a retired farmer. Franklin Steiner delivered the funeral address, which was very appropriate and satisfactory. He also read a biography of Mr. Johnson, written by Rev. O. W. Pollard, an ex-Methodist minister. He was called an honest man by all, and one not afraid to speak his mind at all times and in all places. He had been a staunch Freethinker all his life. His funeral was largely attended by people of all denominations.

Mrs. T. J. JOHNSON.

The Effect of United and Aggressive Freethought.

PALMER, MASS., April 24, 1895.

MR. EDITOR: One day, as I was pondering over the subject of traditions, etc., these sweetly solemn thoughts occurred to me and I thought THE TRUTH SEEKER readers might enjoy thinking of them also:

Bono Deo! Bono Diavolo! Bono Tempore! What a jolly kick-up, rumpus, and breaking up there would be of theological cliques and clans if all the Liberals, Freethinkers, Atheists, and Infidels of this land of boasted freedom should combine their forces! Donner and blitz! what a grand upheaval would arise from a thorough shaking of the sacerdotal robes. Hi jingo! just think for a moment what would happen if the Freethinkers took enough interest in the matter to organize and to promulgate their gospel broadcast like unto the Young Men's Christian Associations or Christian Endeavorites. But the Freethinker has no hopes of a future parasitical existence to spur him on, and so the Age of Reason struggles slowly forward. Occasionally some doctor of divinity sees the error of his course and breaks away quite heretically as well as heroically.

I notice some of your correspondents criticize your cartoons. Now, I should like to have a word to say in their favor. I consider them the most spicy and interest-

ing part of your paper. Always bear it in mind that the Americans are a people who love to be amused as well as instructed, and of the two I believe they prefer the amusement. How many are there, for Christ's sake, who will carefully read through Professor Totten's chronology or chronological tables? Very few, I ween. Even the dignified supporters of the churches recognize the fact that the people must be amused part of the time in order to be made more docile and submissive to the laborious process of swallowing the story of Adam and Eve's apple. The plagues of Egypt also come in for their share of the ramming process. The superstitious infants accept without a squall the tale of Moses in the bulrushes. The pitiful tale of Christ's crucifixion is well calculated to excite the sympathies of unquestioning hearers, but a study of the whole career of Christ's life fails to convince us of the divinity of that man. We might accept his priestly origin without a murmur, but as for his heavenly origin, murmur we must theret, hoping that we are not necessarily murmuring against any of the celestial beings. Trusting you will continue the manufacture of those spicy cartoons, in which we can read the truth at a glance, I remain an unbeliever of the revelation as revealed by the Bible.

LEONTIDAS ANDERSON.

Good Places for Missionary Work.

LEON, IA., April 24, 1895.

MR. EDITOR: Twice each year I visit Van Wert, Ia., and invariably have a discussion with some one and sometimes half a dozen in the hotel concerning the Bible and religion, and I finally got the proprietor, Mr. T. Price, to agree to take THE TRUTH SEEKER for three months. He told me a few days ago that every time the paper comes now there is a hustle among the boarders to see which one can get it first, and I see there is a letter in a late issue of THE TRUTH SEEKER from S. K. Dennis, of Van Wert, which shows that my efforts at that place have not been entirely fruitless, and I hope that when I make my next visit to that town I may secure one or two subscribers to THE TRUTH SEEKER. I believe a little sensible talk and a few copies of the paper in almost any hotel will in course of time free the minds of the priest-ridden souls who only need a taste of truth to get them to like it. How could a bird know that it would like freedom if it had always been shut up in a cage? How can a man know the enjoyment there is in seeing if he was born blind?

Let us anoint their eyes with a little reason, and some of them will gradually open; and in course of time they will see clearly and will be useful and happy.

I suggest that every Freethinker who can use his brain and tongue to good advantage should do so, for you will sometimes sprout a seed of reason and start it growing where there at first appears to be none.

But there are many good, honest Christian men and women who are intelligent, and who would be reasoners if they only had their little seed of reason sprouted. But we must not be discouraged because we cannot accomplish this in one conversation. It sometimes takes many conversations, and sometimes months and years, to reform a man. It was so with myself. For many months I was afraid to allow myself to think a free and unfettered thought, and when I did allow my mind to think freely for a few minutes I would immediately afterwards imagine that I heard the fires of hell snapping in my ears.

I suggest that each and every man, who possibly can, send one dollar's worth of TRUTH SEEKERS to some hotel, for there they will be sure to fall into the hands of some one who will in time be benefited thereby, and by and by he will become free to think without the fear of hell, and become a worker in the cause of Freethought. Of course many seeds will fall on poor soil, and be wasted; but some will fall on good soil, and bring forth fruits abundantly. I have done a great deal of talking, and spent a little money in buying and circulating Freethought literature, and am now beginning to see the fruits of my labors. I have written a little book entitled "The Old Spook Story; or, Promiscuous Blisters on the Bible," and as

soon as I am able will have a few thousand copies printed, one or two thousand copies of which I intend to give away, and would like to sell enough to get my money back. I did not write it for financial gain, but for the good I hope it may do. When I am no longer here I want some people to be benefited because I have been.

Let this be the aim of all and the world will be better, and we will die better satisfied with our lives.

FRANK COOK.

What! The Infidel Slayer in Gotham.

NEW YORK, April 29, 1895.

MR. EDITOR: An elderly gentleman with a growth of whiskers resembling the pictures of Bible characters, spoke at the Young Men's Christian Association building, Twenty-third street, at four o'clock, Sunday, April 28th, on the "Mistakes of Moses." This defender of Moses comes from Boston and gives his name as H. L. Hastings. He has some trinkets and charms with him in the form of five and ten cent pamphlets, which he labels with the pugnacious name of "Anti-Infidel Library."

There sat on the platform some secretaries of the Young Men's Christian Association who winked sanctimoniously when a point seemed to be scored by the speaker in defense of Moses. One of these followers offered a prayer in which it was not difficult to see, by the aid of the imagination, the slimy tail of the serpent of Infidelity, from the believers' point of view. It was evident the prayer was intended to make gods and men shudder.

The speaker scoffed at the advanced thought of the day and would have the young men who heard him accept Moses' notions of the origin and formation of the earth in preference to the discoveries and splendid generalizations of the geologists, astronomers, chemists, and thinkers of the present age. In other words, he prefers the crude imaginings of Moses to the scientific discoveries of the best and ablest men now living or dead. With him it is Moses against Darwin, Spencer, Humboldt, Haeckel and such men. He prefers Moses, because Moses did not know enough to say "I do not know" and stick to it until he did know, but, merely to make his fellow savages think him wise, attributed the existence of things to an act of creation by the three letters G-o-d.

I was at Barnum & Bailey's show the other night, where in the ethnological congress are semi-nude savages, with minds superstitious and uncultured. They jumped about one another on a platform, wielding and clicking war clubs for the amusement of the upturned pale faces. Now, I suppose that Moses was just about such a fellow as one of those savage chiefs, only his skin may not have been of exactly the same shade. As Colonel Ingersoll says, no doubt anyone of those beings could tell all about the beginning and formation of everything in nature, or if they have not well defined notions of their own, they would probably without hesitation accept Moses' notions of creation.

Why do Mr. Hastings and other like survivals continue to afflict an enlightened public with such doctrines, perhaps supposing they are taken seriously? I will tell. The populace are not such a lot of fools as he wants to take them to be, and the average citizen to-day is on the lookout for plausible theological lies. The owners of stocks and bonds in a business undertaking are not going to see their means of subsistence deteriorated in value by anything that can be said, if they can help it. So with the church. It is a business enterprise in which untaxed millions are invested and the certificates of stock are the Holy Bible, Moses, creation, God—such words with or without meaning—and the parties in interest, if they can help it, are not going to see their means of subsistence depreciated by anything that can be said.

When will Moses' friends give this tired world a rest, so as to let us think of something else besides refuting their twaddle? Answer, Mr. Hastings. L. D. CRINE.

Mortuary—A. W. Berry.

GLOVERSVILLE, N. Y., April 29, 1895.

MR. EDITOR: Hon. A. W. Berry died on the 9th of February, 1895. He was a subscriber to THE TRUTH SEEKER from the time of its foundation by D. M. Bennett. Respectfully yours, GEO. C. BERRY.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Dolly's Lesson.

Come here, you nigramus!
I'm 'shamed to hav to 'fess
You don't know any letter
'Cept just your cookie S.

Now listen, and I'll tell you—
This round hole's name is O,
And when you put a tail in
It makes it Q, you know.

And if it has a front door
To walk in at, it's C.
Then make a seat right here
To sit on, and it's G.

And this tall letter, dolly,
Is I, and stands for me;
And when it puts a hat on,
It makes a cup o' T.

And curly I is J, dear,
And half of B is P.
And E without his slippers on
Is only F, you see!

You turn A upside downwards,
And people call it V;
And if it's twins, like this one,
W 'twill be.

Now, dolly, when you learn 'em,
You'll know a great big heap—
Most much's I—O dolly!
I b'lieve you've gone asleep!

A Boy's Worst Foe.

Don't send my boy where your girl can't go
And say, "There's no danger for boys, you know,
Because they all hav their wild oats to sow."
These is no more excuse for my boy to be low
Than your girl. Then please do not tell him so.

Don't send my boy where your girl can't go,
For a boy or a girl sin is sin, you know,
And my baby boy's hands are as clean and white,
And his heart is as pure as your girl's to-night.
—Woman's Voice.

Auleta.

Auleta Irving, although a pretty child, could not be called really beautiful. Yet her mother, who loved her best because she knew her best, would look upon her asleep in her little bed at night, and say: "Keren Happuch" (Hebrew for child of beauty). She called her thus less on account of any external beauty, than because of her disposition, which was indeed very sweet. She was thoroughly unselfish, and very affectionate. Living in an atmosphere of love, a heaven at home, she knew not the meaning of hate or envy. She loved every one, and all things. When she was six years old her mamma was taken very ill. For a time her life was in the greatest danger. She finally, however, recovered sufficiently to leave her couch the greater part of the day. She could even walk about the house at times, but gained no farther than this.

At length the physician ordered her abroad. "She will never recover health and strength here," he asserted. Mrs. Whitney, a half-sister of Mr. Irving, consented for a certain sum to take charge of Auleta. Mrs. Irving's mind was weak and unbalanced by her illness, or she would never have consented to such an arrangement. Mr. Irving thought only of his wife's recovery. So Auleta went from a home of love to an abode almost directly the opposite. Here she was forced to learn to hate, and to envy children who had their mamma with them. She arrived here in the evening. "Won't you kiss me good-night?" she asked of Mrs. Whitney, after she had been put to bed.

"Kiss you good-night! What for, I should like to know? If you think I'm going to hav any such nonsense as that in this house, you are grandly mistaken."

Auleta looked up greatly surprised, saying: "Mamma always did, except when she was too sick."

"I don't know as I am obliged to be a fool because she was."

"My mamma wasn't a fool, and you musn't say so any more."

"I shall say what I please, miss. Ain't you going to say your prayers?"

"Say my prayers! What is that?"

"Oh, such awful ignorance! It's a lucky thing that your ma was sick so you could

come to some one who would teach you something. Don't know anything about God, I suppose?"

"No."

Mrs. Whitney then commenced a long disquisition in which she gave Auleta the information that God made the world, made her, made everything. This and much more. Before it was ended Auleta was asleep. The next night she was made to say the usual:

"Now I lay me" etc.

One day she put the very common query, "Who made God?"

"I don't suppose anyone made him," was the reply.

"He couldn't make himself," remarked Auleta.

"Of course not. He always existed, I suppose."

"Then perhaps the world did."

"No, it didn't; God made everything except himself."

"I should think some one would have had to make God, and some one else made the one who made God, and so on."

"Well, they didn't."

"I don't see how you know. God is he, you said?"

"Yes, of course."

"I should think it would be more polite to say Mr. God. Isn't there a Mrs. God?"

"Oh, my goodness; did I ever hear the like before? Of course not."

"I should think there ought to be."

"Well there hadn't."

Auleta mused awhile, then asked: "Did Mr. God make the sky out of toadstools, then paint it blue?"

Mrs. Whitney held up her hands, and with horror depicted in her countenance, gasped out, "For mercy's sake don't ask me any more questions." Some time afterward Auleta queried: "What is heaven?"

"A nice place above the sky which God made for good people and children, not the bad ones."

"Did Mr. God—"

"Don't say Mr. God, say just God."

"I think Mr. sounds better than just."

"Oh, dear me. I didn't mean you should say just, but say God without any Mr. or anything else before it."

"Oh. But that don't sound quite polite."

"I can't help it."

"Where do bad people and children go when they die?"

"To an awful bad place called hell."

"You say I am a naughty girl. Am I too naughty to go to heaven?"

"Yes, you are."

"Well, I ain't half so bad and mean as God is, for I would make everyone good, and a beautiful heaven for them; and no bad people and children, and no bad place."

"You awful wicked girl. You shut up now, and don't ask me any more questions either for one while. Get your hat and we'll go to walk."

"You love me a little, don't you, or you wouldn't take me to walk."

"No, I don't. I take you to walk because your father told me to every day when it was pleasant weather."

Auleta could scarcely repress her sobs, and did so only by the greatest effort. It was so hard not to be loved any. She was silent during the walk, and it was a long time before she ventured to again question Mrs. Whitney.

One day after much soliloquizing she asked:

"What do people do in heaven?"

"Kneel, play on harps, and sing," was the reply.

"All the time?"

"I suppose so."

"And you call that a nice place. I don't. Why, I'd get so tired I wouldn't know what to do. I don't want to go there, I am sure."

"There is no danger. You needn't worry."

"Too bad, am I?"

"Yes."

"Then I'll keep on being bad."

"Oh, you terrible child!"

"What do they do in hell?"

"Serve the devil, and"—she was going to add, "write in the flames," but for some reason went no farther.

"And what?" Auleta asked.

"No matter."

"Who is the devil?"

"A fallen angel."

"A fallen angel. What made him fall? Where did he fall from?"

"I shan't answer any more questions."

"Please tell me that." Mrs. Whitney shut her lips very firmly together and would not open them to say more. Some time after this Auleta again questioned:

"Is every one that's good, kind?"

"Yes."

"Then you are not good, for you are hardly ever kind; and I am sorry, for unless hell is a monstrous big place where we could live apart, I don't think we both ought to go there."

"What an awful child you are. Don't I take all the care of you?"

"Yes, because you are paid for doing it. Not because you are kind, and love me."

"Of course I don't love such a bad child as you are. I don't know who could?"

"My mamma could. She thinks it makes people good to love them."

"I don't believe she'll love such a terrible bad girl as you've got to be, if she lives to ever come home, which is doubtful."

The thought that her mamma might not love her she never entertained for a moment, an instant even. She clasped her hands convulsively together, and turned an agonized face toward the door, through which she would have wildly fled. But her papa stood there; and by his side her mamma, once more well, both mentally and physically. She held out her arms to Auleta and she sprang into them.

SADIE ATHENA MAGOON.

LITTLE CHARLIE (not quite four) was caught doing something naughty. His mother called him into the house and asked him to tell her how it happened, and all about it. He told very little but when she asked a question would answer. Finally, she said, "Charlie, you might as well tell me, for I can see by your eyes if you do not speak the truth." "Well, mamma," said he, "I'll just let my eyes tell it, for I'm so tired," and he leaned up against her and rested and told no more.

Correspondence.

BUCKLEY, WASH., April 20, 1895.

MISS SUSAN H. WIXON: I am eleven years old, and go to school every day. I study reading, writing, arithmetic, history, physiology, grammar, geography, and spelling. I am in the intermediate department. My teacher's name is Grace E. Moore; she is a good teacher, and I like her very much. I used to go to Sunday-school, but do not go now; I would rather stay home on Sundays.

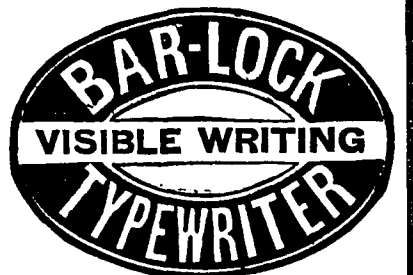
Papa has taken THE TRUTH SEEKER for a long time and I always read the Children's Corner. I will send a piece of poetry my brother was going to speak in school, but his teacher would not let him; she said she did not like pieces about the devil. Our school will end the 17th of May and I am real sorry, for I like to go to school and do not stay out of school a

day unless I have to; I have been tardy only once and absent once. School ends with some exercises, and the program will be two hours long. I am in a drill with eleven other girls. I have three brothers and one sister younger than myself.

Your truly, AMY V. LINNELL.
[The girl who loves her school is sure to be a good scholar. You can study some during vacation. School days are soon over and we should improve every opportunity. There is nothing bad about the following.—ED. C. C.]

ONE FRIEND AT LEAST.

Before his mother's desk one day, Small, curly-headed Fred was found, With pens and ink and blotted sheets, Of paper scattered all around. "Why Fred, what are you doing here?" His whole face glowing with delight, He answered, "I'm so busy 'cause I've got a 'portant note to write." "And pray to whom?" mamma then asked. "The devil," said the little lad. "I think he doesn't know, poor thing, How naughty 'tis to be so bad. I'll call him 'dear' and tell him that If he will try as good to be As I, perhaps you'll let him come Some afternoon and stay to tea."



Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,

307 Broadway, New York.
13116

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

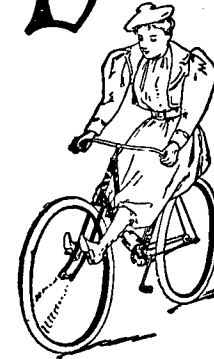
CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl. New York.

COLUMBIAS—They almost fly.

DIETING wont cure you



Neither will medicine.
Bicycling will.

All you need is to get out doors
and let the tonic of rapid motion
put new blood into your veins
and tissues.

Buy a . . .


Columbia \$100

Or a HARTFORD, \$80 \$60.

Boys' or Girls' Hartfords, \$50.

POPE MFG. CO.
Hartford, Conn.
BRANCHES:
BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

Get a Columbia Catalogue. Free at any Columbia agency; by mail for two 2-cent stamps.



New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

RIGHT LIVING. By Susan H. Wixon. Cloth, gilt lettering, price, \$1.

This is truly an excellent book. One can get good maxims, nice sayings, and axiomatic truths enough from it to make of one's self a sage, saint, and philosopher. Each page is replete with gems of thought. Every chapter is a lecture and an exhortation. It is not a book to read and lay aside, but it is one to be studied, thought over, and used as a daily guide and adviser. Take, for instance, a chapter a day and moralize over it, think about it, and absorb the precepts thoroughly, so that they will become a part of yourself.

The volume will make a splendid school book. One could select copies for one's writing book for a whole year and not run short of material. This book is precisely as useful in the home. It is just the thing to select mottoes from for framing to take the place of the silly, outgrown legends, of "God Bless Our Home," or "His Eye Watches Over All," because these sayings of Miss Wixon are practical and applicable to real life.

Many of the maxims and lessons are illustrated by little stories and anecdotes, which are so apt that they remind one of Lincoln's happy hits in this respect. In illustrating the idea of always seeking for the bright side, she tells the story of the two buckets. "How dismal you look," said a bucket to his companion as they were going to the well. "Ah," replied the other, "I was reflecting on the uselessness of our being filled, for let us go away ever so full, we always come back empty." "Dear me, how strange to look at it in that way," said the other bucket. "Now, I enjoy the thought that however empty we come, we always go away full. Only look at it in that light and you'll be as cheerful as I am."

It is just such a book as all young Liberals should have in their libraries for use, for study, and for food for thought. They will find something in it to guide them in all the walks and ways of life. No one can read a page of it and not be made wiser, kinder, happier, and better. It costs only one \$1, yet \$5 would not be lost in paying for the information contained in its well-filled pages.

ELMINA DRAKE SLENKER.

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents. Interesting book by same author: "Four Leading Doctrines," 247 pp., .75 "Divine Love and Wisdom," 248 pp., .75 "Divine Providence," 308 pp., .75 "Conjugal Love," 472 pp., \$1.00 "True Christian Religion," 982 pp., 1.50 "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1 Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Are you a Liberal Thinker?

Or interested in Liberal Thinking?

Yes?

Then you want the **Evolution of the Idea of God.**

By Hermit Silence, a twentieth century recluse. Just published, paper, 10 cents. Address O. I. Kerr, publisher, 108 Osage street, Logansport, Indiana. 4t20

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little tracts of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse. 10
Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs. 5
Apostles of Christ. Austin Holyoake. 5
The Bible God Disproved by Nature. W. E. Coleman. 5
Bible Idolatry. Robert G. Ingersoll. 3
The Bible: Is it Reliable as a Guide? C. Watts. 3
Blasphemy and the Bible. O. B. Reynolds. 5
The Book of Esther. A Specimen of What Passes as the Inspired Word of God. 5
Buddhist Nihilism. Prof. F. Max Muller. 5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston. 3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. L. Wakeman. 10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter. 2

Christianity a Borrowed System. Bennett. 2
Christianity: Its Nature and Influence on Civilization. Charles Watts. 5
The Christian Deity. Charles Watts. 2
The Christian Faith. 20 Questions Without Answers. 2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin. 2
The Christian Sabbath. John E. Remsburg. 2
Christian Scheme of Redemption. C. Watts. 5
The Church and Education. Anti-Jesuit. 5
The Church and Freethought. Franklin Steiner. 10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker. 3
The Constitution and Holy Days and Holidays. S. P. Putnam. 1
Constructive Rationalism. Annie Besant. 1
The Devil's Due Bills, or Give the Devil His Due. John Syphers. 2
Daniel in the Lion's Den. D. M. Bennett. 2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoake. 5
Decadence of Christianity. 1
The Decline of Faith. J. E. Remsburg. 5
Defense of Secular Principles. Chas. Watts. 2
Does there Exist a Moral Governor of the Universe? Austin Holyoake. 3
Doubts of Infidels. Questions by a Weak but Sincere Christian. 5
The Ethics of Religion. W. K. Clifford, F.R.S. 5
Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D. 3
Evolution of Israel's God. A. L. Rawson. 5
Essays on Miracles. David Hume. 10
Father, Son, and Holy Ghost. T. E. Longshore. 5
The Fear of Death. D. M. Bennett. 5
Foundations. John Syphers. 1
Free Speech and Free Press. Percy Bysshe Shelley. 1
Few Words about the Devil. Chas. Bradlaugh. 3
Freethought and Mod. Progress. Chas. Watts. 3
The Fruits of Christianity. Annie Besant. 2
German Liberalism. Mrs. Clara Neymann. 1
The Gospel of Christianity and the Gospel of Freethought. Annie Besant. 2
Has Man a Soul? Charles Bradlaugh. 3
Heaven and Hell: Where Situated? Austin Holyoake. 3
Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Eisberg. 3
Is There a God? Charles Bradlaugh. 3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D. 3
Is America the New World? L. L. Dawson. 10
Infidelity. H. W. Beecher. 1
Infidels and Charity. Franklin Steiner. 5
Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns. 3
Ingersoll on McGlynn. 3
The Ills We Endure: Their Cause and Cure. D. M. Bennett. 5
Is the Bible Indictable? Annie Besant. 2
Jefferson an Unbeliever. John E. Remsburg. 5
The Jews and Their God. Isaac Padon. 5
Labor's Prayer. Charles Bradlaugh. 3
Land Question. Charles Bradlaugh. 2
Large or Small Families? A. Holyoake. 2
Lay Sermon. Robert G. Ingersoll. 5
Legend of Gautama Buddha. Paralleling that of Jesus Christ. 5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake. 3
The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoake. 3
Ludicrous Aspects of Christianity. A. Holyoake. 5
Liberty and Morality. Moncure D. Conway. 2
The Liberty of Printing. Hon. E. P. Hurlbut. 3
Literature of the Insane. F. R. Marvin, M.D. 5
"Manna." Orthodox Descriptions of How People are off in Hell. 1
Materialism and Crime. B. F. Underwood. 5
Moral Value of the Bible. Chas. Watts. 3
Moody's Sermon on Hell. A Criticism of Revival Doctrine. 1
Natural Religion vs. Revealed Religion. Annie Besant. 2
New Life of Abraham. Charles Bradlaugh. 3
New Life of David. Charles Bradlaugh. 3
New Life of Jacob. Charles Bradlaugh. 3
New Life of Jonah. Chas. Bradlaugh. 3
New Life of Moses. Charles Bradlaugh. 3
The New Faith. J. L. Stoddard. 1
The New Age. W. S. Bell. 5
The Old Religions and the New. W. S. Bell. 1
On Eternal Torture. Annie Besant. 2
On Prayer. Annie Besant. 3
On the Religious Education of Children. Annie Besant. written during her Transition from Christianity. 2
Open Letter to my Old Friends the Quakers. S. D. Moore. 1
Orthodoxy. Robert G. Ingersoll. 10
Our Father in Heaven. Poem by Charles Stephenson. 1
Our Lord and Savior Jesus Christ. T. E. Longshore. 5
Paine and Wesley. John E. Remsburg. 5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes. 5
Protestant Intolerance. John E. Remsburg. 5
Philosophy of Secularism. Charles Watts. 2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen. 10
Plea for Atheism. Charles Bradlaugh. 5
Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh. 1
Protestant Persecutions. William Cobbett. 1
Questions for Bible Worshipers. 1
The Relation of Witchcraft to Religion. A. C. Lyall. 10
The Religion of Humanity Better than Eternal Punishment. M. Babcock. 10
Religion of Humanity. Frederic Harrison. 10
Repeat the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker. 3
Revivalism Examined. A. G. Humphrey. 2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator. 1
The Safe Side. H. B. Brown. 3
Science and Bible Antagonistic. Chas. Watts. 3
A Secular Prayer. Austin Holyoake. 1
Secular Responsibility. G. J. Holyoake. 2
The Stage and the Pulpit. Robt G. Ingersoll. 3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy. 1
Talk With the Four Evangelists. E. Woodruff, M.D. 3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake. 3
The Theory of Evolution. Thomas H. Huxley. 10
The True Basis of Morality. Annie Besant. 2
The Truth of History. Robert G. Ingersoll. 2
(Reply to some of the Sunday-school Stories About Him.) 3
Two Short Sermons. Rev. Theologians. 1
Twelve Apostles. Charles Bradlaugh. 3
Were Adam and Eve Our First Parents? Charles Bradlaugh. 3
What Did Jesus Teach? Chas. Bradlaugh. 3
Who Was Jesus Christ? Chas. Bradlaugh. 3
Why Do Men Starve? Charles Bradlaugh. 2
When Did Paul Live? Scholastics. 1
What is the Bible? A Review of Sunderland's "What is the Bible?" 1
Wonders of Prayer. D. M. Bennett. 1
Washington an Unbeliever. J. E. Remsburg. 5
Was Christ Crucified? Austin Bierbower. 10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all.

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

Prof. Ernst Haeckel,

HIS

Life, Works, Career, and Prophecy.

A Lecture

By THADDEUS B. WAKEMAN

Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City

Gems of Thought.

DESPOTISM is the state is associated with despotism in the family.—*Herbert Spencer.*

NAMES of sects; names of error. Truth has no sect. No man calls himself a Euclidian.—*Voltaire.*

THE study of wise men is how to live, and not how to die. There is nothing a brave man thinks of less than death.—*Spinoza.*

HE who is indifferent to the sufferings of the lower forms of life cannot be a safe evangel of the gospel of liberty.—*E. C. Walker.*

PEOPLE who refuse to support their independent and courageous newspapers and public men will in the course of time become merely a race of dependents and slaves.—*Galveston News.*

IT is not laws and institutions which save a city—it is persons; and it is only by education, only by raising the character of individuals, that the mass can be saved.—*Samuel and Henrietta Burnett.*

FREEDOM in thought and deed, independence of character, are the very bulwarks of a republic. Without such freedom, without individuality, a government of the people, for the people, by the people, is a fraud.—*Kate Field.*

THE censor is never better than the average public. He shares its ignorant intolerance and its petulance under criticism, and uses his official authority to forbid the performance of the exceptional plays.—*London Saturday Review.*

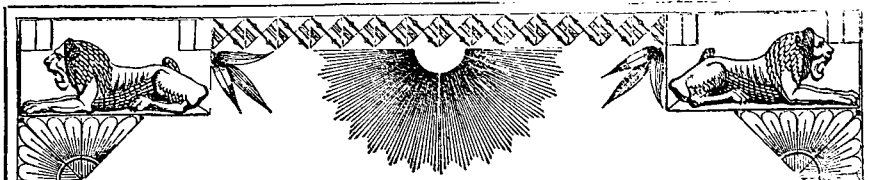
THAT which was not is coming to be; that which is coming to be increasingly enriches the soil. Liberty is patient and can wait. Restriction must have its indulgences and prizes at once—for its day passes, and soon it will be a dead chapter in the history of man.—*Horace L. Traubel.*

Do you think I don't understand what my friend, the Professor, long ago called the hydrostatic paradox of controversy? Don't know what that means? Well, I will tell you. You know that if you had a bent tube, one arm of which was the size of a pipestem, and the other big enough to hold the ocean, water would stand at the same height in one as in the other. Controversy equalizes fools and wise men in the same way, and the fools know it.—*Oliver Wendell Holmes.*

GREAT men are the heroes who have freed the bodies of men; they are the philosophers and thinkers who have given liberty to the soul; they are the poets who have transfigured the common and filled the lives of many millions with love and song. They are the artists who have covered the bare walls of weary life with the triumphs of genius. They are the heroes who have slain the monsters of ignorance and fear, who have outgazed the Gorgon, and driven the cruel gods from their thrones. They are the inventors, the discoverers, the great mechanics, the kings of the useful who have civilized this world.—*Ingersoll.*

ARE not sympathy, benevolence, kindly and tender susceptibilities, such as they appear in man, so many devices for insuring man's unhappiness? delicately strung chords, meant to be played upon by rude fingers? Besides, if the presence in man of any faculty, as benevolence, argues the like in God, then we may suppose God to be capable of that delight in the infliction of pain and torture which is so conspicuous a trait in the savage. The sufferings of the captive bound to a stake and subjected to every kind of torture which long exercise of savage ingenuity can suggest—skinning alive; sticking the flesh full of burning splinters; cutting off the nose, ears, and limbs; pulling out the nails of the toes and fingers, and so on—may be multiplied by infinity and the product will be the measure of diabolism which the divine mind is fitted to enjoy!—*John Francis Smith.*

ECONOMICS has been recently, and, I think, accurately, defined as that branch of ethics relating to the production and distribution of wealth. If ethics is the science of right conduct, justice is right conduct between man and man. All sins against our fellows are but varying forms of injustice. What, then, in the last analysis, is economics but justice in relation to wealth? Any question in political economy is surely settled when it can be shown that this action, this line of conduct, whether of individual, community, or state, makes for justice—that is, apportions to each according to his right. The very end and aim of economic science is that each factor in the complicated operation of production and exchange shall receive his just share of the joint product, no more, no less; for to get more is to rob the rightful owner of that more, to get less is to be robbed oneself.—*Marshall E. Smith.*



THE Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1895.

(E. M. 295.)

CONTENTS.

PAGE.	PAGE.
Calendar for 1895, 5	Freethought in the Church and in the Higher Literature. A. H. Hamilton, 90
Freethought in the United States, 17	Education of Children. Susan H. Wixon, 95
The Old and the New. Robert G. Ingersoll, 42	Secular Sunday Schools. Katie Kehm Smith, 104
What the Church Has Not Done for Woman. Matilda Joselyn Gage, 46	The Freethought Federation of America. Samuel P. Putnam, 110
Progress of Science. James B. Alexander, 55	The One-Horned Ox. George E. Macdonald, 117
What Are Women Here For? Helen H. Gardener, 65	Blasphemy. Judge Parker's Decision in the Case of C. C. Moore, 124
The Three Voices. A Poem. 73	Freethought Societies, Schools, and Lecturers, 127
A Queer God and His Queer Book. John Peck, 74	
What We Stand For. Henry Rowley. 85	

NEW YORK:

PUBLISHED AT THE TRUTH SEEKER OFFICE,
28 LAFAYETTE PLACE.

PRICE, 25 CENTS.

The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;
CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STOK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANT, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

In the nature of things.

SAYS



ROBERT G. INGERSOLL

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger- soll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT O. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Not for Parsons.

SUNDAY-SCHOOL TEACHER (seeking to impress the necessity of faith): "And what was the one thing Jonah needed to make him safe?" Bright pupil: "The earth."—*Life*.

A LITTLE girl looked up her dog in a dark closet while the family were at church Thanksgiving day, so that he might be thankful when they came home and let him out.

A DETROIT policeman has been acquitted upon trial for not entering the church upon his beat in which a mad dog was creating a terrible commotion. He swore that he thought they were only electing a deacon.

"PAPA, do you think that God helps those who help themselves?" "Yes, why not?" "Because a man broke into a window and helped himself to some jewelry the other day, and was sent to prison for six months."

FRIEND: "How are you doing now?" Scribbler: "First-rate. Rev. Mr. Saintlie and I have gone into partnership. Making money hand-over-fist." "Eh? How do you manage?" "I write books, and he denounces them."—*New York Weekly*.

"Do you allow drunken men on the train?" asked a clergyman at the City Hall elevated station. "Sometimes," replied the gateman, "when they're not too drunk. Just take one of the cross seats in the middle of the car and you'll be all right."—*Texas Siftings*.

JAILER (to colored murderer): "Good news for you! The governor has respited you for thirty days." Colored murderer: "I doan call dat no good news, when I done made my peace en invited all my frien's ter de hangin'. I wuz due in heaben on Wednesday!"—*Atlanta Constitution*.

MR. AND MRS. GLADSTONE were sitting in a church at Cannes the other day. They were near the pulpit, but when the sermon began Mr. Gladstone turned to his wife and said, irritably: "I can't hear!" "Never mind, my dear," she replied, in a whisper loud enough to reach the pulpit; "never mind; go to sleep. It will do you much more good."—*New York Tribune*.

ELDER: "I was astonished at Deacon Wiseman's action in church this evening." Parson: "Yes? What was there strange about it?" Elder: "Why, you remember my telling you of his buying a ticket for our church entertainment and my working off a lead quarter on him in making change?" Parson: "Yes." Elder: "Well, you can shoot me if he did not hav the audacity to put that same quarter in the collection to-night."—*Boston Courier*.

BISHOP HARDHEAD: "Tell me exactly what you want. Do you want a minister or a preacher?" Dr. Wayback: "Why—er—we want both, you know." Bishop Hardhead: "I can't giv you both. Do you want a minister who will visit your homes, romp with the children, joke with the boys, pay compliments to the women folks, admire your pigs, praise your cattle, inquire about crops, and on Sundays put you to sleep; or do you want a preacher who will shut himself up with his books, burn the midnight oil, and on Sundays lift your souls with oratorical bursts that would thrill the throngs at a cathedral? Take your choice." Deacon Wayback: "I guess, Bishop, a minister will be nigher our size, and we'll promise to make no more complaints 'bout dull sermons. Send us a minister, Bishop—send us one that can play the fiddle."—*New York Weekly*.

"PREACHERS er heap wuss 'bout gitt'n mah'd en buried den oder people. Dey don't ink dey oughter pay; dough I lak t' see anybody git sarrymon out o'dem, doud de money plank down in dere han'. Brudder Talleyrand fuss wife was a kiner

Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free. F. J. OHENEY & CO., Toledo, O. Sold by Druggists, 75c.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

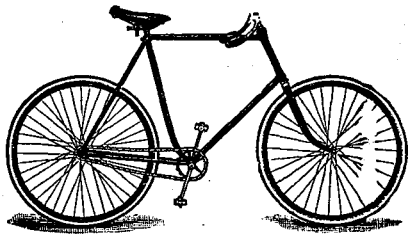
disappointment. He de one hatter wuk, en Jinvey de one set in de rockin'-cheer. De natty-public run atter um en run atter um fo' de weddin' fee. He say: 'Looky yere, Miste' Talleyrand, ef you doan pay me, I hatter tek yo' bride way fum you.' En dat fool niggah answer: 'Fo' de Lawd, Ise glad t' settle it dataway. She ain wuff fi' dollar t' me. Mebbe you kin do mo' wid 'er den I kin.' Lass time he got mah'ed, he spen' all he money oner weddin' present—er big rockin'-cheer w'at he guine set in heself—down to he las' nickle. He run 'roun borin' t' buy de license; but ebry body hab skuses, kase day done hab speunces o' loanin' dat preacher. 'W'y ain you buy de license fuss time en keep it in you' pocket?' 'De Lawd done promus t' pervide, en you t'ink Ise guine t' insult um dataway?' De las' minute he went t' de cote-house en tell Mars Chawlie Summers w't er fix he in wid de bride dressin', de comp'ny invite; en he sho t' pay um out nex' Sunday o'lection. Mars Chawlie laugh, lak he know Brudder Talleyrand; but he let um ha' de license. 'Ain I tell you de Lawd wud pervide?' he say."—*Evening Post*.

A Chance to Make Money.

I am delighted with my success selling Dish Washers; in the last six weeks I made \$534, and was sick part of the time. I think this is pretty good for an inexperienced lady. I am surprised there has never been a good Dish Washer put on the market before, as every one seems so anxious for one. It certainly is a popular demand that is unsupplied, and that means big money for the agents that supply the demand. I believe any woman or man can make from \$5 to \$12 a day anywhere in this business, and by addressing the Iron City Dish Washer Co., E. E. Pittsburg, Pa., you can get full particulars. It simply requires a little push. You can't expect to make money unless you try. I would like to have the experience of others of your readers in this business. M. FRANCOIS.

WANTED.

Situation, by a steam engineer. Ten years' experience with blast, hoisting, pile-driving, and air-compressing engines and steam shovels. Best reference from former employers, 29 years old, married, strictly sober, and an outspoken Freethinker. Would prefer a stationary plant in Ohio, but will go anywhere to any remunerative work. Cannot some TRUTH SEEKER reader suggest a possible place? Steady work preferable to large wages. O. THEO. FERGUSON, Moxahala, Ohio.



SEE THAT CURVE!

Desirable Real Estate

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

THE FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF FACTS, HISTORY, STATISTICS, AND

OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

- | | | | |
|--------------|---------------------------------|-------------|-------------------------------------|
| 16 represent | Uncle Sam and the Priests. | 8 represent | Samples of Christianity's Work. |
| 3 | "The Church Robbing the People. | 5 | "Missionaries. |
| 3 | "Thanksgiving. | 1 | "The Lord's Instruments. |
| 6 | "Sabbath Laws. | 25 | "Bible Doctrines and Their Results. |
| 14 | "Children and the Church. | 1 | "The Church and Slavery. |
| 10 | "Woman and the Church. | 2 | "Priests and Politics. |
| 6 | "The Church and Thomas Paine. | 4 | "Ireland and the Church. |
| 4 | "Studies in Natural History. | 2 | "Church's Idea of Civilization. |
| 3 | "The Bible and Science. | 1 | "The Uses of the Cross. |
| 15 | "The Clergy and Their Flocks. | 4 | "Unkind Reflections on the Church. |
| 1 | "Piety in Our Penitentiaries. | 9 | "Persecutions of the Church. |
| 4 | "The Atonement Scheme. | 12 | "Some Allegories. |
| 4 | "The Lord and His Works. | 3 | "Heaven. |
| 2 | "Prayer. | 6 | "Hell. |
| 10 | "The Creeds. | 7 | "Miscellaneous. |
| 1 | "Christians and Mohammedans. | | |

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston is a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Price, board covers, \$2; cloth, \$2.

Address THE TRUTH SEEKER.

365 DAYS

Ahead of them all.



Keating Bicycles.

19 to 23 lbs.

CATALOG FREE if you mention this paper
KEATING WHEEL CO.,
Holyoke, Mass.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents, Address this office.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.

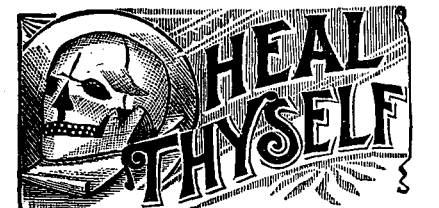
THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-net, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on The Path to Health." Dr. E. B. FOOTE, 122 Lex. Av., NEW YORK.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaint, and a description of the Doctor's important medical discovery—an **Outward Application**—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, **DR. R. P. FELLOWS,** Say where you saw this adver. Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL, and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



THE CARPENTER'S ADOPTED SON IS MADE COMFORTABLE.

Then the devil leaveth him, and behold, angels came and ministered unto him.—Matt. iv, 1.

News of the Week.

CHINA and Japan have exchanged the peace ratifications.

IN PITTSBURGH more than 10,000 laborers have had their wages advanced.

MINNESOTA militia have been ordered out to quell a miner's uprising at Virginia, on the Mesaba range.

THE people of the southern part of the republic of Ecuador are in arms against the administration.

NEW JERSEY has lost another ex-governor, Robert Stockton Green, making four within the year.

THE German Reichstag has rejected the Anti-Revolution bill, and there is great rejoicing in the empire.

JULIUS HAWLEY SEELYE, ex-president of Amherst College, died in Amherst on May 12. He was born in Bethel, Conn., on Sept. 14th, 1824.

THE employees of the Illinois Steel Company of South Chicago struck against a reduction of wages. In an encounter between some of the strikers and a squad of police one striker was killed and four policemen injured.

THE computations of Professor Keeler confirm the theory that the inner of the rings of Saturn travel faster than the outer, the demonstration proving that the velocity increases gradually, in accordance with Kepler's third law.

CHILI gives Bolivia a small strip of territory so that the latter can have a seaport on the Pacific. When Chili conquered Peru and Bolivia some years ago she took all the latter's seacoast, leaving her landlocked like Switzerland. A new treaty of peace and friendship has been concluded between the two countries.

THE cold wave which swept across the country the latter part of last week and reached New York on Sunday morning damaged crops in many states from Kansas to New York. Fruit, vegetables, and corn all suffered, particularly in Iowa. In many sections the mercury fell in a few hours from 90 to 30 degrees.

REPORTS of important insurgent victories continue to come from Cuba. The Autonomist (neutral, home-rule) party is reported to have dissolved, many of its members going over to the insurgents, who are being joined also by large numbers of other influential whites. The chief lack of the revolutionists is ammunition.

GOVERNOR MORTON has signed the bill for the retirement of the police justices of this city. On June 30 the places of the present fifteen justices and justices' courts, including the court of Special Sessions, will be taken by nine City Magistrates, the terms of three expiring in 1899, three in 1902, and three in 1905. Their successors will thereafter be appointed by the mayor for ten year terms. Salary, \$7,000 per year. Before June 20 of this year the

mayor must appoint five Justices of Special Sessions at salaries of \$9,000 per year each.

AT Hempstead, L. I., Deputy-Sheriff Smith arrested two members of the Meadow Brook Hunt Club for Sunday playing and has warrants for the arrest of several others. Contemplated Sunday contests have been postponed, and there is great indignation among the club members and the influential citizens. Petitions have been sent to the sheriff for the removal of the deputy.

THE long Senatorial deadlock in Delaware came to an end on May 9th by the adjournment of the legislature without the election of a Senator, although the Republicans claim that one of their candidates, Henry A. Dupont, was legally elected, on the 211th ballot. The contest will now be transferred to the United States Senate chamber at Washington. Without this disputed member the new Senate will consist of 42 Republicans, 39 Democrats, and 6 Populists, but probably Irby and Tillman, of South Carolina, will vote with the latter on many questions.

BRAZIL is strengthening her gold reserve and reducing her paper money circulation, the latter being worth at present about forty cents on the dollar, owing to the very large issues under the provisional government. A gold loan of \$50,000,000 was just asked for by the government and in three days Brazil's own people subscribed \$64,000,000, of which \$24,000,000 was offered by private individuals. About 17 per cent of the paper currency will now be retired. Brazil has little silver, except subsidiary coin, and the idea is to float gold and paper side by side on an equality.

ON May 8 United States Judges Goff and Simonton, sitting at Columbia, held that the Dispensary law of South Carolina, in so far as it "forbids a citizen to purchase in other states and to import into this state alcoholic liquors for his own use and consumption, the products of other states, discriminates against the products of other states. Such discrimination cannot be made under the guise of the police power; and further, in so far as this act permits the chief dispenser to purchase in other states alcoholic liquors and to import them into this state for the purpose of selling them for use and consumption at retail within the state, and forbids all other persons from so purchasing and importing for their individual use and consumption, it discriminates against all other citizens of the state. It also makes a discrimination against all persons in the trade in other states who are not patronized by the State Dispensary, forbidding them to seek customers within the state and to enjoy a commercial intercourse secured to others in this state." The judges also held the registration law of the state to be unconstitutional. Governor Evans is reported to have declared that liquor seizures will be made to test the injunction.

THE Utah Constitutional Convention has completed its work, the new Constitution has been signed by the president of the Convention, and it will be voted upon by the people at the November election. It

provides for woman suffrage, inhibits polygamy, abolishes the fee system except for justices of the peace, constables, and notaries public, forbids the new state to increase the present indebtedness in excess of \$100,000, and orders the legislature not to permit the state, county, city, or town to take stock in or let credit for the furtherance of any enterprise. It provides for a Supreme Court of three judges, and for seven judicial districts, with nine judges. The office of probate judge is abolished, and the duties of that office placed upon the district courts. The grand jury is done away with, except in cases where a district judge believes that public necessity requires one. The number then is reduced to seven, of whom five must concur to find an indictment. Offenses now prosecuted by indictment will hereafter be by information. The petit jury is cut to eight, of whom three-fourths may render a verdict, except in criminal actions, where the verdict must be unanimous. The legislature will consist of sixty-three members. There will be no lieutenant-governor. An excellent school-system is provided for.

A PARTNER WANTED.

I would like to sell an interest in the *Ironclad Age*, an old established Freethought journal. Anyone whose heart is in the cause and that has a few hundred dollars to invest in the same will please address
R. H. POWER,
Indianapolis, Ind.
4120

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine.

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.
Address THE TRUTH SEEKER CO.

EDITORIAL

From the Freethought Magazine.

"The advertisement of that well known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.



Designer of.

The Otto Wettstein

Watch.

The Ingersoll Sou-

veni-Spoon.

The Freethought

Badge.

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Something QUITE NEW & UNIQUE

THE BETTER WORLD

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eye can see, saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

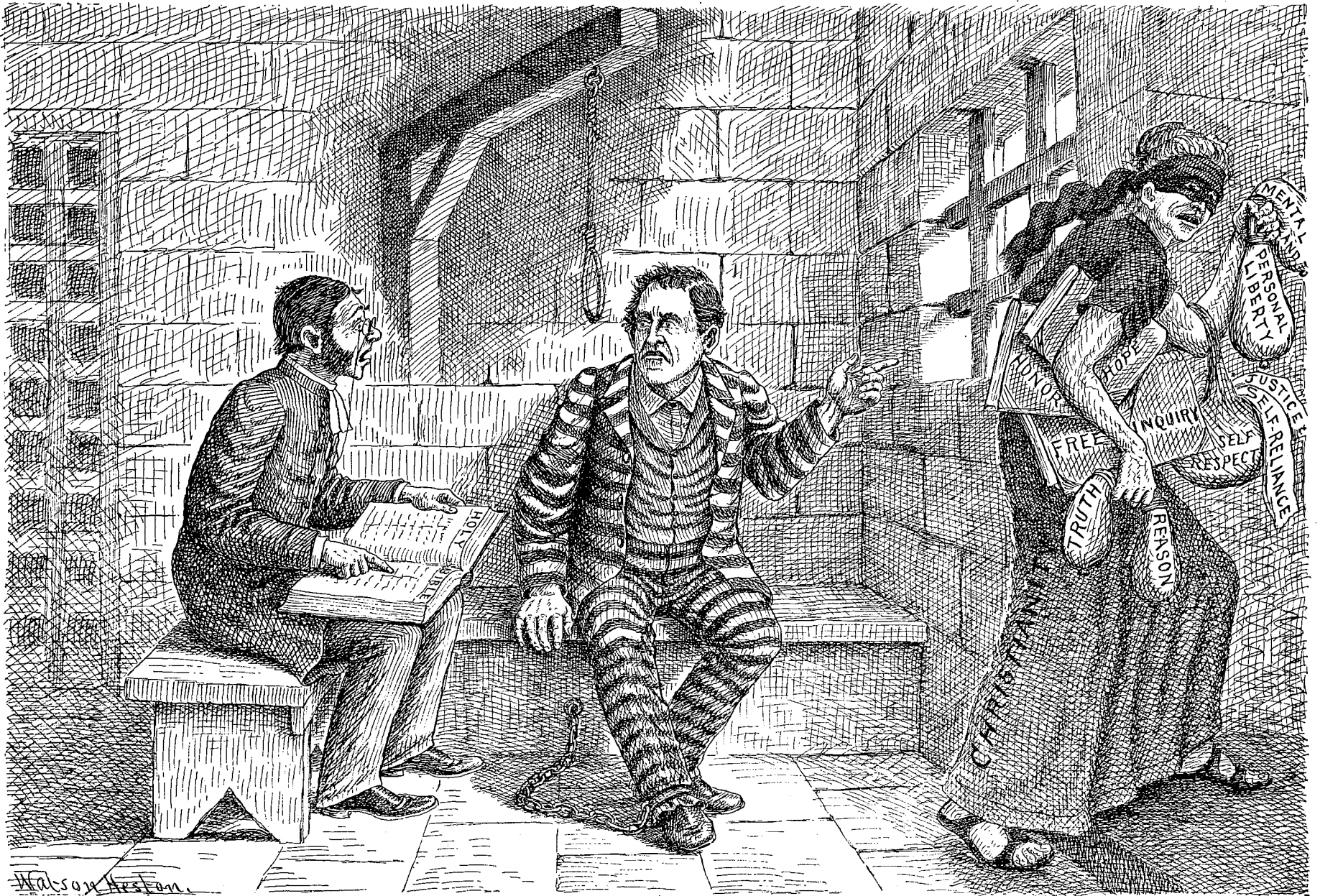
There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 21, { PUBLISHED WEEKLY. } New York, Saturday, May 25 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



ADDING INSULT TO INJURY.

CRIMINAL (to meddling clergyman): "After being robbed and ruined by that treacherous old jade, do you expect me to put any confidence in her promises?"

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

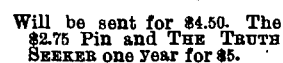
EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BAILEY.

When Renewing Your Subscription, Take Advantage of These Good Offers.

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.
Old Testament Stories Comically Illustrated By **WATSON HESTON,**
 Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$3.50 we will send THE 'TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The TRUTH SEEKER and The Ingersoll Souvenir Spoon
Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon
gilt bowl, 50c. more. Address THE TRUTH SEEKER.

THE TRUTH SEEKER,
28 Lafayette Place, New York.

This makes THE TRUTH SEEKER, with its sixteen large pages, cheaper than any other Liberal paper.

Please send *The Truth Seeker* to the following address..... foryear
 Enclosed find \$.....in payment of the same.

NAMES.	POST OFFICE, [Box St. & No., if ANY.] & STATE.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 21. { PUBLISHED WEEKLY. } New York, Saturday, May 25 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - MAY 25, 1895.

SUBSCRIPTION RATES.

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

On Which Side is Justice?

The following communication is from a Christian reader, and we willingly grant the writer's request for publication and reply. How our fair correspondent has fallen under the misapprehension that Freethinkers would deny the Bible any privileges which they demand for Shakspeare's Plays, is unknown to us; and her closing question, "Are fair play and honest criticism to be limited to strictly secular writings?" etc., is totally inexplicable. The whole fight in the Wise case is made on the grounds that the Christians seek to withhold from the unbelieving defendant a right which they claim for themselves and exercise daily—that of sending the Bible through the mails. Who, then, are the deniers of fair play, and who the enemies of honest criticism?

CENTREVILLE, MD., May 9, 1895.

EDITOR OF THE TRUTH SEEKER, Dear Sir: Anent the long-drawn-out case of J. B. Wise (or Unwise), of postal-card fame, I would like, in the interest of morality and sound ethics, to put a few questions.

(1) What would be thought of the decency or honesty of any man who should write Hamlet's offensiv remark to Ophelia, or some equally objectionable passage from the same author, on a postal card, "without comment" or context, and mail it openly to you or to a professor of English literature as a fair sample of the style and character of Shakspeare's works?

(2) If he should be convicted thereby of sending obscene matter through the mails (and I should certainly expect to be so convicted if I did such a thing), would that fact prove that Shakspeare's writings were too "vile" to be circulated among decent people, and would the "Freethinker's Bible" be doomed to infamy or ignominious oblivion in spite of the glowing eulogies of the eloquent Colonel Ingersoll?

(3) I wonder how many of the professed admirers of Shakspeare ever read him through and know how many vulgar and indecent passages there are in his works—passages having no vital connection with the drama in which they occur, and no purpose except to pander to the depraved taste of an age that demanded such things, but utterly unfit for reading aloud now-a-days in public or in the family circle. My father, who was an enthusiastic admirer of the Bard of Avon and fond of reading his works aloud to his family, always skipped such passages. How many members of THE TRUTH SEEKER family would do otherwise?

(4) If a book is to be judged and condemned as a whole on the strength of a single passage carefully selected for the purpose of casting discredit upon it, then Shakspeare's Dramas will be pronounced unmailable long before the Bible. Or are fair play and honest criticism to be limited to strictly secular writings, and does it make all the difference in justice and equity whose ox is gored?

By publishing and replying to the above questions you

will greatly oblige Yours for fair play and common sense, A. AUGUSTA CHAPMAN.

Miss Chapman fails to see several points in this controversy, which fact is not surprising when we know that she is blinded by Christian prejudice against an Infidel who exposes her holy book.

(1) If we were conducting a propaganda based on the assumption that the writings of Shakspeare are inspired, and that they are all profitable for instruction in morals, and if somebody should deny our main proposition, supporting his denial with extracts from Shakspeare's works as convincing as the verse of scripture which Mr. Wise mailed to the Rev. Mr. Vennum, we should think that he had made his point, and let it go at that. But we make no such assumption, nor does anybody else; there is no such point at issue, and the person who should mail us objectionable passages from Shakspeare would simply be wasting postage stamps. We admit in advance all that he could prove by that method. Shakspeare was a mortal man, with the faults and frailties of mortality. There is (or ought to be) much difference between a work by him and a work by God. There is excuse for Shakspeare, but none for God, for if God is perfect he should produce a perfect book. If he is not perfect he is not the God he is represented to be by those who believe in him. If Miss Chapman chooses to put him on a level with Shakspeare we shall be delighted to see her do it, and hope she will get the rest of the Christian world to accept her estimate of him. For when they have done this they can no longer insist on forcing the Bible upon the public schools as an infallible moral guide, and the clergy will no more think of arresting Ingersoll for blasphemy when he lectures on the "Holy Bible" than they will of prosecuting Ignatius Donnelly for maintaining that the works attributed to the Bard of Avon were written by Bacon.

(2) Most certainly, according to the decisions of the courts. All the decisions are to the effect that it makes no difference what the motiv of a book is, nor what the context of indicted passages; if the jury finds that the selected words or sentences come within the meaning of the statute, then the book is obscene and the accused consequently guilty.

(3) We do not know how many people have read Shakspeare, nor how many skip the coarse lines. But there is no comparing a book by a fallible man, prone to err and influenced by his surroundings, with a book by God, who cannot err and who creates his surroundings instead of being molded by them. But we know that the ministers very inconsistently skip a great deal of the Bible—which is an argument against the author and a reflection upon him quite as much as it is against and upon the book. By what authority do the clergy act as censors of the literary work of God? For all they can know, the passages they omit may contain the eternal life to find which they are divinely commanded to search the scriptures. If God wrote the verse that Mr. Wise sent to Mr. Vennum, it is not for any weak and erring mortal to say that it is indecent—or even that it isn't. God must have known what he wanted to say, and his flow of language was necessarily adequate to the occasion.

(4) In this case it is the Infidels who are "standing up for the Lord." It is history repeating itself—Infidels defending the Christians against themselves. The Christian courts are the assailants of the Bible and the Infidels are the defenders of its right to mail facilities. When D. M. Bennett was on trial for the offense of sending through the mails a book that the Christians did not like, we argued all the time that the book was not obscene as a whole because one paragraph might be objec-

tionable, and in this view we were sustained by the best talent in the land, including the then attorney-general of the United States; but the courts would not have it so, and ruled that the context and motiv made no difference as to the penalty to be imposed nor as to the character of the work. We learned then the lesson that we shall teach the Christians now. We maintain that the Bible is not a divine work, but a human work reflecting the character and intelligence of the people who made it, as Shakspeare reflects the character of his age and generation. Neither is necessarily "obscene," though both are occasionally a little coarse and sometimes a bit vulgar, but any adult person who cannot sustain contact with either without injury to his morals should hasten to put himself under the care of a robust instructor in ethics. To destroy these works because of such defects would be to deprive the race of some very powerful literature, and we do not want to see it done. That is why we are defending the Bible by putting in a demurrer in the Wise case. But if the Christians are going to condemn a work entire because of some coarse expressions which it contains, then let them take Goethe's advice and begin with their own sacred book. Let them also cleanse their own household. In other words, they should get the beam out of their own optic before worrying about the mote in their neighbor's eye. According to the decisions of the courts that the context and motiv have no value in determining the standing of the work under indictment, if Wise shall be made to stand trial, then the whole Bible must go, and Shakspeare would have to go too, with a good many other books. The Bible Society would have to be indicted, if the officers of the law did their sworn duty—which they probably would not, most of them being Christians—and no one could circulate the Bible through the mails without becoming a criminal. There is no moral help for these Christians of the Bible Society—and there could be no legal help were the officers of the law impartial—if Judge Foster overrules the demurrer and the Appellate Court sustains him. But Christians generally seem to want to do as they please with their inspired vulgarity, and shut up everyone who calls public attention to the weak places in their book. If J. B. Wise were an orthodox church-member, does anyone suppose that he would have been molested for quoting scripture in his correspondence? Hardly. We never saw an orthodox Christian who had the slightest conception of fair play where matters of belief were involved, and now that Miss Chapman has revealed her inability to see the point at issue in the Wise case, we never expect to. To religionists, laws are for other people. They themselves must be allowed immunity, and anyone who turns the light of investigation on them and their creeds must go to jail, where Vennum would fain put Wise, so that that one-armed individual may no more worst him in argument.

Boiled down, this is the position the courts, Miss Chapman, and the Kansas district attorney have got into: The courts hold that any book with obscene passages in it is unmailable. Miss Chapman holds (by her condemnation of Mr. Wise) that the Bible, and incidentally Shakspeare, have such passages. In this, so far as the Bible is concerned, one United States district attorney agrees with Miss Chapman. According to these two eminent literary authorities, therefore, the Bible is an obscene book and unmailable. And Miss Chapman believes that the Bible is the word of God!

In such absurd postures do Christians expose themselves through neglect to train their reasoning faculties and cultivate a sense of fairness and justice.

Some More Witnesses for Jesus, or Christ.

M. Pierre Courbet, writing in *Cosmos* in criticism of Max Muller's expressed wish for a history of Jesus "written outside of the legendary halo, not by his disciples, but by an independent ocular witness, who had seen and heard the Christ during the three years of his active life, who had been present at the passion, and at the events that followed it," says:

"... We should refer him also to Josephus, to Tertullian, to Celsus, the first and last of whom were certainly not friends of Christianity."

Surely, M. Courbet will not assert that the writers he names, or any of them, could comply with the conditions laid down by Professor Muller. Neither could have been an ocular witness of the ministry of Jesus. Josephus was not born until the year 38 of the Christian era (after the death of the alleged savior), Celsus lived in the second century, and Tertullian did not come upon the stage of action until after the middle of that century. Not being eye-witnesses, the most that they can tell us is what they knew through tradition, and the written narrative of others. What have they told? Let us take Josephus first. He was a painstaking historian. He recorded events of small importance and concerning people little known. Has he mentioned Christ? No. Why, considering that he took pains to give accounts of the various impostors and the heads of parties that arose among the Jews, from Augustus to the fall of Jerusalem, did he omit mention of Jesus? But we are told that he *did* mention him, and we are referred to this passage in the third chapter of Book XVIII. of the "Antiquities of the Jews":

"Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day."

Josephus was a Jew. But here he is made to speak as a Christian. He recognizes Jesus as Christ, "the anointed." This fact alone discredits the whole paragraph. Then we perceive that it is not germane to the subjects treated in the chapter. In the preceding paragraph Josephus tells how Pilate, procurator of Judea, wishing to bring a current of water to Jerusalem, and doing it with the sacred money, incurred the displeasure of the Jews, who raised a clamor against him and reproached and abused him publicly. Thereupon he sent a large number of disguised soldiers among them, who, at a given signal, fell on the people and killed very many of them, the others running away wounded. Then comes the paragraph relied on by M. Courbet, followed by one beginning with these words: "About this time also another sad calamity put the Jews into disorder," etc. This was the banishment from Rome to Sardinia of four thousand Jews and the punishment otherwise of a greater number of them. Now it is plain that this calamity, which is "another sad calamity," was meant to be directly connected with the first calamity mentioned as having happened to the Jews at "about this time," that is, the slaughter of the seditious Jews by Pilate's order. Clearly, the un-Jewish passage relating to the wonder-working "Christ" is an interpolation. This is further borne out by the closing statement that the "tribe of Christians," named from Christ, "are not extinct at this day." What day? Manifestly, a day long subsequent to the time when Christ was said to have lived, for the form and tone, so to speak, of the expression, imply a long interval, while Josephus lived no later than the succeeding generation. It is generally conceded by competent Christian critics that this passage was forged as late as the third or fourth century. It has been rejected by Ittigius, Le Clerc, Blondel, Vandale, Bishop Warburton, and many others, including the learned and celebrated Dr. Lardner, whose "Credibility of the Gospel History"

is still standard. This eminent Christian writer gives nine reasons for pronouncing the passage spurious:

"I do not perceive that we at all want the suspected testimony to Jesus, which was never quoted by any of our Christian ancestors before Eusebius.

"Nor do I recollect that Josephus has anywhere mentioned the name or word 'Christ,' in any of his works, except the testimony above mentioned [the disputed passage], and the passage concerning James the Lord's brother. [And Josephus does not say 'the Lord's brother,' but 'the brother of Jesus,' which one of the numerous Jesus's of the time is not determined, while the added clause, 'who is called Christ,' is now denounced as a forgery by Christians themselves].

"It interrupts the narrative.

"The language is quite Christian.

"It is not quoted by Chrysostom, though he often refers to Josephus, and could not have omitted quoting it, had it been, then, in the text.

"It is not quoted by Photius, though he has three articles concerning Josephus.

"Under the article, 'Justus of Tiberias,' this author [Photius] expressly states that this historian [Josephus], being a Jew, has not taken the least notice of Christ.

"Neither Justin in his dialog with Trypho the Jew, nor Clemens Alexandrinus, who made so many extracts from ancient authors, nor Origen against Celsus, has ever mentioned this testimony.

"But on the contrary, in Chapter XXXV. of the first book of that work, Origen openly affirms that Josephus, who had mentioned John the Baptist, did not acknowledge Christ."

It is now generally admitted by competent and honest judges that this alleged testimony of Josephus was forged between the time of Origen and that of Eusebius, probably by the latter writer, who was the first to "quote" it, and who was one of the most notorious of Christian forgers of whatever was thought necessary to strengthen the religious system for which he wrote. Baron Bunsen says (Egypt, vol. i, p. 200): "Eusebius had undertaken, in a very unscrupulous and arbitrary spirit, to mutilate history." And there is an abundance more like evidence of his unreliability. Returning for one moment to Josephus—Dr. Kippis says that the quotation from his "Antiquities" should "be forever discarded from any place among the evidences of Christianity," which judicial statement we commend to the careful consideration of M. Courbet.

Why M. Courbet should include Tertullian in the list of impartial and otherwise competent witnesses for the existence of Jesus Christ we are at a loss to conjecture. He was neither contemporary nor unbiased, for he lived in the closing years of the second and the opening years of the third centuries, and he was a zealous Christian Father, so extremely fanatical that he declared that he maintained the absolute truth of the assertion that Jesus rose after he had been buried, "because it was manifestly impossible"!

As to Celsus, one of the same objections applies—he was not contemporary with Jesus. The most partial Christian advocates cannot place him earlier than 150 to 170, and it is almost certain that he wrote in the first half of the third century. None of his works remains to us; the most that we have are fragments which Origen quotes to refute, so that all at last depends on the fairness of that Christian Father. If Origen made faithful quotations Celsus did not refer to any of the existing books of the New Testament, his quotations being from other and now lost books. In no sense does he fulfil the conditions prescribed by Max Muller. In this connection it may be remarked that it is somewhat singular that if the pagan and other writers opposed to Christianity gave such valuable testimony to the fact of the existence of the Nazarene and the miracles performed by him, as also the miracle performed on him, the resurrection, so little of their works remain. Why did the Christians destroy all this evidence or suffer it to be lost?

One more reference here to the witnesses cited by M. Courbet. He says, speaking of Professor Muller's wish: "We should refer him, finally, to all the martyrs of the first century, who surely did not give their lives for an imaginary being." Does the sincerity of the martyr prove the existence of the god or man-god in whom he believes? If so, all the "false saviors" of the world actually lived and did the marvelous deeds attributed to them by their worshippers. If so, all the "false religions" are

true. M. Courbet must see that his argument proves altogether too much. As Cassels, author of that great work, "Supernatural Religion," says, "every religion has had its martyrs, every error its devoted victims." And again: "Do the Jews, who for centuries bore the fiercest contumelies of the world, and were persecuted, hunted, and done to death by every conceivable torture for persisting in their denial of the truth of the incarnation, resurrection, and ascension, and in their rejection of Jesus Christ, do they furnish a convincing argument for the truth of their belief and the falsity of Christianity? Or have the thousands who have been consigned to the stake by the Christian church herself for persisting in asserting what she has denounced as damnable heresy, proved the correctness of their views by their sufferings and death? History is full of the records of men who have honestly believed every kind of error and heresy, and have been steadfast to the death, through persecution and torture, in their mistaken belief. There is nothing [else] so inflexible as superstitious fanaticism, and persecution, instead of extinguishing it, has invariably been the most certain means of its propagation. The sufferings of the Apostles, therefore, cannot prove anything beyond their own belief, and the question what it was they really did believe and suffer for is by no means so simple as it appears."

The last sentence is especially applicable to the case of the "martyrs of the first century." More than that, was the "all" of them very large? It is extremely doubtful. About 161–69 Melito, Bishop of Sardis, addressed an "apology" to the Emperor Verus, in which he said that persecution of Christians had "never happened before," and that Nero and Domitian alone, stimulated by certain malicious persons, showed a disposition to "slander our faith" (Eusebius, Book IV., Ch. 26). It is not likely that Eusebius, unscrupulous as he was, would manufacture evidence for the pagans. Between thirty and forty years later Tertullian sustained the statements of Melito and added that Verus also had not persecuted. He was not quite so favorable to Nero, but said that Domitian only banished, but soon permitted the exiles to return. Excepting these two rulers, he calls upon any one to "point out a single persecutor of the Christian name." Unless these distinguished Christians have lied in this matter most prodigiously, what becomes of M. Courbet's swarming martyrs of the first century, whose deaths testified to the existence of the man Jesus and the risen God, Christ?

A man by the name of Jesus there may have been, who, at some period in the history of Judea, was executed as a religious or political disturber, for the name is a common one and the offense far from unheard of, but the witnesses introduced by M. Courbet were not contemporaries of Jesus, and they are of no help to the advocate. They have been of no use in the attempt to demonstrate a purely human event. Will they be able to establish the truth of the proposition that not only did this man Jesus live, but that he was the son of God on his father's side and of a perpetual virgin on his mother's, that he did many miracles, and ascended from the grave to heaven?

Rev. Dr. Cuyler praises Anthony Comstock for "his efforts to suppress immoral books," and then in the next breath advises his hearers to cherish the Bible as "the first and best of books" and never to touch impure or ungodly publications. Won't they have some difficulty in obeying both of these injunctions at once? And then to think that the Christians out in Kansas are trying to bring this same pure Bible under the operation of the very United States law that the same Saint Anthony Comstock rushed through Congress for the suppression of the immoral books of which Dr. Cuyler talks so glibly! Fate is sometimes terribly cruel in its irony.

Since our last acknowledgment was made we have received for the Flecken Bible in the schools fight in Minnesota, fifty cents from Wm. Platts and \$2 from H. Bernhard.

The Sunday Fight Is on Now.

In Duluth a Norwegian society has been giving Sunday concerts, and recently concluded to add theatricals to the entertainment. This "stirred up some of the church-going people in the West End," and the "Rev. Mr. Craig, and two other clergymen, called on Mayor Lewis to protest against allowing the entertainment to come off, as being subversive of good morals and an opening wedge for professional theatrical exhibitions." Of course the mayor obediently hunted up a statute that forbids theatrical performances, and so he "gave order in his usual pleasant way" that the directions of his clerical masters be put into effect. It is to be presumed that the only reason the Sunday monopolists did not demand the suppression of the concerts also was because the law at present tolerates them.

West Virginia has been struck by the Sunday law enforcement wave. Huntington is a city of about 10,000 inhabitants. Here is a paragraph from the mayor's orders to the chief of police:

"You are, therefore, directed to order closed, on each and every Sunday after the first of May, all business houses of every description, including barber shops, public bath rooms, fruit stands, restaurants, all classes of confectionery stores, meat shops, newspaper offices, and soda water and ice cream parlors; to prohibit all labor (excepting cases of charity and absolute necessity), including delivery and sale of newspapers, and delivery of ice, milk, and meat; to order closed all drug stores, except for the sole purpose of filling prescriptions duly issued by a licensed physician."

In addition to the occupations mentioned in the order, the street-car lines are held up by prosecutions. How sinful it must be to bathe on the priests' day! Nothing of the kind will be allowed unless you use the "blood of the Lamb" in lieu of water. God will have to get after the birds, for the impious little wretches will bathe on Sunday, in spite of the police. It must be that they "lack spirituality," else the preachers and their servants, the lawmakers, lack sense. There is one encouraging feature about the Huntington crusade—the regulations are so drastic that the virulent intolerance which the ministers have succeeded in importing into them may result in their early abrogation—sometime in the next half century, perhaps—for even the American worm will occasionally turn if you grind him down very hard into the dirt. He will endure almost anything, though, if you talk soothingly to him about religion and morality. Quite a large number of the smaller towns in West Virginia are following the lead of Huntington, and the epidemic is spreading.

The Sunday Observance League of St. Paul is moving vigorously against Sunday baseball, having decided, for some inscrutable reason, to make this sport, instead of the Sunday saloon, the first victim of their wrath. H. F. Phelps tells in the *American Sentinel* the story of the struggle up to May 6. During all the preparations for the opening of the base-ball season nothing was heard of opposition by the League, but on April 19, just before the initial game was played, a representative—a preacher, of course, Rev. O. E. Haupt—called on the mayor and suggested that it would be for the good of the community to stop the game. This was not the mayor of Huntington, and so he demurred to the proposition of the minister, holding that it would not be for the good of the community to do as the League wished. He even gave utterance to the Jeffersonian but awfully heretical remark that that government was best which governed least. This evidently surprised and startled Mr. Haupt, for he protested that the maxim would not hold good in the case of St. Paul; the people there could not govern themselves; the principle would apply only when and where the people were fully capable of self-government. Upon which the inquisitive Mr. Phelps is moved to propound this poser: "Admitting that the people are not fully capable of self-government, who made the Sunday Observance League the governors of the people who cannot govern themselves? Where are their credentials?" Unanswered, to date. Mr. Haupt told the mayor that there was a statute against games and sports on Sunday, but the official declined to enforce it, maintaining that it was simply a club to be held

over the heads of transgressors. He did not specify what good purpose it could serve as a terrorizer, but possibly it has its use, when in a state of suspension, as a vote-inducer for the mayor's party. Games were played on April 21 and one other Sunday before May 6, under the protection of four special and one mounted police. Mass meetings for and against have been held, petitions and counter petitions circulated, and lawyers consulted. Now the clergy are agitating for a "Saturday half-holiday," in a last desperate effort to save Sunday for themselves. They are perfectly willing that base-ball shall "desecrate" the Bible Sabbath if only they can preserve the sanctity of the Sabbath of the Catholic church and the Puritans—that is, keep a free field for themselves.

The Pope has sent the apostolic benediction to the Association for Sunday "Rest" in France. He includes the labors of the Association among the "pious works" in which France abounds, and speaks of the "holiness" of its aims. We subjoin these significant lines from Leo's letter, hoping that they may help to open the eyes of some persons who are inclined to look favorably on the Sunday observance movement but who, with a strange lack of insight and observation, are unable to perceive that it is, in inception and intent, a priestly scheme solely for the benefit of the church:

"As to you, Beloved Son [M. Keller, president of the Sunday Association], and to your companions, who are so well inspired, We think it just to give you Our exhortation. We wish that what so far you have been doing spontaneously, and upon your own initiative, you will continue to do in the future, in compliance with Our invitation."

"May God look with complacency upon your organization and the manifold works done by you for His cause, and may you find a pledge of Divine favors in the Apostolic Blessing which We impart to you, Beloved Son, and to all those who, with you, devote themselves to so salutary an enterprise."

The Sunday fight is on *Now*. Are our reserves ready for mobilization?

Ah, what is this? Are the missionary supporters getting tired of their expensive luxury? Here is part of a dispatch from Boston:

"A committee of the foreign mission boards and societies of the United States and Canada drafted a letter to be sent to the missions in all lands urging self-support upon every foreign missionary church that is receiving aid from the American missionary societies."

This is urged "for the sake of the missionary churches themselves, for the sake of the pagans not yet gathered into the missionary churches, and for the sake of the hundreds of millions" to whom no missionaries have been sent and among whom no church has been formed. The banner missions of the world are stated to be the Burmah missions of the Baptist Missionary Union, which have "more than three hundred native self-supporting churches and eighty-three paying more than half of their pastors' salaries and church expenses." It is to be hoped that the most conspicuous result of this Christian activity in Burmah is unlike that in British India, where the Christian element of the population contributes to the ranks of the criminals in a ratio enormously out of proportion to its own ratio to the total population of the country.

A correspondent of the *New York World* thinks that the New Jersey ministers make a mistake when they try to prevent Colonel Ingersoll lecturing in that state, either by appealing to the old Puritan statutes or by boycotting the meetings. He says that they advertise him by resorting to these methods. This is no doubt true, but your orthodox suppressionist never takes the hint. The correspondent adds that if this misdirected opposition ceased the people might find that Colonel Ingersoll has simply turned a lot of second-hand misinformation out of cyclopedias into disguised blank verse. The colonel will not dare deny, it is asserted, that he gets most of his materials for lectures out of cyclopedias and "such like handbooks." We have noticed that for the last few months it is a fashionable orthodox answer to the colonel's arguments to assert that he obtains his facts from the cyclopedias. This is a funny charge. We do not know how de-

voted our orator is to the study of the cyclopedias, and it does not make any difference, for his critics so far have not been able to dispose of either his facts or his arguments, but it is well known that a good modern cyclopedia is a hundred times more reliable than the Bible or the writings of Eusebius. If the ministers would take their texts from the cyclopedias instead of the Bible they could give their hearers a good deal more truth in the course of a year than they do now.

How "we Christians" do love liberty! Here is a bill introduced in the legislature of Illinois, and primarily aimed at Schweinfurth, the Rockford "Christ," which provides that impersonation of "the Deity or his Son" shall be punished with imprisonment! Whew! How fearful the good brethren are that they will be "taken in" by some impostor masquerading as God or Christ! The ridiculousness of the whole performance is equaled only by its inexcusable tyranny. If the Bible is true, these stupid despots' own "Savior" was executed for the same offense they charge against Schweinfurth. No doubt the latter is just as much the "Son of God" as was the victim of their Palestinian prototypes. It is merely the latest but not the last manifestation of the inane jealousy of the sectarists. Why not enact that whoever impersonates Buddha or Allah or Mohammed or any other of the "heathen" gods or saviors be imprisoned? Such an act would be precisely as just and reasonable as the one proposed. Of course this bill is intended for the protection of Christians unable to take care of themselves. No one thinks that Free-thinkers would need such a safeguard. We are not in any danger of buying celestial gold bricks. The law is intended by the Christians to prevent some of their incompetents wandering off after "strange gods." Since the foregoing was written we have read in the press dispatches of one John Gabriel, who, dressed in white trousers and white jacket, was nearly mobbed in Kansas City, Kan., because he attempted to palm himself off as a latter-day Christ. On May 14 he addressed a crowd gathered in the court house square, taking his text from the New Testament. When he said, "I am the spiritual successor of Jesus Christ on earth and a regenerated Adam," disapprobation was loudly expressed, but when he added that he was "first born" and that all who wished to be saved must gain salvation through him, there were cries of "lynch him" and "string up the blasphemer," while the crowd moved in menacingly upon the modern savior. A man had his hand raised to strike Gabriel when the latter asked the people to join in singing a hymn. His coolness for the moment awed the ringleader and the rest. The account concludes as follows:

"At this juncture three policemen appeared on the scene and quickly started Gabriel toward the station house. The crowd soon recovered from its spell, and pressing closely after the quartet, renewed its demands for vengeance. For a time it seemed doubtful which would come out victorious, but the officers, by hard work and threatening, finally landed Gabriel in the station house. Gabriel is thirty-five years old, and claims to come from Cedar county, Iowa. He says he will continue his assertions made to-night. If he does serious trouble is feared."

We can easily imagine that the Jewish mob acted in the same way about the declarations of Jesus—granting, for illustration's sake, that the Nazarene story is true in its essential features, on the human side—that it was as silly and bloodthirsty as the mob of Kansas Christians. Each was eager to shriek "blasphemer," and to murder in the name of its god. In both instances sensible men would have smiled in contempt of the preposterous claims of the "saviors" and in pity for their mentally unbalanced condition and have taken steps to have them kindly cared for as unfortunates. The ridiculous and savage conduct of the Kansas mob shows how very little nineteen centuries of Christian teaching has done to enlighten the minds or improve the manners and morals of the believing masses. Jewish mob, or Christian mob, there is little to choose. To-day in Illinois it is "false Christs" in prison; in Kansas, at ropes' ends. And yet Christians hate and berate the Jews for killing a man who "blasphemed" their prejudices!

News and Notes.

Farewell to America for a season, and all hail to England! It is a beautiful day, and with the good wishes of many friends I set sail. Fortunately E. A. Stevens is with us, and other friends from Chicago; the Editor of THE TRUTH SEEKER, of course, who does not let the Secular Pilgrim depart without a blessing. Newark comrades are also present, and Henry Bird cheers our way with a resplendent mass of flowers. The lovely colors and petals merge in brilliant harmony, and in the center blazes the happy motto, "Bon Voyage," and for days, as we journey on, we look upon this beautiful remembrance of our native land. Flowers and waves thus mingle with delightful inspiration. To add to the zest and promise of our eventful departure, the following message from Ingersoll, who is illuminating the path of freedom in the broad West, breathes its music to my heart:

MY DEAR MR. PUTNAM: I hear that you are going to England, and I write to wish you a happy voyage, a good visit, and a quick return. I wish you to give my very best regards to the Liberals you may meet. They are doing a great work, and my heart goes out to them all. They are sturdy, tenacious, good-natured, and brave; say what they mean, and hate sham and cant with all their strength.

Give them my love.

I regret that I cannot see you off, but I do not reach New York until the 25th.

Be a good boy; enjoy yourself; tell the truth and shame the clergy, and come home healthy and happy.

If you happen to see George Jacob Holyoake, the philosopher, philanthropist, and Secular saint, do not forget to tell him that I love him.

Yours always,

R. G. INGERSOLL.

So the great New World passes out of sight, and the glorious dream of a life is about to be fulfilled.

What gorgeous scenery appears as we glide down the harbor! The city shines with its innumerable roofs and towers and walls, whence the sunlight is flashed back in diamond rays. The great statue of Liberty lifts its luminous torch over our way. The islands advance, recede, and gleam away in the blue radiance. The sea broadens more and more; the horizon expands until at last the faintest glimmer of land sinks in molten silver.

Our voyage has been one, so far, of exceptional beauty. No storm has yet darkened our way. A few mists and clouds have rolled along, but the ocean has been smooth, and scarcely any one has been sick, not even the babies. They are lively as crickets, and the children play all day long on the deck as they would at home. The City of Berlin is a stanch vessel and plows the sea with steady motion. I cannot, therefore, record the horrors of a tempestuous voyage, and delineate the picturesque sufferings of sea sick passengers. I expected to have an awful time of it, and to be confined to my cabin, and pay my devotions to Neptune without any regard to appearances, but nothing of the sort has occurred. It has been simply delightful. The winds and waves have moved in harmonious concert. The azure firmament, with its glorious clouds, has overhung the softly rolling magnificence of the boundless waters. It has been a lovely experience, a perfect dream, a poetic joy, this rhythmic march of day and night, with blue and gold and silver sheen. We watch the waves dance and glitter; the broad sail swelling to the breeze; the black columns of smoke rolling aloft. Backward as we gaze, the sunburst makes the tossing waters one dazzling sheet of white, and looking forward it appears as if we were climbing an immense hill. Occasionally a ship darts in view, but very seldom. It seems as if we were all alone in the universe, so little are there any signs of life beyond our circle of humanity. For the time being we are a world in ourselves, shut off from all mankind by measureless depths. We make the best of it, and an interesting panorama of life is ever in view. I do not have a dull moment. There is always something occurring, and the slightest incident has a charm. If we should see a whale spouting, it would be equal to a whole operatic performance. We are constantly on the lookout, and every distant sail or mast or puff of smoke is hailed with delight. This is a jolly, lazy life. We can simply do nothing without a pang of conscience. We can sleep till noon if we want to, and go to bed immediately after dinner. For the time being we are relieved of all care and burden as to the progress of mankind. There is no sense of duty. We can follow the impulse of the moment, "loaf with our soul," as Whitman says, and let things drift. It is truly delightful to be thus absolutely aimless for a while, and to lie down and have a good rest; float along with wind and wave in the bliss of pure existence, in a sort of nirvana, sleeping, dreaming, brooding, musing in the blessed arms of old ocean to the music of the thundering machinery. Every night as I go to bed—and I don't generally get to bed until about midnight—there are so many things to see, especially the changing glories of sea and

sky, the moon and stars, the phosphorescent waves, and immeasurable blackness beyond—every night I am soothed to slumber by the throbbing of the great engine, and the gentle rocking of the ship as it heaves up and down the long swells, and I float away in gorgeous visions, and take no note of time, until the terrible gong sounds close to my cabin door. It is proposed to steal that gong in order that we may sleep undisturbed until ten o'clock in the morning.

The modern steamship is a cosmopolitan world. It has a vast variety of humanity. Every passenger is an individuality. There is no repetition, no monotony. The elements are gathered from all over the earth—from Guatemala, Canada, California, Louisiana, Colorado, Ohio, Connecticut; from Chicago, New York, Boston, India, and from England, France and Germany, etc. It is a promiscuous, happy crowd. There are actors, artists, singers, commercial travelers, men of business, military officers, doctors, students, mining men, the Salvation Army lass, sports, priests, nuns, and Freethinkers, and we mingle without any friction. The priest and I can smoke a cigar together and talk of the weather without any idea of persecution for opinion's sake. We make acquaintances on the spur of the moment. We do not need any introductions. We simply talk whenever we meet, as if we had known each other all our lifetime. There is no conventionality; Mrs. Grundy puts in no appearance except on Sunday, and then she reigns somewhat indifferently. I must confess that Sunday was a little bit stupid. There was a smack of solemn Puritanism about it, seeing that we could not play cards, and there were church services, Catholic and Protestant and Salvation Army, which I did not attend. However, one could get a drink whenever he desired and play "craps," a curious mingling of religion and freedom. Even the Christians complained that the Sunday was a little tedious and appeared glad when it was over. People on board ship don't care much for the "Holy Sabbath." As we change the reckoning every day an hour or so, it is pretty difficult to keep track of the really "holy time." It grows uncertain as we fly over the sea, and one can't but think that every day is alike. The changing ocean and skies are a great enlightener of bigoted humanity.

In fact, those people who travel are not much bigoted. Even when I talk with the orthodox passenger I find a geniality and openness about him that would be impossible to find in a country village. Those who travel must to a certain extent "put yourself in his place." They can't keep in the shell. They must come out. They must see things. They must learn that the universe is broad and that there are a great many people in it as good as themselves and who do not believe as they do. One cannot take an ocean voyage without having his orthodoxy knocked a little askew, no matter how stiff his backbone may be.

We find on a steamship a kind of model commonwealth; about the way the world will be when we reach "the good time coming." The officers attend strictly to business and keep the ship on its right course, and clean and comfortable. What a blessing it will be when politicians do the same thing with the ship of state, instead of running all over the passengers, and making a mess generally, while the ship is very apt to strike on the rocks. Here the officers attend to the ship and let the passengers take care of themselves, with the single exception of the ridiculous Sunday law, and that, I should judge, is "more honored in the breach than the observance," even by church members. But generally the passengers are unhampered, and thus we have a genuine display of human nature, and on the whole we find that it develops pretty splendid qualities. Instead of each one retiring to his cabin and looking out for number one in luxurious selfishness, every man for himself and devil take the hindmost, there is a spirit of generosity and cooperation. They all try to make one another happy. They are ready to do any service. It is realized that we must depend upon one another for our pleasures, and after the first day we are good friends and neighbors all around. There is not a particle of religious motif; theology is a dead letter so far as action is concerned. We simply know that we are shut off from all other existence; that we are for the time being like a planet sailing through the immensities of space; and so we recognize the fact that it is only by mutual good will that we can relieve the tedium of the voyage, and therefore every one is ready to be sociable, to help entertain, to lend a hand, and contribute to the common fund of enjoyment. There is a true democracy on board ship.

I find all sorts of genius and talent here. We can talk on every subject and learn something; art, literature, science, business, politics, fashion, social

reform. Every day I discover some one who can tell me things I didn't know before. This is a kind of university and every passenger is a professor of something. He or she can always give one a piece of information. Vast and varied experiences are concentrated in this little group of voyagers. And there is no pretense about it. It won't do for anybody to put on airs—for if he does he will be taken down. One must be free and easy as nature made him or he will be voted a bore. No fringes are allowed. Of course one can be a crank if he is built that way. Steamship life, while, like death, a great leveler, is at the same time a wonderful developer of originality. The vast ocean and boundless sky bring out the essential self. Artificial distinctions vanish, but idiosyncrasies have full sweep.

It is wonderfully interesting to follow the pathway of this mighty ship—to muse on what man has done from the canoe to this almost living glory of his imperial genius. What a fiery monster is the great engine as it works day and night! When we gaze down into the interior of the ship it seems as if we were looking into hell itself, so profound are the depths, in whose dismal shades and flashing gloom men work like bees, and keep the hot heart of the ship palpitating with resistless energy, and the magnificent hulk speeds on, which all the billows of the angry sea cannot prevent. What an evolution from the depths of time, this glorious, beautiful winged creature, with thunder and fire, majestically sweeping the unfathomable main!

What a picture of the universe, ever changing, is thus presented; sea and sky, wind and wave, moon and stars, clouds and mist, gold and silver light, masses of radiance, and the sea of humanity itself in its contrasts of splendor and toil. The floating, beautiful, brilliant, intellectual world above, and deep down the grime and sweat of ceaseless labor that makes possible all this attractive and resplendent scene. It is an experience not to be forgotten.

There is a remarkable array of dramatic and musical ability on board, and a concert was given for the benefit of the family of an engineer who was killed while on duty a trip or two ago. It was a brilliant affair, and was a great credit to the ship and the passengers, as well as to human nature, for the generosity of spirit manifested. However, there are exceptions to the general rule. When the Salvation Army lass—who, by the way, is a captain, and is going over to England in order that General Booth may furnish her with a husband, which I believe is the way that marriage is arranged in this organization; love has nothing to do with it; it is a matter of religious duty and command—when this captain was asked to contribute a sixpence for the benefit of this poor man's family, she replied that she must give all the money she had to the Salvation Army. She had nothing, it seems, for humanity as such. She had no spirit of universal benevolence. She was not working for man, but for the army. She could not help a suffering fellow-being simply because this being was outside the Salvation Army. What an iron despotism thus lays its hand on superstitious multitudes and prevents them from being truly and nobly generous! Again, this captain, who professes so much religious sweetness, in the course of a conversation with a fellow passenger who was politely maintaining his own principles, cried out, "That is a lie, sir, and you are a liar."

What a beautiful exhibition of Christian charity! Isn't there something of the Inquisition lurking in this ignorant fanaticism? It is the Salvation Army that would tear Hypatia to pieces in the madness of their blind faith. It needs but the opportunity to pour forth its volcanic fire of persecution.

What a drama one could write if he could bring into juxtaposition the elements of human nature aboard ship! All the history of the past might flash forth in one voyage. The steamship is a kind of magnet in the midst of the waters, and the electric currents of humanity run through her from all portions of the earth, although the connection is apparently severed.

A little "stowaway" was born on May 1st—a May blossom of humanity. I do not know what they will charge for his passage, but I guess he will get off scot-free, since he is young and spry. He is born an Englishman, if he so elects, for the British flag floats over him. I cannot welcome him, perhaps, as a countryman, only as a citizen of the world. Long life and happiness to the ocean stranger, coming

Out of the everywhere into the here.

This afternoon, May 3d, a wreck swung by the ship, a desolate object—the masts broken, the sails dragging, the decks burned black and the sides broken in. What a reminder of the storms and perils of the sea! Through what awful suffer-

ings the crew must have passed before they abandoned the tossing vessel, and dared their fortunes with the remorseless billows. In deathlike majesty the derelict rolled by, a tombstone of the sea, an emblem of human tragedy, while we, with sunshine, splendor, and rejoicing, swept onward, the ocean smiling, the skies beaming, land only a hundred miles away, and our hearts full of gladness and exultation: We could throw a biscuit on board as the shattered ship went on, sad, solemn, and solitary, without a single greeting to our crowded decks.

And anon a great steamship of the German line, only a mile or two distant, sweeps towering along, with sails spread, with rolling columns of smoke, and immense hulk, dashing into the sunshine until it is lost in the glittering horizon like a bird winging its way into skyey depths.

May 4th.—I have arrived safely, and am now in London enjoying the delightful hospitality of Charles Watts and family. Yesterday, at Southampton, I was met by Watts and Foote. It was truly like a wonderful dream. It was a royal day, indeed, and I can only suggest the grand inspirations of the occasion. Next week I shall have much to write of our splendid English allies. My heart is full of this beautiful welcome to new shores and new work.

SAMUEL P. PUTNAM.

The Unexpected Has Happened.

A change—very temporary, we fear—has come over the spirit of the dreams of the pious New York *Herald*, as the following excerpts will show. In its issue of May 14th it prints a letter from its Tokio correspondent, Col. John A. Cockerill, which contains some information quite interesting to our Christian friends, and some fine satire concerning Christianity's "beautiful doctrines of peace, charity, and humanity." Colonel Cockerill says:

The one colossal reason that the foe of Japan always advances when discussing the right of the Japanese to control and direct their own affairs is the dreadful fact that they are not a Christian people. Being, from the Christian standpoint, mere pagans, he holds it is unwise for the enlightened and highly favored children of civilization in Europe and America to admit them to the blessed sisterhood of sanctified nations. This is, in the most intense sense, the *argumentum ad hominem* of the missionary, who would hold Japan as the world holds Turkey—until she accepts the cross and its faith.

The missionaries have been doing hard work here for many years. Long before the Perry expedition the Jesuits were here preaching the Word. When St. Francis Xavier was engaged in turning India from its Hindoo beliefs he sent converted Japanese agents to this country to preach and crusade. In 1549 the work began, and at the dawn of the seventeenth century the Catholics had one million converts in Japan. At the last counting they had thirty-five thousand. Nearly all of the Protestant churches have expensively missions here and they have been hammering for years. Altogether they have probably thirty thousand communicants. The Orthodox Greek church has eighteen thousand, according to best estimates.

As for the Japanese, it is quite evident that they are taking upon themselves a civilization to which they cannot well adjust their ancient Shinto and Buddhist philosophies. The dull, leaden doubt of despair of Ecclesiastes is falling upon Japan. The temples are attended but indifferently, and the attendants are, for the most part, old people, ignorant peasants, and children. Agnosticism is spreading. The fact that so little has been achieved for Christianity in over three hundred years, despite the fact that the missionaries have labored so zealously and that most of them are allowed \$100 for each child born unto them while toiling in this vineyard, is somewhat discouraging.

The son of Japan who handles a telegraph instrument, the lever of a locomotive, or who delves in the sciences provided him in the universities, may hold to his old Confucian code of ethics, but he will not be found much, I suspect, in the temples of his ancestors, and the question is, whether, in this day of saddening skepticism and indifference, he can be even led to look favorably upon the religion born of Nazareth.

There are people here who hope that one of these fine days an imperial edict will lift Japan from her so-called paganism into the full light of Christianity, but this is neither possible nor likely to occur.

If it be impossible for the evangelists who are laboring so hard to convert Japan's 45,000,000 people to Christianity to make but little impression upon her rock-ribbed paganism, may it not become necessary for the emperor to invite the civilized powers of the earth to come over and bombard the country into the true faith, in order that Japan may sit gracefully and independently in the grand council of the nations? The question is now, Can Japan, which seems to require no serious religion, be brought to Christianity, with its hell, its heaven, and its beautiful doctrines of peace, charity, and humanity, or will a new and more "advanced" religion find birth in this almost barren field?

Is the son of America who handles the telegraph instrument, the lever of the locomotive, or delves in the sciences provided in the universities more likely than the son of Japan who does the same to be found often in the temples of his ancestors, the Christian conventicles and cathedrals? That is terrible sarcasm, the suggestion of Colonel Cockerill that it may become necessary for the Christian powers to go over and bombard Japan "into the true faith." Of course he was not unaware that that has ever been the preferred Christian method of evangelization. But it remained for the editor

of the *Herald* to give the finishing touches to this picture of Christianity in the East. In the issue of May 15th we find this editorial comment on Colonel Cockerill's letter and questions suggested thereby:

Colonel Cockerill's letter published in yesterday's *Herald* is one which deserves the earnest study of the religious world of the West and of the believers in the immaculacy of our boasted civilization. Japan has won her victories not because of her intense nationalism and inherited prowess, but because she had the innate genius to choose from our civilization what was necessary only to her material advancement. Among her forty-five millions of people there are only fifty thousand Christians, and it is safe to say that after the conclusion of the present war there will be few leading Japanese statesmen who will be inclined to look with favor on the introduction of more of the sort of Christian civilization that has made itself so selfishly prominent during the last few weeks. We have seen during that time the most powerful European nations, professing the glories of the Christian religion, striving, not to assist Japan on her pathway to the highest civilization, but exerting all their influence and menacing her with diabolical threats to the end that they in their stupendous greed may still gain a few more decades of years in which to milk the bloated cow of Confucius for their own pecuniary benefit. Planting the various flags of Christian civilization on their war vessels, they have tried to stay Japan's advance and to prevent the young standard bearer of temperate and commercial Western civilization getting a foothold and letting the light of Western education and science into the benighted world of the further East. So far as Japan is concerned the Island Empire will presumably advance on the lines she has hitherto marked out for herself. She will absorb all the material good from the West she is capable of assimilating, but she has had such a miserable lesson in Christian virtues and justice as it is taught by the European powers as will force her to leave Christianity a long while untouched. Buddhism and Shintoism may have to be burnished up a little, but they will be far more acceptable for long years to come to the millions of Japan than the creeds of Western powers which, interpreted as they have been, have taught them that the best, and in fact only, means for the self-preservation of a new empire is to select for employment in offense and defense from among the thousand glories of our boasted civilization efficient war ships, splendid guns, repeating rifles, perfected military organization and the achievements of science—most of which we ourselves have styled the works and inventions of the devil, and none of which are the absolute results of Christianity.

Paste that last admission of the truth in your scrap books; it is wonderful, coming from the eminently religious *Herald*.

Georgia at It Again.

A special telegram announces that J. Q. Allison, a Seventh-Day Adventist of Douglas county, Ga., has been arrested for working on Sunday, says the *American Sentinel*. He is to be tried this week. Mr. Allison, if convicted, will, according to the Georgia statute, "be punished by a fine not to exceed one thousand dollars, imprisonment not to exceed six months, to work in the chain-gang on the public works, or on such other works as the county authorities may employ the chain-gang, not to exceed twelve months, and any one or more of these punishments may be ordered in the discretion of the judge."

In case a fine is imposed, Section 4582 of the Georgia Code makes the following provisions for its disposal:

All moneys arising from fines imposed for offenses, the gist of which consists in their being committed on the Sabbath day, shall be paid to the ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath-schools in the county.

In case the convicted party refuses to pay fines, or in case he is sentenced to the chain-gang, Section 4814 provides:

In all cases where persons are convicted of misdemeanor, and sentenced to work in the chain-gang on the public works, or public roads, or when such persons are confined in jail for non-payment of fines imposed for such misdemeanor, the ordinary of the county, and where there is a board of commissioners of roads and revenues of the counties, then said board of commissioners, and in those counties where there is a county judge, then the said county judge, where such conviction was had, or where such convicts may be confined, may place such convicts, in the county or elsewhere, to work upon such public works of the county, in chain-gangs, or otherwise, or hire out such convicts, upon such terms and restrictions as may subserve the ends of justice, and place such convicts under such guards as may be necessary for their safe keeping.

In case of "insurrection" (which would doubtless include a refusal to work in the chain-gang on the [Biblical] Sabbath), Section 4821 provides:

Whenever any convict or convicts now confined, or hereafter to be confined, in the penitentiary of this state, or member or members of the chain-gang now confined, or hereafter to be confined, in the penitentiary of this state, or wherever else employed as such, shall be guilty of insurrection or attempt at insurrection, such convict or convicts, or member or members of the chain-gang, shall, upon trial and conviction in the Supreme Court of the county in which the crime is committed, be deemed guilty of a capital offense, and punished with death, or such other punishment as the judge in his discretion may inflict.

Thus it appears that Mr. Allison is facing as a possibility, first, a thousand-dollar fine; second,

six months' imprisonment; third, the chain-gang; fourth, all three combined; fifth, he faces the possibility of being sold to the highest bidder, to some contractor, and in either case whether in the chain-gang of the state, or of the private contractor, should he refuse to work on the Sabbath, as he surely would, he "may be punished with death!"

The state of Georgia is not in Russia; it is in the southeastern part of the United States, and professed Protestant churches are behind this barbarous Sunday law.

Observations.

I cannot concur in the decision of the courts that a single unlawful passage in a book or paper vitiates the entire publication. Such a ruling is not sustained by analogy. There is the human body, passages of which are open to criticism, but its circulation is still permitted. As a case in point, take the Rev. Mr. Talmage. He is not altogether objectionable personally, yet putting his mouth in evidence, and following the court decisions, he would have to be condemned as a hole.

The *Catholic Union and Times* quotes some good-natured remarks from the San Francisco *Star* and heads them "A Protestant Editor on the Sisters of Charity." I was personally acquainted for some years with Mr. James Barry, editor of the *Star*, and can testify that the clergymen of San Francisco do not regard him as a Protestant journalist. He is a Single Taxer, but has no other hope of paradise. He served on the Fourth of July committee one year. The question of opening the Independence Day exercises with prayer came up, and a member of the committee moved that the Rev. Horatio Stebbins, Unitarian, should be engaged. Mr. Barry objected on the ground that prayer by a Unitarian parson was just the same as having no mummery at all, which would suit him better. "To the devil with your ministers," said he—for so Mr. Barry expresses his thought when in calm discussion. "To hell with your ministers. If you've got to have a sky-pilot, give us, by Godfrey, a blankity-dashed good pot-bellied Catholic priest." Such was his language, and the committee arose.

I should guess that Barry was raised a Catholic and that his family are Catholics now—he being indifferent, except that he favors fair play and no gouging. I am quite sure that the editor of the *Union and Times*, in quoting him as a Protestant editor, is catching at a straw, which religious editors should never do unless there is something good in a glass at the other end of it.

About the first of March last a grocer named Stratmann, of Louisville, Ky., was brought into the court presided over by one Judge Thompson and arraigned for the offense of "being found at his calling on the Sabbath day." A Baptist theological student appeared as the prosecuting witness, and Stratmann, who is a German, pleaded guilty as charged. He admitted "being found at his calling," which was an honest one, "on the Sabbath day," but having been reared in the Old World, which is governed by tyrants instead of Baptists, he was insensible that by thus minding his own business he would offend against the people of the state of Kentucky and their dignity. He retained no counsel, as, being innocent of either harmful act or intent, he felt sure that he would need no defense before a just judge. But that was where Mr. Stratmann fooled himself, for Judge Thompson fined him five dollars and costs and remanded him pending the payment of the same. The clergymen of Louisville went into throes of elation over this decision, and called a meeting at which all the yelloquence at their command was evoked to the glory of Judge Thompson. One minister felicitated the assemblage on the brightening prospects of the cause under such rulings, which he termed "righteous," and another said: "Judge Thompson is a fine type of a Christian on the bench."

Encouraged by this enthusiastic praise of his feeble efforts to vindicate the sanctity of the Sabbath, Judge Thompson has made a more powerful one to vindicate the sanctity of the marriage tie, and he was not turned from his course by the contingency that in doing this he must commend one of the basest murders that ever went unrecorded as such. But what is life compared to sanctity? Let us proceed.

Two weeks ago Fulton Gordon came before this same Judge Thompson with blood upon his hands and clothes. He had just murdered his wife and a young man named Brown; but when he explained that the woman seemed to like Brown better than himself, and that Brown accepted the situation, Judge Thompson assured him that his apology was adequate and even handsome, and that the court could not find him guilty of a wrong. The judge

did not even insult the widowed Gordon by inquiring if he owned the deceased female; it was not necessary, for no gentleman will shoot a lady whom he has not previously promised on his oath and honor to love, cherish, and protect. How the Louisville ministers regard this second decision has not transpired, but being in a line with the first it probably makes the prospects of their cause look even brighter than they were just after Grocer Strammann's conviction. Under such an administration of justice by their "fine type of a Christian on the bench" who ought to be in the penitentiary, it is a waste of time and eternity for them to wait on the formalities of arresting and convicting the Sabbath-breaker. They have only to take the law, the gospel, and the gun in their own hands and shoot him as he breaks.

It is to be noted that the code of Louisiana, like that of Kentucky, permits the citizen to begin firing whenever he discovers the female of his species in consort with a rival male. An illustration has just appeared in New Orleans, where Dr. S. P. Schwing, suspicious of conjugality between Mrs. Schwing and Dr. Emile Hiriart, sought the first opportunity to pump his brother physician full of lead. The learned Judge Whitaker, who had this case before him, after consulting the audience and his own political interests, declared that there was nothing against the defendant and ordered his release from custody. Dr. Schwing omitted to kill his wife, which was almost criminal carelessness, since if through some judicial oversight the case had come to trial she might have given testimony upon which the jury would be compelled to convict.

These incidents, gaining currency abroad, might carry the impression that we have a punctilious regard for the marriage obligation, but other facts contradict that theory, for the localities where such outbreaks of brute instinct occur return the ripest and richest and most opulent crop of scandals. Nor is it to be inferred that human life is quoted at a low figure by the sticklers for the code. Life is not held cheap except by the one who gets the drop on his adversary, while the latter will make as high speed as he is capable of to get out of range. One reason for judicial leniency is that live men have votes and the dead ones have lost theirs. The case, then, is that marriage does not necessarily place the male under moral restraint; it is merely a legal formality conferring upon him a license to cause the decease of other males intervening, with her consent, between himself and the female with whom he is more than with others paired.

Mr. W. L. Sheldon, who holds plow for the Ethnicalists of St. Louis, has produced a book for the young and labeled it the "Story of the Life of Jesus." A reviewer states that the author has eliminated the supernatural and miraculous elements from the accounts of the carpenter's son, and that the present biography says nothing about the visions of Joseph and Mary, the temptation of Christ by Satan, nor anything else not admissible to Ethical circles. This is throwing away the husk and retaining the cob, I should say; for, devoid of *hocus*, the Galilean appears to have been a quite ordinary type of the sort of people whose mission it is to make us tired. His "Life," when he is so viewed, wouldn't be "Hamlet" with the prince of Denmark left out altogether, but it would be strictly analogous to a version of that play with all reference to Hamlet's insanity expunged.

It is reported that not more than two hundred persons attended Colonel Ingersoll's lecture in Dover, N. H., on May 4th, although it was so well advertised that everybody in the city must have been aware that it was to be delivered. This intelligence does not surprise me in the least, for I know the kind of country New Hampshire is—that is, I know what it used to be, and I understand it is worse now. Ethnologists tell us there is such a thing as a state of arrested development. I believe New Hampshire is the state referred to. About ten years ago I happened to be there when Ingersoll lectured in Keene, a city of six thousand inhabitants, rather more than one hundred of whom were at the speaking. It cost the Colonel \$50 for the privilege of addressing that audience. I bought two tickets and took a female relation to the lecture. She was a school-teacher, and not pious in an orthodox sense, but throughout the evening, except at one point, she maintained toward the orator an attitude of the most austere severity. She did unbend once and nod her head in approval, although I was not certain what it was that pleased her. On the way home I took occasion to inquire the cause of her complaisance, and she replied that no one could help indorsing Mr. Ingersoll's views on music and grammar when he expressed them so eloquently.

He hadn't said a word about grammar, but as an allusion to the "drama" occurred in the course of his remarks I suppose she misunderstood him. I had no doubt that in a discussion of the parts of speech and the art of using them with propriety, she and the Colonel would substantially agree, while as to the value of the theater they might diverge, so I let it go as it was.

The people of Dover might not have been helped very much if they had all turned out to hear Colonel Ingersoll. He has said himself that there is no use in boosting anybody who is not trying to climb, and where the party is shinning down, the case is a good deal more hopeless.

Premier Rosebery of England is afflicted with insomnia, and among those who have told him what to take for it is the Rt. Hon'ble W. E. Gladstone, who recommends the study of ancient theology. I know of nothing more likely to put a man to sleep, except modern theology as expounded from the contemporary pulpit. Mr. Gladstone is an unrelenting producer of literature on the subject of those antique superstitions by him called ancient theology, so that, like a homeopathic doctor, he is prepared to furnish the material for the dose which he prescribes.

The Supreme Court has finally decided that the Income tax is unconstitutional. While bowing to the whim of Providence, it is not irreverent to note the fact that each of the judges condemning the measure enjoys an income that would be taxable under it.

The New York *Voice* is vaunting itself just now over the following conundrum, which it stumps the silver advocates to answer: "Why should the ratio between gold and silver be fixed at 16 to 1 or 15 to 1? Why not put the two metals on an exact equality?" That is the *reductio ad absurdum*, or fool question. What would be the dimensions of a \$20 piece if gold were fifty cents an ounce, or what the dimensions of a dime with silver at sixty-five cents a pennyweight? The exceeding inconvenience of such a ratio is an answer to the *Voice*.

Asking questions is the easiest way of appearing to argue. For example—Question in prohibition: If a man should be imprisoned for selling liquor, why should he not be hanged? Another: Mr. John Doe went to a saloon, got drunk, went home, and killed his wife. Mrs. Richard Roe went to church, got religion, went home, and sacrificed her child. Child as dead as woman—what are you going to do about it? Comparing the number and frequency of church and saloon attendance, as much quarreling is done over religion as over rum, and anyone would be well within the bounds of truth who should assert that more deeds of heroism, kindness, and generosity are done under the influence of ardent spirits than under the impulses of the spirit described as holy. Why not place the two sources of inspiration on a parity? Question in finance: If the government on a nominal basis or reserve of one hundred millions of gold can maintain a circulation of one thousand millions of credit money, why can it not maintain sixteen times as much on the same amount of gold? This last question is twin brother to the one asked by the *Voice*, and equally deserving of a square answer, which it will not get.

Something ought to be done at once to give our jingo ministers and newspaper editors a chance to work off their superfluous belligerency. The ministers are arming and drilling the young of their congregations, and the editors are calling for standing armies, warships, coast defenses, and enforcement of the Monroe doctrine. Is there no way to bring these bloodthirsties together on opposite sides of some question, so that they may take it out of each other and give the community a rest? The case is urgent, for there are in this country a good many thousand of inflammable brains liable to be ignited by warlike preaching and journalizing, and, with such an administration as they would be likely to elect, we would be involved in war over Hawaii, Corinto, or the Nicaragua ditch. Then, after an expensive, bloody, and disastrous conflict, it might occur to the people that it was the clerical and journalistic jingoes who got them into the scrape and that the best thing for future public safety would be to hang or drown a few of them. I once saw a man set a dog on a cow that was peacefully grazing near-by; but the cow kicked the dog, which came yelping back and bit the man severely in the leg. As the man's act was a wanton one, he got no sympathy.

GEO. E. MACDONALD.

The third volume of Moncure D. Conway's edition of the collected works of Thomas Paine is now on sale. Price, \$2.50.

A Little More Missionary Work.

Several of our good friends have written us that in their opinion the work, "SELF-CONTRADICTIONS OF THE BIBLE," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self-Contradictions of the Bible," to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self-Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to anything good.

"An Important Intimation."

There are, we regret to say, between one thousand and two thousand of our friends who have allowed their subscriptions to THE TRUTH SEEKER to expire without renewing. This is a considerably larger portion than is pleasant to us, who depend upon the more or less prompt payment of subscriptions for the wherewithal to meet our bills. Now, we are not going to get angry, or scold, or do anything disagreeable about this, but we must appeal to our friends' good nature and generous feelings to remedy this deplorable and unsatisfactory state of affairs. We need the money badly—so do our creditors. The paper man, and the printer, and the compositor, and the mailer, and the post-office collector, and the clerks, and the landlord, and the insurance man, and the gas man, and the devil are always with us, not to mention the rest, and they all want money and want it bad, and want it when it is due. And when we haven't got it for them life is a burden—they make it so intentionally, blast 'em.

So now, as aforesaid, we appeal to our friends all over this country—thousands of them—to send the amount of their arrearages and as much in advance as they have been behind, to sort of even things up and turn about in fair play, as it were. A year's subscription from each one whose time has expired will make us easy—very easy—but if we can't have that then let us have what you can spare, and we will "grin and bear it" until you get the balance. The amounts are small individually and easily raised, but to us they collectively mean a good deal—just the difference between being even with the world and being unpleasantly behind.

The disciples of a certain philosopher, one day missing their teacher from his accustomed place in the midst of them, sought him at his unpretentious lodgings, where they discovered that he was suffering from the lack of a Square Meal. Of course they hastened to provide him with all that the inner sinner could desire, but he nevertheless took occasion to jab them with a moral pointed by the event. "Know, then" (said he), "that in order that you may permanently enjoy the light of a lamp, it is necessary occasionally to replenish the Oil."

Delinquents who renew at once will be spared the moral which their remissness might tempt us to draw.

There is always a demand for inexpensive tracts for general distribution. We have endeavored to supply that demand, and the reader who looks on page 333, this issue, will find a long list of them.

A Freethinking Wife's Eulogy of Her Freethinking Husband.

What the *Sun* pronounces an "unusual, not to say remarkable," funeral oration was recently pronounced by Mrs. Turner over the body of her husband, the Hon. Isaac M. Turner, of Grand Rapids, Mich., who died of consumption after a lingering illness. There were no other funeral exercises:

"I feel that I must say a word here above the bier of my dead hero, for all that is best in life I owe to him. While living he was for all, but, being dead, he is mine alone. When I would speak, for many of you here were friends of his, and, through him only, friends of mine.

"You who knew him in his professional or public life, knew him to love and esteem. I know that from your presence here; but I think it must have been that he was at his best in his private life. In his home, with his friends, in his library, was certainly where he found life's fullest meaning and highest enjoyment. And if in public life he ever found it necessary to be stern or appear harsh, yet it was his nature to be kind and gentle; for he was ever a lover of little children, and lover and protector of all domestic pets, a lover of flowers and forests, and of that gentle mystic mood of nature of which his favorite poets sang so eloquently. Perhaps he did not possess the technicalities of exact scholarship, yet he was a profound student in many departments of research; he was familiar with the wide sweep and tendencies of history, as well as with its more particular phases. He was a lover of the literature of all ages and nations. It was a maxim with him that in a knowledge of universal literature was to be found the widest culture.

"His Anglo-Saxon blood made him a fearless lover of the truth, and a fearless advocate of the rights of the individual. With him the human soul in its full integrity should acknowledge no authority either to church or state, except indeed in so far as had been mutually agreed upon for the good of all. Yet, claiming this preeminent position for himself, you would not find a man more modest and more considerate for others.

"His life was cast upon a generous mold, his love and sympathy were as wide as humanity, his interest as wide as nature. The less fortunate in life found in him a true friend and helper, and he was the peer of many upon their own more limited platform.

"He was made of the stuff from which heroes are made. It was ever his lot to struggle, it was his to endure, and it was his to attain. To struggle, to endure, to attain; that makes the cycle of human life, and his was not incomplete, though his forty-three years seemed all too short.

"During the fifteen years of our wedded life there has never been a winter nor a summer gone by, but at the turning of the seasons I have heard the rustling of the robes of the angel of death. The shadow of her wing has been over us at all times. There has never been a fond ambition for this world's fair prospects but has been gently shrouded on her breast. My sorrow is great, but it is without bitterness, except in so far as contrition and remorse will come with the recollection that I might have been more tender and loving to one whose life was so unequally matched with fate.

"I cannot stand here above the wreck of so much promise and say that I believe that it is the will of Providence, for I do not. God does not will such heartbreaking things. I can take no comfort in the platitudes that the mysteries of Providence are past human understanding. Humanity itself has been intrusted with the high problem of working out its own salvation, and it is humanity's part to see that such inconsolable things do not happen. Humanity, by investigation, research, and effort, must fulfil the destiny stamped upon its brow. To base my faith upon the postulate that somewhere at some time in the universe this must be compensated is an unsubstantial position, for there is no compensation. There can be none, except in so far as human effort can prevent the happening of such untimely occurrences.

"But weep not for him, for all has ended in peace; weep for me and for mine, if you will; but weep not for him, for his life went out upon triumphant lines. No imperial guard ever died at his post of duty more nobly than did our hero, and I pray that his life may still be a hope and inspiration to me, and not a mere memory, however sweet and sacred that will always be. Weep not for him. Chant no funeral dirge. Let no minor strains of woe accompany the flight of his spirit. We will not say dust to dust and ashes to ashes, but life to life and spirit to spirit. Weep not for him, for I say his life has gone out upon triumphant lines, and let dominant triumphant chords weave the harmony that would echo the flight of his soul."

Lovest Thou Me?

Thy proselytes, O Nazarene, adore thee
And call thee "Lord;"
They mind when they shall come before thee
For their reward.

Remove that bribe, let be that thou art human,
Of mortal clay,
And from thee every son of woman
Will fall away.

They will denounce thee madman and impostor
As suits their ends,
And never one would join the roster
Of thy true friends.

Thy friends are they whom neither threat nor promise
Brings to thy side,
Who stand, like unbelieving Thomas,
Unsatisfied.

Such souls and thou wilt not be disappointed
In one another;
They love thee not as the anointed,
But as a brother.

They love thee not for any expectation
Of heavenly gain,
But for thy deep commiseration
For her of Nain.

They love thee, not for anything thou art
Above the rest,
But that thy work was wholly for the part
Of the oppressed.

Yet some believe, with sycophantic spirits
Heaven will be crammed;
While he who loves too well to fear it's
Sure to be damned.

MENANDER DAWSON.

The Celebration in Memory of Thomas Paine.

As next Thursday is Decoration Day, the Brooklyn Philosophical Association, Manhattan Liberal Club, and Newark Liberal League will repair to New Rochelle in one body and hold memorial exercises at the monument of Thomas Paine. A general invitation has been extended to all who appreciate the work done by Thomas Paine, whether as a revolutionist in America, a lover of liberty in France, or as a Freethinker; and a good many have responded to the invitation. The train leaves the Grand Central depot at 10:45 A.M., but those who are going should be at the station about 10:30 A.M., which will give time to make friends and to procure seats in comfort. The speakers will include Henry Rowley, T. B. Wakeman, Chas. H. Matchett, Rev. F. E. Mason, and Wm. Warwick, one of the founders of the Brooklyn Association. Dr. Foote, Jr., will preside. The speaking will commence about one o'clock, and last about two hours, after which, according to the tastes and desires of those present, games and various social amusements can be arranged. Under the direction of J. R. Macdonald an original hymn, written by Geo. E. Macdonald, will be sung. The wall and gate around the monument are to be repaired by May 30th, and the contractor promises they will stand for many years. A book will be taken in which every Freethinker and admirer of Paine who attends the celebration is expected to write his or her name and address, the book to be preserved as a memento of the occasion. The tickets for the round trip will cost fifty cents, and are good for any one to return on any train preferred. Tickets can be procured at this office.

Regarding the Memorial Book, Corresponding Secretary Thomas Duntze, of the Brooklyn Philosophical Association, writes: "In this connection I should thank you to add to your notice of our celebration, that there will be a book at the monument in which all friends of Thomas Paine can register their names and addresses. Wearers of the 'Memorial badge' only will be entitled to enter their names in this book."

In Sarcastic Vein.

The rulers of old-world monarchies ought to emigrate to the United States. Their methods of governing are obsolete and played out. Heresies of all kinds thrive and flourish in their dominions, and armies and navies can do nothing to check them. In the United States alone do virtue and piety really triumph over vice and infidelity. We do not bother ourselves about forms and externals, but we secure the substance all the same. Fine phrases have no effect on our legislators, and we have no difficulty in passing laws calculated to promote morality and religion. How easy it was for us to suppress lotteries and gambling of all kinds—evils which are as yet in full play in less pious countries. We know how to get things done when we are really bent on having them done. Our rulers rule. Our citizens obey. No more patriotic country exists on the face of the earth; no more law-and-order-loving people has ever been known. Our masters require no trappings, no stage-thunder, no divine-right nonsense. We appeal to two things

exclusively—to piety and the pocket. What the pocket is incapable of accomplishing we leave to piety; and where piety fails the pocket is sure to respond. The credit of discovering this marvelous combination belongs to us. In Hawaii piety and pocket crushed an idolatrous monarchy and established a Christian republic; in this country we keep the people pure, economical (they haven't much to spend), and patriotic. There is no chance for theorists and cranks. They have absolutely no influence in our halls of legislation. There only God and the Dollar are recognized.—*Liberty*.

Great Reductions in Standard Freethought Works.

The popularity of our missionary scheme, by which Thomas Paine's "Age of Reason" is being scattered broadcast by the thousands, has induced us to lower the price of his other works, with the hope that they too will have a wider reading. From this date the prices of Paine's books will be as follows:

AGE OF REASON. Paper, 25 cents. Eight copies sent to as many different addresses for \$1. Cloth, 50 cents.

EXAMINATION OF THE PROPHECIES. Paper, 15 cents.

COMMON SENSE. The argument that did more than any other to convince the Revolutionary leaders of the necessity of the separation of this country from Great Britain. Paper, 15 cents.

THE CRISIS. Paine's great Revolutionary writings. Paper, 25 cents; cloth, 50 cents.

RIGHTS OF MAN. Answer to Burke's attack on the French Revolution. Paper, 25 cents; cloth, 50 cents.

PAINE'S GREAT WORKS IN ONE VOLUME. 8vo., 800 pp., cloth, \$3, leather \$4, morocco, gilt edges, \$4.50. This book and THE TRUTH SEEKER one year, \$5.

PAINE'S POLITICAL WORKS. One volume containing Common Sense, Crisis, and Rights of Man. Cloth, \$1.

PAINE'S THEOLOGICAL WORKS. One volume containing Age of Reason, Examination of the Prophecies, Reply to the Bishop of Llandaff, Essay on Dreams, Letters, etc. With Life of Paine and steel portrait. Cloth, \$1.

We trust all our readers will do their best to scatter these splendid works all over the country.

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May:

May 24th—"Religion." Swami Vivekananda.

May 31st—"The Rise of Militarism in the United States." Chas. C. Schmitt.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for May:

May 26th—"What We Owe to Freethought." Henry Rowley.

Meetings will be resumed the first Sunday in October.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for May:

May 26th—"The Natural Solution of the Social Problem." Louis F. Post, of New York.

This will end the season's course of lectures.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

THE Fellowship for Ethical Research meets Wednesday at 8.15 P.M., at Mercantile Library Hall, Tenth below Market street, Philadelphia.

THE German Freethinkers' Association meets every Sunday at 3 o'clock P.M., at Beethoven Hall, 212 E. Fifth street, New York. Program for April, 1895:

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting. On Sunday, May 26th, 2:30 P.M., "The Money Question," by F. F. Mullins; 7:30 P.M., "The Devil to Pay," Samuel Milliken. All welcome. Seats free.

FRANKLIN STEINER lectures in Park River, N. D., May 24th, 25th, and 26th; Red Jacket, Mich., 30th, 21st, and June 1st and 2d; Omega, Wis., June 5th; Greenwood, Wis., June 8th and 9th.

THE Scranton Secular Union meets every Friday evening at 421 Lackawanna avenue. Our motto: Freedom and Kindness. Everybody invited, Secretary, William Watkins.

Letters of Friends.

Here's More for the Pictorial Text-Book.

CLEVELAND, O., April 7, 1895.

MR. EDITOR: Inclosed find \$3 for one year's subscription to THE TRUTH SEEKER and "Pictorial Text-Book."

CHARLES FUNK.

DODGE CITY, KAN., May 5, 1895.

MR. EDITOR: I inclose \$3, for which please send your paper and "Pictorial Text-Book" to J. D. Allen.

Respectfully, C. M. BOROUR.

THE DALLES, OR., April 20, 1895.

MR. EDITOR: I have just received a copy of THE TRUTH SEEKER offering the paper one year and the "Pictorial Text-Book" for \$3. I inclose money in this for the same. From a new subscriber,

W. J. TURRELL.

CEDAR BLUFFS, NEB., May 2, 1895.

MR. EDITOR: For inclosed \$3 please send me THE TRUTH SEEKER one year and the "Freethinker's Pictorial Text-Book" according to advertisement, and for the twenty-five cents send a Secular Marriage and Funeral Ritual. THOS. LORENZEN.

LODI, WIS., May 2, 1895.

MR. EDITOR: You sent me sample copy of paper. Have looked it over and like it very much, and made up my mind to subscribe for same. I accept your offer of the "Freethinker's Pictorial Text-Book" and THE TRUTH SEEKER for one year, \$3. Respectfully yours, A. VANDERPOEL.

DENVER, COL., May 5, 1895.

MR. EDITOR: I send you to-day \$4.50. Please send THE TRUTH SEEKER for one year to Mr. J. Goodman and for six months to Daniel A. Doughty; and send me the "Pictorial Text-Book" as per your offer.

I am glad to do something for our grand cause, as the more Freethinkers the better will become our chance for happiness. Yours respectfully, I. N. SHORE.

WORCESTER, MASS., April 29, 1895.

MR. EDITOR: If I had the means I would call for literature enough to flood this part of the country. I got some excellent books of friend W. B. Clark, and distributed them. Mr. Clark is helping the good cause very much, and I wish I were able to do as much, although I will inclose \$5 for the good old paper and "Pictorial Text-Book," and the pamphlets named.

Hoping you and your good work may prosper, I will close.

SYLVANUS B. NORMAN.

EUGENE, OR., April 28, 1895.

MR. EDITOR: Waiting with prospect of sending new subscribers makes me tardy in renewal. I inclose twenty-five cents extra for "Ingersoll on the Bible." Also the name and money of Mr. Samuel Wascheur, for paper and "Pictorial Text-Book." I gladly hail all of our Freethought family, with a cordial hurrah for our brave and active workers. I am delighted with the zeal and success of our few lady Liberals of Oregon.

Respectfully, J. C. SNODGRASS.

Hope You Can.

MILLEDGEVILLE, ILL., May 6, 1895.

MR. EDITOR: Find herewith 50 cents, for which mail me "All About the Holy Bible" and "The Great Ingersoll Controversy." Should also be pleased to have your trade discount on your publications, being a partner in a concern dealing in notions, etc. Am quite sure we could dispose of some of the books.

Respectfully, M. M. FIFE.

One of God's Mistakes.

BLOCTON, ALA., May 6, 1895.

MR. EDITOR: I received your sample and marked copies of THE TRUTH SEEKER, and I am much obliged for them. I have been buying my TRUTH SEEKERS from a news store here regularly for about three years. I have preferred to do so on account of having it displayed there to get other subscribers. There are three of us subscribing now, but I would take advantage of your liberal premium of the "Pictorial Text-Book" but I am not financially able at present. In the future, if the offer remains good, I shall do so.

Inclosed is twenty-five cents, for which please send me the ANNUAL for 1895. The churches are combined here now, and have erected a tent, and call it a Tabernacle, where all the birds of a feather flock together. I hear that the imported gospel sharp they have insulted his Joss last Saturday night by saying that an Infidel is to be pitied, as you could put his brain into a grain of mustard-seed and hear it rattle. So, of course, as according to his doctrine God created everything, he must be the one to blame for not giving Infidels more brain. JOS. STOKES.

Lays It All to Monopoly.

CELINA, O., May 11, 1895.

MR. EDITOR: I come to pay my dues to THE TRUTH SEEKER. Now, Mr. Editor, I see in my paper so much talk of hard times and very little about its cause. Now, I will be as brief as I can. Directly and indirectly the whole cause is monopoly. The next thing is how to stop this wholesale thieving. To my mind the first remedy is the ballot, the second is the boycott. Inclosed find \$3 for my paper.

HENRY T. NICOM.

A Family Necessity.

MONTGOMERY, ALA., April 15, 1895.

MR. EDITOR: I notice that my subscription is about one month behind on your valuable paper, and as I have been a subscriber for these many years I cannot well afford to give up its welcome visits now, for it has become quite a permanent fixture in my family, and I feel that I should be left almost in the dark without its cheering light. We have a great supply of pure, unadulterated religion in this part of the country, but good morals are very scarce. Inclosed find \$5, for which please send me the grand old TRUTH SEEKER for another two years.

D. S. WOODWORTH.

A Nautical Letter from a Nautical Friend.

April 25, 1895.

MR. EDITOR: After sailing many years in the old gospel ship of Orthodoxy through the fog of superstition, striking on the rocks of mental slavery, rolling on the billows of mental anguish, skirting the shoals of everlasting hell fire, sounding in the channel of Bible mystery, only to return to port with a cargo of doubt, and hearing of a new ship called Freethought, I concluded to try her for a trip. So when I had taken on board Paine's "Age of Reason" for a compass and THE TRUTH SEEKER for a chart, I spread the sails of investigation and sailed to Humboldt bay, and then to Mount Ingersoll, and back to Port Hartman, and then straight up Putnam Sound. I am now well ballasted and have no fear of capsizing before the gales of superstition. Instead of sailing in the bluff-bowed and clumsy-rigged ship of Superstition, I sail in the clear-lined and trim-rigged ship of Mental Liberty through the fog of superstition, guided by the light of Freethought. The rocks of mental slavery are blown up with reason; the billows of mental anguish are smoothed by the oil of investigation. I steer straight through the channel of Bible mystery with the compass of common sense, while the shoals of everlasting hell disappear in the broad sea of Humanity. W. CHINN.

The Modest Demands of the Preachers.

SONORA, TEX., April 22, 1895.

MR. EDITOR: THE TRUTH SEEKER has reached me only once in the last three and a half months, but I am looking for a bundle of back numbers this week from my brother, to whom you are mailing my paper. The few numbers I received before made me feel as I imagine the traveler in the desert feels when he finds one of those oases; when, after riding for days through the sand, his eyes feast on the sight of living water, fruit-bearing trees, and a carpet of green grass. Although I had abundance of reading matter, and heard plenty of speakers, THE TRUTH SEEKER represented to me the one oasis in the sand of the desert of the present hypocrisy. The little envelope I inclose to you was handed to me as I stepped into the Cumberland Presbyterian church of San Antonio, Tex., in which the well-advertised Moody was holding forth. The legend on the envelope: "Freely ye have received, freely give," reminded me that the Lord God has stopped payment since

his son "paid it all." He has given freely to everybody, except to Mr. Moody, so Mr. Moody wants his hearers to understand, and therefore he falls back on the others who have freely received, and expects them to divide gifts with him who is working for the Lord, said Lord being so unjust as not to pay his servants. The preachers are boss geniuses in inventing devices to keep their dupes' left hands from knowing what their right hands do when it comes to giving freely for the support of these self-appointed servants of the Lord God.

A ten days' meeting has started in this town, and I was surprised to hear these preachers ask last Sunday night that the merchants and other business men close their places at 11 o'clock A.M. while the meeting lasted, so all could come and serve the Lord, and the Lord would see that they lost nothing in their trade by it. The preachers would be proud, they said, if they could tell the brethren when they returned to Eastern Texas that the people in Sonora closed their shops to give themselves to the service of God. This is the only town I have seen where there is any life at all since these hard times began, and these preachers seem, in their hurry, to want to pick the goose before the feathers are grown. There were some nickels collected and some hand-shaking done.

Wishing THE TRUTH SEEKER the success it deserves so well, and hoping it will always keep in its straightforward way of speaking, I inclose \$1.65 for "Age of Reason" and other pamphlets. A. SCHUBERT.

It Might Have Been.

NEW BOSTON, MICH., May 1, 1895.

MR. EDITOR: When Alphonso, king of Spain, revolted at the cumbersomeness of the Ptolemaic theory of astronomy with its numberless cranks and circles, its cycles and epicycles, and said in disgust, "If I had been consulted at the creation, I could have done better than that," he only voiced a modern sentiment. He felt that things ought to have been made better. So do we.

There is undeniably a wonderful adaptation of nature to man, or of man to nature, whichever way you view it. But it is folly to say that the perfection of adaptation has been reached, or that everything is as good as it might be. A conceived human nature dictates possible improvements, and we ask, Why was it not so? It might have been.

If the moon was made to give light by night, why does it not do so instead of being off more than half the time flirting with the sun?

Why does everything float one season and dry up the next? Why does rot attack the choicest fruit? Why should there be such an affinity between cutworms and corn? In what way is clover helped by the midge or wheat by weevil? For what purpose was chess or ragweed created? In whose honor was the Canada thistle developed? To whose glory does the musketo murmur, the lightning lighten, the hurricane howl, or the cyclone cycle?

Of what practical value are rattlesnakes and skunks? Has anyone discovered a use for fleas, lice, tomato worms, or potato bugs? Why should nature fill the cracks in a bedstead with her special pattern, flat model, live timekeepers?

Verily, "if I had been consulted at the creation, I could have done better than that." I would have had a few things different. Some uncertainties would have been certain; a few certain things would have been decidedly otherwise. We would know whether Mars is inhabited or not. The "proper" mode of baptism would be definitely known. I would destroy the bacillus typhus, the bacillus tuberculosis, and all the other bacilli pathogenic.

Some funerals would be indefinitely postponed, and some others would be hastened. Cancer's devilish gnawings and gangrene's horrible sloughings would be unknown; lock-jaw and diphtheria strangers to the realm.

If I had my way, people would belong to the right political party; the demagogue's day would be done. The town-lookers would look for work, and young folks would appreciate the value of time.

The mental faculties would be properly

developed. The perceptive powers would be acute enough to tell light from dark and good from evil. The intuitive power would move more quickly and clearly cognize infinities.

Memory would retain better things than people's faults, pointless yarns, or ichthyic myths. The imagination would have created nobler structures than imps and idols, satyrs and satans, gods, ghosts, and goblins, dudes, demons, and devils. Reason would never entertain miracles and mythologies. Long life and happiness would be attainable, and marriage certificates would not be lottery tickets.

FRANK E. ROMINE.

After the Materialists Again.

BAY CITY, MICH., May 6, 1895.

MR. EDITOR: "A wee small voice crying in the wilderness saying, Prepare ye for the coming of the Lord;" but I will substitute the word "truth" for "Lord," as the former contains all the virtues and attributes of heaven's blessings. I find more Liberal thought in many places in my travels through the states and territories than most stay-at-homes would imagine to exist. The facts are that thousands of those with whom I come in contact are simply seeking for the truth, and in reality are much more liberal than most of the chosen leaders of our Freethought associations. No greater bigots can be found in the church that would burn those of different views at the stake, as heretics, than can be found among those who think themselves Liberals, for when anyone will skulk behind his own belief, or so-called demonstrated truths, and use such as breast-works, in the shelter of which to decry all other beliefs, and seek no further to know the truth, he should be left alone to his idols, to enjoy the blessings of ignorance.

It matters not what we believe to-day, we should continue to seek for truth; and as evidence comes to break the convictions of to-day, we should accept the new-born development in all things.

No human being has ever lived who could know it all; and many who we have thought knew the most have in some instances been found to have really known the least.

How few of our Materialists care to know of what *real* material consists, or how far entity and matter accompany each other in their correlations. No stronger Materialist could have been found than I, but I find upon further research that neither matter nor entity (life) in its real entirety is, and probably never will be, fully understood by man, either in mortal or immortal life. Anyone can study Spencer, Huxley, et al., and become grounded in the ideas by them taught; but it is not so easy for every one to search for himself and know the later developments of nature's laws. I have become case-hardened to being called an "old fool" (which is true of us all) for spending money, time, and brain force in the investigation of Spiritualism, when at the same time I have learned more than a thousand bigots (excuse the expression) could tell me, and which they to-day condemn.

I have lately discovered a more developed nut for some of our Materialists to crack, and would know of the real source of germ-ego of the within life.

I bought two slates at one of the great department stores in Chicago, took them over two miles to an independent slate writing medium, and "fooled away" \$2 to get the following phenomenon upon my slates: After attaching the slates by strings to the chandelier over my head, with a written question to my deceased daughter and a red postage stamp inclosed, thinking, perhaps, I might obtain a picture of some kind in colors, I then admitted the medium (who had left the room by my request before I had prepared the question or slates), who never touched the slates, but sat with me at a stand, ten feet distant. She soon informed me that I was getting a communication from some girl by the name of Gracie; she thought it was my daughter. In less than three minutes the writing ceased, and I took the slates down, to find a finely drawn sprig in three colors, and both slates plainly written full on the insides and without pencil, in daylight, giving a complete answer to my written question, and saying: "Papa, in answer to your mental question, I have

drawn this little sprig in colors as emblematic of our love for you all; as the bud opens, so does our love for mankind expand," etc., all in the best of sentiment.

I have the slates at home with others, on which is written similar evidence of both mental and physical phenomena.

No teaching of occultism, in any of its branches, can account for the phenomena in any sense, and for anyone to say that I was psychologized, hypnotized, and deluded, is too silly for anyone to believe who has had one-half the experience I have had.

Mr. Macdonald, allow the light of truth to shine in all its brilliancy, "even though the heavens fall" and crush everyone who fears to learn more than he already thinks he knows. A. D. SWAN.

How He Thought Himself Out.

LORAIN, O., May 11, 1895.

MR. EDITOR: Reading in THE TRUTH SEEKER the story told by Talmage about the man of Lima, O., reminds me of one I heard a minister of the gospel tell when at my home in Freepport—a small town in the southern part of this state.

The Rev. Mr. Baker, of the Methodist Episcopal church of that place, had the face (if you will permit the expression) to stand up before a seemingly intelligent audience of about two or three hundred persons and tell the following story, as nearly as I can repeat it:

He was preaching in one of the backwoods towns (of which he omitted the name—they always do—and it was well he did so) a few years before, and there was a noted infidel there who became dangerously ill—he did not say whether it was on account of his preaching or not—as the hour of death drew near, the devil came—eager to claim his soul the moment it left the body—and rattled his chains, which act so frightened the ones who were waiting on the sick man that they fled, leaving him to fight death and the devil alone. This continued several nights, and others went to watch and wait on the sick man, but were frightened away in like manner until they could get no one to stay at all. At length, when they went one morning to see how the sick man had passed the night, they found the devil had seized his soul and carried it off to the regions of the damned, and left his body cold in death.

This is all the story; it was told at a protracted meeting, and perhaps was intended to do good—you know there are some Christians who believe in doing evil that good may come of it. Could any lasting good come of the above? Did any one in that audience believe it? I heard some of the indifferent ones laughing about it, but the staid old members of the church never mentioned it—they knew it was not true, and if it was, what must they think of a minister of the gospel who was so afraid of the devil, or had so little of the Christ-spirit about him (it must be one or the other) that he could see a human being left alone to suffer and to die and not offer his services? For one who has made devil-fighting his life-work, it looks inconsistent that he should stay away on Satan's first appearance in the neighborhood.

I want to tell you why I don't believe the Bible. I was brought up a Christian by Christian parents—they were very strict and would thrash me if I whistled or sang anything but hymns or Sunday-school songs on Sunday. They made me stay in the house and study the Shorter Catechism hot Sunday afternoons, when I might better have been out under the trees gathering flowers. I learned it, but now it is as so much rubbish to be thrown about in my mind.

I had to do without my dinner one Sunday because I would not learn the twenty-third Psalm, and, on being told I would have to do without my supper likewise, I ran off to my sister's.

I have read the Bible through twice, and parts of it many times, but on reading it the second time I became thoroughly convinced that it was untrue. When I reached that decision, or conclusion, I had not yet read anything but Christian doctrine, and it cannot be said that I was prejudiced against it by reading Ingersoll or Thomas Paine, for I had scarcely heard of them, and their works would no more have been permitted in my childhood's home than so

many rattlesnakes. Although I have since read them, and am proud that I possess them, they in no way helped to form my conclusions. My earliest thoughts were these: What sense was there in Christ suffering on the cross when, if God was almighty, he could have saved man some other way? Then, I said to myself, what was it to die, knowing, as Christ must have known, that thereby he would receive great praise, honor, and glory? If Christ was the son of God he knew beyond a doubt that there was a future life, and what was it to him to quit this earth and go to paradise? How many men, and women, too, for that matter, have given their lives to save one or two without any hope of reward in this world or any other? Are they not more to be honored, and is the action not nobler than to die for reward? I have a thousand other thoughts, like these, useless to mention, but they all tend to the same conclusion that the Bible is the greatest fraud ever imposed on an otherwise intelligent people. Keep on showing the people the error of their way. Your efforts are not unappreciated, although there are many like myself who do not often take the opportunity to say so.

Yours for the right,

HARLAN C. WILLIAMS.

Where They Are Hard at Work.

PORTLAND, OR., May 2, 1895.

MR. EDITOR: The old cry that Liberals cannot organize has surely been proven false by the Liberals of Oregon. I wish that some of the people who say that nothing can be done, fold their hands, and content themselves with kicking at the Bible and the churches, could walk into our Secular Sunday-school and watch the forty or fifty children, from two and one-half to eighteen years of age, go through with the exercises. The growth of our Sunday-school in the last four months has been something phenomenal. From six children last November we have increased to sixty, with an average attendance of nearly forty, and this means children only, the full attendance being from seventy to eighty. Last Sunday evening we gave an entertainment in which about twenty of the children took part, and to say it was a success is but a feeble expression. But for all this there is a good cause. We possess a prize in our lecturer, Miss Nettie A. Olds. She is a born teacher, speaker, and musician. Coupled with this she is full of energy, self-reliance, and enthusiasm; in fact, to use a homely phrase, she is a six-horse team in one. Although still very young, her lectures teem with brilliant and original thoughts, and she bids fair to become the female Ingersoll of the Pacific coast.

On the 27th ult. Miss Olds took twenty-two of our Sunday-school children to Vancouver, Wash., eight miles away, and gave an entertainment, followed by a dance. It was unanimously pronounced the best entertainment seen in Vancouver for years, and led to the organization of a Secular Sunday-school there, with a membership of fifty, which, taking into consideration that Vancouver is a Catholic stronghold, is remarkably good.

We expect to erect in Portland, in the near future, a hall, to be dedicated to the cause of Liberalism. We had the grand old worker in the cause of Mental Liberty, C. B. Reynolds, with us for a short time, but on account of sickness he was compelled to return home. We hope to have him with us again soon. If we had more workers in the field like Miss Olds, Mrs. Barker, Mrs. Smith, and Mr. Reynolds, we would have no fear of losing in the battle against superstition. THE TRUTH SEEKER, Investigator, and other Liberal publications are of inestimable value, but the trouble is we are still short of preachers and papers that teach the truth; yet, if every Freethinker will only help in the work, we can accomplish much.

Miss Olds has also organized the Woman's Auxiliary of the First Secular Church, which meets every Wednesday afternoon. It now has over thirty members. When a woman says she will, she will and you can depend upon it, and when thirty or forty bright, intelligent women unite in the cause of Universal Mental Liberty, we can almost see the walls of the temples of superstition tremble. Mr. Reynolds has also organized the Secular Dramatic Com-

pany, which will produce some attractive dramas during the summer. This is beneficial and interesting to our young people. We must reach the children and the young folks. Christianity is a tangled skein, but easily enough unraveled if we only begin at the right end of the thread. Let each and all work hard and fast, for the "harvest is great and the laborers are few."

Yours for the cause of Truth and Right,

CHARLES HAGNER,

Pres. F. S. C. of Portland, Or.

Doesn't Agree with Brother Wakeman and the "World."

CLINT, TEX., April 26, 1895.

MR. EDITOR: The good Christians of San Francisco have lately been overwhelmed with surprise and horrified at the terrible murders committed in the Emanuel Baptist church in that city. This shows that they don't read their Bibles, for if they did they would not be so astonished and shocked. Ever since the time of Eli, whose two sons were wont to lie in wait for the fair daughters of Zion "that assembled at the door of the Tabernacle," more or less of this sort of thing has been going on in the "holy temples" of the world. Women are inclined to superstition, are credulous, confiding, unsuspecting, and a church building dedicated to the God of their belief is, to their minds, invested with a kind of sanctity which makes them think that no harm can come to them within its sacred precincts. The sons of Eli in the pulpit, in the box of the confessional, the Sunday-school, or the melodious choir, know that it is the very place where they can most easily and securely accomplish any nefarious design they may harbor upon simple-minded, unsuspecting women.

But Durrant or Gibson, one or both of them, may say: "Hold on, old fellow, don't be so hard on the professors of Christianity; you are an infidel and haven't read the Bible. We refer you to the illustrious examples of David and Solomon, and more particularly to Numbers xxxi, for a justification, or, at least, mitigation, of recent transactions in our house of prayer and praise, which, to tell you the truth, out of deference to public opinion, we had hoped would never be discovered." Turning to the aforesaid chapter we can readily see how an out-and-out believer in the Holy Bible as the veritable word of God, with "the faith that enables one to remove mountains," much more the dead body of a beautiful girl up the steeple to the belfry—how such a one piously poring over the dealings of God with his chosen people and their Gentile neighbors, might be led to conclude that our modern ideas of good morals are entirely wrong, and our criminal codes cruel and barbarous. There we read that the Lord in person, assisted by his faithful lieutenants, Moses and Eleazar, commanded the butchery of thousands of captiv Midianite mothers for no other reason than that they were guilty of being mothers, and ordered to be saved for the use of the army, the congregation, the priests, or Levites, and the Lord, 32,000 young girls, and that the "tribute" of the Lord, or his share of those miserable maidens, was "thirty and two."

We are so fortunately, or unfortunately, constructed, mentally and morally, as not to be able to read this bloody page with other than feelings of abhorrence and detestation, for which, if not forgiven, according to orthodoxy, we must be damned—wherefore won't some of the learned divines of the day who have the ear of the deity and enjoy his special confidence, as, for instance, the Rt. Rev. Dr. T. De Witt Talmage, or his illustrious and holy reverence and eminence, Archbishop Corrigan, one or both of those brilliant luminaries of the theologic skies—won't he or they be good enough to read that chapter in Numbers to their congregations, mostly of gentle, kind-hearted women, and then preach a sermon on it and tell us to what use the Lord put those "thirty and two" innocent virgins. We know pretty well what the saints and the soldiers did with their shares, but would like to know from these holy and inspired ambassadors of the court of heaven what the Lord did with his share of thirty and two.

Reading this book as in part the doings of a tribe of savages just emerging from the plane of the unreasoning brute, it is

understandable and, to some extent, instructive; but when I am told by a horde of hypocrites who make a living by teaching such stuff to the ignorant and credulous as the word or act of a God, I am filled with indignation at such insult to the intelligence and kindly instincts of our modern humanity.

History teaches that the church has ever been a good market for the consumption of virgins. The children of Israel, under the immediate protectorate of their great Jehovah, were large consumers of this kind of merchandise. After their and our great Jehovah had, for thousands of years, been experimenting with Adam and Noah, and Abraham and Moses, and found that his chosen people were getting worse and worse, while the Arabs and Persians and Greeks and Romans were forging ahead, ruling the world and making it better and more desirable to live in, he concluded to send his son to finish up the job at which he had failed, and of which he was tired, and to do this it was necessary to hunt up a virgin. The method of nature would not do; it was too commonplace, foul, and unclean. The Jews couldn't be fooled that way and they sent the son back to his father in a very undiplomatic and discourteous way, so, at least, the book states.

The adoption by the Roman church of the idea of the immaculate conception, based on the old falsehood of the impurity and foulness of maternity, and as a consequence the enforced celibacy of her priesthood, is a standing insult to every pure woman on the planet, and if they understood aright the vile reflection cast upon their sex they would never bow at her altars. Nature has given us Shakespeare and Humboldt, and Washington and Franklin and Jefferson and Paine and Darwin and Spencer, and hundreds of other glorious men and women. Contrast their work with that of the Hebrew crank who came, as he said, to bring not peace, but a sword (and well has he kept his word); who went about appropriating and destroying other people's property, cursing fig-trees for not bearing fruit out of season, and those who would not follow him, and who has left us examples and precepts which, if followed literally, would land any imitator in the poor-house or lunatic asylum within six months. As to his divine origin, all we have to go on is the testimony of a poor, ignorant, illiterate laborer who says that the angel of the Lord appeared to him in a dream and told him thus and so. That angel of the Lord was, most likely, some lusty young rabbi who well knew how to play upon the dense stupidity and accompanying credulity of brother Joseph to cover up his own tracks. And yet upon this miserably flimsy foundation of a disgusting fiction was built the stupendous superstructure of the Christian religion which, for fifteen hundred years, obstructed the light of truth and reason and science, and cast its blighting, destroying shadow over half the planet. For one I am bound to ignore all hybrid stock, half celestial and half mundane, whether of Greek, Roman, or Hebrew origin, together with their spooks, ghosts, angels, devils, witches, wizards, and all that sort of nonsense.

To return for a moment to the temple Emanuel—suppose the irreligious people of that city should, after a fair trial, convict one or both of the accused church members. What of that? They have only by the exercise of their faith and the prayers of the clergy to take another dip, if deemed necessary, in "that fountain filled with blood drawn from Immanuel's veins," and if the rope is a good strong one they will be gently jerked to Jesus in a jiffy, and before the crowd assembled to witness their departure shall have dispersed, they will be receiving the congratulations of the elect in heaven and singing "farewell, vain world," to the accompaniment of their golden harps. So much for the great doctrine of the vicarious atonement, the cause of more immorality and crime than all the temptations of the world and the flesh without its potent encouragement. We poor infidels, having no Jesus to shift our wickedness upon, yet try to behave a little better than the Christians, not through fear of hell or hope of heavenly reward, but simply because it is right to do so as most promotive of the happiness of ourselves and others.

S. G. ETHERIDGE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Trailing Arbutus.

I wandered lonely where the pine-trees made
Against the bitter East their barricade,
And guided by its sweet
Perfume, I found within a narrow dell
The trailing spring flower, tinted like a shell,
Amid dry leaves and mosses at my feet.

From under dead bows, for whose loss the pines
Moaned ceaseless overhead, the blossoming vines
Lifted their glad sunshine,
While yet the bluebird smoothed, in leafless trees,
His feathers ruffled by the chill sea breeze,
And snow-drifts linger under April skies.

As, pausing, o'er the lonely flower I bent,
I thought of lives thus lowly, clogged and pent,
Which yet found room,
Through care and cumber, coldness and decay,
To lend a sweetness to the ungenial day,
And make the sad earth happier for their bloom.

—John G. Whittier

A Poem With a Moral.

Said one little chick, with a funny little squirm,
"I wish I could find a nice, fat worm."

Said another little chicken, with a queer little shrug,
"I wish I could find a nice fat bug."

Said a third little chick, with a strange little squeal,
"I wish I could find some nice, yellow meal."

"Now, look here," said the mother, from the green garden patch.
"If you want any breakfast you must get up and scratch."

—St. Nicholas.

Acknowledgment of Gift.

EDITOR OF CHILDREN'S CORNER: With much surprise and pleasure I received the gift, "Inquiere Island."

I wrote, thanking the author for the gift, and not knowing the exact address, I sent my letter to the place given by Mr. Genone at the head of his letter, but a few days ago it was returned. I was very sorry, for I wanted him to know that I was much pleased at receiving the book. So I take this means of sending him my thanks. My parents were as much pleased as myself.

I regret that he did not know of my receiving the book before. With sincere regards I remain your friend,

CLARA M. FRY.

Rogers' Academy, Ark.

Correspondence.

ELEVILLE, ARK., May 2, 1895.

MISS SUSAN H. WIXON: I have just read your address on the "Progress of Woman" with much interest; and from your statements the women have been treated in a most horrible style, which I do not deny. Will you please refer me to histories (text-books) where I can get possession of the facts direct? Yours truly,

BEN W. PRICE.

[Read Lecky's "European Morals;" "Descriptive Sociology," by Spencer; Draper's "Intellectual Development of Europe;" "Woman in All Countries and Nations," by Nichols; and "Woman, Church, and State," by that brave Reformer, Matilda Joselyn Gage.—Ed. C. C.]

NEW YORK, May 3, 1895.

SPRING.

Winter has charms for the young and gay;
There's fun at evening call;
Skating and racing with horse and sleigh,
And dancing at the ball.

Winter is gone, and we do no wrong,
With frankness to say good-bye
When nature bursts in flower and song—
Though reviving the peaky fly.

The opening bud the air perfumes,
The bees begin to hum,
And many birds sing many tunes,
Now gentle spring has come.

In winter earth shows fiercer side,
As though 'twere racked with pain;
But budding spring, in flowery pride,
Brings kinder look again.

Each hath winter as well as spring,
Whatever we do or say;
But flowers of love will pleasure bring,
In winter as in May.

LILLIAN G. BOYD.

ROCKVILLE, IDA., May 2, 1895.

DEAR MISS WIXON: It has been a long time since I wrote to the Corner. Rain has been falling steadily for two days, and it is awfully wet and muddy out doors,

Rockville is only a little country post-office, and it is seven miles away from us. My brother Charles and I are saving you a collection of specimens, such as petrified wood, gypsum, rattlesnake rattles, Indian arrowheads, and other things we find on the hills. We are surrounded by hills and mountains. South of us is Mohogany mountain, covered with red mahogany. There hasn't been a preacher in our valley for over a year, for they don't bother us any more. There has been no school here since November last.

We all joined the Oregon State Secular Union, for we live about six miles over the Oregon line, though our postoffice is in Idaho. I would like to correspond with some of the Corner friends.

LAURA M. CARLTON.

[That must be a happy and harmonious community, where the teachers of superstition do not come, and if the young people are all as bright as our friend Laura, there need be no fear for the future. We shall be pleased with the promised collection of specimens, and thank Laura and her brother for their thoughtful kindness.—Ed. C. C.]

ORILLIA, ONT., May 1, 1895.

DEAR MISS WIXON: This is my first letter to the Corner and I hope it will not be the last. I am going to tell you about the town I live in; its name is Orillia and it is lovely in summer time, nearly every street being shaded with elm or maple trees. We go to a private park ourselves, and so do several of my aunts and uncles. It is on the lake shore and we have houses built there. In winter time here it is very disagreeable. Last winter it rained, then froze. The streets were like glass. It was good for coasting. You could have a long slide on a flat sidewalk. I think my letter is getting long. Hoping to see this in print, I remain, Your friend,

ELMA ALEXIA MOFFATT.

[We are pleased to gather Elma into the fold with our other bright lassies and lads, and hope she will write again. Take care to spell and punctuate correctly.—Ed. C. C.]

PORT TOWNSEND, WASH., May 4, 1895.

DEAR MISS WIXON: I would have written before if I had not been too much occupied with my school studies. I expect to graduate next month, and as all the graduates have to write an essay the same is expected of me; this I think to be a very laborious task. For over a month there has been difficulty in maintaining the school on account of lack of funds in the treasury, but school will resume May 6th. I think Ida Ballou a very instructive writer for children and also for grown folks, and that she improves the Corner very much. Those Turkish tales must be very interesting and I would like to know where I can find them.

I would like very much to see some of your continued and instructive writings in the Corner. I like your short writings also.

I think you will soon hear from my friend Anna Barthorpe.

From a Liberal friend,

LOUISA IFFLAND.

[Do not wait so long before you write again, Louisa. We agree with you in regard to Ida Ballou's articles. She is one among our brightest correspondents.—Ed. C. C.]

CHILLICOTHE, O., April 27, E.M. 295.

MISS SUSAN H. WIXON, Dear Friend: It has been quite a while since I wrote to you and the Corner friends. I wish every one may enjoy good health who reads my letter. I live one and one-quarter miles from Gillespieville, ten miles from Chillicothe, and six miles from the Scioto river. To-day is beautiful. The sun shines brightly, the birds twitter in their leafy retreats, and the grass is green. The earth is decked with white daisies here, and blue daisies there; the Johnny jump-ups are strewn all over the pasture, and flowers and ferns adorn the wildwood.

We take THE TRUTH SEEKER. One of my school-mates, a Christian, who belongs to the church and is in Harvey's advanced grammar, parsed "Lord" this way: "Lord is a noun, common"—here one of the class interrupted her and said—"It is a proper noun," but she did not understand; then she asked me whether it was feminine gender or neuter, but I said it was

A Chance to Make Money.

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. I think that any person can easily clear \$10 a day, and double that after they get started good. I don't see why anyone should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburgh, Pa., and they will give you all instructions necessary to succeed. MRS. WM. H.

against rules to tell; and so finally she said, "feminine gender, third person plural number," and whatever case it happened to be. Then came the corrections: One of the class said it was singular number, as he guessed there was "but one of him." I then spoke up and said, "I always heard there were three of him: Father, Son, and Holy Ghost," and Mr. Stigler, our teacher, said, "Oh, no, one in three and three in one." I then inquired what rule in arithmetic he worked that by, but he stamped his foot and looked sour, and I did not say any more.

MAUD ETHEL CRYDER.

[We number Maud among our bravest and wittiest girls, one who is able to teach the teacher.—Ed. C. C.]

CROSBY, TEX., April 29, 1895.

DEAR MISS WIXON: I will attempt to write again to the Children's Corner. I can't stay away long at a time. I have just read Colonel Ingersoll's interview on Sam Jones. I think he hit the nail on the head. The Rev. Sam Jones thought he was saying something bright when he said he couldn't see why men would pay for the privilege of hearing Ingersoll abuse their mother's God and their father's Bible at a dollar a head, and then turn out and be infidels like him for nothing. Then why do the people go to hear him tell a lot of falsehoods and then turn out and be hypocrites like him? He says, "Can Mr. Ingersoll show what he has done to make the world any better or happier?" Well, can Mr. Jones show what he has done to make the world any better? If he can, I would like to hear of it. I know one thing; where there is a church in a settlement, there is always a fuss and a row. If the preacher shakes hands with one and not with the whole congregation they get miffed about it. Your Liberal friend.

BELLE HARVEY.

[Sam Jones might learn something, too, if he would take the trouble to go and hear Colonel Ingersoll.—Ed. C. C.]

Ill-Tempered Babies

are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

**You will ride
a Bicycle**

Of course you will ride. All the world will—fashion, pleasure, business—men, women, children. It takes a while sometimes for the world to recognize its privileges; but when it does it adapts itself promptly. Therefore, you who are in the world will ride a bicycle—a



COLUMBIA

bicycle if you desire the best the world produces; a Hartford, the next best, if anything short of a Columbia will content you.

Columbias, \$100; Hartfords, \$80 \$60; for boys and girls, \$50.

POPE MFG. CO., Hartford, Conn.

Boston, New York, Chicago, San Francisco, Providence, Buffalo.

A Catalogue—comprehensive, beautiful—at any agency free, or by mail for two 2-cent stamps. The book tells of all the new Columbias and Hartfords.

RIGHT LIVING

Ethics as Understood by a
Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

EDITORIAL

From the Freethought Magazine.

"The advertisement of that well known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,

Established 1857.

ROCHELLE, ILL.



Designer of
The Otto Wettstein
Watch.

The Ingersoll Souvenir Spoon.

The Freethought
Badge.

MORGAN A. ROBERTSON'S



ILLUSTRATED
By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Something
QUITE NEW & UNIQUE

THE
BETTER WORLD

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

So said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

- An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Olaf Luse. 10
- Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs. 5
- Apostles of Christ. Austin Holyoake. 5
- The Bible God Disproved by Nature. W. E. Coleman. 5
- Bible Idolatry. Robert G. Ingersoll. 5
- The Bible: Is it Reliable as a Guide? C. Watts. 5
- Blasphemy and the Bible. C. B. Reynolds. 5
- The Book of Esther. A Specimen of What Passes as the Inspired Word of God. 5
- Buddhist Nihilism. Prof. C. Max Muller. 5
- Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston. 3
- The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman. 10
- Cruelty and Cruelty of the Human Race. Dr. Daniel Arter. 2
- Christianity a Borrowed System. Bennett. 2
- Christianity: Its Nature and Influence on Civilization. Charles Watts. 5
- The Christian Deity. Charles Watts. 2
- The Christian Faith. 200 Questions Without Answers. 2
- Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin. 2
- The Christian Sabbath. John E. Remsburg. 5
- Christian Scheme of Redemption. C. Watts. 5
- The Church and Education. Anti-Jew. 5
- The Church and Freethought. Franklin Steiner. 10
- Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of THE TRUTH SEEKER. 3
- The Constitution and Holy Days and Holidays. S. P. Putnam. 1
- Constructive Rationalism. Annie Besant. 1
- The Devil's Due Bills, or Give the Devil His Due. John Syphers. 2
- Daniel in the Lion's Den. T. M. Bennett. 2
- Daniel, the Dreamer. A Biblical Biography. Austin Holyoake. 5
- Decadence of Christianity. 1
- The Decline of Faith. J. E. Remsburg. 2
- Defense of Secular Principles. Chas. Watts. 2
- Does there Exist a Moral Governor of the Universe? Austin Holyoake. 3
- Doubts of Infidels. Questions by a Weak but Sincere Christian. 5
- The Ethics of Religion. W. K. Clifford, F.R.S. 5
- Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D. 3
- Evolution of Israel's God. A. L. Rawson. 5
- Essays on Miracles. David Hume. 10
- Father, Son, and Holy Ghost. T. E. Longshore. 5
- The Fear of Death. T. M. Bennett. 5
- Foundations. John Syphers. 1
- Free Speech and Free Press. Percy Bysshe Shelley. 1
- Few Words about the Devil. Chas. Bradlaugh. 3
- Freethought and Mod. Progress. Chas. Watts. 3
- The Fracts of Christianity. Annie Besant. 1
- German Liberalism. Mrs. Clara Neymann. 1
- The Gospel of Christianity and the Gospel of Freethought. Annie Besant. 2
- Has Man a Soul? Charles Bradlaugh. 3
- Heaven and Hell: Where Situated? Austin Holyoake. 3
- Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Eusebe. 3
- Is There a God? Charles Bradlaugh. 3
- If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D. 3
- Is America the New World? L. L. Dawson. 10
- Infidelity. H. W. Beecher. 1
- Infidels and Charity. Franklin Steiner. 5
- Ingersoll Catechized. With Mr. Ingersoll's Poem on Robert Burns. 3
- Ingersoll on McGlynn. 3
- The Ills We Endure: Their Cause and Cure. D. M. Bennett. 5
- Is the Bible Indictable? Annie Besant. 5
- Jefferson an Unbeliever. John E. Remsburg. 5
- The Jews and Their God. Isaac Paden. 5
- Labor's Prayer. Charles Bradlaugh. 5
- Land Question. Charles Bradlaugh. 2
- Large or Small Families? A. Holyoake. 2
- Lay Sermon. Robert G. Ingersoll. 5
- Legend of Gautama Buddha. Paralleling that of Jesus Christ. 5
- Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake. 3
- The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoake. 3
- Ludicrous Aspects of Christianity. A. Holyoake. 5
- Liberty and Morality. Moncure D. Conway. 2
- The Liberty of Printing. Hon. E. P. Hurlbut. 2
- Literature of the Insane. F. R. Marvin, M.D. 5
- "Manna." Orthodox Descriptions of How People are off in Hell. 1
- Materialism and Crime. B. F. Underwood. 5
- Moral Value of the Bible. Chas. Watts. 5
- Moody's Sermon on Hell. A Criticism of Revival Doctrine. 1
- Natural Religion vs. Revealed Religion. Annie Besant. 2
- New Life of Abraham. Charles Bradlaugh. 3
- New Life of David. Charles Bradlaugh. 3
- New Life of Jacob. Charles Bradlaugh. 3
- New Life of Jonah. Chas. Bradlaugh. 3
- New Life of Moses. Charles Bradlaugh. 3
- The New Faith. J. L. Stoddard. 1
- The New Age. W. S. Bell. 5
- The Old Religions and the New. W. S. Bell. 1
- On Eternal Torture. Annie Besant. 3
- On Prayer. Annie Besant. 3
- On the Religious Education of Children. Annie Besant. 2
- Open Letter to my Old Friends the Quakers. S. D. Moore. 1
- Orthodoxy. Robert G. Ingersoll. 10
- Our Father in Heaven. Poem by Charles Stephenson. 1
- Our Lord and Savior Jesus Christ. T. E. Longshore. 5
- Paine and Wesley. John E. Remsburg. 5
- Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. H. Hawes. 5
- Protestant Intolerance. John E. Remsburg. 5
- Philosophy of Secularism. Charles Watts. 2
- A Picture of the Jewish Jehovah as described by the Bible. Per dozen. 10

- Plea for Atheism. Charles Bradlaugh. 5
- Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh. 1
- Protestant Persecutions. William Cobbett. 1
- Questions for Bible Worshipers. 1
- The Relation of Witchcraft to Religion. A. C. Lyall. 10
- The Religion of Humanity Better than Eternal Punishment. M. Babcock. 10
- Religion of Inhumanity. Frederic Harrison. 10
- Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of THE TRUTH SEEKER. 3
- Revivalism Examined. A. G. Humphrey. 2
- A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator. 1
- The Safe Side. H. B. Brown. 2
- Science and Bible Antagonistic. Chas. Watts. 3
- A Secular Prayer. Austin Holyoake. 1
- Secular Responsibility. G. J. Holyoake. 2
- The Stage and the Pulpit. Robt G. Ingersoll. 3
- Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy. 1
- Talk With the Four Evangelists. E. Woodruff, M.D. 3
- Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake. 3
- The Theory of Evolution. Thomas H. Huxley. 10
- The True Basis of Morality. Annie Besant. 2
- The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.) 3
- Two Short Sermons. Rev. Theologians. 1
- Twelve Apostles. Charles Bradlaugh. 3
- Were Adam and Eve Our First Parents? Charles Bradlaugh. 3
- What Did Jesus Teach? Chas. Bradlaugh. 3
- Who Was Jesus Christ? Chas. Bradlaugh. 3
- Why Do Men Starve? Charles Bradlaugh. 2
- When Did Paul Live? Scholastics. 1
- What is the Bible? A Review of Sunderland's "What is the Bible?" 1
- Wonders of Prayer. D. M. Bennett. 1
- Washington an Unbeliever. J. E. Remsburg. 5
- Was Christ Crucified? Austin Bierbower. 10
- Address THE TRUTH SEEKER, 28 Lafayette place, New York.

THE BRAIN AND BIBLE; OR THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies. \$1.00
Fifty copies. 4.50
One hundred copies. 8.00
Larger quantities at special rates.

Address THE TRUTH SEEKER, New York.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

Valuable Books on Scientific Works.

Hygiene, Food and Diet, Marriage and Parentage, Etc.

Hygiene of the Brain and the Cure of Nervousness. By M. L. Holbrook, M.D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—[Chicago Inter-Ocean.

Eating for Strength. By M. L. Holbrook, M.D. Price, by mail, \$1. "I am delighted with it."—[H. B. Baker, M.D., Secretary Michigan State Board of Health.

Parturition Without Pain. A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M.D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—[New York Evening Mail.

Liver Complaint, Mental Dyspepsia, and Headache: Their Cure by Home Treatment. By M. L. Holbrook, M.D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—[T. C. Curtis, U. S. A.

The Relations of the Sexes. By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. "Mrs. Charles Brewster, Portland, Me., writes: 'Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children.'"

Youth: Its Care and Culture. By J. Mortimer Granville. \$1. To this has been added a paper by that charming English writer, Grace Greenwood, on the "Physical Education of a Girl," and a paper on the "Dress of Girls." Its retail price is \$1.

Talks to My Patients. By Mrs. R. B. Gleason, M.D. A Practical Handbook for the Maid, Wife, and Mother; with a beautiful Photographic Portrait of the Author. Price, by mail, \$1.50. "We wish the chapter, 'Confidential to Mothers,' might be published as a tract and sent to every mother in the land."—[Harper's New Monthly Magazine.

The Better Way. An Appeal to Men in behalf of Human Culture through a wiser parentage. By A. E. Newton. Price, by mail, 25 cents. "It contains information and warning that are urgently needed."—[Christian Union.

Sexual Physiology. A Scientific and Popular Exposition of the Fundamental Problems in Sociology. By R. T. Trall, M.D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued.

Fruit and Bread. A Natural and Scientific Diet. By Gustav Schlickeysen. Translated from the German, by M. L. Holbrook, M.D. In addition also it contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F.R.S. 250 pages. Price, \$1.

Three Books in One. From the Cradle to the School. By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M.D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—[Bazar.

Vegetarianism the Radical Cure for Intemperance. By Harriet P. Fowler. Price, 30 cents, by mail. "It should be quietly given to every drinker."—[Herald of Health.

Muscle-Beating; or, Heme Gymnastics for Sick and Well. By C. Kemm, manager of the gymnasium of Rega. 30 cents.

Marriage and Parentage, in their Sanitary and Physiological Relations, and in their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M.D. \$1. The *Scientific American* says: "Books on this subject are usually written by 'cranks,' but this is radically different: it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure. The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M.D., editor London *Herald of Health*. Price, cloth, 50 cents.

Medical Hints on the Protection and Management of the Singing Voice. By Lenox Brown, F.R.C.S. 20th thousand. 30 cts.

Deep Breathing; or, Lung Gymnastics. Price, cloth, 50 cents. Mrs. Horace Mann writes: "Every book you print is pure gold and deserves wide circulation."

How to Strengthen the Memory. By M. L. Holbrook, M.D. \$1.

A Physician's Sermon to Young Men. By Dr. W. Pratt. Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, says of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect; and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands." The publisher will send 10 copies by mail, postpaid, for \$2. Should anyone desire them by the 100 or 1,000 they can make satisfactory terms by correspondence.

Catalogues Free.

By mail on receipt of price.

Address THE TRUTH SEEKER

Three Introductory Lectures on the Science of Thought. By F. Max Müller. 1. The Simplicity of Language; 2. The Identity of Language and Thought; and 3. The Simplicity of Thought. With an appendix which contains a correspondence on "Thought Without Words," between F. Max Müller and Francis Galton, the duke of Argyll, George J. Romanes, and others. Neatly bound in cloth. Price, 75c.

Three Lectures on The Science of Language. By Prof. F. Max Müller. The Oxford University Extension Lectures. With a supplement, "My Predecessors," an essay on genesis of "The Science of Thought." 112 pages; cloth. Price, 75c.

The Psychology of Attention. By Th. Ribot, professor of Comparative and Experimental Psychology at the Collège de France, and editor of the *Revue Philosophique*. Authorized translation. Treating of the following topics: 1. Spontaneous, or Natural, Attention; 2. Emotional states; 3. Physical manifestations; 4. Surprise; 5. Voluntary or Artificial Attention; 6. Its mechanism; 7. Inhibition; 8. The feeling of effort; 9. The Morbid States of Attention; 10. Distraction; 11. Hypochondria; 12. Fixed ideas and ecstasy; 13. Idiocy; 14. Attention in sleep and hypnosis. Cloth, 75c.

Fundamental Problems. The Method of Philosophy as a Systematic Arrangement of Knowledge. By Dr. Paul Carus. Price, \$1.

The Psychic Life of Micro-Organisms. A Study in Experimental Psychology. By Alfred Binet. Translation from the French with the sanction of the author. Treating of the following subjects: 1. The Psychology of the Cell; 2. The Structure and Psychological Character of Proto-Organisms: Motory and Sensory Organs; 3. The Psychology of Nutrition; Holophytic, Saprophytic, and Animal Nutrition; 4. Predatory Habits of Certain Animals; 5. Colonies of Unicellular Organisms; 6. Fecundation of Proto-Organisms; 7. Fecundation of Higher Animals and Plants; 8. The Physiological Function of the Nucleus; 9. Correspondence between Alfred Binet and Ch. Richet (professor of physiology in the Faculty of Medicine at Paris) respecting cellular psychology. 10mo, 135 pages; cloth, 75c.; paper, 50c.

Wheelbarrow Articles and Discussions on the Labor Question, Including the Controversy with Mr. Lyman F. Gage on the Ethics of the Board of Trade; and also the Controversy with Mr. Hugh O. Pentecost, and others, on the Single Tax Question. Elegant cloth binding, portrait of the author, and autograph letter. Price, \$1.

The Idea of God. By Dr. Paul Carus. Being a disquisition on the development of the idea of God in human thought and history; discussing: 1. The Nature of Ideas; 2. The Etymology of The Word God; 3. God an Abstract Idea; 4. The Conceptions of God (Polytheism, Monotheism, Pantheism, Theism, and Atheism); 5. Definitions of the Idea of God; 6. Entheism, the Monistic Conception of God. Price, 15c.

Epitomes of Three Sciences. 1. Comparative Philology: The Study of Sanscrit. By Prof. H. Oldenberg, of the University of Kiel. —a. Sanscrit Research; b. From Jones to Lassen; c. The Discovery of the Veda; d. The Interpretation of the Veda; e. The History of the Vedic Epoch; 2. Experimental Psychology. By Prof. Joseph Jastrow, of the University of Wisconsin. —a. Aspects of Modern Psychology; b. Psychology in Germany; c. Psychology in France and Italy; d. Psychology in Great Britain and the United States; 3. Old Testament History: or, The Rise of the People of Israel. By Prof. C. H. Cornall, of the University of Königsberg. —a. The Traditions of the People of Israel; b. The Migrations of the Tribes of Israel; c. The Conquest of Palestine and the Kingdom of Israel. With especial introductions by Professors Oldenberg and Cornall, and preface remarks by the editor of the *Open Court*. Elegant cloth binding. Price, 75c.

The Ethical Problem. By Dr. Paul Carus. Three Lectures, delivered before the Society for Ethical Culture of Chicago at the invitation of the Board of Trustees: 1. Ethics, a Science; 2. The Data of Ethics; 3. The Theories of Ethics. 112 pages, cloth. Price, 50c.

On Double Consciousness. Experimental Psychological Studies. By Alfred Binet. Table of contents: 1. Introductory; 2. Proof of Double Consciousness in Hysterical Individuals; 3. The Relations between the Two Consciousnesses of Hysterical Individuals; 4. The Hysterical Eye; 5. Mechanism or Subconsciousness? 6. The Graphic Method and the Doubling of Consciousness; 7. The Intensity of Subconscious States; 8. The Role of Suggestion in Phenomena of Double Consciousness; 9. Double Consciousness in Health. 83 pages, paper. Price, 50c.

The Lost Manuscript. A Novel. By Gustave Freytag. A handsome, elegantly bound edition of this famous and popular German romance. The author writes as a motto for the American edition: "A noble human life does not end on earth with death. It continues in the minds and deeds of friends, as well as in the thoughts and the activity of the nation." In two octavo volumes; boxed. Price, \$4.

Diseases of Personality. By Th. Ribot. Authorized translation. Treating of the following subjects: 1. Nature of Personality and consciousness; 2. Organic Disorders; 3. Emotional Disorders; 4. Intellectual Troubles; 5. Dissolution of the Personality. Cloth, 75c.

The Soul of Man. An Investigation of the Facts of Physiological and Experimental Psychology. By Dr. Paul Carus. With 152 Illustrative Cuts and Diagrams. Price \$3, pages 480. Printed on extra fine paper, handsomely bound in cloth. The subject-matter of the work is divided into the following sections: 1. The Philosophical Problem of Mind; 2. The Rise of Organic Life; 3. Physiological Facts of Brain-Activity; 4. The Immortality of the Race and the Data of Propagation; 5. The Investigations of Experimental Psychology; 6. The Ethical and Religious Aspects of Soul-Life. Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt beveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

Gems of Thought.

Is it possible that clouding the tender mind of the child with error will do it no harm?—*Katie Kehm Smith.*

THIS is philosophy: To make remote things tangible, common things extensively useful, useful things extensively common, and to leave the least necessary for the last.—*W. S. Landor.*

THE beliefs in natural law and the universality of causation are not very strong even in the scientific world when vital phenomena are in question, and they are very feeble in the outer world.—*Herbert Spencer.*

HENRY IV., after his victories, his abjuration, and his coronation, caused a cross to be erected in Rome, with the following inscription: *In hoc signo vinces.* The wood of the cross was the carriage of a cannon.—*Voltaire.*

VOLTAIRE! a name that excites the admiration of men, the malignity of priests. Pronounce that name in the presence of a clergyman, and you will find that you have made a declaration of war. Pronounce that name, and from the face of the priest the mask of meekness will fall, and from the mouth of forgiveness will pour a Niagara of vituperation and calumny. And yet Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men.—*Ingersoll.*

A POOR man that would save his soul alive is reduced to the sad necessity of sharply trying his gods, whether they are divine or not; which is a terrible pass for mankind, and lays an awful problem upon each man. The man must do it, however. At his own peril he will have to do this problem too, which is one of the awfullest; and his neighbors, all but a most select portion of them, portion generally not clad in official tiaras, can be of next to no help to him in it—nay, will rather infinitely hinder him in it, as matters go.—*Carlyle.*

WHAT do you suppose creation is?
What do you suppose will satisfy the soul but to walk free and own no superior?
What do you suppose I would intimate to you in a hundred ways, but that man or woman is as good as God?
And that there is no God any more divine than yourself?
And that that is what the oldest and newest myths finally mean?
And that you or any one must approach creations through such laws?
—*Walt Whitman.*

It may be argued that happiness comes from activity, and hence, except there were wrong and misery in the world, there would be no field for the exercise of man's noblest faculties, and so no means for his highest happiness; in a word, perfection would be stagnation. Well, by the theory, God is perfect. Is he stagnant? Besides, if the alternatives only were possible to the Supreme, either to introduce wrong and misery as excitants of man's faculties or to leave him, after creation, a stupid, inert clod, would not supreme intelligence and benevolence have insisted that he be left uncreated altogether?—*John Francis Smith.*

You say let them begin first. You say we cannot disarm until they do. I say No! We can. I say it is with us to lead the van. It is with us to begin. It is with us to announce to the nations of the world, that are still quivering under the reign of the effete notions of antiquity: "Here we stand in our ancient renown that needs no vindication—in our justice, in our moderation, prepared to submit to peaceable arbitration every question between ourselves and our brethren; and you may go on in your games of war; you may go on and construct your ironclads; increase your artillery and infantry and musketry—the United States is too great, too modern, to sink to the level of the military notions of the ancient world.—*Hon. William M. Everett.*

TERRITORY, conquest, diplomatic subtlety, political unscrupulousness, are no proofs of advance, and may be wide-open doors to deterioration. It is not enough for a nation or for an individual simply to be born, but it is necessary that birth should promise and index expanding opportunities. Nations should outshine precedent nations. Children should outpace parents. Civilization has hideous features under its mask. Time, with kindly but impartial palms, will smooth the frailties away. The mask will be thrown aside. The conceit of a military "civilization" is only of passing consequence. Notwithstanding the papers, the real elements of Japanese civilization belong to a period prior to this war and reside in elements which this war outraged. These elements will live on into her future, long after her diplomacies and cannon are dust.—*Horace L. Traubel.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS.

Written while journeying in and near the land of Yabveh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION.

A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Coudert is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel

Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH.

IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 33 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: *The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.*

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

Not for Parsons.

"BLESSED is he who" commits murder and is hanged, "for he shall be rewarded in heaven."

Two old ladies were talking about the churches. One said: "What is the difference between all these denominations, anyway?" "Why," replied the other, "the Methodists, they go down in the gutter and pulls them up; the Baptists, they washes them, and the Congregationalists, they starches them."

An English clergyman was preaching in a country church in Scotland. He had as his subject "The Prodigal Son." "And the prodigal son went away from his poor old father and remained in a far country for years and years and years and years, and his father mourned his absence for years and years. But after years and years he came back to his poor old father, and his poor old father said to his servants, bring forth the fatted calf which has been kept for my son these years and years." An old farmer in the audience could restrain himself no longer. "Yer er le'er; calf wud hav bin a coo," he exclaimed.

WHEN Joe Jefferson was here not long ago, as is his custom, he added to his fund of good stories one that he picked up from ex-speaker Tom Reed, who tells it with inimitable humor. Reed's story is about an old farmer, who had some neighbors at dinner with him. Among them was a stranger, who looked like a Baptist preacher. As is the custom in the rural districts when there is a preacher at the table, the farmer looked at him and said: "Brother, will you ask a blessing?" The stranger leaned forward, put his hand to his ear and assumed an inquiring expression of countenance. The farmer renewed the invitation. The stranger said: "I see that you're talking to me, but the fact is, I'm so d—d deaf, I can't hear a word you say."—Washington Post.

THE MISSOURIAN,
Tough luck? Well, I reckon. Say, mister,
You kin talk about women an' wine,
Busted fortunes, dead love, and sich troubles,
But they ain't a greased patching to mine.
I started one summer fer Kansas,
An' out from Mizzoory we rid;
There wuz me an' ole Bose an' Ma'am Sally,
The wagon, the team, an' the kid.

Ole Bose he kep' under the tailgate,
Tied up with a hitchin'-strap thar,
Jist joggin' along unconcerned-like,
With his eye on the bucket o' tar.
An' nights, when we pulled up fer supper,
Ma'am Sally a candle would take
An' read suthin' out o' her Bible
Permissus, fer Jesus's sake.

But all of a sudden Ma'am Sally,
Afore we could get to the farms,
Tuck sick—she had kind o' been failin'—
An' she up an' died in my arms.
An' I buried her thar on a hillside,
With nary a word nor a prayer,
For I had a suspicion that Jesus
Wasn't dealin' with me on the square.

So I slewed the team 'round fer Mizzoory,
An' down in some timber a log
Threwed the wagon clean out o' her balance
An' a hind wheel run over the dog.
I jumped—but too late—as he hollered;
An' he tried, like a soldier, to stand;
He whined an' his tail wagged a little,
An' he died thar a-lickin' my hand.

I planted him; got in the wagon,
An' on for Mizzoory we slid,
With me a-skeered somethin' would happen,
Afore we got home, to the kid;

For a man is too awkward and clumsy
To tend to a youngster, you see,
But just about how much I loved him
No feller kin reckon 'cep' me.

At first he would cry fer Ma'am Sally
When I tuck him an' put on his clog,
An' when we would tie up fer dinner
Why then he'd git cryin' fer Bose;
An' he didn't tech much of his vittles,
An' one daybreak he looked awful white,

Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

I ketched him an' rubbed him an' kissed him,
But he'd gone up the flume in the night.
Then I hitched up 'thout eatin' or drinkin'
And traveled, the kid on my knees,
An' druv till I reached the old homestead,
Straight up to the oak hitchin' trees;
An' my people they come out a-pilin',
Their faces as white as the snow,
An' they bust out a-cryin' an' sobbin'
To see me a-settin' thar so.

An' now they ain't nothin' kin tech me;
No trouble kin git me to wine:
I'm plum through with lovin' an' hatin'
An' I'm waitin' 'fer death ever since;
An' I ain't ben a-doin' no bendin'
To an orthodox chastenin' rod,
Fer religion is all monkey-moonshine,
An' I ain't got no truck with a God.
—Chicago Post.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse.

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York.

A PARTNER WANTED.

I wuld like to sell an interest in the Ironclad Age, an old established freethought journal. Anyone whose heart is in the cause and that has a few hundred dollars to invest in the same will please address
4420
R. L. POWER
Indianapolis, Ind.

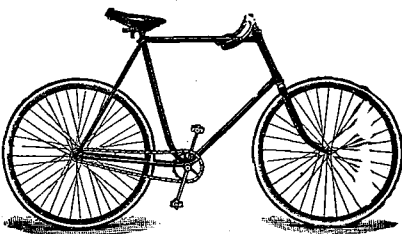
Pocket Theology.

By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price 5c.

WANTED.

Situation, by a steam engineer. Ten years' experience with blast, hoisting, pile-driving, and air-compressing engines and steam shovels. Best reference from former employers. 29 years old, married, strictly sober, and an outspoken freethinker. Would prefer a stationary plant in Ohio, but will go anywhere to any remunerative work. Cannot some TRUTH SEEKER reader suggest a possible place? Steady work preferable to large wages.
2120.
O. THEO. FERGUSON,
Moxahala, Ohio.



SEE THAT CURVE!

Desirable Real Estate

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is especially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

- | | | | |
|--------------|----------------------------------|-------------|--------------------------------------|
| 16 represent | Uncle Sam and the Priests. | 8 represent | Samples of Christianity's Work. |
| 2 | " The Church Robbing the People. | 5 | " Missionaries. |
| 3 | " Thanksgiving. | 2 | " The Lord's Instruments. |
| 6 | " Sabbath Laws. | 25 | " Bible Doctrines and Their Results. |
| 14 | " Children and the Church. | 1 | " The Church and Slavery. |
| 10 | " Woman and the Church. | 2 | " Priests and Politics. |
| 6 | " The Church and Thomas Paine. | 4 | " Ireland and the Church. |
| 4 | " Studies in Natural History. | 2 | " Church's Idea of Civilization. |
| 3 | " The Bible and Science. | 1 | " The Uses of the Cross. |
| 15 | " The Clergy and Their Flocks. | 4 | " Unkind Reflections on the Church. |
| 1 | " Piety in Our Penitentiaries. | 9 | " Persecutions of the Church. |
| 4 | " The Atonement Scheme. | 13 | " Some Allegories. |
| 2 | " The Lord and His Works. | 3 | " Heaven. |
| 10 | " Prayer. | 6 | " Hell. |
| 1 | " The Creeds. | 7 | " Miscellaneous. |
| | " Christians and Mohammedans. | | |

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

365 DAYS

Ahead of them all.



Keating Bicycles.

19 to 23 lbs.

CATALOG FREE if you mention this paper
KEATING WHEEL CO.,
Holyoke, Mass.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents, Address this office.

SHALL THE BIBLE BE READ

IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.

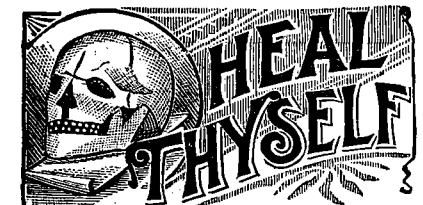
THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clasp-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, procreation, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foote-Prints on The Path to Health." Dr. E. B. Foote, 122 Lex. Av., New York.



cele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of various ailments, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Say where you saw this adver. Vineland, N. J.

KNOWLEDGE AD THIS!

Dr. Fellows is a successful LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



THE CARPENTER'S SON WANTS SOME FOLLOWERS.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men.—Mat. iv, 18, 19.

News of the Week.

SALVADOR has paid to England for Nicaragua the indemnity demanded.

CROPS all over Europe have been damaged by severe storms and cold weather.

ON May 19 a fire at St. Albans, Vt., destroyed \$500,000 worth of property.

MAYOR STRONG has appointed several women inspectors of education in this city.

THE annual pilgrimage to Mecca has developed cholera on the borders of the Red Sea.

It now seems possible that Germany will lead in a new movement for an international monetary conference.

"GAIL HAMILTON" (Miss Mary Abigail Dodge) is reported dying from a stroke of paralysis, at Washington, D. C.

THE New York legislature has adjourned without passing the "Greater New York" bill, so consolidation is postponed for at least one year.

EX-SENATOR JAMES F. WILSON, of Iowa, who spent thirty-four years in almost continuous service in Congress, has died at the age of sixty-seven.

GOVERNOR TURNER, of Tennessee, has issued a call for an extra session of the legislature, to convene May 27, the session to last but twenty days.

THE Democrats of Western Kentucky have in convention declared for the coinage of gold and silver at the ratio of 16 to 1 "without discriminating against either."

THE Vanderbilts and their friends have at last come into possession of the majority of the stock of the Philadelphia and Reading railroad. The object is to control the anthracite coal trade.

THE United States Circuit Court of Appeals has sustained the Berliner telephone patent. This covers the transmitter, and while the patent remains in force no rival company can break the Bell monopoly.

THE notorious "Tichborne Claimant" has at last confessed, under oath, that he was not the heir of the Tichborne estate, but plain Arthur Orton, as asserted by the government throughout the famous trial.

JAPAN is taking steps to increase her navy so as to make it equal in tonnage to the combined fleets of England, China, and Russia. She captured from China one battleship, two cruisers, nine gunboats, and eight torpedo boats.

THE Vatican has forbidden Catholics to take part in the Italian elections. In his letter giving the reasons for issuing the prohibition, Pope Leo calls the attention of the faithful to the alleged fact that he is still kept a prisoner in the Vatican by the Italian government.

THE Swedish Chambers have jointly voted 15,000,000 kroner for immediate supplies for the government should war result from the disputes between that country and its sister state, Norway, or should it be neces-

sary to send troops to Norway in case of revolution breaking out there.

THE Carnegie managers have raised wages ten per cent in all their works. Fall River is to add 150,000 spindles to the working capacity of her mills. Other large iron and steel works have also raised wages. But there is yet little demand for money, interest is very low, and the bank reserve is still increasing.

ON May 18 severe earthquake shocks were felt in parts of Italy, the Island of Zante, and lighter ones in Southern Hungary, Moravia, and Dalmatia. Serious shocks were felt also in the Ionian Islands. Many people were killed in Italy, the most by the overthrow of the church of San Martino, Florence, which was filled with worshippers.

THE United States Supreme Court has declared the Income Tax unconstitutional by the vote of 5 to 4. Chief Justice Fuller read the majority opinion, which was concurred in by Justices Field, Gray, Brewer, and Shiras. In favor of the law were Justices Brown, Jackson, Harlan, and White. In the previous decisions Shiras voted for the law.

THE Mexican farmers near Guadalupe, Chihuahua, are in arms because of the appointment of an American engineer to survey government lands. They killed twenty of the surveying party, the engineer escaping, and subsequently beat off a force of government troops sent to put down the disturbance. It is clearly a case of "alien labor" against the home article.

FOLLOWING the discovery of the gas "argon" in the atmosphere—its presence having remained unknown until a few months ago—comes the finding of the gas "helium" in certain minerals. It is the lightest gas now known, and may solve the problem of aerial navigation. Argon yields a light that seems to explain the aurora borealis. Helium is possessed of highly explosive qualities.

A BROOKLYN lawyer—prominent in wordy defense of "wage slaves"—recently secured an order from court giving him as a fee \$7,244.85 out of an award of \$13,000 damages to his client, a poor girl. When the newspapers censured him for the act he came out with an attempted "explanation," in which he said: "I think my services were worth fully what I got, if not more. I wish the newspapers would leave my little ewe lamb alone," to which a New York paper retorts that he should not shear his ewe lambs so close as to make them bleed.

PUBLICATIONS.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.

Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.

American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

THE TRUTH SEEKER ANNUAL

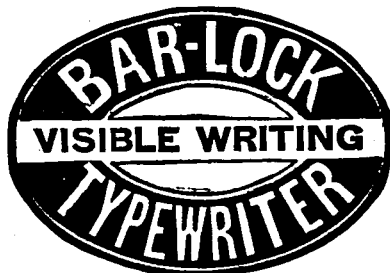
Price, 25 cents.

Are you a Liberal Thinker?
Or interested in Liberal Thinking?

Yes?

Then you want the **Evolution of the Idea of God.**

By Hermit Silence, a twentieth century recluse. Just published, paper, 10 cents. Address C. I. Kerr, publisher, 108 Osage street, Logansport, Indiana. 4t20



Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,

307 Broadway, New York.

18t16

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
 - II. If There Were a Designer He Could Not Be Beneficent.
 - III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
 - IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
 - V. What Actually Did Cause So-Called Design.
 - VI. Astronomy and Design.
 - VII. The Argument of a First Cause.
- Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Place, N. Y.

Books by Helen H. Gardener.



New Edition, Revised and Enlarged.

Men, Women and Gods.

Introduction by

ROBERT G. INGERSOLL.

Price, cloth, \$1; paper, 50 cents.

The Trade Supplied at Special Discounts.

IS THIS YOUR SON, MY LORD?

A Fascinating Story of Radical Truths on Religion and Social Matters.

Price, cloth, \$1; paper, 50 cents.

An Unofficial Patriot.

A HISTORICAL STORY OF THE CIVIL WAR.

The literary hit of the season.—Chicago Times.

Cloth, \$1.25; paper, 50 cents.

PRAY YOU, SIR, WHOSE DAUGHTER?

A NEW NOVEL.

Price, cloth, \$1. Paper, 50 cents.

Pushed by Unseen Hands.

SHORT STORIES.

Price, cloth \$1. Paper, 50 cents.

A Thoughtless Yes.

CONTENTS:

A Splendid Judge of a Woman—The Lady of the Club—Under Protest—For the Prosecution—A Rusty Link in the Chain—The Boler House Mystery—The Time-Lock of Our Ancestors—Florence Campbell's Fate—My Patient's Fate.

Price, paper, 50 cents; cloth, \$1.

Facts and Fictions of Life.

CONTENTS:

Preface—The Fiction of Fictions—A Day in Court—Thrown in With the City's Dead—An Irresponsible Educated Class—The Moral Responsibility of Woman in Heredity—Woman as an Annex—Sex in Brain—Heredity in its Relations to a Double Standard of Morals—Divorce and the Proposed National Law—Lawful or Leg—Common Sense in Surgery.

Cloth, \$1; paper, 50 cents.

PULPIT, PEW, and CRADLE.

By HELEN H. GARDENER.

One of Her Brightest, Wittiest, and Strongest Lectures Against the Bible.

Every Woman Should Read It and

Know Her Enemies and Her Friends.

Price, 10 cents. Address this office.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 22, { PUBLISHED WEEKLY. } New York, Saturday, June 1, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



IN MEMORY OF THOMAS PAINE.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—Freethinkers' Magazine.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—Boston Investigator.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BAILEY.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 22, { PUBLISHED WEEKLY. } New York, Saturday, June 1, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - JUNE 1, 1895.

SUBSCRIPTION RATES.

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Jesus Christ, Formerly of Galilee, Claimant.

The *Christian Reformer* says that our government deliberately rejected the claims of Christ when Congress last year refused to favorably consider the Morse-Frye joint resolution for an amendment to the national Constitution recognizing the divinity and authority of God, Jesus, and the Bible. Inasmuch as the government has no commission to either accept or reject the claims of Christ, or those of any other god or demigod, it must be assumed that the failure of Congress to adopt the resolution mentioned was in effect, whatever it may have been in intention, a declination to pass judgment upon those claims. While the adoption of the resolution would have been an unconstitutional acceptance of the said claims, the failure to act upon it, or the defeat of it, cannot be rightly understood as a rejection thereof, but simply as a formal recognition of the fact that Congress had no right to give judgment upon a religious question. Concluding its lugubrious plaint, the *Reformer* says:

"Guilt of such rejection rested on the nation and its government before. Increased guilt rests especially on the government now, and doubtless this guilt will be intensified as Christ's claims are more and more clearly pressed upon the government and the nation by faithful witnesses to the truth. May God incline the government and the nation to kiss the Son lest he be angry and they perish from the way when his wrath is kindled but a little."

Three questions suggest themselves at this point: 1. Is there any great difference between the depths of superstition in which the Covenanter is plunged who tells us we must kiss Jesus lest he get angry and smash everything, and that in which the "heathen" is buried who thinks it necessary to sacrifice something on the altar of his god to avert the latter's wrath? 2. Do these educated men at the head of the National Reform movement really believe this antiquated nonsense? 3. Will any of our national lawmakers be frightened, by this invoking of the bogey man, into sacrificing the liberties of the people for the benefit of ambitious sectarists? It is greatly to be feared that the answer to the last question must be Yes.

There is always a demand for inexpensive tracts for general distribution. We have endeavored to supply that demand, and the reader who looks on page 349, this issue, will find a long list of them. See also the list of 10-cent pamphlets on page 30.

An Editor Advises Preachers to Lie.

There are preachers and preachers and editors and editors, and some of the editors induce more of that tired feeling than do some of the preachers. We have previously had occasion to call attention to the orthodoxy and weakness of the editorials of the *Atlanta Constitution*, but the one now before us easily distances all the others we have seen in the race for first place, so far as these two qualities are concerned. In its issue of May 3d the *Constitution* says:

"Dr. Newton has stirred up an unnecessary agitation, just as Dr. Lyman Abbott did, a short time ago, when he said in *The Outlook* that he did not accept literally the New Testament's account of the birth of Christ. What good do these two divines expect to accomplish by reviving these old questions? Why is it that so many preachers seem to be hunting up some passage in the Bible to modify and explain away?"

Has it not occurred to this writer that the preachers named may be desirous of getting at the facts in regard to the life of Jesus and his alleged resurrection? Is it impossible for him to conceive of a Christian searching honestly for the truth? Perhaps Dr. Newton and Dr. Abbott believe that it is better to look with open eyes on even an unwelcome truth than to shut their eyes and accept unquestioningly every assertion that comes to them proclaiming its great age and sanctity. The fact is, the *Constitution* is chronically and hopelessly ill with religion, and it is in mortal fear lest some one find a remedy that will rid it of the disease. It enjoys being miserable. It believes in taking big and frequent doses of theological drugs and hence it hates to have the spiritual physicians of its own "regular" school suggest that possibly there is not nearly so much virtue in some of the decoctions as has been claimed. It is apprehensive that these admissions of the "regulars" will be seized upon by Dr. Ingersoll, Dr. Putnam, and other physicians of the hygienic and other new schools and be used by them to support their contention that what humanity needs is to quit dosing itself with religious poisons and get back to Mother Nature's simple and healthful regimen. Does it not say this in so many words here?

"Dr. Newton and Dr. Abbott may mean well, but they are playing into the hands of the Infidels, Agnostics, and doubters. Their repudiation of any of the accepted beliefs of the Christian world will be hailed with delight by the followers of Ingersoll and by all who feel disposed to sneer and jest at the solemn creeds of the churches and the revealed word of God."

In other words, the thinking preachers must not tell what they think lest they thereby give aid and comfort to the Freethinkers! The "solemn creeds" must be preserved, let hap what may to the truth of history and the verifiable revelations of science. The *Atlanta* editor in effect says that Christianity is too weak to withstand the free expression of the thought of its educated ministers. There is no doubt that this is true, nor that if all the ministers who acted on the advice of the *Constitution* before it was given would permit their lips to utter what their brains have cognized, there would be such a revolution in the churches as no world-religion has ever yet experienced. The planetary systems of Protestantism at least would be shattered into meteoric dust, and the sun of Rome would be rent from equator to poles with seismic convulsions. In its frantic fear of such a catastrophe the *Constitution* loses sight of the social need of good faith, and of the ethical obligation that rests upon every man and woman, when unthreatened by an intolerant church allied to a despotic state, to give the world his or her truest and ripest thought. It forgets, or does not care, that hypocrisy is the meanest and most cor-

rupting and dangerous of vices, and that the man who actively preaches—under any less compulsion than imminent death, torture, or spoliation—that which he believes to be untrue, is the enemy of order, of peace, and of morality. Read the advice which the *Constitution* gives to Christian ministers who cannot accept the Bible, "as a whole," as the inerrant word of a perfect god:

"In these days of doubt and disbelief we need more old-fashioned faith and less critical scrutiny of details. Preachers are wanted who accept the Bible as a whole and who do not spend their time in hunting up passages of scripture in order to reject or discredit them. When a good man has a thought that will weaken the faith of others in the Bible, let him promptly suppress it, and never give it utterance. The mission of a preacher should be to strengthen faith and not to weaken it. Let Colonel Ingersoll hunt up 'the mistakes of Moses' and the alleged inconsistencies and incredible things in the Bible. That sort of work suits him, but it does not suit the ministers of the gospel. We are not discussing the merits of the questions revived by these two doctors, but we are firmly convinced that they are injuring the cause of religion by bringing these issues to the front in this age of cranky unbelief. The man who knocks out a single prop that supports the Christian faith is giving aid and comfort to the enemies of religion everywhere."

Are the doctrines of the church upon which Dr. Abbott and Dr. Newton have thrown the light of their rational doubts merely "props" of the Christian faith? Are they not rather two of the foundation stones of the edifice? What becomes of the Christian structure when the God-man disappears? If Jesus was born as other men are, if he was not raised from the grave, the Christian temple tumbles in irretrievable ruin. When the *Constitution* admits, as it does inferentially but none the less unmistakably, though undoubtedly without thinking, that the "alleged inconsistencies and incredible things in the Bible" are really props of the Christian faith, which the two eminent clergymen named are knocking out, it confesses that the word "alleged" was used without warrant, for if the props are not rotten Messrs. Newton and Abbott can not demolish them, however hard they may try to accomplish that result. This amounts to an admission that the "inconsistencies and incredible things" are actually to be found in the Bible, and that these inconsistent and incredible assertions are and always have been props of the Christian religion. That it should thus be established that the *Constitution* used the word "alleged" with intent to deceive should not in the least surprise us, for it is both natural and logical that the editor who advises Christian ministers to suppress their real thoughts and preach that which they do not believe should do the same things himself. It need not be wondered at if he follows the tortuous pathway in which he asks the ministers to walk. If the mission of a minister is to strengthen faith in a church and to suppress the truth, or swear that the truth is a lie, when the truth happens to be in conflict with the dogmas that faith is asked to accept, we may reasonably infer that the mission of a party editor is to strengthen faith in his party and to suppress the truth, or swear that the truth is a lie, if it happens to be in conflict with party interests. Are we to conclude that the *Constitution* is as unreliable in its political, economic, and financial propaganda as it is in its religious apologetics? If the people do so conclude the Georgia editor has no one but himself to blame for the low estimate placed on his veracity.

Look out for more Christian legislation. A movement has been started in this city for the federation "of all the churches of the several denominations in the solution of the religious, social, and other problems which each separate parish or denomination is striving to solve for itself."

Tyrannies Accomplished or Contemplated.

Those people of liberal views who think that there is no particular danger in the Sunday law crusade of the present day sometimes argue that it is the increased disregard of the Sabbath that has led to the demand for and enactment of more sweeping and stringent Sunday laws. The new laws and the bills which have not yet become laws are therefore, they reason, hope-inspiring indications, for they show that the Sabbatarians are confronted with a much greater active and passive opposition than they have ever before encountered, and are therefore under the necessity of resorting to extreme measures to preserve the "sanctity" of the Sabbath. The new secular uses to which Sunday is put call for laws to suppress a growing evil, as the advocates of the law regard this rational use of the first day of the week. In other words, the church is really on the defensive and the secularists are the ones who are pushing the fighting. There is just enough truth in this view to make it dangerous as a moral soporific. It is admitted that many things are now done on Sunday that were not thought of as possible to be done on that day not so very long ago, but it should not be forgotten that conditions have greatly changed within fifty years and that as a consequence the observance of the Sabbath that was possible then is not possible now without incalculable hardship to vast multitudes of the people. Measured by the increase of the opportunity and necessity for Sunday work and recreation there has not been that increase in the rational use of Sunday that is demanded by every consideration of health, comfort, and enjoyment. For instance: Our centers of population are becoming each year more congested and the need for Sunday outings and amusements is growing more and more imperative. Millions of our people live in flats and apartment houses and their children are forced to stay in stuffy, ill-ventilated rooms a great portion of the time when they should be out in the fields in the pure air and vivifying sunshine. Our urban population is increasing; our rural population is diminishing, relatively. By the rapid building up of the city suburbs the country is getting farther and farther away from the thickly populated sections of the cities, the sections where dwell the poorer classes, those who have the least time for recreation on the work days of the week, and who have no private conveyances by which they could escape to the fields and forests on Sunday, as the wealthy can, Sunday laws or no Sunday laws. But, on the other hand, science and business enterprise have provided means of transit whereby the masses of the poor can have a good outing on Sunday at a very small cost. Steam and electricity have solved the problem of rapid and cheap transit. For a few cents the steam, electric, and cable roads take the people to the outlying parks, to the seashore, to their friends in the country. Multitudes are thus enabled to disregard the old Puritan traditions, yet, after all, common sense use of Sunday has not kept pace with the necessities of the situation and with the advance in intelligence in other directions. But against all the progress that has been made the Sunday worshipers have set their faces like flint, vehemently demanding that not only shall we not be permitted to march parallel with the head of the columns of development, but that we shall reverse our movement and double-quick to the rear. All parts of the country are to be put under the laws which have hitherto been accepted by only the inert majorities of the least modern states and cities. National Sunday laws are to be enacted which shall stop the Sunday mails and all inter-state business, although the mails have been running on the first day of the week for at least a century, and the fight against this "desecration" has raged for nearly as long. So that the present crusade against Sunday mails cannot truly be said to be provoked by a new violation of Sunday sacredness and therefore to be regarded as an indication of augmenting liberty of thought and action.

Neither have the Adventists sprung any new defiance of the Sunday law; they have always insisted that Saturday is the Sabbath, and that the Biblical command is as imperative for the employment of the

other six days in work. It is a matter of conscience with them to rest on Saturday and work on Sunday, so that the present unexampled persecution of these people is not due to any change of attitude, theoretical or practical, on their part. The fact is, the church party is better organized than ever before in this country. There is a union for practical purposes that is unprecedented among Protestants. Doctrine has no longer the first place in the minds of these Christians. Many of the theocratic leaders frankly admit that the continued existence of Christianity depends upon the preservation of Sunday as a sacred day, and this is impossible without the assistance of the law. The numerous societies that are doing the political work of the church are rapidly augmenting their membership and perfecting their systems of organization. In most of them denominational lines are wholly obliterated and the young and others easily deluded by illusive catch-words enthusiastically take up the work laid out by the reactionary leaders. The churches themselves are becoming more and more social clubs where fashionable women meet to show their new gowns and get them described by the society reporter, and the young men—a few of them—go to meet the young women, but the church as a club can get more assistance in its treasonable work from those who do not believe in its doctrines than it could were it to stick to its dogmatic propaganda, while its auxiliary organizations are engaged in vigorously pushing the practical work on the platform, through the press, and in the halls of legislation. Some very easily satisfied people seem to be perfectly willing that the authoritarian church shall have its way so long as it does not openly demand the right to prescribe by law that they shall believe in the Athanasian Creed or the Thirty-nine Articles. They will submit to Sunday statutes, the Bible in the schools, the muzzling of the press and the mails, a censorship of amusements, and any amount of other meddling supervision so long as it is demanded in the name of "rest," or "purity," or "morality." They appear to be incapable of discriminating between the name and the reality. The scheming priest has to wear but the thinnest of disguises to deceive them. Strange, is it not, that they have read the records of the world with so little understanding that they do not know that the ecclesiastic never abandons his purpose to rule mankind; that he is possessed by the one ambition to dominate, to force his beliefs regarding the gods and the destiny of the "soul" of man upon the inhabitants of the whole earth? He is a lightning change artist, and if he cannot win in his proper form as priest he will don a mask and appear as moralist, health reformer, champion of labor, or scientific faddist. But through it all and under all guises he believes in the sovereign virtue of the principle of injected righteousness, of law-compelled belief, health, rest, and virtue.

With the Protestant, Puritan Sabbatarians are now joined the disciplined legions of the Catholic church. The Pope has officially indorsed the Sunday observance movement in France, and in this country the Roman church is rapidly assuming the leadership in the same crusade. The inference is direct and indisputable that the command has been given to help the Protestants secure the more general and rigorous enforcement of the observance of the Sabbath established by the Catholic church. It remains to be seen whether the various "patriotic" orders, which exist, it is asserted, to resist the encroachments of this church and to secure the absolute divorcement of the religious and political institutions of the country, but which have never lisped a word in condemnation of the Protestant theocratic movement, including the attacks upon Sunday liberty, will place themselves on the right side now that Rome has joined hands with Geneva.

To those who argue that there is no danger, that the battle for the Free Sunday is won, and that the shots that are now heard all over the country ring out only from the skirmish lines of the retreating rear guards of the enemy, it is sufficient to say that they are not well-informed concerning contemporary events—that each passing year witnesses the enactment of new and more severe Sunday laws, and the

enforcement of provisions long slumbering in the codes. For several years now the supreme courts of the states have been deciding uniformly for the constitutionality of Sunday laws. Missouri, Nebraska, Michigan, and other states have thus fallen into line. In California Sunday has always been the play-day of the people, and if we now find her gradually but surely coming under the sway of the Sabbatarian, we cannot plead that the new repressive statutes and ordinances are created to deal with new offenses against the sanctity of Sunday; and so again we are debarred from claiming that they are really evidences of progress instead of retrogression. No, the average general tendency is backward. In all portions of the trans-Mississippi country north of Missouri Sunday laws were practically a nullity in the early days. But as population increased and the preachers found money to build churches the ecclesiastical organizations grew in influence, a change for the worse set in, and today the cords of Sunday legislation are tightening about the limbs of the citizen in every Central and Western state and territory. Here in New York we had practically a free Sunday twenty years ago. A little later than that began the present closing propaganda, and, while progress has been made in some directions, the friends of freedom have lost far more than they have gained. The Sunday battle is on *Now*.

All branches of the orthodox Christian church apparently agree with the Covenanters that a law-enforced Sabbath is the last defense of Christianity. They are all eagerly reaching for this sword of temporal power, and the ease with which they are grasping it in most instances indicates that the progressive people of the world do not realize the truth of the old adage that an ounce of prevention is worth a pound of cure. Keep the enemy out of your forts or you will have to take him out after he has securely intrenched himself in the strongholds which you weakly and needlessly surrendered at the first assault. The fight against Sunday slavery is on *Now*.

The *Christian Advocate* condemns those ministers who speak in a doubtful tone concerning the observance of the Sabbath. It says that it is the duty of the minister to give to the important problems which confront him his careful and earnest thought, and if after doing so he does not know which side he is on he should keep still until he does know. This is very good advice, and for others besides ministers. But the necessary implication is that if, after investigation, he *does* know which side he is on, the clergyman should tell which it is and give the reasons for his conclusion. This would be rank heresy in the sight of the *Atlanta Constitution*, which holds that the minister should give no consideration to any problems involving doubt of the absolute truth of the doctrines of Christianity, but if peradventure he has such doubts it is his duty to keep them to himself. In this particular instance the editor of the religious journal would seem to be a long distance in advance of the editor of the political newspaper, but if we should read to the end of Rev. Mr. Buckley's editorial we should find him insisting that the minister must proclaim the will of God, not his own views, and that the record of God's will is certainly to be found in the Bible, which is tantamount to the assertion that the minister is bound to believe the Bible, no matter what his investigations may have led him to conclude concerning its claims to inspiration and authenticity. Thus we in the outcome find that the *Christian Advocate* and the *Constitution* stand on the same platform of mental stultification and moral disingenuousness.

Evidently some Georgia Christians are a little ashamed of the Sunday law of that state, especially when they consider it in connection with their infamous chain-gang system of punishment. We spoke recently of the arrest of J. Q. Allison, a Seventh-Day Adventist, for plowing in his field on Sunday. On May 15th he was found guilty, but the judge assessed against him only the costs, \$22, with the alternative of twelve months in the chain-

gang if the costs were not paid. As it was soon perceived that Mr. Allison would not pay the fine, his Christian neighbors of the Sunday-enforcement school urgently entreated him to do so and not disgrace his family by going to the chain-gang. He thanked them for their intended kindness, but said that there was a principle involved which he could not sacrifice. Then the sheriff started with him and other prisoners for Atlanta to sell them to the gang contractors, but when the train arrived at Austell, where the Sabbath-keeper lived, the sheriff ordered him to go home, but not to work any more on Sunday. If he should, he was told, he would get the full penalty of the law the next time. It was ascertained subsequently that some unknown persons had paid the costs. This demonstrates anew the fact that individual Christians are sometimes better than their creeds and the laws they get enacted to uphold their creeds. But this payment of fines and costs by outside parties does not dispose of the issue raised by the Sunday statutes, and Mr. Allison is in as great danger as he was before if he dares to live his own life in his own way.

The New York *Tribune* thinks that the Roman church will be likely to regard the cataract in the eye of Premier Crispi of Italy as "a providential chastisement of the evil he has wrought upon it with so relentless and unsparing a hand." The *Tribune* adds that "that is one way of accounting for his misfortune, and is quite professional from a priestly point of view," but it conjectures that the trouble has been caused by the overwork of his eyes, as well as of his other faculties, and concludes that he "ought to have a good deal of useful work in him yet, and Italy is by no means beyond her need of him, whatever the church may think about it." From which it would appear that Mr. Reid's paper does not circulate very extensively among Leo's children. In another paragraph the same journal speaks of the little breeze occasioned in the church by the indiscretion of Cardinal Hohenlohe, who, at a ministerial banquet, toasted Crispi, "the enemy of the church and current peninsular representative in the priestly imagination of antichrist." So a "serious pontifical wiggling has been prepared for him." However, the princely cardinal was not so submissive as a dutiful son of the church should be, and declined to receive the said wiggling, whereupon "Hierarch and Hierophant parted from the interview in anger," while ominous mutterings of coming convulsion in the very vitals of the church were heard, saying nothing of external complications. The *Tribune* does not apprehend that the incident will have any serious permanent consequences, but thinks "it possesses an interest of its own, inspiring the faithful with a conviction that something particular ought to happen to the priest or layman who takes upon himself the responsibility of a personal altercation with the Pope." Even should the incident produce a grave breach in the relations of the Pope and the cardinal it will be nothing novel in the history of the church, for such quarrels have been many and sanguinary in the past. It is quite probable, however, that the church could not stand internal dissensions so well now as it did in an age of more childlike faith and less knowledge.

"The number of parsons who become demented by a too unrestrained perusal of the Old Testament and set out to re-enact the rite of human sacrifice is not great, but the succession of them is never long interrupted, the last one, the Rev. Sidney Linscott, appearing at West Brownfield, in Maine, animated with the pious desire of offering up one of his youthful sons and seeking in prayer some indication of the most acceptable mode in which the offering should be made. This unhappy apostle has been placed under careful guard, and there is no chance of his being allowed to carry out his maniacal design, as one of his predecessors in another New England town actually did a few years ago under a similar inspiration of religious frenzy. There is no moral to be drawn from such occurrences. They will take place about so often, and the story of Abraham on Mount Moriah will be too much for the wits of a certain limited average of parsons everywhere and in all periods."—*New York Tribune*.

"Too much for the wits of a certain limited average of parsons"? And of editors, too, it would appear. Suppose that the "Age of Reason" had

from the day of its publication to this led "a succession," "never long interrupted," of "a certain limited average of parsons," or of other persons, to "set out to re-enact the rite of human sacrifice," would the *Tribune* have been able to find "no moral" in the occurrence? The moral is as large and insistently prominent as the dome of the state house at Boston. So long as people believe that the Bible is the revelation of the will of a perfect God, and they read therein that Abraham earned the title of "Father of the Faithful" because he was willing and ready to sacrifice his beloved son on the altar of that God, so long there will be a certain number of believers, in all stations in life, who will attempt to imitate him. That vent for dementia is directly traceable to the biblical legend of Abraham and Isaac. The more devout and sincere the believer the more likely he is to kill somebody in his desperate effort to make his peace with the God of Abraham, Isaac, and Jacob. It is only people whose common sense is stronger than their faith, and whose love for their children is greater than their love of God, and more powerful than their fear of hell, to whom "the story of Abraham on Mount Moriah" is not "too much for their wits." And that is the moral that the *Tribune* cannot see. Where is it looking? Here is another of that "never long interrupted" succession of Christians who really believe that the Bible God meant what he is reported to have said:

"SPOKANE, WASH., May 11.—Newton Blagg, a rancher residing near Chatteroy, came home yesterday just in time to save his two-year-old child from a horrible death. His insane wife had built an altar in the woods upon which she had secured the child preparatory to roasting it alive. She was engaged in offering up a prayer for her sacrifice when her husband arrived. He brought his wife here for commitment to the insane asylum."

Is there no "moral" in the fact that people who sacrifice, or prepare to sacrifice, their children refer to the contemplated sacrifice of Isaac by Abraham, and pray to his God, if to any, as they almost invariably do?

"The minister should proclaim the will of God, not his own views. He is a man with a message, not a problem. The message is found in the word of God. It is not something which the preacher discovers by investigating the tendency of movements and the trend of modern thought. Current events cannot settle great moral principles. They may help to interpret and illustrate truth, but the truth is found in the Bible. The laws of God are applicable to all conditions of men, binding on all communities, and suited to all ages. When God has spoken there is nothing for the minister to do but teach what God has said and insist on implicit obedience."—*Christian Advocate*.

"The will of God" which the minister proclaims is inevitably his personal view of what that will is, or the view of his church blindly accepted by him. The human equation cannot be eliminated. To every minister the gospel he preaches is a problem, if he can think; if he cannot, it is still a problem, and he simply echoes the terms in which it was formulated by his predecessors who *did* think, however erroneously. The message he delivers was found in the Bible, as interpreted by himself or others, but that fact still leaves open the question as to the authorship and authenticity of that work. On every page and in every doctrine the minister touches the work of human hands and brains. He may guess that at first the book was made by God, but between him and the revealer, if there was a revealer, there stretches the, for him, interminable line of copyists, editors, interpolators, translators, proof-readers, printers, binders, and the rest. He never gets back to the divine first hand, even if there was a divine first hand. While it is true that "current events cannot settle great moral principles" authoritatively, it is still more true that the Bible cannot settle them. This is proven by the circumstance that while the Bible is claimed to be the revelation of the only possible divine code of morals, the Christian world, so-called, is divided hopelessly on this very issue, and the related one concerning what the Bible does teach regarding moral conduct. Not only have God and his self-selected ambassadors been unable to silence doubts respecting the alleged supernatural origin of the book, but they have been equally unsuccessful in their endeavors to reach an agreement as to what it

actually teaches. There is some truth in the Bible, but not *all* truth, and there is much falsity. Neither does it contain THE truth, for there is no such thing. Truth is not an entity. Truth is accurate description, that is all. We do not know that "the laws of God are applicable to all conditions of men, binding on all communities and suited to all ages." We do not know that there are laws of God, we do not know that there is a God, and we do not know what are the conditions that environ all men and govern the life of all communities, hence we are not qualified to affirm that any particular code of morals is adapted to all men in all societies and of all ages. Theology is wastefully prodigal in utterly unverifiable assumptions. We are well aware that the minister insists that he is the mouthpiece of God, and that the ordinary mortal has nothing to do but render "implicit obedience"—not to God, who is always behind the curtain, but to the minister who speaks, and would rule, in his name. So long as the minister persists in regarding himself as the god-appointed master of the universe men who value liberty must hold him to be the enemy of the race and treat him accordingly.

Of a Business Nature.

The "Field-Ingersoll Discussion," so long out of print, is again in the hands of the printer, and all our readers will be pleased to know that in a short time it will be ready for them in the same handsome style in which Mr. Farrell gets out all of his books, and reduced in price to 25 cents. We are ready for orders.

It will please Mr. Putnam's friends—and what Liberal cannot be thus described?—to know that the first edition, of fifteen hundred copies, of his "Four Hundred Years of Freethought" has been sold, and that the second edition is now off the press and in the binder's possession. Those who have ordered one and not received it may look for it within a few days. To this edition we have added the portraits of Thomas Jefferson and Benjamin Franklin, and of J. Hacker, one of the Freethought veterans now with us. We hope to get many fresh orders for this all-comprehensive and important history of Freethought and Freethinkers. It has met with the greatest favor on all sides, and is worthy of it. Price the same: \$5, or with THE TRUTH SEEKER one year, \$6 50—a saving of a dollar and a half. Send for it when you renew your subscription.

Attention is called to the list of Tracts advertised in another place, as well as to the list of cheap pamphlets which we advise folks interested in spreading Liberalism to read and give to their friends. The tracts range in price from 1 cent to 10 cents. The cheap pamphlets in the list are 10 cents each, or twelve for a dollar.

The Special New Subscriber Offer is still open, and we hope a few hundred more of our readers will call the attention of their Liberal friends to it. See Special New Subscriber Offer on first page of this issue.

As a missionary scheme the offer of eight copies of the "Age of Reason," by Thomas Paine, to as many different addresses for one dollar is a success. We have had calls for several thousands of them and have scattered them from Maine to Alaska. Quite a number also appreciate the companion offer of twelve copies of "Self-Contradictions of the Bible" to as many different addresses for one dollar, and we hope to have to print a new edition of that book soon to supply the demand. Both of these books are calculated to make the ministers sorry and to open the eyes of their dupes. The "Age of Reason" has done a wonderful work; it has drawn thousands from superstition to reason, and will draw thousands more if they will but read it. The "Self-Contradictions" is a puzzler to the orthodox, and a starter to those Christians who will let their reason have half a chance along with the Bible fetish.

It is an unpleasant thing to do, but it appears to be necessary to once more jog the memories of those of our friends who owe for their TRUTH SEEKER. As we have been remarking for the past few weeks, there are a good many of these on the list, and the natural consequence is that we are short of money, for we depend on these subscriptions being paid with reasonable promptness to pay our own bills. When they are not forthcoming our creditors mourn. Three dollars—or a part thereof—is not an awful large sum in this big country, and it is probably easy for most of our friends to send it the first time they think of it. And it is to make them think of it that we print these few lines.

The third volume of Moncure D. Conway's edition of the collected works of Thomas Paine is now on sale. Price, \$2.50.

News and Notes.

The voyage along the English channel is simply indescribable in its beauty and splendor. The morning was effulgent, and sea and shore were glittering in ever-changing luster. The passengers crowded the deck, watching the glowing panorama as the great ship plowed the waters. The landscapes appeared in infinit variety; the white cliffs, sandy beaches, broad fields, wooded eminences, beautiful homes, vast structures, forts, hospitals, and castles, and dawning on the vision the huge and busy wharfs. We gaze upon the Isle of Wight bathed in the glory of the sunlight—a garden shining to the very edge of the sea, constantly unfolding into new prospects of soft and splendid color.

With banners floating the City of Berlin neared its goal from across the waters, with its wondrous freight of human hopes and joys. Intently I watched the surging multitude along the wharf to discover the stalwart Watts, for without his genial face I should be a pilgrim and a stranger indeed. He was on hand, and by his side George W. Foote, and we waved a greeting from deck and shore. After some tedious preliminaries of landing, unloading, and examining baggage, etc., we finally made out to shake hands in true English and Yankee fashion. We were soon in the railroad coach, which seemed small compared to our ponderous American cars, but it was elegant and comfortable, and we had a compartment all to ourselves, which was certainly advantageous, for we could talk to our hearts' content, as if at our own firesides. It didn't take long to become acquainted with our noble comrade, George W. Foote, who is as open as the day and greets you with the frankness and politeness of a man of the world. The journey of ninety miles to London was a delightful one. A fresh May day it was. The golden buttercups mingled with the green grass in wide fields. The trees were in blossom. The farmer was plowing, and villages and cities gleamed upon the view. Soon we were in the heart of London, and I was as hungry as a bear, for it was about 3 P.M., and I had not eaten since the morning on board. There is nothing like a good square meal to spice the journey and to keep your footing on this solid earth, for really I was in such a sort of ecstatic, dreamy state of mind that I felt I could almost be disembodied and not know it. I was in London; just think of it. London! the marvelous city of the world, where you are "in the swim" of the wonder and joy of the universe. In London, without doubt, the red heart of humanity sweeps its swiftest, grandest tides. Well, we had a long and joyous dinner. It was an intellectual repast along with delightful material things. Foote is an excellent caterer. He is not a dreamy philosopher. With his intellectual vitality he has a keen comprehension of the reality of life, and is a wise and witty cosmopolitan.

After dinner Watts takes me to his own home on Effra road, Brixton. Through what a bewildering maze we pass as the great omnibus rolls along. Over the Thames, with its crowded bosom sparkling beneath you; by the great parks and hundreds of gardens, miles and miles we go, and yet the multitude does not seem to diminish. The streets are full, the shops are shining with all manner of goods, and business is evidently driving. However, Effra road, which stretches from the Brixton thoroughfare, is almost as quiet as a country lane. It is simply beautiful in the bloom of May, grass and flowers in front of every dwelling, and here and there almost a forest of trees. In this lovely and entrancing scenery glows the fireside of our Freethought friend, Charles Watts, known in both worlds for his able and brilliant labors. What a hospitable welcome I had! Mrs. Charles Watts will never be forgotten by her many American friends, for she, too, with woman's genius, has been a standard-bearer in the pioneer ranks, and added her eloquence to the inspirations of our cause. And then there are the mother and sister, and the daughter, Miss Katie, and certainly in all England there is not a more radiant home circle than this. Nor must I forget the "two dogs," Queenie and Bell, worthy of the song of Burns for their vivacity and good-will. What a joyous evening I had on Effra road, where the murmur of mighty London is scarcely heard, though the great city heaves and tosses and thunders only a block away. I could scarcely realize that Watts and I, who had battled together on the frontier of the New World, were now again together in the heart of old England thousands of miles from the scenes of our former companionship.

The next day, Saturday, I was busy writing a multitude of letters, and getting off my News and Notes for THE TRUTH SEEKER, until noon. Then the hansom cab is ordered and Watts and I take a

long drive to Euston station, where he is to take the cars for Glasgow. For a week he is to lecture and debate in Scotland. We meet Mr. Foote at the station and bid good-bye to Watts at 2 P.M., and then Mr. Foote takes me to his own home for dinner. In going thither I catch a glimpse of the walls and towers of Holloway prison, where for twelve months Mr. Foote was incarcerated—the martyr of liberty—maintaining with unflinching courage the rights of a free press. He also has a charming residence—grass and flowers in front, and quite a long garden in the rear, where the children can play to their heart's content. There are four pretty children, bright as jewels, and sparkling with health and happiness. What gracious hospitality in this Freethought home! Mrs. Foote is entirely congenial with her husband, a noble companion in his toils and sacrifices. After dinner we go aloft to the top story, where is the study and splendid library of my host. What an array of books he has worth their weight in gold! What stores of wisdom out of which are forged the thunderbolts of Freethought, and the "acid drops" and "sugar plums" that burn and sparkle in the pages of the *Freethinker*. What a memory and a promise in these hoarded treasures, the new ever flashing from the old at the magic touch of genius.

After a smoke and wide intellectual discursiveness among books, we take a trip to the Zoological Gardens. This is a very interesting place. We pass through beautiful scenery and we witness all sorts of curious and wonderful things, dim suggestions of man himself in a vast variety of animal life. Snakes and monkeys are especially interesting. I hate snakes, but I can't help looking at them in their hideous fascination. As to the monkeys, I must admit the distant relationship. They seem to possess lots of human nature, in their affections, in their quarrels, in their gambols, and at times solemn earnestness of expression, as if they were trying to study out what kind of impertinent animals we might be. I did enjoy the "Zoo." I felt at though I were looking into the very depths of our ancestral life.

From the "Zoo" we walked through Regent's Park, a magnificent park, vast in extent, with great sweeps of green and masses of forest. At times the city is lost in the stretches of foliage, and you can easily imagine that you are with shepherds and their flocks in some Arcadia far away from the "madding crowd."

From Regent's Park, on top of the tremendous omnibus, looking over all creation, as if from a moving tower, we thunder and rattle to our destination, and Saturday night spreads its moonlight splendors over the scene, and dreamland follows anon.

Sunday morning comes, at first with sunshine, and then with clouds, but finally the sunshine prevails, and the afternoon is gorgeous. We take a walk in Brookwood Park, and visit the old English garden, and wander without restriction over the green grass. This park contains several hundred acres, and was recently given to the city by its owner, who earned his fortune in the slave-trade, and of course he only did the right thing to convey it for the benefit of humanity. But that will never atone for the blood and tears of suffering thousands.

Sunday evening sparkled along, and with it one of the great occasions of my life. For the first time I was to address an audience of English Freethinkers. I trembled in anticipation of it—it meant so much. England and America were to shake hands, and I hoped there might be nothing to mar the glory of the union. And there was nothing. When I reached the Hall of Science there was a great crowd in front; and by half-past seven o'clock every seat was occupied, and people were standing. I guess there were about 1,400 present, for that is, I understand, the capacity of the hall. I like an English audience. They know how to cheer. They do it with a vim, a cordiality, a thunderousness which is truly enlivening. A man who can't talk after such a cheer as they give must be somewhat like a man who has no music in his soul. It is like martial music, this glorious welcome—when we enter the hall—when President Foote arises to address the people—when the representative of American Freethought is introduced—when the names of Bradlaugh, Foote, and Watts are mentioned—when the brief and cheery message of Ingersoll is read—when the magic words, Thomas Paine, are uttered, and when finally the speaker closes. It was, I must say, a magnificent occasion and a grand success, and with all my heart I thank Foote and Watts and other English friends for their generous, beautiful, inspiring welcome. The thrill of comradeship from England to America is indeed jubilant and far reaching, and will make the labors of the future more glorious throughout the world.

I like George W. Foote. He is a born leader.

He has a penetrating and independent judgment. He has clear insight. He understands the situation. He comprehends Freethought. There are no clouds or mists in his intellectual horizon. He has breadth as well as concentration and energy. He is an all-round man, level-headed, brave, determined, uncompromising, yet intellectually charitable; far-seeing, for he beholds in the principle the inevitable result; and therefore he is never swung off his balance. He does not fall into side issues. He keeps straight on to the goal. He is the man of the hour, and the movement in England is broadening, and deepening, and strengthening through his wise conduct.

America knows Watts, vigorous and splendid, and still in the prime of his powers. Fortunate it is that we have such men as Watts and Foote to lead forward the great Freethought enterprise in England. They are admirably adapted for co-operation; masterful in their way and winning the confidence, support, and affection of the Freethought army all along the line. Amidst a thousand difficulties and disappointments, this great army is moving on. Robert Forder, Arthur B. Moss, and others, whose names I shall hereafter mention in connection with more full details of this great movement, are enthusiastic and talented co-laborers and standard-bearers, constantly pushing onward the banners of our hope, fearless and advancing at every point of the mighty conflict.

I do believe that Ingersoll would have an audience of 20,000 people the first night he spoke in London. The English people do love and admire him; and no man in the wide world would secure such a welcome as he. Everybody inquires, "When is Ingersoll coming?" It is in the air that America must contribute its noblest flower of genius to the struggling hosts of freedom in other lands.

Monday morning I find the publication office of the *Freethinker*, and Charles Watts the younger, who, as publisher, is doing a splendid work for Freethought, for culture and advancement, for science and literature. He looks the elder Watts in feature and expression, with the same energy and cordiality, and the charm of youthfulness, which, alas! we old-timers must forever surrender. I was delighted to meet this cultivated and enterprising co-worker.

In the afternoon Samuel Forder took me to Smithville Market, which is, I understand, the greatest market in the world. Underneath it run the metropolitan railways, and thus from the bowels of the earth the market is constantly supplied with all that land and sea produce.

I visited the spot where John Rogers and the other martyrs suffered, to whom a monument is erected, upon which, however, is no inscription, for the Catholics petitioned against it, not wishing to be reminded of the horrors of history. Close by the monument I visited the oldest church now in London; then I went to Guildhall, and roamed amidst its historic relics, libraries, pictures, statues, etc., and then I ventured into the wonderful Cathedral of St. Paul's—a sublime structure, indeed, gloomy, however, as a grave. A choral service was going on as we entered. The music was beautiful, but the prayers between were execrable, and the preaching—well, when it came to that dull stuff we retreated. In such a place as St. Paul's there should be only music. That only can accord with the glory and vastness of its architecture.

So far as I can judge London is the most beautiful city in the world. It is not simply immense, a huge bee-hive, a whirl of business, a rush of millions of people, a rattle and thunder of thousands of vehicles; it is a city of gardens, of flowers and grass and trees, entirely in contrast with Chicago, Boston, New York, or any other city that I know of. No other city can boast of so many and so large parks as London; and besides the parks there are innumerable gardens in front and rear of the houses on almost every street. Every Londoner wants a garden, and he will scarcely rent a house without a garden. There is therefore a charming mingling of country life with this great city. There are many quiet nooks where you are embowered with green foliage and flowers of all hue; and in the busiest streets verdant spaces flash upon the view. Wherever there is a chance to put a tree, there a tree grows. At this season of the year, with the glorious sunshine of May flooding all, the views are simply enchanting. The sweetness and beauty of nature greet you amidst the art and splendor of man's achievement. Along with the thousands of gardens and hundreds of parks and squares, there is the Thames river, with its ever-changing magnificent water views, its bridges, its boats, its ships and barges, the vast and splendid architecture on either side—historic buildings, towers and domes, far as the eye can reach.

I like the great omnibuses. How they roll along

crowded with passengers on top. There is where I like to get. It is something of a climb, but you feel quite elated when you sit down twenty feet in air and go bowling along as if you were riding a comet. What sights are presented as you dash through the surges of London life!

The hansom cabs are fine, too—easy and cheap. There are thousands of them, and they glide merrily along like gondolas on a river. No matter in what part of the city you may be, these cabs are always at hand.

They keep the streets clean here. Boys and men are all the time at work with shovels, "dust-pans," etc. If a particle of dirt accumulates it is instantly brushed away. The streets are like a floor.

The rush of traffic is enormous. Oftentimes, at a crossing, a long array of vehicles awaits the passage of another array. The police, by a simple motion of the arm, regulates the passage. There is no talk or dispute. Now one procession moves on, and then the other. You have to take a good look when you cross the street, and then make a dash. Every day in London you would think that nobody was at home, and that everybody was on the go. It is like an everlasting festival day. It beats New Jerusalem all to pieces. Nobody would want to go heaven so long as he could stay in London and see the sights. The angel Gabriel might blow his trumpet and it would not disturb a single soul. They are used to all sorts of noises here. Even the resurrection would not be a very surprising affair in such a cosmopolitan place as London.

SAMUEL P. PUTNAM.

"Our American Visitor."

From the London Freethinker.

Mr. S. P. Putnam, the president of the American Secular Union, set foot on the shores of Albion on Friday morning, May 2d. It was the dream of his life to visit this old country; the land of his forefathers, the land of Shakspeare and Shelley, and of Scott and Burns, the land of Thomas Paine and Charles Bradlaugh. He longed to see the Freethinkers of Britain, and to clasp hands with the men he had read of, who were over there—across the wide Atlantic—fighting the great battle of liberty. So one day he made up his mind to go, and now he is here in wonderland. It is not the vastness of our country that rouses his enthusiasm; for our island is ridiculously small to Americans, who say that we have to be careful after dark lest we should fall off into the water. The only big thing here is London, and that is big; colossal, stupendous, overpowering. No, it is the great historic memories that appeal to a man like Mr. Putnam; not only what is, but what has been; the long past of a great present, and (let us hope) a mightier future.

When I heard that Mr. Putnam was coming I resolved that he should have a hearty welcome. Mr. Watts told me that he was a genial, earnest, hard-working "Liberal"—as they call Freethinkers in America; I knew myself that he was an able writer, and, beyond all that, he was the elected chief officer of the American Secularists. Apart, therefore, from any promptings of my own heart, I was bound to hold out the right hand of good fellowship.

Mr. Putnam came over on the "City of Berlin." She was due at Southampton some time on Friday morning; and as she might be in early in such fine weather, and we did not like the thought of his waiting on board the ship, with no one to greet him as she touched the shore, Mr. Watts and I ran down from London on the Thursday evening, so as to be in readiness at the moment of her arrival. It was lovely weather when we walked down to the dock, and we rejoiced that our American visitor would have a good introduction to our climate. When the "Berlin" arrived we were soon on board, and I welcomed Mr. Putnam in the name of the Secularists of this country.

There is nothing of the legendary Yankee—long, thin, and taciturn—about Mr. Putnam. Were it not for his mustach, he might be taken for a jolly little Irish priest. He positively bubbles over with geniality. Of course he does a little "guessing," but his American accent is not aggressiv. It is just enough to give spice to his speech in the ears of an Englishman.

Yankees are somehow thought to be boastful. Why, I could never understand. Perhaps I have met with picked specimens, but I have always found them at least as modest as Englishmen. I remember the late Dr. Garrison, of Chicago, and how fine, manly, and unassuming he was. And there is really not the slightest flavor of "uppishness" about Mr. Putnam. He is sincere, open, and unaffected; and I was thoroughly at home with him in a few minutes.

We were a merry trio as we sped along to London by the boat train. We chatted about English

and American Freethought, and I was surprised to see how well Mr. Putnam was posted up in the history of our movement on this side of the Atlantic. Every now and then, as he caught sight of an idyllic landscape in the Lotos-land we were passing through, he exclaimed, "That's fine!" America was younger and more unkempt; here the hand of man had been at work for ever so many centuries, giving the land an air of orderliness and good breeding.

The Hall of Science was crowded on Sunday evening, when Mr. Putnam stood for the first time on an English platform, and heard for the first time in his life a ringing English cheer. Several ladies were upon the platform, including Mrs. Foote and Mrs. Watts. Among the more ungainly sex I noted Messrs. Wheeler, Forder, Parris, Moss, Samson, and Roger. Miss Vance and Miss Brown were busy and, alas! perspiring over their work in the hall. I had given up my own Sunday to do our visitor honor, and through him the whole Secular party in America. My words as chairman were few. Mr. Putnam's rising was the signal for an outburst of enthusiasm that fairly startled him, and for a few minutes he was a little nervous. But he soon warmed to his work, and carried the audience with him to the end of his lecture. Mr. Putnam's style is what the Americans most appreciate—easy, colloquial, and abounding in anecdotes, which are always telling and illuminative. His spring chicken story fairly convulsed the house. Of course it was at the expense of a minister. Mr. Engstrom, one of the secretaries of the Christian Evidence Society, who was busy taking notes, could hardly have relished this sally.

Mr. Putnam resumed his seat amidst a tempest of applause. One gentleman asked a question and offered a little opposition, which was well answered. Then an irrepressible lady took an innings. What she said was mostly unintelligible. But two points were clear enough. First, she said she was not religious; afterwards, she said she was a Catholic. This was too rich for anything. The audience exploded, and lecturer and chairman joined in the merriment.

Colonel Ingersoll had sent Mr. Putnam a brief letter before the latter left America. It was short and sharp—a kind of telegram from the front—for the Colonel is on a very active lecturing tour, with little time for correspondence. Mr. Putnam read this letter, and it immensely delighted the audience. He will read a longer letter from Colonel Ingersoll at the National Secular Society's conference.

Mr. Putnam was delighted with his reception, which, he says, far exceeded all his anticipations; and no doubt he has sent a glowing report to the New York TRUTH SEEKER, for which he is to write descriptive articles during his stay in England.

Mr. Putnam will be made as happy as possible while he is in London. When he goes into the provinces I have no doubt he will meet with similar treatment. It should be a point of honor to give him large meetings as well as a hearty welcome. Mr. Putnam is a soldier of Freethought. His life is dedicated to her service. He subsists on soldier's wages—when there are any. We must see that he goes back to America with good reason to say that British Freethinkers are cordial, brotherly, and generous. And we want him to say all this, and as much more as his heart may prompt, to Colonel Ingersoll. We want him to tell the Colonel that the Freethinkers of this country are dying to see him, and that if he will only come he may be sure of a grand and loving reception. G. W. FOOTE.

Lecture Notes.

After one month's retirement I am again in the field, making Holstein, Ia., the scene of my first operations. I begin in the midst of an unparalleled change in the weather. On May 10 the thermometer fell about fifty degrees in less than ten hours, and instead of summer's heat we soon had nipping frost, which has done great damage to fruit. I found Holstein full of Liberals. The Turn Verein has a large hall, where I gave my lecture. Every Sunday the Turners have gymnastic exercises or a dance, and the orthodox are powerless to prevent it. Mr. C. H. Schneekloth made the arrangements. This gentleman and his father and Charles Zeaman are our leaders in Holstein. A good audience greeted me, and the editor of the *Ida County Herald*, a German paper, has promised to translate and publish my lecture in the German language. Really, it is refreshing to find a town and a press that the priesthood cannot control.

On Saturday morning I take the first freight for Correctionville, where I again meet my friend A. H. Petty, who has probably made more Infidels than any other man in northwestern Iowa. His hotel office is supplied with TRUTH SEEKERS and books.

If he specially admires one of Heston's cartoons, he frames it and puts it in a conspicuous place, where "the faithful" can see it. His family are in full sympathy with Liberalism, and more than one Christian has been forever turned from "the religion of his fathers" when he remained long in the atmosphere of Petty's hotel. I did not lecture in Correctionville, but reserved my strength for two lectures in Pierson on Sunday, May 12. Quite a party went up from Correctionville, consisting of Mr. and Mrs. Petty, Mr. and Mrs. Molyneaux, Mr. and Mrs. Morrow, Mr. Otto Kind, and Mr. Smith. The last-named gentleman is a late recruit. When I was in this part of the country two years ago he was a Christian and a trustee of the Congregational church. Our Pierson friends are so well known by their devotion to our cause that I need say but little of them. Mr. S. F. Benson, Dr. Effner, Mr. Brooks, Mr. Hoffman, and a hall filled with an intelligent and enthusiastic audience, prove that there is no lack of interest. The church, by its Falstaff tactics a year ago regarding the proposed Jamieson-Dungan debate, has done itself great harm and revealed its true character. After withdrawing publicly from the contest, these "champions of public morality," these "people of God," had the audacity to make the totally false accusation that "the Infidels backed out." Their attempt was a failure, and now the scorn of all honest men rests upon their heads.

It is a long distance from Pierson to Crookston, Minn., my next appointment, and between riding and waiting I was one day and two nights making the journey. Twelve hours of the time was spent in the great twin cities of the West, Minneapolis and St. Paul. A vast improvement is to be added to the many natural facilities of these places. A monster dam is to be built across the Mississippi below St. Anthony's Falls, costing \$750,000, employing a thousand men, and requiring two years for completion. It will be used to make power for the monster flouring mills of the two places. I arrived in Crookston very early in the morning and was first greeted on the street by my friend William Munch, who is a Liberal in act as well as in word. Next I found Andrew Steenerson, who was elected sheriff last fall. Soon I saw his brother, Elias, who has interested himself in the Fleckten case and showed me many documents relating to it. During the day I met Mr. Ole Hagen, who edits a Norwegian paper which is open to Freethought articles. I can report great progress in Crookston since my visit last September. Our Scandinavian friends have organized a society, and have regular Sunday meetings, as well as a regular speaker, Mr. John L. Erickson. This gentleman grew out of the Methodist ministry into Freethought, and he has made a stir in Crookston and vicinity. The Lutheran preachers complain that he is dividing their churches and taking away their support, and one of them proposed to drive him out of town, which made everybody smile. Sunday nights he has a hall full of listeners. He introduced me to a crowded house, which he said was a specimen of his regular audiences. I only wish that all of our American friends were as active as our Scandinavian brethren. If they were, Liberalism would be a tower of strength. When I go to Crookston again I can expect to see even greater progress.

From Crookston I go to lecture in Lakota, Hoople, and Park River, N. D.; Red Jacket, Mich.; Omega and Greenwood, Wis., and Mapleton and Adrian, Minn. Liberals should address me at box 882, Des Moines, Ia., for lectures in these states.

FRANKLIN STEINER.

The Continental Sunday in Full Swing.

The following, from Mr. Ernest Law's "History of Hampton Court Palace," under the above heading, may be of interest to your readers:

"To anyone who would like to know what a 'free Sunday' means we would commend a visit to Hampton Court some afternoon of that day in the height of the summer. He will then witness—what is to be seen in no other place in Great Britain—the much-dreaded 'Continental Sunday' in full swing, within twelve miles of Charing Cross. Arriving by the crowded train, and standing for a moment on the center of the bridge, a bright and animated scene meets the eye. On all sides are to be seen hundreds of omnibuses, vans, *char-à-bancs*, brakes, cabs, dog carts, and carriages and conveyances of all sorts, including several coaches, all of which have brought their parties for the palace, the gardens, the park, and the river. On the river below, above all, the scene is of the gayest; it is often so crowded with rowing boats, steam launches, sailing-boats with various colored sails, and boat-houses decked with drapery and flowers, that one would imagine a regatta was going on. Through Molesley Lock, also, just above the bridge, ceaseless streams, liter-

ally of hundreds, of pleasure-boats, each with its merry party of holiday-makers, pass all day long; while upon the banks stroll throngs of young people, not perked out in 'Sunday-go-to-meeting best,' but men rationally dressed in easy shooting-suits or flannels, and girls in neat and pretty lawn-tennis or boating costumes. In the mean while, perhaps, down stream, from the lawn of a riverside club, opposite William III.'s Terrace or long walk, there is a 'sound of music on the waters' in the lively strains of the last new waltz; while a crowd of boats gathers around, and on the ear drops the light drip of the suspended oar. To exchange a scene like this, with all its freshness, naturalness, and 'abandon,' for the hot London streets and parks on Sunday, with their conventional dressed up crowds, strutting, prayer-book (or Bible) prominently in hand, or crawling in dense masses by Rotten Row, enables us to judge how heavy is the load of formalism that still weighs upon English life."—*Exchange*.

Observations.

Through an oversight on my part Mr. Putnam was not instructed before leaving these shores to refrain from guessing over on the other side. When in doubt, but inclined to take an affirmative view, he must now say that he fancies. Down South people "reckon" when putting forward an opinion tentatively. The Ohio citizen "allows" instead of prophesying, while out west of the Rockies they encourage the doubter to wager his existence—"Betch 'er life" there meaning all that is conveyed by the terms previously mentioned. It is only New England Yankees and those whose speech has been corrupted by contact with them who guess or even "callate." None of these Americanisms is in it with the Britishism, "fancy," or fahncy. To allow is merely to acquiesce, while to reckon, bet, guess, or calculate suggests a mathematical operation modified by the element of chance. "Fancy," belonging to the domain of the imagination, yields more gratifying results. For example, a man with 75 cents in his pocket could neither guess, calculate, allow, nor safely bet that he has more, but he can fancy that he has a dollar and a half, and not lose his reputation for prudence. Say "fancy," Put.

It is a little disquieting to hear that a descendant and namesake of Revolutionary sires got nervous at the sound of a British cheer, though I suppose that if the truth were told the same sound sometimes rattled our forefathers. But it is wholly according to tradition that our representative now in England warmed to his work and took his audience with him.

If the "Ode to Paine," the words and notes of which are contained in this issue of THE TRUTH SEEKER, shall win from Freethinkers such appreciation as the melody of it would command if adapted to more popular lines, it will be republished as sheet music. It will go, I think, at Paine celebrations and on other occasions where the people desire to sing without being indebted to the orthodox for either words or tune. Mr. J. R. Macdonald, writer of the music, is a member of the Brooklyn Philosophical Association and has sung many times at its meetings. The audiences are witnesses to the quality of his song. After casting off the job of printing the words and music, with impressive introduction and inspiring accompaniment, and estimating the number likely to be sold, the price has been placed at 30 cents per copy. I have nothing to say about the words except that, through the offices of my colleague, they have had greatness thrust upon them.

One paper in Oregon, one in Texas, one in Illinois, and one in Alabama are quoted in *Public Opinion* as approving the killing of Brown by Gordon in Louisville, Ky. One editor, he of the *Chicago Journal*, expounds the law thus: "Marriage is not a contract between a man and a woman merely, but between society as one party and the man and the woman as the other party. Under this contract violation of the vow by the woman is tacitly made a capital crime by the accumulated experience of centuries, and the man is made executioner of the sentence when the facts have imposed it." The impression I get from the blood-curdling utterances of these editors is that they have been so unfortunate as to get wives whom they cannot trust out of sight, and that they are talking through their hats to scare them.

Next in rank to the gun-bearing husband as a public nuisance is the swashbuckling brother who regards himself as chosen by destiny to oversmear with blood the stains upon his family's honor. Here in New York last March a young woman named Hannigan found herself in an embarrassing condition through her relations with one Mann, the superintendent of a Fifth avenue tailor shop where

she was employed as typewriter. She submitted to a dangerous operation, and became ill. Before she had time to recover, her brother met Mann at her bedside and by drawing a pistol and endeavoring to shoot him frightened her so that she died. Mann was arraigned on account of her death and held for trial under \$10,000 bonds. Last week the fool brother met Mann in the street and killed him; so that, up to date, we have two deaths instead of one, neither of which was excusable, and if the law takes its course Hannigan will go to the executioner's chair. With judges who discharge murderers and with editors who applaud them, this sort of thing is likely to continue for a good many years to come. But the judges and the editors will not bear all the responsibility. Girls who go out into the world to earn their living under conditions which expose them to danger are not provided with such information as would make it unnecessary for them to risk their lives on a cure worse than the disease. That information being prohibited by Anthony Comstock and his abettors, they will be accessories before the fact in cases like this. Furthermore, there is room for a change in the attitude of society toward girl offenders, many of whom break the seventh commandment more virtuously than it is kept by those who utilize them as scapegoats. Society, therefore, which encourages the Comstocks and drives the social culprits to infamy or death, is *particeps criminis* twice over, and is to be doubly damned. As one who has no opportunity or inducement to be otherwise than good, I might follow the example of those who mistake old age and obtunded instincts for moral evolution, and solemnly warn the young against yielding to temptation. But that has been done for thousands of years without any noticeable results, and the industry is still overcrowded. Besides, the victims are not the chief offenders.

These avengers who do the shooting should insist upon paying the penalty of their acts. Since they profess that it is their devotion to honor which prompts them to take the lives of others, let them prove their sincerity by giving their own to the same cause. Anyone can afford to be the vindicator of honor when nothing is involved but temporary personal inconvenience offset by gratified vanity.

Should all signers of the call for that political conference at Prohibition Park, Staten Island, the last of this month, maintain their loyalty to the principles which have hitherto distinguished them, the occasion may not be a harmonious one. There ought not to be anything in common, except enmity toward each other, between Freethinkers and the crowd of suppressionists who will compose the bulk of that gathering. If Wilbur F. Crafts, once field secretary of the American Sabbath Union and now an officer of the God-in-the-Constitution party, should discover that Mr. T. B. Wakeman is the former president of the National Liberal League, trouble will begin then and there, I hope. Nor will the cordiality be any more marked between Mr. Wakeman and Mrs. Burt, the female Comstock, who moves, steers, and has her living through the postal laws for the repeal of which Mr. Wakeman labored so hard a few years ago. When she learns his record she will tuck away her skirts like a washerwoman wringing a mop. It ought also to be lonely in that crowd for Charles Sotheran, B. O. Flower, and all other Freethinkers. Even woman suffrage can have no attraction for Liberals when it is advocated, not as a right, but as a means to an end, and that end the union of church and state. In looking over the list of signers of the call I do not recognize the names of any individualists. They all belong to the time when humanity was herded by shepherds who appointed themselves—before the day of popular constitutions founded in personal liberty, and when it was decided without argument that the individual had no rights which society would be excusable in respecting. The people who lived a few hundred years ago knew of no source of authority except the Bible and the church, and their laws were as good as could be expected when we consider the source, but apologies ample for them will not exculpate the Crafts, the Comstocks, and the Funks of to-day, nor their accomplices. No virtue that these "reformers" would substitute for the present order could counterbalance the vice of enforcing it with clubs, mulets, and dungeons. Compared with what the conference at Prohibition Park would give us, the persistence of the saloon is something to be thankful for; for while the saloon men are not distinguished as champions of any other rights than their own, their business at least provides a morass through which the enemy must wallow before assaulting the heights of liberty at close quarters.

The discussion that has been going on in religious circles since Easter over the question whether

Christ arose spiritually or physically is revealing to Infidels, who don't believe he arose at all, the fun there is in sitting among the spectators while a religious scrap is in progress.

Did Christ arise from the dead and ascend into heaven as, for illustration, a man goes up in a balloon?—that is the business before the house. The creed to which every orthodox person puts his name or his mark says that he did—that he "took again his body with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day." Those who would be saved must also believe or profess to believe that, in the language of said creed, "there is but one living and true God everlasting, without body, parts, or passions;" which God, however, is composed of three parts—Father, Son, and Holy Ghost. As the creed puts it, "in the unity of this Godhead there be three persons of one substance, power, and eternity." But Christ having arisen and joined the trinity with his body and "all things appertaining to the perfection of man's nature," it is left for the believers in the resurrection to say why the Trinity has not at least one body in its composition; and retaining their grasp on the fact that the body of Christ is of "flesh, bones," and so forth, and that the three persons be of "one substance," as aforesaid, they have on their hands the further duty of explaining in a clear and convincing manner their reasons for holding that the entire Trinity is not of flesh and bones.

The bodily resurrection and ascension of Christ, and his identity in substance with the other members of the Trinity, give us a Father and Holy Ghost with flesh and bones and "all things appertaining to the perfection of man's nature." The same Holy Ghost being the immediate progenitor of Christ, as we are assured, the latter was of necessity begotten of the flesh; hence follows the flesh-and-blood paternity of Christ, while the virginity of Mary—who presumably was gifted with all things appertaining to the perfection of woman's nature—must be abandoned as an untenable hypothesis. Thus does one dogma of religion deal another a fatal stab and then, sheathing the weapon in its own duodenum, fall over the lifeless body of its victim.

The man who said he believed in the resurrection because it was manifestly impossible gave the only good and sufficient reason that I ever heard.

GEO. E. MACDONALD.

Buddhism vs. Christianity.

At the Manhattan Liberal Club on Friday evening, May 24th, the lecturer was Swami Vivekananda, and the subject, "Religion." After listening to him for an hour one can no longer wonder that the waves of missionary Christianity beat vainly against the rock-defended shores of the Buddhistic East. As Lafcadio Hearn says, the Orient has nothing to gain and much to lose by an exchange of its sublime philosophies for the Christian system. And as one follows the closely reasoned, logical, discriminating, and eloquent discourse of this Hindu it is no longer a matter of surprise to him that the educated "heathen" look with condescension and contempt upon the religions and philosophies of the West. Face to face with the venerable wisdom of India the Westerner feels indeed that he is of a civilization that is young, and trifling, and crude, and anti-human. His intellectual and moral poverty is realized as never before. With the calm, rich tones of Swami Vivekananda falling on my ear and his opulent thought feeding my mind, I remembered Talmage and Mills and the rest of the men who talk to the multitudes of the crucified Christ, and my sense of proportion was shocked by the abyss of contrast that yawned between this representative of the cultus of Buddha the reformer and those mental contortionists of the Christian pulpit. Such men can never comprehend the people and the religious and moral systems to which they are sending their swarms of callow graduates of theological schools. The thought of the East is too subtle, too profound for them to grasp. They hate it because they do not understand it, but if they did understand it they would hate it still more virulently, for its lofty morality would sting them as with the lash of personal castigation.

This is not saying that Buddhism, as expounded by Swami Vivekananda, is in all respects intellectually acceptable to the Western Freethinker, for it is too metaphysical, having the faults that are inevitably associated with an excess of introspection and a lack of practical contact with nature. But these defects we need not now pause to consider, for we would then at once be involved in the old battle between the objective and the subjective. The salient thought here is that, whatever the logical shortcomings of Buddhism, it is yet so immeasurably the superior of the Christian theology that any

attempted comparison of the two would be cruelly invidious. All that I can do is to give in a very imperfect way a few of the thoughts expressed by the lecturer.

In ancient times in the East there was first the thirst for continuous life, and men thought deeply and long upon this problem. But gradually there came a change, and the thirst for knowledge took the place of the thirst for immortality. Man struggles for unity; he labors to bring various and diverse phenomena into harmonious relation; this is the goal of knowledge, unity. Here Eastern philosophy becomes at one with Western science. There were thirty-two of the Devas. The word means bright. They were human in their nature. The conception of a God pleased by worship and sacrifice gave place to the conception of cause and effect. The present is because the past was, and so on infinitely. A beginning to space and time is unthinkable. There cannot be an infinity with a finite side. Following this comes the thought, Why not let the universe explain itself? Why go outside of nature for a cause? The universe is bound by law. "This is the reformation of Buddha." What of the origin of the human race? We cannot solve the problem. What is the origin of me as I am? All my past. What the origin of that? All the past. One sect of Buddhists hold that there is no unity back of phenomena. The soul is a dream. The forces that were acting in that man were not an individual force. The wave spends its force and another wave is the result; the individual wave is no more, but waves result from waves, and so on unendingly. The most rigorous logical conclusion is that there is no future for the "soul" and no past. Death and birth are unmeaning words. Is there any background outside of this universe, and, if so, what is its relation to this universe? We can find no extra-cosmic cause.

It is only by its limitations that we cognize anything. We describe it by what it is not.

There is the universal being, that is ME. We cannot hurt any one that the pain does not ultimately come back to us. All have the right to help but not to bind down. Perfect liberty we seek, to flow into the infinit, as the stream comes down the Himalayas to become one again with its parent ocean. Every creed helps until it says, "Thus far and no farther."

Was the tree first, or the seed? Did sound create the ear, or the ear create sound? Did the sun form the eye, or was the eye made to see the sun? And similarly of all the other senses. These are not new questions. Thousands of years ago they were argued in the East. The answer is, Sound creates the ear. Thus was modern science anticipated.

In the past every new truth has become the property of a class. If in any nation the priests secure a monopoly of knowledge, that nation must die. In Europe the priests were coarse, and brutal, and savage. In their fierce greed to grasp power and wealth and hold the world in their fanatic hands they overreached themselves, and the reaction came quickly. Besides they were uneducated. They were too vulgar, too gross, too cruel to last long. In a way, they were of immense service to the world. Their atrocious persecutions arrayed humanity against them. They made a tremendous negativ springing board from which reason could take a start. So a new era began in the external world. To the internal world Peter holds the key. The struggle is going on still. Few scientific men dare say anything that will offend the priesthood. In India the priests were more adroit. There was there none of the brutality of persecution. There was complete toleration. But none the less, they enslaved the nations. The Brahmins were subtle; they slowly and gently wound the victim about with silken cords, attenuated thread on thread, until he was immovably bound.

Effect follows cause and becomes cause. We say that "law governs everything." But law is subjective. The law is here in my head, not behind the sequence of events. Things occur so and so, and we say it is the law that they should so occur. This is Scientific Superstition No. 1. If I get whipped one day I say that this is an isolated phenomenon, and hence is an outrage. If I get whipped every day I say, That is my nature, that is law, so it is all right.

Masonic Hall was packed. Every seat was filled and many persons stood through the lecture. The closest attention was paid to the address and Swami Vivekananda had to pause often for the applause to subside. E. C. W.

The Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May: May 31st—"The Rise of Militarism in the United States," Chas. C. Schmitt.

"A New Order in the East."

"Christian civilization" is somewhat discounted by certain of its usual defenders since the terms of peace between China and Japan were made known and Russia, France, and Germany intervened to nullify some of the provisions of the treaty. Under the head of "A New Order in the East," the New York Tribune of May 16th calls attention to a few facts constituting a comparison between Japan and the self-vaunted "Christian powers" of Europe that is decidedly unfavorable to the latter. "Not in the memory of man," it says, "has any other conquering power imposed such terms upon its fallen foe. The rule has been that 'to the victor belong the spoils,' and usually the spoils have been taken in a manner calculated to humiliate the beaten nation as much as possible." Then it points out the discreditable features in the terms of peace imposed by Germany upon France, in the treatment of Siam by France, of Turkestan and Turkey by Russia, and of England's dealings with all conquered states. Next it shows that Japan could have done likewise with China, had she chosen, but instead she had the peace conference held on her own territory, "and the whole tone of the negotiations was that of a conference between equals, instead of between victor and vanquished." Of course the terms of peace were favorable to Japan, but they were not unduly or needlessly humiliating to China, "and they secure—apart, of course, from the indemnity and the cession of Formosa—no advantages for Japan which are not also freely extended to all the world." Corea is made independent; "China must relax some of her barbarous laws toward all foreigners as well as Japanese. China must open her harbors and rivers to the commerce not of Japan alone but of the world. China must permit the introduction of machinery, not merely from the shops of Japan, but from those of England and Germany and America as well. Japan, in brief, has simply done what for many years the European powers have wanted to do, but have been too jealous of each other to do. She has 'opened' China. But she has done so not as England or Germany or Russia would have done, for exclusiv selfish gain, but for the common gain of the whole world." The islands that she has taken, including Formosa, are geographically a part of her empire and over them China has had a control only merely nominal. If it is true as reported that Japan will make Formosa autonomous she will set another startling example to the world. As the Tribune says, "That is not the way in which a conquered province is usually disposed of. A military dictatorship or a crown colony system would seem more in order." Verily the missionaries must think that "the heathen rage," and have set our Christian editors of secular papers to raging also. We do not believe in standing armies and great sea armaments, but we are glad indeed that at last a pagan nation stands fronting the robber Christian powers that have been utterly without conscience or mercy in their fierce and cruel march to empire. We are sincerely glad that Japan has plenty of guns and ships and the men who know how to use them. We believe that it is a bond for the peace of the world, and a guarantee for the preservation of very much that is beautiful, true, and useful in the civilizations that the Eastern nations have developed.

An Exceptional Universalist Minister.

Rev. T. B. Gregory, of Halifax, N. S., has been preaching on trial in the Church of the Redeemer, Chicago, and one newspaper of that city says that it is believed that he has won the pulpit of that church. In one of his sermons, on the "Martyrdom of Man," he said these among other good things: "The church destroys virtue, reason, and happiness. It tells us that by nature we are a set of degraded wretches, and that such we must remain until the virtue of another is imputed to us. The world's manhood has grown only as we have despised the teachings of the theologians and, planting ourselves on the doctrine of the worth of man, have acted upon the principle that we must be saved by the salt that is in ourselves. And the church destroys reason. With its vaunted infallibilities it paralyzes the mind and transforms us into driving idiots. The march of mind has evermore been opposed by the theologians, and whatever has been done in the way of science and the arts of life has been accomplished not by the help of the church but in spite of her. Happiness, too, the church has persistently worked against. Millions of hearts have been made wretched by her bogies and spooks. For eighteen centuries the theologians put a premium on misery and a curse on joy. They damned the happy man and canonized the wretch who hated smiles and gladness. The church, in-

stead of freeing men and assisting them to the realization of the fullest life, fettered them and kept them from making any progress at all."

That is pretty straight gospel to come from the lips of a Universalist preacher, but all that he said was not so straight; this, for instance: "We must get back to Jesus and his doctrine that the Sabbath and everything else was made for man. By that great idea all questions are to be measured. The mighty problems of the day will never be solved, nor the conflict quieted, till all lying sophistries shall have gone down before the Christ truth that humanity is a sacred thing and its rights are to be sacredly respected." That is badly tangled up with religion. Nothing belongs to, or was made for, man that he is not able to take by strength of muscle or brain. To this fact earthquake and pestilence and famine bear testimony. As to what is attributed to Jesus, Mr. Gregory should not forget that, if he depends upon the Bible—as he must—for his information concerning that individual, he will be compelled to accept some very foolish and some very intolerant and invasi teachings—the great bulk, in fact, of all the utterances that have been credited to the Jesus of the gospels will fall into one or the other of these categories. And why does so apparently bright a man as this clergyman talk of "the Christ truth"? Christ is not a name; it means the "greased," or the "anointed," and so at best is but a title. Who would speak of the "emperor truth" if referring to some utterance of the Emperor Marcus Aurelius? The whole trend of the teachings of Jesus in the Sermon on the Mount was against the "Christ truth" that the rights of man are to be respected. Absolute non-resistance to theft and assault never inculcated the lesson of respect for the rights of humanity, and yet such non-resistance is a fundamental part of that "Christ truth" in which alone Mr. Gregory sees hope for humanity.

What Christendom Owes to the "Heathen."

In the New York Tribune of May 19th we find this fair estimate of the effects of the Crusades on "Christian" civilization, and the article shows how the contact of Christianity with the East, which was brought about by the Crusades, was a benefit to the West: "To-morrow, just eight hundred years will have passed away since the memorable 20th of May, on which Peter the Hermit preached that great sermon at Clermont, which resulted in the organization of the first Crusade; and great preparations have been made not only in that ancient town, but also throughout France, to commemorate the anniversary in a suitable manner. It is an anniversary which concerns not alone France, but the whole of the civilized world. For, although the Crusades themselves were mere wars of aggression and bloodshed, characterized by much barbarity and fanaticism, yet it cannot be denied that they contributed in a powerful manner to promote the progress and enlightenment of the Western nations. The latter were through these sanguinary conflicts brought into contact with Oriental races, who, at any rate, in those dark days possessed an intellectual, an artistic, and a scientific development far superior to anything of the kind in the Occident, which, therefore, owes a deep debt of gratitude to Asia. Indeed, had it not been for the knowledge which our forbears obtained through intercourse with the Saracens and other Eastern races in connection with the Crusades, we might to-day be two centuries behind our present era of civilization." In other words, the dull blade of the Christian intellect was sharpened by its fierce attrition with the polished steel of Saracen culture.

Lectures and Meetings.

J. E. REMSBURG is now lecturing in the Northwest. He will speak in Macedonia, Carson, Boone, Eldora, Elgin, Popejoy, Peoria, Humeston, Russell, and Olin, Iowa; Luverne, Fairmont, Mapleton, New Auburn, Sherburne, Sterling Center, New Ulm, Barnum, Lake Heron, and Minneapolis, Minn.; Arcadia, Independence, Whitehall, Blair, Mondovi, Gilmantown, Seymour, Dale, Beaver Dam, Lodi, and Oakland, Wisconsin.

FRANKLIN STEINER lectures in Red Jacket, Mich., June 1st and 2d; Omega, Wis., June 5th; Greewood, Wis., June 8th and 9th.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Soranton Secular Union meets every Friday evening at 421 Lackawanna avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Fellowship for Ethical Research meets Wednesday at 8.15 p.m., at Mercantile Library Hall, Tenth below Market street, Philadelphia.

Letters of Friends.

They Want the Book and the Paper.

NEWTON, IA., May 9, 1895.

MR. EDITOR: Find inclosed \$3. Send THE TRUTH SEEKER one year, also the "Freethinker's Pictorial Text-Book" to

ALBERT LUFKIN.

ALLISON, Mo., May 7, 1895.

MR. EDITOR: Inclosed please find \$3 in payment of THE TRUTH SEEKER and the "Freethinker's Pictorial Text-Book." We hav stirred up the dry bones here.

SHERMAN COWEN.

PHILLIPS CREEK, N. Y., May 17, 1895.

MR. EDITOR: Inclosed find \$3 for a year's subscription to THE TRUTH SEEKER and the "Freethinker's Pictorial Text-Book."

N. C. COOPER.

BLAIR, Wis., May 17, 1895.

MR. EDITOR: Inclosed find \$3. I am a little late, but I hope the "Pictorial Text-Book" will find its way up to Blair anyhow.

TH. BODOM.

GRAND RAPIDS, MICH., May 20, 1895.

MR. EDITOR: Inclosed find \$3 for one year's subscription for THE TRUTH SEEKER and the "Freethinker's Pictorial Text-Book."

LAWRENCE HOFMA.

MT. EDEN, CAL., April 22, 1895.

MR. EDITOR: Inclosed please find \$5. Send me THE TRUTH SEEKER for one year, and the "Pictorial Text-Book;" "Crimes of Preachers;" "Mesmerism and Hypnotism;" "Holy Bible Abridged;" "Whirlwind Sown and Reaped;" "The Confessional;" "Christian Absurdities;" "Miracles and Miracle Workers;" "Design Argument Fallacies."

H. P. MILLER.

Christians Not Ready to Die.

HACKLEMAN, IND., May 7, 1895.

MR. EDITOR: Inclosed find twenty-five cents, for which please send "Miracles and Miracle-Workers;" "Limitations of Toleration," and "Infidels and Charity."

I hav just finished reading THE TRUTH SEEKER of May 4th, and feel that I must express my complete satisfaction with it. I was especially pleased with Heston's cartoon in which he represented Satan placing Christ on the pinnacle of the temple. The closeness with which Christ is clinging to the temple reminds me of the manner in which Christians cling to life, although they are always singing and shouting, "How I long to be with Jesus." Long liv Heston and THE TRUTH SEEKER.

Fraternally yours, A. R. BUMPAS.

Quit Helping the Enemy.

May 12, E.M. 295.

MR. EDITOR: The priests, worse than pirates, continue begging money to build churches for God, while people are starving for the actual necessities to continue life.

They begged of me for money to build a house for God. I asked, Cannot an almighty God build houses for himself, if he needs more than one?

And I said, further, I will never give one cent to build a house for God, really the priests, common pirates, until I see a God build a good house, large and tall, for the poor widow, orphan, or old man. Let every Freethinker in America make this his rule, and you would soon hav an end of this rotten, despotic, and corrupting thing called Christianity.

I ask a priest why God or the gods sit on the fence playing the fiddle while cruel men break into a dwelling-house where are aged women, commit an assault upon them—hold their tender feet against a hot stove and beat them with clubs almost to insensibility, in order to compel them to give to the Christian robbers their scant funds that they depend upon for their sustenance?

Such occurrences hav taken place three times lately in the Christian Sunday-law-cursed state of Pennsylvania. The priests, and priest-ridden courts, claim that this is a Christian country, then, of course, Christianity is responsible for all the corruption and murders in the United States. They tell us that it is not God that commits all these crimes by men, women, and children in this nation, but it is the devil. But this shuffling will not do, as there can be but

one almighty power in the universe—the principal. The devil is simply his agent, and can do nothing except by authority and direction of the principal. It is a universal rule of law that the principal is liable for the declarations and acts of his agent. In this case the agent is the "creation" of God—the principal. He could not exist a moment except by the direct command of God. Is it not as easy for God to kill the devil as it was for him to kill Abigail's husband in order that David could take her as he did Bathsheba to wife?

There is nothing else on earth that will cause men to lie, steal, kill each other, and act the fool, as will religion. The priests are not satisfied with such means to protect and maintain their God and their false and cruel religion, but they are determined to capture our public schools, and manage to hav enacted unjust, cruel, and infamous Sunday observance, and other tyrannical human laws, to defend their gods and their tottering church and religion.

Just think of a God that is so feeble that he, she, or it, requires human laws, policemen, sheriffs, and soldiers to prevent this God from being dethroned and banished from earth—"from the universe"—as "the man of God" declares.

Let us all labor to hav all ecclesiastical property taxed at its full value; keep religion out of our public schools; teach justice and pure morality; the practical things of life, and the people would soon be free from all the evils of religion.

P. V. WISE.

A Defense of Judas Iscariot.

LOS ANGELES, CAL., May 8, 1895.

MR. EDITOR: At frequent intervals the clergy take delight in defaming the character of the dead and in making attacks on those whose voices hav been silenced forever, and from whom no reply is among the possibilities. It is evident from press reports that a Los Angeles clergyman is the latest to vilify the dead; and the coarse and brutal manner in which he jumps on the prostrate and long-silent form of Judas Iscariot rouses my sense of justice to that pitch that I cannot sit in silence while the voiceless are thus maligned.

"Judas," says this untruthful preacher, "was an avaricious man and a thief, and few men hav been considered viler than he; and the crime of Judas"—meaning the betrayal of Jesus—"seems peculiarly dark and heinous." In this strain he continued to execrate this well-decayed corpse; but no evidence was presented to prove the charge of Judas having been a thief; and his avarice was discovered only in the fact that he took thirty pieces of silver as the price of his crime. Now it is my duty to clear his memory from these base charges, and to place him before a cold and indifferent world, which has ever lent a willing ear to calumny, in his true light.

Judas was a good man, and only acted as God intended he should act. Now for the evidence. It is generally understood that God sent his son Jesus into this world to undergo crucifixion that his anger might be appeased toward sinful man through the shedding of that son's blood. I think there is no dispute on this point; therefore it naturally follows that God had to provide ways and means for consummating the death of Jesus, or be the executioner himself. He chose the former, and Judas Iscariot and Pontius Pilate were simply the tools of this tragedy of God Almighty, who hypnotized them for the occasion and compelled them to carry out his will, i.e., that Jesus should die to save sinners. As Jesus had to be killed it was necessary for some one to betray him as well as to execute him, and if all the acts in this divine tragedy occurred as God foreordained them—and who can doubt it—then Judas was not only blameless for his conduct, but he filled a most important part in the salvation scheme for saving sinners, and all of us hav good reason to thank instead of censure him. Had he failed to perform his allotted part the great scheme would hav proved abortiv; for of course the officers could never hav found Jesus without his aid in identifying him. So in that case we would hav been forever lost, the bare thought of which should lead every thoughtful person to speak well of Judas, for if Jesus had eluded the officers and

died a natural death of old age, such a death would hav done no good, and none of us would hav been "ransomed from the fall." We would hav gone to hell sure without the aid of Judas, and no sensible theologian will deny it; so I implore the preachers who blindly curse and denounce him, to get rid of their rank prejudices and view Judas as he was, the divine instrument in helping to save mortal man from the wrath of God.

Now let this unjust censure by the clergy cease forever, for if justice was done to his memory none of us would rest until a mighty monument, commensurate with the glorious part he took in opening up heaven as a place of residence, was erected over his much-disturbed remains. As suicide has been declared a sin by the vote of intelligent New Yorkers, I wish to show that Judas was not guilty of that offense as charged by the Los Angeles preacher in his diatribe. First reports are often erroneous, and the one given in Matt. xxvii, 5, saying he hanged himself, was a false one, as is fully proven by later news found in Acts i, 18, where the actual facts are truthfully told in these words: "And falling headlong he burst asunder in the midst, and his bowels gushed out." His untimely death resulted from an accident pure and simple; and the preacher who ever accuses him again of suicide will only manifest his ignorance of the scriptures and the necessity of a more complete knowledge of God's word. The vindication of Judas is now complete, and like truth crushed to earth he will soon rise in the estimation of a deeply indebted public, and shine with a halo of glory beside the chief actor in the divine tragedy for our benefit. Judas, our friend, we salute you.

C. SEVERANCE.

The Church of Humanity.

RICHMOND, VA., May 7, 295.

MR. EDITOR: It is apparent to the most casual observer that the large majority of church-going people do not really enjoy the sermon they hear preached every Sunday. They are heard often to remark, "Oh, we hav such a poor preacher; he is so tiresome to listen to." The music is also as often criticised in the same disparaging manner. Although religion has paralyzed their reasoning function to such an extent that they attend the house of worship two or three times a week, and endure its monotonous services, and are led to believe the most absurd things ever written, it seems they still hav left enough common sense to admit that this "divine service" is not as entertaining as it should be. And no wonder they make such a confession, for the man they are compelled to listen to is simply an automatic machine that has been stuffed with theology, and mechanically reiterates parables and fables that hav been heard a thousand times, occasionally introducing something original which is of no value whatever. The music is furnished by a choir of cracked voices, accompanied by a creaky old organ whose discordant notes are a sad travesty on music. Having to pass through such a trying ordeal so frequently it is no wonder the Christian looks forlorn. I desire to suggest a plan that I think would mitigate the above nuisance and ultimately abolish the orthodox church forever. Instead of each community having so many churches, let there be erected a grand auditorium with a seating capacity of ten or twenty thousand; the interior and exterior to be embellished with all the wealth of art. Let this magnificent building be called "The Church of Humanity," and let every mortal, irrespective of creed or nationality, be welcome within its walls. Let there be a coterie of superb singers and a grand orchestra that would make the heart throb with joy. Get some entertaining philosopher—a man of brains, unhampered by dogmas and absurdities—to address the vast audience, inculcating the ideas of right living rather than traditional doctrines. Let him preach the religion of humanity, the religion of temperance, honesty, charity, and morality, and not the religion of ignorance, fear, and superstition—that relic of barbarism—the climax of folly. To listen to such a man after hearing for years the sanctimonious groans and mad ravings of the clergyman, would be as refreshing as a cool breeze in the hot days of summer. No preacher

could occupy such a platform—they are too devoid of humor—they are too sad; were the solemnity of theologians infectious, the entire human family would die of melancholia. Wanted—A man of wisdom and of humor, one who could tell us how to be happy here in this world, and not give such graphic accounts of the two worlds after this. When a man tells us of the beauties of heaven and the horrors of hell, we lose confidence in him; we know immortality is the unknowable. It is a sealed chest that no human being can unlock; therefore, its contents will ever be a mystery. Tell us something about this planet upon which we dwell, and about which we know so little. By having fewer churches and consequently fewer preachers, mediocrity would be weeded out—only the fittest could survive. I am in favor of the elimination of all ceremonies and creeds. The question is, are they requisite to the welfare of mankind? Is baptism a preventive of crime; is it conducive to honesty, or is it productive of any good whatever? Then if it is not, it should be discarded. I am in favor of nothing that will not make men and women nobler, grander, and happier, and I am satisfied it will never be accomplished through the instrumentality of any ceremony or form. If there were no dogmas and useless red-tape to contend with, there would be nothing for people to contend about regarding religion. Everybody believes in morality and justice, and our ideas about Gods and eternity would be of no consequence whatever so far as other people are concerned, because they would simply be our pet theories which the majority would admit were merely conjecture. There is nothing Utopian in hoping for the time to come when all prejudices will be banished from the minds of men, and people with diametrically opposite opinions can dwell together harmoniously. May it not be a great while before ceremonies, technicalities, and paraphernalia will sink into innocuous desuetude, and "The Church of Humanity" will reign supreme.

DANIEL J. PAXTON.

"Divine" vs. Human Justice.

LEAVENWORTH, KAN., May 16, 1895.

MR. EDITOR: Some time ago the Times of this city printed an article written by me upon our state prison religious census. Three days later it announced that Rev. D. C. Milne, of Manhattan, would reply to it in the next Sunday's issue. But the reverend gentleman reconsidered the matter and did not send in his answer.

To make a bad matter worse the Manhattan Mercury reprinted my article, asked the dominie why he failed to reply in the Times as proposed, and offered him the use of its columns to make any reply or statement he saw fit. And still he kept mum.

Later, J. B. Blackman, a friend of mine, took the preachers severely to task in the Standard of this city in regard to criminal statistics. Reverend McLain replied to this, but Brother Blackman, for some reason, concluded not to respond and turned him over to me. Below I hand you the answer I gave him. It evidently satisfied him, as nothing has been heard from him since.

S. R. SHEPHERD.

In a late number of your journal Rev. Mr. McLain asks, "What part of the gospel is it that sends people to the penitentiary?" The question is certainly a proper one. If there is a broken cog, a bent pinion, or a loose burr somewhere in the gospel machine that causes it to work imperfectly, we want to find it out and repair it. It is admitted that the penitentiaries are filled with persons who hav had Christian rearing, who believe in the Christian religion, and one-half of whom hav been members of churches; that a greater percentage of preachers commit crimes than do the members of other professions, arts, and trades; that there is more drunkenness, vice, pauperism, and crime in Christian countries than in others.

Now, why is it? That is what we want to know. If a man or nation is going to make selection of a religion he wants the best the market will afford. He wants the one that will produce the greatest morality and the least crime. One reason why the Christian tree bears so much bad fruit is this: It is the only religion that decries and discards morality, counting it as naught, as filthy rags, and pointing to the moral non-Christian as a dangerous man; the only religion teaching that morality drags more souls down to hell than vice or

crime; that morality is the devil's snare and pitfall. That faith is the great and only desideratum. That by faith are ye justified, by faith are ye saved, and not by good works or excellence of conduct. You can do nothing to fit yourself for heaven or merit eternal happiness. Cast your deadly doing down, believe, be baptized and you are saved. Good conduct counts you nothing—it is rather against you.

Christianity stakes everything on faith; Mohammedanism makes both faith and morals essential; the religions of Asia throw faith to the dogs, but enforce the practice of the highest human virtues as elaborated in their codes of morals. The so-called Pagan earns his seat in heaven by good conduct. In oriental lands every attainment, whether in education, society, politics, or morals, is won by merit and not by purchase, fraud, or favor. The oriental attains felicity in the next life by restraining his propensities, cultivating the nobler virtues, and faithfully discharging all his moral and social obligations in this life. He cannot afford to do wrong, for he knows he must pay the utmost penalty. His religion harmonizes with common sense, reason, science, and all the known laws of the universe. The Christian religion antagonizes all of these.

Why should not the Sunday-school prove a nursery for the gallows and the penitentiary? Children there are taught that "Jesus pays it all—all the debt I owe," that the vilest may repent at the eleventh hour and get the best reserved seats in heaven. No incentive to be good. The child believes this wretched doctrine—believes that he can do as he pleases all his life, and run up as big a bill with the devil as he wants to—Jesus pays the account—it will all be wiped out—God will be overjoyed to see him repent on his death bed; the viler he is the fatter the calf that will be killed to celebrate his return. Every convict at Lansing [Kansas penitentiary] was fed on such spoon victuals as that and every one of them intends to avail himself, before he dies, of the gospel "scheme" of salvation and get a deadhead ticket to the realms of glory. This is what they call "vicarious atonement." A scheme to manufacture moral spendthrifts, somebody else paying the bills; a scheme to fill up the penitentiaries.

Suppose a father finds his four bad boys stealing and his only good boy remonstrating and begging them not to commit the wicked deed. What should he do? According to that pernicious doctrine he should fly at the good boy and beat him to death, or have it done, as propitiation for the sin of the guilty. Having propitiated himself he then forgives the bad boys and hugs them to his bosom. And this is so-called divine justice, the innocent suffering for the sins of the guilty. Benson [a notorious woman-killer of Leavenworth] ought to have been given a pardon, a clean new suit of white linen clothes, a harp, and a halo, and some innocent person strung up for the murder he committed.

Human justice says, "Punish the guilty and spare the innocent." But that is all wrong. Divine justice says, "Punish the innocent, but spare the guilty." That is right. Suppose we make an experiment of divine justice in Kansas. Suppose the governor offers a pardon and a corner-lot in the pious, Magdalen-mobbing city of Larned to every convict in the penitentiary who will become a hypocrite, snivel a little, and say he is sorry. Suppose our criminal code is repealed and a new one enacted granting forty acres of land, a pension, and a pardon to every person who commits a crime. What a beautiful place Kansas would be to live in after a while—wouldn't it? What a heavenly state of society would soon be developed.

And yet that is divine justice according to the dogmas and teachings of the Christian religion. Is it any wonder that our penitentiaries are filled with Sunday-school pupils, church members, and believers in the Christian system of faith?

Nothing could encourage, foster, and promote crime so much as openly proclaimed and promised immunity from any penalty therefor. The gospel proclaims that immunity and thus invites men to lead criminal lives. There is more joy in heaven over the arrival of one redeemed and pardoned murderer than over that of ninety and nine who never went astray.

The reason why the morality of Asia is above that of Europe and the Americas is because the Eastern religions teach and enforce morality, while Christianity teaches faith and belief. Her motto is, Believe and be saved; believe not and be damned. Conduct is not in it. Morality is nowhere.

The inmates of our pen are all "believers" in the Christian plan of salvation. Their faith was evidently the regulation faith that saves from penalty but not from sin. Their doctrinal soundness cannot be questioned. It is the most orthodox community in the state of Kansas. S. R. S.

Does Elohim Mean God or Gods?

JANESVILLE, WIS., May 15, 1895.

MR. EDITOR: The controversy which

has lately been going on in THE TRUTH SEEKER as to whether Elohim is the singular or the plural is one of much interest. The evidence showing that Elohim means "the gods" seems to me much the more conclusively. Volney in his "New Researches" says that Elohim means the gods, as is admitted by all grammarians (see page 176). The compilers of the Bible did not venture to discard a word consecrated by custom. These Elohim were the same as the Decans of the Egyptians, the geni of the months and planets among the Persians and the Chaldeans.

The Phœnician author, Sanchoniathon, places the matter beyond doubt when he tells us that the companions of El, or Il, who is Kronos, the same as Saturn, were called Eloim or Kronians, and were said to be the equals of Kronos. Now, Kronos or Saturn, it is well known, was the emblem of time measured by the planets; his equals were therefore natural geni of the same species. The letter "H" being wanting in the Greek alphabet, the word expresses as nearly as possible the Phœnician—Arab Elohim, the Hebrew plural of Elah—god. But why is the organization or creation of the world attributed to these gods or geni? For the very simple and natural reason that the heavens and the earth to the ancients meant the great orb or circle included in the circle of the zodiac. The death of vegetation in the winter was believed by the ancients to be a real death, and as after the vernal equinox the spring vegetation recovered new life, the ancients believed this sudden appearance of leaf and flower and vegetable to be a real creation, and the creators and authors of all this stir of life were the geni or gods presiding over each sign of the zodiac.

The beginning, then, of which the Bible speaks would be the spring equinox, and at this time the sun enters the zodiacal sign of Aries the Ram. It is the sun and Aries which begin this creation, and it thus becomes plain why the plural form, Elohim, is used instead of the singular Eloah or Eljah.

We can obtain further proof of this by analyzing the word in the singular. It is composed of *al* and *jah*. The root *el* is contracted from the verb *ail*, meaning to roll or twist, and was hence applied as a name to the males of the sheep kind in allusion to their contorted or twisted horns. *Jah* means literally "he will be." We have, then, the assertion "he will be with twisted horns," that is, the sun will be in Aries, the sign of the ram, and the creation of the vegetation of another year will begin.

It is difficult for modern people, unless they give the subject considerable study, to comprehend how intimately all ancient religion was connected with the phenomena of the seasons and the aspect of the heavens at the important changes of the seasons. We can with difficulty comprehend the solicitude with which the ancients observed the northern and southern progress of the sun. Not until the coming of Mohammedanism with its uncompromising monotheism was this system overthrown in the orient. This influence forcibly garbled the series of astro-theological treatises we now call the Bible into a monotheism in which the old rational and beautiful meaning of these writings is lost and replaced by a senseless and meaningless account of the actions and commands of this tyrannical God of the Hebrews.

The creation to which the Bible in reality refers is nothing more than the new production, the spontaneous motion which every year in spring takes place in all the systems of vegetables and animals. This spring, the season of leaves, of flowers, and pastures of abundance, light and heat, was the golden age, as being under the influence of the sun, whose emblem in alchemy and astrology is gold.

The rendering of the first lines of Genesis from the Hebrew into English made by the writer styling himself Moreh Nebuchim seems to me neither conclusively nor satisfactory. For instance, he translates *Boro* as "he created," which is a mistranslation. The word never meant the production of something out of nothing; its primary sense is to cut, to divide. It is used in that sense in Joshua xvii, 15, in speaking of cutting down trees.

Max Muller says that the custom of translating the word as meaning created is of modern origin, and that to find out how the words of the Old Testament were understood by those to whom they were originally addressed is a task attempted by very few interpreters of the Bible. He shows that in Psalm civ, 30, the word bears the sense, "thou renewest the face of the earth." Now this is just what the Elohim do every spring, hence the first line of Genesis should read, "In the beginning the Gods [sun in Aries] divided the summer from the winter, renewing the face of the earth."

Next we have a translation of the Hebrew, "And the earth was without form and void." This, correctly translated, would read, "The earth in winter is dreary and desolate;" that is, bloody, in the old sense of the word, in allusion to the color of the dead vegetation at this season; desolate because of the obliquity of the sun's ray as opposed to the more direct rays of the summer sun.

Next we have in Genesis, "And the gods said, Let there be light, and there was light;" that is, the sun entering Aries at the spring equinox brought summer or light out of darkness and winter; winter passed, summer came.

That the view of the Bible herein set forth is the correct one finds some curious support in the conclusions reached by Sayce in the volume recently published by the Society for Promoting Christian Knowledge, entitled "The Higher Criticism and the Verdict of the Monuments." The society for whom it was prepared evidently print it with regret, as they preface it with a statement of disapprobation. It is a book which brings dismay to those who have anxiously awaited it, for Sayce, to his everlasting honor, is an honest man for a churchman, and will not stretch the truth to the breaking-point. The result, instead of being such a consummation of their hopes as the dogmatists have prayed for, is distinctly a surrender of all the supernatural claims made for the origin of the Bible. It shows that the Biblical narratives of the Old Testament are fragments out of the wreck of a vast literature, which extended over the ancient oriental world from a remote epoch, and that we cannot understand them aright except in the light of the contemporary literature of which they formed a part.

Hebrew literature, then, is not isolated, requiring extraordinary or unusual causes to explain its origin, but must, in the nature of the case, partake of the same astrological character as the other literature of the orient. We have been misled by those who have found it to their interest to mis-translate the Biblical literature, and transform a distinctively astro-theological literature into a system of writings strictly monotheistic in character.

That these writings were astro-theological in their original meaning is well-nigh certain. All attempts to find evidence to support their historical character have failed, and whatever else these stories may be, we may feel sure that they are not history.

We have here, then, a garbled Semitic mythology distorted into a system of monotheism, but in its real character it is precisely the same as the Aryan mythology. Its characters are all solar heroes, masquerading under a thin historic disguise, but not a sufficiently complete or well-constructed one to deceive for an instant the eye of the scholar.

MORRIS M. BOSTWICK.

God or No God.

NAT. MILITARY HOME, D. V. S., CAL.,
May 9, 1895.

MR. EDITOR: God or no God—which? That is the question. If there be one he is either the author of all things or of nothing. Both ideas are suicidal. If the author of all things, then he is the author of all evil, both natural and moral. If so, it at once disproves the existence of a good God, and there can be no other. A tree is supposed to be known by its fruit, and like invariably produces or begets like. Hence the very fact that evil exists proves the non-existence of a God. Now which horn of the dilemma must we take? Either will eviscerate our vitals, based on the God idea, and the idea is suicidal from

the very nature of things and the inexorable logic of facts.

We might quote proof texts by the score from the scriptures, but we are now reasoning from analogy and comparison, from whence all knowledge is gained, and not from many doubtful hypothesis or book of authority. Truths and facts are stubborn things, and will constantly be staring us in the face, whether we wish it or not. Truth is something that exists the same yesterday, to-day, and forever, and can never change or die. A fact is something that is done or has transpired. So it is not true there is a God, from the fact that we have no evidence of his existence, but quite the contrary. A desire and wish can not be made factors of facts. Neither can faith make a truth, nor prayer a fact. Nothing can change the laws of nature; we can merely manipulate environment, circumstances, and opportunities. "Nature does wrong never, 'tis society that sins." Nature is not conscious, intelligent, nor progressive—therefore, not responsible. Man being a conscious, intelligent, progressive, automatic being, sins, and is responsible. Sin comes from man's imperfection and moral evil. God cannot sin, for he does not exist. But theologians have it, when good it is God's; when evil, the devil's or man's by the intervening of that diabolical invention of priests, the doctrine of "free moral agency," which, by the way, is neither taught nor even mentioned in the Bible, for it would ignore all power of a God, who worketh all things after the counsel of his own will, seeing the end from the beginning, and being omniscient, omnipresent, and omnipotent, with love, mercy, and goodness as a heavenly father in addition. Free, moral agency, indeed! God or no God that is the most disintegrating and absurd doctrine that has disgraced the annals of the moral teachings of the world, and as destructive as oxygen, the most destructive of all agents.

Who in their senses would think of comprehending the end of the universe or of eternity? Absolutely there is no first or last. A first cause is out of the question. Nothing but an endless concatenation of causes and effects throughout the vast blue abyss of the universe. God, from good, is simply the personification of all goodness; so the devil from evil, the personification of evil; used as convenient terms that the imagination may yield readily to the understanding, as many other things are personified to children and the ignorant; as Santa Claus, Uncle Sam, John Bull, death, time, etc. The creation theory is totally wiped out by the doctrine of evolution, which is much more reasonable and comprehensive, and it has developed the truth that there is no need of a God. The eternity of nature and matter always evolving, and power inherent in matter—for no matter, no power—renders a deity totally unnecessary and superfluous, for there is nothing above nature or outside of nature. Supernaturalism is but an ignis-fatuus, emanating from a dis-tempered brain or ignorance. God has been a great excuse for ignorance and want of progression. Investigation goes no farther than to a God as the cause of all things, and to get rid of evil without implicating God has been the source of a constant war of theories and persecutions for ages. Hence free moral agency was invented to put the blame on man.

I argue not from a wish that there is no God, but I cannot stultify my reason and common sense by ignoring facts and experience. For how rejoiced would I be that there was a God, a kind, loving, heavenly father, who would answer our prayers, and even give us better than we could ask and without asking.

How can any reasonable person think that the purported perfect God, with his perfect law, created countless millions of poor, miserable, suffering, imperfect creatures such as we are, forcing them into this troublous world, and through it and out of it, with no consent of their own? Surely there cannot be a God, or such things would not be. How foolish all their doctrines of theology! Indeed, they are positively wicked and diabolical, and a stupendous stigma of opprobrium to a being of love and kindness, to say nothing of his power. J. D. McCLURE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Japanese Lullaby.

Sleep, little pigeon, and fold your wings—
Little blue pigeon with velvet eyes;
Sleep to the singing of mother-bird swinging—
Swinging the nest where her little one lies.

Away out yonder I see a star—
Silvery star with a tinkling song;
To the soft dew falling I here it calling—
Calling and tinkling the night along.

In through the window a moonbeam comes—
Little gold moonbeam with misty wings;
All silently creeping, it asks: "Is he sleeping—
Sleeping and dreaming while mother sings?"

Up from the sea there floats the sob
Of the waves that are breaking upon the shore,
As though they were groaning in anguish and
moaning—

Bemoaning the ship that shall come no more.

But sleep, little pigeon, and fold your wings—
Little blue pigeon with mournful eyes,
Am I not singing? See, I am swinging—
Swinging the nest where my darling lies.

—Eugene Field.

How They Named the Baby.

They talked of Aurora, Medora, and Flora,
Of Mabel and Marcia and Mildred and May;
Would they rather have Helen or Ellen, Honora,
Choose Hannah or Anna, or Phyllis or Fay?

They thought of Marcella, Estella, and Bella;
Cecilia and Delia, Jeanette and Pauline;
Alicia, Adel, Annette, Arabella,
And Ethel and Eunice, Hortense and Irene.

One liked Theodora, another Lenora;
Some argued for Edith, and some for Elaine,
For Adeline, Madeline, Lily, and Lora;
They finally landed on plain Mary Jane.

Patriotic Sunday-schools.

DEAR MISS WIXON: I was recently at a meeting got up to organize a branch of the Society of Children of the American Revolution. It was very interesting to see the little ones march about carrying the star-spangled banner and singing patriotic songs. I understand that the society is to take in boys and girls up to the age of eighteen, and that the older ones are to study the history of the United States. The younger ones, I hope, will not be expected to do much more than become familiar with stories like Hawthorne's, and poems like Longfellow's about Paul Revere.

Allow me to suggest that you might get up something of this sort for the benefit of those children who do not go to Sunday-schools. There must be many little boys and girls who would like to see more of their playmates on that day; and parents must often find it hard to decide whether to let their children have the sociability of Sunday-school, or make them regret not being permitted. It seems to me that children who are not allowed to go to Sunday-school, ought to have something else equally interesting, as well as much more instructive. I am sure that if you will take the lead in organizing Sunday-schools of patriotism, you will do an incalculable benefit to the Liberal cause.

It might be well to have some instruction given at these schools in ethics, and also in physiology, botany, drawing, and other useful branches. What seems to me especially important is that the School of Patriotism should be managed in such a broad and genial spirit as to attract children from families of all shades of opinion, however Catholic or Protestant. It should not be a branch of the American Protective Association, or of any other aggressive association. However much you and I may think it our duty to do against superstition and bigotry, I think we can afford to let these children wait. Let us make them as patriotic and friendly to science as possible, and get as many of them as we can together for that purpose.

In order to make the new school a large one, it should not be limited, like the society already mentioned, to boys and girls whose great-great-grandfathers served in the Revolutionary War. It would be difficult to get enough such children together anywhere out of New England; and nothing would be more injurious to the public

spirit of little boys and girls than to make them say to each other, "My grandfather was one of the heroes of the Revolutionary War, and yours wasn't!"

The principle of giving people special privileges on account of their ancestors is not American, but mediæval. It is the same delusion which curses Great Britain with a body of hereditary legislators, who sit in Parliament because their grandfathers did, and who seem in many cases to have had their opinions come down with their titles from the Dark Ages. If we want to make a boy truly American, we must treat him according to what he is himself, without regard to what his ancestors were more than a hundred years ago. Our School of Patriotism should be thoroughly republican and democratic. It should take care to have the elder children understand how much was done for our National Independence by foreigners like Paine and Lafayette. Its doors should stand open to all children in America, without regard to ancestry, race, color, religious affiliation, or place of birth. It might be well to have adult classes also, but the people most to be considered are the children. Respectfully yours,

F. M. HOLLAND.

[We agree with our friend Holland in regard to the establishment of patriotic Sunday-schools. It makes no difference whether a child's great, great, great-grandfather fought in the American Revolution or not. Love of country should be engrafted upon the mind of every child in the land, and there is no better way to do it than to study the history of the past and the deeds of those who established liberty on our native soil. We can learn easier, and perhaps more, by association in classes, and it might be well to organize classes for older people as well as the young, selecting one among the members for a reader or teacher. It would be wise, also, to vary the exercises with questions and occasional biographical essays. As to books, the teacher can readily select a suitable book from the large number of histories and sketch-books by modern authors, and will use that which may be close at hand rather than incur extra expense in purchasing new ones. It is with regret that we have to say that the name of one who contributed largely to the achievement of our liberties will not be found in our common school-books. We refer to one who has been aptly named "The Author-Hero of the Revolution"—one of the truest and noblest among patriots—Thomas Paine. The history of this noble man and the story of his memorable contributions to the cause of Freedom must be sought elsewhere. But in no wise must his labors be overlooked, for no other name has such bearing upon the blessings we now enjoy, or calls for greater gratitude than his. Let us hope our Liberal friends everywhere will lose no time in bringing their children together as suggested by Mr. Holland.—Ed. C. C.]

What A Woman Can Do.

I want my lady friends to know of the new field now open for them. In the past six months we have made a profit of 997.92 after paying all expenses. All our sales have been made at home, not having canvassed any. My official duties calling me away most of the time. I left the Dish Washer Business in my wife's control with the above results. The business is rapidly increasing, and will continue to grow until every family has a Climax Dish Washer. Not a day passes but what we sell one or two, and some days fifteen or twenty Dish Washers. It's easy selling what everybody wants to buy. You can wash and dry the dishes perfectly in two minutes. For full particulars, address the Climax Mfg. Co., Columbus, Ohio. Get a sample washer and you can't help but make money. They only cost \$5. You may just as well be making \$5 a day as to be doing nothing.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

EDITORIAL

From the Freethought Magazine.

"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,

Established 1857.

ROCHELLE, ILL.

Designer of

The Otto Wettstein

Watch.

The Ingersoll Sou-

venir Spoon.

The Freethought

Badge.

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address

THE TRUTH SEEKER.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

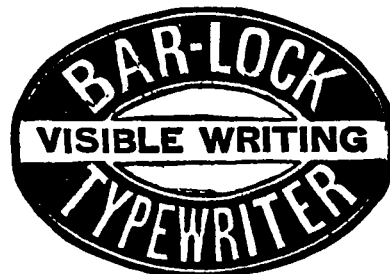
Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be

lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.



Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,

307 Broadway, New York.

18t16

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

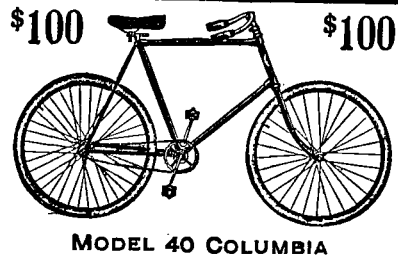
Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.



You see them everywhere.

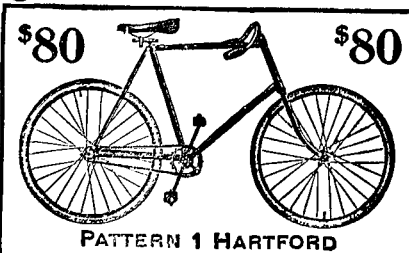
Beautiful Bicycles...



MODEL 40 COLUMBIA

Bicycle Beauty comes from graceful lines and fine finish, in which points Columbia bicycles excel. But there is more than mere looks to recommend a Columbia. Back of the handsome design and elegant finish is a sterling quality that over the roughest road and the longest journey will carry the rider with safety and satisfaction.

Buy a COLUMBIA or a Hartford.



PATTERN 1 HARTFORD

POPE MFG. CO.
General Offices and Factories, HARTFORD
BOSTON, NEW YORK, CHICAGO,
SAN FRANCISCO,
PROVIDENCE, BUFFALO.

Send two 2-cent stamps for a Columbia Catalogue; free if you call at a Columbia agency.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

A TALE OF A HALO. By Morgan A. Robertson. Illustrated by A. Carey K. Jurist. Price, cloth, \$1; paper, 50 cents. Truth Seeker Company, publishers.

The book is, generally speaking, a satire on heaven—a story in verse of Beelzebub's expedition to the heavenly city, and of the jealousy of the saints. It is lively and vivid in style, with a vein of good humor running through the whole, and would make even an orthodox laugh. It blends the sublime with the ridiculous to a nicety, which the most fastidious in literary culture could appreciate. It makes even the grotesque, which it an important feature in the narrative, appear classical. It is a good book to relieve one of religious dyspepsia.—*Light of Truth.*

"A Tale of a Halo" is a sort of Infernal Comedy, that is frequently clever, and seldom falls short of being amusing. The author wields a sporty, flippant pen; his jokes are, occasionally, devilish, and there is enough of bitter earnestness in his jests. The work is profusely and cleverly illustrated with marginal sketches.—*Agnostic Journal.*

WOMAN, CHURCH, AND STATE. A historical account of the status of women through the Christian ages; with reminiscences of the matriarchate. By Matilda Joselyn Gage. Crown octavo, 554 pages; cloth, gilt top, \$2; half leather, \$3. Address The Truth Seeker Company.

I have only lately come into possession of Mrs. Joselyn Gage's wonderful book, "Woman, Church, and State," and I am so carried away with it, so impressed by its powerful arraignment of the church as the oppressor of woman, I feel I must do a little toward bringing before the Liberals the immense value of this volume as an engine of destruction which shall curtail and cut off forever the usurped power and influence of all priests and all churches.

I do not think any other book that has ever been published has given anything like the amount of real information on this subject that this one does.

We all know of woman's wrongs, but the great volume of them and the depth to which they sank our sex has never before been so plainly, tersely, and emphatically set forth.

The bravest battle that ever was fought; Shall I tell you where and when? On the maps of the world you will find it not,

'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent word or thought
From mouths of wonderful men.

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is that battle field.

ELMINA DRAKE SLENKER.

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents.
Interesting books by same author:
"Four Leading Doctrines," 247 pp., .75
"Divine Love and Wisdom," 248 pp., .75
"Divine Providence," 308 pp., .75
"Conjugal Love," 472 pp., \$1.00
"True Christian Religion," 938 pp., 1.50
"Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Are you a Liberal Thinker?

Or interested in Liberal Thinking?

Yes?

Then you want the Evolution of the Idea of God.

By Hermit Silence, a twentieth century recluse. Just published, paper, 10 cents. Address C. I. Kerr, publisher, 108 Osage street, Logansport, Indiana.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?
By GEORGE W. BROWN, M.D.
Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse. 10

Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs. 5

Apostles of Christ. Austin Holyoake. 5

The Bible God Disproved by Nature. W. E. Coleman. 5

Bible Idolatry. Robert G. Ingersoll. 3

The Bible: Is it Reliable as a Guide? C. Watts. 2

Blasphemy and the Bible. C. B. Reynolds. 5

The Book of Esther. A Specimen of What Passes as the Inspired Word of God. 5

Buddhist Nihilism. Prof. F. Max Muller. 5

Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston. 3

The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) 10

Cruelty and Credulity of the Human Race. Dr. Daniel Arter. 2

Christianity a Borrowed System. Bennett. 2

Christianity: Its Nature and Influence on Civilization. Charles Watts. 5

The Christian Deity. Charles Watts. 2

The Christian Faith. 200 Questions Without Answers. 2

Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin. 2

The Christian Sabbath. John E. Remsburg. 2

Christian Scheme of Redemption. C. Watts. 2

The Church and Education. Anti-Jesuit. 5

The Church and Freethought. Franklin Steiner. 10

Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker. 3

The Constitution and Holy Days and Holidays. S. P. Putnam. 1

Constructive Rationalism. Annie Besant. 1

The Devil's Due Bills, or Give the Devil His Due. John Synners. 2

Daniel in the Lion's Den. D. M. Bennett. 2

Daniel, the Dreamer. A Biblical Biography. Austin Holyoake. 5

Decadence of Christianity. 1

The Decline of Faith. J. E. Remsburg. 5

Defense of Secular Principles. Chas. Watts. 2

Does there Exist a Moral Governor of the Universe? Austin Holyoake. 3

Doubts of Infidels. Questions by a Weak but Sincere Christian. 5

The Ethics of Religion. W. K. Clifford, F.R.S. 5

Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D. 3

Evolution of Israel's God. A. L. Rawson. 5

Essays on Miracles. David Hume. 10

Father, Son, and Holy Ghost. T. E. Longshore. 5

The Fear of Death. D. M. Bennett. 5

Foundations. John Synners. 1

Free Speech and Free Press. Percy Bysshe Shelley. 1

Few Words about the Devil. Chas. Bradlaugh. 3

Freethought and Mod. Progress. Chas. Watts. 3

The Fruits of Christianity. Annie Besant. 2

German Liberalism. Mrs. Clara Neymann. 1

The Gospel of Christianity and the Gospel of Freethought. Annie Besant. 2

Has Man a Soul? Charles Bradlaugh. 3

Heaven and Hell: Where Situated? Austin Holyoake. 3

Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Elsborg. 2

Is There a God? Charles Bradlaugh. 3

If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D. 3

Is America the New World? L. L. Dawson. 10

Infidelity. H. W. Beecher. 1

Infidels and Charity. Franklin Steiner. 5

Ingersoll Catechised. W. H. Mr. Ingersoll's Poem on Robert Burns. 3

Ingersoll on McGlynn. 3

The Ills We Endure: Their Cause and Cure D. M. Bennett. 5

Is the Bible Indictable? Annie Besant. 2

Jefferson an Unbeliever. John E. Remsburg. 5

The Jews and Their God. Isaac Paden. 5

Labor's Prayer. Charles Bradlaugh. 3

Land Question. Charles Bradlaugh. 2

Large or Small Families? A. Holyoake. 2

Lay Sermon. Robert G. Ingersoll. 5

Legend of Gautama Buddha. Paralleling that of Jesus Christ. 5

Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake. 3

The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoake. 3

Ludicrous Aspects of Christianity. A. Holyoake. 5

Liberty and Morality. Moncure D. Conway. 2

The Liberty of Printing. Hon. E. P. Hurlbut. 3

Literature of the Insane. F. R. Marvin, M.D. 3

"Manna." Orthodox Descriptions of How People are off in Hell. 1

Materialism and Crime. B. F. Underwood. 5

Moral Value of the Bible. Chas. Watts. 3

Moody's Sermon on Hell. A Criticism of Revival Doctrine. 1

Natural Religion vs. Revealed Religion. Annie Besant. 2

New Life of Abraham. Charles Bradlaugh. 3

New Life of David. Charles Bradlaugh. 3

New Life of Jacob. Charles Bradlaugh. 3

New Life of Jonah. Chas. Bradlaugh. 3

New Life of Moses. Charles Bradlaugh. 3

The New Faith. J. L. Stoddard. 1

The New Age. W. S. Bell. 5

The Old Religions and the New. W. S. Bell. 1

On Eternal Torture. Annie Besant. 2

On Prayer. Annie Besant. 2

On the Religious Education of Children. Annie Besant. 2

Open Letter to my Old Friends the Quakers. S. D. Moore. 1

Orthodoxy. Robert G. Ingersoll. 10

Our Father in Heaven. Poem by Charles Stephenson. 1

Our Lord and Savior Jesus Christ. T. E. Longshore. 5

Paine and Wesley. John E. Remsburg. 5

Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. H. Hawes. 5

Protestant Intolerance. John E. Remsburg. 5

Philosophy of Secularism. Charles Watts. 2

A Picture of the Jewish Jehovah as described by the Bible. Per dozen. 10

Plea for Atheism. Charles Bradlaugh. 5
Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh. 1
Pr. t. stant. t. s. t. on. William Cobbett. 1
Questions for Bible Worshipers. 1
The Relation of Witchcraft to Religion. A. C. Lyle. 10
The Religion of Humanity Better than Eternal Punishment. M. Babcock. 10
Religion of Humanity. Frederic Harrison. 10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker. 3
Revivalism Examined. A. G. Humphrey. 2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator. 1
The Safe Side. H. E. Brown. 1
Science and Bible Antagonistic. Chas. Watts. 3
A Secular Prayer. Austin Holyoake. 1
Secular Responsibility. G. J. Holyoake. 2
The Stage and the Pulpit. Robt. G. Ingersoll. 3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy. 1
Talk With the Four Evangelists. E. Woodruff, M.D. 3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake. 3
The Theory of Evolution. Thomas H. Huxley. 10
The True Basis of Morality. Annie Besant. 2
The Truth of History. Robert G. Ingersoll. 2
(Reply to some of the Sunday-school Stories About Him.) 3
Two Short Sermons. Rev. Theologians. 1
Twelve Apostles. Charles Bradlaugh. 1
Were Adam and Eve Our First Parents? Charles Bradlaugh. 3
What Did Jesus Teach? Chas. Bradlaugh. 3
Who Was Jesus Christ? Chas. Bradlaugh. 3
Why Do Men Starve? Charles Bradlaugh. 2
When Did Paul Live? Scholastics. 1
What is the Bible? A Review of Sunderland's "What is the Bible?" 1
Wonders of Prayer. D. M. Bennett. 1
Washington an Unbeliever. J. E. Remsburg. 5
Was Christ Crucified? Austin Bierbower. 10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.

THE BRAIN AND BIBLE;

OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Five copies. \$1.00
Fifty copies. 4.50
One hundred copies. 8.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

Valuable Books

Hygiene, Food and Diet, Marriage and Parentage, Etc.

Hygiene of the Brain and the Cure of Nervousness. By M. L. Holbrook, M.D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—[Chicago Inter-Ocean.]

Eating for Strength. By M. L. Holbrook, M.D. Price, by mail, \$1. "I am delighted with it."—[H. B. Baker, M.D., Secretary Michigan State Board of Health.]

Parturition Without Pain. A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M.D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—[New York Evening Mail.]

Liver Complaint, Mental Dyspepsia, and Headache: Their Cure by Home Treatment. By M. L. Holbrook, M.D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—[T. C. Curtis, U. S. A.]

The Relations of the Sexes. By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Youth: Its Care and Culture. By J. Mortimer Granville. \$1. To this has been added a paper by that charming English writer, Grace Greenwood, on the "Physical Education of a Girl," and a paper on the "Dress of Girls." Its retail price is \$1.

Talks to My Patients. By Mrs. R. B. Gleason, M.D. A Practical Handbook for the Maid, Wife, and Mother: with a beautiful Photographic Portrait of the Author. Price, by mail, \$1.50. "We wish the chapter, 'Confidential to Mothers,' might be published as a tract and sent to every mother in the land."—[Harper's New Monthly Magazine.]

The Better Way. An Appeal to Men in behalf of Human Culture through a wiser parentage. By A. E. Newton. Price, by mail, 25 cents. "It contains information and warning that are urgently needed."—[Christian Union.]

Sexual Physiology. A Scientific and Popular Exposition of the Fundamental Problems in Sociology. By R. T. Trall, M.D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued.

Fruit and Bread. A Natural and Scientific Diet. By Gustav Schlickeysen. Translated from the German, by M. L. Holbrook, M.D. In addition also it contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F.R.S. 250 pages. Price, \$1.

Three Books in One. From the Cradle to the School. By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M.D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—[Bazar.]

Vegetarianism the Radical Cure for Intemperance. By Harriet P. Fowler. Price, 30 cents, by mail. "It should be quietly given to every drinker."—[Herald of Health.]

Muscle-Beating; or, Home Gymnastics for Sick and Well. By C. Kemm, manager of the gymnasium of Rega. 30 cents.

Marriage and Parentage, in their Sanitary and Physiological Relations, and in their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M.D. \$1. The *Scientific American* says: "Books on this subject are usually written by 'cranks,' but this is radically different: it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure. The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M.D., editor London *Herald of Health*. Price, cloth, 50 cents.

Medical Hints on the Protection and Management of the Singing Voice. By Lenox Brown, F.R.C.S. 20th thousand. 30 cts.

Deep Breathing; or, Lung Gymnastics. Price, cloth, 50 cents. Mrs. Horace Mann writes: "Every book you print is pure gold and deserves wide circulation."

How to Strengthen the Memory. By M. L. Holbrook, M.D. \$1.

A Physician's Sermon to Young Men. By Dr. W. Pratt. Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, says of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect; and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands." The publisher will send 10 copies by mail, postpaid, for \$2. Should anyone desire them by the 100 or 1,000 they can make satisfactory terms by correspondence.

Catalogues Free.

By mail on receipt of price.

Address THE TRUTH SEEKER

Not for Parsons.

WILLIAMSON: "Why don't you sell your horse to Brown?" Henderson: "To Brown? Why he belongs to the same church I do!"

"THEY say that our minister is one of the most eloquent after-dinner speakers in the country." "If that is true, I wish he'd eat his dinner before the morning service." —*Harper's Bazaar.*

REV. MR. SMITHKINS: "Miss Alice, I regret to hear that you have been keeping up your euchar parties during Lent." Miss Alice: "Oh, but, dear rector, we have given away the loveliest little prayer-books for presents." —*Exchange.*

THE young minister in the country, whose parishioners were a little dilatory in salary paying, had emphasized two things in the morning prayer, viz., that the Lord would lead the good people to give him money, and that the Lord would help him to lead a good life. When he arose from prayer his five-year-old son assailed him with the profound question: "Papa, which would you rather the Lord would do, give you the money or help you to be good?" "Why," replied the faithful man, "I should rather he would help me to be good. Shouldn't you?" "I—I—if the Lord would give me money, perhaps I could be good all by myself, without his helping me," was the sober reply.

A LADY in Washington has two little daughters about five and ten years old respectively, and it has been the duty of the elder to see that the younger said her prayers every night. One morning not long ago the ten-year-old approached her mother in evident perturbation and announced that she didn't know what would become of Annie if she continued to address the throne in the way she did. The mother was naturally anxious and inquired what the young lady was doing that caused her pious meditations to be thus criticised. "O mamma," said the distressed child, "she runs on so when she says her prayers. She just says anything that comes in her head. Now, last night, after she had said, 'Now I lay me down to sleep,' and prayed for you and papa and all of us and grandma and Aunt Tiny, and everybody, she said, 'And please, dear Lord, take good care of yourself, because if anything should happen to you, we'd all go to pieces.'"

THE PARROT AND PASTOR. — AN EASTER SUNDAY EPISODE.

Perchance you may have heard before, If so, pray kindly hear once more About one naughty Polly. The story often has been told, To please alike the young and old, — And picture human folly. With little change we'll try this time To roast the chestnut into rhyme.

In sea-girt village near the shore, Where white-caps foam and breakers roar, While ships sail on the ocean, Each Sunday morn good Parson Murch Would hold a service in the church, And preach with deep devotion, In language strong as words can tell, The bliss of heaven and woes of hell.

It happened once on Easter day A great crowd went to see or pray, And hear his pious teaching. The choir sang, Murch read the psalm Which says the wicked God will damn, And took that text for preaching, When down the aisle a parrot flew And perched upon the pastor's pew.

This polly proved an ugly bird, Loved to repeat all slang she heard, Would swear just like a showman. With wicked sailors on the main She had been taught to speak profane. It seemed a dreadful omen That she should come in such a way, And use coarse words on Easter day.

The prayer and choir service done, Good Parson Murch had just begun To preach about salvation, And warn all sinners to repent, If not they surely would be sent To hades and damnation, The word "damn" reached the parrot's ear

When it at once began to swear.

Up on the pulpit then it flew And to the parson said "damn you!" Three times right out in meeting. The like was never heard before, The preacher started for the door; "Damn you," Poll kept repeating, To deacons, members, everyone, As down the aisle in haste they run.

One lame old lady, nearly blind, When all rushed out was left behind, The bird flew on her shoulder, Repeating as it lit, "damn you!" Quick as a flash she turned and threw Poll on the floor, and told her, "Damn members, deacons all, and Murch, Damn them, I don't belong to church." —*B. M. Lawrence.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Conder, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Conder is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some Who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL, on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. O. Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STROCK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

Gems of Thought.

ONLY by varied iteration can alien conceptions be forced on reluctant minds.—*Herbert Spencer.*

LOVE is never immoral; hate is never moral. Love is the mother of all virtues; hatred is the father of all crimes and vices.—*Lucy A. Mallory.*

"THE right of free speech shall not be abridged." We contend for that right today. No individual should be debarred from expressing his opinion. He may stand alone. No other may agree with him. The greater the reason he should be heard. He alone in all the world may have the truth. He may be a Newton, a Franklin, a Stephenson, or a Watt in possession of some sublime fact for the people.—*Mattie A. Freeman.*

THE aloofness of writers of books, who imagine that the affairs which to the mass of men introduce the issue of life and death can have no part in what become the fancies and fripperies of literary creation, is abhorrent to all master-craftsmen. It is of the first importance that a writer should have something to say, and that his message should mix in the blood that beats in the public pulse. Other things can be spared if this be secured. Great ideas mold utterance to the grandeur of their own beauty.—*Horace L. Traubel.*

SOME talk of the rashness of the uneducated classes. Alas! ignorance is far oftener obstinate than rash. Against one French Revolution—that scarecrow of the ages—weigh Asia, "carved in stone," and a thousand years of Europe, with her half dozen nations mated out and trodden down to be the dull and contented footstools of priests and kings. The customs of a thousand years ago are the sheet-anchor of the passing generation, so deeply buried, so fixed, that the most violent efforts of the maddest fanatic can drag it but a hand's-breadth.—*Wendell Phillips.*

DID it ever occur to you that, instead of combining to "crush" the social outcasts, or the "evil," if you please, it would be wiser and nobler to search out how to prepare future fathers and mothers for the proper fulfilment of nature's laws? Did it ever occur to you that the preventing grace, which is better than all conceivable cures, must be found in imparting to the just born the right knowledge of that nature which they inherit to their otherwise undoing, and the right use of its subtle powers? You will never even lessen prostitution until you do this.—*Louise Tressotte.*

A "WHY" for the moral life, in the sense of an ulterior motive other than that life itself, there cannot be. The attempt to erect one at once destroys the conception of morality, whose essence lies in the objects of will. The only sense in which, if I am right, a "why" for the moral life can be assigned, is that of an explanation, not the indication of an ulterior motive. The explanation must take the form of showing that at bottom, or in so far as contradictions are removed, the moral will is our will—that is to say, a normal human will. Granting the will to live a human life at all, morality comes by completeness and consistency in purpose and achievement.—*B. Bosanquet.*

ON Sunday, the 21st of November, 1694, a babe was born—a babe so exceedingly frail that the breath hesitated about remaining, and the parents had him baptized as soon as possible. They were anxious to save the soul of this babe, and they knew that if death came before baptism the child would be doomed to an eternity of pain. They knew that God despised an unsprinkled child. The priest, who, with a few drops of water, gave the name of Francois-Marie Arouet, to this babe and saved his soul, little thought that before him, wrapped in many folds, weakly wailing, scarcely breathing, was the one destined to tear from the white throat of Liberty the cruel, murderous claws of the "Triumphant Beast."—*Ingersoll.*

THE carnivorous instinct with which God has endowed large classes of animals suggests the opposit of benevolence in the creator. But, almost as if to furnish pal-

pable proof of his cruelty, it is not enough that other creatures must be killed and eaten by such beasts, he has provided also that their suspense and terror shall be prolonged to furnish sport to them. But St. George Mivart might tell us, perhaps, that the mouse which puss suffers to creep away, to a certain distance, while she lies with half-closed eyes, or is looking another way, pretending not to know what is going on, does not really wish to escape. He is only playing, too. He enjoys the antepandrial gambols as much as the cat does. Certainly this kind of discourse would be of the same tenor as what he has written of the sufferings of animals under certain conditions.—*John Francis Smith.*

Don't Worry Yourself
and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

TWO LITTLE RED MITTENS
A Story of the Rightway Almshouse.
A short story that will interest children and parents.
By JENNIE BUTLER BROWN.
Price, Five Cents.
Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York.

A PARTNER WANTED.
I would like to sell an interest in the *Ironclad Age*, an old established Freethought journal. Anyone whose heart is in the cause and that has a few hundred dollars to invest in the same will please address
R. H. POWER,
Indianapolis, Ind.

AN
ESSAY ON MONEY
and its
Relations to the Fiscal Policy of Nations
By A. B. BROWN
Price, 5 cents. THE TRUTH SEEKER,
28 Lafayette Pl., New York.

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

- | | |
|--------------|----------------------------------|
| 16 represent | Uncle Sam and the Priests. |
| 3 | " The Church Robbing the People. |
| 3 | " Thanksgiving. |
| 6 | " Sabbath Laws. |
| 14 | " Children and the Church. |
| 10 | " Woman and the Church. |
| 6 | " The Church and Thomas Paine. |
| 4 | " Studies in Natural History. |
| 3 | " The Bible and Science. |
| 15 | " The Clergy and Their Flocks. |
| 1 | " Piety in Our Penitentiaries. |
| 4 | " The Atonement Scheme. |
| 2 | " The Lord and His Works. |
| 4 | " Prayer. |
| 10 | " The Creeds. |
| 1 | " Christians and Mohammedans. |

- | | |
|-------------|--------------------------------------|
| 2 represent | Samples of Christianity's Work. |
| 5 | " Missionaries. |
| 1 | " The Lord's Instruments. |
| 25 | " Bible Doctrines and Their Results. |
| 1 | " The Church and Slavery. |
| 2 | " Priests and Politics. |
| 4 | " Ireland and the Church. |
| 2 | " Church's Idea of Civilization. |
| 1 | " The Uses of the Cross. |
| 4 | " Unkind Reflections on the Church. |
| 9 | " Persecutions of the Church. |
| 12 | " Some Allegories. |
| 8 | " Heaven. |
| 6 | " Hell. |
| 7 | " Miscellaneous. |

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations; and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.
Address THE TRUTH SEEKER CO.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

Paper, 50 cents; cloth, 75 cents

Desirable Real Estate

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1.00 per acre. The land slopes toward the southwest overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.
Address W. H., care THE TRUTH SEEKER.

L. K. Washburn's Works.

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." Price, 10 cents.
The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.
Was Jesus insane? Price, 10 cents.
The Public Schools and the Catholic Church. Price, 5 cents.

FROM THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR
Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.
Price, \$1.50. For sale at THIS OFFICE

RELIGION NOT HISTORY.

Examination of the Morals and History

of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.

Address THE TRUTH SEEKER.

PRIESTLY CELIBACY EXPOSED

By REV. G. T. FOX, M.A.

Price, 15 cents, Address this office.

SHALL THE BIBLE BE READ

IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow to per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.

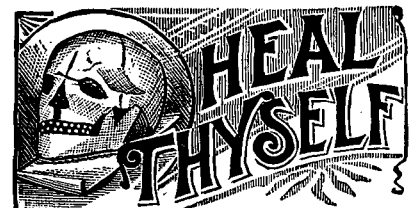
THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-net, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, irritated by many, called by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on The Path to Health," Dr. E. B. Foote, 122 Lex. Av., New York.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an "Outward Application"—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Say where you saw this adver. Vineland, N.J.

NOW READ THIS!
Dr. Fellows is a st rch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A.D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.



SERMON ON THE MOUNT.—Matt. v.

ODE TO THOMAS PAINE.

WORDS BY GEO. E. MACDONALD

MUSIC BY J. R. MACDONALD

Men have fought for home and coun-try, They have died for na-tive land,
 And the lus-tre of song.... or of sto-ry
 Shall for-ev-er grow the bright-er, While the na-tion yet shall stand
 When it speaks to the heart..... of their glo-ry
 We may sing the dirge of sor-row For the com-rade dead so long, On his
 pil-low of dust..... he is ly-ing
 But will hear a note tri-um-phant in the cho-rus of our
 song For the cause that was won by his dy-ing
 REFRAIN.
 Sing, then of free-dom For mind and for hand She ev-'ry
 bond shall dis-sev-er The wind up-on the moun-tain the
 waves up-on the strand, Sing lib-er-ty's cho-rus for-ev-er.

In the front of Freedom's army, 'mid the darkness of the night,
 Should her false friends mislead or betray her,
 There is one heroic spirit, to her feet a guiding light,
 A defense from the foe who would slay her.
 Soldier, author, sage, and prophet, lo! he has not lived in vain,
 Where the warfare of liberty wages
 We shall see his lofty figure and shall know that Thomas Paine
 Will be heard in the voice of the ages.

REFRAIN—

Pledge we their union, Freedom and Paine,
 Union that time cannot sever;
 The chorus of the valleys, the music of the plain,
 Shall swell to their triumph forever.

Let the drum be heard no longer, let the flag of war be furled,
 Let the rod of the master be broken,
 And the name of him we honor that his country was the world
 By the voices of millions be spoken.
 We may rear a stone the proudest that has ever kissed the sky—
 It shall crumble though nations may cherish—
 'Tis the mighty inspirations that were never born to die,
 And the victories won cannot perish.

REFRAIN—

Raise, then, the anthem, sing it again,
 Freedom each bond shall dis sever,
 The music of the mountain, the valley and the plain
 Is Liberty's chorus forever.

News of the Week.

JOHN A. MORRIS, the Louisiana Lottery magnate, died in Texas on May 25.

JOSÉ MARTÍ, civil leader of the Cuban insurgents, was killed in battle on May 20.

IN Natchitoches, La., the silver men hanged Secretary Carlisle in effigy on May 23.

REPORTS have been received of disastrous forest fires in Northern Wisconsin and Michigan.

ON the night of May 20th there were very severe frosts in many places in New York, Ohio, and Michigan.

HUGH McCULLOUGH, formerly Secretary of the Treasury, died in Washington on May 24. He was over eighty.

QUEEN VICTORIA has knighted Henry Irving, the actor, Lewis Morris, the poet, and Walter Besant, the novelist.

THE nitro-glycerin house of the California Powder Co. at Pinole blew up on May 21. Twenty persons were killed.

LABOR COMMISSIONER POWERS, of Minnesota, shows that while wheat has fallen in price since 1870, corn and oats have risen.

SEVERE fighting is reported from French Guiana. Chief Cabral and sixty of his followers were killed and five French were killed and twenty wounded.

THE Prussian Diet has passed resolutions in favor of an international monetary conference, "with the ultimate object of securing international bimetalism."

DURING the past week many more manufacturing concerns have advanced the wages of their workmen, while others have announced the resumption of full-time work.

MARTINEZ CAMPOS, commander-in-chief of the Spanish forces in Cuba, issued an order that all newspaper correspondents going into the insurgent lines for news be shot on their return.

THE great composer, Francesco Ezechiele Ermenegildo Cavalliere Suppe Demelli, usually known as Franz von Suppe, died in Vienna on May 21. He was born in Spalato, Dalmatia, in 1820.

THE town fathers of Orange Valley, N. J., have adopted an ordinance imposing a fine of \$10 on any person appearing in the street in a dress not "belonging to his or her sex." This is supposed to be aimed at the health bicycle suits.

A SOUTHERN Business men's financial convention began in Memphis on May 23d. Secretary of the Treasury Carlisle made the opening address. He represented the views of the administration on the silver issue, and his references to President Cleveland were received with great applause. Immediately after the close of the convention Congressman Bryan of Nebraska replied to the speech of Secretary Carlisle. A counteracting free silver convention will be held soon in Memphis.

GOVERNOR MORTON, of New York, has appointed commissioners to confer with the governor of New Jersey with reference to the preservation of the Palisades of the Hudson by having the United States take them for a public park and reservation.

THE parliamentary elections which were held throughout Italy on Sunday, May 26, resulted in a pronounced ministerial victory. All the cabinet ministers were reelected, Crispi being returned from several districts, as also was Barbado, the Socialist leader. The Socialists gained a number of seats.

THE recent earthquakes destroyed seven villages in the southwest portion of Epirus, Albania. Fifty were killed and 150 injured in Paramythia. In Florence, Italy, scarcely a house escaped damage. It is estimated that one night four thousand carriages were used as refuges for Florentine women.

THE monument to the Confederate dead of North Carolina was unveiled at Raleigh on May 20. It is built of granite quarried in the state, and is seventy-three feet in height. The grandchild of Stonewall Jackson, Julia Jackson Christian, eight years of age, pulled the cord that stripped the monument of its drapery.

THE Young Men's Democratic Club of Massachusetts declares for the equal intrinsic value of all coins issued by the government, and demands that they be legal tender; that the government shall withdraw from the banking business and retire its legal tender notes, all paper money to be issued by banks.

INSPECTOR WILLIAMS and Chief Byrnes are no longer on the New York police force. Both have been retired on pensions, on their own applications. It was for them the choice between voluntary retirement and a bitter struggle with the new Board of Police Commissioners to retain their places, with defeat certain at the end.

ADMIRAL KIRKLAND, commanding the United squadron in European waters, reports that the Armenian outrages have been greatly exaggerated. He is emphatic in his exoneration of the Sultan from blame in these troubles, and his view is concurred in by all the diplomatic representatives of this country whom he met in that section of the world.

ALL parties in Cuba demand home rule, and General Campos, finding the insurrection so much stronger than he had supposed it to be when he first reached the island and announced that all reforms must wait until order was restored, is now promising the chiefs of the Autonomist and Reform parties that he will at once set about putting into effect the reform measures passed by the Spanish Cortes some time ago. He has found that the refusal of Spain to institute reform has greatly strengthened the revolutionary party.

ALL opposed to vaccination, or its compulsion by law directly or indirectly, are invited to attend a convention at the Fifth Avenue Hotel, New York city, at 2 P. M., June 5, 1895, for the purpose of forming a National Anti-Compulsory Vaccination League. The signers of the call for the convention declare that "it is not true that vaccination protects from or mitigates small pox; it is not true that the inoculated cow-pox is an innocent disease." Appended to the call are the signatures of some more than fifty men and women, including about thirty physicians.

EX-UNITED STATES CONSUL WALLER, sentenced by a French court martial in Madagascar to twenty years penal servitude on the charge of having given information to the Hovas concerning the movements of the French invaders, but really, in all probability, because he had secured valuable rubber concessions from the native government, and who was removed to France to serve his term in a military prison, has had his case, on the representations of the United States government, transferred to the civil jurisdiction, and will likely have a new trial. He may receive indemnity for the damages he has sustained.

SECRETARY OF STATE WALTER Q. GRESHAM died at his home in Washington at 1:15 A. M., May 28. He had been very sick for some time and, in fact, never really well since he received the wound at Leggett's Hill, which took him off the field for a year. Mr. Gresham's family physician was Dr. Henry Krogstad, homeopathist. On May 4 Mrs. Gresham told him that she wished to call another physician in consultation. Dr. Krogstad acquiesced, and Dr. W. W. Johnston, allopathist, was called, but he refused to consult with Dr. Krogstad, whereupon the case was turned over to him. It is stated that he made no effort to ascertain the history of the case from his predecessor, and their diagnoses sharply diverge in some particulars.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 23. { PUBLISHED WEEKLY. } New York, Saturday, June 8, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



AN OLD QUESTION ANSWERED.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them: we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS)

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, MO., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library. Respectfully, W. F. BAILEY.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 23. { PUBLISHED WEEKLY. } New York, Saturday, June 8, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - JUNE 8, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Same Old Fallacies.

Rev. J. B. Remensnyder, pastor of the St. James Lutheran church, this city, said in a recent sermon:

"I do not favor the austere Puritan observance of Sunday. I believe the Sabbath was made for man, and that such Sunday recreation as does not conflict with the sentiment of reverence, while it affords pure air, health, and innocent pleasure to those denied them during the incessant toil of the week, should be not only allowed but encouraged. For this reason there is but one objection that can be offered to the opening of libraries and art museums on Sunday, and that is that it involves the loss to the employees of Sunday for their own rest and spiritual well-being."

We are of course glad to perceive these evidences of clerical liberality, but we cannot forbear to ask the minister why, if the Sabbath "was made for man," the priests have so long been permitted to monopolize it. There is no more point in saying that the Sabbath was made for man than there would be in saying that any or all of the other days of the week were made for him. The day is caused by the motions of the earth in relation to the sun, and would continue to be were there not a human being on the planet. If man is wise, he will make such use of Sunday, as of the other days—in reality there is only one kind of day with different names—as he may think best, guided by the experience of himself and his predecessors and entirely independent of all creeds and priest-codes. There is not the slightest occasion for inquiring whether any given form of recreation "conflicts with the spirit of reverence"—no more than there would be for asking whether Smith or Robinson performs his daily labor in a properly reverential spirit. It is a matter that concerns neither the minister nor the legislator. Invasions of the equal rights of the citizen are to be guarded against, that is all. The Sunday opening of libraries, museums, and theaters need not deprive any one of the rest he requires. He can rest on another day while those to whose comfort he contributes by his Sunday work are engaged in their regular labors. As to the possible detriment to his "spiritual well-being," resulting from his absence from the "house of God" on Sunday, it should not be necessary to remind Mr. Remensnyder, an expounder of "God's word," that the Bible represents Jesus, "the master," as saying: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father

which is in secret, and thy father which seeth in secret shall reward thee openly."

Noticing Mr. Remensnyder's "rest" argument, the New York Times remarks: "The same consideration for sextons and their assistants, organists, members of choirs, ushers, and even clergymen themselves, would prevent the opening of churches on that day no less than that of the other places."

Hopes of Sanguin Catholics.

Rev. Walter Elliott is a missionary of the Paulist Fathers, a Catholic order. He is very sanguine that America is to be finally converted to Catholicism. In a late number of the *Catholic World*, a magazine published by the Paulists, he gives some of the grounds for his rose-hued expectations. He is of the opinion that eventually Catholic priests and well-instructed Catholic laymen will form a missionary corps and bring the whole nation into the fold of the one true church. He emphatically declares that he and other priests are witnesses to the fact that Catholics can get a hearing from non-Catholics; they have tried the experiment, he says, and have succeeded. The matter is presented to his fellow churchmen in this manner:

"The condition of things is that the Catholic church in America is among the non-Catholic people who are willing to listen to Catholic truth. Stop at that fact and square your conscience to it. As layman, priest, or prelate, reckon with God thus: I am a member of the one true church, and I can get a hearing for its claims from non-Catholics. What should I do about it?"

The duty of the true Catholic, he affirms, is not confined to making converts outright; part of the work is "to remove bitterness, to set aside delusions, to overpower prejudices." If you cannot turn your heretical neighbors into Catholics, at least make them "good-natured Protestants." It is the Catholic's duty to do this. And it is good policy:

"If you can get a hearing, it may be that you cannot gain an immediate victory, but you can reduce the warfare to a friendly contest; you can put an end to polemical scalping. To establish our belligerent rights is half the battle. To secure a hearing for Catholicity, as one among the religious claimants, is an immense advantage."

Father Elliott is wise in his day and generation. This is not the time for bringing about the "unity" of the church by force. Old methods must be abandoned, at least temporarily. The Catholic church needs the Protestant auxiliaries, and the latter are powerless to preserve the family heritage without the assistance of the "Mother" church. To get Protestants, who have been taught to look upon the Pope as Antichrist and the Roman church as the "Scarlet Woman," to recognize the Catholic as one among the Christian denominations would indeed be "an immense advantage" to the hierarchy. Many thus brought face to face with the question of the relation of Catholicism to the Protestant bodies would be compelled to admit that she is indeed their mother, that she is the real Christian church, through whose agency alone come to them the Bible and all the dogmas of their common religion. If Christianity as a supernaturally revealed system of belief is to be preserved, it will be as the Catholic church.

Father Elliott says that to make converts outright two factors are needed—"God's secret inspiration" and the "piety and intelligence of Catholic friends and relatives." It would be safe to say that the latter will do the work, aided by other mundane influences, while the inspiration of God will be utilized for stage effects and get most of the applause. Right here we are told that both of these agencies can be profitably supplemented by "public lectures, which frequently are necessary adjuncts of

inner grace and outer edification." God seems to need a great deal of help to bring his wandering sheep back into the corral. To say that public lectures frequently are "necessary" adjuncts of inner grace is equivalent to affirming that often God cannot reclaim the lost without the help of the priests who give the lectures. There is nothing like exalting one's own calling. In commenting on this part of Father Elliott's article it may be pertinent to inquire what he means when he says that the "piety and intelligence of Catholic friends and relatives" may be of assistance in converting Protestants. As the church steadily antagonizes mixed marriages, there surely cannot be many Catholics who have Protestant relatives, can there? Or does the priest allude to the relatives of Catholics who were once Protestants themselves? Of the latter class there are presumably a good many, especially in England. Reliable statistics of Protestant conversions to Catholicism would be very instructive at this time.

As to the attacking of Protestant doctrines by Catholic priests, Father Elliott would have none of it. He thinks that nothing in the way of controversy can equal "the direct statement of the truth by a man esteemed by his hearers for his virtues." This would avoid the vexations and the possible defeats of argumentation, but we should think that it would not always be possible for the missionary priest to appeal to a Protestant audience through his virtues, owing to the audience's lack of intimate acquaintance with him. It is all very well to depend upon the "direct statement of truth" if one is sure that he has the truth, but in discussing theological questions that is something that neither Protestant nor Catholic is likely to admit as possible in the case of the other. The argument of character is not worth very much so far as the truth of doctrines is concerned, or when the inspiration and authenticity of an ancient book is in question. The most virtuous of men may easily be grossly credulous, while a knave may be an excellent historical and literary critic. Then the appearance or the profession of moral rectitude does not invariably argue its possession.

When the Paulist priest asks, "Is there a Catholic church in the United States which has not Protestant money in it—not to mention our charitable and educational institutions?" he probably has in mind the money the church receives from the taxpayers through the exemption of its property from taxation. In the same way it receives the contributions of the Jew and the Freethinker, just as they both add to the revenues of the Protestant churches. But we hardly see the propriety of boasting of stealings as a bond of union, or of offering the fact as a recommendation of the Catholic church to inquiring Protestants, though as the Protestants are guilty of the same "virtue" they may not be insulted by the allusion. However, there can be no doubt that many business men of Protestant views voluntarily contribute liberally to the revenues of Rome, and we presume that Catholic advertisers give generously to the Protestant canvassers. We know that, unfortunately, disbelievers in the creeds of both branches of the Christian church give a great deal of money to them, for the sake of standing well with their adherents. If all money of Freethinkers thus worse than wasted were used where it should be used there would be no dearth of means to fight the schemes of the enemies of civil and religious liberty.

Father Elliott is opposed to sending missionaries to heathen countries while there is such a field ripe for the harvest in this country. We should say that he is clearly in the right, from the view-point

of the church. No doubt it will be found much easier and cheaper to convert Protestants to Catholicism than it is to convert the adherents of Buddhism, Shintoism, or Mohammedanism to Christianity. The orthodox Protestant already believes in the Catholic Trinitarian God, in the Catholic's virgin-born savior, in the dogmas of the Creation, the Fall, the Curse, the Redemption, the Resurrection; in the devil and hell and heaven; in the inspiration and infallibility of the Bible. The few Catholic doctrines which the Protestants rejected—chiefly because they did not like the polity of the church of Rome—are logically parts of the Christian system, as thousands of thoughtful Protestants were compelled to concede when once they had laid aside their prejudices long enough to calmly examine the rival claims of the two divisions. Really logical minds cannot long feel at home in Protestantism in this age of criticism and science; it seems inevitable that the acute brains of the world—in so-called Christian lands—will turn back to Rome or go forward into Rationalism. There is no possible middle ground for such men and women.

Naturally we are not delighted by the prospect of large accessions to the Catholic church from the Protestant denominations—not that we regard the Protestants of this class as more sincerely devoted to the cause of equal freedom and social justice, but because we prefer that the enemies of the rights of man should waste their strength in fighting each other over minor differences. But it is probable that as the reactionary elements in the Protestant bodies go back to Rome the more progressive elements will hasten to us, in greater numbers than usual, and no doubt we shall also receive an increasingly large number of recruits from Rome herself. But of course all this is problematical, yet it is certain that Protestantism will lose to both Rome and Reason. Meanwhile the theocratic Protestants are playing directly into the hands of the Catholics.

Moses Harman Resentenced.

United States Judge John F. Phillips, of the Western district of Missouri, has just resentenced Moses Harman, editor of *Lucifer*, of Topeka, Kan., to one year's imprisonment at hard labor for the alleged offense of sending the Markland letter through the mails. By a letter received from Mr. Harman at the moment of going to press we learn that the venerable editor expected to be taken to the penitentiary at Lansing at 1 P.M. June 2d. Hon. David Overmyer, Mr. Harman's attorney, has until July 1st to file a bill of exceptions on which to base an appeal to a higher court. It had been expected that the much-persecuted reformer would not be taken to prison until the bill was filed, but Deputy Marshal Dillard notified him late in the afternoon of June 1st that he had orders to take him away at once. Overmyer will do all that he can to secure his early release.

"ALBANY, May 27.—Governor Morton to-day signed the bill doing away with the old 'blue law' prohibiting Sunday parades with music of any kind. The new law allows music to be played on Sunday at a military funeral and at the burial of a National Guardsman or of a deceased member of an association of veteran orders, or of a disbanded militia regiment, or of a secret fraternal society, while escorting the body, but not within one block of a place of worship where service is being conducted."—*A Press Dispatch*.

This is a short step in advance, but it has not been taken in recognition of any fundamental principle of right or liberty. It is merely a concession to the growing power of military and fraternal organizations. Or perhaps it is previsionary on the part of the church. The Sunday schools are rapidly being turned into military encampments and drilling grounds, and it is quite probable that some of the juvenile armies will one day desire to bury deceased members on Sunday with the "honors of war." Hence this law. At all events, it is very difficult to conceive of any law regarding Sunday getting into the statute books without the consent of the ecclesiastics. Even now somebody must die before the bands can play on Sunday. People must parade to funeral music or not at all. Gaiety and happiness on Sunday are still offenses against the law and sins in the eyes of God. This "Reform" enactment provides for the protection

of the churches from disturbance, but nothing is said concerning not playing within a block of a hall or other place where a lecture is in progress. Why should not the lecturer have the same protection as the preacher? And why should theatrical entertainments, operas, and other indoor secular performances be outlawed? The people who attend church have no greater rights than those who do not, and deserve no special privileges.

The New York State Sabbath Association is still trying to spread the black cloud of its medieval ignorance and tyranny over the whole state. Its executive committee recently held its semi-annual meeting in this city, and its annual convention will be held in Rochester in October. Field Secretary Albro said that the Association is now considering a law to close all cigar and candy stores and fruit stands on Sunday. Think of all that that implies and involves! That any body of men should seriously propose and work for such a law is a cruel satire on the vaunted love of liberty and justice of the American people. What a record of mistakes, imbecility, and crime we must have made that the ministers of despotism should at this day be encouraged to press forward in such nefarious undertakings as this! That they should dare to even hint their desire for laws like this they now propose is a brand of shame upon the brows of us all, and it will never be effaced while a Sunday law remains upon the statute books of any state or of the nation.

"The unethical must die. It has no guarantee of immortality. The ethical, the godlike, alone is eternal."—*Progressive Age*.

Unethical from whose point of view? Man's? Very well, he will always in the future, as he has in the past, denounce as unethical whatever he thinks is inimical to his happiness, and as he grows wiser and obtains greater command over the forces of nature, he will be able to lessen the power of the unethical factors of existence. Especially in his relations with his fellows will he probably justify our hopes of great improvement. But to say that the unethical is doomed to disappear utterly is a waste of breath. Extreme heat, extreme cold, earthquakes, cyclones, the natural decay of our life forces, are all as unethical manward as are the theft, murder, torture, and tyranny through which men have made each other miserable. We can, to a certain extent, modify the action of these influences upon ourselves, but we are necessarily limited in knowledge and power, and hence it is folly to dream that any generation will be so fortunate as to be entirely freed from the effects of unethical nature outside of man, even should man himself become perfect, which it is impossible to believe that a finite being can ever do. When this planet has run its course of existence, as all cosmic bodies must, the unethical will score its final triumph over all forms of life hereon. We need not worry concerning that far-distant hour, but neither will it avail to dream dreams of impossible perfection. There is any amount of more rational work ready to our hands. When we say that the "godlike" alone is eternal we talk to the winds. What has one end has two, and certainly "the ethical, the god-like," has not to this date been in sole possession of the universe, else why the *Progressive Age's* strenuous endeavors to bring about a better condition of affairs? Let us be done with bombast and hifalutin.

The *Christian Statesman* complains that the daily papers of the state, and particularly those of Pittsburgh, have maintained complete silence respecting the three bills offered in the legislature of Pennsylvania and having for their object the modification of some features of the Sabbath laws. It says that their reporters were absent from the hearings when the Sabbatharians presented arguments against the bills and that their news columns were bare of information concerning the measures. It charges that their object is to get the bills through without attracting the attention of the people of the state, which may be all true and yet be perfectly justifiable. We think, however, that as a matter of expediency the papers could pursue a wiser course. The education of the masses cannot begin too soon, and the newspapers are the teachers that must do most

of the work. But this is a matter of judgment and method and involves no ethical issue. If the newspaper men of the state have reason to believe that a majority of the people are still under the thumbs of the Sunday worshipers and that any ameliorative measures would be in greater danger of defeat if the questions at issue were publicly discussed than they would be if the matter were kept quiet, they are certainly doing the best thing possible under the circumstances. They might fairly reason that if the reform bills can be got through the legislature and be put into effect for a while the people will become accustomed to them and find that no evil effects follow their enactment. It should be distinctly understood by all that this fight against Sabbatarianism is a defensive battle, and that the rules of war must govern. Invaders need not expect to be the recipients of a daily bulletin of the contemplated movements of the defenders of liberty. War is not debate. The object of war is to inflict as much damage as possible upon the enemy at the least cost to ourselves. The Sunday tyrants have taken up the sword of legal violence, and it is childish and cowardly for them to complain that we do not tell them beforehand just how we are going to cut, thrust, and parry. They must get that information at their own expense. How we shall conduct the campaign is wholly a matter of expediency.

When Christianity gained strength in the cities and became the leading religion in the Roman empire the worship of the old gods was chiefly confined to the remote villages (*pagi*) and the scattered inhabitants of the country (*pagani*). Hence the word "pagan" to designate the non-Christian. There is now being segregated in this country a new "paganism," and it is composed of Christians, paradoxical as that may sound when first heard. We have often referred in these columns to the fact that the strongholds of Sabbatarianism and of other repressive measures of the church are the rural districts and small towns. The *Christian Statesman* appears to have made the discovery that this is certainly true in Pennsylvania. Referring to the vote in the legislature on the bill to reduce the fine for the violation of the Sunday law in Allegheny county from \$25 to \$4, to bring it down to that imposed in the rest of the state, the aforesaid organ of the National Reform Association says:

"One thing that is ready to break, if it has not already partly broken, is the bond of connection between the city members of the legislature and the members from the smaller towns and the country districts."

And considerably more to the same effect. The *Statesman* gives the names and post-office addresses of the members who voted for and against the bill just mentioned. We have analyzed the vote, and find the result quite interesting and instructive. In 1890 Pennsylvania had eight cities having each a population in excess of 30,000. In the order of their numerical superiority, they are: Philadelphia, Pittsburgh, Allegheny, Scranton, Reading, Erie, Harrisburg, and Wilkes Barre. Forty-seven members of the legislature voted to reduce the fine in Allegheny county. Of these, *thirty-one*, or within a very small fraction of *sixty-six* per cent of the total affirmative vote, are from the cities named. Of the *sixty-five* who voted against the reduction of the fine, but *four*, or a small fraction over *six* per cent of the total negative vote, are from the eight leading cities of the state. Verily the aggressive Christianity of our day is a "pagan" religion. Here in New York we are governed from Albany by the votes of the rural legislators, manipulated by political bosses. The centers of the world's advance thought and enterprise are against the reactionists. Cosmopolitanism counts for light and liberty. The best missionaries that we can send to the Christian pagans of the country are the trolley cars, the bicycles, the Sunday newspapers, the artists, the circulating libraries. Destroy the pagans by enlightening them. Thus they will become citizens of the world.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for June:
June 7th—"Bimetallism." T. B. Wakeman.
June 14th—"Trades Unions and Conspiracy Laws." Moses Oppenheimer.

BY THE GRAVE OF THOMAS PAINE

Second Annual Memorial Celebration
at New Rochelle.

THE SERVICES OF A GREAT MAN RECALLED

Eloquent Addresses by Wakeman, Rowley, Warwick, Watters, and Others, and a Poem Read and Sung—Proposal to Surmount the Monument with a Bust of the Author-Hero—Many Freethinkers Picnic at the Paine Homestead.

The gentlemen who spoke at the Paine Memorial celebration at New Rochelle on Decoration Day referred often to the fact that the man whose virtues they commemorated was many years in advance of his time; it was even said that he was in advance of the present age. It was called to mind that Thomas Paine had been the first to advocate arbitration for the settlement of disputes between nations. Here, without doubt, Paine was far ahead of the popular sentiment of to-day. The saddest sight in New York on this thirtieth of May was the military display made by the children from the public schools and the Sunday-schools. Passing through the central part of the city in the forenoon one saw companies, regiments, brigades, and divisions of school boys marching to the sound of drum and fife. The older boys were uniformed and armed; the younger ones were simply in military order, dressed in their holiday attire, but all were animated by the murder spirit, trained in the art of wholesale slaughter. There was one brigade composed of four regiments from the Baptist Sunday-schools; the Ninth division was made up almost entirely of battalions from various Catholic churches, and Epworth Leaguers (Methodists); the Eleventh division included more Baptist boys, and cadets of various kinds, among them the boys' brigade of Bethany church and the St. Thomas Temperance Cadets, while in the "American Guard" were 11,000 boys from the public schools of the city. In all this lamentable display there was not one indication that the leaders in our political life have the slightest idea that the world is passing from the military to the industrial stage of civilization; that, as Herbert Spencer says, "social organization is to be considered high in proportion as it subserves individual welfare, because in a society the units are sentient and the aggregate insentient; and the industrial type is the higher because, in that state of permanent peace to which civilization is tending, it subserves individual welfare better than the military type." Here Spencer has put in philosophic phrase what Paine put in the language of the common people, but on the thirtieth of May here in New York and over the river in Brooklyn there was no visible evidence that our civil and military masters have come in contact with the idea in either form, or that they have even dreamed of it as possible that the civilization of the world is tending to the condition of permanent peace. In a word, in such civic displays as this of which we are speaking the factors of modern progress receive no public recognition whatever. It is savagery only that is praised, exalted, idealized. In all the sweltering ranks of the juvenile victims of our political and journalistic jingoism, our end-of-the-century fire eaters, there was not to be seen a symbol of the mental, moral, and industrial forces that lift this age above the barbarism of the distinctively war epochs. Who, passing down Madison or Fifth avenue, and knowing nothing of the elements of nineteenth century civilization, could have imagined that the alphabet, the printing press, creative art, the type setting machine, applied steam and electricity, peaceful commerce—these and a thousand other agencies of evolutionary development—who, we repeat, watching this Decoration Day apotheosis of picturesque mutilation and murder could have surmised that the American people had ever heard of science and its bloodless triumphs, of literature, of art, of scholarship, of invention, of the utilization of nature's crude materials and the harnessing of her wild forces for the peaceful promotion of human good? Have they never heard of Paine and arbitration? Have they forgotten the epochal settlement of the differences between this country and England growing out of the damages inflicted on our commerce by the privateer Alabama? Have they no desire to educate out of their children

the inherited war lust of the centuries instead of spreading and intensifying the contagion?

Show us the official and popular holiday services and displays of a people, and we will tell you the dominant note in their civilization. Christian parents arm their children and teach them how to skillfully maim and kill their fellows; Freethinking parents take their children to the graveside of a man who, at the peril of his life, voted against the death of the overthrown chief of a system which he, the humanitarian, had done all he could to destroy, and who pleaded for the abandonment of the savage duel of war, and there they are instructed in the science of preservativ, productiv sociology. The difference between the two methods is the difference between militarism and industrialism, between savagery and civilization.

The train for New Rochelle left the Grand Central station at 10:45 A.M. There were five cars a little more than comfortably filled with Freethinkers from Brooklyn, Newark, Jersey City, New York, and other places. The day was an exceptionally hot one, the mercury standing at 84 degrees in the shade at 11 in the forenoon, with considerable humidity in the atmosphere. Last year the thermometer registered only 66 degrees at the same hour. But the people all seemed happy, and very glad of the opportunity to render their tribute of respect to the memory of the man to whom, as Freethinkers, Americans, and citizens of the world, they owe so much. They are getting acquainted with one another, and a few more such gatherings as that of last year and this will do very much to develop and strengthen the sentiment of solidarity and bring out the blossoms of sociability, a consummation greatly to be desired. It is a pleasant walk or drive from New Rochelle out to the old Paine Homestead, through tree-bordered lanes and by cosy residences embowered in leaf and bloom. The season is late this year, and so the pilgrims missed the millions of daisies that last year whitened the pastures and meadows, and which were so liberally drawn upon for bouquets and wreaths. The attendance from the cities was nearly as great as at the first memorial services, but the local turnout was not so good; possibly the clergy warned their flocks not to jeopard their souls in that reckless way again. The reporters were acquainted with only a few of those present, so the live Liberals not mentioned here must not think that any are intentionally slighted. Among those recognized were N. F. Griswold, of Meriden, Conn.; A. W. Sturdy, of Attleboro, Mass.; R. B. Ivins, of Hightstown, N. J.; Peter Eckler, Dr. E. B. Foote, Sr., Dr. E. B. Foote, Jr., T. B. Wakeman, Henry Nichols, Mme. Louise David, George E. and Grace Macdonald, Mrs. E. M. Macdonald, Dr. Chas. L. and Marie Andrews, Thomas Duntze, Mr. and Mrs. Henry Rowley, Mr. and Mrs. Morgan A. Robertson, Miss S. Levin, Joseph Warwick, E. C. Walker, Wilson Macdonald, J. R. Macdonald, Miss Louise Minchen, Carroll, Ia.; Eugene Myers, Germantown, N. Y.; John Scott, D. T. Ames, Capt. G. W. Loyd, Eliza B. Burnz, Anna T. Burns, Channing Burns, Peter J. Cullen, Marie Cuminsky, Henry Frank, A. Watters, of Newark; Mr. and Mrs. W. V. Winham, and Robert H. Barry.

There was not much attempt at ornamentation this year. "Welcome" stretched across the road; "Spare the Man, but kill the Monarch," and "Thomas Paine, the Author-Hero of the American Revolution," were the mottoes. The wall surrounding the Monument has been repaired in a substantial manner, and for this occasion a few wreaths of flowers lay at the base of the Monument itself.

After the visitors had comfortably arranged themselves on the walls and grass and partaken of the refreshments they had brought with them or procured from the thrifty caterers on the grounds, Dr. E. B. Foote, Jr., who was slated to preside, called the assemblage to order at 1 o'clock. Paine, he said, is worthy, we think, to be called the founder of the republic, and in the future he will share with Washington the honor of being the "Father of His Country." We would not detract from the just fame of Washington, but there is no doubt that in the creative ideal Paine led. Thomas Paine was the ideal reformer, the all-round reformer. He knew that it was not possible to progress along one line alone. He was not a man of one idea; he was not a mere hobby-rider. He protested against slavery and against cruelty to animals; he spoke for the equality of woman, for the substitution of arbitration for war. So Paine was one hundred years in advance of his time, as he was in advance of the other revolutionary leaders.

Following the chairman's happy introductory remarks came the "Ode to Thomas Paine," written by Geo. E. Macdonald, with music by J. R. Macdonald. The ode was first read by Henry Rowley from THE TRUTH SEEKER of last week, and then

finely sung by the composer. Dr. Foote next introduced T. B. Wakeman, who delivered the following address, which was punctuated with frequent and generous applause:

MR. CHAIRMAN AND FRIENDS: The day of judgment has come at last. The law of evolution has brought it whether we will or no. The application of this law to all knowable affairs of nature or of man is the supreme judgment. Until this law had proved to us the real scientific and successional order of things and events, natural and human, we could never determine the true importance or value of peoples, nations, or religions—of their events, causes or battles—their great epochs or characters. But we are now living under the greater light of evolutionary history, which gives us not only the order of events and of the great peoples and individuals connected with them, but assigns and adjudges their true and relative part in the progress of the ages towards the tolerable civilization of the present we now enjoy, and the grander future for which we work and hope.

This Decoration Day is our national festival of the dead, and thus preëminently the day of judgment, upon which evolution points out to us the great characters which were her agents, instruments, and voice in causing our great republic to be, and upon which day evolution also fatefully admonishes our people that the qualities and virtues which founded the republic are absolutely essential to its continuance.

Standing here by his grave and monument, on the green fields which New York gave to him as some recognition of his services, let us ask of Evolution, What is the value and position of the "Author-Hero" of our Revolution in the great era of revolutions which made the last century the broad seed-field of the mighty harvest which is now growing and which the next century is to reap?

We cannot mistake the answer that evolution now, as the century is closing, gives to our question—viz., Thomas Paine was the initiative, creative, constructive mind, the first-hand soul, out of which came not only the "serious thought" and the "common sense," which changed our people into Republicans of "The United States," instead of "subjects of a king," but which also laid the foundation of the future "Republic of the World," and "the emancipation of mankind from tyrannies and superstitions" by the first announcement of the "Age of Reason," the "Rights of Man," and the "The Religion of Humanity." Every one of these grand and most pregnant phrases he was the first to use; every one of them describes a battle-field in the progress of our race. His career was that of the knight-errant of liberty in the beginning of the great struggle of which those words are the battle-flags, and his death left him the inspirer and prophet of the common people in their onward progress toward the final achievement of what those mighty words mean. When the little, local, tuppenny, temporary view of the Revolutions of the last century are replaced by the historical and evolutionary view, the career of Thomas Paine as the heart and voice of the people rises into its true significance. For him at last the higher day of judgment has come; time has brought it, and not the least of all has placed her pen in the hands of his recording, justifying, and avenging angel—his great biographer, Moncure D. Conway.

In contrast with most of the names which fill our biographical dictionaries it is evident at once that this man and the elements and motifs with which he worked raise him above ordinary men. Even the extraordinary men seem to lose their magnitude when measured by the problems, the purposes, the devotion, the prophecies, and the results with which the founders of the Revolutionary era are associated. Think for a moment of Napoleon Bonaparte, called Napoleon the Great, from the great noise and destruction he caused in pursuing "his destiny" of selfish aggrandizement. Where, now, is the outcome of it all? Mostly kicked into the gutter of the ages like the debris of some pyrotechnic display which was the wonder of a night, making the darkness that it seems to recall blacker than ever. But the star that arose from the "serious thought" of Thomas Paine was the herald of the Republican dawn, never to pale its light except in the beneficent dawn of the coming day.

1. How true all of this new and higher view of Paine's career and prophecy may be, as to the initiation of the republic in America, becomes more and more manifest. The rebellion of "subjects" at Lexington and Bunker Hill was turned into the war for independence and a republic by no mere accident. There was an evolution from one state of mind to the other unprecedented in history. It was experienced by some one mind first, by a soul-process as rare and unique as the forming a first crystal, which soon flashes a fluid ready for it into a solid form. This creative change was the result of the independent and peculiar origin, education, and circumstances of Thomas Paine, and there is much reason to suppose that without him and them it would not have been possible at all. Its foundation was the *independency* arising from Paine's birthright in Quakerism. Conway well says that if there had been no George Fox there could have been no Thomas Paine. Hence came his complete independence of the church and the crown—the altar and the scepter. As soon as he was on American soil he had no power to look to but the God of his fathers, but that deistic conception was not revealed to him in Quakerdom, through the Bible, or church, or priest, but by the contact of the soul alone and the influx of "the inner light." Even this Quaker conception of communion with God had been modified by science, which had made God to Paine the beneficent power and order of the world. Quakerism and science had enabled the soul of Paine to stand alone, and to conceive of his fellow man as so standing in America. Thus conceived, they became the units and initiators of a new form of independent government based on those units, "as the consent of the governed," and exercising their powers for their common protection and benefit. In a word, the first real democratic government on earth was conceived in and born from the peculiar soul of this independent, Americanized, scientized Quaker. Thence came his "Serious Thought" in 1775 and the "Common Sense" published early in January, 1776. Within the next six months that new state of mind which had originated with him had become the conviction of Washington and the effective part, if not the majority, of the American people. This change was no easy matter. Many, like Washington, who begged his reverend friend Boucher to think him

Continued on page 360.

News and Notes.

I have seen so much this week—so many impressions have crowded into my mind—that I hardly know where to begin the tale. I can merely suggest the manifold phenomena of these busy days, and must omit any detailed description.

Robert Forder has taken good care of me this week. He is an earnest worker. He has been thirty-three years in the movement, and has been quite over England and Scotland and the continent. He has a vivid memory, and can tell many a story of the conflicts of Freethought. I had a delightful visit with his family on Wednesday evening, May 8th. We went over to the East side and enjoyed some of its theatrical splendors and surges of population—a picture indeed of the lights and shades of London life.

On Thursday Mr. Forder, George Ward, J. M. Wheeler, and myself, visited Woolwich Arsenal and marched through miles of buildings, and gazed upon the polished and splendid barbarism of this age, the magnificent means of destruction invented by a Christian nation at a cost of £60,000,000 a year, while only £2,000,000 a year are given by the same Christian nation for educational purposes. Woolwich Arsenal is a wonderful place. It employs about 11,000 men. We witnessed the manufacture of cartridges, rifles, shells, and tremendous cannon, big enough almost for a chapel. We saw the great hammer weighing seventy tons strike upon the flaming mass to harden it for warfare; also the foundries glimmering like the phantasmagoria of hell itself, and the bright and delicate machinery, which works almost like human intelligence, manipulating the missiles of death. What vigor is here expended, and what triumphs of human ingenuity are exhibited. What a terrific fighter England will be if ever put to her metal. The only consolation the philanthropist can derive is in the fact that these instruments of destruction are so supremely effective that no nation will wish to take the responsibility of conflict when such awful engines are brought into action. In this way Woolwich Arsenal preserves the peace.

Traveling homeward, we dropped into the buildings of the Royal Arsenal Coöperative Society, which my friend Forder helped to organize in 1868, when he was a workingman in the Arsenal. This society is a grandly successful institution. It started with a membership of twenty. It has now over 8,000. It began with a capital of about £7. A chest of tea was bought with this, and some butter and sugar. The first distribution was in a small back-room—the workshop of a Mr. Rose. During the first quarter the capital increased to £20, and the membership to 47. In 1873 there were 216 members. In 1880 the business reached nearly £25,000 a year. At the end of 1889 the membership was 6,721, the capital £62,786, and the yearly trade £126,076. The society during these years purchased and worked a farm, and established a coal depot. It owns forty horses, and carries on the businesses of grocery and provisions, drapery and millinery, bread, flour, and corn, butchering, tailoring, and outfitting, boots and shoes, furniture, china, and glass, market-gardening, milk, coal, and green-grocery. It employs about 180 persons. Fine reading-rooms have been established, and a library with several thousand volumes. Courses of lectures are given, and entertainments provided. Its bakery is a model of the latest inventive skill in the art of cooking. The success of this society in so many directions of trade and supply is a striking proof of the soundness of the principle of co-operation. It is a good stand-off to the Woolwich Arsenal, and preaches the real gospel of humanity. All for each, and each for all, is its motto, and it gives a glorious picture of man's prosperous future.

Thursday evening with Mr. George Ward I visited Parliament. I can't say that I was very much impressed with the House of Commons. There is not a particle of beauty or cheerfulness in it. I don't wonder that the members drift into the lobbies when they get a chance. It is a great square black room. The seats are draped in black and look very uncomfortable. The only white thing to be discovered is the wig of the speaker. He is seated in a kind of sentry's box, which is also covered with black. The galleries are very inadequate. Only ninety could be seated in the gallery I occupied, called, I believe, the Stranger's gallery, for which we have to procure tickets through some member of Parliament. John Burns favored us on this occasion. Our Hall of Representatives at Washington surpasses in beauty and convenience the House of Commons. In the latter are no separate seats. The members have to crowd together on long benches. I listened to a couple of speeches. I don't think the average oratory of the Commons will equal that of our Congress, although there are

a few speakers of exceptional brilliancy. Not more than a hundred members were present this evening. The total membership is six hundred. Forty constitute a quorum, and when not more than that number can be got together the House adjourns. The "duffers" are allowed to speak during the dinner hour when but a few are compelled to listen to the talk. If one happens to be atrociously dull and long-winded, then a call is made of the House, at the request of any one member, and if forty can not be summoned the House adjourns. That is the way they have of getting rid of an intolerable bore. If he can't have at least forty listeners he is obliged to shut up.

This House of Commons has been built, I believe, only about thirty years; and how it could have been built in such a somber, contracted, and oppressive fashion I do not understand. It is certainly unworthy of the commanding power of the House of Commons. For the time being the House of Commons is the people; it is clothed with all the authority of the people, and it certainly should have a commodious and splendid assembly room, where the genius of man might flower in excellence and delight, and not be stifled in this dungeon-like abyss.

Here, however, was the great battle-ground of Bradlaugh for human rights, and this recollection gives a majesty and splendor to the scene it would not otherwise possess. The mighty athlete, fresh from the people, representing the vast outer world of reason and light, won at last in this dark hall of ancient custom and superstition. He had odds against him, and one of the odds was the architecture of the building. I do believe that if the House of Commons had been constructed somewhat on the Grecian style of grace and elegance and airy and noble beauty, Bradlaugh had not died just when he won the laurel. It was a dismal field on which he fought, and dauntless indeed must have been his heart to have pushed so victoriously and brightly forward in a house so fitly emblematic of the darkness of the ages. I hope present architecture will disappear, and that some day the English people will have a political temple worthy of their far-reaching and magnificent genius. Let Westminster Hall and St Paul stand for the past, but as yet there is no architecture to express the glowing future. The daring genius who shall break the shackles is yet to come. In the meantime I must affirm that our Capitol at Washington is a hundred times more beautiful and majestic than the gilded tomb of England, which, compared with the genuine architecture of the past—Westminster Abbey—is but shreds and patches, meaning nothing, for it has no ancestral life and no aspiring splendors leaping to the feature.

Friday, with my genial friend, Mr. George W. Foote, I visit the National Gallery. This is indeed beautiful; the rarest and noblest pictures of all time are on these walls, and what an enchantment they are; what form and color enrapture! It is a perfect delight. Beautiful women beam softly on you from the living canvas; landscapes of marvelous glory stretch away, sea and land and sky. I cannot describe the hundreds of pictures that, like magic, express the treasures of the universe. I have not the space even to write the names of these wonderful masters, for if I begin where shall I end in this gallery of the nations? For days one could wander through these halls of enchantment, and something new would ever flash upon the exhilarated mind. Here is genius unfettered and glorious, ranging earth and heaven, radiating beauty and joy, with the splendor of a god indeed. What courage it gives to the ever-striving spirit to behold the triumphs of these immortal ones who adorn history with such shining scepters.

We cannot always remain in this wonderland of art. We grow hungry, and we must mingle again with the busy world. At Simpson's ancient and renowned divan we meet Mr. George Anderson, in whose heart glows the fire of Scotland and the poetry of Burns, a gentleman of fortune and liberality. He is always ready to help, generous in the hour of need, a true and devoted Freethinker. We had a jolly dinner together. For the first time in my experience the saddle of mutton was wheeled in front of the table, and the savory meat cut directly from the haunch. That is the good old English way of doing it, and it is certainly like eating fruit right from the tree. All the delicacy of taste is preserved. Our generous repast was mingled with philosophy and poetry. Mr. Anderson delights in advanced literature. He gave me a brochure of his own—an excellent criticism of Cardinal Manning's position that the will is an entity outside the mind and moving the mind. This is the only way, of course, that the cardinal could preserve his theology. He must have a "substantial" ego—that is, a "soul"—for without a soul there is no immortality and no god worth speaking of. The critic conclusively demon-

strates that the will cannot be separated from the mind, but is part of it, is one of its functions and acts with it, not independently but through motive. There is no "thinker" outside the brain, but thinking is simply the brain-process, as digestion is the stomach-process—and it is as reasonable to affirm that there is a "digerster" outside the stomach as to affirm that there is a "thinker" outside the brain. Thought is in the brain as digestion is in the stomach, and the former is no more an "entity" than the latter. Mr. Anderson also presented me with four beautiful volumes of Samuel Laing's writings, whose philosophy I shall take great pleasure in thoroughly studying.

Friday evening we behold the radiance of The Empire. The Women's Christian Temperance Union has poured all its batteries on the The Empire, and exhausted its powder. The Empire thus received a magnificent advertising and it is crowded every night. It is a beautiful theater. The performance was excellent. Especially wonderful and amazing was the Faust ballet. It is an ocean of color and flashing form; waves and waves of splendor ever bursting on the view; marching men, the mazes of the circling dance; the panoply and throne; the garden, mountain, and luminous sky, with Margaret and Faust in the strange fortunes of our sorrowing yet glorious humanity. The Women's Christian Temperance Union did not show much wisdom in its attack. Surely it is a despicable mind that could find anything in these beautiful attractions that could demoralize.

Saturday I travel to Hyde Park, in a coach, as big as any of them. Through Piccadilly I sweep on top of the grand omnibus, serenely as a king, and just as happy for aught I know. Through brilliant foliage I catch a glimpse of Buckingham Palace, and see the glitter of the guards. At Hyde Park corner I buy a seat for a penny and for an hour look at the bright and vast array of fashion which in its thousand carriages rolls along the smooth pavement of Rotten Row. I think it about as much fun to look on as to be one of the participants of the radiant galaxy. It is an interesting display of vanity and glory; both the crowds of people that gaze and the crowds of people that rush by. It is an exhilarating exhibit of the topmost swell of English life, ever varying like a motion of glittering billows. Just as I pass the gateway of the park on the swinging omnibus the Prince of Wales, his wife and two daughters, sweep by in their elegant equipage. The prince returns the cheerful salutes of the people. I was glad to have a glance of royalty. It satisfied a natural curiosity of the human heart. I did not feel like exchanging places, however, for my seat was the higher and I thought the better, and my appetite was first-rate, and I am sure that I enjoyed life as much as the prince. Pictures are as beautiful to me as to him; the green grass, flowers, and blue sky; the surging multitude, and all the magnificence of the scene. My ride cost me only a penny and for the time being it was just as gorgeous as that of royalty.

Sunday was quite a varied day for my perambulations and the study of London life. The first thing in the morning, with Mr. Robert Forder and Mr. George Brown, I visited that most famous and picturesque place, Petticoat Lane, on the east side. I most carefully divested myself of every article of value, for the saying is, that if, on entering Petticoat Lane, you buy a pocket-handkerchief, it will be stolen before you are half way through and offered for sale at the other end of the route. There is nothing like Petticoat Lane in the world that I know of—it is a conglomeration of all sorts of varieties. It is the Jew's quarter, and that is why they do business on Sunday, for it is perfectly quiet and holy-like on Saturday. But on Sunday what a buzz, what a clamor, what a rush—streams and eddies of people, with inextinguishable vivacity, buying and selling with marvelous rapidity. There is everything in the universe here, and so cheap—cheap as dirt, and cheaper, too. I guess, for, in many cases, the dirt is thrown in. Whole suits of clothes are sold for two shillings, a cake of ice cream for one penny, and so on. Half the goods are stolen, it is said, and hence the small prices, for there is a profit anyway. The poor people come here in throngs, and from about eleven to three it is Babel, but it's business strictly attended to, and it is certainly a "blessing in disguise" to those who are short of funds. It is a racy panorama of human nature, which, even in the midst of poverty, will put on fashion and make the best of little things. On bright days like last Sunday the goods are almost all taken out of the stores and placed on tables and boxes along the streets, and it is not one street, but a congregation of streets, and hence there is a fantastic display of out-door animation which is infinitely amusing. I had rather go to Petticoat Lane than any church of London, in or-

der to see the "soul" of humanity, for here it is flashing in wonderful aspects over the dark depths of vice and crime.

After Petticoat Lane we take in the out-door meetings. These are a great feature of London. The Secularists, the Christians, the Labor Party, all hold these meetings. There are hundreds of them. In the great parks of London spaces are especially devoted to this purpose, and are under police protection. Any one can pitch in wherever he can find a plot of ground and make his speech, Christian, or anti-Christian, as he chooses. These meetings are of immense benefit, and give an opportunity for the volcanic flame to pour forth harmlessly. The beating heart of the nation finds vent. Agitation is kept up and education is the result. The parks are thus the natural universities of the people, and many a trained intellect has graduated from these tumultuous assemblies.

The Secular party keeps twenty of these outdoor meetings going every Sunday. I wish we could do the same in our country, but we have not yet the facilities nor, I might say, the personal freedom. The police would probably stop us. In some things the Englishman enjoys more liberty than the American, and he uses it, too, with advantage.

These outdoor meetings are recruiting stations, and from them the ranks of the Hall of Science are constantly filled up. Robert Forder, Arthur B. Moss, W. J. Ramsey, A. Guest, Stanley Jones, C. Cohen, George Strandring, E. Calvert, are among the effective workers in this department. The women also assist. Miss Annie Brown is secretary of the Federation; Miss E. M. Vance is secretary of the National Secular Society, with Miss Robins and others. The Secularists are more active and concentrated in their efforts here than in America. They have learned the ropes and don't scatter their fire, and the movement is always pushing ahead.

I attended the meeting in Finsbury Park. Geo. Ward was chairman, E. Calvert the lecturer. Mr. Calvert is by occupation a cabman; he is now nearly seventy years old, but he is hale and hearty and can tackle the orthodox with youthful vim. Forty-eight years he has been in this work without missing an appointment, and he intends to keep at it as long as he lives. That is the backbone of the English Freethinker. Discussion being invited at these meetings, a slim young fellow—a schoolmaster—arose to correct some references to Lecky, and he in turn was corrected by Forder, who knows Lecky by heart. Forder in reply made one of his vehement speeches, which fairly caught the crowd and left his opponent to recover himself as best he might by next Sunday morning, when he was invited to bring what he denominated his "valuable edition" of Lecky and demonstrate the accuracy of his quotations. It was an interesting wave of debate, and I was pleased with Forder's impetuous style and mastery of historic detail, and also with Calvert's quaint but charming manner of hitting orthodox with mother wit and practical learning; while Ward, the chairman, understood the art of smoothing the ruffled feathers of bigotry and keeping it to civilized decency. Sometimes, however, the wild-beast nature bursts forth and a riot is hardly avoided. Miss Mary Robins, at one of these brutal occurrences, received a blow in the breast from the effects of which she ultimately died, a martyr to Freethought. All honor to her memory!

Sunday evening I lectured at Camberwell. I had a full house and an enthusiastic reception. Robert Forder presided and made the opening address, which heralded a most generous welcome. After the lecture, which was on "The Bible and Modern Thought," Mr. Engstrom, secretary of the Christian Evidence Society, endeavored to make a reply. He, however, practically abandoned the real orthodox ground and placed himself in a somewhat advanced and Freethought position, denying that the Bible was in its totality a revelation from God, and affirming that it simply contained a revelation which we were to discover by the operation of the holy spirit and the love of Jesus. He also said that Calvinism was not the real Christian religion. I replied by showing that if Christianity had any intellectual doctrine whatsoever it must be Calvinism, and that if the Bible in its totality was not a revelation, then it could not be any revelation at all; for the moment the Bible ceases to be an infallible book, and becomes in any way amenable to human reason, then the human reason becomes the master of the situation, and revelation is simply what reason dictates.

In every way I was pleased with the Camberwell meeting, and the splendid support of the friends who labor here. Saladin was at this lecture, and I walked home with him, and made the acquaintance of his wife, and took supper at his genial table. We talked philosophy and poetry. Saladin is not in the organized Secular movement of England, and

his philosophy really prevents him from hearty co-operation. He is an Agnostic intellectually, but in his heart he has strong leaning toward a sort of transcendental pantheism, which Spencer's doctrine of the Unknowable logically permits. Saladin's poetic nature urges him to an ideal view of human destiny, and he does not like to surrender the glorious inspirations of a life surpassing the bounds of this earthly existence. Saladin is a poet in the very fiber of his being, and with a poet's soul he would leap beyond "the flaming bounds of space and time." He is intensely anti-theological, as every poetical nature must be, for there never was and never will be any poetry in theology, but in the realms of philosophy Saladin would go somewhat beyond the data of science; he would revel in what Tyndall calls the "scientific imagination." Science deals only with phenomena, but Saladin would go beyond the phenomena to the noumenon, and if we allow the noumenon, then we are left logically free, as Spencer affirms, to make it physical or material, and of course the poetic fervors of Saladin incline him to the physical noumenon, and in this he is Spencerian and not Positivist. I do not quarrel with Saladin's ideal philosophy, for I like his poetry. He has the genuine fire, and he uses it most effectually in his anti-theological arguments. He pours the sparkling batteries of his thought with destructive brilliancy upon "God and his Bible" and all the old time superstitions and horror. I presume it is best that he labor in his own individual way in harmony with the peculiarities of his imaginative genius. As a poet we must judge him even in his prose. He was born to poetry, and its red blood beats in heart and brain. He realizes the glory of the past, and hopes for an ampler life than this world now affords. He has the poetic writings of Burns by heart, and if every rhythmic word of the great bard were now destroyed, Saladin could restore the poet's glowing utterances out of his own memory. So Sunday passed—a rich and happy day.

Monday evening, May 13th, after my day's work of writing the first part of News and Notes, at the restaurant, while taking dinner, I happened to meet Prof. Edwin Johnson, whom I had not seen before, but knew by reputation. He is author of "A Study of Christian Origins," "The Rise of Christendom," and "The Pauline Epistles." He is a man of marvelous erudition. His books are remarkable. His theory is that all the Christian Bible documents, together with some of the "ancient classics," were forged about four hundred years ago. This may seem, at first note, a preposterous assertion, but it is well worth looking into. "History," says Wendell Phillips, "is a great lie." I should not be at all astonished if Professor Johnson had hit some historic lies. I can't accept his theory altogether. Still there are some good points, and the student should become acquainted with them. It is scarcely possible for one to realize the dense ignorance of our fathers four hundred years ago, and how easily they were gulled. The gullibility of the human race is amazing, and Professor Johnson has furnished instances of this. I had the pleasure of taking dinner with him and making the acquaintance of Mrs. Johnson. I hope for further intercourse with this scholarly philosopher, who has startled the literary and theological world with a bombshell of such explosive quality. I have no doubt it will throw some light on the darkness of the credulous past.

While finishing these notes Charles Watts arrives from Glasgow, where he has been making a brilliant campaign. I rejoice to meet him. To recruit our exhausted energies we mount one of the big omnibuses and take a long journey through Regent street, and other thoroughfares, and gaze upon the most fashionable and magnificent portions of London. I guess there is no place where, for three pennies, you can take such a ponderous ride and see such innumerable aspects as in London. A day on top of the coaches is a most animating adventure. No theater can equal the show.

After this breezy journey we take supper together with Mrs. Watts, and old times in America are revived.

To-day we go to Derby, where Foote debates. I shall write this up for next week.

May 15, 1895.

SAMUEL P. PUTNAM.

Saladin and the Secular Pilgrim.

From the Agnostic Journal.

Last Sunday evening the Freethought hall, Camberwell, was filled to its full capacity by an expectant audience. The American orator, poet, and Freethought historian, whose name heads this monograph, had been announced to speak on the antithetical subject, "The Bible and Modern Thought." As the lecturer made his appearance he was hailed with a long, loud, and straggling volley of hand-

clapping and heel-thumping—a tradition of the old Bradlaugh days. This palmist and pedal demonstration a contemporary refers to as "an English cheer." Mr. Putnam is a compactly built, medium-sized man, with just the *souppçon* of a cleric who has been unfrocked for erring, and not on the side of austerity; for, truly, his face is merry as well as wise. It is muscular as well as mobile. It has ruts in it, torn by the harrows of years and care; but they are subdued and mellowed with the dimples of laughter and evidence of that ripe practical philosophy which, without much ado, bends to the fate it cannot resist.

Mr. Putnam, on the platform, takes no formal notice that "Mr. Chairman" is present, or even, from the £ s. d. aspect of the thing, the indispensable "ladies and gentlemen." He just stands rather languidly up, reaches out his right hand, and in colloquial voice, but singularly clear articulation, glides into his lecture. The lecture itself, on Sunday evening, was in no sense recondite; but it was useful as touching the salient points of antitheses between the "Hebrew bundle of old clothes" and the triumphs of modern philology and cosmography. And this is as it should be. Lectures such as Mr. Putnam delivers are, of course, not for the instruction and edification of experts, but to stimulate the thought and inquiry of the wayfaring man, and induce him to take a hammer and cold chisel, and cut the theological rivets from his limbs and hurl them in priestcraft's face. It is only at wide intervals you can catch the Yankee twang in Mr. Putnam's delivery; but you can more frequently sniff the special aroma of Yankee humor.

Although I am, through long custom, involuntarily more of a critic than a mere staple member of the audience, one, at least, of our American orator's sallies elicited from me a loud guffaw; and a Scottish laugh is quite as real an entity as "an English cheer." The lecturer was speaking of the theories of the ancient geographers. The earth was flat; it was supported upon the back of an elephant; the elephant was supported by the back of a tortoise; the tortoise was supported by the back of Atlas. And here ancient cosmography stopped short. It could not tell what supported Atlas. But Mr. Putnam could—Atlas married a rich wife, and she supported him. The audience laughed hilariously. The wheeze was smart in itself, and was broached with that dry and imperturbable air which can be effectively assumed only by one with the natural dash of the comedian in his composition.

But I liked Mr. Putnam best in his more solemn and soul-stirring bursts of indignant declamation. He has not the volcanic passion, mighty resonance, and intense power of my dear old enemy, the late Mr. Bradlaugh, distinctively the Titan of the platform; but his voice is full and effective, and in excellent discipline and control; his diction is clear and nervous; and he makes his points sharply and definitely, without merely outlining them on the one hand, or unduly elaborating them on the other. His facial expression lends itself readily to dramatic light and shade, and his gesticulation is spontaneous and apposite. Mr. Robert Forder made a courteous and practiced chairman. The Rev. Mr. Engstrom, whom many of my readers will remember as fighting with Julian in these columns over Tatian's "Diatessaron," opposed; but our reverend polemic is more effective in the press than on the platform.

Mr. Putnam had been strongly recommended to my consideration by my good friend, Eugene M. Macdonald, of the New York TRUTH SEEKER, and other American friends; but he is that sort of good wine that needs no bush. With a fraternal liking for him, I just linked his arm in mine, and, in the commingled moon-light and gas-light, led him off to the smithy, and showed him the anvil on which I hammer out the hebdomadal "At Randoms." We passed an hour or two together in the happiness which is realized only in the social affinity of kindred spirits. The wide ocean had, all our lives, separated genial, kind-hearted, clear-headed Samuel Putnam and myself; but we had long known and recognized each other in that reciprocity of thought and aspiration to which continents are no barrier and oceans are as nothing. And now we were together in the same little book-room. Kings may be blest, but we were glorious. And, vowing off to meet again, we shook hands and parted, so as to enable our transatlantic brother to keep "respectable hours" and reach his apartments before "the wee short hour ayont the twal." SALADIN.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses or to one, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

BY THE GRAVE OF THOMAS PAINE.

Continued from page 357.

capable of every wickedness if he gave in to "independence," gradually acquiesced, and the Immortal Declaration, of which Jefferson was the writer and Paine the real author, founded this republic. There is no use in longer trying to write the history of the "United States of America" and yet omitting this evolutionary but individual factor from which they sprang in name and fact. This is the omitted, unwritten chapter in American histories which makes them all causeless and apocryphal as to the real origin of this first republic of equal, independent citizens—each free and equal before the law and in his right to do his duty without regard to god or king, pope or priest. We may well say that Washington was the father of our country, that Franklin was its great diplomat and philosopher, that Jefferson was its great exponent and reformer, Hamilton its great administrator and organizer; but they would never have had a country at all if Thomas Paine had not first found it and founded it in his own soul and then in the hearts and souls of the American rebels of 1776. Evolution bids us to go back to this initial germ, the original, first-hand soul of this emancipated, fighting Quaker, for the real origin of our republic and of all modern republicanism, democracy, and popular government in this world. Let us have no more shallow, metaphysical, or theological histories, as though this new state of mind originated without any germ, or the germ without sufficient evolutionary antecedents and co-operating conditions and circumstances. The republic of, for, and by the people was a new conception, which Locke and Vyse in England, Adams and Franklin in America, and Voltaire and Rousseau in France, had never reached.

2. The next important step in the founding of this republic was the organization of the Federal government for general purposes. This was a part of Paine's original conception of "Continental Legislation," which first appeared in 1775, in his "Serious Thought," and is the subject of his fifteenth, the last number of the *Crisis*, which is his farewell address at the close of the war. This was the proposal of the Federal Constitution, and never was it more effectively or eloquently projected than in this first appeal to the American people to make one "nation" of the distracted and wrangling peoples and colonies.

3. But before the people were ripe to act upon this suggestion and appeal Paine was engaged in England upon a still grander conception, as original as our (the first secular) republic had been, also the outcome of his enlarged, scientized, and humanized Quakerism, that was the foundation of "the republic of the world," of which our republic should be the cornerstone, and the result of which should be the final end of tyranny, robbery, slavery, war, and conquest. This was the secular form of the Quaker's dream of peace. This became the dream and prophecy of this international statesman of the people one hundred years ago. His purpose was to arouse the people to make their governments republics, in order to bring them into a grand republic, a federation of the peoples, a parliament of the world. In his day he strove to unite America, England, France, Belgium, and the Low Countries for this purpose. It was not then a wild dream. It barely failed of realization. But for Napoleon, might it not have been a fact? For fifteen years, 1787 to 1802, he was in Europe, trying to educate the peoples and to mold them into republics for this great consummation. Finally, when the reaction had set in—of the aristocracy led by Burke in England, of Napoleon and the Concordat in France, of the Federalists and the clergy in America—he then, like the faithful Abdiel of liberty, republicanism, and peace, sought to use the diplomacy of Jefferson to secure a "maritime compact" of civilization, so that liberty might have a home on the waves of the ocean, even if not a resting-place on the land, scarcely a foothold even in his beloved America!

4. The fact that liberty and peace could not be guaranteed by international federation, he saw plainly was the result of the religious and industrial subjection of the peoples. Before his return to America (1802) he had therefore turned the wonderful powers of his heart and mind toward the fundamental education and emancipation of his fellowmen from religious superstition and monopolistic greed. Hence came his last legacies and prophecies, the "Age of Reason" and "Agrarian Justice," as the foundations of the Rights of Man and the Republic of the World. We have been too much in the habit of thinking of Paine as a man mostly of the past, like most of the other great men of his time. But evolution now teaches us a far different story, lesson, and duty. He of all the men of the Revolutions represented and voiced the instinct of the common people for their final emancipation. The very titles of his works are initiatory battles which the next century must complete with victory. Not to see and appreciate, much less to belittle, these grand and continuous purposes of this human and planetary statesman, proves the critic and detractor to be no evolutionary statesman at all, not to have risen into the atmosphere in which Paine lived and by which he was inspired. True, he had not all of the learning of his, to say nothing of our, time, and he shared the defects which the people inherited from a past he wished to remove, but he was the voice of the common people, their true prophet, leading them to liberty, science, and humanity, whereby only their oppression, and consequent defects and limitations, can be removed! Right well is it, therefore, for political and social evolutionists to gather around the grave and monument of Thomas Paine in this our national festival of the dead, for consecration is inspiration. To honor the prophet is the first step toward the continuance of his work and purpose. And in that regard is there not a duty right here before us—right at hand? It is evident that Mr. Frazee, the devoted artist who gave us this noble monument in 1839, shaped it for, and probably meant that it should some day be completed and crowned by, a worthy bust of the great liberator. He thus left something for us, the next generation, to do, and ours is now the happy opportunity. Wilson Macdonald, the distinguished American sculptor, has been chosen president of the Paine Historical Society. Before the frosts now settling on his brow can reach his heart—before his skilful hand returns to the clay of which it is now the creative master—let us see to it that his heart and hand shall make this monument speak to future generations the undying messages and purposes of Thomas

Paine from his present form! Then, as those purposes are being realized, the love and gratitude of those generations will perhaps repurchase and change these beautiful fields, once given to him for the defense of liberty, into a park and a school devoted to the education of youth—where "knowledge can unroll her page rich with the spoils of time" without being repressed by "chill penury," or, still worse, giving hostages to superstition and plutocracy not to use the power gained for liberty, truth, and humanity.

But the greater admonition this occasion brings to us is to recall the great soul-quality which was the chief inspiration of our author-hero. In a word, it was independent, earnest, sacrificing devotion to the great cause of his age, and of our age, the progress and welfare of mankind without regard to race or nation, sex or sect.

This was the great object of his life, and he was devotedly earnest about it. This was the ground-work of his character and career, and it made him independent, self-sacrificing, and regardless of social honors or distinctions. No one could influence him or swerve him from the course of truth. The honored guest of Burke, he was the first to declare his recreancy as the pensioned advocate of tyrants; the friend and admirer of Washington, he was not silent over the ingratitude that remains the greatest spot upon his sun of glory.

It is that veracious earnestness of Paine that our people have lost—and in the loss of it they are in danger of losing all. We have great need of the revival of that spirit of '76. Because Galileo's telescope has knocked out the old heaven and theology with its hell, our people are getting to be frivolous snobocrats. They seem to think that there is nothing to live for but to "have a good time" by gratifying their appetites, pride, vanities, or idle curiosity. They need to learn from Paine that the duty of inaugurating the terrestrial heaven is a duty more impressive and urgent and more difficult to attain than any old celestial heaven above the clouds, and that the hell of human misery is a reality far more terrible and difficult to abolish than the scorching flames of Dante's hell. When I see the indifference of our rising generation—how they go for nothing beyond individual gratification of the moment, or waste their lives in faintly grasping after the "infinite" or some other of the inanities of the metaphysical spookism that science has shown to be only the continuance of the childish illusions of the childhood of our race—I sometimes wish that sturdy old Jonathan Edwards or the devil would spit them over a brimstone hell until they could recover some belief in the earnestness of this life. But the better remedy is the voice of evolution speaking from the graves of the earnest departed who began the great contest against the cruelties, the miseries, the windy inanities of our modern, practical hell. The earnestness and value of this life and its unceasing consequences, was the constant inspiration and lesson of Paine and his fellow Revolutionists.

5. Nor less, and as a consequence, do they call us to untiring work and industry; and, if need be, sacrifice. In the advance toward the higher and better state of existence the human will is a mighty factor. Evolution is dumb and blind; the human mind is the supplement and complement of the laws of nature, using them for human ends. The great revolutionists felt this all-important truth. We are forgetting it in becoming thoughtless evolutionists. Paine never ceased his work—"Without haste, without rest," seems to have been the habit of his life. Yet in all he was the most practical of the reformers of his time. He was a constitutional republican, who did not believe with the Jacobins that "the Revolution" could run a government, nor with the Federalists that the "Republic" must be run by a mob or "consensus of the competent" because the people "could not be trusted." The persevering expansion of the sentiments and purposes of the real founder of this Republic is the only means by which it can be preserved, and a government of, for, and by the people be secured to the human race. Paine's appeal, like that of Lincoln, was to the plain people, and to them he must be used as a prophet, for him they never fail to understand. For them, as he says, he dipped his pen into his own heart.

6. This brings up the faith, the final great soul-quality for which this revolutionist and prophet should stand in this generation. If ever a man had reason to despair of the consummation of his great purposes Paine should have closed his political career without a hope. Everything he had tried to do had been misunderstood, thwarted, and apparently defeated. His old personal acquaintances and hoped-for co-operators had gone over to the cause of reaction. How could the old man sit and think how he had grasped the hands of Burke, Bonaparte, and Hamilton as his great friends and sustainers, and not despair? Yet this change of the instruments of the present only led him to plow deeper for the future. He saw that the people were not ready. The Age of Reason and Agrarian and Industrial Justice did not exist for them. Some other time they would learn, for he would begin to spread the seed far and wide, then sink to his rest in the hope and belief that "the Religion of Humanity," which he was the first to name, would finally replace the religion of gods and devils and inhumanity against which he had striven.

This was his sublime faith. At bottom Thomas Paine was a profoundly religious man, perhaps the most religious of his day. His God was nature, the beneficent order of the world; his Christ was humanity evolving onward in the making of a terrestrial heaven based upon that order. This very object of itself secures his and the salvation of all those who work for it; for is it not the "kingdom of heaven" already "within you?" Toward the realization of this supreme object of human life the career of Thomas Paine was devoted; the steps which he urged and participated in are found to have been true and durable; the means and soul-qualities he illustrated and used are those by and upon which the victory is to be won. This is plainly the verdict of evolution and human progress. The battle is still on—after a hundred years it is being renewed nearly where he left it. He who wrote the "Crisis" by the campfires of Valley Forge asks from this monument: Can you do nothing but dream as a sunshine patriot over the issues upon which the higher hopes of our country and the world hang for their completion?

Henry Rowley, who is always warmly welcomed by all who have previously had the pleasure of listening to him, was the next speaker. He said:

"MR. CHAIRMAN AND FRIENDS: May I ask you why are we here? What is the real purpose of this demonstration? Shall you be ashamed to-morrow of the thing you have done this day? If your names should appear in to-morrow's papers as being present at this meeting, will you attempt to excuse yourselves on the ground that you happened to be passing this spot and merely stopped to listen to one or two of the speeches, and that you have no special interest in the theories of the author of 'Common Sense' and the 'Age of Reason'? I sincerely trust no person here will take such a position. Let us own up, friends, honestly, before the world that we are not ashamed of Thomas Paine, and strive earnestly to disseminate, throughout the world, the truth regarding him and the part he played in the great drama of human emancipation.

"Why do we honor Paine? Because he tried to tell the truth concerning vested interests and entrenched authority. Few men have the faculty of directness of speech. Most men use words to conceal their thoughts. If you want to express your thoughts against existing ecclesiastical institutions, and, at the same time, preserve your reputation, you must do it in a way that no one can understand. Be technical and abstruse. Be mysterious and inconsequential, and the clergy will smile at your impotence. Paine did not follow this method. He wanted to be understood, and he wanted the common people to understand the bases of kingship and priesthood.

"Therein lies his great sin. He said that 'one honest man is of more value to society than all the crowned ruffians that ever lived.' Every man can understand that. There's no beating about the bush. The truth contained in the remark strikes the mind with lightning rapidity and illumines the whole question. Do you believe this? You do. Then let us be honest and truthful ourselves and endeavor to increase the race of honest men, for in a community of honesty there is no room for crowned villainy.

"Paine's mind was intensely logical, and he pushed every principle to its full conclusion. He knew that the crown and the miter were twins, that the church and the throne were in partnership to subjugate the human family, and that to destroy the one and leave the other in possession was useless. So he said: 'One schoolmaster did more useful work than all the priests that ever lived.' Do you believe this? Then we must decrease the number of priests and increase the number of schoolmasters. The churches must go and the school-houses take their places.

"We honor Paine because he was great—great in the full sense of the term. Colonel Ingersoll, whose presence and eloquence we miss to-day, has given us a definition of a great man. He says: 'A great man adds to the sum of knowledge, extends the horizon of thought, releases souls from the Bastille of fear, crosses unknown and mysterious seas, gives new islands and new continents to the domain of thought, new constellations to the firmament of mind. A great man does not seek applause or place; he seeks for truth; he seeks the road to happiness, and what he ascertains he gives to others. A great man throws pearls before swine, and the swine are sometimes changed to men. If the great had always kept their pearls, vast multitudes would be barbarians now. A great man is a torch in the darkness, a beacon in superstition's night, an inspiration and a prophecy.'

"Read the life of Paine and you will find that this is not only a definition of a great man but an epitome of Paine's work. He was singularly unselfish—seeking neither applause nor place—always devoted to the principle of human liberty. For years he cast the pearls of his genius before the world. He had no sooner discovered a new principle, or, to be more correct, a practical plan to apply a principle to human society, than he hastened to announce it to the world. His mind was an immense storehouse of facts and wisdom which he scattered with profusion. He was a torch in the darkness, and when that darkness was most intense his torch alone shone with a clear and steady brightness."

Wilson Macdonald, introduced as a veteran of the Manhattan Liberal Club, said that Paine would take his place in history beside Washington, Jefferson, and Franklin. Bulwer-Lytton undoubtedly had Paine in mind when he put into the mouth of Richelieu the now famous words:

Beneath the rule of men entirely great
The pen is mightier than the sword,

for surely no other pen ever accomplished such results as that of the Author-Hero, which should be preserved in the national museum with the sword of Washington. Paine was generous as well as otherwise great; he gave his own salary and started a subscription that resulted in the raising of three

hundred thousand pounds for the support of the federal army. Mr. Macdonald told the audience that he had attended the birthday celebrations of Thomas Paine for just one-half a century.

Mr. Augustus Watters, of Newark, author of a thoughtful little volume—"The New Age of Reason"—reviewed in this paper last year, wished to bear testimony to the humanitarian side of Paine's character. Paine was a man of the profoundest tenderness of heart; he could never have endured seeing all these people standing through the long exercises of this day, and he, the speaker, would for the same reason cut his remarks off very short. It was the greatest shame that our government allowed Paine to lie for eleven months in the prison of the Luxembourg, every day in danger of death the next hour. Paine wanted to make all the slaves free, he wanted to incorporate a provision to that effect in the Constitution, but his humanity and wise statesmanship were voted out by those interested in the peculiar institution. If Paine had been heeded we should have been spared all the frightful pain and loss caused by the slaveholder's rebellion, and all the terrible cost and demoralization that still follow in its wake.

Mr. Joseph Warwick, of Brooklyn, pointed out the cause of Paine's imprisonment. Gouverneur Morris was minister from the new republic to France, and he hated Paine. There was no charge made against the author of "The Rights of Man." Morris could easily have procured his release, but instead he tried to blacken his character to the home government, and probably conspired against him with his French enemies. Paine had the best of reasons for expecting that each day would be his last, but under this great stress of circumstances he wrote the first part of the marvelous critical work, "The Age of Reason," and with no copy of the Bible to which to refer. James Monroe succeeded Morris as minister to France, and Paine was released as an American citizen. Morris went to London and joined all the reactionary societies, working against Paine's reformatory ideas. "A viler man never trod the soil of America than Gouverneur Morris," Mr. Warwick emphatically affirmed. Still Paine harbored no ill-will toward him, sought no revenge. [It is clear, however, that he never fully sounded the depths of Morris's depravity—never understood how the representative of his country had schemed against him.] Mr. Warwick is of the opinion that in some instances Paine "was a little too soft on his enemies." "I would have gone to Gouverneur Morris and made life hot for him, and I don't think I would have been any the worse for it either." After all, though, Mr. Warwick concluded that we all respect and love Paine because he did not seek vengeance.

After an oration by Rev. Henry Frank, Henry Rowley read this letter from Rev. F. E. Mason:

BROOKLYN, N. Y., May 29, 1895.

MR. ROWLEY, President of Brooklyn Philosophical Society, *My Dear Sir and Friends:* Circumstances have prevented my taking part in the Paine celebration today. I deeply regret not being present, and appreciate you kind invitation to join with you.

The world is slowly but surely awakening to the "age of reason." With it comes man's independence. Ecclesiasticism has almost reached the end of its tether. The era of independent thought is imminent.

Religions have succeeded in erecting a tower of Babel which has ended in a confusion of tongues. They have severed human interests, and have provoked needless discord. A retrospective glance down the vistas of time discloses the fact that religions have been a detriment to man. They have retarded his advancement and minimized his possibilities. I firmly believe that every interloping messiah, prophet, redeemer, and savior that the world has ever delineated must be eliminated from human consciousness before man can gain his independence. Man himself must occupy the position ascribed to them. Intelligence is the only savior of the world. Ignorance is the only devil.

I consider the words of Thomas Paine: "The world is my country; to do good, my religion," the most sublime ever uttered by man. What altruism! By whom have these words been excelled? Put me on record as saying, They must stand at the head of every reform; they sound the death-knell of every religion. Religions would be superfluous were men to follow such instruction. And Thomas Paine is declared an Infidel! It is too absurd to be ridiculous. What is an Infidel, one who does not believe in God, or one who does not believe in somebody's else god? Why, the latter, of course. Thomas Paine's conception of God was so magnificently grand that there was nothing large enough in the universe by which to measure him, and he was repudiated because he didn't make a dwarf of him. The man who delineates God simply makes a mental idol and transforms himself into an ecclesiastical pigmy. Thomas Paine preferred to remain a man.

Would that all men were the same kind of an Infidel as was Thomas Paine! How could a man with such expanse of mind curtail it to fit religious dogmas? It is impossible to put a quart of brains into an ecclesiastical pint measure. They slop over.

The mind of Thomas Paine still lives. It is ours today. It is your place to revive it that the same mind may be in others that was also in him. It is the leaven that shall leaven the lump of human consciousness until man is utterly resurrected from the tomb of traditionalism and is no longer a vassal to the dead past nor a pensioner

upon a vacuous future. Find the man in man, and you redeem him.

We tend toward the Utopia to which Thomas Paine pointed. It flows with the milk and the honey of reason. May we reach it, is all I ask. Independence is man's birthright. So long as man continues to pay the pope, the priest, and the pastor to do his thinking, so long will he remain a slave. I am with you in mind, and mind is the motive power of the universe. Teach people to exercise it by thinking for themselves, and you will make them sovereigns over the world. This was the mission of Thomas Paine. It is our prerogative to embody his mind that humanity may be redeemed from the tyranny of the dead, and the despotism of ignorance.

Cordially yours, FRANK E. MASON.

After the discussion of some business matters, part of the audience immediately returned to their respective homes, while the others first paid a visit to the Paine Homestead.

At the suggestion of Mr. John Scott, of Northport, Long Island, who headed the list with his contribution, a subscription was opened for the bronze bust, and before the assemblage dispersed sums aggregating \$200 had been subscribed. The cost of the work is estimated at \$2,000. Secretary Thomas Duntze of the Brooklyn Philosophical Society reports that the subscriptions came in so fast that it was impossible to record all the names accurately. Following are the donors:

John Scott, \$1; Dr. E. B. Foote, Sr., \$50; Dr. E. B. Foote, Jr., \$50; Mrs. Eliza B. Burnz, \$5; Sturdy Friend, \$1; Leforte, \$1; Cupler, \$1; Henry Stone, \$1; Friend, \$1; Volekner, \$1; J. R. Macdonald, \$1; Curtiss, \$5; Prof. D. T. Ames, \$2; P. H. Wenz, \$2; Unknown, 2; Henry Frank, \$2; Hickling, \$1; Chas. H. Delano, \$2; Bamforth, \$1; Berylson, \$1; R. B. Ivins, \$1; Mrs. E. M. Macdonald, \$1; L. D. Crine, \$25; T. B. Wakeman, \$5; Ad. Ferris, \$5; Channing Burnz, \$10; Tooker, \$1; Mrs. Blood, \$1; N. F. Griswold, \$20.

Until further arrangements can be made a committee of three have charge of the subscriptions, the members being Dr. E. B. Foote, Jr., 120 Lexington avenue, New York; Henry Rowley, 251 Carlton avenue, Brooklyn, and Thomas Duntze, 24 Stockholm street, Brooklyn. Those desiring to contribute may address either of the above.

Observations.

Rational interpretation of the scriptures is progressing by means of long leaps in these so-called *fin de siècle* days. The parable of the ten virgins, in Matthew xxv, long since got frayed at the edges by centuries of use as a reminder of the necessity of salting down a large supply of faith against the last day, but an illustration in Sunday's *Herald* gives the narrative a new and up-to-date outfit. To the gaze of modern criticism it is revealed that the ten alleged virgins started for the wedding on bicycles; also, that five of them neglected to put kerosene in their lamps, which went out, and the girls were arrested by a minion of the law for riding after dark without a light.

It begins to look as though readers interested in Mr. S. P. Putnam's experience with the "English cheer" would have to hear one before they can enjoy settled convictions about the nature of that form of demonstration. Saladin of the *Agnostic Journal* speaks of it as "a long, loud, and straggling volley of hand-clapping and heel-thumping," which is a good enough description of the American way of applauding, except among our German citizens, who remove their cigars and emit the syllable "Hoch!" direct from the liver. My impression of the English cheer was that it included "Bravo!" uttered with some stress of voice. Scotch cheer is said to be distinguished by a somewhat smoky though not unpalatable flavor.

The tribute of "singularly clear articulation" which Saladin pays to the Secular Pilgrim must be gratifying, although it is merited, for in enunciation and orthoëpy our representative has few equals. To have won such praise from a scholarly subject of the queen of England, and to have sent a joke through the armor of Scotch gravity, all in one day, will be recalled by Mr. Putnam, I fancy, as among the most notable of his oratorical feats.

When the subscription for the Paine bust is closed I hope that enough funds will have been raised to quiet the title to the lot on which the monument stands. On second thought, it may be even more important that the lot should be acquired than that the monument should be surmounted with a Bust. The ground belongs to nobody in particular. It is not claimed by the owner of the farm, but he is a man well along in years; at his death the estate is liable to division, and his successor, especially if he happens to be pious, may take a different view. The good people who assembled about the monument on Decoration day were really trespassing, though they meant no offense. Whether there is anything to prevent some future owner of the farm from excluding Paine's admirer's

from the premises, or even removing the monument, would have to be settled in court, where those who now contribute toward the contemplated bronze would have no special standing. Beyond keeping the monument and wall in repair, the outlay of a large sum of money by Liberals on property they do not own and cannot control or protect, seems imprudent. The application of a few hundred dollars to the acquisition of the lot, its ownership to be vested in some incorporated society or company and surrounding the ground with an iron fence of appropriate height and stability, would seem to be a proper initial step toward crowning the monument with a valuable Bust.

The *Church Union*, a religious paper with headquarters in New York, has been excluded from the mails for running a lottery scheme. This is altogether surprising, for the editor and proprietor of the sheet is none other than Mrs. Elizabeth Granis, the all-round reformer who gained some notoriety not long ago by rushing a crusade against living pictures and low-necked dresses. Mr. Granis protests that there was nothing immoral about her lottery, and she is probably right, but the ladies whose display of sinus she criticised may say with truth that their low-necksexhibition was equally harmless. Responding to popular demand, the Hon. Mr. Hoar of Massachusetts and the Hon. Mr. Gorham of Maryland, who were instrumental in spreading this lottery net, should tell what they think of the fish they have caught in it.

After duly wrestling in prayer, weeping for a season, and petitioning the throne of grace for wisdom which they should have acquired at a woman's school, the members of the general assembly of the Presbyterian church resolved that they would exclude from the ministry all students of Union Theological Seminary, where the enlightened Dr. Briggs is a professor. The young men who have provided themselves with a stock of Calvinistic theology, modified by the higher criticism which proves it to be a humbug, and who now find the way to the Presbyterian pulpit too narrow for their load, are in a fix something like Robinson Crusoe's when he had finished his boat and discovered that there was a hill between him and the ocean. Still, Dr. Briggs's pupils do not necessarily have to launch their craft in Presbyterian waters, for the sea of Rationalism is a big one, and its waves come pretty near to the foundations of the Union Theological Seminary. This way, boys!

The Mexican minister at Washington, Señor Romero, has contributed to the *North American Review* an article on the finances of his country that will anguish the hearts of our gold monometalists. Mexico has silver dollars, and to that fact Señor Romero attributes, to a large extent, its increasing prosperity. The obstinate refusal of other countries to take silver dollars for what they are worth, in exchange for products, stimulates home manufactures, which are building up in a gratifying manner. Not only that, but some manufacturers from the United States are removing their plants to Mexico. As a consequence, labor finds employment and there are no strikes, the tendency of wages being to increase. Mining is lively, the banks are flush, the circulation is active, and nobody is idle who wants to work. Coming from a scrub republic like Mexico, Señor Romero does not presume to comment on the monetary question confronting the people of the United States, but he is as earnest a defender of silver for his country as the average Englishman is of free trade for Great Britain. If our goldbugs' heads are level, they will not delay sending Eli Perkins to Mexico as a correspondent for the capitalistic press. There are going to be big openings on both sides for liars in the approaching campaign, and the side that has the most talented one will stand the best chance to win.

During the past winter somebody unearthed "fresh evidence" that the "Junius Letters" were written by Sir Philip Francis. The said evidence was accepted as conclusive, and stock in W. H. Burr's theory that Thomas Paine wrote the Junius philippics found few takers at any price. Now a writer to a London magazine produces a letter by Junius written when Francis had been five months absent from England, and dealing with events of which he could have known nothing, as he was in India. That lets Sir Philip out, and unless an *alibi* can be proved for Paine, Colonel Burr's client is not yet acquitted. Whatever the verdict, Mr. Burr has the opposing counsel in a hole, and his forbearance in not taking advantage of his present opportunity to show a certain Chicago editor the folly of overflowing his banks without due deliberation, is more than admirable—it is beatific. GEO. E. MACDONALD

Letters of Friends.

And Still They Come for the Book.

LITTLE FALLS, N. Y., May 24, 1895.

MR. EDITOR: Inclosed please find \$3, for one year's subscription to THE TRUTH SEEKER.

W. A. ROULETTE.

WYMORE, NEB., May 15, 1895.

MR. EDITOR: Inclosed find \$3, for which send me THE TRUTH SEEKER and the "Freethinker's Pictorial Text-Book."

Yours truly, WM. B. ALLEN.

HARWOOD MINES, PA., May 17, 1895.

MR. EDITOR: Inclosed find \$4.50 for six months' subscription for myself, and a new subscription one year for Mr. J. Harry Silverman. Please send the "Freethinker's Pictorial Text-Book" to my address. I think I will soon be able to get some more new subscribers. M. J. PALINKAS.

ELMHRA, N. Y., May 18, 1895.

MR. EDITOR: I received a sample copy of THE TRUTH SEEKER containing a "Special New Subscriber Offer" of the paper one year and the "Freethinker's Pictorial Text-Book," both for \$3, which you will find inclosed. I think that I will be able to send you some few subscribers.

Yours fraternally, DR. U. G. BECK.

GUNNISON, COL., May 20, 1895.

MR. EDITOR: Inclosed please find \$3, for which please send me THE TRUTH SEEKER for one year and the "Pictorial Text-Book." In these times, when, under the guise of patriotism, A. P. As. fight Catholics on account of their religion, it is a relief to read your paper. As Americans we want to fight all hypocrites, and at the same time we are against persecution.

Truly yours, L. WEINBERGER

WORCESTER, MASS., May 23, 1895.

MR. EDITOR: Inclosed find \$3 for THE TRUTH SEEKER one year, to be sent to George H. Noble.

I have been lending him my papers, and he is very liberal, and when he saw the "Pictorial Text-Book" he thought he must have it. The book came all right yesterday, and I am very thankful for it.

I am doing all the good I can with what material I have to work with, and I may be able to do more in the future; it is very much needed in this priest-ridden city.

Yours ever for the truth,
SYLVANUS B. NORMAN.

Getting Ready for Campaigning.

ROCK SPRINGS, WYO., April 30, 1895.

MR. EDITOR: Please send eight copies of Paine's "Age of Reason," for which you will find \$1. We have formed a Free-thought society and want these copies for missionary work in our town.

Yours respectfully, MRS. ZEPH JONES.

There's Hope for Covenant Land.

MCDONALD, PA., May 4, 1895.

MR. EDITOR: Inclosed find \$10 for "Four Hundred Years of Freethought," and one new subscriber, one dozen "Age of Reason," and one dozen "Self-Contradictions." Apply \$1 to the Wise Defense Fund, and fifty cents to the Minnesota school fight.

From a friend in darkest Pennsylvania.
WM. PLOTS.

Finds Several Freethinkers.

CHANDLER, O. T., May 8, 1895.

MR. EDITOR: Inclosed find \$3, for which I wish to have your paper another year. I have read THE TRUTH SEEKER about two years, and enjoy it more and more. I am greatly interested in Freethought, and am doing all I can to advance its cause. We have a small town here of about twelve hundred, and more Freethinkers than I ever knew in a place of this size.

Your truly, ALEX. BISHOP.

Ready for a Brush.

ELYOTA, MINN., May 5, 1895.

MR. EDITOR: Inclosed find \$6 to renew my subscription and for "Plain Home Talk and Medical Common Sense" and the "Cosmian Hymn-Book." The books you sent are "things of beauty and joys forever." After reading them one cannot help feeling well fortified with common sense arguments to fight the enemy in a

word skirmish on any ground he chooses. Yours for liberty, MRS. GEO. P. JAMES.

Will Stick to the End.

MONTGOMERY, MISS., May 14, 1895.

MR. EDITOR: At last by dint of much toil and perseverance I have succeeded in getting a little money, and hasten to forward you your dues, with another year's subscription, and am sorry that I cannot send for some books, as well as for not being able to send something to the Wise and Fleckten funds, which I hope to do before it is too late. Let me thank you for your kindness for what has passed, and assure you that I will be with you as long as life lasts this old heretic. Wishing you and the grand old TRUTH SEEKER much success and pleasure, I am yours to command,

R. R. PARSONS.

Tardy Mail Service Frightened Him.

GILMAN, ILL., May 32, 1895.

MR. EDITOR: My paper did not arrive Saturday as usual, and I have felt ever since as if I had slipped a cog. Things do not go right if I fail to read it, and, as I am one of the two thousand or more that are back on subscription, I have thought may be you might have cut my name off, which would serve me just right. But I want you to put me right on again for two years, and be sure to send me last week's and this week's issue, and please send me Ingersoll's "About the Holy Bible." Those "Observations" are worth more than the price of the paper, and I don't want to miss a single one of Putnam's letters.

Your truly, H. C. MOSHER.

He Delights in It.

WALTON, IND., May 22, 1895.

MR. EDITOR: I inclose to you \$3. I would have sent you the order sooner, but I have been sick the last year and was not expected to live. I am now somewhat better. I have passed my seventy-eighth mile post.

I send you one year's subscription, though I may have to pass away soon. THE TRUTH SEEKER is the delight of my life. I inclose to you my card, of which I have had 1,000 printed every year for the last twelve years.

Fare you well for the present,
D. ENGLER.

This is the unique card:

Engler house, Temple of Science and Hotel. Class meeting at all hours. Now in the Holy Land. Good accommodations for travelers. David Engler, proprietor, Walton, Ind.

There is a bell on the Engler House

Which rings for a noble cause;

Its tones go forth for one and all,

To teach science, truth, and virtue's laws.

Let there be free schools without creed or sect, based on the teaching of science and truth.

Knows the Need of Prompt Payments.

DE RUYTER, N. Y., May 20, 1895.

MR. EDITOR: I notice by the tab that for a week or two I have been reading your TRUTH SEEKER; and, as I insist that all of my subscribers pay the cash promptly in advance, it strikes me that I should take the same medicine, so I send you a renewal. I also take pleasure in handing you a "trial trip" subscription from Hiram McClure, who was a reader of your paper during the life of its founder, and a regular attendant of the meetings of the state association in those early days.

Franklin Steiner gave us a splendid lecture a short time since. We made a big effort to get the people out, and a good house was the result. Four clergymen were present, and two of them found little to criticize. The Methodist Episcopal dominion answered him the next Sunday but one. I published his sermon, to which Mr. Steiner replied through the paper, and there it ended. One round is all the average clergyman will stand up and receive. Mr. Steiner is indeed an able speaker, and we feel that the cause of humanity was advanced by his visit.

With best wishes for THE TRUTH SEEKER, I am, Yours, etc., W. W. AMES.

Approximately Thirty-Two Per Cent.

ATLANTA, GA., May 18, 1895.

MR. EDITOR: Inclosed find \$1.80, for which please send me a copy of the Koran; THE TRUTH SEEKER for three months, and three copies of "Bible Against Itself."

I would be glad if you would give me the figures as to the number of inhabitants on the globe, and what per cent of them are Christians. You can do this through the paper if you like. I saw an account published by a Methodist paper claiming that out of 1,400,000,000 in the world, the Christians had two-thirds of that number. I am well pleased with the "Age of Reason."

Respectfully, W. R. RAY.

[The Methodist editor drew on his vivid imagination for his facts. The Quarterly of the American Statistical Association for March, 1892, contained the results of the investigations of M. Fournier de Flaix, showing that out of a total world population of about 1,400,000,000, Christianity claimed 447,000,000, or nearly thirty-two per cent. That is, less than one-third as against the two-thirds claimed by the Methodist sheet. But this gives the Christian church the advantage of including in its membership all the Infidels of Europe, America, Australasia, and India, and the great mass of indifferents in all so-called Christian communities.—ED. T. S.]

Tar and Feathers vs. Arguments.

TURNER, OR., May 15, 1895.

MR. EDITOR: At last, we have had a new sensation in the sleepy priest-ridden little village of Turner. We have had a Free-thought lecture here.

Mrs. Katie Kehm Smith, secretary of the Oregon State Secular Union, spoke here last night on "Special Providence and the Evolution of the God Idea."

She had a fair audience, considering the priest-fostered condition here; but very few churchites were in attendance. The lecturer is a little bit of feminine loveliness, with "go" and "brains" enough to endow about forty ordinary "preachers," and is by far the most accomplished elocutionist this place has ever heard. It looked very like "casting pearls before swine" for her to speak here; but she did, and the Jesusites are all torn up over it.

One enthusiastic disciple with more religion than brains said that she "ought to be tarred and feathered, by jingo." And he doubtless voiced the secret thought of his colleagues. As usual, personal invective and animadversion take the place of any effort at reply to argument, but the orthodox are not happy.

One-fourth the effort put forth to build up secular churches that is now used to sustain orthodox Christianity would soon leave the latter far behind, to be eventually absorbed altogether. It is to the interest of Freethinkers to sustain this move. It means better, honest, and more stable government and advancing civilization.

F. S. MATTESON.

They Wake Him too Early.

ALBIA, IA., May 15, 1895.

MR. EDITOR: Why is it that an old cracked cast-iron bell must be rung three consecutive times, and as often disturb the peace, before people can remember that they are expected to go to church? It does not require any of this heathen monkey work to get people to go to a theater. There is never any of this switch-engine, fire-alarm business when a circus comes to town, yet every elder and sister in the good cause is always on hand before the grand entree. We have noticed that whenever there is a prize fight, no matter how much pains the principals take to keep it quiet, there are always enough on hand to make the thing pay. No bell is rung to call men to a lodge, yet there is generally a quorum present. If Mrs. Smith-Jones is to give a 5 o'clock tea one day next week, everyone will be there on time, and no nerve-shattering, ear-splitting curfew must ring to tell them when to take a last look in the glass and start. Then why is it that a person who wants to take a little rest on Sunday morning—the only time that many people have to rest—must be disturbed three different times at inconvenient intervals by the discordant clanging of three or thirty old pot-metal bells cast after the pattern of sixteen centuries ago, and paid for by some lottery scheme of the faithful? I say why is this? There is no reason for it, except that it is customary. Let the church bell go along with the whipping-post, the rack, the iron maiden, the stake, and other implements of religious torture.

F. F. TINKER.

What Does Prayer Avail?

NEW BRITAIN, CONN., May 21, E. M. 295.

MR. EDITOR: What is the use of praying to God, if there be a God such as Jews and Christians claim? That is, admitting for the sake of the argument that there is a God, and only one God, who is the supreme ruler of the universe, who gives life and motion and light and heat (which are correlativ forces with electricity) and that he (we speak in the masculine gender because that is the custom of God worshippers) is all-wise and therefore never can err or make a mistake in anything he says or does, and is possessed of unlimited power to do right, and, therefore, will do only that which his wisdom directs. If he did otherwise it would prove he is not all-wise or else his power is limited. Now it is taught that he is omniscient and can foresee future events. If that is so, in conjunction with his wisdom and power, I don't see how anything can come to pass or transpire that he does not wish. And, moreover, he must be as represented by some true believers, unchangeable. But man is fallible and liable to err in judgment (and necessarily in action); then why does he try to either direct or even make a request, since he may be asking something that could not be granted by God unless he is fallible? Nor is this all, for God is sure to act just the same whether he is prayed to or not, otherwise he is not all-wise, or else he is not all-powerful, and therefore is not God. You may quote from that inspired book and tell me that the prayer of the righteous availeth much, or many other passages that teach us to pray, but still the question arises after every quotation, How can God answer prayer and yet be the all-wise, all-seeing, all-powerful being that we have been taught he is? But to reconcile this discrepancy is not incumbent upon the Atheist, because he admits this hypothesis only to show the absurdity of the theory, and if he was asked to explain these contradictions he would probably reply that he did not have any evidence that there was such a God nor that he had made a holy revelation to man, and therefore had probably been assuming too much, for such a God is unthinkable and therefore the hypothesis is probably incorrect. And it is unintelligible to say that within a few (or many) thousand years, God spoke this universe into existence—"And God said, Let there be light, and there was light"—and for an eternity previous to that little speech, there was nothing but all-wisdom and all-power, "And darkness was upon the face of the deep," if anyone can tell what that means. And if no one can tell what it means so that all shall agree, then shall all such ambiguous language be called revelation?

GEO. F. ELLIOTT.

He Sees the Danger of Intolerance.

SKULL VALLEY, ARIZ., May 10, 1895.

MR. EDITOR: I perceive in one or more of the numbers sent me that you are in quest of funds like all the rest of us. I have always been of the opinion that THE TRUTH SEEKER was a big paying institution, but I see you have "to put on a poor mouth" now and then.

I send herein \$1, in either gold-dust or stamps, to continue my subscription after the poem deal expires. I thought, then, you got it too cheap, but I think now that I have the best of the trade so far, even if the coming numbers are blank. There have been some years when I did not pull well in what I considered a "so-called" Freethought harness, but since reading your paper for some time I think you have put a new collar on me that don't chafe and gall, and I feel that I can, will, and must pull, or the "black-snake" of my conscience will make the fur fly from my sinful soul's hide.

This language may be a little too figurative for you, but I guess your "Observationist" will comprehend, for I see he has studied Old Saxon English, Hebrew, Chinoook, and the Apocalypse, and, therefore, ought to be able to bring an Arkansas preacher's sermon to the understanding of a jack rabbit if need be. But I did not mean to take up space writing what I have written. I wanted to commend and encourage you for your valiant words in behalf of true justice, when you demand that the Adventists shall not be persecuted, but granted their constitutional

right; that Catholics shall not be forced to have their children taught anti-Catholic doctrines in the schools, and when you "round up" Catholics when they try to steal public funds to teach their foolishness with, you are right again; and when you bring up Liberals to the scratch who profess illiberal liberality, you are more than right—you are bully. It was this illiberal liberalism that used to "set me to bucking and busted my sinch." In the language of one who could give even George Washington a pointer on goodness, I say: "Well done, thou good and faithful servant; inasmuch as thou hast been faithful with a few [subscribers] thou shalt be ruler over many."

If we have any sense, reformers must support their papers. I remember *John Swinton's Paper*. In it the laboring people had a champion equal to any. They let the paper die; look at their condition now! So will it ever be. There are questions before us that are rapidly becoming conditions; we cannot shirk them without ruin. It is our duty, if there is a spark of courage left, to meet them. I say this in the face of the fact that I don't believe in liquor and tobacco in any form, and never use them. There are some things that are of more moment than personal habits, beastly though they be. Liberty, equality, and justice before the law "for all hands and the cook" first, last and all the time.

Without (the hope of) these life is worthless. And I am not a suicidist (beg G. E. M.'s pardon) either. An exemplary slave can be only what his master wills; a beastly free man can reform.

I thought I would write only a little when I began. I see I have overdone it. "Diggings" are not the best, and the only way I can get back the time I lost on this letter is to get THE TRUTH SEEKER outfit to pray for my prosperity, or for better eyes and judgment about this gold-finding business. Golly! wouldn't it be fun to see the heavenly hosts about that time! I fear they would forget your neighbor, Father Drumgoole, in the excitement, and not put the necessary virtue in his goods that day. H. G.

Another Woman Crazed by the Bible.

PIERSON, IA., May 20, 1895.

MR. EDITOR: I clip the inclosed letter from the *Sioux City Daily Journal* of the 17th inst. The journal has the largest circulation of any daily in Iowa. And a Christian lady of this town says, "No doubt hundreds of good people will take this all in, as the true solution of the cyclone problem." You see it is all based on the Holy Bible.

You must understand that the recent "twister" in this vicinity was especially malevolent, one poor woman being bruised almost past recognition, every vestige of her clothing stripped from her body, and even the flesh torn from her limbs, so that they fell from their sockets when the body was raised from the ground.

Mrs. Meech says some people accuse God of this diabolical business. And the Methodist preacher of this town says that Mrs. Meech, no doubt, has a spite against some one whom she wants "cut off;" that most of the old-time witch killing was because somebody wanted an enemy put out of the way. It may be difficult to determine whether Mrs. Meech is a consistent Christian or a murderess in embryo. But if both hypotheses lead to the same result, what difference does it make? In either case, you Eastern people who enjoy the rare sport of turning these terrible "twisters" loose on the unsuspecting West had better beware of Mrs. Meech, lest she drop down on you unawares, and out you off utterly. It may be you did not intend to hurt anybody, as Mrs. Meech kindly intimates, but that collusion with the Presbyterian church at Le Roy, Minn., looks suspicious. If you did not know the nature of a "twister," you knew the nature of the Presbyterian church.

Just the old-fashioned plain cyclone was bad enough, without steeping it in the witch-broth of premeditated Presbyterian vindictiveness, punctuating it with infant damnation, and aggravating it with fore-ordained devilment.

Anyway, there seems to be plenty of work for Freethinkers yet, whether we think of Mrs. Ruth E. Meech, or the

Sunday-school hot-beds that breed such lunatics. S. F. BENSON.

Postmaster Nash is in receipt of the following letter, which requires no explanation or elucidation:

DECORAH, May 14, 1895.

POSTMASTER—Dear Sir: I have read about the terrible cyclone in your vicinity. I am not acquainted with any person; I will write to the postmaster.

I visited Le Roy, Minn., after the cyclone last fall, and told the people of Le Roy the cause of cyclones; also offered to take part in the work of tracing out the cause to the starting place, which I believe to be in Canada East. I am a descendant from two lines of old prophets. It has been revealed to me that cyclones are caused by the work of witchcraft in the northeast. I cannot tell what people are practicing those arts till I go and find them. I know some of the people south of Le Roy that are sources for that spirit that causes these terrible storms. I believe they are innocent of the intention of doing harm. Some one East belonging to the witchcraft power has married into their family, which I believe were associated with the prophets. This witchcraft power has got their spiritual bodies under control, and they are used as sources for the witchcraft spirit. Also the Presbyterian church of Le Roy is controlled by some power that co-operates with the works of the cyclone. To the natural eye the church is all right; there is so many people joined the Presbyterian church that are controlled by this witchcraft power till it is having a sad effect. One of the people that is a source for the witchcraft spirit lives in Mason City, where the cyclone started from last fall. The other one lives south of Le Roy somewhere.

It has been revealed to me the head and cause of those terrible storms were in Canada East. The effects and spirit from the works found a source through the Presbyterian church of Le Roy, also a few people scattered around, some in Dakota. I believe all these people came from the northeast. I believe this work is associated with the old Jesuits that are located in the northeast. I could not be sure till I went and searched for the head of the stream. It was revealed to me there was a living spirit maturing from the works of destruction. It had the head of a small beast and human body. There is two powers, man and beast, united in the work. This living spirit represents two powers in one spirit. The larger this spirit grows the more power cyclones will have. I told the people of Le Roy they would always exist till the source for this spirit was traced back to the head and causes out off. The Bible teaches there will be witchcraft in the latter day that will be utterly out off. They never will be cut off till man roots out the cause of this destructive spirit.

I have written to many of the churches. They, like the people in the days of Noah, seem to be quite indifferent. Some of them think it is God that is sending these storms. The great God always provides some way to serve his people if they will have faith to take up the work. I would have to go to Le Roy and examine the Presbyterian church, also have to go to Canada and find the causes. I have also learned the dragon has made his way from the north into Le Roy, Minn. I have not learned that he gets his power through powers described or not. I have offered to make the attempt to cut off those powers if I can have my expenses paid and a little besides. I believe the work can never be done by any other person.

MRS. RUTH E. MEECH.

Bible's God Worse Than Jesse James.

LA HOYT, IA., May 6, E.S. 295.

MR. EDITOR: Inclosed find \$5, for which send me THE TRUTH SEEKER another year, "Dynamic Theory," "All About the Holy Bible," and the ANNUAL.

I have been a member of THE TRUTH SEEKER family for over three years, and I can say that I am much pleased with the paper. I admire the sledge hammer blows its writers give to superstition. I have been a Freethinker nearly all my life, but never knew of your paper till a little over three years ago. I am a farmer, and was born on the farm that I now own. Was raised among waving fields of wheat and corn, forests, birds, and flowers, and, from a close study of nature, became a doubter when very young. I did my own thinking; did not permit others to think for me. Years ago the question arose in my mind, Where did God stay before he created space? I arrived at the conclusion that space always was and always will be; was not created, and cannot be destroyed; had no beginning and will have no end; has no top, no bottom, no sides, and no corners, but extends forever in every direction. Reason revolts at the idea of an end to space. I long ago arrived at the conclu-

sion that the atoms of which all material bodies are formed always existed and always will exist.

Worlds, and systems of worlds, have been formed from atoms that have always existed somewhere in this boundless space. Is there any power outside of nature? The person who thinks there is had better first find an outside to nature. Nature is constantly building up, and just as constantly tearing down. But there is not so much as one atom destroyed. When we put a stick of wood or chunk of coal in the stove and burn it, to be sure it is destroyed in the form of wood or coal, but the atoms of which it was composed exist in other forms; they have not been destroyed. Everything that lives dies—animals, plants, trees—all die, decompose, and return to their original elements, or the elements they were in at one time (just the same as steam returns to water), and nature, when she rebuilds, calls on those elements for material from which to reform or rebuild. Without decay there could be no growth. We all know that there is generation after generation on this earth; the new is constantly taking the place of the old in vegetable as well as in animal life, and as all progressive thinkers admit that there is no power known to man that will form something from nothing, we are forced to the conclusion that it is the old that is regenerated or reformed. We all know that a few short years ago, we did not exist in bodily form; but we are satisfied that we now do exist in that form. Where, and in what form, were our bodies five hundred years ago? Surely the atoms of which our bodies are formed existed somewhere in earth, air, and water. We were in those elements at one time; now we are in bodily form. Our bodies will return to those elements again, and why not to bodily form again. Surely what nature has done, she can and will do again.

I will give a few reasons why I do not take any stock in the Christian God or his holy word. I cannot worship such a God as we read about in Numbers xxxi, or the book of Joshua, or any of the other books of the old Jewish Bible, for if his own word can be relied on he was worse than the outlaw Jesse James ever was, for who ever heard of the outlaw butchering, or giving orders to butcher, innocent mothers and babies? In Num. xxxi, 17, 18, the Lord commanded Moses to kill all the mothers and male babes, and debauch the daughters of a certain race of people. He also gave orders to Moses to kill all the kings, burn all the cities, and take all the gold, cattle, etc., of the Midianites and give to the priests. The priests then divided the plunder and the Lord got a share of it, even to thirty-and-two of the unmarried daughters. Can any sensible person read Numbers xxxi and believe it to be the inspired word of a good, just, and merciful God? Just think of it—a good, just, merciful God here gives orders to Moses to burn, kill, steal, and then to divide the plunder with himself.

In Genesis some writer is made to say that God created the heavens and the earth. I would like to be informed by some one as to which one of the man-made gods built this great boundless universe. Was it the Jewish God of the Old Testament, or the half man and half ghost of the New? Was it the Persian god, or the Mohammedan god, or was it John Chinaman's god, or the unlocated god of nature? Some one who was at the creation, I suppose, kept a record of all that God was doing, or did God keep the record himself? If he did, he should have signed his name to it before he passed it down to his children, so that they would know that it was genuine. I am satisfied that all gods are man-made, that they never existed except in the minds of the ignorant and superstitious and on paper. There has been a certain class in nearly all ages of the world that has been busy making gods, hellas, and devils, and for what purpose but to scare a living out of the credulous and ignorant masses? They go around over the country peddling futures of which they know nothing, but trade promises of a happy life after the people are dead for this world's goods; they are smart enough to take their part of the trade here and now, in gold dollars, silver dollars, paper dollars, gorgeous temples, and fine clothes. But the poor deluded fellows that they

trade with have to wait till the next world for their part of the trade, and yet there are thousands with "wonder's open mouth" ready and waiting to make such foolish trades. I hope I may never be so foolish as to give a minister cool, hard dollars here and now for his part of the trade, and then wait till the next world for my part of it.

Preachers and priests hold up a terrible hell before the eyes of the people for the purpose of scaring them into the church, where they draw their attention up to their imaginary Jesus with one hand while, with the other hand, they go down into their pockets after good hard cash.

How much better is that way of getting money than the way that the highway robber gets it—by holding a cocked revolver to his victim's head? In either case there is a threat of total destruction in order to get money.

Christians profess to love their enemies, while, at the same moment, Christians and Christian nations are waiting for a ghost of an excuse to butcher each other with Gatling guns and canister—yes, force even the Infidels to hand over some of their hard-earned cash to build great war ships and load them down with rapid fire, Gatling, and dynamite guns, and other instruments of destruction with which Christian nations express their love for one another.

The road over which the church has traveled is strewn with the charred bones of millions of human beings; this plainly shows us how the church has loved her enemies. E. E. WHITE.

MORGAN A. ROBERTSON'S



The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Something QUITE NEW & UNIQUE

THE BETTER WORLD

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eye could see, saw the Vision of the world, and all the wonders that would be.

So said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.

Pocket Theology.

By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Thy Wandering Boy.

'Tis years since I have left thy care
To brave whatever my lot might be;
With joyful zeal to do and dare
The world in life's fierce battle fray;
I left thy side in youthful joy,
Thy stalwart, stubborn, hopeful boy.

When deepens strife in battle's van,
The soldier heeds no blythe call;
So I, urged on by thoughtless clan,
Forgot the things that thee appall;
But I forsook all reckless joy,
To feel myself again thy boy.

Now oft the world seems dark and drear,
I scarcely heed its bitter scorn;
I feel thy tender love and care
For me o'er desert breezes borne;
I know thy sweet maternal joy
Will ever claim me for thy boy.

Ah, mother, hast thou wondered how
It came we ne'er again did meet?
I had no laments on my brow;
Could place no trophies at thy feet.
I could not bring thee hope and joy;
I stayed thy wandering, wayward boy.

—H. G.

Somebody Has Blundered.

In my studies (I am still going to school, though fourteen years of age) I have seen it stated that Mount Ararat is 17,000 and Mount Everest 29,000 feet in height. Natural history tells me that at an elevation of 14,200 feet the temperature of the atmosphere is perpetually freezing. Is not that a mistake? How could Noah's Ark rest on Ararat if there were 15,000, or even 2,800, feet of ice there? Of course, Noah's God could endow the dove with power to bore its way down through such a "sheet" of ice, and dive nearly three miles through water to get the olive leaf (olives growing in semi-tropical valleys), then swim back, find its hole of egress, climb out, and, with a proud obeisance, present the leaf to Noah. Olive-trees might bear leaves after ten or eleven months' of frigid submersion—perhaps! If the "Extracts from Noah's Log," in THE TRUTH SEEKER, by Mr. Robertson, be true—and they are, doubtless, as well authenticated as are scriptures generally—you will excuse my "perhaps." I feel sorry the Bible narrative did not tell us what became of Noah's raven. "Perhaps" it flew away to some one of the Himalayan peaks not covered by the ice, there found coal—there being no wood at such an elevation—built a fire, warmed its toes, sailed off to China or Egypt, where they have no record of a flood, and died happy.

There are in my school books so many passages conflicting with and positively contradicting those which I find in the Holy Bible that I am mentally bewildered. I wish, Miss Wixon, that you would guide me out of this wilderness. For instance, Bayard Taylor and other travelers say that they saw along the river Nile monuments bearing inscriptions dating back from eleven to fourteen thousand years; historians gravely declare it as fact that the Egyptians have, or had, an unbroken history of their people for 22,000, and the "heathen Chinese" for 26,000 years. Geologists assert that the various strata of earth, of stone, of coal, and of meteoric deposition shown by the Grand Canyon of Colorado river in Arizona, prove conclusively that our globe has had existence for more than twenty-one millions of years; and then, to cap the climax, astronomers emphatically asseverate that there are myriads of stars (suns) whose light, darting through space with a velocity of 187,000 miles per second, requires unknown millions of years to reach us!

Good gracious! Why, my Bible—which I was taught in Sunday-school never to question—contains no account of anything more ancient than six or seven thousand years! Is it not thousands to millions that somebody has blundered?

Yours for truth, HELEN REY HENRY.

Phœbus, Va., May 24, 1895.

[Scholars are aware that the Bible is full of errors and mistakes—the blunders

of ignorance—and cannot be received as authority. We admire Helen's fine mind, and her attainments already show that she is on the right road. Study and research lead to mental liberty. Follow the light of Reason, and you cannot go astray.—ED. C. C.]

Correspondence.

NEW CAMBRIA, KAN., May 22, 1895.

DEAR MISS WIXON: We are having a rainless season out here, and everything is dry. The oats are all burning up. Yesterday was my brother's birthday. He is three years old. Our baseball season has opened, and I am going to get up a nine. My school was out about two months ago. We have about fifty acres of corn, which is doing well, considering the weather.

REUBEN WAKEMAN ABBOTT.

[We have to take the weather as it comes. In New England heavy rains threaten to spoil the fruit and crops.—ED. C. C.]

LACELLE, IA., May 11, 1895.

DEAR MISS WIXON: This is my first letter to the Corner. I go to school, and I am ten years old. My pa takes THE TRUTH SEEKER and likes it very well. My grandpa, F. J. Emery, was a writer for this paper when he was alive; he was a great worker in the Liberal cause. I study reading, spelling, geography, and arithmetic, and take music lessons. My music teacher is a very pious lady, but does not give me pious lessons. I suppose she sees too many TRUTH SEEKERS in our house. I enjoyed playing the music in THE TRUTH SEEKER. When Mr. Remsburg lectured here we went to hear him and had a good time. I wish he would come again. I have only one brother. I like to read the Corner, and would be glad to correspond with any little writer in it. I remain,

Your friend, EDNA EMERY.

[Study hard, Edna, and learn all you can. We can never learn too much of that which is good and useful.—ED. C. C.]

LAWRENCE, KAN., May 20, 1895.

DEAR MISS WIXON: I see sunny Kansas needs a hearing occasionally, and I take it upon myself to be its reporter. Mr. John E. Remsburg, the eloquent Liberal orator, gave us a treat yesterday in the way of a lecture, entitled "Church Morality," which was well received by the small audience, and was followed by a lively discussion, in which many wide-awake people participated. Long may Mr. Remsburg live to spread the light. The spread of Liberalism is marked throughout the Western country, and a general evolution is taking place in religion. The active preacher is busy trying to patch up the Bible, and make it readable, in order to keep a congregation, but one by one his flock diminishes; so he loses courage, and sends for a revivalist to come to his rescue. And then he regains a few for the time being, but when the "craze," as it might be termed, is over, he loses them again. It is remarkable how few of the rising generation have tried to read the Bible. I say tried, because it is a most tedious job, but they just take it for granted that since their fathers and mothers were Christians, it is the right route, and they follow in their footsteps.

Now a few lines about Lawrence. It has 12,000 inhabitants, and is the seat of Douglas county. It is frequently called the Historic City, for the reason that in the year 1863 a band of desperadoes, led by a man named Quantrell, came from Missouri, and burnt the town and killed about one hundred and eighty people. On the 30th of this month the citizens are going to unveil a beautiful monument in honor of the slain.

The state university and Haskell Institute are located here. The latter is a training school for the Indians, and is supported by the government. At the present time there are about eight hundred pupils. They receive a thorough book learning, which, combined with a good trade, makes them well fitted to compete with their fairer brothers. Lawrence has the old Swedish windmill as a landmark. It is the first thing a traveler sees of Lawrence and the last thing. We have a number of your books, namely, "All in a Lifetime," "Apples of Gold," "Children's Hour," and "Right Living," all of which are excellent and reflect great credit on the author. "Right Living" is especially grand, as it points out the way to live, and if each one would try to follow it, this would be a better world. It is, indeed, the work of a truly noble and grand woman. We have given a copy to the city library. Hoping I have not taken too much of your valuable time, I will close, wishing yourself and the Corner prosperity. I am,

Your Liberal friend,

BLENDIA PALM.

[We are glad you had opportunity to listen to Mr. Remsburg. He is one of the most fearless and noble of Liberal workers.

Thanks for your appreciation of our work and for your most interesting and inspiring letter.—ED. C. C.]

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.
Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.
All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.
Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.
The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers: 4to, 224 pp., boards, \$1.
Address, THE TRUTH SEEKER CO

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Place, N. Y.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

- Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York

THE TRUTH SEEKER ANNUAL

Price, 25 cents.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity. The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl. New York.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.

By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER CO.

All are architects of fate

Working in these walls of time,
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO

Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, - - - - - 15 cents.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

BOOKS BY PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor Study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER,
28 Lafayette place, New York.

Cheap Tracts for Distribution to
Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse.....	10
Astro-Theory. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Austin Holyoake.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	3
"The Bible: Is it Reliable as a Guide?" C. Watts. Blasphemy and the Bible. C. B. Reynolds.....	5
The Book of Esther. A Specimen of What Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. F. Max Muller.....	5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	3
Christianity a Borrowed System. Bennett. Christianity: Its Nature and Influence on Civilization. Charles Watts.....	5
The Christian Deity. Charles Watts.....	2
The Christian Faith. 200 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	5
The Christian Sabbath. John E. Remsburg.....	5
Christian Scheme of Redemption. C. Watts.....	5
The Church and Education. Anti-Jeh. nit.....	5
The Church and Freethought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holidays. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills, or Give the Devil His Due. John Syphers.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoake.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. E. Remsburg.....	5
Defense of Secular Principles. Chas. Watts.....	5
Does there Exist a Moral Governor of the Universe? Austin Holyoake.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Rawson.....	5
Essays on Miracles. David Hume.....	10
Father, Son, and Holy Ghost. T. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	5
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh.....	3
Freethought and Mod. Progress. Chas. Watts.....	3
The Fruits of Christianity. Annie Besant.....	2
German Liberalism. Mrs. Clara Neymann.....	1
The Gospel of Christianity and the Gospel of Freethought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situated? Austin Holyoake.....	3
Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Eisberg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	3
Is America the New World? L. L. Dawson.....	10
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure D. M. Bennett.....	5
Is the Bible Indictable? Annie Besant.....	2
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Paden.....	5
Labor's Prayer. Charles Bradlaugh.....	3
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoake.....	2
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake.....	3
The Logic of Life, Deduced from the Principles of Freethought. G. J. Holyoake.....	3
Ludicrous Aspects of Christianity. A. Holyoake.....	5
Liberty and Morality. Moncure D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	5
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Crime. B. F. Underwood.....	5
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Stoddard.....	1
The New Age. W. S. Bell.....	1
The Old Religions and the New. W. S. Bell.....	1
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	1
Orthodoxy. Robert G. Ingersoll.....	10
Our Father in Heaven. Poem by Charles Stephenson.....	1
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes.....	5
Protestant Intolerance. John E. Remsburg.....	5
Philosophy of Secularism. Charles Watts.....	2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10

Plea for Atheism. Charles Bradlaugh.....	5
Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyall.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphreys.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	2
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Austin Holyoake.....	1
Secular Responsibility. G. J. Holyoake.....	2
The Stage and the Pulpit. Robt G. Ingersoll.....	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake.....	3
The Theory of Evolution. Thomas H. Huxley.....	10
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologians.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Who Was Jesus Christ? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	2
When Did Paul Live? Scholasticism.....	1
What is the Bible? A Review of Sunderland's "What is the Bible?".....	1
Wonders of Prayer. D. M. Bennett.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Austin Bierbower.....	10

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

THE BRAIN AND BIBLE;
OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.
By EDGAR C. BEALL, M.D.,
with a preface by
R. G. INGERSOLL.
This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.
By the census of 1890, the above is the value of
Church Property
in the United States.
Should It Be Exempt from Taxation?
REASONS WHY IT SHOULD NOT.
Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the leading Denominations and Denominations. Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures.
This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.
By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:
Ten copies..... \$1.00
Fifty copies..... 4.50
One hundred copies..... 8.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

Is Suicide
A Sin?
Colonel Ingersoll's Famous
Letters and Replies from Eminent Men. With a Startling
Chapter on
Great Suicides of History.
Schopenhauer's Celebrated
Essay "On Suicide."
Paper covers. - Price 25 Cents
The Truth Seeker,
28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll|1892
400 Years
OF
Freethought
By Samuel Porter Putnam
Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.
With The Truth Seeker for One Year, \$6.50.
141 FULL-PAGE PORTRAITS!
Of the Most Eminent Freethinkers, of the Past Four Hundred Years.
THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.
As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.
Price, \$5. With "The Truth Seeker" One Year, \$6.50.
THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.
By CHARLES MORAN.
An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."
Price, 5 cents.
Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.
WITH DAUGHTER'S BABE UPON HIS KNEES.
A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt beveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

Prof. Ernst Haeckel,
HIS
Life, Works, Career, and Prophecy.
A Lecture
By THADDEUS B. WAKEMAN
Price, 10 Cents.
A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.
Address THE TRUTH SEEKER, 28 Lafayette Place, New York City
A NEW EDITION
OF
THE DIEGESIS
BEING
A Discovery of the Origin, Evidence and Early History of Christianity.
Never Before or Elsewhere so Fully and Faithfully Set Forth.
By REV. ROBERT TAYLOR, D.D.
PRICE, \$2.
Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Gems of Thought.

It is never by metaphysics that you will succeed in delivering men from error; you must prove the truth by facts.—*Voltaire*.

LET Whitman advise you clearly of this—that there is one question of greater import to you than that of the public possession of capital and land: That of the private possession of yourself.—*John Trevor*.

ARE there not enough known facts to teach our children that would interest and benefit them? Cannot children be brought together on Sunday and have a good time, and be taught truth and sense instead of lies and nonsense?—*Katie Kehm Smith*.

IF the desire for that homage which wealth brings is the chief stimulus to these strivings after wealth, then the giving of this homage (when given, as it is with but little discrimination) is the chief cause of the dishonesties into which these strivings betray mercantile men.—*Herbert Spencer*.

IT is hardly necessary to warn people against standing on pillars or walking on peas; yet we do still find some who think themselves bound to abstain from certain enjoyments simply because they like them; and it may be as well to remind such that they are on the negativ road—the road to the desert, to negativ selfishness, to the emptying of life of its interests.—*J. S. Mackenzie*.

EVERY year, indeed, messengers are sent into all the world, who, under the protection of the church, in the most shameless manner, and speculating on the basest side of human nature, preach a crusade against whatever may be called freedom of mind or thought, enlightenment, culture, etc. Yet all these are only the convulsiv movements of an antiquated colossus, whose blows, even in its death struggles, may indeed be dangerous, but can never gain the victory.—*Dr. F. C. C. L. Buchner*. We hope that its ultimate defeat is certain.

WHEN Voltaire came to this "great stage of fools," his country had been Christianized—not civilized—for about fourteen hundred years. For a thousand years the religion of peace and good-will had been supreme. The laws had been given by Christian kings, and sanctioned by "wise and holy men." Under the benign reign of universal love, every court had its chamber of torture, and every priest relied on the thumbscrew and rack. Such had been the success of the blessed gospel that every science was an outcast.—*Ingersoll*.

THERE are questions before us that are rapidly becoming conditions; we cannot shirk them without ruin. It is our duty, if there is a spark of courage left, to meet them. I say this in the face of the fact that I don't believe in liquor or tobacco in any form, and never use them. There are some things that are of more moment than personal habits—beastly though they be. Liberty, Justice, and Equality before the law for all, first, and last, and all the time. Without [the hope of] these life is worthless. An exemplary slave can be only what the master wills; a beastly free-man can reform.—*Henry Gohrman*.

IDEALISTS are surprised or shocked in the presence of seemingly erratic personal or popular action. An individual or a community appears to violate consistency or integrity. Have we penetrated to the elements that shaped the event? Had we been sufficiently acquainted with fathers and mothers, with race prejudices and delusions and illusions, with habits, with muscular and spiritual forces, with the size of an individual's salary, with the wages of workmen, with the sinecures and interests of aristocrats, and numberless other equally variegated but not useless considerations, we should have been able to predict infallibly what must be or have been done or spoken on any given occasion.—*Horace L. Traubel*.

ACCORDING to Mivart, to pull off the legs and wings of insects; to punch out a lobster's eye or tear off his leg; or to throw a bushel of live crabs into a kettle of boiling water could hardly be regarded as cruel. Such creatures suffer nothing, or next to nothing, from such treatment, their sensibility is so feeble. Even the squealing of the pig in the hands of his butchers is to be taken in a Pickwickian sense. According to Mivart, it don't mean that it hurts him much to be pounced upon by three or four strong men, thrown violently to the ground, held there, and have his throat cut! The society for preventing cruelty to animals is evidently a mistake. Mivart is trying to make good this claim of benevolence for the Supreme, and to such "lame and impotent conclusions" does it bring him.—*John Francis Smith*.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H C Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C Walker.

CHRISTIANITY A REWARD FOR CRIME Authenticated by the Bible. O B Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS.

Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D M Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Condit, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Condit is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seigneuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, the Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Insurrection, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardener's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T O Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H J Seigneuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B F Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L K Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B F Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B F Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address: THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger-

soll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STRECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

Not for Parsons.

At a recent funeral in this city the official who had charge of the carriages rather shocked some of those who stood near him when he announced that "This carriage is for the clergymen and two gentlemen."—*Ulrica Observer.*

SAUL: "Uncle Abe, I's gwinter gib you dis dollar and ax you your advice about taking music lesson on de violin." Parson Abraham: "Well, as you's done gib me dat dollar, I's gwinter gib you my 'pinion dat a fuss class fiddler neber went to hell; 'case dey needs 'em in heaven to chune de harps."—*J. A. S.*

TALMAGE lectured some seventeen years ago in Aberdeen, Scotland. A calico placard outside the hall read thus:

"To-night! To-night!
A Lecture by the Great Dr. Talmage.
The Word of God is Free to All!
Admission 4s., 3s., 2s., and 1s."

THERE are other versions of the story of Joseph and Potiphar's wife than the orthodox and generally accepted one. The following is attributed to M. de Lesseps: When Potiphar's wife was accused by her husband of having forgotten her marital vows for the sake of Joseph, she attempted no denial, but merely said that Joseph's beauty was so great that any other woman would have done the same thing. This she offered to prove, and having assembled all the young ladies of the Egyptian court, she placed them in a row with their eyes turned toward the door of the apartment. In the hands of each girl she put an apple and a knife, and told them to cut the apple when the signal was given. By prearrangement the door suddenly opened, and Joseph appeared in all his beauty. Potiphar's wife gave the signal at that moment, and every girl save one, instead of cutting the apple, cut her hand. The beauty of Joseph had so dazzled them that they were unable to take their eyes off him. It is needless to say that there was a general feeling that Potiphar's wife was quite excusable. The girl who showed her hands uncut, on being asked to explain, said that the instant she saw Joseph she felt that it was no longer safe for her to hold the knife, and she therefore hurled it from her before the signal to cut the apple had been given.—*Estuary.*

THE FATE OF PIOUS DAN.

"Run down and get the doctor quick!"
Cried Jack Bean with a whoop,
"Run, Dan, for mercy's sake be quick.
Our baby's got the croup!"
But Daniel shook his solemn head,
His sanctimonious brow,
And said, "I cannot go, for I
Must read my Bible now;
For I hav regular hours to read
The Scripture for my spirit's need."

Said Silas Gove to Pious Dan,
"Our neighbor, 'Rastus Wright,
Is very sick; will you come down
And watch with him to-night?"
"He has my sympathy," said Dan.
"And I would sure be there,
Did I not feel an inward call
To spend the night in prayer.
Some other man with Wright must stay.
Excuse me, while I go and pray."

"Old Briggs has fallen in the pond!"
Cried little Bijah Brown;
"Run, Pious Dan, and help him out,
Or else he sure will drown!"
"I trust he'll swim ashore," said Dan,
"But now my soul is awed,
And I must meditate upon
The goodness of the Lord;
And nothing merely temporal ought
To interrupt my holy thought."

So Daniel lived a pious life,
As Daniel understood,
But all his neighbors thought he was
Too pious to be good.
And Daniel died; and then his soul,
On wings of hope elate,
In glad expectancy flew up
To Peter's golden gate.

"Now let your gate wide open fly;
Come, hasten, Peter. Here am I."

"I'm sorry, Pious Dan," said he,
"That time will not allow,
But you must wait a space, for I
Must read my Bible now."

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A.D. 1895

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

So Daniel waited long and long
And Peter read all day.
"Now, Peter, let me in," he cried,
Said Peter, "I must pray;
And no mean temporal affairs
Must ever interrupt my prayers."

Then Satan, who was passing by,
Saw Dan's poor shivering form
And said: "My man, it's cold out here,
Come down where it is warm."
The angel baby of Jack Bean,
The angel, 'Rastus Wright,
And old Briggs, a white angel, too,
All chuckled with delight;
And Satan said, "Come, Pious Dan,
For you are just my style of man."
—*Sam. Walter Foss.*

TWO LITTLE RED MITTEYS

A Story of the Rightway Alms-house

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.
Price, Five Cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

A PARTNER WANTED.

I would like to sell an interest in the *Ironclad Age*, an old established Freethought journal. Anyone who has heart in the cause and has a few hundred dollars to invest in the same will please address
R. H. POWER,
Indianapolis, Ind.

AN

ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations

By A. B. BROWN

Price, 5 cents. THE TRUTH SEEKER,
28 Lafayette Pl., New York

—THE—

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.
2 " The Church Robbing the People
3 " Thanksgiving.
6 " Sabbath Laws.
14 " Children and the Church.
10 " Woman and the Church.
6 " The Church and Thomas Paine.
4 " Studies in Natural History.
3 " The Bible and Science.
15 " The Clergy and Their Flocks.
1 " Plot in Our Penitentiaries.
4 " The Atonement Scheme.
4 " The Lord and His Works.
2 " Prayer.
10 " The Creeds.
1 " Christians and Mohammedans.

2 represent Samples of Christianity's Work.
5 " Missionaries.
1 " The Lord's Instruments.
20 " Bible Doctrines and Their Results.
1 " The Church and Slavery.
2 " Priests and Politics.
4 " Ireland and the Church.
2 " Church's Idea of Civilization.
1 " The Uses of the Cross.
4 " Unkind Reflections on the Church.
9 " Persecutions of the Church.
19 " Some Allegories.
3 " Heaven.
7 " Hell.
7 " Miscellaneous.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.
Address THE TRUTH SEEKER CO.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

Paper, 50 cents; cloth, 75 cents

Desirable Real Estate

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H. CARE THE TRUTH SEEKER.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." Price, 10 cents.
The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the 'Pity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus insane? Price, 10 cents.

The Public Schools and the Catholic Church. Price, 5 cents.

Price THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR
Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.
Price, \$1.50. For sale at THIS OFFICE

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents. Address this office.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1832. Address, STANDARD SILVERWARE CO., Boston, Mass.

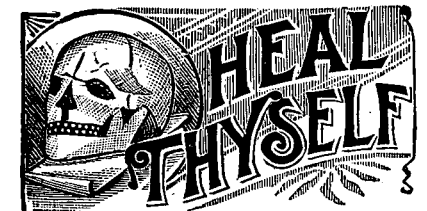
THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, irritated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER
28 Lafayette Pl., New York.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on The Path to Health." Dr. E. B. FOOTE, 122 Lex. Av., New York.



HEAL THYSELF
DAFELLOWS
PRIVATE
COUNSELLOR

Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J.

Now Read This!
Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



"Blessed are the meek, for they shall inherit the earth" (Matt. v. 5.)
Very fine theoretically, but we notice the meek are always swindled out of their inheritance by brazen pietists.
"Let your light so shine before men that they may see your good works, etc." This is contrary to the advice in Matt. vi. 3, to 6 where secrecy is advised.

"Whoever shall say, thou fool, shall be in danger of hell fire."
Ah, there, Jesus! Be careful then yourself or I'll warn you up! You had a bad habit of calling folks fools yourself, you know. 'O ye fools,' etc. To believe all the prophets have spoken.
"If thy right eye offend thee, pluck it out and cast it from thee," etc. "If thy right hand offend thee, cut it off and cast it from thee," etc. (Matt. v. 29, 30.)

This is not likely to be obeyed to any alarming extent, but if it is, what a precious lot of cripples and one-eyed saints there are in heaven! I'm glad they don't come to my place.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away." To be sure! Give to every worthless bum and beggar till you are a beggar yourself! Holy Brimstone! what fine doctrine! "Love your enemies, bless them that curse you, and do good to them that hate you," etc. — O Jesus, why don't you practice what you preach? Why do you not love and bless sinners and myself also? Why will you say: "Depart from me ye cursed," etc. to those who do not believe in you or to those who did not feed and clothe you, etc. O thou mythical son of a ghost, thou art very inconsistent — Yours &c. Satan. (See Matt. XXV, 41 to 46.)

CHRIST'S SERMON ON THE MOUNT EVIDENTLY PLEASETH SATAN.

News of the Week.

A SLIGHT earthquake shock was felt in Vermont on May 28.

REVOLUTIONS are reported as brewing in several of the Central American "republics."

THERE are grave troubles in the Korean cabinet, and the government seems to be on the verge of ruin.

REAR ADMIRAL JOHN J. ALMY, of the United States Navy, died in Washington in May, aged 80 years.

JOHN FORRESTER ANDREW, ex-Congressman, and son of John Albion Andrew, war governor of Massachusetts, died on May 29, aged 45.

THE Democratic state central committee of Kansas refuses to commit itself to an address in favor of the unlimited free coinage of silver.

A "HEATED term" began in the East on Decoration Day and continued for five days. The heat records for this season of the year have been broken.

In the Republican state convention, held on May 29, Gen. A. S. Bushnell, the candidate of the Foraker wing of the party, was nominated for governor, over Nash, representing the McKinley division.

A BOAT LOAD of nitro-glycerin exploded on the river at Parkersburg, W. V., on June 1. The property loss was immense, and several lives are already known to be lost, with the probability that more will be reported later.

ON May 30 the British consul and vice-consul, the Russian acting consul, and the French consular secretary were attacked and shot just outside the town of Jiddah, in Arabia, it is supposed by Bedouins. One was killed, the others wounded.

GUSTAV FREYTAG, the famous German novelist, poet, journalist, and dramatist, recently died. He was born at Kreuzburg and educated at the universities of Breslau and Berlin. Freytag was the great champion of the middle classes and mercantile life.

ON May 26 the Civic Federation of Chicago took in hand a large section of the business part of the city and gave the streets a thorough cleaning. The street cleaning department has not done the work efficiently for some time owing to red tape obstructions and lack of appropriations.

ON May 23 Shakspeare's "Merchant of Venice" was presented in the Methodist church at Cape May, N. J., by the students of the Cape May high school. The church was crowded. As the Methodist Discipline forbids the visiting of play houses this production may cause some trouble.

In the bye-election in Warwick and Leamington to fill the vacancy caused by the resignation of Speaker Peel of the Commons, Alfred Lyttleton, Conservative, was elected. Mr. Peel has been elected without opposition as a Liberal-Unionist.

The conservatives have gained in other bye-elections.

In Vienna the anti-Semitic agitation has led to rioting recently; Dr. Lueger, anti-Semite leader, was elected burgomaster, but by a majority so small that he refused to accept the place. This precipitated the rioting on the part of his followers. The chief supporters of this reactionary party are the small tradesmen and the clericals.

It is generally believed that there is such dissatisfaction in Japan over the way in which the European powers beat the government out of part of the fruits of the victory of the war with China, that the ministry will have to resign. Japan seems to be harried by a particularly malignant type of the swashbuckling jingo.

THE headquarters of the Knights of Labor are to be removed from Philadelphia to Washington, and they have already taken out a building permit. The change is made so that the order can watch Congress more closely. General Master Workman Sovereign says that Labor is dependent upon Congress for all improvement of its condition.

THE Pacific Mail steamship Colima was wrecked off the Mexican coast last week. The vessel appears to have been overloaded and the impact of a heavy wave caused part of the deck freightage to slip, sending the ship to the bottom, her boilers bursting as she lurched. Only 34 were saved out of a total of considerably more than 200, crew and passengers.

THE new Sunday closing barber shop law went into effect on June second. A large number of shops kept open and some arrests were made, but the offenders were generally released on their own recognizance. The police sympathize with the working barbers, and are not disposed to make arrests unless complaints are made. The complainants are the barbers who do not work, and who play the sneak on the workers.

COUNT CAMILLE MERCADEER, chief of the engineering department of Carnegie's Edgar Thompson Steel Works, has been chosen by the Austro-Hungarian government to superintend the construction by it of an immense steel plant in Cronstadt, to cost between \$6,000,000 and \$7,000,000. He has been with the Carnegies for five years and the notification reached him two hours after he had become a naturalized citizen of the United States.

In the House of Commons the government was asked if it was aware that thousands of commercial travelers from the United States and the continent were in the United Kingdom soliciting orders, and if the Board of Trade will confer with Sir William Harcourt as to the desirability of following the foreign practice of levying licenses upon them. The president of the Board of Trade, Mr. James Bryce, answered that requiring such licenses is impracticable, would only lead to reprisals and be very harmful to British interests.

At Boston on May 28 Judge Holmes in the Supreme Court held that strikers have the right to patrol in front of former employers' premises, provided they use law-

ful methods. They are also held to have the right of free competition, which carries with it free combination in a free commercial fight, subject to the rules of fair play. The decision grants an injunction limited to enjoining the defendants from interfering with the plaintiffs' business by obstructing any person in entering or leaving the plaintiffs' premises, or by intimidating any person who is, or hereafter may be, in the employ of the plaintiff. The case will be taken to the full bench of the supreme court.

PUBLICATIONS.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.

Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.

American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Are you a Liberal Thinker?

Or interested in Liberal Thinking?
Yes?

Then you want the **Evolution of the Idea of God.**

By Hermit Silence, a twentieth century recluse. Just published, paper, 10 cents. Address C. I. Kerr, publisher, 108 Osage street, Logansport, Indiana. 4t20

Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,
18t16 307 Broadway, New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

EDITORIAL

From the Freethought Magazine.

"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as **YOUR JEWELER.**

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.

Designer of
The Otto Wettstein's
Watch.
The Ingersoll Sou-
venir Spoon.
The Freethought
Badge.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By **SUSAN H. WIXON.**

Sixty Chapters

Considering from a rational view point those

fair humanities that make life worthy to be

lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

HIGHEST QUALITY OF ALL.

Columbia Bicycles

THE STANDARD FOR ALL....

HAVE you feasted your eyes upon the beauty and grace of the 1895 Columbias? Have you tested and compared them with all others? Only by such testing can you know how fully the Columbia justifies its proud title of the Standard for the World. And the price is but **\$100**

POPE MFG. CO.
Hartford, Conn.
BRANCHES:
BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

An Art Catalogue of these famous wheels and of Harfords, \$30 \$50, free at any Columbia Agency, or mailed for two 2-cent stamps.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 24. { PUBLISHED WEEKLY. } New York, Saturday, June 15, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



A HOPELESS CASE—THE SITUATION WITH THE POOR CHRISTIAN (Companion to last week).

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BAILEY.

When Renewing Your Subscription, Take Advantage of These Good Offers

Old Testament Stories Comically Illustrated By **WATSON HESTON,**
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$3.50 we will send **THE TRUTH SEEKER** one year (\$3) and "**Old Testament Stories Comically Illustrated**," in board covers (\$1).

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gift bowl, 50c. more. Address THE TRUTH SEEKER.

Remarks:

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 24. { PUBLISHED WEEKLY. } New York, Saturday, June 15, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - JUNE 15, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Christian Fear of the Truth.

A Quaker correspondent of a city paper, referring to the discussion of the alleged resurrection of Jesus precipitated by the sermon of Rev. Heber Newton, quotes this from the writings of William Penn:

"They [Friends] judge that a curious inquiry into those high and divine revelations, or into speculative subjects, though never so great truths in themselves, tend little to godliness and less to peace, which should be the chief aim of true Christians. . . . The sad consequences in all times of superfining upon scripture texts do sufficiently caution and forbid them. Men are to apt to let their heads outrun their hearts and their notion exceed their obedience, and their passion support their conceits; instead of a daily cross, a constant watch, and a holy practice."

Perhaps it is not strange that a religious system based on dreams and legends should discourage all investigation of its own foundations. Such is Christianity and such is its attitude. Catholic, Presbyterian, Methodist, Quaker, Universalist—all sects of the church instinctively fear examination and criticism. This shrinking from the bottom facts throws the suspicion of insincerity upon all their professions. If they really believed all that they claim to believe, would it be so difficult to get them to search for the roots of their faith, their book, and their church? If Christianity is in truth a revelation from a god of infinit knowledge, power, and goodness, what harm to it can come from a "curious inquiry" into any of its affirmations of fact, its dogmas, its ethical codes? Should its defenders not rather rejoice when such inquiry is essayed, for how can the questions and the uncoverings of finite man belittle or dim the eternal truth of the Infinite? The earnest student of science, the painstaking investigator of social phenomena, cannot, if he would, imitate the theologian—he *must* keep his eyes open, his mental faculties on the alert, his moral consciousness awake. He needs the truth, and the truth he must have if he would build solidly for the present and future. He must be ever receptive of new truths, or, rather, of the new interpretations of old truths which newly discovered facts render possible and imperative. He is a learner, an announcer, not a creed maker and enforcer. The religionist, on the contrary, believes, or believes that he believes, or pretends that he believes, that Christianity was delivered by God to the early church a perfect system of faith and practice, to attempt to improve which is nothing less than sacrilege and rebellion.

It is and must be because it was. This belief, or affected belief, paralyzes his brain and arms his hand with the sword of persecution.

William Penn thought that the first thing needed in the church was peace, the peace that precludes discussion, and no doubt he meant well, but he failed to perceive that such peace is stagnation and can only end in corruption and death. Like his fellow Christians of more orthodox sects, he was apprehensive of the operations of the human brain; he was afraid that men's skeptical heads would outrun their believing "hearts," and so he discounted all critical inquiry concerning the "divine revelations"; that is, concerning the so-called divine revelations in which he had been trained to believe, for it is not to be thought for a moment that he or any other genuine Christian would have a word to say against the "pagans and "heathens" investigating and rejecting their "divine revelations." That is another matter entirely. It is only in so far as his own inherited religion is involved that the Christian forswears reason and demands that all others do likewise. Does not this show that he has doubts of the quality of the masonry in the foundations of his temple—that he is himself a skeptic?

Demoralizing and Dangerous Laws.

All careful readers of history and close observers of contemporary events know that one of the most prolific causes of official corruption and tyranny has been and is the enactment of laws that disregard the fundamental, constitutional, or generally accepted rights of man. Officers charged with the enforcement of such statutes put them into effect or not, just as they feel disposed, and it does not take long for the venal among them to learn how to make the non-enforcement of these invasive edicts a source of revenue and to punish those who decline to contribute to their blackmail exchequers. Every city and town in the country has at some time in its history had experience of the degenerating effects of this kind of legislation, while with many the terrible evil is chronic. And yet the law-carpenters and the puritanic meddlers behind them do not seem to be capable of learning the simple lesson that should be self-evident to a school-child; they are unable to grasp the fundamental truth that the sole function of law is the protection of the citizen in the possession of his life, his person, and his property. Beyond this it can neither legitimately nor safely go; at the boundaries of this province it must stop or bring upon the individual and the state an unending train of evils. Look for a moment at one of the most conspicuous recent illustrations of the corrupting results of unnecessary and criminal legislation: For two years now this city has been in a ferment of agitation over the demoralization of the police force. The newspapers have fulminated; the preachers have stormed in their pulpits, and some of them have led in holy crusades; all sorts of reformatory organizations have been formed; the legislature has sent down investigating committees; there has been an almost complete municipal political overturning; police officers and higher officials have been indicted, tried, convicted, and others have been forced to retire on pensions; the legislature has enacted a number of new laws for the government of the city; the municipal boards have been reorganized, and now the police force is under the management of a new set of commissioners and a new chief. During this "regenerating" process some hundreds or thousands of poor and unfortunate people have been flayed in the amphitheater for the edification of sincere fanatics and pious hypocrites. Where are we now? What follows briefly answers the question.

1. The fact most prominently brought out by the work of the Lexow Committee was that, at a low estimate, nine-tenths of the demoralization in the ranks of the police and among the higher officials of the department was the necessary fruit, the inevitable result, of the endeavor to enforce-not-enforce laws personally distasteful to the great majority of the inhabitants of the city, however loudly a large contingent of this majority might clamor for them for the "other fellows" and "for appearance's sake."

2. After all this turmoil and struggle and vituperation and "reorganization," the Sunday excise laws are scarcely if any better enforced than under the old regime, although the new Acting Chief of police solemnly haranged his captains on their duty to see that the law was strictly obeyed. It is enforced in patches, chiefly in districts where the people are able to lay in Sunday supplies, and where, consequently, there is less imperative demand for an open day than there is in the more crowded sections of the city. But, taking the city over, the law is not now put into execution. Many of the policemen do not want to enforce it under any consideration, and others will not do so when it is tolerably safe to shut their eyes and open their hands. For this bringing of necessary defensive laws into contempt through association, and for this police bribery, unconstitutional, inequitable, and unsocial legislation is the sole cause. The first step toward real reform—not the sham "reform" of priests, hypocrites, and moral and social tinkers—is the repeal of the statutes which have made of the police force, and will make of every police force that can be organized or "reorganized," a blackmailing machine.

3. Did the lessons laid before the law-constructors and the people by the investigations of the Lexow Committee teach them anything? As regards the former, the only answer possible is an unqualified No. What effect these lessons had on the people remains to be seen, although their apathy when the repeal of the Sunday laws was up for discussion last winter would seem to indicate that they are still blind and deaf to their own interests. But for the people there is some excuse, for the newspapers of the state refused to let their readers see the arguments advanced by the Freethinkers against the continuance of our Puritan Sabbath legislation and, with the exception of the *World*, likewise refused to take up the righteous cause themselves. But for the members of the Assembly and of the Senate there can be no excuse except stupidity; we presented to each of them in documentary form unanswerable arguments for the repeal of the Sunday laws, and our representative pleaded with them to do justice and put the state in the vanguard of civilization by getting out of the light of the people. We showed them how these laws operated to demoralize the police and lead the unthinking and careless into the violation of the really justifiable laws of the state. It was all in vain. No attention was paid to fundamental principles, and even the partial and merely ameliorative measures offered by others were shelved at the behest of the ministers and their factions. Not only did the "reform" legislature refuse to seriously consider the repeal of the existing Sabbath laws, but it actually went so far in the way of reaction as to pass a law for the closing of barber-shops on Sunday, except in New York city, where they are graciously permitted to remain open until one o'clock in the afternoon. Here is one more law made for the police to coin money out of, if any barbers feel able to pay for the "privilege" of working on Sunday, and to enforce or not enforce as the whim of the moment may govern their conduct. It is now quite appa-

rent that but few barbers wanted the law, but those who did were, as is usual in such cases, the persistent talkers, and as they played into the hands of the priests, and as the latter are supposed to be able to command a good many votes, the legislators gave them what they demanded, wholly regardless of the wishes, needs, and rights of the other barbers and of the people at large.

The new law was to become operative on Sunday, June 2d, and on that day it began to produce the effects characteristic of such statutes. In New York, on the East side, a majority of the shops were open until late in the afternoon. The barbers who observed the law—presumably because they did not wish to work anyway—watched those who *did* wish to work—and whose right to work, it is needless to say, is just as sacred as the right of the spies *not* to work—and lodged complaints at the police stations. In Brooklyn most of the shops were apparently closed, but some were frankly open, while a number of those ostensibly closed were in fact receiving customers on the quiet. One barber was arrested while shaving a man, but the customer protested so strongly against being sent away with one side of his face shaved and the other not, that the policeman allowed the job to be finished. This barber and his assistant were taken before Justice Walsh, who sent them home without bail, telling them to please call the next morning. Another workman was released on his own recognizance. One "law-abiding barber" was very indignant because the officer would not arrest the customer as well as the barber in another shop raided. The policeman said that the law did not make a culprit of the customer, which shows how far the New York Sabbatarians are behind those of Massachusetts and other states, where the new anti-Sunday amusement laws make it a misdemeanor to attend a theater or other place of entertainment (except the church) on Sunday. On one street are ten shops, some of which were open and some closed. The proprietors of the latter tried in vain to get the other workmen arrested; every time the police would rush for the shops a warning would precede them and the doors would be closed and barred when the officers arrived. Clubmen who desired the services of a barber called him to their parlors, where he could work in security. The *World* reports:

"The Brooklyn police are in sympathy with the barbers, and it is safe to say they will not voluntarily make one arrest. They made no attempt whatever to enforce the law, except when complaints were lodged, and generally gave the offending barber time to get wind of their coming and make himself secure."

That speaks pretty well for the Brooklyn police; it demonstrates that, no matter what a man's vocation, he need not make a complete sacrifice of his sense of right and of his respect for the liberty of his fellows. The justices, also, have no relish for the miserable little Puritan statute, and some of them do not scruple to let their views be known. Justice Steers said that he disliked the law, did not think that it was constitutional, and should exercise the privilege which the law gave him of suspending sentence for a first offense. Justice Walsh got out of the dilemma by declaring that he had only newspaper reports that the bill had become a law, and so he should discharge the prisoner brought before him. That is the way in which Sabbatarian legislation encourages the practice of strict veracity! In Jamaica, Long Island, a Mrs. Hohlein, who owns a shop in that village, was arrested for her failure to observe a law that is itself a crime. She is a widow and supports herself and her three children from the earnings of the shop. Most of her money is made on Sunday and she cannot afford to close on that day without going out of business, but she will be compelled to close, for she has not the means to fight the law. Justice Detheridge discharged her, on the ground that he had no official knowledge of the existence of the statute. Who will have the hardihood to affirm that this law is not a crime; and if it is a crime, what are they who demanded and enacted it? The answer is obvious and deserved. Americans! are you not ashamed to bring children to the verge of want because their mother has a vocation that requires her to do honest

work on Sunday, the priest's day? Are you dead to every noble impulse? Have you forgotten every axiom and principle of freedom? Were the services and sacrifices of Paine, and Adams, and Jefferson in vain?

On June 7th the barbers of Brooklyn, to the number of a thousand or more, met in Arion Hall and raised a preliminary fund to take a case into court to test the constitutionality of the Collins law. A committee was appointed to confer with Judge Steckler, who holds the enactment to be unconstitutional. This is wise but carelessly tardy action; it is very much like shutting the stable door after the horse is stolen. Had these barbers and others of like mind bestirred themselves *before* the law was passed there is little doubt that it would have been defeated. Eternal vigilance is the cost of liberty. Had these men earnestly tried prevention there would, in all probability, have been no need of resorting to this expensive method of cure, and George Amberger, of No. 259 Devoe street, Williamsburg, would not now be in his coffin, murdered by priests and their dupes. This unfortunate man had been in poor health, business was dull, and Sunday was his one profitable day. The loss of his trade weighed on his mind and hope died. On Friday night he told one of his neighbors that he did not believe the law would be repealed, turned and entered the room in the rear of his shop, cut his throat with a razor, and died before the ambulance arrived. An Antony of liberty should deliver the oration at the funeral of this victim of ecclesiastical assassins.

In Buffalo many shops were open, as in Jamestown and Niagara Falls. In the latter place Sunday is the most lucrative day for the barbers, and they will not close unless compelled to do so by the authorities. It should be noted that it is as much an offense under the law to shave a man at his club or in his house as in the public shop. President Roosevelt of the New York Board of Police Commissioners announces that the law will be enforced in this city "to the letter."

And what will the journeymen barbers gain by the law, even if strictly enforced? In Brooklyn, in compensation for the half or three-fourths of a day's work on Sunday, very many of them have been getting a day off during the week. This they will lose. Those working in the shops that keep open all day Sunday will not only have to give their mid-week holiday in exchange for the Sunday holiday but are likely to find their wages cut in addition, for it is certain that with the shops closed on Sunday a great many men who now patronize them will do their own shaving. Thus it is indisputable that while the Collins law will not raise the wages of the journeymen it will decrease the revenues of the boss barbers and of those barbers who are their own employers. And hereafter no intelligent and conscientious friend of liberty will give his custom to a barber known to have worked for or favored the enactment of the Sunday closing law.

Let no one who reads this conclude that this is a matter that interests only the citizens of this state, or that it is only a trifling wrong against which we protest. The Sunday monopolists are active in every part of the country and they are weaving a net of these special statutes that is designed to hold in its meshes all the citizens of the republic and give to the priests the absolute monopoly of Sunday. The entire question of self-government is bound up in this issue, and we sleep on guard at our own peril.

The Case of Moses Harman.

Last week we gave the news of the resentencing of Moses Harman, editor of *Lucifer*, Topeka, Kan., to one year's imprisonment for sending the Markland letter through the mails. There is little additional information to be reported this week. All our old readers know that Mr. Harman was originally sentenced to five years in the penitentiary for this offense, the "Markland Letter" being a protest by a correspondent against a very atrocious case of assault, and the one objectionable term contained therein a Latin word in universal use in medical and surgical works and law books. After serving about a year, Mr. Harman was released on a writ of

error granting him a new trial. The government delayed the trial, seemingly on purpose, but at last it was had, and now, after another long procrastination, Judge Phillips has handed down his decision. He holds that the first sentence imposed was not only illegal but absolutely void, and that the present is the original and only sentence. Of course, Mr. Harman's attorney will put this opinion to the severest tests, and he hopes to have the aged reformer soon in the free air again. In the meantime Mr. Harman's daughter, Mrs. Lillian Harman, has editorial charge of *Lucifer*, and the veteran Abner J. Pope handles the business end of the enterprise. It is hoped that the friends of the free press and mails will give Mr. Harman and his substitutes all the encouragement and assistance possible, for the new law proceedings will necessarily draw heavily on *Lucifer's* slender resources. Address either Mrs. Harman or Mr. Pope at 116 East Fourth street, Topeka, Kan.

The legislature of Tennessee refused to exempt the Seventh Day Adventists from the operation of the Sunday law of the state, the bill offered for that purpose being defeated by the vote of 57 to 24. The Adventists asked for equal justice, the friends of this bill offered them toleration, and the majority refused them even this counterfeit justice. Of course Tennessee is overwhelmingly Christian, Freethinkers being few and scattered and the state very largely rural.

T. Thomas Fortune, editor of the *New York Age*, says that the Negroes are doing nothing, outside of church work, to command the respect of mankind. He adds: "We spend so much time and money preparing to die that we neglect almost entirely the things of this life that make for power and responsibility." We should judge that the Negroes of America are now in about the same stage of development that the white inhabitants of Christian Europe were during the Dark Ages. At all events, they are similarly occupied, so far as their chief pursuit in life is concerned, if Mr. Fortune has not slandered them.

It is becoming quite a common occurrence for the churches to divide a city into districts, and appoint a manager for each district, who in turn appoints canvassers, the work of whom is to take a house to house census, filling out cards with religious statistics, which include the denominational membership, attendance upon services, Sunday-school attendance, and preferences expressed. The population is divided into three classes, children, youths, and adults. The work is contributory to that of the various church auxiliary societies. "The primary intent, however, is to show strangers and the unchurched the well-meaning interest of the churches in their welfare," says one of the promoters. "The data will not be misused." Nevertheless, we cannot resist the suspicion that it will be employed to help bring the *odium theologicum* to bear on those who avow themselves Freethinkers or who for other reasons do not attach themselves to the churches. On the surface it appears to be without directly evil intent, but as it is under the direction of aggressive Christians it will do no harm to keep a close watch upon it, for sad experience proves that it is almost impossible for these people to engage in any enterprise that is not intended to make it uncomfortable for dissenters to live in this world.

The *Christian Advocate* remarks that the preacher who is uncertain regarding the opening of art galleries on Sunday "does not intend to open the door for worldly pleasure-seekers to do as they please on the Lord's Day, but he does so without intending it." What slaves to superstition men are! Why should not worldly pleasure-seekers do as they please, providing that they do not invade the equal rights of others? The inference is that they ought to do as others please to let them do, but where do these ruling gentry get the right to prescribe for people whose natural and constitutional rights are presumptively equal to their own? If a group of men have not the right to govern themselves, where do they get the right to govern their

neighbors? Again, why should not worldly pleasure-seekers do as they please on "the Lord's Day," so-called, as well as on other days? Who gave the "Lord" a proscriptiv right to the monopoly of any day? Who is this Lord? Where is he? How are we going to prove that he has a quit-claim deed for Sunday? Dr. Buckley knows just as well as we do that, so far as the authority of the Bible is concerned, Saturday is the real "Lord's Day." The men and women of America and of the rest of the world should stand on their feet and tell the priests and law-makers that "worldly pleasures" are all right; that the "Lord's Day" delusion is a survival from the rattle and bib stage of human development, and that each individual has the right to make such use of his time as he sees fit, always at his own cost. Genuin liberty is not given; it is won.

It seems so easy for some people to be inaccurate, and also oblivious of the most patent facts. For instance, there is an "Infidel" paper that comes to this office that in one issue twice speaks of the editor of this journal as "McDonald," although the name appears in ever number as Macdonald; once gives him the initials "H. E.," although they are plainly printed E. M., and speaks of the "London Freethought Magazine," although there is no London Freethought Magazine. It also says that we should hav a national meeting of Infidels at an early date, quietly ignoring the fact that we hav such a meeting every year, although the editor who makes the belated suggestion has never attended one of them. We are told that in this proposed meeting the brethren of Canada and Europe should be invited to participate. That is all right, but nothing new, for such an international gathering was held in Chicago during the World's Fair. Of course, the gentleman was not present, for if he had been he would not at this time in the afternoon speak of such a convention as of something never previously suggested or held. The same editor remarks that "never before in the history of this country has the outlook for Infidel supremacy been so encouraging." We hav no more use for Infidel supremacy than we hav for Christian supremacy. All we demand is that all citizens shall stand before the law equal in rights and opportunities.

Here is a faint ray of light in the Sabbatarian gloom of this decadent age: All of the missionaries and some of the employees on Ellis Island (immigrant station) petitioned that the station be closed on Sunday. President Cleveland, acting on the recommendation of Secretary Carlisle and Commissioner Stump, of the Immigration Bureau, declines to accede to the request. It is pointed out that "it would be unnecessary hardship on incoming immigrants to detain them for twenty-four or thirty-six hours, when first and second-class passengers on vessels which arrive Saturday night or Sunday morning are immediately landed."

That is humane and sensible, and is a substantial recognition of the equal rights of all, without regard to their financial condition, but what follows is still better, because of what it implies: "It is said that the government force at the island can be so divided that the men will hav to work only one Sunday out of three during the summer and alternate Sundays during the winter." If this is done at Ellis Island it will be an official application and indorsement of the "Relay Method," first suggested in these columns, and earnestly advocated by THE TRUTH SEEKER alone for nearly two years. Apply this principle to all work needing to be done on Sunday, and you hav effectually and forever spiked the last and only gun of the Sunday worshipers. Mere theorists are out of the fight in this practical age; Sunday sanctity cannot stand a moment before the onslaught of up-to-date Secularists. If Sunday is to be the weekly holiday of the tens of millions, the hundreds of thousands must work, and they will get *their* rest by the establishment of the relay system in every industry requiring Sunday labor. Why do not all Freethinkers and Freethought journals hasten to grasp this invincible weapon? Why hesitate? On the side of principle we always hav been amply armed, and now, if

we are wise, we can meet the church on its new line of "rest," and silence its batteries in one campaign. Not only should we love liberty, but we must serve her in practical and efficient ways. The Sunday fight is on *Now*.

A motion was made in the Brooklyn Board of Aldermen to permit amateur ball players to use Prospect Park on Sunday. The proposition was voted down, seven to eleven, the seven being Aldermen Board, Cohen, Dunne, Gilfoyle, Hennessey, McGarry, and Roeder. Alderman Cary said that he was afraid some judgment would come down upon the board if it voted in favor of the motion. Alderman Cary should not be frightened so easily; he is not in any danger, probably, for we are assured that death loves a shining mark, and unquestionably *he* is dull enough to liv forever. Alderman Cohen) we fear he is not a Christian by heritage) said that he did not think a young man would go to hell merely because he played ball on Sunday. When the fact of division along party lines was pointed out, the aforesaid unresplendent Alderman Cary remarked that "Republicans were brought up to observe the Sabbath and go to church instead of playing ball." But, good Mr. Cary, do they always continue to walk in the straight and narrow way to the conventicle, and virtuously avoid the wicked ball field? How about Robert G. Ingersoll, to illustrate? He does not attend church very regularly, does he? And it occurs to us that he has caught out and struck out more champion church players than any other American Freethinker we can just now call to mind. He did not allow Black, or Fisher, or Field, or Gladstone to make a single run, did he? The majority of the Brooklyn Board of Aldermen seem to hav come in on a freight train; at all events, they are awfully out of date with their talk about "judgment" because they are asked to permit the young men of the city to pitch and bat a ball on Sunday. Go to sleep again, gentlemen, no bolt will find you. God could not see you without a microscope.

"The moral supremacy of the community, its unrestricted right to deal with its members, is the sole basis on which rational punishment can rest. . . . The rights of the individual man are, in short, to-day not worth consideration."—F. H. Bradley, in *International Journal of Ethics*.

The "moral supremacy of the community," the rights of the community, are the rights of the individuals composing the community, no less, no more. The only legitimate function of the community is the protection of the rights of the individual, and this function is simply the transferred functions of the individuals, aggregated. Power, not rights, is gained by association. If the writer had said that government, in its capacity of defender of the property, persons, and lives of its constituents, had supreme authority over the invading individual, his statement might be permitted to pass unchallenged, for the invaded individual has that authority when the seriousness of the invasion demands it, and we recognize that killing in self-defense is not a crime. But his assertions, as herein quoted, are unscientific and monstrous. The thousand units combined hav no more right to murder than had any one of the units before the combination was effected. Powers not possessed cannot be delegated. If Mr. Bradley is right, if the individual has no rights, then the community, the aggregation of individuals, can hav none. To draw an illustration from nature, outside of man: A thousand gallons of water, brought together in a reservoir and fed to a steam engin, will produce results not to be attained, in all cases, by the vaporization of the thousand gallons of water separately, but all the elements found in the contents of the reservoir existed previously in the same proportions in the isolated gallons, and the power developed by the larger quantity drawn from the reservoir was potentially present in all of the smaller quantities which, combined, filled the reservoir, and without which the reservoir could never hav been filled nor the power furnished to the engin developed. Mr. Bradley's dictum is not new, either in theory or application. Every religious and political tyrant in the world has accepted and

acted upon it. Across the centuries Torquemada reaches his bloody hand to his modern echo, and Nicholas of Russia may well hail him as a brother. One very important deduction seems to hav escaped the amiable gentleman's observation: If the relatively free society in which he livs should put his teachings into practice it would hang him off-hand as one of its own most dangerous enemies. He would then discover that *his* individual rights are indeed "not worth consideration," because, like the rabid dog, he is an imminent menace to the safety of every other *individual* composing the free community.

The *American Sentinel* made a bad slip in its issue of May 30. During the trial of J. Q. Allison at Douglassville, Ga., for the violation of the Sunday law, the judge said, answering the plea of the defense that the Sunday statute interfered with the religious liberty of the citizen:

"I would not interfere with you in any way in the enjoyment of your religion; this is simply a law of the state, and we are bound thereby. The state could say that you should keep Wednesday or Thursday or every other Thursday, that it would be a crime to work on every other Wednesday or every other Thursday, and we would be bound to obey the law."

To this the editor of the Adventist paper replies: "This statement by the judge would be true if the law were indeed a merely civil regulation *based upon civil reasons*." The italics are his. He then goes on to show conclusively that the Sabbath law is *not* based on merely civil reasons, and thus effectually disposes of the judge's defense of the prosecution. But we are not here concerned with this aspect of the matter; what we would call attention to is the astounding admission of the *Sentinel* that the state has a right to make honest labor a crime on any day for any reason. This is unconditional surrender. Suppose that the state of Georgia should take Mr. Jones at his word and, abandoning its present Sabbath and repealing its Sabbath laws, should enact that hereafter Wednesday is to be an enforced legal secular holiday in the state, and that all work done on that day is a crime, to be duly punished by the courts—would the Adventists be any more eager to observe Wednesday as a secular day of rest than they now are to observe Sunday as a day of worship? The Adventists complain that the existing laws not only compel them to do jury duty, attend court as witnesses, and in other ways profane their Sabbath (Saturday), but they are also forced to lose two days each week instead of one. They likewise contend that God as imperatively commands man to work six days each week as he does to worship one. Well, with Wednesday set apart as a secular holiday, on which work is a crime, and their consciences impelling them to obey their God's command to work six days out of seven and to spend Saturday in worship, would they not hav been merely taken from the frying-pan and put into the fire? If they obey the civil law and God's Sabbath law they must disobey God's six-day work law and also lose one day each week which they would otherwise hav employed in productiv labor. They hav gained nothing by the change and liberty has gained nothing. The judge's statement is not true and cannot be true. The doctrine he advances is false and pernicious, and fit only for slaves, by whom alone it can be accepted. Compulsory labor is slavery, forever abolished in this country by war and by constitutional amendment, and compulsory idleness is simply the other side of compulsory labor, still to be abolished, possibly by war, certainly by repeal of all existing legislation compelling it, and by constitutional amendment if need be. It is against public policy to make either non-invasiv labor or non-invasiv recreation a crime under the law, and the aggregate of the population possesses not the shade of a shadow of a right to prescribe for the units how they shall employ their time. This is the bedrock principle of American liberty and of human liberty, and to abandon it is to be lost in the morasses and quicksands of despotism.

THE TRUTH SEEKER ANNUAL for 1895 is great. Price, 25 cents.

News and Notes.

It was a grateful change after all to pass from the turmoil of London to the great quiet and beautiful country. London is a continual pressure, an everlasting excitement. There seems no end in time or space to its enormous activities. It is difficult to keep still long enough in London to write these News and Notes. I desire to be on the go, in the swim, all the time. The electric currents possess the universal air, and you cannot escape the sparkling influence unless you take a long journey into the country. One must do this occasionally, I think, in order to recover his equilibrium.

Hence I rejoiced in the loveliness of English scenery as I dashed to Derby on the express, with Watts and Foote in the compartment with me. How delightfully the landscapes spread away from the rushing train; fields and meadows, forests and hills, dotted with villages and handsome dwellings of the rich and lordly, with now and then a towering church or castle, ancient relics of gloom, in the bourgeon of this glorious spring time, adorning the portals of the past, while the music and splendor of the future are bursting forth.

With these mingling feelings of reminiscence and hope, the end of our journey is reached at Derby, a stately village of one hundred thousand people; a village, it seemed to me, after London and in contrast with American cities of like size. An American city would hum from one end to the other, but here the people move along without hurry or tumult, and honestly it did seem to me at first sight as if I had struck a New England burg of about five thousand population. However, Derby is a handsome place, and the people are good-natured and accommodating.

There were bubbles of excitement, however, circulating through its streets. There was to be a clash of arms in the intellectual arena, and the religious and Freethought spirits were in a state of animated expectancy. The debate between Mr. Foote and Mr. T. W. Lee took place at Temperance Hall. There were present, I should think, fifteen hundred people at each session. At any rate, the hall was crowded to its utmost capacity. The Christians were on hand to witness the downfall of Infidelity. They composed at least three-fifths of the audience.

Mr. W. J. Piper, editor of the Derby *Daily Telegraph*, presided on both evenings. He is, I understand, a Unitarian, and he did his duty impartially and admirably, and held the reins of government so firmly that the perturbed theological soul must needs listen according to parliamentary rule, a thing which Mr. Piper said could not have been done ten years ago. Free debate was then impossible. Secularism has been training the people.

Mr. T. W. Lee is a representative of the Christian Evidence Society. He has been a disputant for about fifteen years. He was at the beginning, I understand, bombastic and egotistical; and I can see some remains of the primeval strata yet. Occasionally, by his manner and the look of his eye, it appeared to my mind that he would like to demolish things by pure physical force, by the "sword of faith," and not by the clash of argument; but evidently he has learned his lesson and holds his theological team under good control. He does not allow his temper to get the best of him. He is keen, shrewd, and well equipped. He is a wily opponent. He knows when to dodge, and where to put in his hardest blows. He is a skilled dialectician. He manages his case with the adroitness of a lawyer. He has evidently studied the defenses of modern theology. I must confess that I was pleased with his energy, his tenacity, and his determination not to be whipped, no matter how severe might be the blows upon his metaphysical cranium. Even if he was knocked down he wouldn't admit it, and he had a majority of the audience to shout victory while in the jaws of defeat.

Mr. Foote was the man for the occasion. He is imperturbable, no matter how furious the conflict. He does not get excited. He measures his opponent fairly. He knows what he has to do; that the majority of the audience is hostile, and he must handle his subject both carefully and courageously. He has the power both of eloquence and logic. The people are bound to listen to what he says. He constrains by his personal presence. He has physical vitality. He is like a soldier. His speech is persuasiv, his method argumentativ, with here and there a brilliant illustration or flash of humor. He appeals to the intellect. He is analytic and convincing. He made his hearers see differences where his opponent endeavored to confound them. Not until his closing address did he gather together in one thunderbolt the condensed logic of his incisive reasoning; and then he fairly captured his audi-

ence with his splendid peroration, and extorted applause even from the orthodox crowd. Once in a while the enemy showed his teeth and growled, and was just on the point of precipitating a mob; but Foote was in his element then and quelled his audience by what they could not help but admire, his display of English grit.

Mr. Lee in his argument followed the usual metaphysical lines. He made a statement not of facts, but of opinions. The question was "Which is the more reasonable, Theism or Atheism?" Mr. Lee said in substance: Something now exists, therefore something has always existed, for something cannot come out of nothing. What is this eternal something? It cannot be the universe as it now is, for that we know has changed. It cannot be the atoms which compose the universe, for they are conditioned and limited. The uncreated substance must be unconditioned and unlimited. Being unconditioned and unlimited, is it intelligent? It is, for the order and symmetry of the created universe declare this. Is it benevolent? It is, for the universe also declares that on the whole created existence is for good and not for evil.

This is the substance of Mr. Lee's argument. It is the old argument from design; an argument which cannot be improved upon with all the artifices of modern theology. Through thick and thin, Mr. Lee stuck to his argument with manful resolve. It was his only salvation.

Mr. Foote did not endeavor to meet Mr. Lee with any metaphysical back-fire whatsoever. He wisely confined himself to facts. He stuck to the scientific method entirely. What are the facts of the universe, and what do these facts mean? In the original statement of the question Mr. Lee put it as follows: "*Resolved*, That Theism is a more reasonable theory of the universe than Atheism." Mr. Foote declined to admit the words "theory of the universe," for, said he, Atheism is not a "theory of the universe." It does not profess to explain things. It is simply an acceptance of facts as far as they go. Mr. Foote was right in this. He did not try to elucidate the universe, but simply the facts of human knowledge. These facts, if there is any validity in human knowledge, teach that it is impossible that the universe should be created by an infinitely wise, powerful, and good being. In the first place we cannot conceive creation, and therefore it cannot be reasonable. But allowing creation, the creative force, whatever it may be, is responsible for all that exists. It therefore creates the evil, and cannot therefore be infinitely good. It cannot be infinitely wise, for everywhere are marks of imperfection. Therefore, whatever the creative force may be, it cannot be God as defined by Theism. God, so far as we know, is purely the creation of the human mind.

These were the points elaborated by Mr. Foote. He did not once get off his base. He did not try to

Soar away
And mingle with the eternal ray.

He let all speculation alone. He did not build up an airy fabric of Atheism as opposed to an airy fabric of Theism. He did not dogmatize about the unknown. He simply said, These are the facts; Theism does not fit the facts. No Theistic theory ever invented by man does fit the facts. What is the inevitable conclusion? Atheism pure and simple. Agnosticism is practically the same thing. It rejects every known theory of Theism. Therefore it is "without God," and that is Atheism. No doubt the Christians saw the force of Mr. Foote's argument. They realized as never before the logic of Atheism; that, based on facts, it is impregnable, and that the only answer to it is the wail of faith and the gush of sentiment. Mr. Lee knew how to wail and how to gush, and he sought applause by expressing the fervor of his belief. The Christians knew the point, and applauded his assumptions vociferously, while when he attempted argument they were dumb. His logical weakness was apparent even to his friends.

The debate will give a fine impetus to the Secular movement in Derby. It has awakened thought, and the philosophy of Secularism is better understood. It is seen that Atheism is not a bare denial, but really the affirmation of humanity with all its resplendent qualities.

I was pleased to meet the Liberal friends of Derby. I expect to lecture at this place while in England. Mr. W. Westwell and Mr. Robert Ainsworth were present from Manchester. We were at the same hotel, and the hours outside the debate were enlivened with generous sociability. Under the guidance of Mr. Foote and Mr. Westwell I discovered the superb beauties of English cooking. I don't understand Daudet when he speaks of the "coarse meat and horrible cookery" of England. I suppose I shall know more about it when I visit

Paris, if I have the opportunity, but I really think at present that the English do know how to cook.

On Thursday we had a delightful drive together about Derbyshire, and the prospects were lovely indeed. Here is English scenery in its simple magnificence. Nothing like the wild and grand scenery, the prairies and mountains of America, but there were ample fields undulating and glittering in emerald glory; there were antique forests, over whose crumbling arches swept the splendor of the spring, decorating anew the immemorial columns; there were gentle declivities fading into the cloudy and luminous horizon, the green hedges, the hard and shining road, the snug hamlet, the lodge and stately gateway, the elegant park, the gardens just beginning to bloom, the great mansion, half hid by trees and shrubbery; the wandering herds following the dog, the horseman in the distance; the white flocks, the shimmering lake embosomed in the hills; the town, splendid on the verge between earth and sky, like a fairy picture, gorgeous and illuminated with the slanting rays breaking from floating cloudlands, while, mingling with these scenes, burst and quivered and rolled the sweet singing of the birds. And how shall I describe the delicious lunch—milk and soda, bread, butter, and cheese? That was all we could find in the remote village, amid whose quaint and picturesque precincts we seemed to be flung back a hundred years, far from the haunts of civilization. I did not know that so secluded and venerable a spot, where the din of the world is lost amidst gray and mossy walls and blackened rafters, could be found in the bustling England of to-day. But England, after all, stretches wide and far, and has an infinit variety of aspect, and the old continually mingles with the new.

After the debate on Thursday night, a large deputation of Secular friends waited upon Mr. Foote and thanked him for the admirable fight he had made. Mr. W. Whitney spoke in behalf of the Derby branch of the National Secular Society, and congratulated Mr. Foote upon the efficient and dignified manner in which he had defended their position. The American visitor also received a cordial welcome. So the Derby meeting closed with enthusiasm and courage in the Freethought ranks at this important point.

Saturday morning Mr. Foote, Mr. Watts, and myself visited Nottingham for a few hours. This is about fourteen miles from Derby, a manufacturing town of 240,000 inhabitants. It has a much more business-like appearance than Derby. The passers-by are more alert and there are crowds occasionally. The great castle looms on a precipitous height as we approach the station. We did not have time, however, to mount its frowning walls, around which so many battalions have surged and crowded in bleeding masses. We visited the Arboretum, in which there is a beautiful display of flowers, with walks amid blooming foliage and dazzling carpet of grass, from the crest of which, where the monument and cannons gleam, is spread a vast and splendid panorama of the city. Returning, we pass through the cemetery, in whose shadowy majesty white death mingles with many-colored, blossoming life. We witness the memorials of those who have served humanity, and whose names are in the annals of Freethought. Among those shines the name of William Nowlan, the father of Mrs. Charles Watts. He was one of the champions of the Secular cause in Nottingham years ago. Nottingham is noted as one of the old camping-grounds of Watts. Here he has borne the lance in the arena of intellectual debate, and made Freethought victorious. Therefore there are pleasant and noble recollections connected with this place. I was pleased to meet Mr. Chater, and also, at his house, Mrs. Charles A. Watts, daughter-in-law of my veteran comrade. She was sojourning here for a few days on account of her health. Nottingham will brightly abide in the memory of the Secular Pilgrim, though but a few hours were passed amid its charming associations.

At Nottingham my comrades bid me good-bye after having seen me safely into the cars bound for Bradford. At this place, where I arrive at early candle light, I am met by J. W. Gott, John Grange, H. Smith, and James Sunderland, and their cordial greeting makes me ready for any fate in this somewhat frontier post of English Freethought, for Freethought is not by any means in the swim here at Bradford. It is a constant struggle to keep above water, but there are strenuous and noble workers. The *Truth Seeker* is a monthly publication, and it is doing good service to advance organization. It is a useful pioneer journal, sold for only a penny, and one gets more than his money's worth every time. Such a journal in America would cost at least five pennies. By means of the *Truth Seeker* Bradford forges ahead and keeps the light

of reason sparkling abroad. I have fair audiences for the three lectures on Sunday, May 19th, and they are appreciative and enthusiastic, and I must say that I like Bradford whatever the fortunes of war may be. I enjoy the hospitality of Mr. and Mrs. Gott, and am surrounded with home comforts. Saturday afternoon I take a trip with Sunderland over the city, or town, rather, for although Bradford has a population of 240,000, it is not, in English parlance, a city, for it has no cathedral and no bishop. Only those places are cities where cathedrals and bishops put in an imposing appearance.

Bradford, in some parts of the day, and at some places, presents almost as busy and crowded a scene as London. It is a manufacturing point. The Lister mills, the largest in the world, are here. They are simply immense, and astonish one with their height and variety. I visit Manningham park, a beautiful place. Bradford is amply endowed with parks. Outside of London, it surpasses all other towns of its size for the number it possesses, although in the heart of the city we do not see trees and gardens as we do in London.

Bradford is a picturesque place, although it is crowded with warehouses and factories, and its streets are narrow and crooked like those of Boston. I travel, after my rounds of the principal resorts, to the home of Mr. Sunderland at Undercliffe, and it is a climb to get there. It is like going up Zion's hill. However, we don't have to walk; we ride on the top of a big tramcar. The tramcars here have two stories, and they do present a gigantic appearance. A wonderful and beautiful view is unfolded as I mount upward on this tremendous vehicle. Bradford is built mainly in the heart of a great basin. Vast hills roll away on every side, decorated with residences. Far as the eye can see these billowy mountains extend. It was like many a scene in the Old Granit state, and reminded me more of my native territory than any place I had yet visited. The sun was setting as we traversed the lofty ridge, and it was indeed a gorgeous prospect. The sky was like a vast dome of mingling gold and blue, with darkening gray. Swell on swell of table lands and mighty hills like the swaying of a huge sea swept to every point of the horizon, while deep down below gleamed and glowered the multitudinous city. As my friend Smith said, looking at Bradford at night time, when its thousand lights were flashing, it seems as if heaven itself was turned topsy-turvy, and all the shining stars were huddled and scattered in flaming masses in the abyss beneath. Bradford certainly can boast of beauty and sublimity.

I must not omit to write of Laycock's Temperance Hotel, where they drink tea and eat toast and talk with the volubility of a ladies' sewing circle. It is a congregation of cranks from morning till night, and the humming and the buzzing, and the flashing and the crashing of ever-varying ideas is immensely amusing. It is like the sputtering of electric batteries with opposing currents. This is one of the oldest places in Bradford, and is a curiosity shop indeed. Here is freedom of speech, the utmost antagonism of thought with prevailing good nature, while occasionally there is a lurid lightning glare which threatens disaster, but glances off in a rainbow shower of jolly laughter. I wouldn't have missed Laycock's on any account. It was unique, universal, interesting, evolutionary, and revolutionary. I liked it. It was good as a play. I hope it will keep rolling and tumbling on in Niagara-like fashion, with its intellectual rapids, long as the world stands. Bradford won't be a dull place to visit as long as Laycock's flourishes.

John Grange was chairman of the meetings and made excellent opening addresses, giving a hearty welcome to the American visitor. Friends were present from Leeds, Shipley, Halifax, and other neighboring places. Some came many miles afoot to attend. I was quite encouraged to meet these loyal comrades. I must extend my thanks to the ladies, Mrs. Gott, Mrs. Grange, Mrs. Sunderland, and others, for their support. Only a few ladies in Bradford are willing to be identified with the movement. It is a pleasure to find a few who are brave and intelligent.

I leave Bradford with the star of progress shining upon my way. I have faith in the courage and devotion of our allies here. Especially must I thank Mr. J. W. Gott for his generous comradeship.

I return to London on Monday. I spend the evening at Watts's, where we outline future campaigns. Tuesday I am busy with News and Notes and can't see much, although there are thousands of objects yet to view. Tuesday evening I attend the annual meeting of the Malthusian League. I listened to earnest and splendid addresses from Dr. C. R. Drysdale, president; George W. Foote, A. B. Moss, Dr. T. R. Allinson, Miss Thornton Smith,

and others. I was deeply interested in the many and fruitful ideas advanced. Of course I cannot see but what the Malthusian proposition is correct. Population must increase faster than the means of subsistence, and the check must be war, famine, and pestilence, or wise human control. It is a subject worthy of the widest consideration and the utmost liberty of expression. I am afraid we could not hold such a meeting as this in New York. We have not freedom of speech enough yet. Our English friends are ahead of us on some points. They have fought the good fight and won. Of course, in England, where the population is so overflowing, the pressure of the Malthusian question is much greater than in our own country, whose natural resources are still far in advance of the demand made upon them, but the time is surely coming when we in America must confront this enormous problem, the solution of which is absolutely necessary to human progress.

After the meeting I had a walk and talk amid London lights and shadows with A. B. Moss, and Mr. Lawrence, a veteran of the Bradlaugh ranks. We stood on London Bridge—historic spot—and watched the wonderful scene and in imagination traversed the ages past. We went by the old London Tower, glooming in the solemn midnight with the strange majesty of crime and death, and horror and glory; we passed over the stupendous Tower Bridge, a marvel of human achievement, one of the most amazing structures anywhere on the planet; a kind of crystallized Niagara in its magnificence, strength, loftiness, and massive proportions. I walked through Billingsgate, silent as the grave at this hour, with only a solitary policeman on his rounds, but at five o'clock in the morning what life and language burst in tumult here, a pandemonium of every ejaculation under the sun. The tower of Babel or the day of Pentecost couldn't equal this for diversity of tongues.

A. B. Moss is one of our best workers on this side, a vigorous and straightforward speaker. He has had a vast variety of experience. He is London born and bred, and understands how to reach and move the great masses of the people.

I was also glad to meet Edward Truelove, the oldest of our veterans here. He is in his 85th year. His courage is unquenchable. He has suffered in our cause, but bates no jot of heart or hope. He will die in the harness, with all the glorious enthusiasm of youth.

My New York and Brooklyn friends will remember Caleb Pink, now in London. He was the first of the audience at the Hall of Science to give me the handshake. He is still on the move and his philosophic spirit is as bright as ever. He likes England, but his heart beats for America. He takes *THE TRUTH SEEKER* and reads it every week with enthusiasm. He keeps in touch with Freethought the world over. I remember him years ago as one of the foremost lights of the Liberal Club and Philosophical Association, and memories throng upon me as I greet his kindly face. SAMUEL P. PUTNAM.

London, May 22, 1895.

Lecture Notes.

Lakota, N. D., my next appointment after Crookston, had never before heard a Freethought lecture, and never before have I seen a place take so kindly to Liberalism. Orthodoxy is certainly in the minority here, and it knows it. At first it tried to show its hand by objecting to our having the court house for the meetings, but the people were aroused by this petty usurpation, and the religionists were obliged to climb down. I gave three lectures, all of which were well attended. The *Nelson County Herald* remarked: "One of the contrasts between the present age and that of two hundred years ago is the fact that lectures on the line of those of Mr. Steiner could not have been given in open public in those days, while now all classes pay him respectful attention. In those days he would have been stoned to death by Jew and gentile alike, and could have found no place where he might lay his head in peace." This is just as true of fifty years ago as of two hundred, and we could not lecture to-day if the church had power to prevent.

First among Lakota Liberals I must mention J. M. Hartin, who made all arrangements and to whose efforts the success of the lectures was due. He was cradled in the church, his father being an Episcopal minister. Those who have had opportunity to know the most of Christianity have the least faith in it. Friend Hartin and his brothers had such opportunity, and they are all Freethinkers. Mrs. Hartin is right in line, being as enthusiastic as her husband. I was a guest at their home, and was certainly in a good atmosphere. Col. E. Smith, of Bartlett, presided at the lectures. The colonel is true blue. He has taken *THE TRUTH SEEKER* ever since its first issue in New York. He was a good

chairman, and made some pointed speeches illustrating our principles. Mr. F. A. Rahders, the banker, supported us splendidly. He is a native of South Carolina, well educated and versed on all topics, being a graduate of Trinity College, Durham. Charles Barta and wife came over from Mapes. Messrs. Metcalf and Barrett are strong allies.

Early Monday morning I start for Hoople, where I am to give three more lectures. Remsburg has been here once, and Putnam twice. The community is thoroughly aroused. A sky-pilot who was holding revival meetings told the people how he had "done up" Putnam on the train, when he was here last winter, so completely that he had nothing to say. Surely my chances were small, yet not one of the vain clerical parasites in Hoople had the courage to attend my lectures, and no doubt they will make a similar lying statement about me when I am a thousand miles away. Mr. M. A. Hewitt made the arrangements. Although in business here, he is outspoken, and has the trade even of the preachers. Quite a crowd of Park River Liberals came over the first two nights. The school-house was full at all the lectures, but the third evening it was crowded, and we had the Hoople band to add to the attractions. Mr. Jones, the school teacher, organized a choir, and we had singing as well. With such men as Thomas Simons, W. C. Francis, Geo. Bodmer, J. E. Flannigan, Geo. Johnson, and A. D. Marble at the front, Freethought is a formidable force in Hoople. Mr. Haight came in from Milton, and Mr. C. E. Anderson from Grafton. They all, and particularly Mr. Hewitt and Mr. Johnson, did everything they could to make my visit agreeable. Mr. John J. Kolmen came over from Park River and remained until the last lecture, when I accompanied him home. No finer country than North Dakota could be found for driving—no hills, the land as level as a billiard table; no stones in the soil to impede the plow of the farmer. The great pest here is the gopher, an animal of about the size of a squirrel, which it resembles. It lives in the ground and does great damage to crops, but the government pays a bounty for gophers, and they will in time be exterminated. After an hour and a half we reached our destination. Things are different in Park River from what they were last winter. Then the Christians were going to annihilate us on the spot. Now they are as silent as the grave. Even the Methodist pulpiteer is quiet, and no Christian will say a word when a Freethinker is within hearing distance. Our audiences were not big, but they were good both in size and quality. Mr. E. Smith-Petersen presided. He is naturally, and by common consent, the leader in Park River. Physically as well as mentally he is a specimen of perfect manhood. He possesses dauntless courage, and nothing can move him when he knows he is in the right. Edward Doering is secretary of the Liberal League. John J. Kolmen is a fighter by nature, and no Christian cares to enter into a discussion with him. Among other Liberals, I can name Mr. Ames, John Mundagel, M. M. Ager, and Ole Stevens—all of the right kind and well fitted to hold their own in this bigoted community. On Sunday morning Mr. and Mrs. Kolmen and myself went to hear the Rev. Mr. Campbell, a very liberal Presbyterian minister. There is progress even in the pulpit. Mr. Campbell does not deal much in theology, but in ethics, and calls the attention of his people to the necessity of right living. He admits that unbelief is not a sin, and that creeds to a great extent have been a damage to the world. Last winter he boldly announced that he would treat Liberals fairly and courteously, and he is held in high esteem by all who possess the same qualities as himself. FRANKLIN STEINER.

Observations.

With Mr. Morris M. Bostwick's contribution, two weeks ago, to the one-god-or-several question, the debate went outside my baliwick. Astro-theology and the Bacon-Shakspeare cipher are not for me. There are those who give all the spooks of the religious imagination an astronomical significance, identifying the son of God with the sun-god, the twelve apostles with the twelve months of the year, and all the acts and adventures of Jesus Christ with the phenomena of the seasons. Others discover a phallic significance in the accounts of the creation and redemption, and infer a system of sex worship from crosses, buns, and doughnuts. Still another school find the trail of a snake from Genesis to Revelation, and thence conclude that Christianity had its origin in serpent-worship. The theories are interesting, but scholars who profess to take a rational view of the Bible are cautious about endorsing them. I once communicated with Prof. T. H. Huxley in order to obtain his opinion of Dr. Robert Taylor's astro-theology as set out in the "Diegesis." He replied in effect that while, sev-

enty years ago, a man in jail for blasphemy, as Dr. Taylor was, and galled by the persecutions of those who preach the religion of love, might be forgiven for putting forth such a work, people of the present age would not be justified in taking it seriously. I give Mr. Huxley's opinion for what it is worth.

The plain defect of astronomy as an explanation of theology is that while it might account for the characters in Hebrew and Christian mythdom, it does not provide for the doctrine and precepts. No sane person would accuse the solar orb of preaching the Sermon on the Mount, nor can that luminary be conceived of as laying down the Ten Commandments. And again, the astronomical hypothesis violates the law of parsimony, which forbids us to assume any greater cause than is necessary to account for the facts. With a full knowledge of the lying and inventiv faculties of priests and prophets, and their proneness to claim all they see or hear, we are wasting time when we look elsewhere for the source of religious systems. Christianity is undoubtedly made up of the refuse and pi of previous superstitions, some of which may have had a basis in astrology, but I don't believe that the inventors or adapters of Christian theology knew enough about astronomy to consciously fit their yarns to it. Truth-telling, the adapting of statement to fact, the agreement between the subjective order of thought and the objective order of phenomena, has been cultivated only in comparatively recent years, and has not yet found favor with the clergy.

When the New York *Voice* jeers at the Detroit *Tribune* for uttering the appended sentiments, it is a case of the pot calling the kettle a brunet. The *Tribune* says:

Society is not capable of being immoral. The essence of wrong conduct is the interference with the liberty of the individual. Society is federated for the express purpose of interfering with the liberty of the individual. It cannot be hampered at all with the general considerations of right and wrong. If society has the right to tax, it has the right to kill.

It seems necessary, before remarking that the foregoing is sound Prohibition doctrine, to point out that when the editor of the *Tribune* talks about society he is thinking about the state, for society is not federated and it has no right either to tax or to kill. The description fits the state as now constituted. The power of society is moral suasion. By general consent or dissent it can exclude, ostracize, and condemn, but of itself it is physically impotent. The state, however, represents force and executes its sentences by that method. It has no moral or religious function, and knows nothing about "God," as the editor of the *Voice* implies that it should. The state is not federated professedly for the purpose of interfering with the liberty of the individual, although, owing to the pressure brought to bear upon it by society, it often does so. It is owing to the illicit relations between Society and State that we have such afflictions as the Sabatarians, the Comstocks, and the Prohibitionists; and if the members of these combinations deny the truth of the Detroit *Tribune's* statement that by federating together a gang of invaders become incapable of wrong, then they are all felons in act or intent. An established tyranny, and a fixed disregard for right and rights, are conditions precedent to enforcing the observance of religious ceremonies, the practice of prescribed morality, or the principles of the Prohibition party.

"Miss Susan H. Wixon," says the Fall River *Evening News*, "has been appointed by the governor, with the advice of the council, a special commissioner to administer oaths, to take depositions, and to take acknowledgments of deeds; and to perform such other duties as are defined in chapter 252 of the Acts of 1883, and chapter 197 of the Acts of 1889." Greetings to Commissioner Wixon. And since events like this are vouchsafed to us in order that we may thereby be instructed, let us point the evident moral. To women, then, the sage would remark that Qualification for public office is sometimes recognized by those empowered to bestow it, and that the way to female enfranchisement traverses the domain of education, mental independence, common sense, and right living. Miss Wixon has chosen to walk in that path, and preferment has on several occasions advanced to welcome her. Therein is the lesson to her sisters. Let them make themselves fit. But let them not hope to attain such fitness so long as they lead the way to church with a man who flourishes a stick, while they carry the prayer-book.

In the twentieth chapter of Exodus, in the Bible, the writer, who pretends to report the language of Yahweh addressed to Moses, says (verse 10): "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." No penalty

is prescribed for the violation of this command, but perhaps that was understood, for God knew of only one, the same being death. There was no offense so petty under God as not to demand capital punishment for the offender, outrage and murder for his family, and extermination for his tribe, provided the Jews had the sand to tackle it. The only case where the followers of Moses seem to have had any hesitancy about lynching the accused is recorded in Numbers xv, 32-36. The children of Israel found a man who had gathered firewood on the Sabbath, "and they put him in ward, because it was not declared what should be done with him." Moses, "the greatest lawgiver the world has ever known," had given a law with no penalty attached! To get a ruling in the case, the children applied to the said Moses, when that prince of rascals and impostors consulted his fetich and pronounced the sentence, to wit:

"And the Lord said unto Moses, The man shall surely be put to death; all the congregation shall stone him with stones without the camp" (Num. xv, 35).

The penalty here fixed has the same force as the statute, God and Moses being responsible for both. As a matter of fact, according to modern usage, the Fourth Commandment is void without it, for there is no virtue in a law unless its violation has a penalty and provision is made for its enforcement. Everybody knows this except our legislators. Therefore Numbers xv, 35, has to be regarded as an essential part of the Fourth Commandment. Together they give us the law against Sabbath-breaking; together they fix the penalty for infraction of the law, which is death by stoning; and they specify the persons, i. e., the congregation, whose duty it is to execute the sentence. Thus amalgamated, nothing could be completer.

The foregoing, while the result of wide research on my part, is preliminary to a question I would ask of the Seventh-Day Adventists, who hold that the Fourth Commandment, which they call the law of God, is binding upon them as regards the Bible Sabbath. What I desire to know is whether they also believe in the penalty, and if not, why not? A citizen who should say that he indorsed the law against homicide, but did not think it ought to be enforced, would be suspected of entertaining small respect for the authority of the legislature or the sanctity of human life. Will the Adventists take the same position respecting the divine law against Saturday labor, or will the congregation have the courage of their faith and stone the Sabbath-breaker to death? Are they, as a "congregation," under any greater obligation to keep the law than to insist on its enforcement?

I ask these questions with all the seriousness that is due to a discussion of the adventures of Baron Munchausen, and I hope that the Adventists will therefore consider them worthy of a reply.

The lectures of Mr. S. P. Putnam in England have aroused one Christian to the point of replying to them. How important a person he is who thus comes to the defense of the church is not known this side the Atlantic, but he subscribes himself "C. Lloyd Engstrom, Secretary of the Christian Evidence Society." What Mr. Engstrom objects to mainly is the Secular Pilgrim's statement that "faith is, to Christians, everything, and character and conduct nothing." He avers that English Christians teach nothing of the sort, and doubts very much that American Christians do, but there he speaks without knowledge. I have under my eye a sermon by the Rev. Dr. Rylance, an eminent clergyman as there is in this city, in which, deploring the havoc that the doctrine under discussion has wrought in Protestant circles, he says: "We have alienated thousands. Even our own large-hearted church [Episcopal], in one of its articles, has said that good deeds done without the grace of Christ are in the nature of sin." They may have a different way of damning people in England, but if Dr. Rylance knows as much as Mr. Engstrom about what is wicked in America—and I think Mr. Engstrom will admit that he does—then Putnam's statement is borne out by the lamentable facts. He might have made it stronger, for his contention is only that in the eye of the church good works without grace amount to nothing, while according to the creed they are worse than nothing—they are a sin. The doctrine leaves the unbeliever to choose between good deeds, which, being sinful, will land him in perdition, and bad deeds, which, being unlawful, will bring him to the penitentiary. That is why Christianity is called a plan of salvation.

GEO. E. MACDONALD

The third volume of Moncure D. Conway's edition of the collected works of Thomas Paine is now on sale. Price, \$2.50.

Rivalry of Gods.

Looking steadfastly at nothing weakens the eye. So the contemplation of supernatural vagaries weakens the faculty of reason. While seeking only for support of preconceived opinions, one is unable to measure the value of evidence; and that is the common attitude of the religionist.

If the Mosaic God be a genuine one, the Jew is justified in disputing the Christian claim that a Jewish maiden gave birth to another god. The argument is wholly with the Jew. But if the Christian's Jesus is or was a real god, who appointed apostles and emperors to establish a divine church kingdom on earth, then the Catholic is justified in disputing the claim of the Protestant that after jumping out of the sacred fold he is still in it. The argument, if any, is wholly with the Catholic. Unfortunately, some Protestants perceive this much logic, and are in training to jump back again.

When a Christian reads a text from the holy Koran he readily perceives the ridiculous assumptions therein; but when he reads his own holy Bible, being forestalled in the belief of its divine origin, he is utterly blind to its equally preposterous assumptions. Could he read the Bible without bias he would see that its most prominent features are the admission that all the surrounding tribes and nations "in those days" had each its peculiar god, and the claim that the Mosaic God is greater and stronger than all the other gods combined. He would note the rivalry of the gods.

In that old book, o'ergrown with moss,
Its God 'mong gods strives hard to boss.

Each tribe or nation had more or less confidence in the protecting power of its own mystic god.

The Mosaic God was conceived in Egypt, and is only a variation of the Egyptian god Ammon. Instead of the God bringing the Israelites out of Egypt, it is Moses that brings the God out. After a fabulous contest in the miracle business between the two gods in Egypt, Moses departs and safely lands his god in the wilderness of Sinai. That was a good place for more miracles. All the finest ware and colors then known, and all the precious stones now known, besides much gold and silver, were promptly at hand with which to construct and beautify sacred vessels, tabernacles, mercy-seat, etc., all done by a band of poor fugitives and their god in a wilderness.

But the god Ammon is not forgotten nor forgiven. The common people, who knew little about gods, are commanded thus: I am the Lord, thy God, which hath brought thee out of Egypt. Thou shalt have no other gods before me; for I am a jealous God, etc. Here is given the character of this particular god, who is as yet only a god of the Israelites and is jealous. He punishes them savagely for regarding any other god.

When the successors of Moses emerged from the wilderness with this God, and invaded "a land of peace and plenty," the Israelites began robbing and stealing, as their fathers had done in Egypt. The inhabitants appealed to their gods. For centuries the battles of the gods continued—sometimes one and then another being the victor. The "land of peace and plenty" was made desolate. Its children were slaughtered while a God stayed the sun from going down.

Afterwards the Hebrew minstrel prophets sing the exploits of their God—the god of battles, the lord of hosts, the king of kings, the only One—in their estimation. In the general scrimmage of the gods, the sanguinary God of Israel overcomes a number of more peaceful ones, while the Assyrian gods Baal and Baaltis—representing the sun and earth-life—demolish a few others. Then comes a bitter contest between the Mosaic and the Assyrian gods. It is written in direful Isaiah xxxvi: "Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath, of Arphad, of Sepharvaim, and of Samaria? Who among all the gods of these lands that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?" And then the "lord god" is made captive in Babylon for seventy years. Rather humiliating for the god almighty. But why mourn?

From innumerable testimonies of like character, take a sample from woful Jeremiah concerning his jealous God's disposition: "For according to the number of thy cities were thy gods, O Judah; and ye have set up altars to that shameful thing, to burn incense unto Baal. Therefore, thus saith the Lord of hosts, Behold, I will punish them; the young men shall die by the sword; their sons and their daughters shall die by famine." Another outburst: "Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests and the prophets of Jerusalem, with drunkenness; and I will dash them one against

another, even the fathers and the sons together, saith the Lord."

When the great Persian god Ormuzd swooped down upon the Assyrian, the Mosaic God was liberated and he escaped to Jerusalem. Then the minstrels sang of the impossible deeds done by him in and out of Egypt, of his weepings while captiv in Babylon, and what he still proposed to do to his rivals. But, after a long contest with Dagon and other small gods, the Romans, with Olympian Jove, tethered him.

Now in this sorry state of things a few of his friends, deeming the God weak through age, conceived a son-god by him who might prove more successful in fighting rival gods. In great measure their hopes were realized. Whether due to the natural workings of the principle of evolution, to the stupid indolence of the gods in general, or to the delirium tremens of dissipated Jove, true it is, the son-god succeeded in supplanting the Roman god.

Then followed a lively hunt for game gods; and thundering Thor and hallowed Odin of the North, who still liv and warm the heart in exquisit legends, were beheaded. For a long time this son-god subdued everything before him; and superstition, ignorance, and darkness covered his realms.

But suddenly a new god (Allah—a near relation of the Mosaic God) appeared in the South. And a long, sanguinary contest followed between the son and his uncle god. Whole provinces were devastated and deluged in blood. Millions of devotees sacrificed themselves to please the gods. This glorious fight, however, proved a tie game. The son-God could not gain and hold possession of his own tomb.

Finally, the son-god has never been able to obtain peace among his own following. In innumerable instances during eighteen centuries he has been seen leading the hosts of simple zealots against each other—in fact, fighting against himself. As family quarrels are more bitter, so these brotherly fights for godly possession are the most cruel. Many a wing of these legions of credulous mortals, fancying entire possession of the god, hav fought with godly confidence when a half or more of him was in the other camp. Christendom, down to the beginning of the present century, was made a vast slaughter-house in the struggle for possession of the son-god.

Comparativ peace now prevails; but much of the old godly temper remains. A godly or hellish zephyr may again fill the banner of superstitious fury, and even this fair land of ours be deluged with the blood of heretics.

Whenever asked how I came to be an unbeliever, I reply, "By reading the Bible and listening to orthodox preaching." Answering an inquirer, Jefferson wrote: "Read the Bible as you would read any book; use your own reason and judgment." Were all to read the Bible in that manner, few persons would believe in the claim of its inspired origin.

One day, when driving an old white horse, a shower came suddenly on and I raised an umbrella. The horse took fright, and tore dangerously along as though a devil was after him. The umbrella had to come down. I afterward learned that someone, when that horse was a colt, suddenly sprung open an umbrella in its face, which caused a fright it never got over.

The children of godly parents are treated in like manner. Spooks are thrust in their innocent faces, and their infant minds inoculated with superstitious fears that remain in the system through life. Few are ever able to purge them out.

N. B.—The great business of the priest is to increase the number of children somehow and to inoculate them with spook virus. L. G. REED.

Our Gentlemanly Censor.

Anthony Comstock, who makes a business of digging out vice, went into a quick-lunch restaurant in the Temple Court building yesterday during the democratic bustle that characterizes such places in business hours. Comstock is a big man, physically. He had pushed his way to the center and secured a seat near the source of supplies, and was helping himself and apparently getting along with more comfort than most of his neighbors when a regular patron of the place, a modest man, Broker John V. Royer of Orange, managed to get up to the counter. Reaching over Comstock's shoulder, Mr. Boyer helped himself to a sandwich, in accordance with the custom of the place. Comstock took in the size of Mr. Boyer, who is much smaller than he, let his passions rise, and, turning with a growl, he struck the broker's arm a blow with his elbow, sending the sandwich which he had in his hand flying across the room.

"What do you mean by jostling me?" cried Comstock.

Boyer tried to explain that he didn't mean to jostle any one, but Comstock burst forth in a tirade of loud-mouthed abuse, which he punctuated with occasional vehement declarations of "I am a gentleman, I am!"

It looked for a time as if there was going to be a fight, in which a good many persons seemed ready to take up Boyer's part, but the manager of the place finally reached Comstock and advised him to behave himself like the kind of a person he said he was.—Sun.

Annual Convention Oregon State Secular Union.

At the regular quarterly meeting of the board of directors of the Oregon State Secular Union, held at the residence of President W. W. Jesse, Portland, Or., on Sunday, June 2, 1895, it was voted that the next annual convention be held at Portland on Friday, Saturday, and Sunday, September 21, 22, and 23, 1895.

Mrs. Katie Kehm Smith tendered her resignation as secretary of the Oregon State Secular Union, which was accepted. Mrs. Smith also resigned the duty of preparing and distributing the Sunday-school Lesson Leaves. At an adjourned meeting held at the same date and place, Mr. C. B. Reynolds was unanimously elected secretary to fill the vacancy occasioned by the resignation of Mrs. Katie Kehm Smith. On motion, Mr. C. B. Reynolds and Miss Nettie A. Olds were appointed a committee to prepare, distribute and have entire charge of the Sunday-school Lesson Leaves, and all business pertaining thereto.

W. W. JESSE, President,
C. B. REYNOLDS, Secretary.

SPECIAL NOTICE.

C. B. Reynolds is the duly elected and authorized secretary of the Oregon State Secular Union from this date, June 2, 1895, until his successor is duly elected and qualified. All communications, remittances, and business matters pertaining to the Oregon State Secular Union should be addressed to C. B. Reynolds, secretary, 620 Seventh street, Portland, Or. The state secretary and Miss Nettie A. Olds, lecturer of the First Secular Church of Portland, having been duly authorized and appointed to prepare and distribute Sunday-school Lesson Leaves, all communications pertaining to Lesson Leaves and Sunday-school work should be addressed to Secretary Reynolds, 620 Seventh street, or to Miss Nettie A. Olds, 229 Fifth street, Portland, Or. W. W. JESSE, Pres. O. S. S. U.
Portland, Or., June 2, 1895.

A Missionary Scheme.

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensive; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to give and to have given away thousands of them among the people. Every church-member that any Freethinker knows ought to have one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and

dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and have it read.

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who have the capacity to think if they only are steered in the right direction.

Great Reductions in Standard Freethought Works.

The popularity of our missionary scheme, by which Thomas Paine's "Age of Reason" is being scattered broadcast by the thousands, has induced us to lower the price of his other works, with the hope that they too will have a wider reading. From this date the prices of Paine's books will be as follows:

AGE OF REASON. Paper, 25 cents. Eight copies sent to as many different addresses for \$1. Cloth, 50 cents.

EXAMINATION OF THE PROPHECIES. Paper, 15 cents.

COMMON SENSE. The argument that did more than any other to convince the Revolutionary leaders of the necessity of the separation of this country from Great Britain. Paper, 15 cents.

THE CRISIS. Paine's great Revolutionary writings. Paper, 25 cents; cloth, 50 cents.

RIGHTS OF MAN. Answer to Burke's attack on the French Revolution. Paper, 25 cents; cloth, 50 cents.

PAINE'S GREAT WORKS IN ONE VOLUME. 8vo., 800 pp., cloth, \$3, leather \$4, morocco, gilt edges, \$4.50. This book and THE TRUTH SEEKER one year, \$5.

PAINE'S POLITICAL WORKS. One volume containing Common Sense, Crisis, and Rights of Man. Cloth, \$1.

PAINE'S THEOLOGICAL WORKS. One volume containing Age of Reason, Examination of the Prophecies, Reply to the Bishop of Llandaff, Essay on Dreams, Letters, etc. With Life of Paine and steel portrait. Cloth, \$1.

We trust all our readers will do their best to scatter these splendid works all over the country.

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for June:

June 14th—"Trades Unions and Conspiracy Laws." Moses Oppenheimer.

June 21st—"Spirits." Augustus Watters.

June 28th—"What Are Women Here For?" Dr. M. E. Lazarus, read by Dr. E. B. Foote, Jr.

FRANKLIN STEINER is open for engagements in Iowa during the months of June and July. In August he will start East through Minnesota, Wisconsin, and Michigan. Address him at Box 882, Des Moines, Ia.

THE Detroit Investigator's society meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Scranton Secular Union meets every Friday evening at 421 Lackawanna avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Fellowship for Ethical Research meets Wednesdays at 8.15 P.M., at Mercantile Library Hall, Tenth below Market street, Philadelphia.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

THE First Secular Church of Portland meets in Labo Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

No Mistaking the Day.

"My son," said the pious gentleman to the boy who was playing leap frog in the front yard, "don't you know this is Sunday?"

"You're right, I do!" shouted the boy. "Mammy's gone to camp meetin', sister's run off with a book agent, all the groceries is gone, the baby's in the back yard eatin' clay, and dad's smokin' an' a-cussin' of the Methodists!" —Atlanta Constitution.

A Startling Accusation.

It has become an axiom among promoters of questionable projects that the religious press of all class publications is the most easily satisfied to accept the advertisement of their wares. Humbugs and frauds which even the daily press reject as unfit for its columns are often greedily sought after by the editors of religious papers of easy conscience simply because of the financial returns which they bring.—Electricity.

Letters of Friends.

Another Physician Wants It.

HENDRICKSON, Mo., May 24, 1895.
MR. EDITOR: Inclosed find \$3. Send THE TRUTH SEEKER one year, and the "Freethinker's Pictorial Text-Book," as per advertisement.

H. C. DAVIDSON (M.D.).

A Little at a Time.

SCRANTON, May 25, 1895.
MR. EDITOR: Inclosed find \$1 for four months' continuance of THE TRUTH SEEKER. I have so many bills to meet that I hardly know how to spare \$3 now for one year's subscription, but I shall have to be a great deal poorer before I can do without the paper.

C. L. TOBEY.

Well Satisfied.

CLEVELAND, O., May 27, 1895.
MR. EDITOR: THE TRUTH SEEKER and "Pictorial Text-Book" came to hand, and I am well-pleased with both. The "Text-Book" is well worth the money I paid for both, and it should be in every home. If some of our patriotic orders should see it they could not help but be pleased with it.

C. FUNK.

We Enroll Them with Pleasure.

FARGO, N. D., May 23, 1895.
MR. EDITOR: Inclosed find \$3 to pay for THE TRUTH SEEKER one year. Please send it to Frank Smith. Mr. Smith is a new subscriber. Mr. and Mrs. Smith are both intelligent Freethinkers. You may send me the "Freethinker's Pictorial Text-Book."

C. W. PRIEGNITZ.

It Would Be a Joke.

OSAGE CITY, KAN., May 22, 1895.
MR. EDITOR: What would fool Christians do if they got what they prayed for? Suppose one died and came to heaven Sunday morning. He knocks at the gate, but no answer. After a while his eyes rest on a notice: "Closed on Sunday. N. B.—Hell is open. No Loafing Allowed Here.—ST. PETER."

Then he would say with Puck, "What fools these mortals be." F. LARKIN.

Admitted Some Facts.

KENDRICK, May 14, 1895.
MR. EDITOR: I had a debate here with an Adventist minister. He was fair, and acknowledged that he couldn't live up to the teachings of his Bible, and didn't think any other person could. I proved by his book that man had no preeminence above a beast. He affirmed that man had no soul; that he was no more than a dumb brute until the destruction of the world and the coming of Christ, when his soul would be trumpeted up out of the dust.

He said the destruction of the earth and coming of Christ was at our doors now. I told him I didn't see any signs of it, and read from my Testament in several places where Jesus says his second coming, and the end of the world, would occur in his generation.

He tried to answer but few of my questions, but said he would be back here soon and debate several evenings with me, and answer my questions. After the debate he thanked me and said he thought he had learned something. I showed that Christianity had done more harm in this world than good, and when it had power it had tortured and killed this world's best philosophers and thinkers. He only said, Yes, Christianity should blush.

Yours truly, NELSON REQUA.

Plenty of Silent Doubters.

AMITY, OR., April 15, 1895.
MR. EDITOR: I see on my wrapper that I am three months the better of you, and as I am getting old, and am liable to send in my checks any time, I guess I had better pay the preacher now. We have plenty here to live on; crops and fruit never fail, but it takes money to pay the preacher and printer.

My liberality has got me somewhat embarrassed at present. I have stacks of Liberal books, which I loan, and which are doing missionary work. From some cause the guides to glory are making but few converts here lately.

The Methodist Episcopalians ran a revival—at least, they called it that—for six weeks, night and day, and got one love-

sick girl to join them. The Disciples set in and made a dry haul. Then the Baptists tried their skill, and did as well as the Disciples. If we had a lecturer here once a month who could give the facts and expose superstition, the preachers would have a poor show. Our Methodist Episcopal pounder here is trying every scheme to draw the children into the fold; he has a children's prayer meeting every Saturday evening, and gathers in all the small children he can get. If Liberals should attempt to teach other people's children the absurdities of the soul fallacy, what a howl there would be!

Mrs. Smith, Mrs. Barker, and Miss Nettie Olds are doing a good work in Portland, Forest Grove, McMinnville, and other places. But we have no place suitable for them to speak in here that we can get. There are quite a number of Liberals here if they had some one to draw them out, but policy says "Keep quiet." They fear boycotting. There are more hypocrites than believers; popularity keeps them in the church. I know something about these things, although I never belonged to a church, but am a brother-in-law, and that is the only way I expect Peter to recognize me, if the old woman holds out faithful. So says PAUL.

Wants a Lawsuit.

WEST SALEM, ILL., May 30, 1895.
MR. EDITOR: If the depositions of Matthew, Mark, Luke, and John were taken into a court of justice, would they not prove the truth of Christ's crucifixion and resurrection? If not, why not? And why do not the Liberals offer to make such a trial? There are plenty of Christian divines who would gladly impersonate Matthew, Mark, Luke, and John, and submit to being cross-questioned, and no doubt Mr. Ingersoll would enjoy the task of cross-questioning the witnesses. I think such trial, if correctly reported, would have more influence with thinking people than all the lectures that could be delivered, no matter how able they might be. Please reply through THE TRUTH SEEKER. ED. FULLER.

[The "depositions" named would no more prove the resurrection of Jesus if read in a court of justice than they do when presented in other forums. Instead, the strict rules of evidence to which they would there be subjected would bring out in a still more startling way their many inherent weaknesses, improbabilities, and contradictions. How much credence does our correspondent suppose would be given in a dignified legal tribunal to depositions written by men whose very names are unknown, and which did not appear until long after the persons whose names it is pretended they bear were dead? But how does Mr. Fuller propose to get the gospels into court? Would he bring a civil suit for damages or a criminal action for obtaining money under false pretenses against some minister who has made the said gospels the basis of his threats and promises? Certainly there is here the chance for a neat little legal fight.—ED. T. S.]

Woman's Triumph over Christianity.

The Christian Endeavor Society held a state convention at Bay City, Mich., March 26, 27, and 28. In the report of the committee on resolutions made and adopted at their last meeting, occurs the following:

"We resolve at this, our ninth annual convention, a restoration of all our previous declarations, and speak with renewed energies in protest against all forms of lawlessness against the home, the ballot, the Christian Sabbath, and womanhood."

Here we have the Christian Sabbath, upon which the Christians themselves are not agreed, placed upon a plane of equality with the American home, the ballot, and womanhood. The Christian Sabbath is not a natural division of time, hence it must be artificial, and the persons who have created it are promoters of the Christian superstition. To demand protection for it from the state is no more sensible, and has no more morality about it, than to demand protection for St. John's day, or Good Friday, or Shrove Tuesday, or for such theological creations as hell, predestination, or the damnation of infants.

One of the speakers at this meeting said:

"Look on Japan, closed in 1859, to-day possessing a representative government, newspapers, railroads, schools, universities [of course inferring these to result from Christianity]. 40,000,000 souls, a clean, kindly disposed, industrious, thoughtful people. Japan is eager for knowledge, hungry for the truth. Six hundred and four foreign missionaries are there; 365 churches having 3,600 members [a little over ten members to a church] contributing \$91,500 to missions last year."

"Look on Corea, size of Italy. 12,000,000 souls, 62 resident missionaries, languages mastered, prejudice overcome, favorable to Christianity, crying out to America, Come over and help us."

"Here is China, as large as the entire United States, plus 240 miles out into the Pacific. Population with provinces, 407,000,000, one-fourth of the human race. Every ordained missionary has a parish of 4,000,000; 50,000 communicants are there; 522 organized churches. But China is in the grossest darkness of ignorance, superstition [i. e. non-Christian superstition], and sin. Mandarin Ting said to a French traveler 'Our women have no souls.'"

"In the seaport town of Amoy and the forty towns around, Mr. Abeel found that two-fifths of all the girls were destroyed in infancy, drowned or buried alive. Mr. Doolittle says, 'Perhaps one-half of the families of Foochow have destroyed one or more female children.'"

"Words cannot convey an adequate conception of the low estimate of women in almost all the empires where the gospel has not pervaded and molded society."

This is indeed a terrible squawk about the state of womanhood in heathen lands, from the "Strenuous Endeavorists," as they are called in "Dogs and Fleas." Let's see, it was Jesus, wasn't it, who said: "Woman, what have I to do with thee?" The literal text would lead one to infer that this was said to his mother, but as the spiritual interpretation is the proper caper, no doubt he meant all "womanhood." The condition of women in India and China is probably very much worse than that of women in America, but whatever advantages American or rather Western women enjoy, they have been compelled by the church to hustle for themselves. The orthodox have opposed them at every step, and always will. A.

Trying to Find Heaven.

MINNEAPOLIS, MINN., May 6, 1895.
MR. EDITOR: I am not a subscriber for your paper, but it comes right to my house, to Mr. E. C. Slye. I read it, and I am a strong advocate of Freethought. A little over a year ago I made a mistake (as a Christian would call it), and allowed myself to think a little, and so since that time I have done a lot of thinking. Now, if you can prescribe anything for my case, all right; but if not, I fear my chances for heaven will be few.

Speaking of heaven, it amuses me when some of my Christian friends try to locate it for me. As the earth is round, and is traveling in space at a tremendous rate of speed, and people live all around on its surface, in what direction is heaven? Some Christians say it is up, because Elijah went up to heaven in a chariot of fire and Christ ascended to heaven. But then, which way is up? No matter where we stand, on the globe, if we look away from the earth it seems up to us. Let us suppose that two men were to go to opposite sides of the earth, or let one go half way around the earth from the starting-place—their feet would point toward each other. Now, if they should make balloon ascensions at the same time, would they not go in opposite directions in space? Still it would seem up to both of them. Why would it not work the same with our souls in going to heaven? If I happened to live on the opposite side of the earth from my father, and he and I should die at the same time, and both should start for heaven, would it not be a long time before we met there?

One more way: Let us suppose that a man should die at noon, and start up to heaven, he would go up in space not far from the sun. His wife dies at midnight (after the earth has turned half over on its axis), and starts to heaven. Would they not travel in opposite directions in space, looking for heaven? Also, the earth would be 720,000 miles further on in its orbit when she died than it was when he died. Just figure it up, and see how far apart they would be if one died in June and the other in December. Would they not be traveling on parallel lines in space about

184,000,000 million miles apart, and in opposite directions also?

It seems to me that any one except an idiot would reject the doctrine of the Christian heaven. Now, where on our earth's orbit is this little heaven situated? Is it like a station on a railroad line? It cannot be much larger in comparison with the earth's orbit. It cannot be a very large place, for the earth never stops at it when it comes around. Have Mars, Jupiter, Saturn, and all the other planets got each a little heaven of its own, or do we all meet outside of our solar system?

A Christian friend of mine (after I had given this illustration), trying to answer me, said that the earth is traveling through the center of heaven. I then asked him what he wanted to go up for, and why he could not be satisfied with the center of heaven? Another Christian told me that heaven is wherever God is. But where is God? Another Christian told me that God is everywhere. I deny that flatly, for, if God made a man in the Garden of Eden (or any other place) after his own image, he, in order to be everywhere, would have to expand to the outer bounds of space. And as there is no record of any such thing, not even in the Bible, is it not a hard story to believe?

I think that Christians ought to locate their heaven first, then find some way to go to it. The god idea demands the heaven idea, for he must have some place to live. If he resides in heaven now, where did he reside before he created the heavens? And what did he do for a footstool before he made the earth? In the first chapter of Genesis it says: "In the beginning God created the heaven and the earth." After he had made, on the third day, the earth to bring forth fruit and grass, on the fourth day he made the sun, moon, and stars. Now, since science has proven that the sun must have been in existence first, in order to give the earth its motion, nothing could exist, as the conditions would not be right. Is not the story of the creation a hard pill for well folks to swallow? Of course, sick folks will swallow anything the doctor may prescribe. Christians are the sick folks and priests and ministers are the doctors. To change the figure slightly: A church congregation reminds me of a nest of young birds that open their mouths and swallow whatever the mother drops in, whether it is an angle worm or a red-hot coal, as they have perfect faith in their mother.

The earth has the credit of producing everything in sight, and no one can deny it. If the earth produces the fine substance of which our bodies are composed, why not credit it with producing the first germs of life, from which everything that has life started? God has only the credit of making the first man and woman. Adam and Eve, then they were turned over to nature. God has never made a man since, nor did he before, so far as we can find any record.

Now, with one suggestion to brother Freethinkers I will close. Why do not the Freethinkers of this country establish a college where young men can be educated for the Freethought lecture work?

Please find inclosed \$4.50. Mr. E. C. Slye sends \$1 for the Wise Fund and \$1 for the Fleekten Fund. I send \$1 for each, Mr. Wise and Mr. Fleekten, and 50 cents for a few copies of THE TRUTH SEEKER in which this appears. Yours in truth and common sense, E. K. WOHLER.

Pure Galle.

NEW CAMBRIA, KAN., May 19, 1895.
MR. EDITOR: The Kansas State Sunday-school Convention met in Salina the first of the month.

The Rev. Mr. Vincent told of "the army of 300,000 Kansas boys and girls marching through life without the influence of the Sunday-school." They also claim 40,000 workers.

It is rather amusing to read the resolutions they passed in regard to rum, etc., as witness the following: "We read (1 Cor. vi, 16) that no drunkard shall inherit the kingdom of God; neither any drunkard maker (Heb. ii, 15)." This is calculated to deceive the very elect, for the passages cited contain nothing that by the utmost stretch of the meaning of words can convey any such thought, while we

know that all through the Bible rum-drinking is commended. Noah and Lot got drunk and "behaved themselves unseemly." We are told to "giv strong drink unto him that is ready to perish and to those that be of heavy heart; let them drink and forget their poverty, and remember their misery no more." Also that we have a right to spend our money "for whatsoever the soul lusteth after, whether it be for oxen or strong drink;" "drink no longer water, but take a little wine for thy stomach's sake and thine often infirmities." Christ manufactured more wine when the guests were already drunk, at the feast of Cana. There was no unfettered wine in those days; that kind of stuff is the invention of Christians and Prohibitionists of the present day. And so the scriptures don't teach abstinence, but right the reverse, and the resolves and resolutions, "being crafty," hav tried to catch you "with guile." Don't you think your children could get along very well without such "influence?"

And further, they "learn with shame and humiliation that one of our own number, just as we hoped to spike the guns of Satan, viz., the joints, the commander-in-chief [Governor Morrill] of our Kansas division, should step out and seemingly surrender his sword to the liquor interests of the nation, and permit the constitution of the state of Kansas to be trailed in the dust." What brought forth these resolutions was Governor Morrill's remark that he "finds it impossible to enforce the prohibitory law in Wichita, Leavenworth, and Kansas City, Kan.; that Prohibition is impossible in those cities where the moral sentiment of the public is against it."

Then we hav numerous affidavits from Washington county farmers as to how the governor swindled them in fraudulent land grants and drew fraudulent vouchers on the Kansas state treasurer for \$500 (as stated in the *Leavenworth Times*), to pay for an office rented and furnished and fitted up in Topeka, and for services of his private secretary, J. L. Bristow, Charles Hull and Miss Kate Adams, assistants in office, in December last, before he was inaugurated governor, for the convenience of office seekers. Now, they knew the governor's tarnished reputation, and were familiar with his land-grant frauds, which were public property before his election, but as he was "of our own number," they were going to clothe the devil in the livery of heaven to serve them. This is virtually what they said by their actions, and it is implied that they supported him as an organization, knowing him to be one of their "own number." But they should hav known that a rascal is not a safe person to tie to, even if he be one of their "own number," for their "own number" are prone to skip to Canada as bank cashiers with the bank funds.

In order that they may see that we do not wish to misrepresent them we will give the following approximately correct statistics: The Christian population is one-third of the whole; the Infidel population is one-third of the Christian; the balance don't belong to one or the other. We hav, out of 100,000 population, 33,333 Christians and 11,111 Infidels. Now there are 4,050 Christian criminals to five Infidels, whereas, if Infidels committed crime in the same proportion that Christians do there ought to be 1,350 Infidel criminals. What does this prove? It proves that Infidels without the "influence of the Sunday-school" are more moral than Christians, and it also proves that instead of doing what you do for Christ's sake you had better do it for its own sake. The less religious a community the less criminal. Is that not sufficient to prove to you the less religion taught the better? Instead of "800,000 children outside of the influence of the Sunday-school," you ought to admit it should be all. We all hav the same access to statistics, and if you should find that we are about right, is it not sufficient to prove to you that you should shut up your Bible and your mouths and go home?

We hav succeeded most admirably, Mr. Editor, with the local papers since our last letter. My better-half got a hearing in the *Salina Union*, which you will find inclosed as showing how by coming at it indirectly we can get some very liberal ideas in the

local papers. Of course we must offer them some direct and very radical articles, but if we find them weak in the backbone and knees, we must give them something of the kind to splinter them up a little. I also got the *Republican* to publish William Lloyd Garrison's "Should Free Speech Ever be Restricted?" with a quotation from my article on free speech and a free press. Some time ago Dr. C. W. Stowe had it published in the *Salina Herald* that the Bible is traditional and not historical. Ever since I hav been here I hav insisted on answering every minister and doctor who made a mistake in science or history. This I claimed the right to do in order to keep them from misleading the young. And whenever they attacked Infidelity or Atheism through the press I set up the claim to be heard in self-defense, that is, in defense of my class, and always got a hearing. There is one singular omission in local papers and we must insist on having it supplied, viz., you never see anything in them about the prosecution and persecution of Liberals. We must supply this defect; tell the editors all about the Wise case, citing chapter and verse, and about Ray Fram and the decision in that case, and who decided it, etc., and all other cases as fast as they come to your notice. As I said before, when a person or class is doing an injustice, tell it publicly; nothing gets away with them faster. Also write to local papers calling the readers' attention to the contradictions and immoralities in the Bible, in the latter case citing chapter and verse, and let the reader look it up for himself. Then give out your Liberal literature and supply the Liberal press with names so that they may send sample copies. Rest assured that thus your efforts will be crowned with success, for you hav created a desire and it will not be satisfied until it has obtained the very best that can be got on the subject. JOHN W. ABBOTT.

Two Subjects of Interest.

HARLAN, IA., May 20, 1895.

JESUS IN THE PENITENTIARY.

In the local item column, "About the City," of *Equity*, a weekly paper of Santa Barbara, Cal., edited by Melvin Snow, I find in the issue of February 21st, the following curious news: "Sheriff Hicks left last night for San Quentin with Jesus Martinez and Julio Rodriguez, who each hav three years to serve." It is not quite as safe to steal horses now as it was in the days of another Jesus, one of ancient date. The Santa Barbara Jesus might hav claimed the kingship of all Judea, including Santa Barbara itself, with perfect immunity from arrest; but as to an ass, or the foal of an ass—well, California knows how to protect its citizens.

THREE PRINCES.

This is the caption of an editorial output in the *Youth's Companion* of March 7th. It begins by narrating "a singular story, for the truth of which Dr. Josiah Strong, author of 'The New Era,' vouches," and it gives the *Congregationalist* credit for the details as follows: The African territory, east and north of Liberia, is ruled over by three nativ kings, who are pagans or Mohammedans. Their heirs hav been educated in this country, one at Williams College and one at Fisk University.

The territory over which these young men will soon rule is large, the dominion of one being equal in extent to the New England states, and containing half a million of inhabitants.

The boys are earnest Christian converts, and it is said that before they returned to Africa they entered into a league promising to help each other in the civilization and conversion of their peoples. One was to inaugurate efforts for their education in the habits of enlightened people; the second was to take charge of commercial and industrial affairs, and the work of the third is to elevate the national policy of the three heathen kingdoms.

The immediate practical work undertaken by these three negro princes is to prevent the importation of whisky and all spirituous liquors into their territories.

One of them, Prince Massaquoi, has published a strong protest against this traffic, which sets forth the speedy ruin wrought among the Negroes in Africa by

drunkenness, and appeals to all Christian people to aid him in his effort to save them.

The editor adds that "there is something touching and noble in this effort of three princely black lads to combine to elevate and Christianize their peoples, and to protect them from the liquid death dealt out to them by civilized nations."

It did not suit the editor's purpose, in this concluding clause, to say "Christianized and civilized nations." If these colored scions of royalty are not pious fictions, I wish some kind, sensible Freethinker would take them in hand and give them some practicable advice. Point out to them, first, that it is those same Christian nations, to whom they appeal for aid, that send them both rum and missionaries, and that Christianity, one hundred years ago, tolerated and encouraged such intemperance as would bring a blush of shame to darkest Africa to-day. Next point out to these royal buds that, instead of introducing a new religion, which would probably result in bloodshed and anarchy and further degradation, good statecraft requires that they should avail themselves of the best features of a religion already favored.

It appears from an admission in this article that Mohammedanism is already a favored religion, and if these dusky potentates must hav a state religion as a moral aid in reforming the intemperate habits of their subjects, this, of all religions, gives the solidest foundation. Listen to what Sala says in his Preliminary Discourse, or introduction to the Koran: "The drinking of wine, under which name all sorts of strong and inebriating liquors are comprehended, is forbidden in the Koran in more places than one. Some, indeed, hav imagined that only excess therein is forbidden, and that the moderate use of wine is allowed by two passages in the same book; but the more received opinion is that to drink any strong liquors, either in lesser quantity or greater, is absolutely unlawful; and though libertins indulge themselves in a contrary practice, yet the more conscientious are so strict, especially if they hav performed the pilgrimage to Mecca, that they hold it unlawful not only to taste wine, but to press grapes for the making of it, to buy or sell it, or even to maintain themselves with the money arising by the sale of that liquor." This is the testimony of one who is a Christian and opposed to Mohammedanism. Do Christians decline a maintenance that arises by the sale of liquor? I believe there is no state, nor large city in this Christian land, that does not derive a large part of its revenue from the sale of liquors. I am told that even Trinity church gets a part of its income from those who sell liquors in some of its many buildings. It must be admitted that there is a protest against the traffic, and in the name of Christianity, too; but there is, first and foremost, in this protest an intolerance that rejects and stigmatizes all sympathy or aid that is not Christian. A Christian is a Christian first, and if he can not stamp any reform with a Christian label, it may go to the devil, for all he cares, and he will help to put down any reform that is not so labeled. No, my dear colored sprigs of royalty, you are on the wrong road to a true reform for Africa. Cultivate home genius and put an embargo on both rum and missionaries. We can furnish you with teachers of a secular character to our mutual advantage, but these foreign religion propagandists are frauds. But after all it may be these "three black crows" are frauds themselves, and are only seeking a kingdom not yet in sight. J. K. P. BAKER.

Mortuary—Rosa A. Derrick.

EDDYVILLE, Or., May 20, 1895.

MR. EDITOR: Rosa A. Derrick was born at Eugene City, Or., in 1868. She would hav been 27 years old if she had lived until July 1, 1895. She was a loving, obedient, and patient child. She was beloved by all who knew her. She never was a believer in the dogmas of the church. She bore her illness with patience and fortitude, and died in the full possession of her reason, without the slightest signs of fear. Patient, calm, with love to all, and malice toward none, she was taken in the prime of life. She was a useful member of society,

fearless, outspoken, firm, and true to principle; kind and affectionate; always found in the path of duty. No orthodox babbler was allowed to speak at her grave. The ceremony was short, yet very appropriate. More than a hundred friends and neighbors accompanied her remains to their last resting-place. In the coast mountain range the country is new and settlers are comparatively few, yet such was their appreciation of her character and worth that they came from many miles away to pay the last tribute of respect to the honored and beloved dead. E. S. DERRICK.

THEODORE BOWEN.

GOLDTHWAITE, TEX., April 24, 1895.

MR. EDITOR: I write to let you know of the death of our Atheist friend Theo. Bowen of this town. As he had no family he lived alone. Judge Geo. Whitaker, lawyer, justice of the peace, and county commissioner of precinct No. 1, Mills county, Tex., a thorough Liberal and Infidel gentleman of good standing, had arranged a eulogy, to be read at the grave of Bro. Bowen in case no other person wished to make a talk, but we had a fine funeral oration delivered by Mr. D. H. Mayar, of this town, a Liberal and Infidel friend of Mr. Bowen. Mr. Mayar is a first-class merchant of our town, and be it said to the credit of Infidelity that for truth and honesty no one stands higher in the estimation of the people than he. I think I will soon get one or two new subscriptions to THE TRUTH SEEKER. The long drouth was broken here by a good rain this week, the first we hav had for six weeks.

Respectfully, W. C. CARSWELL.

JUDGE WHITAKER'S EULOGY.

It becomes our duty to common humanity to commit to the silent tomb the last remains of Theodore Bowen, who died between the hours of 6 P.M. and 6 A.M. on the night of April 17, 1895. He died as he lived, firmly believing that beyond the narrow space of earth in which his last remains now rest, no eye can see, nor any human mind penetrate the future.

That he has passed from us in life no man can doubt. Our old friend lived 73 years of his eventful life on earth. He believed in Infidelity, advocated its doctrines, taught its precepts, enjoyed its principles. He lived a moral life, believed in doing good to his fellowman while here upon earth, leaving eternity out of his thoughts because eternity was beyond his comprehension in this life; eschewed evil, but was charitable to all mankind. He was honest in his dealings, exercised industry through life; was patient in mortal illness, and passed from the shores of time as a child falls asleep; not a sign of agony, pain, or suffering was manifest upon the remains of the dead. He had retired to his usual rest on the night of April 17th, wrapped his mantle around him and gone to sleep, crossed the river of death, and is now sleeping in the great chamber of death encircled by that boundless eternity of which no man knows aught. We, my friends, must, in the near future, pass through the same ordeal. We see him now as he is. In a few fleeting moments he passes from our view, and is gone from us no more to return. He loved his country, and to do good was his religion; a friend to the poor and the afflicted. He leaves no child to mourn his death or to weep over his grave. So it remains only for us to say in the language of one he loved and revered because of his teachings, "Here is hope for the living and peace for the dead."

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professed naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers.

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.

Address, THE TRUTH SEEKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Steady and Stick Do the Trick.

A rush is good in its place, lad,
But not at the start, I say.
For life's a very long race, lad,
And never was won that way.
It's the stay that tells, the stay, boy,
And the heart that never says die;
A spurt may do with the goal in view,
But steady's the word, say I.
Steady's the word that wins, lad,
Grit and sturdy gain;
It's sticking to it will carry you through it—
Roll up your sleeves again.

Oh, Snap is a very good cur, lad,
To frighten the tramps, I trow,
But Holdfast sticks like a burr, lad—
Brave Holdfast never lets go.
And Clever's a pretty nag, boy,
But stumbles and shies, they say,
So Steady I count the safer mount
To carry you all the way.

The iron bar will smile, lad,
At straining muscle and thew.
But the patient teeth of the file, lad,
I warrant will gnaw it through.
A snap may come at the end, boy,
And a bout of might and main,
But Steady and Stick must do the trick—
Roll up your sleeves again.

Words of Cheer.

DEAR MISS WIXON: A greeting to you and all the intelligent young Cornerites. Housed up this rainy Sunday, what better task to set myself than the pleasant one of communicating, through the medium of the pen, my warm sympathy and hearty approval of the young truth seekers in their onward march toward liberty and progress?

Good thoughts, our only friends,
Our wealth, a well-spent youth;
The earth, our sober inn
And quiet pilgrimage.

In each succeeding number of this best of all Freethought journals, bright faces and glowing countenances confront me. What a harvest of ripe thoughts! I notice quite a number of writers from the states of Oregon and Washington. This suggests pleasant thoughts of that tireless, unceasing, and good worker, Katie Kehm Smith. I wonder how many she has led out into the domain of thought? From every side come reports of her work.

"Anleta," by Sadie Athena Magoon, was a pretty story. Mrs. Magoon is Mrs. Slenker's active helper. But the sweet influence she extends goes farther than through the columns of the *Little Freethinker*.

Good books are necessary for proper instruction, and while I cannot name them all, I would like to call the attention of young readers of science to the works of P. J. Proudhon, a philosopher of great repute, whose biography I will give you some day, with Miss Wixon's permission.

He was an economist, and a Radical of an extreme type, but so clear, logical, and decisive, always helpful to the inquiring mind, that I unhesitatingly recommend him to young and old.

The time has gone by when books are put away upon a high shelf because "unfit" for children to read. Our little ones of this latter-day age have become so fearless and brave in investigation that they stop at nothing; and dear old fogies of bygone days look on in helpless amazement, only ejaculating feebly, "Things are different now from what they were when we were young, you know."

And so they are, and so we have just cause to feel proud of and encourage this "difference." Well, P. J. Proudhon has done a great deal to bring this "difference" about. Teachers of philosophy will praise him now, when logic and reason are needed so much, but emancipated people of the twentieth century will one day awake to a sense of what they owe him, and the name of P. J. Proudhon will live "though the heavens fall." Two of his books, "What is Property?" and "The System of Economical Contradictions, or the Philosophy of Misery," can be purchased from their translator and publisher,

Mr. B. R. Tucker, P. O. Box 1312, New York.

If this was a less intellectual and less investigating class of young people, one might hesitate before mentioning such profound works, but nothing is too complicated, too abstruse or learned, for the readers of our "Corner."

"Science," as our friend, teacher, and editor has written, "is the real savior of the world," and not the least of its teachings are contributions to that department by Miss Wixon. However, her able book, "Right Living," needs no mention from me. All who are able have read it long ago, and those who were not able are lamenting their hard fate. Miss Louisa Iffland, of Port Townsend, Wash., can get a good collection of eastern legends from the writings of Hezekiah Butterworth, entitled "Zig-Zag Journeys." There are about five books in all, I believe, but "Journeys in Classic Lands," "Journeys in Europe," and the "Orient," will give you Eastern lore. These volumes are elegantly bound and gotten up in fine style—large print with illustrations.

However, works on such a nature are generally obtained in book stores. But my letter has grown so alarmingly long that I fear its trip to Fall River will terminate in a trip to the waste-basket.

Cordially thanking my friends for words of encouragement, and Miss Wixon for her leniency, I am,

Sincerely yours, IDA BALLOU,
Porterville, N. Y.

Correspondence.

LIBERAL WISHES.

We want the youth of our country
To learn in freedom and right,
Pure thoughts to guard and nourish,
And words to speak of light.

Actions in true accordance
Therewith to propagate,
To better the land we live in,
And lessen human hate.

For selfishness and evil
Strangle the nobler soul,
That would grow upward worthy
Of manhood as a whole.

Let none but good deeds enter
The arena, activity,
So naught need ever affrighten;
Seek conscience shelteringly.

ORPHA WORTHING.

Medford, N. Dak.

[My dear, you can express your thoughts better in prose than poetry. Please write us something about Freethought in North Dakota. We will always be pleased to hear from you.—Ed. C. C.]

Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.
Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.
All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.
Apples of Gold. And Other Stories for Boys and Girls. 12mo, 388 pp., \$1.25.
The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.
Address: THE TRUTH SEEKER CO.

Pocket Theology.

By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

How Mrs. Wm. Henry Makes Money.

I have been so successful in the past few months that I feel it my duty to aid others by giving my experience. I have not made less than \$8 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear \$10 a day, and double that after they get started good. I don't see why anyone should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you all instructions and testimonials to succeed.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.



Something

QUITE NEW & UNIQUE

THE
BETTER WORLD

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.

MORGAN A. ROBERTSON'S



ILLUSTRATED
By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold. There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette place, New York.

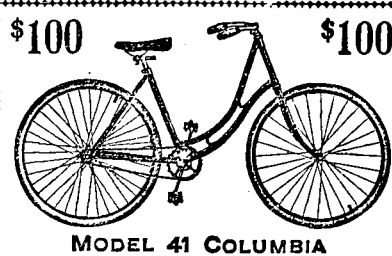
CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.

By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.

Address THE TRUTH SEEKER CO.



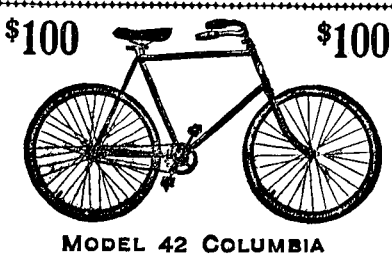
MODEL 41 COLUMBIA

Physicians recommend bicycling. Dame Fashion says it is "good form." Two new models for women's use in

Columbia Bicycles.

Model 42 Columbia has been especially designed for the many ladies who prefer to wear knickerbockers rather than cumbersome skirts.

Ladies' wheels also in Hartford Bicycles at lower prices—\$80, \$60, \$50.



MODEL 42 COLUMBIA

POPE MFG. CO.
General Offices
and Factories,
HARTFORD, Conn.

BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

Send for Catalogue. Free at any Columbia Agency, or by mail for two 2-cent stamps.

Six handsome Paper Dolls, showing ladies' bicycle costumes by noted designers, mailed for five 2-cent stamps.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangels of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed Exposing the Inconsistency of Christians Generally. H. Clay

Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs. Austin Holyoake. 10

The Bible God Disproved by Nature. W. E. Coleman. 5

Bible Idolatry. Robert G. Ingersoll. 5

"The Bible: Is it Reliable as a Guide?" C. Watts. 5

Blasphemy and the Bible. C. B. Reynolds. 5

The Book of Esther. A Specimen of What Passes as the Inspired Word of God. 5

Buddhist Nihilism. Prof. F. Max Muller. 5

Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston. 3

The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman. 10

Cruelty and Credulity of the Human Race. Dr. Daniel Arter. 2

Christianity a Borrowed System. Bennett. 2

Christianity: Its Nature and Influence on Civilization. Charles Watts. 5

The Christian Deity. Charles Watts. 2

The Christian Faith. 200 Questions Without Answers. 2

Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin. 2

The Christian Sabbath. John E. Remsburg. 2

Christian Scheme of Redemption. C. Watts. 2

The Church and Education. Anti-Jesuit. 2

The Church and Freethought. Franklin Steiner. 10

Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker. 3

The Constitution and Holy Days and Holidays. S. P. Putnam. 1

Constructive Rationalism. Annie Besant. 1

The Devil's Due Bills, or Give the Devil His Due. John Sphers. 2

Daniel in the Lion's Den. D. M. Bennett. 2

Daniel, the Dreamer. A Biblical Biography. Austin Holyoake. 5

Decadence of Christianity. 1

The Decline of Faith. J. E. Remsburg. 2

Defense of Secular Principles. Chas. Watts. 2

Does there Exist a Moral Governor of the Universe? Austin Holyoake. 3

Doubts of Infidels. Questions by a Weak but Sincere Christian. 5

The Ethics of Religion. W. K. Clifford, F.R.S. 5

Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D. 3

Evolution of Israel's God. A. L. Rawson. 5

Essays on Miracles. David Hume. 10

Father, Son, and Holy Ghost. T. E. Longshore. 5

The Fear of Death. D. M. Bennett. 1

Foundations. John Sphers. 5

Free Speech and Free Press. Percy Bysshe Shelley. 1

Few Words about the Devil. Chas. Bradlaugh. 3

Freethought and Mod. Progress. Chas. Watts. 3

The Fruits of Christianity. Annie Besant. 2

German Liberalism. Mrs. Clara Neymann. 1

The Gospel of Christianity and the Gospel of Freethought. Annie Besant. 2

Has Man a Soul? Charles Bradlaugh. 3

Heaven and Hell: Where Situated? Austin Holyoake. 3

Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Elberg. 3

Is There a God? Charles Bradlaugh. 3

If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D. 3

Is America the New World? L. L. Dawson. 10

Infidelity. H. W. Beecher. 1

Infidels and Charity. Franklin Steiner. 5

Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns. 3

Ingersoll on McGlynn. 3

The Ills We Endure: Their Cause and Cure D. M. Bennett. 5

Is the Bible Indictable? Annie Besant. 5

Jefferson an Unbeliever. John E. Remsburg. 5

The Jews and Their God. Isaac Paden. 3

Labor's Prayer. Charles Bradlaugh. 3

Land Question. Charles Bradlaugh. 2

Large or Small Families? A. Holyoake. 2

Lay Sermon. Robert G. Ingersoll. 5

Legend of Gautama Buddha. Paralleling that of Jesus Christ. 5

Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake. 3

The Logic of Life, Deduced from the Principles of Freethought. G. J. Holyoake. 3

Ludicrous Aspects of Christianity. A. Holyoake. 5

Liberty and Morality. Moncure D. Conway. 5

The Liberty of Printing. Hon. E. P. Hurlbut. 5

Literature of the Insane. F. R. Marvin, M.D. 5

"Manna." Orthodox Descriptions of How People are off in Hell. 1

Materialism and Crime. B. F. Underwood. 5

Moral Value of the Bible. Chas. Watts. 5

Moody's Sermon on Hell. A Criticism of Revival Doctrine. 1

Natural Religion vs. Revealed Religion. Annie Besant. 2

New Life of Abraham. Charles Bradlaugh. 3

New Life of David. Charles Bradlaugh. 3

New Life of Jacob. Charles Bradlaugh. 3

New Life of Jonah. Chas. Bradlaugh. 3

New Life of Moses. Charles Bradlaugh. 3

The New Faith. J. L. Stoddard. 1

The New Age. W. S. Bell. 5

The Old Religions and the New. W. S. Bell. 1

On Eternal Torture. Annie Besant. 2

On Prayer. Annie Besant. 3

On the Religious Education of Children. Annie Besant. 2

Open Letter to my Old Friends the Quakers. S. D. Moore. 1

Orthodoxy. Robert G. Ingersoll. 10

Our Father in Heaven. Poem by Charles Stephenson. 1

Our Lord and Savior Jesus Christ. T. E. Longshore. 5

Paine and Wesley. John E. Remsburg. 5

Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes. 5

Protestant Intolerance. John E. Remsburg. 5

Philosophy of Secularism. Charles Watts. 2

A Picture of the Jewish Jehovah as described by the Bible. Per dozen. 10

Plea for Atheism. Charles Bradlaugh. 5

Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh. 1

Protestant Persecutions. William Cobbett. 1

Questions for Bible Worshipers. 1

The Relation of Witchcraft to Religion. A. C. Lyall. 10

The Religion of Humanity Better than Eternal Punishment. M. Babcock. 10

Religion of Inhumanity. M. Babcock. 10

Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker. 3

Revivalism Examined. A. G. Humphrey. 2

A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator. 1

The Safe Side. H. B. Brown. 1

Science and Bible Antagonistic. Chas. Watts. 3

A Secular Prayer. Austin Holyoake. 2

Secular Responsibility. G. J. Holyoake. 1

The Stage and the Puppet. Robt G. Ingersoll. 3

Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain. 1

"Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy. 1

Talk With the Four Evangelists. E. Woodruff, M.D. 3

Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake. 3

The Theory of Evolution. Thomas H. Huxley. 10

The True Basis of Morality. Annie Besant. 2

The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.) 3

Two Short Sermons. Rev. Theologians. 1

Twelve Apostles. Charles Bradlaugh. 3

Were Adam and Eve Our First Parents? Charles Bradlaugh. 3

What Did Jesus Teach? Chas. Bradlaugh. 3

Who Was Jesus Christ? Chas. Bradlaugh. 3

Why Do Men Starve? Charles Bradlaugh. 2

When Did Paul Live? Scholastics. 1

What is the Bible? A Review of Sunderland's "What is the Bible?" 1

Wonders of Prayer. D. M. Bennett. 1

Washington an Unbeliever. J. E. Remsburg. 10

Was Christ Crucified? Austin Bierbower. 6

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

THE BRAIN AND BIBLE;

OR THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories; and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the leading Denominations and Denominational Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies. \$1.00

Fifty copies. 4.50

One hundred copies. 8.00

Larger quantities at special rates.

Address THE TRUTH SEEKER, New York.

Is Suicide

A Sin?

Colonel Ingersoll's Famous

Letters and Replies from Eminent Men. With a Startling

Chapter on

Great Suicides of History.

Schopenhauer's Celebrated

Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll |1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

Prof. Ernst Haeckel,

Life, Works, Career, and Prophecy.

HIS

A Lecture By THADDEUS B. WAKEMAN

Price, 10 Cents.

A little book of 68 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City

A NEW EDITION

THE DIEGESIS

BEING A Discovery of the Origin, Evidence and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Not for Parsons.

CONDUCTOR (scanning half-fare ticket): "You don't look much like a minister." Ticket holder (indignantly): "The h—l I don't!"—Puck.

A PARABLE worth the reading
Belike we might hav read;
If Christ had come to Chicago,
But the devil came in Stead.
—Once a Week.

SIMPSON: "How do you know that your rival and her father will fall out and fight?" Jimpson (gleefully): "They've both joined the same church choir."—*Tammany Times*.

SUNDAY-SCHOOL teacher: "Willy, you know you will be gathered into the fold some time, don't you?" Willy: "No, ma'am; we don't use that kind of bed since Fido was smothered."—Puck.

MR. BISHOP: "Well, Levi, I presume you don't observe Lent at your house." Levi: "Beg pardon, but I do, sir. In playing cards we use only the black cards during Lent and deprive ourselves of the pleasure of handling the hearts and diamonds."—*Boston Ideas*.

ELDERLY GENTLEMAN (taking a stroll on Sunday morning, to cabman): "My friend, are you a God-fearing man? Do you give that attention to religious matters which all men should?" Cabman: "Oh, yes, sir; jump in, and I'll drive you to any church on the avenue for a dollar."—*Texas Siftings*.

OLD man Whipple, the Down East lumberman who paid \$10,000 for a gold brick, is not likely to subscribe for the new Chicago daily that is to exclude all accounts of crime from its columns. He says if he "had read more about crime and less of Talmage's sermons," he guesses he "wouldn't hav bought that brick."—*New York Mercury*.

THERE is another story about children—the story of a Portland boy, aged six or thereabouts, that I have omitted to tell. He went to church with his mother Sunday, and as the contribution box came along she handed him a dime to drop into it. He looked first at the coin, and second at the collector, and then turning gravely to his mother asked in a surprised tone: "But what am I making out of this? Where do I come in?"

Among the miners going to the Black Hills, a party of ten started from Cheyenne not long ago, which lost one of their number by death on the road. They couldn't take the body along, and as they had no means of obtaining a coffin, they buried their comrade without one. Among the number was an "old timer," who was a particular friend of the dead man, and he mourned deeply his loss, and cursed and swore about at a fearful rate because he had to be buried in that uncivilized way. Finally he blubbered out, "I know a good prayer, but if I was to get it off, some of you d—d fools would laugh at me."—*Omaha Herald*.

A STORY is told of a certain Parson Black who had a hymn of which he was especially fond, and which so accurately expressed his sentiments that he made use of it on all possible occasions. One of these was the funeral of his most prominent deacon, who, though active in the affairs of the church, had, in the business world, a reputation for sharpness and closeness that was not wholly enviable. The services were drawing to a close. Parson Black rose slowly from his chair and, in a voice of sepulchral sadness, said: "Friends, before removing the remains of our dearly beloved brother from this house to the house appointed for all the living, let us join in singing the two hundred and seventy-fourth hymn:

"Believin', we rejoice
To see the curse removed."

WHILE ST. PETER'S BURNED.

While the church wildly burned on that cold winter's morn,
And the priest on the sidewalk was wailing forlorn,
Colonel Billings stepped up with a smile that was bright,
And remarked: "I will give you a beautiful site,
Upon which to erect a new church in the spring,
When the marigolds blow and the bobolinks sing."

As the priest softly smiled in the joy of his heart,
Did the colonel remark, both aside and apart:
"If I get the new church in my region,
Won't I have a most beautiful cinch!
For my land it will put
From ten dollars a foot
To about seven dollars an inch."

—R. K. M.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Coudert is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some Who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and COL. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. O. Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

'In the nature of things there can be no evidence to establish the claim of inspiration.' Such is the text of the Colonel's new lecture entitled

All About the
Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger-
soll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man,
Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner.

Bloody Joshua,
The Campaign of Deborah and Barak Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Gems of Thought.

It is not the rabble-rousing harang that lasts.—*Galveston News.*

Even as a child every human being should be treated as a necessary, essential member of humanity.—*F. Froebel.*

JOURNALISM must have more self-respect. Now it praises good and bad men so indiscriminately that a good word from nineteenth of our journals is worthless.—*Wendell Phillips.*

If fortune brings to pass one of a hundred events predicted by roguery, all the others are forgotten, and that one remains as a pledge of the favor of God, and as the proof of a prodigy.—*Voltaire.*

THE law, the legislature, cannot regenerate. It has never yet created a wise public opinion nor ordained a good public conscience, although it often outrages both. Moral stamina is not furnished by acts of Congress, decrees of state, or by municipal ordinances. Reformation and regeneration are upward and outward movements of the better that is in human nature, and not a matter of statutory decrees.—*Louise Tresscotte.*

ADMITTING that for the fanatic some wild anticipation is needful as a stimulus, and recognizing the usefulness of his delusion as adapted to his particular nature and his particular function, the man of higher type must be content with greatly-moderated expectations, while he perseveres with undiminished efforts. He has to see how comparatively little can be done, and yet to find it worth while to do that little; so uniting philanthropic energy with philosophic calm.—*Herbert Spencer.*

To speak your honest thoughts, to teach your fellowmen, to investigate for yourself, to seek the truth, these were all crimes, and the "Holy Mother Church" pursued the criminals with sword and flame. The believers in a god of love—an infinit father—punished hundreds of offenses with torture and death. Suspected persons were tortured to make them confess. Convicted persons were tortured to make them give the names of their accomplices. Under the leadership of the church, cruelty had become the only reforming power.—*Ingersoll.*

We fence in the land and wonder why men cannot be satisfied with the slavery of banishment. We confer privileges upon some at the expense of others, and endow those who possess with a contempt for those who are dispossessed. We go to the legislature when we should go to the head and heart. The gavel of the speaker falls upon the passage of an act and the work of the Lord is done. The benevolent are deceived into satisfaction, and the politician has put another element into the sources of his sustenance and tyranny. Meanwhile the people directly affected find the doors they beat against double-barred rather than thrown open.—*Horace L. Traubel.*

It must be admitted, by men who keep steady observation on the facts of life, that folly and greed occasionally secure fragments of delight and appreciable spells of fair fortune. But common sense reckons one experience with another, and strikes an ethical average. And the verdict of the overwhelming majority of rational men, religious or otherwise, has been cast on the side of the life which is conducted on the line of temperance, industry, courtesy, and kindness, and a reasonable preparedness to suppress personal inclination in the interests of a friend, a family, or a community. This verdict has been given on the double ground that morality is essential to the public weal, and tends to the happiness of the individual.—*F. J. Gould.*

PERHAPS, in some degree, the threats of punishment and the promises of reward hereafter may still be operative, and may, even among presumably intelligent people, be cited as the chief reason for the practice of virtue. I say perhaps, because one sees what small effect they have on the conduct of those who profess undiminished belief in them. For these, practically, moribund motives the Evolutionist substitutes that higher and abiding motif, based on the vast significance of the doctrine of heredity, which alone awakens us to deep

sense of debt to the past and of duty to the future. We are each of us hundreds of thousands of years old—"the heirs," indeed, "of all the ages;" we are what we are through what our forefathers made us, plus the action of circumstances on ourselves; and, as with us, so with our fellows and our children. Therefore the future is largely with us, as inducement to cultivate the best and suppress the worst; and if to know that it rests with man to make or mar the lives of others be not sufficient stimulus to learning the true that we may do the right, I know not what other motif will avail.—*Edward Clodd.*

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

AN ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN

Price, 5 cents.

THE TRUTH SEEKER, 28 Lafayette Pl., New York

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

- | | | | |
|--------------|--------------------------------|-------------|------------------------------------|
| 16 represent | Uncle Sam and the Priests. | 5 represent | Samples of Christianity's Work. |
| 2 | The Church Robbing the People. | 5 | Missionaries. |
| 3 | Thanksgiving. | 1 | The Lord's Instruments. |
| 6 | Sabbath Laws. | 25 | Bible Doctrines and Their Results. |
| 14 | Children and the Church. | 1 | The Church and Slavery. |
| 10 | Woman and the Church. | 2 | Priests and Politics. |
| 6 | The Church and Thomas Paine. | 2 | Ireland and the Church. |
| 4 | Studies in Natural History. | 4 | Church's Idea of Civilization. |
| 3 | The Bible and Science. | 1 | The Uses of the Cross. |
| 15 | The Clergy and Their Flocks. | 4 | Unkind Reflections on the Church. |
| 1 | Pietism in Our Penitentiaries. | 9 | Persecutions of the Church. |
| 4 | The Atonement Scheme. | 19 | Some Allegories. |
| 4 | The Lord and His Works. | 3 | Heaven. |
| 3 | Prayer. | 6 | Hell. |
| 10 | The Creeds. | 7 | Miscellaneous. |
| 1 | Christians and Mohammedans. | | |

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

POPE AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

Cloth, 75 cents.

Desirable Real Estate

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes' walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk. The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." Price, 10 cents.
The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.
Religious Problems. Price, 10 cents.
Was Jesus Insane? Price, 10 cents.

Address THE TRUTH SEEKER

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS FOR Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at THIS OFFICE

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents. Address THE TRUTH SEEKER.

PRIESTLY CELIBACY EXPOSED

By REV. G. T. FOX, M.A.

Price, 15 cents, Address this office.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send today for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.

THE ELIXIR OF LIFE

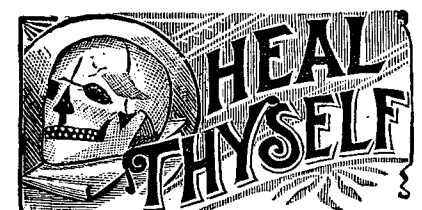
is not in magic potions, "specifics" or electric clap-net, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER.

28 Lafayette Place, New York.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on The Path to Health," Dr. E. B. Foote, 122 Lex. Av., New York.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicose Veins, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Bay where you saw this adver. Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A.D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.



HOW CHRISTIANS HEED THE TEACHINGS OF CHRIST.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.—Matt. vi, 19.

News of the Week.

ABUBAKER, sultan of Johore, died in London on June 4th.

INSPECTOR McLAUGHLIN, of the New York Police, has been found guilty of extortion.

To reduce expenses the Canadian government has cut down its regular militia force 20 per cent.

GREAT damage was caused in the Medicine Valley, Neb., by the giving way of the dam of Curtis Lake.

THE Germans in Africa have "pacified" the "rebellious" Bakoko by killing a few hundred more of them.

A CLOUDBURST and consequent overflow of streams in the Black Forest, Germany, caused heavy loss of life.

THE State Democratic convention in Illinois was solid for free silver, the gold standard delegates not attending.

It is proposed to give the ballot in Austria to a group of 600,000 artisans, who would elect thirteen members of the Reichsrath.

THE voluntary advance of the wages of the employees of big manufacturing establishments in various parts of the country continues.

THE Republicans of Kentucky nominated W. C. Bradley for governor. The platform declares for the gold standard, protection, and reciprocity.

THE Cubans are encouraged by Capt.-Gen. Campos's cry to Spain for more troops. They hold that it indicates that the insurgents are prospering.

SPAIN has complied specifically with all the demands of the United States government growing out of the firing of the Conde Venadito on the Alliance.

SIGNOR FERRARE, who defeated the Socialist Barbato in the first or regular election for the Chamber of Deputies in Italy, was assassinated in Rome on June 3d.

EMILY FAITHFULL, one of the first women in that country in this century to fight for the widening of the sphere of woman, died last week in England at the age of sixty.

THE whaleboat Kite will go to Greenland to bring back Lieutenant Peary and his two companions who wintered there. The Kite will leave St. Johns, N. F., about the middle of July.

SENATOR TELLER, of Colorado, declares that he will not support the national Republican candidates next year if they are opposed to the free coinage of silver or if the party does not put a free silver plank in the platform.

CAPT.-GEN. PRIMO RIVERA, of Spain, was shot on June 4th, and probably mortally wounded, by Captain Clavijo, in Madrid. It is conceded that the assassin was mentally out of balance, but nevertheless he was condemned by a military court and shot.

NEW YORK city has added 20,000 acres to its area by the annexation of West Chester, Williamsbridge, Waverly, East Chester, City Island, and other parts of Westchester county.

AMONG the recent terrible disasters at sea was the loss of the French steamer Dom Pedro, which, bound for Spain, ran on a rock, causing the loss of about 100 passengers, mostly emigrants.

It is reported that there has been a massacre of English, French, and American missionaries at Chengtu, China, and that the government has held back telegrams giving information of the fact.

PRESIDENT CLEVELAND has appointed Richard Olney, of Massachusetts, Secretary of State, vice General Gresham, deceased, and Judge Judson Harmon, of Ohio, Attorney General, vice Mr. Olney, promoted.

THERE are serious troubles in Colorado between the sheepmen and cattle owners. The latter armed, organized in military formation, and moved on the former, who, realizing their physical weakness, began to retire with their flocks to Wyoming.

SIX new battleships are rapidly nearing completion, but there are not sailors available for more than two, and the only way the department can put the new vessels into commission is to withdraw some of the old ones and transfer their crews.

A STATISTICAL bulletin issued by the treasury department shows that in ten years the number of women in the United States engaged in "gainful occupations" has increased 1,257,554, while the increase of the number "employed in trade and transportation" is 263 per cent. The latter is largely due to the increased use of the typewriter.

ON Sunday, June 9th, all saloons, concert halls, and dancing pavilions were closed at Coney Island, to the great disappointment of the 40,000 visitors, and the dismay of the business men of the place, who are ruined if the closing is continued. A Brooklyn star chamber junta, known as the "Brooklyn Law Enforcement Society," is responsible.

FIFTY-SEVEN re-ballots were held in Italy on Sunday, June 2d, for members of the House of Deputies. The results, so far as announced, are: Thirty Ministerialists, ten members of the Constitutional Opposition, nine Radicals, and three Socialists. The convict Bosco (Socialist) was elected in Palermo, and the Socialist Barbato in Ravenna. The election of a convict to the House of Deputies acts as an order of release.

MAYOR STRONG has filled the new Special Sessions Court and the City Magistrates bench by the appointment of nine Republicans and five Democrats, one out of Tammany, including in the list one of the old police justices, Deuel. These are the appointees: Justices, Special Sessions Court, E. B. Hinsdale, W. Travers Jerome, E. A. Jacob, John Hayes, Wm. C. Holbrook; City Magistrates, Charles A. Flammer, Robert C. Cornell, John O. Mott, Henry A. Brann, Leroy B. Crane, Joseph M. Deuel, William J. Fanning, Herman J. Kudlich, Chas. E. Simms, Jr.

DELEGATES representing unions of carpenters, plumbers, steamfitters, and iron workers, have formed a Central Union in this city to antagonize the Board of Walking Delegates of the Building Trades. It was charged that during the electrical strike pickets were paid \$4 per day. The Central Union thinks they should have given their services free.

No bauble of a title could add anything to the fame of a really great philosopher or man of science. Mr. Herbert Spencer, who was one of the three men outside of Germany who were recently appointed by Emperor William Knights of the Order of Merit, has declined the proffered honor on the ground that his opinions, repeatedly expressed in his writings, debar him from accepting it.

THE rebellion in Ecuador will probably be successful, as the insurgents have captured Guayaquil, after a day of very severe fighting, and heavy losses on both sides. General Ignacio has been proclaimed civil and military chief. Babahoyo and Yaguach have also been occupied by the insurgents. The insurgents hold eleven of the fifteen provinces. The clergy are powerful and will do all possible to maintain the old government.

THE Anti-Vaccination Society of America was reorganized under the old articles of incorporation at a convention held in the Fifth Avenue Hotel in New York on June 5th. There was an attendance of some more than fifty men and women, the larger number of them physicians. Speeches were made by Dr. Alexander Wilder, Dr. M. R. Levenson, Dr. R. A. Gunn, Dr. J. Dobson, Dr. E. B. Foote, Jr., Eliza B. Burnz, and others. Very strong resolutions in condemnation of compulsory vaccination were adopted, and measures were taken to publish the *Anti-Vaccination News* by the Society. Among other sums pledged to be raised was \$100 guaranteed by Dr. Foote. These are the officers elected for the ensuing year: President, Dr. Peter M. Barclay, Newburg; secretary, Dr. M. R. Levenson, Port Richmond, S. I.; treasurer, Dr. J. M. McKinley, New York; executive committee, W. H. Keefe, Newburg; Dr. C. A. Walters, Brooklyn; Dr. H. Hitchcock, New York; Dr. E. B. Foote, Jr., New York; Dr. J. Dobson, Bethel, Conn. The initiation fee is \$1 and the annual dues \$1.

PUBLICATIONS.

"Intercourse Between the Soul and Body." By Emanuel Swedenborg. Price, 5 cents.

Interesting books by same author:
 "Four Leading Doctrines," 247 pp. 75
 "Divine Love and Wisdom," 248 pp. 75
 "Divine Providence," 308 pp. 75
 "Conjugal Love," 472 pp. \$1.00
 "True Christian Religion," 982 pp. 1.50
 "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
 Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

EDITORIAL

From the Freethought Magazine.

"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. . . . Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.



Designer of

The Otto Wettstein

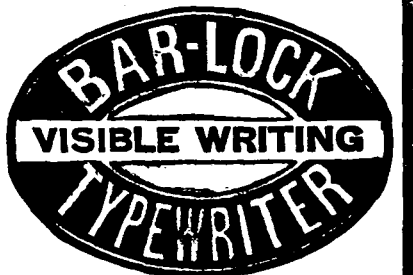
Watch.

The Ingersoll Sou-

venir Spoon.

The Freethought

Badge.



Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,

307 Broadway, New York.

18716

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What is Called Design is Only Subserviency; and the Watch Argument is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause. Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

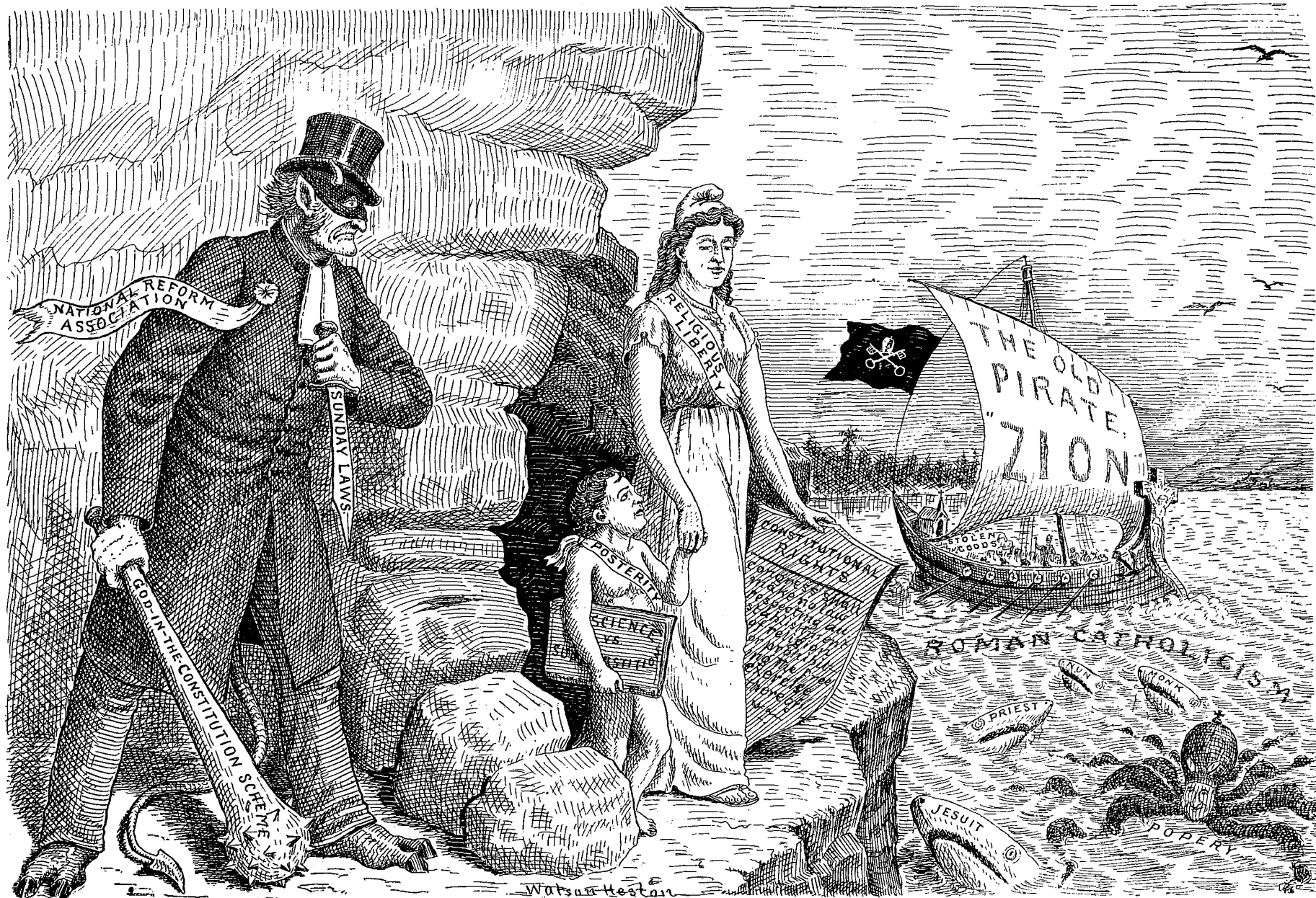
Price, 15 cents.

Address THE TRUTH SEEKER CO.
 28 Lafayette Place, N. Y.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 25. { PUBLISHED WEEKLY. } New York, Saturday, June 22, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



BETWEEN THE DEVIL AND THE DEEP SEA.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library. Respectfully, W. F. BAILEY.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!
SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

FREETHOUGHT vs. SUPERSTITION.

AND THE TRUTH SEEKER ONE YEAR,

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one Year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
The Black Death: an account of the Great Pestilence of the fourteenth century, and the Dancing Mania of the Middle Ages. By J. F. C. Hecker, M.D. Two books in one volume. 75 cents.
Glimpses of Nature. By Andrew Wilson, F.R.S.E., F.L.S., with 35 Illustrations. \$1.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume. 75 cents.
Charles Darwin; His Life and Work. By Grant Allen. 75 cents.

Darwin and After Darwin

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address. THE TRUTH SEEKER.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.
Price, 10 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address

THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.
Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

All are architects of fate
Working in these walls of time,
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works
Address THIS OFFICE.

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Ped. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen überseht von Fräulein Anna Knoop.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und klarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“ 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Analysis of Religions Belief. An examination of the Creeds, Rites, and Sacred writings of the World. By Viscount Amberley, son of the late Lord John Russell, twice Premier of England. Complete from the London edition. 745 pages, 8vo. In cloth, \$3.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 335 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse.

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Free-thinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book for the subject. The manner is good and the style is bright. The reader is carried along on a y-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

THE TRUTH SEEKER ANNUAL

Price, 25 cents.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 25, { PUBLISHED WEEKLY. } New York, Saturday, June 22 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, JUNE 22, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Initiatory Element in Progress.

"The struggle of the ages has been individual selfishness, ignorance, and hate, against collectiv universality, wisdom, and love—and the contest was never more vehement than it is to-day."—*Pen and Plow*.

It would be exceedingly difficult to crowd a greater number of expressed and implied inaccuracies and downright untruths into fewer words. According to the *Pen and Plow*, Galileo, Copernicus, Bruno, Voltaire, Paine, Diderot, Spinoza, Carlyle, Bradlaugh, Phillips, Garrison, Wright, Andrews, Bennett, Leland, Seaver, and all the rest of the pioneers of man's redemption from superstition and slavery, were blindly selfish, ignorant, and vindictive, while the stupid and indifferent masses whom they strove to awaken were the champions of universality, wisdom, and love. "The struggle of the ages" has been the heroic battle of a few individuals of wisdom, foresight, and humanitarian instincts against the "collectiv" dullness, mole-like blindness, provincialism, and cruelty of the vast majorities of their times. There has never been a period in the history of the race when, if "the people," popularly so-called, had possessed a tithe of the intellect, enterprise, and love of justice which informed and animated the "individuals" they persecuted and slaughtered, they could not have cast their chains from them in a moment, as it were. But such an hour never struck for humanity, and it never will—that is, the hour when the great majority of the race will stand equal with the small minority in power of mind, devotion to the highest conception of equity, and in tender regard for all forms of life. No matter how high the race as a whole is gradually raised, this will remain true. In a universe of causes and effects it could not be otherwise. In evolutionary development there are always leaders and teachers, and the only real difficulty they have to overcome is the inertia of the bulk of the people. Every discovery, every invention, every innovation in industry, politics, and sociology, has come to the race from the individual—not the individual who was but one of the unnamed units composing what *Pen and Plow* calls the "collectivity"—but the individual who had ideas and aspirations in advance of his time and was not afraid to run counter to the ignorance, prejudices, and apparent interests of his contemporaries.

Yet all this does not carry with it the conclusion that there is, in the nature of things, a conflict be-

tween the rights and interests of the "collectivity" and the rights and interests of the individual, for the existent cannot struggle against the non-existent; the contest is ever between different forms of existence. "Collectiv universality, wisdom, and love," are abstractions; the words describe no sociological or psychological fact; what *Pen and Plow* calls collectiv wisdom and love is merely the aggregated wisdom and love of the individuals who have approximately similar thoughts and feelings. What has to be considered by the individual who wishes to institute reforms, who would alter the constitutions and modify the operations of various social organizations, is the liberty, capacities, and needs of the individuals who inhabit the country. They can enjoy, they can suffer. But the two abstractions, "society" and "the state," are absolutely insentient; they can feel neither pain nor pleasure. In discussing any proposed measure we have to deal only with its aspects toward the individual—will it harm him or benefit him. When we talk of the conflict between the rights of the individual and the rights of society, we mean nothing more—if we use words intelligently—than the possible conflict between the rights of the minority and the rights of the majority of individuals.

The church has held and holds that she was and is supreme over the individual, but this has meant and means only that the individuals composing "the church" claimed for themselves and still claim the right, under "God," to impose their beliefs on all other individuals. The church is simply a combination of individuals asserting the right to lord it over their fellows who do not accept the same doctrines. There is nothing awe-inspiring in the church, once we are convinced of the falsity of its teachings, except the brute force represented by numbers. A lie believed by one million men is no more entitled to reverence than the same lie when believed by only one man. And, despite all that certain indiscriminating and illogical writers assert to the contrary, the fact that a given dogma is accepted by a very large number of people is sufficient to throw grave doubts upon its assumed truth. History and experience tell us that the masses of men are easily credulous, disposed to receive as gospel what is told them at their mothers' knees and believed by their associates, not equipped for original investigation, and almost wholly unqualified to reason in a logical and consecutive manner, especially where their superstitions and supposed self-interest are involved. The chances are, therefore, that the "collectivity"—religious or political—is always nearer wrong than right as against the conclusions of the dissenting individual.

Startling Admissions by Protestant Ministers.

The Grindelwald Conference resulted in the sending of a letter to the clergy requesting them to preach on Sunday, June 2d, on Church Union, and it is our pleasure to make note of some of the assertions and admissions thus drawn from the lips of God's ambassadors.

Perhaps the most remarkable of these occasional sermons was that delivered by Dr. Lyman Abbott in Plymouth Church, Brooklyn. In beginning, he said that he did not often comply with requests to speak on selected topics, but the subject of church union was one of so much importance that he had made an exception of it, although, if he could have foreseen the warmth of the day, he would have been tempted to choose "a less heavy theme"! He at once admitted that the gospels are not the oldest of the books of the New Testament, when he said that Paul's letter to the Corinthians was supposed to be the first written of the books of that part of the

Bible. Even at that time grave differences had arisen in the church; we can only surmise what they were. It would appear, though, that the Jewish element insisted that "the early Christians should observe the Jewish laws, the Jewish feasts, the Jewish Sabbath, should go to the temple and offer up the sacrifice, and should submit to the Jewish circumcision." The Gentiles objected to all this, and so there grew up two parties, one "clinging to the traditions of the Jews, under Peter, and the others following Paul." Next at Alexandria, the "great university town" of the age, where "Greek, Roman, Oriental, and Hebrew thought came together," there arose a sect of philosophers "who were to solve a problem of life."

"These men still exist, even in our times, the men who want to rule the universe. They said, 'We must find out who Christ is.' They said, 'What is this atonement?' They wanted to turn Christianity into philosophy."

Of course Mr. Abbott's kind of Christianity has not tried to rule the universe! But as Christianity was essentially superstition, the Alexandrian philosophers could not make it into philosophy. Mr. Abbott proceeds:

"Already there was a fourth party in the church. They said they did not know whether there was such a man as Christ; 'We don't care if he lived; this story satisfies us. We believe in communion with God, in a living Christ.' They were the mystics."

"Thus there were four great parties in the church of Christ at the outset."

Already four chief sects in the Christian church in the time of Paul! And the adherents of one of them did not know whether a Jesus of Nazareth had actually lived or was a mere idealization! If the Christians differed so vitally at that early date, why should we be damned because we do not know anything more certainly concerning the truth of the dogmas of the church than did Paul's contemporaries? Dr. Abbott has said enough to convince any thinking person that Christianity was purely human in its origin; that it, like every other religion, is the product of evolution, that is, growth. The Plymouth pastor next rapidly traced the course of division in the Christian church subsequent to the time of Paul, mentioning the three great sects, Roman Catholic, Greek, and Protestant, and diverting to the almost innumerable divisions of the latter. In this connection he said:

"The antagonism between churches has been far greater than that between Christianity and Paganism. The Roman Catholics have hated the Protestants, and the Protestants have hated the Roman Catholics more than they hated sin. It is only 100 years ago that in Scotland the Presbyterians excommunicated a stone mason because he helped to build an Episcopal church, and asserted that he assisted in erecting a pagan temple."

There were now to be seen some indications of a growing tendency to church union, thought Dr. Abbott. Read the reports of sermons contained in the Monday papers, and, unless the reporter mentions the denominational affiliation of the ministers, you cannot tell to what sect they belong. This is equally true of Protestants and Catholics, declares the doctor. He thinks that this indicates a growing desire for union on the basis of fundamental beliefs. In our opinion the phenomenon is traceable partly to this cause and partly to the increasing indifference toward religion, as religion; and this indifference is created and fostered by the discoveries in science, by historical investigations, and the wider and more numerous and fascinating pursuits which democracy and industrialism open to the men and women of the present age. But in so far as the manifestly intensifying desire for closer union between the sects and the avoidance of insistence upon petty differences are due to the wish to unite upon the basis of a few fundamental con-

cepts, it is certain that the drift is Romeward. There can be no mistaking the signs of the times, and one of the most unequivocal of these signs which we have observed lately is the next admission, which we shall quote from Dr. Abbott's sermon. Referring to the proposal of the Lambeth Episcopal authorities to form a union of all denominations on the basis of the Bible, the Apostles' and Nicene creeds, the symbol, and the historic episcopate, Dr. Abbott surrenders to Rome in these pregnant sentences:

"In other words, our Episcopal brethren insist that we shall make the church union first on the book. It is not well to criticise an honest and earnest desire to bring about Christian unity, but the more I have examined these Lambeth articles the more I disagree with them. We cannot found the unity of the Christian church on the Bible, because the Bible is founded on the church. The church was founded before the Bible was written; the latter is a record of church work. To build the church on the Bible is to lay the foundation on the superstructure. The church is the foundation, and the Bible has been built upon it. We have tried this experiment of building the church on the Bible. This was what the Protestants did in the sixteenth century, but it did not unite the church. You cannot build the church on a creed, for, as the Bible is built on the church, the creed is built on the Bible."

So Rome has always affirmed, and such we know to be the fact. Protestantism has built upon the Bible, which it received from Rome, and yet it curses Rome as the perverter of Christianity! How does it know that the Catholic church perverted Christianity? What records has it, outside of the Bible, of primitive Christianity, and to what, if not to the Catholic church, does it owe the preservation or creation of the Bible? The Protestant who affirms the infallibility of the Bible merely takes a roundabout way of affirming the infallibility of the Church of Rome. The creation cannot be infallible unless the creator is infallible, and the Bible is the creation and Rome the creator. Dr. Abbott's frank confession will return many a time to torment his inconsistent and illogical fellow-churchmen.

On the day that Dr. Abbott's sermon was delivered Dr. L. A. Banks preached on the same subject in the Hanson Place Methodist Episcopal church in Brooklyn. He said:

"The diversity of denominations is a very great perplexity to some people. They cannot understand why, if the Bible is the inspired message of God to men, all should not see and interpret the message alike, and find harmonious fellowship in the same church and creed."

The objection is a natural and unanswerable one, although Dr. Banks tries desperately to get it out of the way. He should emulate the commendable example of Dr. Abbott, and admit that the only way to prove that the Bible is the inspired word of God is to prove that the Catholic church is incapable of error. Of course that is what the Plymouth minister's admission amounts to in the outcome. Dr. Banks longs for church federation because he thinks that then all social problems could be solved in accordance with the "standards of Jesus Christ." In other and plainer words, he wants the churches to unite so that they can force their interpretation of Jesus's teachings upon all other citizens at the point of the bayonet. Here are his words:

"The tenement-house question, the problem of the sweat shops, the diabolical nuisance of the saloon, the social evil, the wise caring for the poor, and many other questions could find solution if all the Christian force of the city could be brought to bear on them by bringing the standards of Jesus Christ into control in our city life."

Assuming for argument's sake that the Bible (and what it says is all that Dr. Banks knows about the "standards" of Jesus) correctly reports the utterances of the "Son of God," we are compelled to conclude that if everybody followed his instructions there would be neither tenement houses nor any other kind of dwellings, for no one would have ever saved enough to build even a cottage. Jesus both made and drank wine, and wine-making and drinking are antecedent to the establishment of saloons. If Dr. Banks and the rest of the militant modern Christians would deal with the social evil in the way that Jesus did, we would, for the first time, have some tangible evidence of a sincere desire to follow in the footsteps of the carpenter's son. As to "wise caring for the poor," the only scheme

that Jesus had for doing this was to give to whoever asked for alms, the ultimate result of which indiscriminate charity must be universal beggary. Jesus knew nothing of the demands of justice, and he did not so much as protest against slavery, the extreme denial of justice, and the stereotyping of poverty.

The Fetich Worshiper.

We once met a fetich worshiper. Of course we have seen other fetich worshipers, but this one was remarkable for his logical consistency and total inability to reason analytically. His fetich was the statute law; it was always to be implicitly obeyed, no matter what it required. We said to him: "Suppose that the law of this state made religious heresy a crime punishable with death by burning, and suppose that your mother should avow herself a Freethinker—what would be your duty in the premises and what would you do?" "If I were in any way charged with the enforcement of the laws of the state it would be my duty to carry into effect this law against heresy, and I should certainly do it; the law is above all else," he replied unhesitatingly and in perfect seriousness. This fetich worshiper was a lawyer, he lived in Iowa, and he was an Infidel.

The man who makes a fetich of the legalized opinions of a certain or uncertain number of men always reasons syllogistically. This is his invariable formula:

"It is the duty of the citizen to obey all the laws of the state.

"This particular statute [whatever it may happen to be] is a law of the state.

"Therefore it is my duty to obey this particular statute, no matter how repugnant it may be to my sense of justice."

He fails to see that his major premise is untrue. The citizen has reserved rights, and when a majority traverses them with a statute, that statute is not binding on any dissenting citizen. This is equally true when a minority succeeds in cajoling or bullying the legislative power into enacting statutes that interfere with the said reserved rights of the citizen. If the individuals who compose the electorate have not, as units, the rightful authority to compel their neighbors to a certain course of action, they do not get that authority by banding together and electing a legislature. One thousand counterfeit one-dollar bills do not become good money by being put into one pocketbook.

The fetich worshiper cannot reason analytically, he cannot reason by comparison, he cannot discriminate. The syllogism is a seductive weapon, and he eagerly grasps it, but it more often cuts his own hand than it injures his opponent. This truth was strikingly illustrated when Father Lambert issued his famous attack on Colonel Ingersoll.

As the Bishop of Seez affirms in his letter to Premier Ribot, "the law of the empire ends where that of the conscience commences;" as William H. Seward said, referring to the statutes that legalized chattel slavery in the United States, "there is a higher law," so we affirm that as against the primary and paramount rights of the non-invading citizen the Sunday statutes and all similar acts of legislation are null and void. They are of no effect; they are not in any sense binding on the conscience; whether the individual will or will not temporarily obey them is wholly a matter of expediency, and he is the sole judge of the expediency or in expediency of either compliance or defiance.

In New Orleans there is at present an hysterical outcry for the enforcement of the Sunday law of that city. This law went into effect on Jan 1, 1887, but it has been practically a nullity until recently. New Orleans has never taken kindly to Puritanic ways, but it seems that she has now surrendered, for nearly all the newspapers and other opinion-manufacturing influences are madly clamoring for the enforcement of the law, "because it is law," as the *Times-Democrat* exultingly avers in its headlines. Presumably if a law had been smuggled through making it a capital offense to eat meat on Friday these same unthinking shouters would vociferously and with a great show of righteous indignation demand that it be enforced "because it is law." The fetich worshiper is to the front in the

Crescent City. He often hates the Sunday law, but either he is not wise enough to know that the unclean thing should be spurned, or knowing it, he has not the courage to say so. Even the daily *Item*, which points to the struggle of the Cuban patriots to free their island home from the oppression of the Spaniards and to the centuries-old battle for the independence of Ireland, and thus calls attention to the wrongs inflicted on the two countries for the purpose of emphasizing the unmerited sufferings of the people of New Orleans, under the Sunday law, at once stultifies itself by declaring that its position is very plain, that it holds that, while the law should never have been passed, it should be respected. The depth of its fetichistic superstition may be better understood after reading its opinion of the law it feels bound to worship, *as law*:

"This law was conceived in fraud and born in iniquity. It is the dirtiest kind of a public bargain on record; an offense to the nostrils of this community which they should have been spared, but which certain individuals now insist on forcing upon them. So unpopular is the Sunday law that were it put to a vote to-day it would be snowed under, yet there are those in the community who point to it as one of the best laws upon the statute book."

A measure of respect is due to those who really believe that this bargain-born and liberty-denying statute is a good law, and as such should be enforced; but for men like the editor of the *Item*, who know that the law is evil, and that it was conceived in fraud, yet who urge that it be enforced because it was tricked into a statute book, the mildest feelings one can have are pity and contempt. The *Item* knows that one of the judges of its city courts who is active in the crusade for the enforcement of this odious and unconstitutional law is an embezzler. Excuse the slip; we do not mean to say that it knows it, but that it says that he is an embezzler, and it severely blames the committee of arrangements who secured his participation in the recent great mass meeting called for the purpose of egging on the city officials in the work of Sabbatarian persecution. This pious man's love for law as law must be greater than his love for fair dealing with his fellows. In truth, such must be the fact in the cases of all who take the position occupied by the *Item*, although their personal conduct may not always make the contrast so piquantly conspicuous.

On the evening of June 3d a mass meeting was held in Washington Artillery Hall, New Orleans, for the purpose of enforcing the law as law. Several thousand people were in attendance and the list of vice-presidents was long, including the editors or managers of six of the city papers. Letters were read from and speeches delivered by business men, colonels, doctors, and judges. A fair sample of the sophistry indulged in may be found in the remarks of Dr. H. Dickson Bruns and the city magistrate accused by the *Item* of the crime of embezzlement. Dr. Bruns said that among the people whose love of liberty had been conspicuous were the Scottish Covenanters. His illustration was very unfortunate for his argument. The Covenanters indeed fought bravely for their own rights, but Dr. Bruns forgets that their courage was displayed in open defiance of laws made for their government by the sovereign power of their country. They held their conscience rights paramount to the authority of the lawmakers. If they had submitted as tamely as Dr. Bruns asks the people of New Orleans to do to invasive and cruel laws they would have sunk into deserved oblivion. And the doctor also forgets that in this country they have made themselves the leaders in the movement to transform the civil republic into a theological despotism. The *Times-Democrat* thus summarizes one of the doctor's arguments:

"As far as he was concerned, he did not approve of the Sunday law as written upon the statute books of Louisiana. He had no hesitancy in pronouncing his own disapproval of the law; but the people made that law, as well as all the other laws of the state, and they were bound by the duties of citizenship to live up to and uphold these laws."

This is fetich worship in its purity. When the citizen consents to the infliction of a wrong on another citizen he undermines social order and security, for if one citizen may be safely invaded under the *ægis* of the law, any other and all may

be, and chaos comes again. As the state is composed of individual citizens, the denial of the rights of any of them is the denial of the rights of all of them and is a direct and fatal attack upon the state itself, as a mutual protective association. Unless it protects the rights of the minority (numerically or otherwise considered) it is a total failure, for it has no other legitimate reason for existence, as it is self-evident that the majority, that is, the stronger party, can take care of itself in any event. According to the *Item* the people did not make the Sunday law—it was the creation of chicanery and corruption—but even admitting, for argument's sake, that they did, Dr. Bruns' conclusion that they are all therefore bound to respect it by no means follows. Suppose that the Protestant majority should vote to drive all Catholics out of the state, would Dr. Bruns advocate the enforcement of the law, on the ground that "the duties of citizenship" required the acquiescence of all citizens, including the Catholic minority, in the legalized outrage? Or if the Christians should combine to imprison or banish all Freethinkers, or the Democrats decree the confiscation of the property of all Republicans, would Dr. Bruns and his fellow fetish-worshippers still contend that the law was to be enforced because it was law?

The magistrate before mentioned said that the most impertinent of men was he who would deliberately violate any law, and he needed no resolutions to tell him his duty when Sabbath-breakers were brought into his court. The magistrate of old Salisbury, in Massachusetts, must be a monster in the eyes of the New Orleans judge. "Impertinent" would be a weak word indeed to describe his offense when he tore up the commitment which ordered him to have the Quaker woman, brought to his town at the cart's tail, whipped on the bare back by his constable. This old-time contemner of fetiches said that no warrant was good for whipping women in Salisbury town. We may be prejudiced in favor of human liberty and dignity, but, be that as it may, it is our candid opinion that one such magistrate as he of Salisbury does more to humanize and civilize the world than a hundred million Judge Whitakers of New Orleans.

The whole creed of the fetish worshiper is summed up in this brief statement: The legislature can, by a majority vote—sincerely given or bought, it matters not—make that a crime which before was without moral color, or a virtue even, and it can likewise make that moral and non-invasive which before was without merit, or even a crime.

The Fleckten School Case in Minnesota.

Mr. Elias Steenerson, of Crookston, Polk county, Minnesota, informs us that he has carefully investigated the case of our friend and subscriber, Mr. S. J. Fleckten, of Kandiyohi, in that state, and is satisfied that there is abundant reason for taking up the matter and carrying it to the highest courts that can be reached. Mr. Fleckten has been wronged, and the wrong done to him is a wrong done to every other Freethinker and other secularist in Minnesota. No less does it interest all friends of liberty in every part of this country, and we are convinced that they should all take hold and help establish his equal rights as an American citizen. An able attorney of Crookston writes to Mr. Steenerson as follows:

"I have considered the grievances complained of by Mr. S. J. Fleckten, a resident and tax-payer of School District No. 61, in the county of Kandiyohi and state of Minnesota, which briefly stated are as follows: Mr. Fleckten, who resides in School District No. 61, Kandiyohi county, Minn., is assessed and pays taxes for the support and maintenance of the school in said district, and has his children in attendance upon the school therein. On the seventh day of December, 1894, at a special meeting of the voters of that district, the book commonly known as the 'Bible' was adopted and designated as a text-book for that school, and the same was required to be and was thereafter read every morning by the teacher of the school to the pupils as an opening exercise; and it was also further decided by the majority vote of the meeting that Mr. Fleckten, who had theretofore requested the discontinuance of the reading of the Bible in the school, desist from his opposition to the reading of the same therein.

"I shall now proceed to answer your question as to whether or not the action taken by the members of the

district in adopting the Bible as a text-book and requiring it to be read can be sustained. If it cannot, then Mr. Fleckten has a remedy to prevent the board of trustees from requiring its continuance.

"First of all, then, we must look to the constitution of our state in order intelligently to determine what is and what is not permitted in this behalf. Section 16, article I., provides: 'Nor shall any man be compelled to attend, erect, or support any place of worship'; and subdivision 2 of section 3 of article VIII., 'But in no case shall the moneys derived as aforesaid, or any portion thereof, or any public moneys or property, be appropriated or used for the support of any school wherein the distinctive doctrines, creed, or tenets of any particular Christian or other religious sect are promulgated or taught.'

"The simple question now arises, Is the reading of the Bible in the schools, without exposition or comment, sectarian instruction within the meaning of the constitutional inhibitions just quoted? If it is, then the taxpayer is compelled to 'erect and support a place of worship' and the public moneys and the property of the state are wrongfully diverted for the support and maintenance of a 'school wherein the distinctive doctrines, creeds, or tenets of a particular religion are taught.'

"This precise point came before the supreme court of the state of Wisconsin a few years ago, and that court decided, under constitutional provisions varying in no material respect from our own, that the book known as the Bible was one of which the courts took judicial notice, and that the courts took judicial notice of the fact that the peculiar doctrines of the various sects, with very few exceptions, are founded upon the contents of the Bible, and that it was a matter of common history, of which the courts always took notice, that the mere reading of the Bible without exposition or comment had converted thousands of persons from one creed or sect to another. The reading of the Bible, therefore, constituted sectarian instruction and at once turned the school house, for the time being, into a place of worship and compelled the tax-payer, contrary to the protection placed around him by the constitution of his state, to erect and support a religious institution. The first clause of our constitution just quoted is to the effect that no man shall be compelled to attend, erect, or support any place of worship. Under this clause I quote from the opinion of the court of a sister state in a recent case before it:

"Is the stated reading of the Bible in the public schools as a text-book 'worship' within the meaning of this clause? As indicated in the clause already considered, the word 'worship,' as here used, includes any and every mode of worshipping Almighty God. Webster has defined it as 'the act of paying divine honors to the Supreme Being; religious reverence and homage; adoration paid to God or a being viewed as God. . . . The worship of God is an eminent part of religion, and prayer is a chief part of religious worship.' Certainly the reading of the holy scriptures as the eternal word of God, in obedience to the often-repeated injunctions therein contained, whether by the individual in private, or in the family, or in the public assembly, is an essential part of divine worship. Every sermon is based upon some text of scripture. Most prayers are preceded by the reading of some passage of scripture as an intelligent guide to the thoughts of the worshippers. The Sermon on the Mount contains the prayer taught by the Lord. Is it possible for any genuine believer in the Christian religion to read or listen to the reading of that Sermon, and especially that prayer, without being filled with a sense of holy honor, reverence, adoration, and homage to Almighty God, which is the very essence of worship? We must hold that the stated reading of the Bible in the public schools as a text-book may be worship within the meaning of the clause of the constitution under consideration herein. If, then, such reading of the Bible is worship, can there be any doubt that the school room in which it is so statedly read is a 'place of worship' within the meaning of the same clause of the constitution? . . . Manifestly, the words 'place of worship,' very advisedly used, are applicable to any 'place' or structure where worship is statedly held, and which the citizen is 'compelled to attend' or the tax-payers are compelled 'to erect or support.' The fact that only a small fraction of the school hours is devoted to such worship in no way justifies such use as against an objecting tax-payer. If the right be conceded, then the length of time devoted becomes a matter of discretion. If such right does not exist, then any length of time, however short, is forbidden. The relators, as tax-payers of the district, were compelled to aid in the erection of the school building in question, and also to aid in the support of the school maintained therein. Being thus compelled to aid in such erection and support, they have legal right to object to its being used as a 'place of worship.'

"It is no defense that the children of any particular objecting tax-payer are not compelled to 'attend' during the reading of the Bible as maintained by the board in this district. This point has been squarely passed upon by the courts of highest authority, which said:

"The practice of reading the Bible in such schools can receive no sanction from the fact that pupils are not compelled to remain in the schools while it is read; for the withdrawal of a portion of them at such times would tend to destroy the equality and uniformity of treatment of the pupils sought to be established and protected by the constitution."

"The foregoing considerations fully dispose of the matter, in favor of Mr. Fleckten, and he has a right to have the practice adopted by the board of education in his district enjoined from further continuance. The principles herein stated are supported by the weight of authority, and the courts of some states, even in the absence of constitutional provisions like our own, have declared

the reading of the Bible improper, in the public schools, for the reason that it violated the natural rights of the individual, and was therefore contrary to the plainest principles of public policy."

We learn from Mr. Steenerson that it will cost in the neighborhood of \$250 to prosecute this suit to a conclusion. Now, the practical question is, Will the Freethinkers of the country subscribe this comparatively small sum to help vindicate one of the most vital of the Nine Demands of Liberalism, the complete separation of public education and religion? So far \$27 has been sent in for this fight; the remaining \$225 or so should be paid in or pledged in a very few days, and it will require but a little from each if all will take right hold. What do you say, friends? Is the banishment of the Bible and other religious text-books from the schools worth working for and paying for by those who know what evils and suffering have always attended the control of education by the priests? We believe that you will make a generous response to this appeal.

Mr. Putnam's "Four Hundred Years of Freethought."

THE EDITOR OF THE TRUTH SEEKER—*Dear Sir:* As yet I am not old—being only in my seventy-ninth year. At eighty a man may be said to be "getting on in years." At ninety he may be said to be "aged." At one hundred he may be described as "old." If the term old is to be used at all, it may come in here. Though I am hardly a veteran, I have long taken, and do not cease to take, interest in all that pertains to Freethought, and before this I should have written to you upon Mr. Putnam's "History," had not the all-analyzing, all-delaying influenza interposed between me and that pleasure. The loss of near friends thereby has brought me care and engrossed my time. Mr. Putnam's "Four Hundred Years of Freethought" is in my opinion worthy of the distinction you have accorded to it in your columns. The portraits are no mean additions to the allurements of the text, giving in some instances new and better ideas of the delineated than fame has transmitted. That of Shelley represents not only his beauty of face but strength of frame which he must have possessed. Mr. Putnam's biographies must have cost time and care, industry and research, which entitle him to no mean credit, apart from the clearness and felicity of the information he communicates. Mr. J. M. Wheeler in England has placed us under obligation to him, for his briefer contributions in the same direction. But Mr. Putnam's work is more imposing, besides being adorned by the lineaments of so many whom he describes. The orbit in which I move grows contracted by years, and Mr. Putnam, during his visit to England, may not cross it. Lest this should be so, I send to you the acknowledgments I should make to him personally. If, as Dean Swift held, that he deserves well of mankind who makes two blades of corn grow where only one grew before, he deserves better of the world of independent thought who shows four centuries teeming with vindicators of intellectual liberty where far fewer were supposed to exist. Yours faithfully,

GEORGE JACOB HOLYOAKE.

Eastern Lodge, Brighton, May, 1895.

Moses Harman is at present in the state penitentiary at Lansing, Kansas, where he is very well treated, the prison authorities recognizing that he is not of the ordinary kind of criminals, not the enemy of his fellows. But on July 1st he will be transferred to the United States military prison at Fort Leavenworth, and it is doubtful if he is given the consideration there that has been accorded him in the state civil institution. However, his friends hope for the best. His attorney thinks that there are several legal points upon which his early release may be secured, and will leave no stone unturned to achieve that much-to-be-desired result. All our friends who are interested in his special work, and also all those others who are jealous of encroachments on the liberty of the press—as what Freethinker is not?—are invited to render such financial assistance as they can in this crisis. Address either his daughter, Mrs. Lillian Harman, or the business manager of *Lucifer*, Abner J. Pope, at 116 East Fourth street, Topeka, Kan.

News and Notes.

Covent Garden theater and the Italian opera make one of the supreme attractions of London at this season. Through the kindness of friends I was enabled to behold this splendour of fashion without its costing a fortune. The music is superb, and the orchestra is one of the finest and largest in the world. The stage adornments, the magnificence of scenery, and the brilliancy of the acting and singing, make a world of fascination for the lover of art. But besides the imaginary glory there is also outspread a real glory of wealth and enchantment in the vast auditorium itself. Here are the elite of London dressed in rich and royal robes. I was not among them, but over them in one of the democratic stalls, and from this high a gorgeous picture in living colors flashed and moved before me. Lords and ladies with silks and jewels of uncounted value composed the sparkling scene. It was like an immense animated garden, and one could but watch with intense curiosity its vibrating rainbow tints, and, at times, it seemed more unreal to my fancy than the romance of the opera itself.

The next wonderful panorama to unfold before my vision was the Kew Gardens, which I visited on Thursday with Foote and Watts. Even the opera must pale its artificial splendors before these multitudinous flowers—flowers of all hue, flowers of every climate. All that the soil can produce is gathered here for the scientific gaze, and for poetic ardor and love's sweet spell. The Kew Gardens are a great place for London courtships. If a fellow will not propose here, on a fine day, with the beauty of nature about him, luminous as the imagined paradise, he certainly will never do it, and many a vow has been uttered amidst these glorious pomps. The Kew Gardens, although originated for purely scientific purposes, are open to the public, and the throngs on Sundays and holidays are innumerable. It is a gay and festive place, while to the eye of science it is a world of wonders. One is transported, as if by magic, into all the regions of the earth while he lingers in these botanic chambers, where the warmth of the tropics mingles with the breezy north. As you emerge from the glassy palaces the trees and grass glitter on every side in arcades of jeweled floor and roof far as the vision can sweep.

After the Kew Gardens, and a good square meal at Richmond, comes a magnificent drive to Hampton Court, six miles away, across the Thames, which here is a comparatively narrow stream, with green and wooded banks, and embowered mansions of the old English style. We pass through Twickenham with memories of the poet Pope in the mind, who here polished his brilliant lines for immortality. Twickenham is a curious town with a narrow and winding thoroughfare, and houses on either side as ancient as the hills, and great stone walls. I don't like these stone walls, for they shut out many a lovely view, and give England the appearance of feudal exclusiveness, which is not by any means the spirit of the times. I cannot report all the beauties of this charming journey, but the crowning beauty of all is Bushy Park. A wide road, smooth as a billiard table, extends straight ahead for a couple of miles. On either side are four ranks of mighty trees that stand like venerable warriors. Beneath these spreading canopies glows a green sward. Beyond the branching arcades on the sunlit fields are deer and sheep indolently feeding. As we glance forward the vast columns of trees seem to meet and mingle in the mellow horizon, and backward the same prospect presents itself, masses of green sinking into silvery and golden distance in the glory of the occidental sun.

How shall I describe Hampton Court? A "new morn risen on mid-noon," we might say, in Milton's words. Here a thousand thrilling recollections mingle with the pomp of nature and of art. Through the wide galleries and storied chambers we wander; heroes and kings and the illustrious beauties of the olden time shine upon our vision, while from the vast windows of the palace we behold the glittering gardens, the fountains, the silvery sheen of waters, and the majesty of ancient oaks. I can only suggest the massive and brilliant glories of the renowned scenes, the great, solemn building, the shadowy arches, the laden walls, the relics of royalty and war, and the bright and variegated world without. Here the mighty Cromwell reigned in the grandeur of his solitary genius, a sublime energy in the midst of battling factions. I must confess I never understood Cromwell as I did this hour in the shadow and splendor of Hampton Court, when the glowing words of my comrades revealed the hero in his true colors. They studied him and comprehended him from a Freethought view, without prejudice, in the clearness of universal principles; and certainly the gigantic Puritan

was an admirable and wonderful character—a man of action, like Cæsar and Napoleon, and equal to either of them in the creative energy of his genius. He was not, after all, a fanatical religionist, but a comprehensiv and tolerant man, the best his time could produce; misunderstood in his own era, and only now being appreciated, not only as the greatest warrior England ever produced, but as its wisest statesman and boldest administrator.

It is the sunset hour; the chimes are ringing forth, and we wander alongside the Thames, where the boats glide up and down with merry passengers. As the great night glooms onward, with its million stars in London's bosom, we return homeward with an added luster in the illuminated chambers of memory.

On Friday morning, with Joseph Mazzini Wheeler, who has read more books than any other man in the Freethought ranks, I visit the British Museum. Mr. Wheeler is named after the illustrious Italian patriot, who was the friend and comrade of his father. Mr. Wheeler is known on both sides of the Atlantic for his learning and his devotion to our cause. I thoroughly enjoyed my day's trip with him, and the objects I viewed were enlightened by his extensive knowledge. The British Museum is a wonderful place. Here is a revelation of vast spaces of human history. Here are relics and mementos from almost every nation. We plunge into the depths of time. There is a vast procession of the ages as we wander through these majestic halls. Here are human implements dating back 4,200 years B.C. It seems that the British Museum knocks out Adam by 196 years. There are mummies and sarcophaguses and monuments dating 3,700 years B.C., and man must have been quite civilized to have produced these evidences of artistic talent and skill in the use of instruments. The library of the museum contains at present 2,000,000 volumes. A copy of every book published in the empire is sent to the museum and preserved. The reading-room is a vast circular, domed hall, in which, I think, a thousand students could be gathered at once. There are desks and conveniences for study. Any one can call for and examine any book he desires. The libraries are beginning to overflow the whole building, and will in time undoubtedly occupy the total structure, and the other vast collections will be removed to other places, as some already are placed in the South Kensington Museum of Natural History, which we also visited. In this is a noble statue of Darwin.

In the display of animal life is vividly demonstrated the process of evolution, much to the scandal of the orthodox party, who protested against such an exhibition of nature's history, but it is too late in the day. There is a beautiful collection of birds and insects, and the truth of natural selection is plainly perceived as we follow the changing species. There are the bones of the ancient whale which, I think, must have swallowed Jonah, since there is plenty of room to hold Jonah if he ever got in. He could walk around and take a nap quite comfortably in that capacious belly. There are also remains of huge mastodons, and of almost all the animals that have ever walked the earth. It is simply impossible to enumerate the multitude of curiosities. I must leave it to the imagination of the reader.

We also traversed the law courts of Lincoln's Inn, and witnessed the solemnities of justice. These courts are small and gloomy, but they hold an immense amount of wigs and dignity. Everything moved in a slow and ponderous fashion. The "law's delay" was pretty well exemplified.

We also took in Hyde Park—the people's park—a beautiful, ample space. Outdoor meetings of some sort are held here almost every day. If anybody is discontented he can come to Hyde Park and blow himself off. He is sure to find some listeners. One does not have to keep off the grass here. No matter how dilapidated one is, he can lie down on the greenery and bask all day in the sun, and he can sleep all night if he wants to. There is no policeman to tell him to move on. This is a vast lodging-house for houseless men and women in summer, and a motley scene can be witnessed in the small hours of the night. We passed by the noted "Reformer's tree" under whose spreading branches many a mighty shout has been raised for liberty and justice. Here Bradlaugh has poured forth his torrents of eloquence. Fashion mingles with democracy at Hyde Park. This is typical English ground. The Anglo-Saxon race has surged here, rough and ready, polished and elegant, in vast variety. Our wandering steps encircle the Prince Albert Memorial that, in gilded magnificence, attracts the view at one of the entrances. It presents an imposing appearance. Prince Albert is displayed in golden panoply as the Patron of Art, and about him are placed the statues of the most

illustrious geniuses of the human race. At the four corners are huge emblematic figures of Europe, Asia, Africa, and America.

I can't write any more of London. I must hurry on to Liverpool, where I lecture Sunday, May 26th, and at no place have I found a more cordial and generous reception. I am met at the station by a deputation of the Secular Society, Mr. R. Towers, J. Roberts, J. C. Balfour, Messrs. Woollett and Small, and I have a pleasant social evening Saturday at the home of Mr. E. Newman, president of the society. Sunday morning I am greeted by a fine audience, Mr. J. T. Ross in the chair. In the afternoon Mr. J. Roberts presides, and in the evening Mr. E. Newman. The numbers increase, and I have a crowded house at night, and I never enjoyed more enthusiastic applause. Mr. George Wise, a somewhat notorious evangelist, was present to debate. We gave him twenty minutes for reply to my lecture, "Christ and the Nineteenth Century," but as he did not make a single point, it is no use to waste space on his assertions. There was a ripple of debate at each lecture, but nothing of any importance was elicited from the Christian side. So far as the lectures were concerned, there was almost universal approval. The platform, however, is always free and open to discussion. But the trouble is that the Christian disputant never meets the issue fairly. He dodges and uses words instead of ideas, and his pettifoggery is not worthy of report.

I meet many friends at Liverpool who have known me through the columns of THE TRUTH SEEKER—Mr. Doeg, secretary; Mr. Charles Stocker, bookseller, etc. It was a pleasure to meet these sturdy supporters. It was the Queen's birthday, and there were processions and celebrations and outdoor meetings, but notwithstanding these attractions a splendid assembly filled our hall, and Liverpool has shown her magnanimous appreciation of America.

I like Liverpool. It is a brilliant, go-ahead city of over half a million inhabitants. It is the next to London in size, and is like to London in its cosmopolitan aspects. The representatives of all nations are in Liverpool. It is a natural gathering-place for every race, it being a kind of universal seaport. The Mersey is a noble river, much like our own Hudson. It is broader and deeper than the Thames, and has seven miles of docks. Here come and go innumerable craft, and the largest ships in the world. There are many fine buildings in Liverpool, galleries, parks, etc. The residential portion of the city is very handsome, and from the river back into the wooded and hilly country extends many a delightful prospect. The city is not built upon a level spot, but upon acclivities sweeping upward from the docks, so that as you traverse the streets on top of the huge omnibuses many a splendid view of the town attracts the gaze.

The friends in Liverpool treat me royally. On Monday I have a red-letter day indeed, a day crowded with the noblest pictures of English scenery and its ancient magnificence. Through the kindness of Mr. Towers I am driven by him over to the olden and beautiful city of Chester, seventeen miles distant. We are accompanied by Mr. W. C. Balfour and Mr. Lawrence Small, who is one of the most active workers for Freethought in England, at home amid the treasures of modern science. I had good company, a delightful day, a road smooth as marble, a fine horse, and England's most superb springtime attire. We cross in the ferry-boat to Birkenhead. They don't have ferry-boats here like our big ones. The passengers go over in one boat and the teams in another, and the boats are small in comparison with our palatial ones. Birkenhead is a place of 100,000 inhabitants, and has a somewhat monotonous appearance, with its rows of houses, and scarcely a green thing to be seen; but soon we are out in the country, flying by the long, green hedges, the extensive fields, the rows of horse-chestnut trees, the white and red bloom of the hawthorns, the rugged oaks and at times the mountain ash, or rowan, with its brilliant blossom. We pass by Port Sunlight, where they manufacture the Sunlight soap. This is an immense industry. A beautiful village has been built around the huge factories, a kind of model village, where the workingman can buy his own home by small installments and enjoy the conveniences of modern life. Mr. Lever, the originator of this vast enterprise, was a Freethinker, I understand, and a contributor to the support of Mr. Bradlaugh. He is a reformer after the Owens style. He believes in helping humanity by industrial methods. After passing Port Sunlight we roll through Eastham, Sutton, and other quiet and antique villages, over which the breath of change has never swept. At Chester we pass under the ancient wall built, I believe, by the Romans. The word Chester is from the Latin word *castra*, and indicates an ancient camping-ground. The

present city of Chester has grown beyond the original ramparts, but these still remain as landmarks of centuries ago.

Old-fashioned streets and houses, overhanging walls, covered walks alongside the stores, etc., meet the view in this stately cathedral city of about 50,000 people. The cathedral is the first object of interest. It was built in the thirteenth century. It is falling to pieces in places, and is now being renovated. It is a beautiful building, solemn and sweet in its voices and pictures of the past, as we wander through its freighted gloom, gaze upon its panels and carvings, its rich adornments, and the emerald carpet and shining trees that greet the blue heaven in the central space of its encircling walls. An ancient verger waits upon us and reveals the hidden beauties. He tells us he has been here for over fifty years. No doubt he loves the cathedral. Its carvings are among the most marvelous and skillful in the world, wrought in the thirteenth and fourteenth centuries. There was a sly twinkle of humor in the old man's eyes as he pointed out the quaint and curious figures. I must confess I was astonished. I supposed that in a cathedral so imposing, with its dim, religious light, there could be nothing in its carvings but scriptural and theological subjects. Ah me! those old monks had a vein of comedy, and in the very heart of the church the artist had pictured the humors of human life. There were carvings of clowns dancing, of lovers, of Red Riding Hood—a legend, it seems, of the tenth century—of a quarrelsome married couple, with elbow against elbow, as if each sought for more room and neither would yield. There was, furthermore, the final tragedy, when they went at each other with knife and hatchet. There was also, as the verger smilingly hinted, a prophecy of Chicago, a picture of two great fat hogs and a litter of pigs, with the parson coming after his tithes. Well, it was funny to see these humorous displays in the holy sanctuary. Those old monks could not have been such a bad lot when they were capable of enjoying these secular pictures in the very midst of their religious solemnities. The gargoyles on the outside of the cathedral are equally comic and grotesque. One represents Gladstone, with feather pen in mouth, toppling over the Roman dynasty, and another Disraeli in a similar position. I must confess I do not understand the significance of theological art.

One of the most novel things I witnessed in Chester was a picture of the Virgin Mary being impregnated by the Holy Ghost. I do not dare to describe it. I could hardly believe my eyes when I looked at it; but there it was, on one of the main streets of Chester, on a building that must have been erected in the thirteenth century or before. What fools we mortals be! I said to myself, as I looked at that hideous caricature.

Chester is on the river Dee. We watched the salmon-fishing, which is quite an industry here. As I noted the fishermen hauling in the net, the music of the poet's song murmured in my brain, "Across the sands o' Dee." Near the river bank are the ruins of the oldest church in Chester, of the twelfth century, I believe.

At the landing-place my friends charter a steamship, the Volunteer, to take our company up the river to the estate of the Duke of Westminster. Why should we not travel in pride and glory like any grandee of the land? It was a beautiful voyage. We left behind the gracious, venerable city, glittering on the high banks of the river. The prospect before us was infinitely sweet, the placid river, clear and smooth, the green banks, and the softly gliding vessel. Every moment there was a change

Into something rich and strange.

It is indescribable, the perfect loveliness, the solitude, the motion, the city fading from view, and only the winding liquid pathway with emerald splendors on every side, and ever-varying shades of color.

We reach the beautiful estate of Westminster. Here are the stables which produce the most famous horses in the world. Here is the magnificent park, with great trees, and the deer and sheep grazing on the ample green. The residence of the duke seems like a village as we approach. There are the outbuildings and lodges, the chapel and tower, the main structure itself, and the golden gates, and the obelisk. We pass through the magnificent suite of rooms where royalty is entertained, where glorious pictures grace the walls, and statues gleam, and precious stones shine; where there is everything that wealth can buy. The duke has an income of a million pounds a year. He owns enormous quantities of land, houses in London, etc. I believe he is the richest duke of the realm. When he is away from his gorgeous palace visitors are permitted to enter,

and the proceeds are devoted to charitable purposes. The duke himself will show visitors about if he happens to be present; and the visitors do not always know who is their guide, and some amusing blunders occur. But the duke takes it all in good part. I guess he likes to study human nature that way. I should think he would want some such relief from the awful dignity of his position, which must occasionally be tiresome. It is like keeping a big hotel. He has accommodation for one hundred guests. He can't spend all his money whatever he does. I don't believe he enjoys himself one bit better than we Secularists did on this glorious day. The great house was just as beautiful to us as to him, with all its gay and splendid surroundings. The voyage in the golden evening from the palace to the city was like an enchantment, as if we were in the realms of poetry itself. The new moon shone out from the rolling clouds as we bowled along to Birkenhead, from whence we could see the far glittering lights of Liverpool glancing up and down the river away to the distant sea itself. And thus passed a day filled to the brim with bright experiences.

SAMUEL P. PUTNAM.

Liverpool, May 28, 295

Engstrom Replies to Putnam.

Abridged from the London Freethinker.

In the first place, Mr. Putnam went out of his way to nail his colors to the mast, by defining what he understood by Christianity. He distinctly restricted it to—made it coterminous with—belief in these doctrines: (a) the total depravity of all mankind; (b) the vicarious sacrifice of Christ; (c) eternal damnation. And he added that faith was, for Christians, everything, and conduct and character nothing. And, further, he insisted that his definition was true of historical Christianity.

Under these circumstances, I need not go into the question whether the above stated definition agrees with the New Testament or not, though my criticism would certainly not lose force by such an appeal. A reference to history, past and present, will suffice.

It is surely not unreasonable to appeal for the general Christian view of doctrine to what is *par excellence*, the Christian summary of belief—the Apostles' Creed. Compare that creed with Mr. Putnam's definition; and, though I am in no way desirous to minimize any common ground, I call upon the president of the American Secular Union to show any justification for substituting his statement for the authorized version. As to how far the doctrines as defined by him are in accordance with or in antagonism to those held by myself, I will state very briefly later on.

For I will now pass from the Christian creed of the ages to consider it in our own times. From the very nature of the case, unless he be a Don Quixote charging against windmills, the creed which Mr. Putnam devotes himself to opposing must be that which Christians actually hold now. He has surely not crossed the Atlantic to attack that which no longer exists! What, then, is the Christian creed as taught in all our churches and chapels?

It has occurred to me that Mr. Putnam may assert that in America the Christian creed is as he has defined it. I do not care at the moment to say what is or is not the prevailing doctrine in his great country. I know that those of my own Episcopal communion there are at one with us here. I know what was the general teaching of the two most admired preachers in U. S. A. during the last quarter of a century—Mr. H. W. Beecher and Dr. Phillips Brooks. I know what is held by a great many leading American theologians, for I have read their books. And all this, which I know, is wholly against any very marked divergence of doctrine, such as could alone justify Mr. Putnam's statements.

Now I return to my own views. As to the "total depravity of all mankind," I entirely object to the phrase; but I entirely believe that the Fall is universal. As far as anything can be known by observation of all cases verifiable, every human being I have known has been sinful. As to the "vicarious sacrifice of Christ," I entirely believe in it, and believe it to be so much in accordance with the universe, as it is known to us, that, did Christianity not teach it, it might appear opposed to fundamental natural laws. As to "eternal damnation," I accept what the New Testament says, but take the words therein written in their natural sense, by which I mean their connotation in the minds of the original speakers, hearers, writers, and readers. [Mr. Engstrom here occupies considerable space with references to Archdeacon Farrar, Dr. Pusey, and himself as authorities for the belief that, as G. W. Foote puts it, "eternal punishment" is not so long as we are apt to imagin] His conclusion is

no more than the hope that God will make eternity as short as he consistently can.]

But to return to my main present thesis—viz., the immense difference between Mr. Putnam's definition of the creed and the creed itself, both past and present. How did that difference come about? Well, the only person who can fully explain it is that gentleman himself. Still, one may conjecture that, for his own purposes, he has chosen to name as the true Christian creed that which undoubtedly was for a long time very dominant in America, though never in England or on the continent of Europe. He has, I presume, Calvinism in view; but even in America Calvinism has, I believe, ceased to be dominant. The present danger in America—I speak from the Christian point of view—is not that too much Calvinism is preached, but that its many noble elements are likely to be overlooked and forgotten—e.g. its splendid testimony to the exceeding sinfulness of sin, and to Christ being the only savior from sin.

But I have not yet done with Mr. Putnam's definition of the Christian faith. I have dealt with it as regards the church's creed, but I have hardly touched at all so far on his statement—which it is difficult to quote without indignation—that "faith was, for Christians, everything, and conduct and character nothing."

I have already pointed out that faith in the Bible covers conduct and character; but it is better, because simpler, to ask whether any considerable section of the Christian church has ever held a view so dishonoring to God and so lowering for man. Did Calvinists, when they were dominant in the U. S. A., speak lightly of holiness? Were they indifferent to conduct and character? Was it not the very nobility of their lives which almost commanded what was narrow and untrue in their setting forth of the creed? Is Mr. Putnam so ignorant of the history of his own people as not to recognize that to their indomitable resolution and martyr spirit, and zeal for righteousness and abhorrence of falsehood, the American republic, to a great extent, owes its very existence? Again, he has probably heard of Mr. Moody, a renowned American evangelist, who has more than once visited our shores. Would it not be unjust to the last degree to say of Mr. Moody that he had not with burning enthusiasm declared the absolute necessity of a converted life full of goodness in thought and word and deed?

But, taking the widest view possible, whom has the Christian church ever honored the most? Why, the saints. And what does "saint" mean but an eminently good man—loving, humble, self-sacrificing, truthful, honest, just, temperate, pure?

C. LLOYD ENGSTROM,

Secretary of the Christian Evidence Society.

MR. PUTNAM'S REJOINDER.

I desire to answer Mr. Engstrom in the shortest possible space, and, therefore, I shall not take up all his matter in detail.

He affirms that I am wrong on four general points as to definitions. First, my affirmation that the Christian religion is not *essentially* a moral system; secondly, that its belief is total depravity; thirdly, vicarious atonement; fourthly, eternal hell-fire.

I propose to show that on all these points I am correct.

In the first place, however, as to authority. I deny the right of Mr. Engstrom, or Henry Ward Beecher, or Phillips Brooks, or Dean Farrar, to give an *individual* definition of Christianity. I define Christianity by the Bible and the authorized creeds of the Christian church. If Mr. Engstrom will not accept these, there can be no debate with him; for I do not concern myself with his individual definition of Christianity, but with the universal, worldwide, historic definition.

Mr. Engstrom tries to dodge the question by confining the definition of Christianity to the Apostles' Creed. As an Episcopalian, he cannot do this; for the Thirty-nine Articles distinctly declare: "The three creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed."

As a member of the Episcopal church, Mr. Engstrom cannot make the Apostles' Creed the sole definition of Christianity. He must take the Nicene, the Athanasian, and the Thirty-nine Articles. I take these creeds for my definition, together with the Westminster Confession of Faith and Catechism.

Now, on the point, Is morality essential to the Christian religion—that is, will the morality of a man save his soul? does it count for anything? the Thirty-nine Articles say: "We are accounted righteous before God only for the merit of our

Lord and Savior Jesus Christ, *by faith, and not for our works or deservings.*"

The Confession of Faith says: "Works done by unregenerate men, *although for the matter of them they may be things which God commands, and of good use both to themselves and others, yet because they proceed not from a heart purified by faith they are therefore sinful.*"

One may be absolutely perfect in moral conduct, and yet be eternally condemned simply because he does not believe.

The Athanasian Creed says: "Whosoever will be saved, before all things it is necessary to hold the Catholic Faith. Which Faith, except one do keep whole and undefiled, *without doubt he will perish everlastingly.*"

The Christian creeds thus teach that morality, simply as such, counts for nothing. Morality is insisted upon merely as an accompaniment of religion, *but not as its essence.* The essence is faith, and not morality; and it is faith only that saves a man.

As to total depravity, the Thirty-nine Articles say: "Original sin is the fault and corruption of every man; and, therefore, in every person born into this world it deserveth God's wrath and damnation." "Wherefore we have no power to do good works without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."

The Confession of Faith says: "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man being altogether averse from that good and dead in sin *is not able by his own strength to convert himself to prepare himself thereunto.*"

As to salvation only through the merits of Christ—the doctrine of Atonement—the Thirty-nine Articles I again quote: "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

And again in the eighteenth Article: "They also are to be held accursed that presume to say, That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to the law, and the light of Nature. For holy scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved."

The Confession of Faith says: "They who, having never heard the gospel, know not Jesus Christ, nor believe in him, *cannot be saved, be they never so diligent to frame their lives according to the light of nature.*"

As to eternal hell, or punishment of unbelievers, says the Athanasian Creed: "And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire."

Says the Confession: "By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting death."

There is no need of further reference. I could quote from all the creeds of the churches to the same effect. The question between Mr. Engstrom and myself is simply this: Will he accept the creeds of the churches or not? If he does not accept them, then, of course, we have no quarrel; for I did not undertake to define Christianity according to Mr. Engstrom's notion. I know not, and I care not, what his notion may be. I take historic Christianity; I take the church's own words. How can one define Christianity except by its own authoritative documents?

Now let Mr. Engstrom say whether or not he accepts the documents. Will he deny the Thirty-nine Articles? Will he go back on his own church and trample its creed in the dust? If so, then Mr. Engstrom is an Infidel; he is an unbeliever, and he will be damned. He is in the same boat with me, and where I go there will he be also; for Infidelity is not a set of opinions, but unbelief of authoritative creeds. If Mr. Engstrom won't accept these creeds, if he throws them to the wind, if he says: I'll think for myself, I'll define Christianity to suit myself, I'll take what I please and reject what I please, then he commits the unpardonable sin of heresy; and if it were not for Freethought he would be burned at the stake. Mr. Engstrom has the right to be a heretic, but he has no right to sail under false colors. He is not an orthodox Christian if he makes the Apostles' Creed the sole definition of Christianity. If he is an Episcopalian, he must also accept, as a part of that definition, the Nicene and Athanasian Creeds, and also the Thirty-nine

Articles. If a Presbyterian, he must accept the Confession of Faith and Catechisms. If a Methodist, he must accept the Book of Discipline. If a Churchman of any kind, he must accept the church's documents. If he is a non-churchman, if he rejects the church's authority, its definitions and declarations, let him say so; but the issue between us then ceases, for he is simply one kind of an Infidel and I am another kind. He is a Christian Infidel, a Christian unbeliever, and not a Christian orthodox, or Christian believer.

If Mr. Engstrom does not accept the authority of the church's declarations, then he must admit that I am right; that I have not given a travesty of Christianity, but the church's own definition. I know that Mr. Engstrom does not want this skeleton of the Christian religion brought forth to the light of the nineteenth century. He is ashamed of it. He wants to cover it up with flowers of rhetoric and sentimental poetry and pious gush. He is dodging the question. Like the devil-fish, he makes the water so muddy that you can't see the devil-fish that is in it. But it won't do. History is history, and it can't be changed. The meaning of Christianity is written all along in blood and fire on the pages of time. It can't be blotted out or covered up. I ask Mr. Engstrom to take his stand fairly, and not ride two horses at once. If he does, he will get an awful wrench, and perhaps a broken neck. If you reject these old creeds, say so like a man. Be honest; don't shuffle and wriggle. I have defined Christianity by its public, universal, and historic documents. That is the true critical and scientific method. You would make Christianity merely sentimentality; I make it a body of doctrine as defined by the greatest intellects of the church, who had the courage to say what they meant.

SAMUEL P. PUTNAM.

Paine and the Junius Letters.

It was lately mentioned here that some so-called fresh evidence that Sir Philip Francis did not write the "Junius Letters" had been unearthed. Mr. W. H. Burr—who alone, I think, enjoys a belief founded on facts that Thomas Paine was the author of the Letters—writes that the present evidence is superfluous, as he proved a fatal alibi for Francis nine years ago. Mr. Burr adds that he still holds the fort for Paine and defies the armies of Gog and Magog.

Until an author for the Junius Letters is found and stays found, the position of Mr. Burr is likely to continue impregnable. He will be harassed periodically by other theorists, but they will not dislodge him. If one hundred and twenty-five years has been insufficient to decide the authorship of the Letters, the attempt may as well be abandoned and Mr. Burr left in possession of the field as long as he wants it. If there is anything in the doctrine that ownership may be secured by occupancy and use, his title is clear.

I have consulted the *Athenæum* of April 13, 1895, in which is reprinted the newly-found Junius Letter. The piece is about "tythes" and priestcraft, and reads as much like Paine, in parts, as it does like Junius. I would not suspect either of being its author. The letters of Junius, unlike the acknowledged works of Paine, do not improve on further acquaintance. They peter out. Their smartness is due to a trick, and as soon as you see through the trick you lose interest, or, if you keep on, they repel you. The literary power of Junius was his style, and he over-dressed. He presented his conceits in contrasting colors, striking but garish, and painful if long dwelt upon. Sentences like the following are scattered through his letters:

He was neither an object of derision to his enemies, nor of melancholy pity to his friends.

.....Strong assertions without proof, declamation without argument, and violent censures without dignity or moderation; but neither correctness in the composition, nor judgment in the design.

.....Give us as humble an opinion of his lordship's capacity, as it does of his temper and moderation.

Here is a double-header:

Who, complaining of an act of legislature, are outraged by an unwarrantable stretch of prerogative; and, supporting their claims by argument, are insulted with declamation.

Again:

As your conduct was not justified by precedent, it will never be thought an example for imitation.

Which will only pass without censure when it passes without observation.

The man who, without firmness enough to avoid a dishonorable action, has feeling enough to be ashamed of it.

A little of that sort of thing goes a long way. But the writers of the close of the last century and the opening of this had a mania for rounding out their periods in that manner. I understand that Dr. Johnson set the style of phrase and could not

write otherwise if he tried. Here is one from Goldsmith:

.....One of those lights of his character which, while they impeach his understanding, do honor to his benevolence.

And even Washington Irving:

His religion has been called in question by Johnson and Boswell: he certainly had not the gloomy hypochondriacal piety of the one, nor the bubbling mouth-piety of the other.

Paine shows us that he also can juggle with ascending and descending objects. See him send up the words "declaring" and "confidence" and catch "betrayed" and "fears" on the drop:

But such was the overstrained awkwardness with which they haranged and encouraged each other, that in the very act of declaring their confidence, they betrayed their fears. (Address to the Addressers.)

The sentences in the new Junius Letter lack the ornamental twist illustrated by the foregoing extracts, but that proves nothing, for Paine displays a considerable amount of versatility. For example, he roasted George Washington like a rejuvenated Junius, but his piece entitled "Of Monarchy and Succession" smacks of the Covenanter; while his observations on slavery, in the *Pennsylvania Magazine*, might have been written by Mrs. Elmina D. Slenker.

In Paine's letter to the Hon. Henry Laurens, Jan. 14, 1779, he said that while in England he had the acquaintance of George Lewis Scott, by whom he was introduced to Franklin, and through whom he learned so much about the king and his ministry that he was enabled, in the first number of his *Crisis*, to answer a speech from the throne before it was delivered, or at least before he had read it. That would seem to dispose of the objection that he did not know enough about the royal and ministerial skulduggery then going on to write as did Junius. The letters in question were begun in 1769, when Paine was thirty-two years old. At that age, like other new and ambitious writers, he would naturally pay some attention to phrasing; and with Johnson and Goldsmith popularizing the peculiar style of the time, it would be stranger if he did not take the disease than if he did. It may be said that the Junius Letters had opportunity for correction by a probably competent proofreader, an advantage by which some of Paine's writings evidently never profited.

But stronger facts oppose Mr. Burr's theory. Junius was a monarchist and had the customary veneration for the English constitution, while Paine was a republican and held the constitution up to ridicule and scorn. In the preface to the Woodfall edition of the Letters, Junius says that he is no more learned or better read than any "English gentleman" should be, which carries the idea that he belonged to the quality; but in one of his Letters he describes himself as "a plain unlettered man." Neither description fits Thomas Paine, who had no use for the gentry, and who, though plain enough, rather prided himself on his literary attainments. In one place he remarks that though he should change his first name to George and his last to Guelph he could never be such a dunce as the king, while the latter could not make a genius of himself by changing his title to Thomas Paine.

I will append some selections from the new Junius Letter, and those who can peruse them and think of Thomas Paine at the same time will be welcome to believe that he wrote them:

For as in medicine, the knowledge of the cause and progress of every disease is necessary for the physician toward effecting a cure, so in religion and politics a judicious inquiry into the rise and progress of any grievance may lead the public, the physician extraordinary of a disordered kingdom, to prescribe a radical and permanent remedy.

I confess I am ready to doubt whether the world would be less religious were there no clerical institutions in it, but every man were left to the free exercise of his own reflection alone, in matters purely between God and himself.

It may not be altogether an unprofitable inquiry how far the character of our national clergy will agree with the qualifications prescribed by St. Paul for those who should devote themselves to the ministerial office.For to what regions of the habitable globe shall we go to find a set of men so detestable as our clergy for their pride, haughtiness, covetousness, intolerance, and conceit?who, instead of rendering any real service to mankind, have been a plague to human society from generation to generation.

The phrase, "the natural Rights of Mankind," occurs in this letter, which was printed in the *London Post*, Aug. 24, 1773. It will be noted that the Junius Letter period is identical with one in Paine's life not very closely covered by his biographies. So that all the essential possibilities for Paine's authorship of these letters are present, and but two things are necessary to set the matter at rest, namely, (1) some direct evidence that Paine actually wrote them, and (2) an explanation how Junius, the author-coward, who used his gall for an ink-

bottle, could ever have risen to be Thomas Paine, the Author-Hero, who dipped his pen in the central font of that vital fluid which warmed his good right hand. G. E. M.

Liberalism: Its Principles and Its Obligations.*

If one of the principal facts upon which Christianity is founded can be proven to be false, the entire system falls with it. And I desire to-night to call your attention to one that, to my mind, science and history have proved beyond question to be absolutely false. I do not believe that it requires any evidence to establish the fact that the Bible account of creation and of the early history of the human race is the most important teaching upon which Christianity must stand. For it is claimed by all Christians that God, in his early dealings with the human race, distinctly pointed to the coming of a savior. Among the alleged indications are the curse pronounced upon the serpent, the prophecies, and the ceremonies and rites of the Jews.

All Christians teach this doctrine, the very foundation, in fact, of the Christian church. Now, then, if this description of creation and early history of the race is false, so is Christianity false. If man has evolved from lower forms of life, it must be false. I have not the desire or inclination to go into the details of evolution, but will allude to only a few of the important facts of its teaching.

The idea of the earth being but six thousand years old is no longer held by intelligent men. Geology has settled this question beyond dispute; its record goes back for millions of years, and can be read from every rocky cliff. The existing records of the human race tell us of the life and habits of peoples who lived ten thousand years ago, while the relics of man's bony frame are found among those of extinct mammalia that disappeared from the earth even longer ago than this. Since man has been able to record the events of his time, it is conclusively proven that the general tenor has been that of progress from the lowest state of savagery, ignorance, and superstition to the present state of enlightenment and civilization. Accurate measurement of the skulls of extinct races of men prove that those of the modern man contain brains considerably larger than those of our prehistoric ancestors. If the brain of to-day is better developed than that of ten thousand years ago, the race is still in the process of evolution. And if the race for ten thousand years or one thousand years has been in the process of evolution, it is just as true that this same process of evolution has been in operation for a million years. If changes in the very frame of man, so great that they can be measured, have taken place in the period of a few thousand years, what, may I ask, were the changes that must have taken place in the course of the innumerable ages that preceded those? If, as is proven, there has been one iota of development in man's physical structure, may we not ask our Christian friends, Why did not an all-wise God make him at first at least as perfect as he is to-day? The Christian world would have us believe that man is a perfect physical being, and that the earth and all that is has been made to exactly suit his existence here. That this is not true, a moment's thought only is necessary to convince one. So far as history records the true condition of our ancestors, it was a continual struggle for existence. Man has always had to struggle against nature's obstacles to his progress. Earthquakes and cyclones, the savage beasts of the forest, and his own savage fellows; the ravages of malignant diseases that have devastated whole countries, and his own short period of existence, all tell of nature's destructive attacks upon his being and his own imperfect physical structure. Races of men have come upon the earth and disappeared almost as completely as though they had never existed. Whole continents have been swept of their inhabitants, as if by a tornado, and the destroyed people supplanted by a superior race. Among the ruins of long-lost semi-civilizations how little is left us to tell of their existence! A few fragments here and there have strewed the pathway of time, clearly indicating that progress has been from the beginning, that the race has evolutionized itself out of intense barbarism and ignorance.

The rule of the survival of the fittest applies with equal force in the human as in the vegetable kingdom, or in other species of animated nature. The undeveloped brain of man can hardly be distinguished from that of the orang or chimpanzee by the most careful examination, and the brain of the largest of these animals is equal in size to that of the races of men having the smallest brains, the Fuegians of South America, for instance, while

their intelligence is surprisingly near the same. The similarity of the partition of the flipper of the seal, the foot of a horse, the wing or a bat, or the hand of a monkey to that of the hand of a man is a strange coincidence in view of a special creation, but how naturally this must follow in the process of evolution! Besides, every man and woman carries rudiments of organs that are useful in the lower mammalia, but which have become not only useless to us, but actually dangerous, causing death in thousands of instances.

Man is endowed with only an imperfect physical structure, unable to contend successfully against the impediments nature has placed in his pathway to longevity and happiness, and yet he is the highest form known to nature. The idea that man was created a perfect being in the beginning is the contradiction of nature's own laws. Nature permits no retrogression without destruction to the individual or species. Do not the most imperfect of all forms of vegetable and animal life die before becoming able to propagate their kind? This law of nature is unchangeable, and as enduring as eternity itself. Progress is the stamp nature has put upon all life. All this being true, what is left for our belief in man's creation by a perfect and all-wise God? Every vestige of such belief must vanish as the snow before the summer sun, for our reason tells us that a consistent and loving God, endowed with the foreknowledge of all things, could not be so contradictory to his own nature as to create a world and place upon it the crowning work of his hands with such antagonistic surroundings that its very existence would be endangered.

What, then, our Christian friends may ask, if man is not a creation of God and the doctrines of the religion based upon this belief are false, are we to believe and teach to make the world better? The idea that to the Christian religion belongs the origin of all that is good and true is an error of common belief. Morality has been taught and practiced since man appeared upon the earth, thousands of years before Christ is said to have been born. Morals as taught by the Christian world of to-day are an inheritance from the reforms of all ages before and since its existence.

The secular world has reformed the church. It has forced it to accept many of the teachings of science that it once denounced as heretical, to abandon to a large extent the suppression of knowledge, the tyranny of its government, and its practice of persecution and murder for non-belief in its myths. We hope to teach our religious friends that our belief is a reasonable one, and that we have the same right to act conformably thereto that they have to follow their light. In the bosom of every sane man and woman in existence there is implanted a principle that acknowledges the rights of friends as equal to their own, and by education this principle is extended to all mankind.

To persons who have gotten out of the mental darkness and superstition of former religious belief into the light of Liberalism, life is the more complete and happy for the transition. The world is viewed with broader and more liberal vision. Truth and justice are measured by a humanitarian standard, and morality has a more worthy incentive. All nature is no longer alone for man's use, but he, as a part of the whole, has new and higher duties to perform.

The obligations we owe to our fellows are equally binding upon all, but to a disciple of Freethought there can be no fear of a future hell or hopes of heaven to induce him to do right. It must be from higher and nobler principles than fear or favor. We must know the truth and act the right for the right and truth's sake.

No man should accept Freethought principles with the expectation that by that belief he is to be licensed to vice and crime. Nothing is further from the truth than this idea. He may feel that he has cut loose from all restraint, but his moral obligations have not changed. Freethought teaches the most perfect morality and complete liberty and justice compatible with human rights. We have no fault to find with much that is taught in the Christian Bible, and can stand shoulder to shoulder with our Christian friends in all efforts to advance human happiness and prevent human misery. But we must take our stand boldly, often in opposition to the Christian, to maintain freedom and justice. We have no desire to put one straw in the way of Christians in order to curtail their liberties in religion or politics. All we ask is that they shall in no way abridge our own in these matters. But right here comes the principal warfare we have to wage against the religion of our country. Christians may believe in all the myths, miracles, and dogmas they please, and practice all the rites, fasts, and holy rests they like, but they must not impose their observance upon the people who do not believe in their myth-

ological notions. It seems to be the prevailing idea in the Christian world that they can by law compel people to conform to these practices, and, having no regard for the liberties of others in these matters, they are endeavoring with might and main to enforce them. Should we be so unreasonable as to demand a law enforcing the teaching of some infidel doctrines in our public schools, the Christian world would throw up its hands in holy horror. While we should know that what would be taught would be at least near the truth, and that the teaching from the Bible might be but the superstition of a past age, still we should not claim the right to teach our ideas. And yet this is what they are trying to force upon us. It is the teaching of the church, it is the doctrines of the Bible. It is the duty of the Freethought world to destroy this idea of a perfect God-given Bible. When the human mind can be made to seek light and truth from other sources than a Bible, a rift is made in the clouds of darkness and ignorance that will let in a flood of light and truth whose source is reason and justice. The only possible means in our hands to spread this gospel of truth is education. The training of a child will make it a savage, a Christian, or a scientist. Men and women must learn that morality and justice flow out of the relations we bear to each other, and that no system can exceed that from this source. Morality and justice can have nothing to do with the relations existing between mankind and any God, but only as between man and man. A system based upon this truth can alone be approximately perfect. We must know the obligations we owe to our fellows and perform them because it is right.

A disciple of Freethought must, from necessity, be a much better man in principle than is necessary to make a good Christian. The worst character you know may make a good Christian, but he will not make a true Liberal. The fear of an eternal hell is necessary to compel him to do right. But there is principle behind Freethought, the incentive to do good is from a different and higher source. It is within the man himself. And this principle is not measured by belief in any imaginary being, or an ignorant and superstitious age, but by the broad principles of truth, liberty, and justice.

N. E. CHARLTON.

The Freethought Federation.

The Freethought Federation has opened its new headquarters, corner Clark and South Water streets, No. 5 South Clark street, entrance at 141 South Water street, Room 4. The office is 20x50 feet, with six writing desks and chairs to match. All Freethinkers in the world are invited to call when in Chicago, and make this their headquarters while here. Liberal papers will be kept on file.

Any reader of THE TRUTH SEEKER who would like to make donations of photographs of leading Freethinkers, with which to decorate the walls of our headquarters, will, I am sure, be heartily thanked. Chromos, photographs, steel engravings—well, we would also accept oil paintings.

I have the pleasure to acknowledge the receipt of \$5 from W. S. Rolin, Asheville, N. C.; also \$1 from N. Gaertner, of Fairmont, Minn., who writes: "Please find \$1 for our savior, the Freethought Federation of America, to atone for the sins that I have committed the past six months."

We should like to hear from more of our friends in the way of donations to help pay the balance still due for the publishing of the pamphlet of our last congress. All contributions will be duly acknowledged in THE TRUTH SEEKER.

Chicago, June 12. E. C. REICHWALD, Treas.

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for June:

June 21st—"Spirits." Augustus Watters.
June 28th—"What Are Women Here For?" Dr. M. E. Lazarus, read by Dr. E. B. Foote, Jr.

JOHN E. REMSBURG occupied the pulpit of the First Unitarian church of Minneapolis, June 9th.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Fellowship for Ethical Research meets Wednesdays at 8:15 P.M., at Mercantile Library Hall, Tenth below Market street, Philadelphia.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

THE First Secular Church of Portland meets in Labo Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7:45. Nettie A. Olds, lecturer. Sunday-school at same place at 12:30.

*An address delivered before the Trinidad, Col., Liberal Club.

Letters of Friends.

He Wants Something Good.

JACKSONVILLE, FLA., June 5, 1895.

MR. EDITOR: Inclosed find money order for \$3, for which please send me THE TRUTH SEEKER one year and the "Free-thinker's Pictorial Text-Book," as per advertisement for new subscribers.

Yours sincerely, W. C. ROBINSON.

Very Hopeful.

MIAMI, FLA., May 26, 1895.

MR. EDITOR: Inclosed find \$2 to apply on subscription. It is the best I can do at present. Orange grove was killed last winter, but the paper must not stop. "I have taken it ever since it started in Illinois. Superstition is making its final struggle for continued existence, but it will prove to be its death struggle, for progression is the universal law, and mental freedom will yet prevail.

O. RICHARDSON.

Sabbatarianism Always Weak on the Frontier.

PAYETTE, IDA., June 9, 1895.

MR. EDITOR: Once more I send in my mite to keep or help to keep the truth before the people. I did expect to send a good order for books, but money is too hard to get. Have just returned from a trip of over 500 miles through the valley and over the mountains of Idaho. On this trip I found the people very free from priest and preacher, for it was quite common to see work going on every day alike. "No Sunday up here," said one lady. "You can do just as you wish—work or play." So I just worked. To write all about this trip would require too much space, but I will give a full account of my next, which will be in the fall.

Yours for truth and justice,

ALVA A. BRANTHOVER.

Backs Putnam's Statements.

BOSTON, MASS., June 9, 1895.

MR. EDITOR: Inclosed find \$3, my subscription for THE TRUTH SEEKER; and, by the way, I should not consider my home complete without it. I think that every true Liberal who can do so ought to subscribe for it. I think it is one of the greatest liberalizing agents in this country, and I shall use my best efforts to increase your circulation in this section, but in these hard times it is very up-hill work. Among the grandest features are the cartoons of Heston. I hope he will live long to continue his great work. Then there are the News and Notes of the Secular Pilgrim, who is now making a tour of the land where I spent forty years of my life, and I know he is giving a true description of the conditions there, and, so far as I know, he is the first American Liberal that has been honest and candid enough to do so. With regards, M. T. RUSH.

More Secular Sunday-Schools.

GRANT'S PASS, OR., May 29, 1895.

MR. EDITOR: We have just enjoyed a literary treat, furnished by the secretary of the Oregon State Secular Society, Mrs. Katie Kehm Smith, who addressed us on the 20th—subject, "What Secularism Has Done for Women." She handled her subject with more than ordinary ability, winning the admiration of all with her kindness, zeal, and eloquence. After giving her audience an opportunity to reply, which they failed to improve, we secured forty-one signatures to the principles of the Oregon State Secular Union, which was about one-fourth of the audience. She also caused to be taken the preliminary steps in the organization of two Secular Sunday-schools, one at Grant's Pass and one out seven miles in the country. And still the good work goes on.

Yours for truth and the elevation of humanity. WM. M. RICHARDS.

Ministers Are Growing.

SKOWHEGAN, ME., June 9, 1895.

MR. EDITOR: I see ministers coming nearer to the truth each year, but they do not dare to preach it from the pulpit. We had a Congregationalist minister here, who enjoyed attending horse races and ball games. He was so wicked they sent him away. One of our Baptist ministers raised chickens. His game fighters he named after the different churches, for

which he was asked to resign his pastorate. Another said hell was a condition, etc., so they got rid of him. They now have hell in the old-fashioned way, and seem to enjoy it, and I sincerely hope they do.

I hope to attend the Freethinkers' Congress this year.

Find inclosed \$3.25, for the ANNUAL and THE TRUTH SEEKER. Wishing you many happy and prosperous years, I remain,

Yours for liberty, DR. F. S. BIGELOW.

Going to Omaha.

LOS ANGELES, CAL., June 2, 1895.

MR. EDITOR: I am trying to sell my church pew and to make arrangements for going to Omaha, for that new religious sect, founded by the Rev. John Morrow, and justified by the following passages of scripture, undoubtedly has revealed the correct way to worship God. See 1 Sam. xix, 24; 2 Sam. vi, 20, and Micah i, 8. As the press has informed us, the brothers and sisters worship together in the Adam and Eve costume, minus the fig-leaves. That the new method of worship is fully justified by the passages above, no believer in the Bible can deny; and the only thing I see to occasion wonder is that no one ever discovered them before. To worship God in the proper manner is our duty, and I now have but one object in life, and that is to reach Omaha and do so. While the winter climate will be less suitable there for a skin costume than this, the enthusiasm of the worshipers will doubtless keep up the animal heat. I hope soon to be with them, and my pew is for sale to the highest bidder, and you can say to Brother Orcutt that I am thoroughly in earnest in this matter.

Hurrah for Omaha and the new method of Christian worship! C. SEVERANCE.

What Will They Do Next?

SAN PEDRO, CAL., May 29, 1895.

MR. EDITOR: The following is a clipping from the Los Angeles Times:

"SAN FRANCISCO, May 28th.—The ministers of this city have formed an organization for the purpose of compelling the observance of the Sabbath. Churches and parishes throughout the state will be asked to co-operate with the association."

How absurd and odious for ministers to form an organization for the purpose of compelling the observance of the Sabbath! Why, I am surprised that such an organization is born in that beautiful city by the Golden Gate. The more I see the clergy and other professed Christians meddling with this Sunday-law business the less grows my charity in behalf of the church denominations. With Christians who wish to observe Sunday as the Sabbath I have no fault to find. Most emphatically I say Sunday is not the Sabbath, neither is there any scripture that says Sunday is the Sabbath, or that God claimed Sunday as the Sabbath. Neither did the Apostles recognize Sunday as the Sabbath, nor did they keep Sunday as the Sabbath, but kept the seventh day, Saturday, the only Bible Sabbath that ever was or will be. Sunday is a day set apart by the mandate of the Catholic church and belongs to Catholics. Why do the so-called Protestant church people infringe on their sacred day? The Catholic priests will refer them to their Bible Sabbath. Before I would return to the so-called Protestant church and keep Sunday as the Sabbath, I would unite with the Catholic church.

N. A. STEVENS.

Wants the Devil Treated Decently.

NEWARK, N. J., June 1, 1895.

MR. EDITOR: Popes, cardinals, bishops, and priests are preaching economics. They ought to be the last two-legged animals in the world to even whisper it. Clergymen who live in palaces, and are supported by the poor, and pay no taxes, and who have always been a heavy burden to the people, are not very reliable students to enlighten us poor benighted mortals. Questions that are of so much interest to the rich as well as the poor will have to be settled by bread-winners, and not theologians who live by discussing questions of which they are as ignorant as African chiefs. Such people, believing in ghosts, witches, and devils, are very uncertain. Now, sir, of the two, the clergyman and the devil, I think the latter would be the proper person to give

instruction, for he is a hustler. He is honest, sober, industrious, and capable; his advice would cost us poor descendants of the antediluvians nothing. He works for nothing, charges nothing to his tenants for fuel or rent, and has never been known to take a rest or absent himself one day from his Vatican below sea level. I have never read of any other person that has been so shamefully abused and overworked, and given no pay, no luxuries, not even necessities. Now, I think it is about time for all persons who want to see justice and fair play to ask those priests to say masses, and ministers to pray for the repentance and conversion of the devil. I know he would join the army of the Lord if he was kindly invited to come, and given an opportunity to do so. If sinners whose sins are as scarlet are allowed to repent, I think the devil should be allowed to be baptized. Now, if I was the devil I would bank my fires and turn my prisoners out, and then those lazy priests and idle gods would have to get their living by the sweat of their brows.

W. W. MORRIS.

Can Protestant Sabbatarians Dispute This?

SKULL VALLEY, ARIZ., May 25, 1895.

AMBROSE BIEROE, ESQ., San Francisco, Cal., Dear Sir: I saw in an Eastern paper an excerpt from a satirical allusion of yours about "the holy gentlemen who depute themselves to assist the omnipotent in enforcing their version of his law" regarding the Sabbath. You also arbitrarily demand, in just ten lines, "a citation of the divine authority under which the change was made." Furthermore, you don't want "the authority of any council of any church; just a plain law of God plainly and unequivocally repealing the former law," that made the seventh day Lord's day instead of the first, as now. I claim, without fear of disapproval, that I have complied with the spirit of your request (to do so to the letter is not possible nor necessary), on the principle that a principal can delegate all his power to his agent. This was done by God (Christ) as principal, to his agent, the Church. I claim that the inclosed eleven lines (or ten, if you want to be particular) represent the principles on which are based the faith of 50,000,000 of the people of our country, regarding the Lord's day, although all of them do not know it. I therefore demand that you publish these eleven lines (or only ten) without comment, as per your offer. Whatever you do with the rest of this letter don't matter. I will also gently hint that when those 50,000,000 believers shall have received a more national recognition of Sunday than now, and when the God omnipotent shall have his name emblazoned on our Constitution, and Jesus Christ be acknowledged the real ruler of our country, flippant and churlish remarks about "God's constabulary" may result less pleasantly than at present. Here are your lines and law:

God is composed of Father, Son, and Holy Ghost. The son is co-equal, co-eternal with the father, and as infinite in wisdom and power. The son has established his church on earth as his agent. That church must, therefore, have his attributes, viz., infallibility, perfect wisdom, and infinite power (Matt. xvi, 18, and John xiv, 17, 26, and xvi, 13). This being the case, God spoke as authoritatively by it as he did by Moses. That church (consequently God) has declared that Sunday, and not Saturday, shall be the Lord's day, therefore it is irrefutable. (Matt. xvi, 19; xviii, 18).

H. G.

For the Priest, No Use in Life or Death.

MARION, N. Y., May 31, 1895.

MR. EDITOR: It has been just twenty years since I got hold of the first copy of THE TRUTH SEEKER, and for ten years I have been a regular reader. For ten years I exchanged with a man, but since 1886 I have been a regular subscriber, and I have no fault to find with the paper. Many a hearty laugh have I had over Heston's pictures of the saints. What a "scaly lot" they were! I was given the name of one of these worthies; the one that had the coat of many colors. I wish I could corner corn as successfully as he did. I would willingly give a large percentage to the publishing department of THE TRUTH

SEEKER. I shall continue to take the paper as long as I am able to pay for it, and when I stop, it will be a sure sign that I am no longer a wayfarer among the pious.

The fact is that the church offers a premium for hypocrites. A man in good health needs no doctor. An honest man needs no church corporation to shelter him. In nine cases out of ten, the man that puts on the church livery will not bear watching. Look sharp for these young vipers that belong to the Young People's Society of Christian Endeavor. I know some of them, and I know that there is no quarter given by them.

I want to go on record as the uncompromising foe of everything that bears any resemblance to the old orthodox tree of superstition. Old theology is like a great cancer upon the bosom of society; the more it is cut into the more it breaks out. We must cover it up with the drawing-plaster of reason, and draw every fiber from the system. Start a new growth; we can only hope to keep it away from the vital places. So far we have succeeded, but it has taken great vigilance, and will require the same for many years. I think the time will come when men and women will learn to reason for themselves. I have no use for the priest or the preacher. I want it clearly and distinctly understood that they must not perform any of their ceremonies over my coffin. I have been a worker all my life, and I won't have any sacred loafer mumbing over my remains. This is my solemn warning, and if among the readers of THE TRUTH SEEKER there are any that have these same views, I want them to see to it that this plan is carried out. I am in good health now, and sound in mind, and as long as life is given me I shall fight them until the last spark of hell fire is extinguished and star-eyed science takes the lead, and liberty is unshackled and justice let out of jail to wander in the air of freedom.

J. E. COX.

The Christian and the Freethinker.

MR. EDITOR: All religious sects have their so-called sacred books, their rites and ceremonies. They all profess to believe these books are the words of the supreme being which were delivered to them by inspired mortals. The fact that the Bible contains in addition to moral precepts and just laws, matter that is vulgar, immoral, unjust, and disgusting; that it relates occurrences as sanctioned by God, which are criminal and unnatural; that it abounds in contradictions and fable, is sufficient to convince any intelligent and thoughtful man of the falsity of such a claim or belief. It bears the unmistakable marks of man in a very crude and uncultured state. It tells of times when men were fierce, wrathful, revengeful, belligerent, and ignorant; when men were animal and immoral, cruel and unjust. The Old Testament pictures just such a revengeful, bloodthirsty God as were the men of those times. Truly man made God in his own image. As the world improved and men became more educated and civilized, their God also became more gentle and civil.

The Jehovah of the Christians and Jews is only one of the many gods, and the Christian sect only one of several larger and more important sects of religionists. While the Christians are less important as regards numbers, yet as they comprise the civilized nations, to one of which we belong, I thought it proper to speak of them particularly. In consequence of the many contradictory texts contained in the Christians' Bible, there have arisen about 387 different minor sects of that larger sect. These different branches are continually at war with each other on some point of belief. There is a great temptation for a young (or any man) in search of a rule or guide to a proper life, to become a member of some one of these various denominations. The social, financial, and business interests of Americans, in some particular localities, almost demand it. Freethinkers are not a sect, they are not bound by any creed or form of belief or unbelief, as regards the supreme creative force or forces of nature or the continued existence of man.

They know from observation, from perusal of the bible of nature, something about the mysterious power which from the little acorn brings forth the mighty

oak, and from the little drop the powerful elephant; that law which develops the unconscious and ignorant, weak and helpless child into a man of physical and intellectual greatness. We fully appreciate the power which from a small beginning develops the brain of a Humboldt, a Darwin, a Huxley, an Ingersoll, or a Spencer, but we do not attempt to make an image of that power, nor to bow down and worship it. We are satisfied that that power is thoroughly competent to handle his own affairs and is in need of neither our suggestions nor our prayers.

We believe in the works of mercy and charity, in practicing more and preaching less, in temperance, morality, sobriety, industry, and above all things in the saving power of truth. We believe that wickedness springs from ignorance and the antidote is education. We believe that "the time to be happy is now; the place, here," as well as hereafter. The greatest happiness springs from making others happy.

Freethinkers have no God, no savior, no priest—to grant absolution from their sins, hence they have to be moral and just. They battle this life with a brave, unflinching spirit, and stand ready to enter the land beyond the valley of death with the same invincible power.

"How blest the righteous when he dies,
When sinks his weary soul to rest;
How mildly beam the closing eyes,
How gently heaves the expiring breast!"
J. D. LAWRENCE.

Must We All Come to This?

NEW YORK, June 11, 1895.

MR. EDITOR: Some three weeks ago, through the medium of THE TRUTH SEEKER, Materialists were informed by Mr. A. D. Swan that, on account of their stiff-necked obstinacy in refusing to accept the philosophy of Spiritualism, they have become bigots equal in depravity to adherents of the church who "would burn those of different views at the stake." If that is so, it is a truth with which I have heretofore not been familiar. Bigotry, as understood, is a desire to forcefully suppress and stamp out, and an utter refusal to tolerate, any opposing belief—a disposition of which I, for one "Materialist," am totally unconscious. It is possible that Mr. Swan's opulence of spiritual knowledge has somewhat puffed him up, a trick which superior wealth is apt to play on any of us if we do not guard ourselves.

He charges us with not desiring to be informed about what "real material" consists of, and then he proceeds to say that after research he finds that "neither matter nor life is, and probably never will be, fully understood by man in mortal or immortal life." I submit that such an experience as that ought to make him more charitable toward those who have reached the same conclusion after similar research. If one who is in communication with the immortals, as Mr. Swan is, brings us the message that matter and life are insoluble problems, how the devil can he ask us, who do not enjoy his advantages, to do otherwise than take him at his word and give up trying to find out what "real material" consists of?

I would not cast doubts, though I have some in hand, on the authenticity of that communication which Mr. Swan reproduces in his letter to THE TRUTH SEEKER, but I would like to present a thought for his consideration. Suppose that his daughter, from whom the communication purports to emanate, instead of being in the spirit world were in this, and residing on the other side of the continent; that he, having a parent's interest, should desire to know how it fared with her, and with a view to finding out should "fool away" \$2 on a telegram to her address. And suppose that in reply he should get a "finely drawn sprig" and this message: "Papa, in answer to your mental question I have sent this little sprig in colors as emblematic of our love for you all; as the bud opens so also does our love for mankind expand," and so forth, all in the "best of sentiment," of course, but all blanked twaddle nevertheless. Would he not blow in another two dollars just to tell his girl to never mind about sprigs and buds and her expanding love for mankind, and to write as a daughter should to her parents—something that her old father

and mother could read and talk over together and get some comfort and information from? And if in rejoinder to this he should receive another ream or two of flubdub in different words, wouldn't he ask the telegraph operator what idiot assylum his wire was connected with? If not, why?

By abstaining from profitless thought on the subject of death I have come to regard it as a thing to be neither desired nor objected to. It is one of the offices of the body to die, and as the other natural offices come to be performed with no unpleasant sensations, so, I apprehend, will this one. But Mr. Swan's letter gives me terrors to think of. When this "42 stout" person of mine goes under the daisies, is the mind that controls it going off to the moon, to exist in a paralyzed state, and to return in the form of short slate pencils and write slush and make bad drawings of several colors in the presence of a Cook county medium at \$2 a lick? This thought contains the sting of death, and herein also does death achieve a triumph. From what I can learn from those who pretend to know about other states of existence, I am inclined to say, Give me this world or give me none. G. E. M.

God.

JACKSONVILLE, ILL., May 20, 1895.

MR. EDITOR: All anybody knows about God they can put in their eye, while what they don't know, printed in small type, would fill up all the space outside of the eye. The Jewish scriptures represent him as anthropomorphic, i. e., with human form and characteristics. If the scriptures are right the only thing we can infer is this: We know what man is; we know that he is an animal, and naturalists have assigned him his proper place in the animal kingdom and classified him as *genus homo*, a placental vertebrate. Therefore, his antetype, God, cannot avoid coming under the same denomination of animals. The ancient Greeks were a highly-cultured and intellectual race, and their conception of divinity was far more ennobling than the Jewish, which permitted the free indulgence of human feelings. (See Sir Charles Bell's "Anatomy and Philosophy of Expression.") The features of the Greek gods as shown in sculpture are devoid of anything that would indicate the presence of the human passions, emotions, or sentiments, their creators evidently considering these too base and low to be represented in the face of a god. Instead their carved features are expressive of unimpassioned thought, reason, and contemplation.

The Jewish god is totally different. He sometimes loses his head, gets his suspenders in a twist, and rants around like a Dutch stepfather; he turns things upside down, backside foremost, and inside out; puts poor Dives in the hole without linen duster or fan and not a morsel of ice for his beverage; orders defenseless women and children butchered and young girls debauched, and augments the torture of childbirth. He sets a premium on condensed ignorance, is dead stuck on the dollar mark, issues a batch of promissory notes to condemned murderers, fawning sycophants, and hypocrites; he strangles liberty and wants to be patted on the back. He never caused anything but trouble to his constituency, and never created anything but an almighty big pile of work for the fool-killer. It would take a professor of mathematics to find out what relationship, affinity, or consanguinity he sustained to himself, being his own father and his own son, with the connection further complicated by a ghost mixed up in the trinity.

Let us turn from this spectacle to what has been termed nature's god. Colonel Ingersoll voiced a sublime idea when he spoke of him as one "whose thoughts are stars and whose dreams are constellations." I am sorry the colonel's words couldn't be expanded into a continued story. As a workman is said to be known by his chips, we will have to go to nature for the character of its god.

Looking at nature from a standpoint of justice, we see that we never get a square deal; her scales have never been poised. The big fish eat up the little ones, the strong shove the weak to the wall, and fortune is invariably on the side of the heavy artillery. A fixed law has no conscience.

The ears of pity are plugged, want is neglected, and the calloused hand of indigent toil, heaped with lard, is compelled to grease the fat sow. The dogs of war are turned loose; patient merit is run over, while wasteful exuberance rides on the band wagon. Nature's god is too prolific—more children are born than can be cared for.

One would think that if some are not fit to survive they ought to have been considered unfit to be called into existence in the first place. Whatever glimpses of beneficent design we can desery in nature are more than counterpoised by a flagrant and perpetual miscarriage of justice.

When we come to what has been called "reasoning from nature up to nature's god," we tackle the endless chain of cause and effect, and have a circulating decimal on our hands, "worlds without end."

The old Peruvians, who worshiped the sun, were not far wrong when they called themselves his children. For the sun is really our father and the earth is our mother in more than a figurative sense. Atahualpa, in addressing himself to Pizarro's mob of Christian outthroats, said: "Your god was murdered by the people he had made" (and pointing to the sun), "while mine lives to-day, and looks down on his children" (Prescott's "History of the Conquest of Peru").

But it won't do to make a god out of the sun, for astronomers know there are millions of suns. To get these mixed up with the gods of religion might spoil their reputation. Don't worship any of them, but take them as they come.

WM. PATTERSON.

An Open Letter.

FROM S. W. WETMORE, M.D., TO REV. F. —, PASTOR M. E. CHURCH, ASHTABULA CO., O.

BUFFALO, N. Y., June 7, 1895.

My Dear Reverend Sir: I take the liberty to call your attention to a very objectionable expression made by you as one of the officiating clergymen at my dear brother's funeral a few days since. After eulogizing the deceased's Christian character, virtues, honesty, etc., in a very satisfactory manner, you said, "In fact, a man cannot be an honest man unless he is a Christian." I was surprised to hear the whole moral world slandered by a Christian minister in this enlightened nineteenth century. The expression could not have been a *lapse of tongue*, for it was delivered with a vehemence designed to impress your hearers. If you were honest in that declaration, ignorance must be your only apology. In that event you are certainly "joined to your idols," and your reading confined to sectarian papers.

I was incensed, first, because I am not a Christian, never was, and never can be. Yet I know I am an honest and an upright man, conscientious in my convictions, true to my moral principles, myself, my family, and my god—the ethical life in nature—and the Golden Rule, which is my religion.

Jesus, it is said, taught these moral precepts. So did Pittacus 650 years B.C. Also Thales, Confucius, Plato, Sextus, Aristotle, Aristippus, Socrates, Epictetus, Hillel, a Jewish rabbi, and many others, hundreds of years before Christ.

So far as the moral precepts are concerned I am a Christian, but not otherwise, for I could never believe in the divinity of any man born of a woman—even a virgin—whose father was a ghost, holy or unholy. Nor do I believe there is a man or woman living, of *mens sana*, who thinks, reasons, and analyzes *honestly*, who can conscientiously teach such preposterous dogmas.

Can it be possible that any rational student can believe that a man who once lived here on this earth, with all the passions of mankind, who labored, fatigued, rested, slept, ate, drank, and was merry; one who cursed—even a fig-tree—reviled his neighbors, calling them thieves, vipers, etc., eventually became a God in heaven? Can it be possible that an *honest* man can reason himself into the belief that a person is his own father, and that a ghost proceeded from the father and son both, and was, at the same time, both that father and son, and that three times one is one? The Aryans considered this story a jocosely fable for hundreds of years, just as we

regard the "Arabian Nights," or some of Rider Haggard's mythical stories.

Second, I was incensed, because I know that Christianity has had very little influence in making men *honest*. Look at the statistics of our state prisons to-day, if you please, and you will find that, according to their records, nine-tenths of the convicts have been entered as Christians.

What an appalling history! Still more appalling is the record of priests and preachers, more than one thousand having been arrested, many of whom were convicted, fined, or sent to prison since 1876 in the United States and Canada alone. Some of their crimes are too revolting for publication. Forgery, theft, adultery, elopement, rape, embezzlement, and intemperance were as common charges as against the laity.

For the crimes of Christians generally, I will call your attention to a little table from prisons reports of Iowa, Michigan, Tennessee, Connecticut, Indiana, Illinois, and Canada. In sixty-six different prisons, jails, lock-ups, reformatories, refuges, and penitentiaries, there were, for the years given in report, 41,335 men and boys, women and girls, of the following religious sects:

Catholics.....	16,431
Church of England (Episcopalians).....	9,975
Universalists.....	5
Eighteen other Protestant denominations.....	14,811
Jews, Chinese, and Mormons.....	110
Infidels (two so-called, one avowed).....	3
	41,335

Were I to give you the statistics of prisons in foreign countries it would be more appalling still. Enough has been said, I trust, to show that it requires a greater influence than Christianity to make people honest.

These statistics hardly sustain the allegation that "a man cannot be *honest* unless he be a Christian," or that Christianity makes men honest, or that infidelity is coupled with impurity.

Now, my dear reverend sir, you must know that hundreds and hundreds of years before Christ was protoplasm, there were thousands of honest men and women, and that there are millions of honest people living to-day who do not believe in the miraculous conception fable, the atonement scheme, or the resurrection myth.

It is estimated that but one-tenth of the population of this globe pretend to be religious, and but about one-fifth of that number lay any claim to Christianity. If your allegations are true, it must be a very dishonest world, although Christianity has held sway for more than eighteen hundred years. Fortunately you are in error, for that dogma is of local influence, while the Golden Rule guide, or morality, is a general attribute. Do not forget that the Hebrews have a reputation of being the most *honest* people on earth. It is very rare that a Jew is sentenced to a penitentiary. Read the lives of the great men, or gods, of Persia, China, Greece, Mexico, Rome, Arabia, and India, as well as Palestine, and compare the honesty of these various nations.

I admit that Confucius was a murderer; so was Moses; and that Marcus Aurelius was a liar; so were Eusebius and St. Paul (the latter claimed it was for the glory of God, and they should not be rebuked). Were these representatives *honest* Christians, or does it require a greater Christian influence now-a-days to make men honest than eighteen hundred years ago?

This letter may seem captious, but I can assure you that nothing but the influence of human duty could impel me to take such liberty. An ethical life has always guided my footsteps. My religion—like Thomas Paine's—is to do good, and to be religious we must be *honest*. I therefore honestly presume to advise you to never make that assertion in public again. It is detrimental to you as a Christian gentleman, and detrimental to the cause of Christ. You are a young preacher, I am an old one—not of theology—but for thirty-four years I have taught medicine and morals, and I assure you honesty is the best policy. Never let enthusiasm lead you from the path of truth; be mentally as well as physically temperate, and your conscience will be as clear as your title in heaven can be.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Speak No Ill.

Other people have their faults,
And so have you as well;
But all ye chance to see or hear
Ye have no right to tell.

If ye canna speak o' good,
Take care, and see and feel
Earth has all too much o' woe,
And not enough o' weal.

Be careful that ye make nae strife,
Wi' meddling tongue and brain;
For ye will find enough to do
If ye but look at hame.

If ye canna speak o' good,
Oh! dinna speak at all;
For there is grief and woe enough
On this terrestrial ball.

If ye should feel like picking flaws,
Ye better go, I ween,
And read the book that tells ye all
About the mote and beam.

Dinna lend a ready ear
To gossip or to strife,
Or perhaps 'twill make for ye
Nae sunny things of life.

Oh! dinna add to others' woe,
Nor mock it with your mirth;
But giv' ye kindly sympathy
To suffering ones of earth.

Auntie Bright's Lectures.

III.—THE STORY OF THE FRENCH REVOLUTION.

"The French Revolution," said Madge, gravely, "was the reaction of tyranny."

"And like many another reaction, worse than its cause," ventured Walter.

Auntie Bright was listening. Madge's pleasant voice went on: "It was the rule of ignorance, and ignorance is always the worse, albeit its opponents are craft and duplicity."

Auntie Bright never concealed her pride in Madge and Walter, even in their presence. She audibly applauded. "Madge, you have been reading Carlyle," she said.

"Even so," replied her niece. "Have you not been reading Proudhon, a greater cynic than Carlyle?"

"I like Proudhon," cried Walter, "he analyzes so clearly, and expounds such grave philosophical deductions with the utmost simplicity. And he is so plain that I believe the veriest child could comprehend him."

"If, as he says, your mind is capable of uniting two propositions, and deducing a third therefrom."

"The logical mind," said Walter, lightly. "Well, we, at least, ought to be capable of that after auntie's lectures upon logic."

"My lectures," said auntie, smiling at the expression. "Well, they have been brief enough, and profusely illustrated."

"All the better," rejoined her nephew. "We're such children still that we need something of that sort to help us understand."

"I am so grateful that I should like another one," said Madge, slyly.

Auntie Bright could not be proof against such persuasiv flattery. "But," she said, "you are as well informed as I."

"No, indeed," cried two dissenting voices, while Madge said, coaxingly, "Tell us a story of the French Revolution."

Auntie Bright's stock of stories was great. Now she sighed and said: Well, a historical story will tell you more of the French Revolution than I could tell you in sober fact. And to get an idea of the stormy times at that period, I will tell you

THE STORY OF THE DAUPHIN.

He was born at Versailles in 1785. He was a most affectionate child, and was ardently attached to his mother. He used to sport about the garden of the palace. Little Trianon was his favorite playground.

He would arise early in the morning to gather flowers from the garden to lay on his mother's pillow.

"Ah," he would say, when weary of play, "I have not earned the first kiss from mother to-day."

The Revolution came and cast a shadow over Versailles, with all its glory. The royal family were surrounded by enemies, and were in constant terror, and the little dauphin was made unhappy by the sight of his mother's tears.

One day a serving-woman told him that if he would procure some favor for her she would be as happy as a queen.

"As happy as a queen," he repeated sadly. "I know of one queen who does nothing but weep."

The revolutionists overthrew the Bastille and throne, and the members of the royal family were obliged to seek protection in the National Assembly. They were then confined in an old French prison called the Temple.

The king was tried by the Assembly, condemned, and executed. He deeply loved the dauphin and parted from him in great sorrow.

After the king's death, the dauphin was the principal solace of the queen in her imprisonment. He was at last removed from the queen's apartment by an order of the committee of public safety. It was related that when the guard came to take him away, his mother fought for him until her strength was exhausted, and she fell senseless to the floor.

After the execution of his mother he was given over to the care of a brutal shoemaker, named Simon, who endeavored to cause his death without committing palpable murder. He was ill-fed, beaten, and abused, and received the name of the "She-wolf's-whelp," referring to Marie Antoinette.

At this period the police were in the habit of distributing in the streets songs against "Madam Veto," as the queen had been called. One of the most infamous of these, vulgar as it was brutal, had been procured by Simon.

One day, for the want of a new torture for the child, Simon resolved to make him sing this obscene song against his mother. "Come along, Capet," said he. "Here is a new song which you must sing to me."

He handed the song to the dauphin. The boy saw its meaning, and with all the instincts of a susceptible nature, he recoiled from the thought of reviling his mother. He laid it down on the table without a word.

Simon arose in wrath.

"I thought I said you must sing."

"I never will sing such a song."

"I declare to you that I will kill you if you refuse to obey me."

"Never!"

Simon caught up the andiron and threw it at the child with a force that would have proved fatal had he not missed his aim. His passion then gradually subsided, but the boy refused to sing.

One day, after a series of abuses too shocking to relate, Simon seized the dauphin by the ear, and, drawing him to the middle of the apartment, said:

"Capet, if the Vendéans were to set you at liberty, what would you do to me?"

"I would forgive you," replied the unfortunate boy.

His situation at last became wretched in the extreme. He was placed in a filthy cell, where he could neither receive pure air nor have exercise; his food was scanty, his bed was not made for six months, and his clothes were not changed for a year. He became covered with vermin, and mice used to nibble at his feet. He passed the days in utter silence, wishing only to die. His sensibilities became mercifully deadened, so that he lived in a self-made realm of pure fantasy.

After the overthrow of the revolutionary government under Robespierre, he was assigned to more merciful keepers. But his body and mind were in ruins, and all efforts to restore him were in vain.

It was a lovely June day in the summer of 1795. He was dying. Without the air was full of sunshine, of birds and roses.

"Are you in pain?" asked an attendant.

"Yes," he said, "but not in so much as I was; the music is so sweet."

He presently added: "Do you not hear the music?"

"From whence does it come?"

"From above."

His eyes became luminous; he seemed happy and peaceful, and he fancied that among the voices that seemed to be sing-

ing around him he could distinguish that of his mother. It was pure fancy, but it grew out of the filial devotion of his heart.

The pitiful story saddened the young people very much. Auntie Bright's own sympathetic voice lent additional pathos to the romance. At last Madge said:

"Do you suppose any of the revolutionists suffered as that boy did?"

Auntie Bright gave a quick sigh.

"There is no doubt of it, Madge; but for that part of the story I refer you to Harriet Martineau."

Auntie Bright arose, signifying that the audience was at an end. IDA BALLOU.

Thomas Paine Remembered in Ohio.

DEAR MISS WIXON: I am in this city (Columbus, Ohio) teaching elocution and oratory. One of my classes proposed that we have a picnic on Decoration Day, and we are having it.

Knowing that I would be expected to help make the time pass pleasantly, I brought with me the Thomas Paine number of THE TRUTH SEEKER and the pamphlet, "Federation and Union." We looked at the picture of Paine's home, his monument, and himself, read some from the paper, talking of Paine and his great work for the freedom of his country and for the right of Free thought. Miss Nora Beard proposed, "Three cheers for Thomas Paine," and they were as heartily given as though we had numbered hundreds.

Then, from "Federation and Union," I read S. P. Putnam's speech, "Our Flag." The response was "Three cheers for Putnam and Our Flag." We then had a patriotic recitation by Alma Coulter, the youngest member of the class, a sweet little girl of nine years. In response to the request for a dramatic reading, I gave a cutting from your story, "Jack Howard's Step-mother."

Some of those present had heard very little of Thomas Paine, but all were broad-minded, and received his ideas and other Liberal thought more enthusiastically than I had dared anticipate.

Before the literary part of our program we had a good dinner under the spreading branches, and now the cloth is laid for another meal. The class wanted a stroll in the woods and I wanted quiet, so while they were gone the thought came, "Write to the Corner," and I proceeded to do so.

We could not participate in the exercises at the grave of Thomas Paine, but our little celebration has been very enthusiastic and inspiring. The book and paper I carried were borrowed for further reading, and I trust the interest awakened may continue.

The strollers have returned. They approve of the above, and say: "Add that we have had a good boat ride on the lake."

We must eat our lunch and go back to the city, where I am to read to-night. Sincerely yours, M. FLORENCE JOHNSON.

332 Oak st., Columbus, O.

Correspondence.

SALEM, NEB., May 29, 1895.

DEAR MISS WIXON: This is my second letter to the Children's Corner. My school was out last week, and we had ten graduates. About two months ago the people of Salem held a large meeting for about five weeks. The preacher got about two hundred converts, the most of them being children from seven to seventeen years, and a few rough boys, and some that got their breakfast on their way home from church. I went one night, and it was like going to a show to see them.

Your Liberal friend,

NELLIE BRINEGAR.

[Nellie will not care to go again to such a meeting. She can spend her time more profitably.—ED. C. C.]

CHICAGO, ILL., June 15, 1895.

DEAR MISS WIXON: My father is dead, and I am just eight years old, and I wish to write a letter. I am sorry my father is dead. I am going to try to be good to my mother. I would like to have some song books. Could you please tell me where we could get the song books? I go to Clarke's school, and my teacher's name is Miss

Young Mothers

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

Dowle, and she is a good teacher, and I would like to have a hymn book. In our room we have seventy-seven children. My papa's name was John Masley. I hope to see my letter in the Children's Corner.

ALICE MASLEY.

[We are all sorry for Alice in the loss of her papa. She must do the things her papa would like her to do were he living, and then we will all be proud of her.—ED. C. C.]

A Chance for Women to Make Money.

I saw one of your subscribers tell in your column a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and obtained one of their Dish Washers and tried it myself first. It is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day \$5, and everybody wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as \$18 a day, and I believe that I can get enough money to keep my brother at school next winter and have money in the bank too. Any lady or gentleman can do as well as I am doing, I am sure, as I had no experience. When everybody wants to buy, it is not hard to sell. Anyone can get information by writing the above firm, and I am glad to add my experience, because I think it is my duty to others to help them over the hard times.

MARTHA FRANCOIS.

That Plate
means
Columbia

THE BEST BICYCLE

The Standard Bicycle of the World.

On the steering-head of every Columbia bicycle of this year's make that name-plate appears. It is unique, handsome, and indicates much—satisfaction and highest enjoyment to the rider.

No other bicycle has ever equalled a Columbia. No other bicycle ever shall equal a Columbia. The greatest bicycle factory in the world says so.

New Price \$100

HARTFORDS, next best, \$80 \$60.
\$50 for boys' and girls' sizes.

POPE MFG. CO.
Hartford, Conn.

BOSTON, CHICAGO,
NEW YORK, SAN FRANCISCO,
PROVIDENCE, BUFFALO.

An Art Catalogue of these famous wheels at any Columbia Agency, or will be mailed for two 2-cent stamps.

Something
QUITE NEW & UNIQUE

THE
BETTER WORLD

A PHILOSOPHICAL ROMANCE
By Dr. E. B. SOUTHWICK.

For I dip into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 148 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER CO.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse. 10

Astro-Theory. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs. 5

Apostles of Christ. Austin Holyoake. 5

The Bible God Disproved by Nature. W. E. Coleman. 5

Bible Idolatry. Robert G. Ingersoll. 5

The Bible: Is it Reliable as a Guide? C. Watts. 5

Blasphemy and the Bible. O. E. Reynolds. 5

The Book of Esther. A Specimen of What Passes as the Inspired Word of God. 5

Buddhist Nihilism. Prof. F. Max Muller. 5

Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston. 3

The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman. 10

Cruelty and Credulity of the Human Race. Dr. Daniel Arter. 2

Christianity a Borrowed System. Bennett. 2

Christianity: Its Nature and Influence on Civilization. Charles Watts. 5

The Christian Deity. Charles Watts. 2

The Christian Faith. 200 Questions Without Answers. 2

Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin. 2

The Christian Sabbath. John E. Remsburg. 2

Christian Scheme of Redemption. C. Watts. 2

The Church and Education. Anti-Jesuit. 5

The Church and Freethought. Franklin Steiner. 10

Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker. 3

The Constitution and Holy Days and Holidays. S. P. Putnam. 1

Constructive Rationalism. Annie Besant. 1

The Devil's Due Bills, or Give the Devil His Due. John Syphers. 2

Daniel in the Lion's Den. D. M. Bennett. 2

Daniel, the Dreamer. A Biblical Biography. Austin Holyoake. 5

Decadence of Christianity. 1

The Decline of Faith. J. E. Remsburg. 5

Defense of Secular Principles. Chas. Watts. 2

Does there Exist a Moral Governor of the Universe? Austin Holyoake. 3

Doubts of Infidels. Questions by a Weak but Sincere Christian. 5

The Ethics of Religion. W. K. Clifford, F.R.S. 5

Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D. 3

Evolution of Israel's God. A. L. Rawson. 5

Essays on Miracles. David Hume. 10

Father, Son, and Holy Ghost. T. E. Longshore. 5

The Fear of Death. D. M. Bennett. 5

Foundations. John Syphers. 1

Free Speech and Free Press. Percy Bysshe Shelley. 1

Few Words about the Devil. Chas. Bradlaugh. 3

Freethought and Mod. Progress. Chas. Watts. 3

The Fruits of Christianity. Annie Besant. 3

German Liberalism. Mrs. Clara Neymann. 1

The Gospel of Christianity and the Gospel of Freethought. Annie Besant. 2

Has Man a Soul? Charles Bradlaugh. 3

Heaven and Hell: Where Situated? Austin Holyoake. 3

Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Elsborg. 3

Is There a God? Charles Bradlaugh. 3

If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D. 10

Is America the New World? L. L. Dawson. 3

Infidelity. H. W. Beecher. 5

Infidels and Charity. Franklin Steiner. 1

Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns. 3

Ingersoll on McGlynn. 3

The Ills We Endure: Their Cause and Cure. D. M. Bennett. 5

Is the Bible Indictable? Annie Besant. 5

Jefferson an Unbeliever. John E. Remsburg. 5

The Jews and Their God. Isaac Paden. 5

Labor's Prayer. Charles Bradlaugh. 3

Land Question. Charles Bradlaugh. 3

Large or Small Families? A. Holyoake. 2

Lay Sermon. Robert G. Ingersoll. 5

Legend of Gautama Buddha. Paralleling that of Jesus Christ. 5

Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake. 3

The Logic of Life, Deduced from the Principles of Freethought. G. J. Holyoake. 3

Ludicrous Aspects of Christianity. A. Holyoake. 5

Liberty and Morality. Moncure D. Conway. 2

The Liberty of Printing. Hon. E. P. Hurlbut. 3

Literature of the Insane. F. R. Marvin, M.D. 5

"Manna." Orthodox Descriptions of How People are off in Hell. 1

Materialism and Crime. B. F. Underwood. 1

Moral Value of the Bible. Chas. Watts. 3

Moody's Sermon on Hell. A Criticism of Revival Doctrine. 1

Natural Religion vs. Revealed Religion. Annie Besant. 2

New Life of Abraham. Charles Bradlaugh. 3

New Life of David. Charles Bradlaugh. 3

New Life of Jacob. Charles Bradlaugh. 3

New Life of Jonah. Chas. Bradlaugh. 3

New Life of Moses. Charles Bradlaugh. 3

The New Faith. J. L. Stoddard. 1

The New Age. W. S. Bell. 1

The Old Religions and the New. W. S. Bell. 1

On Eternal Torture. Annie Besant. 2

On Prayer. Annie Besant. 3

On the Religious Education of Children. Annie Besant. 2

Open Letter to my Old Friends the Quakers. S. D. Moore. 1

Orthodoxy. Robert G. Ingersoll. 10

Our Father in Heaven. Poem by Charles Stephenson. 1

Our Lord and Savior Jesus Christ. T. E. Longshore. 5

Paine and Wesley. John E. Remsburg. 5

Plea for Impartial Taxation. S. B. Duryea. 5

Protestant Intolerance. John E. Remsburg. 5

Philosophy of Secularism. Charles Watts. 2

A Picture of the Jewish Jehovah as described by the Bible. Per dozen. 10

Plea for Atheism. Charles Bradlaugh. 5

Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh. 1

Protestant Persecutions. William Cobbett. 1

Questions for Bible Worshipers. 1

The Relation of Witchcraft to Religion. A. C. Lyall. 10

The Religion of Humanity Better than Eternal Punishment. M. Babcock. 10

Religion of Humanity. Frederic Harrison. 10

Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker. 3

Revivalism Examined. A. G. Humphrey. 2

A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator. 1

The Safe Side. H. B. Brown. 1

Science and Bible Antagonistic. Chas. Watts. 3

A Secular Prayer. Austin Holyoake. 1

Secular Responsibility. G. J. Holyoake. 1

The Stage and the Pulpit. Robt G. Ingersoll. 3

Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain. 1

"Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy. 1

Talk With the Four Evangelists. E. Woodruff, M.D. 3

Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake. 3

The Theory of Evolution. Thomas H. Huxley. 10

The True Basis of Morality. Annie Besant. 2

The Truth of History. Robert G. Ingersoll. 1

(Reply to some of the Sunday-school Stories About Him.) 3

Two Short Sermons. Rev. Theologians. 1

Twelve Apostles. Charles Bradlaugh. 3

Were Adam and Eve Our First Parents? Charles Bradlaugh. 3

What Did Jesus Teach? Chas. Bradlaugh. 3

Who Was Jesus Christ? Chas. Bradlaugh. 3

Why Do Men Starve? Charles Bradlaugh. 2

When Did Paul Live? Scholastics. 1

What is the Bible? A Review of Sunderland's "What is the Bible?" 1

Wonders of Prayer. D. M. Bennett. 1

Washington an Unbeliever. J. E. Remsburg. 5

Was Christ Crucified? Austin Bierpower. 10

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

THE BRAIN AND BIBLE;

OR

THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from

Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the leading Denominations and Denominational Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies. \$1.00

Fifty copies. 4.50

One hundred copies. 8.00

Larger quantities at special rates.

Address THE TRUTH SEEKER, New York.

Is Suicide

A Sin?

Colonel Ingersoll's Famous

Letters and Replies from Eminent Men. With a Startling

Chapter on

Great Suicides of History.

Schopenhauer's Celebrated

Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

Prof. Ernst Haeckel,

Life, Works, Career, and Prophecy.

A Lecture By THADDEUS B. WAKEMAN Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City

A NEW EDITION OF THE DIEGESIS

BEING A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2. Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Not for Parsons.

REV. DR. BARRELL: "I can't get the introduction to this sermon worded just to suit me." Mrs. Barrell: "Why don't you start it with: 'As has been said before, and so well said?'"

DORCAS: "I never knew any good come of keeping Lent." Mrs. Dorcas: "Why, my dear, look at Mrs. Hillaire. She was cleaning a fish the other day and found a diamond ring in its inside."—*Judge*.

"We have come to offer you an increase of salary," said the deacon, "but we have doubts whether you will accept it." "Why so?" asked the parson, eagerly. "Because," said the deacon, "we haven't been able to collect it."

DURING the past two weeks twenty-one persons have been baptized at Prineville in the cold waters of Ochoco creek, and others are waiting for warmer water, taking their chances meanwhile with other sinners.—*Portland Oregonian*.

MINISTER: "Have you spoken a kind word to some poor brother on this glad Sabbath day, Brother Solum?" Brother Solum: "Yes, sir." Minister: "Ah, what effect did it have?" Brother Solum: "Wonderful. He said I was a blank hypocrite, and it was no use to lecture him on Sunday."—*Cleveland Plain Dealer*.

FIRST BEGGAR: "Where did you get that fine overcoat?" Second do.: "At the big house at the corner." First do.: "Why, I went there only this mornin' shiverin' with cold, and dey wouldn't gimme a rag." Second: "Oh, ah! but I didn't ask for clothes for myself. I told 'em it was fur the pore heathen in darkest Africa."

THE minister was expected to make a visit. The mother called her young hopeful and told him, if the minister asked his name, he was to reply, Jack; his age, he was to say, 5 years old; where bad children went to, he was to answer, to hell. The good man arrived and asked his age, and wishing to show his mother how well he had remembered his lesson, he replied, "Jack, five years old, go to hell."

THE pastor of a Congregational church of Somerville, Mass., distributes a neatly printed sheet containing the church notices, in the pews, in lieu of reading them. This was one of the recent notices: "It may not be inappropriate to call attention of the audience to the bad habit they have fallen into of watching people who come in late, especially those who have new clothes. These late comers are modest people, and it must be a serious annoyance to have their raiment a subject of remark. They wear it unconsciously, and prefer that you would not notice them. The Sunday services are at 10:30, and 7:30, for the benefit of all who desire to spend an hour in worship; but for all those who have recently visited the tailor, and milliner, and dressmaker, the morning service begins anywhere from 10:30 to 11, and the evening service ten minutes before 8. For the benefit of the very tardy ones the announcement is hereby made that the benediction will be the only portion of the service in which they are respectfully invited to participate."—*New York Tribune*.

MISS MOLLY ELLIOT SEAWELL relates the following anecdote in the course of a sketch of John Paul Jones, in the *Century* for April: The landing on St. Mary's isle thoroughly alarmed the coasts, and the name and character were well known. The Ranger being seen beating up the Solway toward the "land town o' Kirkcaldy," the frightened people assembled on the shore, and presently down came their "meenister," Rev. Mr. Shirra, lunging a huge armchair, which he flung down on the shore, and then plumped himself violently into it. He was short of breath, and very angry with the deity for permitting such doings as Paul Jones's; and, puffing and blowing, he made the following prayer, which tradition has preserved: "Now, Lord, dinna ye think it is a shame for ye to send this vile pirate to rob our folk o' Kirkcaldy? For ye ken they are puir enough already, and hae naething to spare. They are all fairly guid, and it wad be a pity to serve them in sic a wa'. The wa' the wind blows, he'll be here in a jiffy, and wha kens what he may do? He is nane too guid for anything. Muckle's the mischief he has done already. Ony pocket gear they hae gathered thegither, he will gang wi' the whole o't, and maybe burn their houses, tak' their claes, and strip them to their sarks! And wae's me! Wha kens but the bluidy villain may tak' their lives. The puir women are maist frightened out o' their wits, and the bairns skeeking after them. I canna tho't it! I canna tho't it! I hae been long a faithfu' servant to ye, Lord; but gin ye dinna turn the wind about, and blow the scoundrel out o' our gate, I'll nae stir a foot, but just sit here until the tide comes in and drowns me. Sae tak' your wull o't, Lord!" The prayer appears to have been effective; for at that very moment the wind changed, and blew "the scoundrel out o' our gate."

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Condit, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Condit is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, the Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 33 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardener's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. O. Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, *Give Us Light*.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

In the nature of things,



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

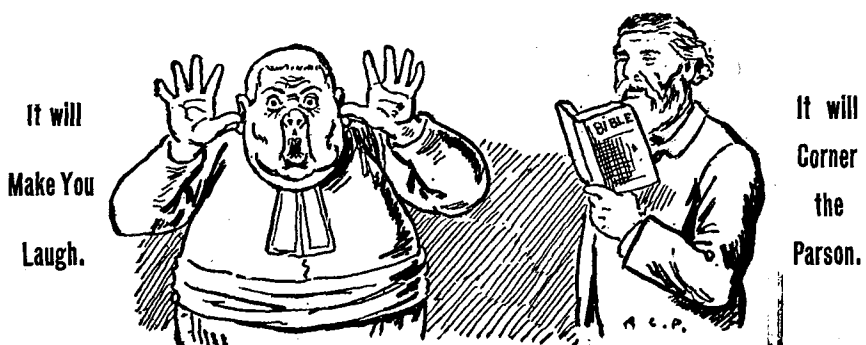
By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Gems of Thought.

ALL free government is based upon free discussion.—*Washington Gladden.*

THE degree of punishment will depend on the character of the criminal and not on that of the crime.—*Henry Charles Lea.*

GENUINE civilization does not increase, but reduces, standing armies and commerce-destroying navies.—*Galveston News.*

EVERY man is free to do that which he wills, provided he infringes not the equal freedom of any other man.—*Herbert Spencer.*

WAKE to the dawn of a larger life,
Sleepers dull in the Night of Now!
Beat your hearts to a wider strife!
Build your thoughts in a broader brow.
—*J. William Lloyd.*

EVERY one is born with a nose and five fingers, and no one is born with a knowledge of God. This may be deplorable or not, but it is certainly the human condition.—*Voltaire.*

RELIGION is not in the purview of human government. Religion is essentially distinct from the government and exempt from its cognizance. A connection between them is injurious to both.—*James Madison.*

REFORMS that reform make progress slowly. Violent action does not properly belong to any movement looking toward the development of ideas and the application of principles to human life. Because every advance made must be clearly the finished outcome and expression of public need and public opinion in harmony with natural law.—*Louise Tresscotte.*

TOLSTOI wrote "Ivan the Fool" in a mood of essential trust. When freedom is popular even the autocrat will turn professor. I do not fear my neighbor when he knows I trust him. He fears me when he knows that I feel unsafe next him unless I bolt my doors. Restriction reaps anger, suffers retaliation, trips over its own buffers. It violates and is violated. It poisons the root of the tree from which it eats the fatal fruit.—*Horace L. Traubel.*

DURING the period when the church ruled supreme, in intellectual and material culture and development men fell very low, far below the level of the days of classic antiquity. This is easily explained; for when men take upon themselves to prepare only for a future life, then the present ceases to carry any value. Well might the Christian father, Tertullian, exclaim: "Desire for knowledge other than of Jesus Christ, learning other than the gospel, is no longer necessary." For all that man need know was to be found in the Bible, and what was not to be read therein was untrue and mischievous. Very truly has Ludwig Feuerbach said: "If we are for heaven born, then are we lost to earth."—*Ludwig Buchner.*

THE temporary nature of Christianity is plainly indicated by its indorsement of the Old Testament. Jesus was never able entirely to outgrow the prejudices of his Jewish education. "One jot or one tittle," says he, "shall in no wise pass from the law till all is fulfilled." "The scribes and pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do." As if the doctrine of these Jewish law-expositors were all divine! Jesus refers to the old stories of the Jewish Bible as if he believed them, and he evidently did, and even takes the marvelous tale of Jonah for true, and refers to prophecies of himself in the Old Testament which certainly have no existence.—*William Denton.*

THE supernatural and the miraculous controled the world. Everything was explained, but nothing was understood. The church was at the head. The sick bought from monks little amulets of consecrated paper. They did not send for a doctor, but for a priest, and the priest sold the diseased and the dying these magical amulets. These little pieces of paper, with the help of some saint, would cure diseases of every kind. If you

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A.D. 1895

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

would put one in a cradle, it would keep the child from being bewitched. If you would put one in the barn, the rats would not eat your corn. If you would keep one in the house, evil spirits would not enter your doors, and if you buried them in the fields, you would have good weather, the frost would be delayed, rain would come when needed, and abundant crops would bless your labor. The church insisted that all diseases could be cured in the name of God, and that these cures could be effected by prayers, exorcism, by touching bones of saints, pieces of the true cross; by being sprinkled with holy water or with sanctified salt, or touched with magical oil.—*Ingersoll.*

PERSONAL.

Lady, refined, practical, Agnostic, widow, age 33 years, no incumbrance, living in church-environment, would like to correspond for mutual benefit with gentleman of some means, suitable age and matrimonial inclinations. References required. Address M. G. E., Care of The Truth Seeker Co., 28 Lafayette Place, New York.

\$75 A MONTH and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5505, Boston, Mass.

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise from the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

AN ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN

Price, 5 cents.

THE TRUTH SEEKER,
28 Lafayette Pl., New York

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth, gilt title, 40 cents; half bound, 25 cents

POPPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

Cloth, 75 cents.

Desirable Real Estate

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1.00 per acre. The land slopes toward the southwest overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500

Address W. H., care THE TRUTH SEEKER.

FREETHINKERS' PICTORIAL TEXT-BOOK.



SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS,
HISTORY,
STATISTICS,
AND
OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON,
WITH PORTRAIT OF THE DESIGNER.

The Illustrations are classified as follows:

- | | |
|---|---|
| 16 represent Uncle Sam and the Priests. | 2 represent Samples of Christianity's Work. |
| 3 " The Church Robbing the People. | 1 " Missionaries. |
| 3 " Thanksgiving. | 5 " The Lord's Instruments. |
| 6 " Sabbath Laws. | 25 " Bible Doctrines and Their Results. |
| 14 " Children and the Church. | 1 " The Church and Slavery. |
| 10 " Woman and the Church. | 4 " Priests and Politics. |
| 6 " The Church and Thomas Paine. | 4 " Ireland and the Church. |
| 4 " Studies in Natural History. | 2 " Church's Idea of Civilization. |
| 3 " The Bible and Science. | 1 " The Uses of the Cross. |
| 15 " The Clergy and Their Flocks. | 4 " Unkind Reflections on the Church. |
| 1 " Piety in Our Penitentiaries. | 9 " Persecutions of the Church. |
| 4 " The Atonement Scheme. | 12 " Some Allegories. |
| 4 " The Lord and His Works. | 8 " Heaven. |
| 2 " Prayer. | 6 " Hell. |
| 10 " The Creeds. | 7 " Miscellaneous. |
| 1 " Christians and Mohammedans. | |

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings, that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor, broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

Address THE TRUTH SEEKER

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents

Address THE TRUTH SEEKER

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. FOX, M.A.

Price, 15 cents, Address this office.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price, 25 cents Address THE TRUTH SEEKER.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established 1892. Address, STANDARD SILVERWARE CO., Boston, Mass.

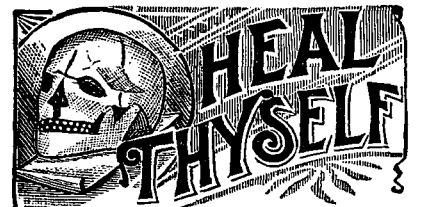
THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clasp, but only in Wisdom—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vitals, 300 wood cuts, 21 chromos, showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

FAIR & SQUARE. CONSULTATION FREE.

This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on The Path to Health," Dr. E. B. FOOTE, 122 Lex. Av., New York.



These afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outstanding Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, wherever you saw this adver. Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted



THE NAZARENE PREACHETH A TRAMP DOCTRIN.

Therefore I say unto you, Take no thought, etc.—Matt. vi, 25, 26.

News of the Week.

PROFESSOR HUXLEY is still very ill, having just had a relapse.

THE American Humane Association sends out a strong protest against vivisection in public schools.

HERBERT SPENCER has replied, in the *Fortnightly Review*, to Balfour's "Foundations of Belief."

DANIEL KIRKWOOD, educator and astronomer, died at Riverside, Cal., on June 12. He was born in Bladensburg, Md., 81 years ago.

EUGENE V. DEBS and the other A. R. U. officials have returned to jail to serve out their terms for contempt, in accordance with the decision of the Supreme Court.

NEWFOUNDLAND has effected a loan of nearly \$3,000,000, which fills her people with joy, as it enables her to escape marriage with Canada for the purpose of paying her debts.

THE trouble in Cuba is not over, or Spain would not decide, as her cabinet has just done, to send 25,000 more troops to the Island and to purchase twenty gunboats within two months.

MAXIM has invented and perfected a new portable machine gun that can be made to fire 600 shots per minute. A soldier can carry it on his back, together with all parts duplicated. It is a trenchant argument for peace.

THE United States circuit court of appeals, sitting at Richmond, has dissolved Judge Goff's injunction in the South Carolina registration cases. It is held that a court of chancery has no jurisdiction in matters of a political nature.

MANUEL RUIZ ZORILLA, the eminent Spanish republican, is dead, passing away at Burgos on June 13. He was born in Castile in 1839, and has been at the bottom of all the republican uprisings in Spain since 1876, until recent years.

OWING to the increase in the price of American petroleum, the German Minister of Public Works has ordered that at all stations where there are gas works all candleabra and track lanterns heretofore lighted with petroleum shall be supplied with gas.

MULBERRY BEND, New York, with its poverty and misery, its vice and crime, is a thing of the past. Its wretched old habitations have been torn down and the site will be occupied by buildings more in harmony with the demands of an improved civilization.

THE Prince of Wales is reported to have got himself into disfavor with his pious and punctilious mother. He visited the Whitsuntide exhibition of paintings at the Guildhall, and afterward dined with a city sheriff. Victoria told him that he should have observed Whitsuntide by receiving the sacraments of the church, and that as a leading member of the church he should have avoided all public functions.

THE Tombs prison of this city, where accused persons are held awaiting trial, is wretchedly crowded, each cell having two or three occupants, while there are sleeping accommodations for only one. But there is room in the jail for the building of two hundred or more cells.

PRESIDENT CLEVELAND has issued a proclamation warning Cubans and their sympathizers against fitting out filibustering expeditions in the United States, the same being in violation of the neutrality laws. As to the progress of the insurrection in Cuba, nothing definite is known here.

GOVERNOR GREENHALGE, of Massachusetts, vetoed many measures passed by the legislative majority of his party, among them a bill exempting old soldiers from civil service examinations. He held the measure to be class legislation. The legislature passed it over the veto, but many veterans commend the governor's action.

A LARGE convention in behalf of free silver was recently held in Memphis. The Populists were admitted, but against the protests of many of the Democratic leaders. On the other hand, the Populists of Iowa refused to endorse the plan of General Weaver for a union with the free silver Democrats of the state, and denounced and repudiated the general himself.

THERE has recently been a very notable race in France. The course was from Paris to Bordeaux and return and the contestants were horseless carriages, to the number of nearly one hundred, of almost every possible style of construction of petroleum and steam vehicle. The contest was successful in every way, the winning carriages making an average speed of nearly fifteen miles an hour.

SECRETARY OF WAR LAMONT has approved one of the plans for the bridge across the Hudson river at this city. The plan of the Union Bridge Company was the one approved, and it was accompanied by a guarantee that the bridge would be built for less than \$25,000,000. It contemplates a clear opening between the pier-heads of 3,110 feet and a height of 150 feet in the clear above high water, and is to carry six tracks on a level.

THE Supreme Court of Illinois decides that the Distilling and Cattle Feeding Company, usually known as the Whisky Trust, is an illegal combination in restraint of trade. The court holds that corporations have such powers only as are distinctly stated in their charters—that what is not clearly given is by implication denied, that they can own no property that is not necessary to carry on the business specified in their charters. It is supposed that this decision will have a material effect upon the Pullman Car Company.

THE Board of Police Commissioners of New York city have resolved to rigorously and continuously enforce the Sunday excise law, although it is evident that the members are personally opposed to the law and enforce it only because it is on the statute books. The courts are already swamped with these excise cases. There are now between 6,000 and 7,000 such cases untried, while the grand jury recently threw

out 3,000 cases, refusing to indict even on the arresting officer's evidence that there had been violation. The new law closing barber-shops on Sunday will make this Puritanic farce all the ghastlier.

PUBLICATIONS.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

MORGAN A. ROBERTSON'S



The text is poetical and the illustrations are fearful for ministers to behold
There are 70 broad pages and the price is only
50 CENTS; CLOTH, \$1.
Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

EDITORIAL

From the *Freethought Magazine*.

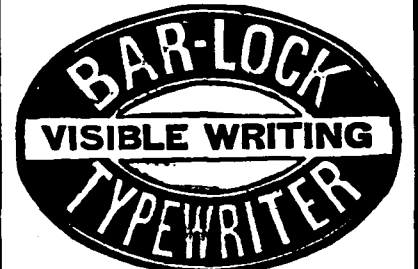
"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. . . . Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die-cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.



Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,
307 Broadway, New York.
18t16

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.
Address THE TRUTH SEEKER

Pocket Theology.

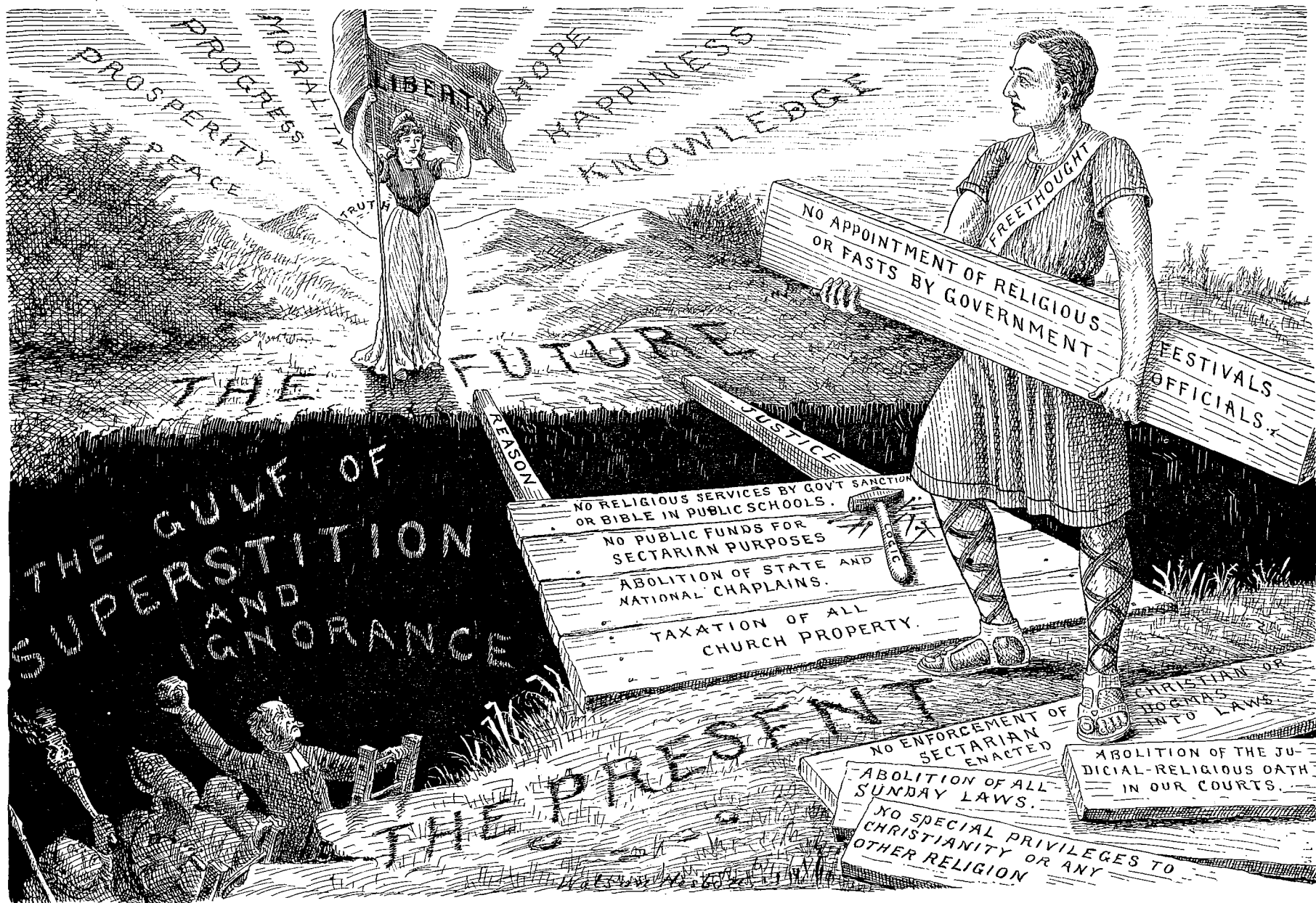
By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 26, { PUBLISHED WEEKLY. } New York, Saturday, June 29, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



BRIDGING THE GULF.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price two dollars).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free, of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, MO., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BAILEY.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.

English Past and Present By Richard Chenevix Trench, D.D. 75 cents.

Modern Science and Modern Thought. By S. Laing 75 cents.

Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.

Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.

The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.

The Black Death: an account of the Great Pestilence of the fourteenth century, and the Dancing Mania of the Middle Ages. By J. F. C. Hecker, M.D. Two books in one volume. 75 cents.

Glimpses of Nature. By Andrew Wilson, F.R.S.E., F.L.S., with 35 illustrations. \$1.

Illusions: A Psychological Study. By James Sully. 75 cents.

Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.

Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume. 75 cents.

Charles Darwin; His Life and Work. By Grant Allen. 75 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER,

28 Lafayette place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER

28 Lafayette Place, New York

All are architects of fate
Working in these walls of time,
Some with massy deed and great,
Some with ornaments of rhyme.

JINGLES OF
HUMOR,
SARCASM,
AND FACT.

TO
Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, - - - - - 15 cents.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

FOR ANY OF
Ingersoll's
Works

Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in
deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses.“

Eine kritische Beleuchtung des Pentateuch im
Licht der modernen Weltan-
schauung und Eeiftung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur
Religion und Kirche am Ende
des 19. Jahrhunderts.

von Helene S. Gardner. Preis 50 Cents.

„Moderne Götterdämmerung.“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter.“

von John Bed. Preis 20 Cents.

„Glaube und Vernunft.“

oder LE BON SENS,

des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen überfetzt von

Fräulein Anna Knoop.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und

flarem Druck. Unsere deutschen Leser

sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,”

28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Analysis of Religious Belief. An examination of the Creeds, Rites, and Sacred writings of the World. By Viscount Amberley, son of the late Lord John Russell, twice Premier of England. Complete from the London edition. 745 pages, 8vo. In cloth, \$3.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

Darwin and After Darwin

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.

Address. THE TRUTH SEEKER.

</

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 26. { PUBLISHED WEEKLY. } New York, Saturday, June 29 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY. - - - - - JUNE 29, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

A Cabinet Officer's Ignorance and Superstition.

On June 12, Hilary A. Herbert, Secretary of the Navy, delivered an address to the students of the Agricultural and Mechanical College at Auburn, Ala. His speech was the "feature" of the commencement exercises. Here is one of the gems formed in the laboratory of his official brain, and which rolled from his oracular lips on this occasion:

"There are now, as there have been in the past, men who, like Robert G. Ingersoll, would tear forever from the heart of man all of Christian hope and leave him to contemplate in blank dismay the remediless inequality of human conditions, who would rob the grief-stricken widow and orphan of the consolations of religion. Tom Paine thought a hundred years ago that his 'Age of Reason' was to free mankind, as Ingersoll now claims he is doing, from what they call the cruel superstitions of Christianity; but Paine's 'Age of Reason' has taken its place upon the book shelf among the dusty volumes of forgotten literature, where Ingersoll's lectures will mold, while Christianity is conquering the world."

Did the gentleman deliver this sermon as a plain citizen of Alabama, or is it the *ex cathedra* utterance of the United States Secretary of the Navy? The answer to the question is to be found in the reply to another question: Did the college authorities invite the man Hilary A. Herbert to deliver the address, or was it the Secretary of the Navy whom they made the drawing card of the commencement exercises? Of course there is but one answer—it was the Secretary who was asked and advertised. We affirm that he, an official of the federal government speaking publicly, was forbidden by the spirit if not by the letter of the Constitution to take sides in a religious contention. As a member of the Cabinet, his duties are secular, not ecclesiastical, and while it is true that, in the strictest technical sense, he did not speak as the Secretary of the Navy, nevertheless it was the Secretary of the Navy who spoke, and it is the Secretary of the Navy who will be quoted by the religious orators, editors, and pamphleteers.

As for the assertions themselves, they show that Mr. Herbert is grossly superstitious, unable to reason clearly and logically, and uninformed in matters of current literature and polemics. When he talks of the "remediless inequality of human conditions," and deduces from that inequality the necessity of the belief in compensation in another world, he forgets that, according to the creed of the Christian, the God who has done so unequally for his children on

this earth is the same God who is to be trusted to do so much better for them in another state of existence. Why should we think that he will? We generally prophesy a man's future from his past, and assuredly in all reason we cannot discard the rule in the case of God, for to do so is to say that the "unchangeable," who "altereth not," who "is the same, yesterday, to-day, and forever," is less consistent than weak, vacillating, circumstance-driven man. Has Mr. Herbert overlooked the further fact that, if orthodoxy be true, the only "consolation" that the vast majority of the human race will find, after life here is over, is the certainty that the "justice" of God is supplementing their miseries on earth with the eternal tortures of hell? How comforting such a belief as orthodox Christianity must be to the believing mother whose son has just died "unsaved" or whose companion is an Infidel!

It is clear that Mr. Herbert is wholly uninformed concerning the progress of thought in the age in which he lives; if he were not he would never have made the rash assertions he did regarding the "Age of Reason." We cannot do better than to quote here from the correction of his wild mistakes which George E. Macdonald sent to the *World* and which that journal printed:

"The secretary said that Paine's 'Age of Reason' had taken its place upon the book-shelf 'among the dusty volumes of forgotten literature.' That is distinctly untrue. The work is still standard, and to-day has a larger sale not only than any reply ever written to it but probably exceeding that of any distinctively religious work except the Bible. If Secretary Herbert were in touch with the literary world he would know that the Putnam's now have the writings of Thomas Paine, including the 'Age of Reason,' in press; that these writings, edited by Moncure D. Conway, are issuing in a four-volume edition, and that his 'Life,' by Mr. Conway, is one of the most important biographies of the last decade, as the testimony of the reviewers will prove. Had Mr. Herbert been totally ignorant of the subject upon which he spoke he could not have made a greater error than he did; had he designed to misrepresent the facts he could not have been more successful. Whatever the source or motive of his address so far as it had reference to the matter here discussed, it must give well-informed persons an ill impression of the Secretary of the Navy, and I very much doubt if mistake or misrepresentation will be of any advantage to him as a defender of the faith. Our government officials should speak very respectfully of Paine, for he was one of the fathers of the republic, and as such was instrumental in providing them with places."

The fact about the "Age of Reason" is that its sale is constantly increasing and that more copies were sold last year than in any previous year. We are mailing eight for one dollar to as many different addresses. Some person having the proper missionary spirit should see to it that Secretary Herbert is not forgotten in the general distribution.

So Far, Kentucky's Judges Are Ahead.

The readers of THE TRUTH SEEKER have not forgotten the very admirable decision of Judge Parker, of Lexington, in the Moore blasphemy case, in the summer of 1894. The opinion was well-reasoned, clear, and to the point. We reproduce one paragraph:

"Blasphemy is a crime grown from the same parent stem as apostasy and heresy. It is one of a class of offenses designed for the same general purpose, the fostering and protection of a religion accepted by the state as the true religion, whose precepts and tenets it was thought all good subjects should observe. In the code of laws of a country enjoying absolute religious freedom there is no place for the common-law crime of blasphemy. Unsuitable to the spirit of the age, its enforcement would be in contravention of the constitution of this state, and this crime must be considered a stranger to the laws of Kentucky."

A few days ago, two judges of Louisville heard together some cases growing out of the attempt to

enforce the Sunday laws of Kentucky. Both held the law to be unconstitutional, although their reasoning followed different lines and their opinions were filed separately. The *American Sentinel* says:

"The case at bar arose under section 1,303 of the code of the state, which prohibits Sunday liquor-selling, under penalty of a fine of from \$10 to \$50 for each offense, but, by agreement, the case was so briefed as to include also section 1,321, which forbids secular labor or business on Sunday, 'except ordinary household offices or other works of necessity or charity, and work required in the maintenance or operation of a ferry, skiff, or steamboat, or steam or street railway,' or by 'persons who are members of a religious society who observe as a Sabbath any other day of the week but Sunday.' The penalty for a violation of this section is a fine of from \$2 to \$50 for each offense."

Judge William L. Jackson, of the circuit court, declared that the statute was unconstitutional in that it was violative of section 59 of the constitution of 1890, which provides that "in all cases where a general law can be made applicable no special law shall be passed." Reasoning from this, Judge Jackson concludes that any statute which forbids a particular business on Sunday, or imposes a heavier penalty for selling one commodity than for selling others, is unconstitutional and of no effect, but he thinks that a general Sunday law would be constitutional. We must beg leave to differ. A law applicable to but one day of the week is clearly a special law, and must inevitably be a discrimination in favor of certain individuals and against others. There is no necessity for laws making that a crime or misdemeanor on Sunday which is not equally a crime or misdemeanor on the other days of the week. Neither is there any justice in them.

Judge Charles G. Richie of the county court held that the exceptions under Section 1321, and in particular that exempting "members of a religious society who observe as a Sabbath any other day in the week," brand the law as religious, and therefore in violation of Section 5 of the Bill of Rights, which says "that no human authority ought in any case whatever to control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious societies or modes of worship." That is getting down to bed rock, but is Judge Richie entirely consistent when he gives the opinion that a general Sunday law without exemptions would be constitutional? How could a law which sets apart a day held to be sacred by a portion of the people, and punishes as criminals others who do not believe it to be sacred, be constitutional? Certainly it would not be just. However, the decisions of Judges Richie and Jackson help somewhat to clear the legal atmosphere and to hasten the day when Kentucky must either give up all Sabbath statutes or adopt a law without exceptions. In the latter event, popular discontent will be widened and intensified, and, we hope, made effective for the extirpation of all such iniquitous legislation.

Turn we now to Minnesota. Our readers have been informed of the attempt of the Sabbatarians to prevent the Sunday playing of base-ball in St. Paul. The amusement has been enjoined. That tells the story. The injunction was granted on the "rest" pretext. Why, you say, base-ball playing is recreation, not work, as we define recreation and work; how could the court hold that the need of rest should operate to prevent the indulgence in amusement on Sunday? Easy enough, we assure you. If so many people were not fooled by the "rest" pretense there would be no danger in the vociferations and plottings of the Sundayites; that bubble must be persistently pricked, just as THE TRUTH SEEKER is constantly pricking it, or else the most oppressiv of Sabbath laws will be fastened on

every state in the Union, and enforced. Sunday laws of all kinds must go; there can be neither liberty nor safety while any remain. The St. Paul correspondent of the *American Sentinel* relates the particulars of the fight which has ended in the defeat of the citizen by the priest. This was the position of the defenders of ball playing:

"The case was argued, the defense giving evidence, as set forth in the complaint itself, that the playing of the game only upon Sunday was sought to be enjoined, while such games were played upon other days of the week, therefore it was argued as being an effort to prevent Sabbath-breaking, a matter of which the court had no equitable cognizance; and that if a nuisance at all is being committed it is as much so on one day as another, and that the relief demanded evidenced the fact that these acts did not constitute a nuisance *per se*."

That is sound and unanswerable reasoning; the defense is perfectly valid. The answer of the prosecution was that the gatherings on Sunday were more objectionable than those on week days, and also that all such assemblages are less disturbing on the days when all members of the household are engaged in their regular secular vocations. The court reviewed these points, but said that he was not disposed to rest his decision on such "narrow grounds." And what were the supposedly broad grounds upon which he did rest it? He says:

"From the earliest time in this country, one day in the week for rest and tranquility has been everywhere recognized as an absolute right of the citizen who may desire to avail himself of such immunity from toil and business cares, and this right has been again and again recognized, established, and confirmed by express statute, by the setting aside of the seventh day for such purpose, invalidating all contracts attempted to be made thereon and inhibiting all manner of work save only that of charity and necessity. The citizen may spend the day as he will, provided he does not disturb his neighbor, and courts of equity will not interfere, but his right to a quiet and restful day must not be invaded."

Would the judge enjoin the ringing of church bells on the same ground that he enjoined the playing of base-ball? And yet will not the bells "disturb" more people by far than the ball playing will? Mind you, the injunction is not granted on the ground that the ball-game is a nuisance, for a nuisance is the same all days of the week, and the plaintiffs did not seek to stop it on other days than Sunday, which shows that the crusade was a wholly religious one. Perhaps one-tenth of the people of St. Paul attend church services on Sunday, and that a part of these may have their way all the other residents of the city may be incommoded. Of the ten per cent who do go to church, is it reasonable to suppose that more than one in two hundred would be, while at church or at home, within sound of the ball grounds? How could the 199 be "disturbed," in the proper meaning of the word, by the ball playing? What the judge means is that the church zealots would be disturbed in their minds by the thought that other people were enjoying themselves on Sunday in ways not approved by said zealots. That is all there is in the judge's painfully labored argument. Here is a little more of the learned opinion:

"Meetings of the character complained of, and continued for months to come, must necessarily, for the time being, disturb the peace and quietude of the home, and must, to use the statutory definition of nuisance, constitute 'an obstruction to the free use of property so as to interfere with the comfortable enjoyment of life and property.'"

This argument, honestly and impartially applied on all days alike, would stop all noisy outdoor games, and the running of trains as well, and put mufflers on the wheels of carts and trucks. But the argument lacks the element of sincerity, so far as it is concurred in by the active promoters of Sunday legislation, for they are just as eager to shut the doors of theaters and opera-houses on Sunday as they are to stop ball-playing, although we all know that no one can be actually "disturbed" by the entertainments and music in the theaters and opera-houses. The fear of rivals is the real cause of the crusade of church people against Sunday amusements and their contributory work. Mr. Phelps, the correspondent of the *Sentinel*, referring to the last-quoted plea of the judge, says: "All of this was contradicted as a matter of fact by property-

owners upon all sides, who would crowd windows and balconies every day, Sundays and all (unless with some few possible exceptions), in order that they might watch the progress of the games." Who that knows the modern man and woman can doubt the truth of this statement? Take down your legal barriers, put up at the instigation of priests, and let the people enjoy themselves, serene in the consciousness that liberty will do all that can be done to civilize mankind.

Plans and Work of the Enemy.

The National Reform Association (God-in-the-Constitution party) held its annual convention in Denver on June 3d and 4th. The mayor delivered the address of welcome. (Query for those Liberals who think there is "no danger": Would the mayor of Denver—or the mayor of any other city—deliver the address of welcome on behalf of the city to a convention of the Freethought Federation, organized to preserve the secular Constitution that the National Reformers are seeking to pervert or destroy?) The usual questions were discussed, but Dr. Wells introduced a new subject, arguing that the giving of sureties for public officials, contractors, and others, was forbidden by the Bible and was detrimental to morality, in that it weakened character and conveyed to the public the impression that a good surety was of more worth than a good character in the official for whom the surety was provided. There is much truth in the observation, but what are the people to do, with so many ardent Christians aspiring for public and responsible positions? The tax-payers and depositors must have some security, and especially now when the National Reform Association and its allies are teaching the young men and women that character is worthless in the face of temptation, that they must depend upon statute law to keep them sober and virtuous, to prevent them from becoming corrupted by reading bad books and gazing upon bad pictures, to insure their attending church on Sunday, and to keep them from wasting their money and blunting their moral faculties by patronizing games of hazard. We are not writing sarcastically nor with the intention of defaming our opponents. In all seriousness we say that the instruction now being imparted, by precept and example, to the youth of the country is demoralizing in the extreme. They are taught by all the agencies that the moralistic paternalists can command to give up reliance upon themselves, to look to the priest-guided state for truth, honesty, and moral rectitude, to stop developing character and begin packing caucusses and legislative committees.

Does some one think this an unjust judgment? In the report in the *Christian Reformer* in which we find the summary of Dr. Wells' address, it is stated that when he sat down "an important practical question was asked"; this question was "with reference to the method whereby the state is to determine the application of these or any other Bible texts in the sphere of public life." The italics are ours. There is to be no limit, you see, to the imposition of the majority's interpretation of the Bible upon the dissenting minority. Any doctrine may be enforced by law, even though it involves the stoning to death of the Sabbath-breaker, *a la* Leviticus. It is simply a question of legislative majorities; the Constitution, amended as contemplated by the theocrats, would no longer hold the ambitious and unscrupulous Christian party in check. Witness what follows:

"The inquiry was made whether or not the Supreme Court would need to be composed of theologians. In reply it was maintained that the whole difficulty in this matter is wholly imaginary. Such matters would not come in the first instance before the Supreme Court, but before the lawmaking body. [We shall discover presently what is the Supreme Court of the theocrats.] Any member of such a body who wishes to bring before it any measure relating to a question of morals, would introduce it in the form of a bill, just as is now done in all cases in all legislative bodies."

Said we not that the young are to be spared the necessity of developing a character? Their morals are to come to them ready made by a committee of politicians who are chiefly anxious to keep their fences in repair by voting for whatever they think the noisiest faction of their constituents want, just

as the lawmakers of to-day swap votes with their fellow members to get through their pet measures so that they can go home at the end of the session and "point with pride" to their records! What a rich field for the legislative farmer would be the state that recognized the infinit number of moral problems as fit subjects for legislation, and particularly if they were to be referred to the Bible for final adjudication! Yes, that is it—the Bible is the theocrat's Supreme Court. Listen:

"If the Bible were recognized by the state as of supreme authority in political affairs, appeal could be made to it in settling any moral issue that might arise."

The passage seems to carry its own comment in letters of blinding intensity of illumination. And yet the Protestant ministers of Denver and vicinity welcome the National Reform Association and give it all the aid they can. During May Rev. H. H. George did much preparatory work in and about the capital of Colorado, and the *Christian Reformer* says that he found but one minister in all the places visited who was indifferent to the movement, and he was not acquainted with it!

The British Columbia Conference unanimously adopted the report of its resolutions committee:

"This document binds the conference and church to work as a unit toward securing legislation making it illegal to conduct excursions by rail or water on Sunday, to engage in hunting, fishing, or boating on that day; to engage in any game of ball or kindred sport, and to ride for the purpose of pleasure in any hack, sleigh, buggy, or other public vehicle, or to operate or patronize any Sunday street car."

At West Salem, Ill., on May 20th, J. F. Rothrock, a Seventh-Day Adventist, was arrested for keeping his store open on Sunday. As there is no state law against open stores he was prosecuted under a local ordinance and convicted. There can be no doubt that such ordinances are unconstitutional, as any one may see who will take the trouble to read Article II. of the Illinois Bill of Rights.

In Maryland, at Church Hill, a Seventh-Day Adventist, Robert R. Whaley, is serving a thirty days' sentence in jail for working in his garden on Sunday. How that reverberant employment must have "disturbed the peace and quiet" of his Methodist neighbors! Mr. Whaley is a carpenter, and for some time has been losing two days each week from his work, as he was building a house in the country and did not return until Friday night. Of course, as a conscientious believer in the Bible Sabbath, he kept that, and quietly worked in his garden on the first day of the week. He was formerly a Methodist, and it is to be presumed that the penalty he has now to pay may be regarded as his punishment for heresy. He is a poor man and has a wife and seven small children. This is his second term for "Sabbath breaking." Regarding such crimes as this, and general Sabbath laws, *Die Rundschau*, a German Lutheran paper of Chicago, tersely and truly says, "The most precious liberty of our country is at stake."

Some one said to us recently that no church, as a church, had indorsed the Sabbatarian and kindred crusades. We answered that the Reformed Presbyterian church (Covenanters) unqualifiedly indorsed every movement of this kind. Now comes the Presbyterian church of the United States of America (the main body of the Presbyterians, owning in 1890 untaxed church property to the amount of \$74,455,200), at its recent assembly in Pittsburg, and adopts this resolution: "We heartily commend all Sunday legislation designed to protect the Christian Sabbath as a day of rest and worship." It is unquestionably true that all the Protestant denominations, with the exception of the Seventh Day Adventists and Baptists, and the Unitarians, occupy the same position, and the authority of the Roman hierarchy will soon be found supporting such legislation. In fact, as already noted, the Pope indorses the movement in France, and in this country many of the foremost men in that church are actively at work for Sunday laws.

In Manitoba, Robert Watt, an Adventist, was arrested for hauling rails on Sunday.

The Law Enforcement Society of this city is hot on the trail of violators of Sunday laws. It tells the officials that it is as much a crime to conceal a crime as it is to commit it. But who, except a

bigot or an ignoramus, would say that shaving a man on Sunday is a crime? By the way, is it not worth thinking about that all these "Law and Order Leagues," "Law Enforcement Societies," and the rest of the unclean brood, are formed for the purpose of compelling observance of statutes and ordinances that are adapted only to children in the nursery, none of them to secure obedience to laws that take cognizance of real invasions of the individual?

In New Orleans the Sunday law is being as rigidly enforced as it can be, with all but one or two of the recorders (justices) of the city opposed to its execution.

The law provides that only mule and steam cars can be operated. Since it was adopted, the superstition-killing trolley has come in, and now the opponents of the law will try to make it operative against the electric cars, hoping to render the statute nugatory in this way. A large fund has been raised to fight the case in the courts. Recorder Willitt, who has paroled all violators of the law brought before him, writes to the superintendent of police, suggesting that he try conclusions with the electric companies. The sixteenth century survivals would have a hard row to hoe if a considerable number of justices and judges should develop the good sense and independence manifested by Recorder Willitt.

One Decision Reached.

In the Topeka *Capital* of the 18th inst. we find this paragraph:

"Judge Foster, of the United States District Court, yesterday overruled a motion to quash the indictment against J. B. Wise, a Clay county Freethinker, who, during a controversy with H. B. Vennum, of Industry, quoted a verse from the Bible on a postal card and sent it to Vennum. The latter was angry, and had Wise arrested on the charge of sending obscene matter through the mails. Adolph Bierck, attorney for the defendant, asked that the indictment be quashed, on the ground that if a part of the Bible is obscene the entire book is, and cannot, therefore, be sent through the mails. The motion was submitted by briefs."

Up to date the United States District Attorney has not notified the attorney here as to the disposition of the case, but assuming that the *Capital's* information is correct, the case will now go to the United States Circuit Court of Appeal, which sits in St. Louis next October. Judge Foster will not be a part of that court.

The appeal will be a costly affair, and we hope Mr. Wise's friends will come to his aid with substantial assistance. It will be worth a great deal to get a decision of a court of authority whether the Christians' "sacred" book is an obscene volume or not. Down in Peru lately the customs officials held a lot of "Protestant" Bibles, because they considered it a book of "immoral tendency," the customs officials being Roman Catholics. The courts finally overruled them, but that whole matter was a sectarian fight. Mr. Wise's case, however, is on its merits, with no sectarianism in it. If the Court of Appeal shall sustain Judge Foster, then, according to the decisions in the Bennett and other cases, the "Holy Bible" is an unmailable book. That will be a fine fix for the Christians to be in.

In Cincinnati the Germans are making a concerted attempt to liberalize the Sunday laws of that city. They ask that the people be permitted to have the afternoon of the day in common with the priests, while the latter are given a monopoly of the forenoon. The request is a very moderate one, but nevertheless it has sufficed to drive the Sabbatharians almost frantic; they are fairly white with anger, and are fulminating night and day against the threatened loss of a small part of their special privileges. This should convince our friends of the German Liberal League that they might as well demand all their rights as a fraction of them. The church will fight to the death against the smallest concession, and it can do no more than that if equal liberty is asked for at all times. Quite possibly it is good politics in Cincinnati, as elsewhere, to ask for and take—when it can be taken—even a very small slice from the loaf of freedom, but we should never dream of making the request for that slice the full measure of our demands. The whole

loaf belongs to us in right, and sooner or later it must be in our possession, and so we shall insist that the clerical robber give up his booty, every crumb. As a cleric, he has no rights; as a man, he has equal rights with his fellow-citizens, no more. For particulars of the Cincinnati struggle, see the letter of Mr. Light, among the "Friendlies."

Henry Thurber, private secretary of President Cleveland, makes haste to declare that the story that his chief went fishing on Sunday is "an absolute falsehood." We suppose that Mr. Thurber is so emphatic because he thinks that fishing on Sunday is wrong, not because he objects to fishing. But the only valid objection to fishing on Sunday or any other day is the pain thereby produced, at the expense of the fishes, and we have never learned that these victims suffer less on the other days of the week than they do on Sunday. This is merely another instance in which the church moralists have inverted the moral code. It is a deadly sin, deserving of hell, to "desecrate" the twenty-four hours that intervene between Saturday and Monday by holding a pole over a stream of water, but it is all right to tear the mouths of the fishes to pieces with hooks on Saturday or Monday. What should we do for a moral guide if we lost the church?

The Kentucky court of appeals holds the law prohibiting the sale of liquor on Sunday to be unconstitutional. A man was arrested for selling liquor on Sunday, contrary to the provisions of the statute. He was fined, and he thereupon appealed to the higher court, which holds the statute to be in contravention of the Constitution, because it is class legislation. It maintains that the whisky seller cannot be discriminated against; that the statute to be effective must be general in its application; that the police power is not higher than the Constitution. Therefore, according to the opinion, a liquor dealer has all the rights of any other merchant, and if the state would suppress the Sunday sale of liquor it must do so under a statute which forbids the sale on Sunday of everything."—*Galveston News*.

The Kentucky court is undeniably right. All such legislation is class legislation, and, as such, within the inhibition of the Constitution. Cannot the barbers of this state and of California, where special laws against them have lately been enacted, take a hint from the decision of the Kentucky court of appeals and carry suits to the highest tribunals of their own states? In the same category of class legislation belong the new Massachusetts statutes against theatrical entertainments, which directly exempt sacred concerts, and, inferentially, all Sunday services of the churches. These statutes are unconstitutional. Get them affirmed to be such by the higher courts, and a staggering blow has been given Sabbatarian inquisitors. It is their plan to blanket us *piece by piece* with Sunday laws. Defeat them on their chosen ground, and see how long the people will submit to universal Sunday statutes, impartially enforced. The Sunday fight is on *Now*.

"Preaching has been shown not to be enough. Homes must be gone into and the people taught how to live. By transforming home levels and making church work more practical, many more will be brought into sympathy with the churches than have been heretofore."—*Rev. Dr. Philpott*.

The more people learn how to live comfortably the less they will care for the church. This is admitted on all hands by Christian ministers and editors, who often tell us that it is in adversity that the sinner turns to God; that "hard times" are the times when the revival flourishes, and observation satisfies us that the assertion is well based. As to church agents going into homes and teaching people "how to live," we should say that there is some impudence and a small amount of misdirected effort in such labor. We venture the guess that they will generally confine their attention to the homes of the very poor and helpless, as other "slummers" are in the habit of doing. To be told how to live by the emissaries of men who are doing all they can to force people by law to live as they, the clergy, demand that they shall, is carrying audacity to the extreme limit, and self-respecting and independent householders are very likely to teach these officious instructors some quite pertinent and timely lessons in manners. It is bad enough to have the representatives of the law, prodded on by the clerics, come prying about one's house and place of business,

meddling in matters that in no way concern them; but when to this affliction is added the visitation of a horde of unofficial minions of the same clerics, the citizen may readily be excused if he does some very vigorous kicking that is other than metaphorical.

Rev. Dr. James M. Philpott, of the Lenox Avenue Union church (Disciple) of this city, began on Sunday evening, June 2d, a series of twenty-minute sermons on "Some Things to Think About," the first of the series being, "Is Protestantism a Failure in New York City?" (One of the things to think about is that a minister should find it advantageous to cut his sermons down to twenty minutes in length.) Dr. Philpott said that if the question means, "Does Protestantism reach all classes of the people? then it is a failure. If it means, Does it do the work it ought to do? then, too, it is a failure." But he thought that, nevertheless, it is not a failure. Numerically speaking, the Evangelical churches together stand where they did ten years ago. Then he added:

"The numerical test of growth is a poor one. It is uncertain, because you can't judge the strength of a church by its numbers. If in ten years a church stands in membership just where it stood before, the deaths just balanced by new members, it has done a great deal, considering this age of corruption and infidelity, in which non-churchgoing among the children of Protestants has become fashionable."

From which it appears that this minister thinks that perhaps Protestants may consider themselves lucky if they do no worse than lose relatively to the total gain in population, as they might lose absolutely in membership. The gentleman is easily satisfied. The Freethinker might well object to his coupling "corruption and infidelity," but that long since became a habit with the clergy, and it is too much to expect any general reformation just yet; only the better class of ministers are prepared to concede that disbelief in miracles and repugnance to the dogma of eternal punishment do not necessarily imply exceptional depravity of nature. Time and experience will convince the fairer minded among them that a man may believe that his fellows are too good to be damned or that God is too good to damn them, and yet not be ready to rob widows and orphans or cut throats at the first opportunity.

It is probable that there are hundreds if not thousands of editors of local papers in this country who are Liberal in their views, if not actually Infidel to the old theology. How much they could do to spread the light and check the aggressions of the ecclesiastics if they but had the courage of their convictions! Of course the main reason why they do not speak out is the fear that their orthodox subscribers and advertisers would starve them out of business. This keeps them, as a rule, not only from expressing their own views on many questions, but puts a great taboo on the discussion of those questions in their columns. Now, we have never believed that this fear of boycotting was very well founded. There are a few local editors who open their columns to their correspondents and a lesser number who speak out editorially, and yet they appear to be as prosperous as more timorous publishers, local conditions being approximately equal. A case in point is that of the *Sunday Gazetteer*, published at Denison, Texas, by Mr. B. C. Murray. The editor says what he thinks about religion and about the encroachments of the church, while his correspondents represent all phases of theological belief. The *Gazetteer* seems to have a pretty good advertising patronage and we presume that Mr. Murray does much job work at his power printing-house. In its issue of June 9th the *Gazetteer* has no less than eleven articles touching various aspects of religious questions, including unadulterated infidelity by the editor, a Jewish rabbi's view of the crucifixion of Jesus, a Universalist's plea for his faith, and a G. A. R. Catholic chaplain's reply to his A. P. A. critics. Mr. Murray's leading article is a long and scholarly examination of a Christian minister's defense of the New Testament account of Jesus's career. Such a paper is what we would call an honorable representative of the free local press. Freethinking captains of local newspaper craft! cannot you sail your vessels as fearlessly and safely as B. C. Murray does the *Sunday Gazetteer*?

News and Notes.

Wonderful and many are the mountain and sea views in the glorious land of Wales. I can scarcely describe the ever-varying prospects unfolding in sunlight and mist and cloud. Immense hills, cultivated to the very top, sweep away in the vast distance; lovely vales intervene, beautiful villages and ancient dwellings contrasting with the pomp and pride and circumstance of modern life, which now overflow these once wild and untrodden regions. Wales is a favorite place of resort for the fashion and wealth of England. Llandudno is an elegant seaside city, with superb hotels and residences, a delightful beach, exquisitely expansive of water, and rugged surroundings. The coaching tours, however, are the supreme thing, with the "tally-ho," the four-horse stage, with seats on high, as if you were riding on the roof of a house. It is an illuminating voyage through the air almost, I might say. I could take only two of them, as my time was short. I arrive at Llandudno from Liverpool, Wednesday, May 29th, at noon, and immediately take the trip through Synchuant Pass to Penmaen Mawr. We travel through the old town of Conway, about five miles distant, and view the ruins of its once magnificent castle, which for ages has towered upon this historic coast. With melancholy grandeur it greets the sun of to-day. It gives a noble idea of the massive structures of the old fighting times, when war was the normal condition of humanity. It would seem impossible to take this castle by storm, so impregnable are its defenses, so strong its towers and walls, protected by precipitous shores and frowning hills. One can imagine how things were in those tumultuous and bloody eras, now forever gone, with their glory and their chivalry. Beyond Conway we sweep into an amphitheater of magnificent hills, variegated with the splendor of modern thrift and invention. Every inch of ground is apparently used for man's benefit. There are no waste places. Even the Synchuant Pass makes pasture for the wandering herds and flocks. It presents a grand and romantic appearance as we plunge down its tremendous grade. The coaches here, however, don't go with the thundering whirl of our Californian stages. They put on the brakes in Wales, while in California they bid "farewell to every fear," and urge the horses to a resounding gallop. People are more slow and cautious on this side, and the traveler does not feel every moment as if he were launching into eternity. After Synchuant Pass we come to the charming village of Dwygyfylchi—pronounce it if you can, I can't. It is as much as I can do to spell it. Near by is the Fairy Glen, where, for the moment, as you gaze through the forest arcades and into the tumbling waters, one seems to be a thousand miles from civilization. On top of the huge hill which encircles the glen is the "Druids' Circle," an ancient temple of worship, one of the most remarkable remains of the dim and mystic past. The coach continues on to Penmaen Mawr, where the mountains reach down close to the sea, and where the sea stretches away with magnificent and ever-changing illuminations, sweeping to the horizon, or framed in with outlines of the vast and rugged coast. We return by a different route, where equally pleasing and exhilarating pictures adorn the pathway. In the evening thousands of tourists swarm along the sands or on the great pier. Music fills the air. The lights flare in a wide semicircle, the mountains glimmer in the dusky sky, the waters fling back the glow, and a scene of beauty and animation flows on until midnight. The morning hour is equally enchanting. The sun flashes over the surrounding pinnacles, the splendid buildings appear in gorgeous ranks, while the children and dogs and donkeys gather on the beach, and everybody seems to be in a mood of careless festivity, in unison with the magnificence of earth and sky.

My second day's drive is to Bettws-y-Cord. We leave at 10 o'clock in the morning, and return at 6 in the evening. It is a forty-one-mile journey, and the same vast and wonderful views constantly charm the eye, only they are not really the same, for our road lies in a different direction. Again we see the old castle of Conway, Queen Elizabeth's palace, "Peas Mawr," the Suspension and Tubular bridges, the Estuary and Carnarvonshire mountains. Beyond Conway we wheel on a different course. We climb great hills and thence proceed forward on a pleasant and elevated road, whence for fifty miles the eye can gaze upon the most stupendous scenery, conspicuous mountain peaks, whose names I cannot attempt to spell; tablelands and valleys, lovely lakes, and the winding glimmer of the river Conway, here and there. Sometimes the green forest wholly encircles our way, and the most brilliant emerald hues toss and roll away in the arching distance. Then we come to villages,

nameless evermore, until more vowels are invented to fill in the battlemented consonants of the Welsh language, which I believe is the original language. Indeed it does, in its rhythm and rolling pronunciation, fitly re-echo the wild and wondrous scenery from which it sprang. The Welsh language is a musical language, adapted to poetic fire; and if you could only pronounce the names of its mountains and villages they would be most suggestive and beautiful sounds. About 50,000 people still speak the language, and it has a noble and charming literature.

Bettws-y-Cord is reached about noon, and we have a vigorous appetite. By this time all the passengers are well acquainted, and we make a jolly company. I do not so far find any unsociability among English tourists. We were all strangers when we began this journey, but were ready to join in for friendly intercourse, and at the close greetings were exchanged and hopes for further acquaintance. I find the same hospitality and frankness here that I do in the great West of our own country. Of course I only meet the traveled public. They are generous and polite. If they know you are from America they give you a hearty welcome, and treat you as their cousin from across the waters.

We stay at the Royal Oak Hotel for dinner, once the headquarters of David Cox, the famous artist. In the year 1847 he painted a sign-board for the hotel, which now hangs in the coffee-room, an object of great interest and a beautiful painting. It was the occasion of a remarkable lawsuit. When the hotel and its appurtenances were sold a few years since, the party selling endeavored to take away this picture as private property. The party buying claimed that the painting, being the signboard of the hotel, was one of the appurtenances. The court sustained this view, and the picture, now valued at £4,000, is a part of the freehold of the hotel.

Swallow Falls is a beautiful place. The falls are not large at this season of the year, but the almost flying waters dash in silvery sheen over wild, precipitous rocks in infinite variety of motion, while the foliage of a magnificent forest on either side adorns the pathway of the bird-like cataract.

On the return journey we take the Denbighshire side of the Conway River, but time will not permit me to delineate the picturesque views that with still different forms and colors unfolded in panoramic beauty.

On Thursday morning I take the Marine drive about great Orme's Head, a vast promontory towering seaward from Llandudno. One of the finest highways in the kingdom has been carved, we might say, about this mighty abutment, hundreds of feet above the rolling waters. The sea, the islands, the mountains, the villages, castles, and dwellings as you ascend and curve around this enormous crag gather and multiply upon the view. A circuit of almost immeasurable expanse is filled like a sparkling cup with grandeur and delight.

At one o'clock the same day I take the boat for Menai Straits and Bridge. The bridge is a stupendous structure, from which a view can be obtained of the straits, of the surrounding country, the village itself, the great railway bridge, and other objects of interest. It was a mosaic of exquisite beauty compared with the vastness and grandeur of former scenes.

The same evening I return to Liverpool. I am met at the wharf by my good friends, Mr. Lawrence Small, Mr. John Roberts, and others, and we spend a happy evening together, not in Liverpool, but in Bootle, a town of about 60,000 people, which adjoins Liverpool, and which Liverpool is trying to incorporate into itself. It is really a part of Liverpool, but prefers its municipal independence. Mr. and Mrs. Small give a cordial reception to the Secular Pilgrim. There was a feast of reason and a flow of soul among these radical comrades. Mr. and Mrs. Tarleton and Mr. Roger Pride join the circle.

I arrive at Bristol Saturday afternoon and meet London friends, etc. The delegates to the National Conference are coming in, and there promises to be a notable gathering of the clans, the colors of Scotland mingling with those of England. I become acquainted with friends whom I expect to meet further on in the campaign.

Sunday morning the conference comes together. They do differently here from what we do in America. They hold one day instead of three days. The morning and afternoon sessions are devoted to business, and the evening to speeches. I find the same elements here as elsewhere, plenty of individualism, some crankiness, hobbies occasionally, but, on the whole, frank sincerity, honesty of purpose, and when a question is settled a general determination to abide by the result and make the best of it. The main differences of opinion were about methods, and these will always occur. There was the

largest latitude of discussion. Every one had a chance to talk. Quite a number of plans were presented, all of which received due consideration. From the beginning it was evident that Mr. Foote had the fullest confidence of the delegates, and there was no question as to his ability and fitness, or his heroic and generous devotion, and there was no thought of electing anyone else as president of the National Society. A difference of opinion existed as to the best way of doing things. But Mr. Foote is one of those who is always ready to receive suggestions. He is open to conviction and ready to accept any feasible proposition. He is exceedingly affable in the chair—patient, allowing the utmost liberty, while keeping strictly to the matter in hand. So that a most successful conference was held, a large amount of business transacted, and amicable conclusions reached. By the wise and courageous and, at the same time, genial administration of President Foote, the National Secular Society is in a better and stronger position than ever to-day. It fronts the future with a noble captain and a gallant company. My staunch comrade of the American campaign, Charles Watts, is also side by side with Mr. Foote in this strenuous combat. No one could be a more able and brilliant supporter than Charles Watts. He is growing somewhat gray in the cause, but he has all the sparkle and vigor of youth, with the wisdom and the amplitude of age.

The society also did honor to itself by re-electing R. Forder as honorary secretary. He has been a most faithful worker, an eloquent ally with Bradlaugh, Foote, and Watts. I am glad that women are also in the Freethought ranks, and willing and capable for frontier labors. Miss Edith M. Vance, the assistant secretary, has won the heartiest commendations of English Freethinkers by her loyalty, her activity, and her excellent business qualifications. Miss Annie Brown, secretary of the London Federation, has shown herself a reliable worker in placing that organization out of debt and upon a firm foundation for the future. I feel quite honored to be elected, with Charles Watts and others, as a vice-president of the National Secular Society. It is a proud position to occupy before the world, even if we are a poor and struggling host. I could not stand with a more royal company than the president, vice-presidents, and officers of the National Secular Society. I am quite sure that President Foote will receive the hearty support of all, and that there will be more enthusiasm and harmony than ever in the ranks of our English brethren.

There is no need in this report to give details of the conference. I point out simply the results, that with the widest difference of opinion on some questions, and a momentary clash at times, there is among English Secularists a splendid brotherhood. They have the same difficulties to contend with that we have; there are rough places, but the staying power is present. The army will suffer defeat only in the end to attain a greater victory. This conference was interesting to me in all its aspects. It was a sign of the times. There was a letting off of steam, but at the same time there was a gathering of electric force, and the lightning blow will come.

At noon we all took dinner together at the expense of Mr. George Anderson, who is a Secular philanthropist of the first order. He believes in creating good conditions for humanity, and then virtue will prevail. I assure him that the Freethinkers present enjoyed that fine dinner. It was a delightful occasion for sociability and general good feeling, and no doubt contributed to the unanimity of the conference.

The evening session was devoted to speeches, and I thoroughly enjoyed the varied and brilliant display of oratory. Mr. A. B. Moss did himself credit, and gave a splendid outline of the progress of Freethought. Mr. Parris was vivid and to the point. He was logic on fire, and roused the enthusiasm of his audience. Like myself, he has had a varied experience in the fields of orthodox and Liberal Christianity. He has tried them all and found them wanting. He, like Harriet Martineau, desires "the unfenced universe" and the wisdom of science in the place of the ignorance of theology. He made a rattling good speech. Mr. Gilmour is a true Scotchman, with the humor and the imagination of Burns himself. His was a breezy address, and received a hearty ovation. Mr. Cohen was born to be a rabbi, but by nature became a Freethought lecturer, and a most successful one, too. He is a man of promise. There was something of Hebrew poetry in his oration, the prophetic fervor, but all the superstition was gone, and it glowed with the hopes of humanity, the sublime and brilliant future of man. In my turn I did my level best to show that the supreme battle-ground to-day is the rights of man on both sides of the Atlantic, and that the most important and urgent reform is the Secularization

of the State. Through this reform only can other reform be made triumphant and permanent. In this respect the English and American organizations are identical in their purpose. The manner in which my ideas were received convinced me of the noble friendship of our old-world allies. I was followed by Charles Watts, who spoke with his old-time eloquence and power, when he was wont to thrill and arouse the Freethinkers of America. The same impetuous oratory bore his audience to a splendid burst of enthusiasm. Mr. Heaford contributed a fervent discourse, which illustrated his excellent service in the field, and then Mr. Foote, as president, delivered the final address. Mr. Foote is one of those who has a great deal of reserve power, and he is ready for any occasion with unexpected abilities. He put the cap-sheaf to the speeches of the evening by pointing out the lines of present conflict; the inevitable battle that is to come between Rome and reason; that there will be a marshaling of hosts such as the world has never seen before, and that the banners of Freethought will shine victorious through the mighty struggle over a peaceful and happy world. Round after round of applause followed the utterances of the eloquent president, and the conference closed with bright memories and unconquerable hope.

Bristol is an old city of evangelical flavor. Robert Hall and John Foster radiated here in somewhat brilliant fashion. Lady Huntingdon and Whitfield and early Methodism in this place exhibited fiery faith. It is an orthodox town still. There are a few earnest Liberals, who will not go with the majority, but stand by their convictions and are ready to work. The churches, however, are numerous and solemn, and there is a somewhat slow appearance in the general aspect of the city. It has not the snap of a modern manufacturing town like Glasgow and Manchester. However, it is a charming residence city. There is an ample and fruitful country about it. On Monday, with my friends, I had a delightful drive among the environments of Bristol. Especially magnificent is Clifton and the scenery about it. Here is the great Suspension bridge over the Avon. The view along this massive structure is superb. On either side, between precipitous green and wooded banks, flows the calm, bright river. In the distance is caught a glimpse of the majestic Severn, and a wide expanse of fields and hills rolls afar. It is bank holiday, and throngs of people are sailing on the waters or meandering along the verdant swards and the wide pathways, an animating picture of outdoor English life. There seems to be after all an immense amount of happiness in the British Isles.

We return to London on Monday evening. The coaches are crowded, and there was a rush and tumult constantly, so many excursion trains were thundering and flashing along. When we arrived in London it was almost impossible to secure a cab or omnibus. Some of the party did not get home until 1 o'clock in the morning, and had to walk at that. But finally the holiday is over and all find rest and quiet.

Tuesday evening I visit with Mr. Watts, at whose home I have the pleasure of meeting Mrs. Littlehales, of Hamilton, Ontario, who is now on a visit to England. Mr. Littlehales is one of the Freethought standard bearers of America, whose hospitality I enjoyed when Charles Watts and myself first began our campaign.

Next week I shall visit Scotland, and I anticipate a new and wonderful pleasure in seeing friends and roaming over this renowned and romantic country, whose glories are not surpassed by any, and whose history will forever thrill the human heart.

London, June 5, 295.

SAMUEL P. PUTNAM.

Mr. Balfour's Theology.

Abstracted from the Fortnightly Review.

[Mr. Balfour, said to be a rising statesman of England, published a book not long ago in defense of supernaturalism and theology as opposed to rationalism and science. The work was naturally accorded a hearty welcome by the religious world, but something about its real value may be learned from the following review and reply by England's great philosopher, Herbert Spencer.]

The title of Mr. Balfour's work is "The Foundations of Belief." Belief in what? Not in any of those doctrines which he groups together under the name of Naturalism, but in the opposed doctrine, Supernaturalism—belief in a ruling power such as that which the current creed asserts. If the existence of such a power is tacitly assumed by the arguments urged in proof of it, the reasoning is circular. But unless the existence of such a power is assumed, how can it be assumed that the constitution of things is one which "ministers" to men's "needs and aspirations" or provides a theory which is "satisfactory?" In the absence of the assump-

tion that things have been by some agency prearranged for men's benefit, there seems no reason to expect the order of the universe to be one which provides for men's "mental needs and aspirations," and that the truth of a theory may be judged by the degree in which it conforms to such expectation.

Tests furnished by other creeds clearly show this. If an American Indian, confidently looking forward to a "happy hunting-ground" after death, is told that there is no such place, is the fact that the creed offered to him negates his hopes a reason for rejecting it? When the baselessness of his belief in an unlimited supply of houris, to be hereafter provided, is shown to a Mohammedan, may he urge that his "needs and aspirations" cannot be otherwise satisfied, and that therefore his faith must be true? Or, once more, if to the half-starved and overworked Hindoo, to whom it is a consolatory thought that by placing himself under the wheel of Juggernaut's car he may forthwith ascend to heaven, there comes the demonstration that he cannot thus gain happiness, is the fact that the alternative belief is not "satisfactory" a sufficient ground for adhering to his superstition? Doubtless, the needs and satisfactions which Mr. Balfour has in view are of a higher order than those instanced, but that does not alter the issue. The question is whether the comforting character of a belief is an adequate reason for entertaining it; and the answer to this question is not to be determined by the quality of the comfort looked for, as high or low.

Briefly characterized, Mr. Balfour's book is a plea for supernaturalism *versus* naturalism, and unless his section insisting on the "beneficent part" which authority plays in the production of beliefs is without any *raison d'être*, it is clear that the aggregate of influences composing the authority which supports religion is set against the aggregate of influences by which rationalism, considered by him as a form of authority, is supported. The authorities which uphold theology and science respectively are the two in question. Let us, then, observe what happens when we test their relative values as we test the relative values of individual authorities.

From the days when Chaldean priests began to record eclipses, and, after a time, partially discovered the cycle they follow, and were so enabled to foresee their recurrence with approximate truth, down to our own day, astronomical knowledge has been growing ever more exact and more extensive, until now the celestial motions are so perfectly known that a transit of Venus or an occultation of Jupiter by the moon fulfils expectation to the minute. So is it throughout, the provisions of the chemist having reached such a stage that, foreseeing the possibility of an unknown compound which must have certain properties, he proceeds to form it, and creates a substance, which has never before existed, answering to his anticipations. If from this ever-increasing verification of scientific statements and inferences we turn to the guidance science has afforded, allied evidence everywhere surrounds us. Led by science, mankind have progressed from boomerangs to 100 ton guns, from dug-out canoes to Atlantic liners, from picture-writing on skins to morning journals printed 20,000 per hour, and that over all the developed arts of life science now presides scarcely needs saying.

With the authority of science, thus daily becoming greater, contrast now the opposed authority. Have the propositions constituting current theology been rendered more certain with the passage of time and the advance of knowledge, or has the contrary happened? Assyrian and Egyptian records, discovered of late years, have, indeed, served to confirm certain statements contained in the Bible, and so have tended to verify the natural part of the Hebrew story. But this yields no more reason for accepting its supernatural part than does proof that there occurred the feuds and conquests described in the Norse sagas yield reason for believing in Thor and Odin. Add to which, that if these agreements with Assyrian and Egyptian records tend to verify the Hebrew religion, then, conversely, it might be held by Assyrian and Egyptian priests, did any now exist, that such agreements verified their religions. Apart, however, from historic statements thus proved true, investigations, scientific and literary, have served more and more to disprove or to make doubtful those parts of the biblical narrative which constitute its theology. It needs but to contrast past confidence in them with present doubts and disbeliefs, to see that statements of this class have not, like those of science, become gradually clearer and more certain, but the reverse. Nor is confidence increased when we ask whether its guidance has been successful. After nearly two thousand years of Christian teaching and discipline, how near are we to that ideal life which Christian leading was to bring us to? What must we think

of the sentiment implied in the saying of a glorified prince, repeated by a popular emperor, lauding "Blood and iron—a remedy which never fails?" Among the peoples who socially insist on duels, what advance do we see toward the practice of forgiving injuries? Or, turning from private to public transactions, what restraint do we find upon the passion of international revenge—revenge by the great mass insisted upon as a duty? How much moralization can we trace in the contrast between the practice of savages, whose maxim in their inter-tribal feuds is, "Life for life," and the practice of Christian nations, who, in their dealings with weak peoples, take as their maxim, "For one life many lives." Toward the foretold state when swords shall be beaten into plowshares, how much have we progressed, now that there exist bigger armies than ever existed before? And where are the indications of increased brotherly love in the doings of Christian nations in Africa, where, like hungry dogs round a carcass, they tear out piece after piece, pausing only to snarl and snap at one another?

Clearly, then, by the never-ceasing verification of its *dicta* and by the increasing efficiency and wider range of its guidance, science is gaining a greater and greater authority; at the same time that the authority of theology is being decreased by the discrediting of its statements and by its unsuccessful regulation of conduct. Hence if reason, whenever it abdicates in favor of authority, has to choose between the two, it is compelled to accept the authority of science rather than that of theology, where they are in conflict. So far from strengthening his own position by showing how large a share authority has, and ought to have, in determining our beliefs, it seems to me that Mr. Balfour strengthens the position of his opponents.

We must say that that high conception of a deity which exists in the minds of Mr. Balfour and others has had an historical origin. By what steps has it been reached? Beginning with the days when, as we are told, God walked in the garden of Eden, there has been a gradual falling away of human attributes—first of all the physical structure and accompanying needs, such as those which Abraham ministered to; then the lower desires and passions which later Hebrew books imply; until through many changes—now reactions toward cruder and coarser ideas, and now advances toward more refined ones—there has been formed the present conception, in which there remain only certain highest intellectual and moral traits, possessed in a degree transcending human imagination. So that, in fact, the movement of thought by which the existing consciousness has been reached is exactly the reverse of the movement alleged by Mr. Balfour.

The difference between Mr. Balfour's consciousness of that which lies behind appearance, and the consciousness of those he opposes (or, at least, of such of them as do not assume that there can be appearance without anything which appears), is, that whereas he persists in supposing himself to have thoughts when, under close examination, all the components of thoughts have vanished, they candidly admit that with the vanishing of such components all thoughts have ceased; leaving only a consciousness which cannot be put into any form. Not only have they dropped those early conceptions which imply that the power manifested in thirty millions of suns made a bargain with Abraham—not only have they ceased to believe that such inferior passions as jealousy, anger, and revenge can be felt by an energy which pervades infinity; but they have surrendered themselves to the final conclusion that not even the highest mental attributes conceivable by us, can be predicated of that existence which fills all space for all time.

It is not that they *wish* to do this, but that they *must*: self-deception is the alternative. There is no pleasure in the consciousness of being an infinitesimal bubble on a globe that is itself infinitesimal compared with the totality of things. Those on whom the un pitying rush of changes inflicts sufferings which are often without remedy, find no consolation in the thought that they are at the mercy of blind forces which cause, indifferently, now the destruction of a sun and now the death of an animalcule. Contemplation of a universe which is without conceivable beginning or end, and without intelligible purpose, yields no satisfaction. The desire to know what it all means is no less strong in the Agnostic than in others, and raises sympathy with them. Failing utterly to find any interpretation himself, he feels a regretful inability to accept the interpretation they offer.

HERBERT SPENCER.

The third volume of Moncure D. Conway's edition of the collected works of Thomas Paine is now on sale. Price, \$2.50.

Observations.

Since the editor of the London *Athenæum* published the Letter of Junius written while Sir Philip Francis was in India, he has received so many communications from people who still believe Francis to have been the author that he has not printed any of them. He however gives room (May 25) to a note from Moncure D. Conway, now in England, and also to some further remarks by Mr. Rae, whose recent discovery of a Junian letter in the issue of the London *Post* for Aug. 24, 1773, revived interest in the subject and led to the present discussion. Mr. Rae takes occasion to speak highly of the American Junian researchers, and names a Mr. McCalmont, of Washington, as one of them, with whom he enjoys an epistolary acquaintance. Mr. Conway makes us notice that the Bonnevilles, Madame and Monsieur, kept a Radical bookstore in Paris, and that on the cover of the "Age of Reason," which they called "Le Siècle de la Raison," was advertised "Lettres de Junius, traduites de l'anglais (de Thomas Hollis). That was in 1794, when Paine was in the Luxembourg prison, and when Hollis, an English radical of some literary ability, had been dead twenty years. As a possible author of the Letters, Mr. Hollis makes his exit along with Francis, for he died on Jan. 1, 1774, while Junius, as shown by Mr. Rae's discoveries, wrote as late as September, 1774. One sentence in Mr. Conway's note is of especial interest. He says: "A school in America, headed by Col. W. H. Burr, of Washington, has set forth in a number of ingenious books that Paine was Junius." I call Mr. Burr's attention to the circumstance that although breveted by so humble an individual as myself, and even though his military career ended with blowing a fife in an ununiformed band, the historian has decreed that henceforth he shall be known as a Colonel on both sides of the Atlantic.

The New York *Tribune*, after printing a long discussion on the matter of the resurrection of Christ, announces as a result that the evidence presented "for the dogma of Christ's bodily resurrection is insufficient." To which the *Tribune* adds, absurdly enough, that though the "ephemeral dogma" may pass away, Christianity itself, which needs no proof, will remain. According to the latest criticism, the fall is a myth, the redemption is a figure of speech, and now the resurrection is judged to be an error. The Christian piece has exploded; lock, stock, and barrel are gone, and nothing is left but the echo of the report. These myths we can spare, but there are others that are still dear to our hearts. Said the master (Mat. xii, 40), "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." It was a remark of Paul that "if Christ be not risen, then is our preaching vain;" but that is not the worst of it, for if the prophet of Nineveh was a forerunner of Christ, and if Christ did not run according to program, then Jonah's three days in the whale's interior was time thrown away. We might give up the story of the cross and the resurrection, were nothing else involved, but if Jonah and the whale go with it, where are we at? Amateurs like the editor of the *Tribune* should cease monkeying with divine truths.

It makes all the difference in the world whose chicken gets the ax. In one issue the New York *Independent* (orthodox Christian) praises the legislature of Florida for passing laws prohibiting prize-fights and lotteries, and in the next condemns the same body for enacting into a statute a bill to prevent the coeducation of blacks and whites. In the second case it even goes so far as to recommend that the law be resisted. "An unrighteous law," says the editor with anarchistic vigor, "can never be submitted to."

About prize-fights and lotteries there is room for wide divergence of views. Pugilists in their methods remind me so forcibly of moral and religious bullies, like some legislators and all Sabbatarians, that I find it hard to feel any sympathy for them, and am not concerned whether they fight one another in the ring or have a go with the authorities in the courthouse. A lottery is another thing; it resembles a church except that its drawings are not all blanks and that the citizen is not compelled to invest. The law against coeducation is certainly "invasive," to use a Spencerian definition, and altogether abominable, for parents who choose to coeducate their children, like people who buy or sell chances in a lottery or the New Jerusalem, injure no one else by doing so; but why this law should be broken more than the lottery law, provided the lottery dealers define the latter as "unrighteous," is left unexplained by the *Independent*. The same

authority, the identical legislature, is back of both. Neither lottery dealing nor coeducation is a crime in itself; there is no power that can make either of them illegal except the legislature, which has equal discretion in the case of both, and the citizens of Florida are under as binding obligation to obey the dictum of their law-making assembly in the one instance as in the other.

Touching laws that affect the relations of Negroes and Caucasians, I would here suggest that a legal enactment providing for the social equality of the two races (political equality not being here discussed) is impertinent and necessarily futile, while one denying such equality is still more impertinent and a tyranny to boot. Under the last head comes the Sheats law of Florida, against which the *Independent* would inaugurate a rebellion; and under the first comes the Malby law of New York, which puts hotel management under colored control. Any person of clear view should see that to compel the keeper of a hostelry to entertain a guest of one complexion when by doing so he excludes those of another, is a deep injury and neither equitable nor social; for, if the host is a white man, it coerces the Caucasian into paying in hard cash for the "social equality" of the Negro. Hotels, being under the necessity of maintaining themselves, and enjoying none of the patronage of the state, are on a different footing from public institutions, where the rights of all are theoretically the same.

But this goes slightly aside from the main issue, as raised by the *Independent*, which is, as afore said, Why are citizens of Florida advised to disregard the anti-education law, and at the same time to respect the anti-lottery law, provided that any of them should regard the latter as unrighteous? It may be argued that the first is a bad law and the last a good one, but that does not affect their authority over the citizen. And again, if we are to respect only such laws as are respectable, we might as well let the carcass go with the tail and inaugurate anarchy. The Sheats law is a bitter dose, but the *Independent* has swallowed worse and looked happy.

Members of the American Protective Association East and West should confer and find out how far their sentiments are the same. While hereabouts they are mainly conspicuous as the political wing of the Protestant church, and affiliate with the Republican party, on the other side of the continent the membership is largely heretical and partially Populist, and candidates for public office are generally distinguished as secularists. For this reason in a Western city which I have in mind, the Women's Christian Temperance Union is reported to have connubiated with the Catholics and the "saloon element" in order to defeat the A. P. A. ticket. This organization might learn a lesson from the Methodists, who, not finding themselves in agreement on all questions, have a church North and a church South. An A. P. A. East and another West would absolve the Pacific coasters from the sins of their brethren on the Atlantic side, and such may yet become necessary to the existence of the order. Mrs. A. C. Macdonald, mother of the undersigned, is one of the Western "wolves," being well up in lupine councils, and she is not quite so pious as I am. Her lodge has lately elected to the local school board a directress who will chase the Bible out of the school-room if it ever gets in. Whether that kind of work is done in the name of the A. P. A., the Freethought Federation, or the Catholic church those who do it deserve credit, I think. If with secular ends in view the Freethinking A. P. A.'s of the West stand off Protestant against Catholic, and if in pursuit of the same object the Freethinkers of the East avail themselves of Catholic influence against Protestant Jesuitry, as a war measure, both are quite excusable. East or West they have sense enough to change the combination when it begins to work the wrong way.

Why does it so often happen this way? A man named A. S. Moore, of New York city, now in custody for forging paper to near the amount of one hundred thousand dollars, has been for years a respected and "consistent" member of an orthodox church and a total abstainer from the use of tobacco and alcoholic drinks. I do not see anything in this case upon which "moral reformers" can base a demand for the legal enforcement of abstinence and the observance of religious ceremonies, and deem it quite probable that the Prohibitionists and theocrats will say nothing about it.

At a meeting of the Savings Bank Association of the State of New York, held last month, a member inquired: "Have any of the gentlemen present had any experience with Sunday-school superintendents as bank officials?" There being no response, he proceeded: "Well, I have. I have known three Sunday-school superintendents in the last few years

who were also bank officials, and every one of the three was a defaulter."

The indispensable qualification for a jurymen under our system is that he shall not read the papers and that he shall have neglected all other means of acquiring information of a contemporary nature. This is understood, but I have only lately found out that the same deficiency fits a citizen for a place in the president's cabinet of fossils. Such, however, is the case, as Secretary of the Navy Herbert showed in his statement that Paine's "Age of Reason" had taken its place among the dusty volumes of forgotten literature. Perhaps it is too much to expect that a cabinet specimen like Mr. Herbert should know what is going on in the world of thought, but it is reasonable to require that in default of such enlightenment he shall abstain from communicating his ignorance to the young.

I have received the following memorandum, and am just nerry enough to print it here:

NO. 35 FULTON ST., NEW YORK, June 14, 1895.
TO GEO. E. MACDONALD: I notice in to-day's *World* your admirable reply to Secretary Herbert's misstatement before the graduates of the Agricultural and Mechanical College at Auburn, in regard to the circulation of Paine's "Age of Reason."
Your correction is so convincing and argumentative in style, so truthfully and judiciously written, that I beg the privilege of both thanking and congratulating the author.
Yours ever, PETER ECKLER.

The deep impression that London and its omnibuses have made upon the mind of Mr. S. P. Putnam, as revealed by his letters from that quarter, is attracting the attention of the reading public. And yet I cannot believe that anything he may see on the other side of the water can banish from the Pilgrim's mind his far wanderings in the Coos Bay, Gray's Harbor, and Puget Sound countries. Can he ever forget the Snoqualmie, Squak, and Okonogan? There is still a pleasure in the pathless wood, and much of beauty remains to be seen, in the localities indicated, from the roof-garden of a bucking cayuse. London is great, but picturesque-ness lingers in those regions where rolls the Oregon and hears no sound save its own dashing.

GEO. E. MACDONALD

A Few Words About Priestcraft.

I believe it is pretty generally conceded that in the history of ancient Egypt we have the oldest written records of the human race; and in the history of ancient Egypt we are told that, thousands of years before the pyramids were built, the Egyptians were highly civilized and had a civilized government; that the people were divided into separate castes, or classes, and that the richest, most powerful, and most arbitrary class was the class called priests. We are further told how the priests domineered and tyrannized over the minds of the people, and how they opposed every attempt at human progress beyond a certain prescribed limit. They assumed arrogant airs, and pretended to know far more about the will of the gods than all the world besides. They spoke with great authority in the name of the gods, and enforced their injunctions with all the priestly importance they were able to command.

Thus we see at what an early period in the world's history the priestly class became a privileged aristocracy and represented their services as of such great value and their power to influence the gods as so great that they were enabled to lay very heavy exactions upon the people. The priests claimed that it was their duty and their business to inform the people as to what the gods desired the people to do, and that it was the duty of the people to worship and obey the gods as the priests dictated to them, or else they would be punished everlastingly. Thus we learn that since the earliest records of the human race priests have so played upon the fears and ignorance of the masses that they have managed to live upon the best the earth has afforded, to dress in the best fabrics, to enjoy immunity from toil, and to be venerated as if they were superior beings. Their favor and influence were courted, and the greatest deference was paid to them. They acquired a control over the more ignorant classes that has continued for thousands of years.

The rule of kingcraft has been both expensive and cruel, but it has not been so exacting and so constant as priestcraft. It is this class of self-appointed agents called priests who have been the inventors of the almost countless numbers of creeds and religions which man has been compelled to sustain. It will hardly be successfully disputed or denied that priests have been the inventors of nearly all the gods, ghosts, saints, angels, souls, witches, and devils ever supposed to have had an existence. They have been the inventors of nearly all the

myths, mysteries, and miracles. They invented a heaven for a bribe and a hell for a scare, to frighten their dupes out of their wits and out of their money. Priests have been the instigators of all the holy wars, holy massacres, holy persecutions, holy inquisitions, holy days, and holy bibles. Priestcraft has caused the people to be divided into hundreds of religious cliques and sects, with their sectarian animosities, mongrel creeds, theological dogmas, supernaturalism, and Sabbatarianism. The deadly hatred of priests toward science and scientists has retarded the progress of civilization for many centuries. It has paralyzed the intellect, exalted ignorance and credulity above reason, and filled the minds of the people with fear and anxiety about things of which absolutely nothing is known.

In this age of scientific knowledge, education, and growing intelligence, it is truly sad and deplorable to think that priestcraft is perpetuated mostly by means of Sunday-schools, where the immature minds of innocent children are polluted with pagan superstition, and these children are kept bound in the chains of ignorance and fear through life, unless they become intelligent enough to repudiate their early training. They must become Freethinkers and investigators, or remain willing and credulous slaves from the cradle to the grave.

THOMAS KNOTT.

A Junian Note.

Brother G. E. M.'s "strong fact" adduced in opposition to the identity of Paine as Junius is easily disposed of. Junius was a monarchist, and so was Paine until a year after Junius concluded his work. Paine tells us that in 1773 his views of monarchy began to undergo a change, from hearing the remark that "Frederick of Prussia was the right sort of a man for a king, for he had a deal of the devil in him." It was more than a year after Paine's arrival in America before he ventured to assail hereditary succession, and even then, says Cheetham, "his invectives against monarchy were intended against the monarchy of England rather than against monarchy in general." And Paine himself says: "No man was a warmer wisher for reconciliation than myself before the fatal 19th of April, 1775."

Junius did not always "use gall for ink." He praised and trusted ex Premier Grenville, hoping to see him rise again into place; but Grenville soon died. He defended John Wilkes, and solicited information from him. He inclosed to Lord Chatham a proof-sheet of the letter to Lord Mansfield, saying: "I will not presume to trouble your lordship with an assurance, however sincere, of my respect and esteem for your character and admiration of your abilities." And to Lord Camden, in a brief appeal appended to the final assault on Mansfield, he said: "I turn with pleasure from that barren waste in which no solitary plant takes root, no verdure quickens, to a character fertile, as I willingly believe, in every great and good qualification."

Paine had less occasion for gall than Junius, but he sometimes used it. Witness the letters to Lord Howe, Earl of Carlisle, Sir Guy Carleton, and the Earl of Sherburne, all in different numbers of "The Crisis." And what letter of Junius closed with such a scathing sentence as that of Paine to Washington? No wonder he suppressed it in a subsequent edition. Another most remarkable instance of gall is shown in "Forester's" reply to "Cato," who was the Rev. Dr. Smith, President of the University of Pennsylvania. Said "Forester":

"Thou hast called me by name; and if I cease to hunt thee from every lane and lurking-hole of mischief, and bring thee not a trembling culprit before the public bar, then brand me with reproach by naming me in the list of your confederates."

And "Forester" fulfilled his promise. The reverend Tory was driven into exile, and when he returned, a penitent patriot, he found his old antagonist, Thomas Paine, honored by a degree from the University of Pennsylvania. WM. H. BUAR.

Our Pagan Rulers.

It is very well to talk about securing a modification of an unjust Sunday law by increasing its odiousness through a strict enforcement. If New York city had the regulation of its local affairs, as it ought to have, such a law could never have been passed. If its continuance depended upon the votes of our own representatives at Albany a delegation could be sent up to modify or repeal it. But so long as we are at the mercy of rural legislators who can satisfy their own thirst from the family jug or cider-barrel, and achieve a political reputation for temperance by legislating against the customs and habits of the "wicked city folks," there will be no modification of the law. The more nearly it is enforced the better our bucolic bosses will like it.—*New York World*.

The Fiendish Infinit Machinist.

Suppose I have a room filled with complicated machinery—gears in rapid revolution; swiftly revolving shafts; belts flying; parts of the machines darting out, now this way, now that way. Just where I can easily put my finger upon it is a little spring, upon which if I press never so lightly, the action of all this machinery may be instantly stopped. At a point among the machines in this room I have placed toys of especial attractiveness to children. I introduce children into the room, point out the toys, and encourage the little ones to go among the machines to get them. Their eyes sparkle in anticipation of the pleasure of possessing the toys. They make the attempt. In threading the labyrinth of alleys the clothing of one of the little ones is caught by the gears. The child is drawn into a machine and shockingly maimed, or killed. When the kindred and friends of the little one come to question me about the matter, and learn that it was I who persuaded the children into that room, will they think me an intelligent and kind man? When they ask me why, if my design was only the kindly one to give the child a toy, I made the gift contingent on the child's escaping so many perils, what shall I reply? But when they come to know that I was looking on just at the instant its little frock was caught in the gears, and that by means of the spring I could have stopped the machinery instantly, before the child was injured in the least, will they believe me if I say I did not purpose the child's death? When they demand to know why I did not press the spring, and I reply that I really could not afford to arrest the operation of so vast a body of machinery, employed in the production of goods of such excellence, and in such demand, as mine—not even for an instant—and especially for so trivial a purpose as to save the limbs or lives of a few children, what will they do to me, do you think? Will they call me a good kind, benevolent man?

Well, God, if there is a God, has introduced us, children, into such a room—a universe filled with gears, and shafts, and belts, and darting rods. He incites us to attempt to reach certain objects very attractive to us. In threading the intricate passages, in our attempt to get them, notwithstanding all our caution—shunning the danger from the machine on this side, now the danger from the machine on that side, holding our skirts away from these gears, stepping briskly past the points from which the rods dart out, stooping to avoid that shaft, taking care not to become entangled in this belt—our ears are every instant pierced by the screams of some of our fellows who are being transfixed, mangled, or crushed to a shapeless mass. Distracted by so many cares, appalled by so many dangers, our very caution itself often precipitates us upon our fate. God, with infinit knowledge, knew we would be maimed or killed when he introduced us into the universe; the man did not know with certainty but that the child whom he inveigled into the room might escape unharmed. If the man may justly be judged to have acted with cruel intent, for stronger reasons may God be judged to have acted with cruel intent. No claim that God acts, in such cases, with a purpose of ultimate beneficence, can blunt the point of such a judgment—a God could have achieved and bestowed the good without the evil. He would have done so if benevolent.—*John Francis Smith, in "Is the Universe Governed by a Devil?"*

No Religious Teaching—No Ostracism.

Superintendent Carlisle has just decided that nuns are not eligible as teachers in the public schools of Texas on the ground that should they be allowed to teach the non-sectarian spirit of our constitution would be violated. The case came up from Victoria on an appeal from the action of the county in refusing to approve the contracts of an order of nuns who desired to teach in the public schools. Carlisle sustained the judge's ruling, and the matter was carried beyond the superintendent to the state board of education, which in turn sustained Mr. Carlisle.

The above is taken from an article in the *Brenham Press*. We have not seen Superintendent Carlisle's decision, but if his objection to the Catholic teachers is simply the fact that they are nuns, then he is wrong. If it is based on the supposition that they will insist on being dressed, while in the school-room, in the peculiar garb of their order, then he is right. Religion can be taught as readily through the eye as the ear. There should be no religious test in the selection of public school teachers, and no religious instruction, Protestant or Catholic, should be permitted in the schools, either orally, by peculiarity of dress, by reading the Bible, by praying, or by the singing of gospel songs. There is time enough out of school hours for parents and guardians to attend to the pupils' religious education, a matter with which the state has nothing to do.—*Denison (Texas) Gazetteer*.

Warring for Idols.

It is much to be regretted that so many possibly well-meaning men cannot rid themselves of the incubus of narrow prejudice and sectarianism. A dispatch from St. Louis tells us that Capt. I. S. Bristol, the new superintendent of the House of Refuge, has forbidden Catholic priests to celebrate mass or hold other special services in the institution. The superintendent said to a reporter of the *Herald* of this city:

"The sacrifice of the mass is idolatry. Moreover, the priests proselyte. It is their business. If they wish to come here and pray and sing hymns with the other city missionaries they may, but they cannot burn incense while I am here."

Captain Bristol is said to be a member of the American Protective Association, and, if so, it is to be presumed that he, in his actions and utterances, represents the order in that city, as it triumphed, by an alliance with the Republican party, in the recent election. It is evident that the celebration of the mass, and other Catholic services, have been forbidden, not because they are religious exercises, but because they are Catholic religious exercises. In other words, the "reform" starts from the basis of Protestant sectarianism instead of from the basis of secularism. St. Louis is to have, not separation of church and state, but the expulsion of Catholicism and the retention of religion, that is, of such religious exercises as are acceptable to the dominating Protestantism of the city. When Captain Bristol calls the mass "idolatry" he shows his animus and puts out the whole cloven foot of sectarian hatred. So far as "idolatry" is concerned, all religion is that; to the Freethinker the mass is no more idolatry than are the forms of worship that the superintendent is willing to permit in the House of Refuge, and those no less idolatry than the mass. By what interpretation of the principle of equal liberty is the Catholic inmate of the House denied the consolations of his form of religion while the Protestant inmate is permitted to receive the consolations of his form? Men of the stamp of Captain Bristol are antagonizing the encroachments of the Catholic church, not because they are the encroachments of a church, but because they are the encroachments of what the opposers hold to be a non-Christian church. As Christians, not as citizens, do they war against Rome.

This extract from the report of the proceedings of the National Secular Society's Conference at Bristol will no doubt interest Mr. Putnam's many friends:

"Mr. C. Watts then moved as a resolution arising out of the Report: 'That the members of this Conference hail with unqualified pleasure the presence among them of their able American co-worker, Mr. S. P. Putnam; and they wish to convey to him their appreciation of the great services he has rendered, and is still rendering, to the cause of mental freedom. Further, all present wish to assure Mr. Putnam of their earnest desire to have a visit from the great orator, Colonel Ingersoll; and they hereby kindly request Mr. Putnam to use his influence to induce the Colonel to cross the Atlantic at an early date, and to assure him that he would receive from the Freethinkers of this country a most genuine and enthusiastic reception.'

"Mr. Putnam said it had been the dream of his life to visit England, and when he returned to America he should report the work that was going on under the same flag here. It filled his heart with joy to hear the applause that greeted the name of Colonel Ingersoll. He belonged to the whole world; a citizen of the whole earth. His dominant thought was the sentiment of Thomas Paine inscribed on the walls, 'The world is my country, mankind are my brethren, and to do good is my religion.' Colonel Ingersoll had constant calls on his time. He had a great law practice, and, in addition, he devoted himself to Freethought. He had listened to Colonel Ingersoll's lecture, 'About the Holy Bible,' at Chicago with an audience of six thousand persons. He had up to the present only received a brief message, but one full of heart and sympathy for the English Freethinkers. Ingersoll loves and admires England. It would be a pleasure for him to come here, but there are great demands on his time. He, however, felt sure that the time was not distant when the great Freethought soldier of America would greet the English Freethinkers."

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for June:

June 28th—"What Are Women Here For?" Dr. M. E. Lazarus, read by Dr. E. B. Foote, Jr.

JOHN E. REMSBURG has just closed a four weeks tour of Minnesota and Wisconsin. He delivered thirty lectures at the following places: Laverne, Minn., May 28th; Heron Lake, 29th; Mapleton, May 30th and June 31; Sterling Center, May 31st, Fairmont, June 1st and 21; New Ulm, 4th, 5th, and 6th; New Auburn, 7th; Minneapolis, 9th; Arcadia, Wis., 10th and 11th; Independence, 12th; Whitehall, 13th; Blair, 14th; Seymour, 15th and 16th; Dale, 17th and 18th; Beaver Dam, 19th, 20th, and 21st; Lodi, 22d and 23d; Madison, 23d.

THE Fellowship for Ethical Research meets Wednesdays at 8.15 P.M., at Mercantile Library Hall, Tenth below Market street, Philadelphia.

Letters of Friends.

Here They Come for the Paper and Pictures.

COLORADO CITY, COL., June 5, 1895.

MR. EDITOR: Please find \$3 for THE TRUTH SEEKER for one year and the "Pictorial Text-Book." N. B. HARMES.

HOLTON, MICH., June 6, 1895.

MR. EDITOR: Inclosed find \$3. Send me THE TRUTH SEEKER one year; also "Pictorial Text-Book." CHAS. COTTE.

HASKELL, TEX., June 5, 1895.

MR. EDITOR: Inclosed find \$3, for which please enroll me as a subscriber to THE TRUTH SEEKER, and send me a copy of the "Freethinker's Pictorial Text-Book." Respectfully, O. H. BIVINS.

SAN PEDRO, CAL., June 4, 1895.

MR. EDITOR: Inclosed you will find \$5. Please send THE TRUTH SEEKER for one year, and the "Pictorial Text-Book," also "Hypnotism," by James R. Cook, M.D., and for the rest some of Colonel Ingersoll's latest. LEWIS ANDERSEN.

NEW YORK, N. Y., June 10, 1895.

MR. EDITOR: I was especially pleased with the tone of the paragraph on the Hannigan case in your last issue, of which a sample copy was sent to me.

I inclose \$3 for a year's subscription and the "Pictorial Text-Book."

W. SCUDAMORE.

VANCOUVER, WASH., June 4, 1895.

MR. EDITOR: You will find inclosed \$8.50—\$3 for a new subscriber, to whom send the "Pictorial Text-Book," \$5.50 for my subscription and Paine's "Great Works" and "A Tale of a Halo." I must let you know that I never will give up the best paper in the country. We have started a Sunday-school in Vancouver and are making very good progress. Keep pounding away at that old structure, the church; it is crumbling away more every day.

MICHEL STEFFAN.

The Retort Apt and Effective.

EDWARDSBURG, MICH., May 25, 1895.

MR. EDITOR: At dinner at the Schoch House, in this city, yesterday, H. Cobb, an admirer of Colonel Ingersoll, was asked how he liked Ingersoll's lecture at South Bend last winter. Mr. Cobb replied that it was grand, whereupon the Presbyterian minister of this place, who was present, remarked that when he thought of Robert Ingersoll and his flowery speeches it reminded him of the pond lily, which grows up out of the mud and murky water, and comes to the surface and blooms out a most beautiful flower. "Then," said Mr. Cobb, "you compare Mr. Ingersoll and his speeches to the pond lily growing up through mud and murky water?" The minister replied "Yes." "Very good," retorted Mr. Cobb. "Mr. Ingersoll grew up through the Presbyterian church." The thrust went home, and Mr. Preacher had nothing more to offer. Please send Mr. H. Cobb a sample copy.

Yours truly, H. B. MEAD.

The Cause in Oregon.

OREGON CITY, OR., June 3, E.M. 295.

MR. EDITOR: My recent lecture trip through Southern Oregon was one of the most successful and pleasant ones I ever had. I lectured eleven times at the following places: Turner, Aumsville, Corvallis, Junction City, Grant's Pass, Talent, Medford, and Ashland, and to over three thousand people. Then I returned to fill my regular appointment at Silverton, and delivered a Memorial day address to an audience of 450 people, including the G. A. R., who accepted the invitation of the Silverton Secular church to be present. The hall was appropriately and beautifully decorated, in the center of the platform being a magnificent cenotaph, the artistic work of the ladies of the Silverton Secular church.

In all of the above places I explained our Secular Sunday-school system, and at Junction City held a Sunday-school to illustrate practically the work. The people take to this feature of constructive Secularism with great enthusiasm, and it is only a matter of a little while when Secular Sunday-schools will be conducted in all these towns.

I wish to say a good word for the Agricultural College at Corvallis. It is doing splendid secular work, in that it systematically studies and teaches the laws of nature, affecting subjects pertaining to the farm. The only foolishness I observed, and that ought to be abolished because useless and an unlawful expenditure of public money, was the religious part of the chapel exercises.

I obtained 182 members for the Oregon State Secular Union on this trip, and the total membership now is 880, an increase of 443 since the last convention in October. I am sorry I have not time to tell you of the charming people, the beautiful country, and the generosity, kindness, and courtesy shown me on this trip. I am preparing to leave for Eastern Oregon this month, and besides many lecture appointments, arrangements are being made for three debates with Christian ministers, one of them to continue five evenings.

On the 2d of this month I resigned as secretary of the Oregon State Secular Union and as writer of its Sunday-school lessons. KATIE KEHM SMITH.

Science Is Against the Bible.

APPONAUG, R. I., June 10, 295.

MR. EDITOR: I have waited for an opportunity to write to you upon the subject of the Bible, and to give you some of my experiences. My father and mother were of the old Baptist persuasion, therefore I was brought up in the same to the time that I left home to look after myself, and that was when I was twelve years old. Young as I was I never could make up my mind to believe in the Bible doctrine, for there was too much of hell-fire in it for me to swallow, and when I went to sea and saw in foreign countries how Christianity was propagated, I began to open my eyes and to look about and think, and I said, "If that is what they call religion, I do not want any of it in mine, for it is nothing but superstition from beginning to end, and what they can see in it to be so fanatical about, I cannot for the life of me understand, or what ground they have for their belief. I cannot see anything but hypocrisy and backbiting."

Now, take the Bible—what is it? If any one can give me the information, I shall be glad to hear it. Take the first chapter of Genesis, wherein God is said to have created all things in six days. Did he do it, as the Bible says? Science does not say so, and where can we go and get nearer to the truth than by taking science? The Bible says this earth is only six thousand years old. Science tells us that this earth has been in existence for millions of years, millions of years before Mr. Adam was ever thought of, and as they tell us that Adam and Eve were our first parents, what proof is there of it? I can find none. But these expounders tell us to read the Bible, for it is a book of truth, written by men who were told by God to write it. Who were those inspired men who wrote the Bible? Were they vouched for by the Christian fathers of the early ages of Christianity? If so, I must say that they are rather poor evidence for the book. If the Bible is such a divine and holy book as they say it is, why do they keep revising it? They say the world is getting more enlightened, and we want to make the Bible as smooth as we can in order to keep the churches together and keep them in harmony with the Bible. Those they call the "poor heathen," to come right down to the point of the thing, are more enlightened than they are themselves. Instead of sending missionaries to convert and enlighten the heathens, I say, let the heathens send their missionaries here and try to convert and civilize the Christians.

The books that have put me to thinking of late are Kneeland's "Evidences of Christianity," "Four Hundred Years of Freethought," "The Old Testament Comically Illustrated," and the "Freethinker's Pictorial Text-Book," which I never get tired of reading; but comrade Putnam's book takes the lead of all; I have been through it three times, and the more I read it the more interesting it gets.

Yours in truth, love, and hope,

JOHN R. SWEET.

Cincinnati Stirred Up Slightly.

CINCINNATI, O., June 12, 1895.

MR. EDITOR: The Liberal League of

Cincinnati is an organization of German societies in this city, which claim to have a membership of 70,000. The sole object of the Liberal League is the modification of the Sunday laws. The chairman at the recent mass meeting advocated a law whereby the saloons and other places of amusement could be open on Sunday afternoon and evening. The chairman was Col. Gustav Tafel, who is president of the League. The meeting was disappointing in point of attendance, there having been between 1,500 and 2,000 present, while the hall has a capacity of 5,000. Sunday afternoon, in the Young Men's Christian Association building, Rev. Wilbur F. Crafts, of Washington, D. C., secretary National Bureau of Reform, lectured upon "The Duty of the American Youth to the American Sabbath," to an audience of about thirty, and in the evening he spoke at one of the churches, replying to the meeting of the Liberal League. At the meeting of the Young Men's Christian Association he ridiculed the Liberal League meeting because of the small attendance at it, calling it a "fizzle." He did not seem to realize what a fizzle his meeting was. He was very bitter against Mr. Miller, whom he and several other ministers heard. He spoke of Mr. Miller's "shallow sophistry," stating that those of his remarks which were not false were treasonable. Crafts showed his malevolence when he stated that if he were a judge he would disbar a man who made such false statements as he alleged Mr. Miller did. He spoke of Mr. Miller as an infidel who claimed to be an attorney.

In reply to Mr. Miller's statement that the Sabbatarians would prevent the delivery of milk on Sunday to dying babes if they could, he said that it was false, and that Mr. Miller knew it was false.

He stated and implied throughout his address that the Anti-Sabbatarians were in favor of everybody working on Sunday, and he then proceeded to show with his little chart, which he presented with a smile expressing his perfect satisfaction with it, that it was unhealthy to work seven days in the week. His little chart was indeed a "fizzle." The chart is an illustration of an argument that the rest at night is not sufficient to offset the work of the day, and that one day of rest in seven is necessary to bring back the normal condition. Incidentally he gave himself away when he stated that in resting on Sunday a person could and would be attending Christian Endeavor and various other church meetings.

At the close of his address he solicited membership and funds for the National Reform Association.

Of course that was not work, even though Dr. Crafts does receive a salary for engaging in this conspiracy against the Constitution of the United States. [Rather the conspiracy through the Constitution against the people of the United States.]

Mr. Miller in his address compared the musician in the theater with the musician in the church on Sunday, and the actor with the preacher, stating that each was engaged in work for recompense, and that one was no more entitled than the other to work on Sunday.

The press reports that at the ministers' meeting on Monday morning, they passed resolutions in which they condemned the holding of such a meeting on a Sunday night, as that fact in itself was a violation of law. Now the Liberal League meeting was held on Saturday night, and as the Ohio Liberal Society holds its meetings on Sunday night, and as the Ohio Liberal Society is often referred to by the press as the Liberal League, the reverend gentlemen evidently confounded the two. The ministers' condemnation of the Sunday night meetings of the Ohio Liberal Society is especially significant when considered in connection with Dr. Crafts' remark that in resting on the Sabbath, a person could and would attend the various church meetings. The true animus of the whole matter is shown right there. In their solicitude for the rest of the workingman, Dr. Crafts and the other reverend gentlemen most probably are so intellectually degenerate as not to see it in this light.

In their resolutions, the ministers speak of the enforced observance of the Sabbath

as religious liberty, and Dr. Crafts stated at the Young Men's Christian Association that Sabbath desecration is worse than stealing.

It is very apparent that these wiseacres are impervious to reason and that the only thing to be done is to oppose them. Mr. Miller said it was proper not to observe such a law, and that the public officials were not required to resurrect and enforce obsolete laws. This especially angered Mr. Crafts and is what he calls treason.

Yours truly, GEO. E. LIGHT.

C. Severance Called to Time.

HICO, TEX., June 17, 1895.

MR. EDITOR: Some kind friend has sent me a copy of your journal, issued June 1st, with an article marked from C. Severance, of Los Angeles, Cal.:

Judas was a good man, and only acted as God intended he should act. Now for the evidence. It is generally understood that God sent his son Jesus into this world to undergo crucifixion that his anger might be appeased toward sinful man through the shedding of that son's blood. I think there is no dispute on this point; therefore it naturally follows that God had to provide ways and means for consummating the death of Jesus, or be the executioner himself.

The principal sentence that your correspondent utters that the writer desires to correct is where he remarks, "I think there is no dispute on this point." Mr. Severance is correct in his statements, as far as the so-called orthodox and the self-styled evangelical sects are concerned. Yet there are two quite respectable denominations that have always disputed the absurd notions of the popular sectarian.

The Universalists and Unitarians repudiate the idea of God's anger, in the sense that our language attaches to that word. The true meaning that we attach to God's anger is simply the sure retributions that follow the violation of any law, physical, moral, or spiritual.

Judas had imbibed wrong ideas and was misled by the Pharisees concerning the true import of the kingdom that Jesus Christ was to establish. The Jews were expecting a person who would claim the Messiahship with supernatural power and in a miraculous manner liberate the Jewish people from Roman bondage. This was what Judas expected, and he was sadly disappointed. When he saw that mistake, he repented, and threw down the money. And if those who claim to be orthodox and call themselves evangelical would make as genuine a repentance, they would not be sending Judas and the major portion of humanity to endless suffering.

The environments that surrounded Judas caused him to do as he did. So with Jesus; they caused him to be a martyr to the principles he taught. The Jews were expecting a temporal king, to set up a temporal kingdom and government. Jesus taught moral and spiritual principles that would cause people to do right, to live in peace, and love mercy.

Jesus did not possess the power that Judas supposed, and suffered as a martyr. It is not necessary to attack the heathen ideas of what is called orthodoxy, to arrive at a reasonable understanding of the whole subject of true Christianity. When we examine what is taught by orthodoxy as the teachings of Christ, we find the system a base counterfeit. The Universalists and the Unitarians do most emphatically dispute the points made by Mr. Severance. JAMES BILLINGS.

[Mr. Billings less truly represents the Universalists than the Unitarians, especially the progressive wing of the Unitarian church. The gentleman seems to look upon Jesus as a merely human reformer, but such certainly is not the position of the Universalist church as represented either by its founders or its official creed. Rev. Hosea Ballou, commonly called the Father of Universalism, held to the distinctly orthodox doctrine that Jesus bore the sins of mankind. Or, as Mr. Severance would state it, God sent his son into this world to be crucified that his anger might be appeased. Mr. Ballou differed from the orthodox in that he held that Christ's suffering on the cross was a sufficient atonement for the sins of all, and that therefore there would be no punishment after death. One of the most frequently quoted texts relied on by Univer-

salist champions is this from Paul's epistle to the Corinthians: "For as in Adam all die, even so in Christ shall all be made alive." Article II. of the Winchester Profession of Belief, the only creed of the Universalist church, reads as follows:

We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

All this shows beyond question the untenability of the position of Mr. Billings, so far as the Universalist church is concerned. With that sect as with the orthodox sects, Jesus is the savior of mankind, and it will not avail to say that he is their savior from sin instead of from hell, for if the infinit God of Theism is his father he was no more required to be sacrificed in order to save men from sin than he was to save them from hell. The essential thing is that he saves us, no matter from what, and in this belief orthodoxy and Universalism are agreed. Of the two doctrines, orthodoxy is the less absurd, for if we grant God—heaven—hell—Christ, it is not unimaginable that the death of the son of God does in some way we cannot understand save from hell those who believe in his mission, but we know that that belief has not saved mankind from sin.

Incidentally Mr. Billings remarks that Jesus "taught moral and spiritual principles that would cause people to do right, to live in peace, and love mercy." Some of the things he taught might indeed have that effect, but others would have the very opposite effect, have had the very opposite effect. But Mr. Billings cannot be a Universalist or a Unitarian unless he is also a Theist, and as a believer in a god he must admit that whatever the effect of the teachings of Jesus, that effect was foreseen and intended by God. Therefore he must concede, if he is as candid as the tone of his letter implies, that God intended all the persecutions, tortures, and murders that have flowed from the teachings and reputed teachings of Jesus. —ED. T.S.]

Equal Freedom for All.

EDMONDS, WASH., June 8, 1895.

MR. EDITOR: I see in your number of May 4th, a cartoon—"A. P. A. wolf and Catholic hyena" after the public schools. My object in writing to you is to make an appeal to your better judgment, and good common sense, in regard to this matter.

I do not believe that you intend to place yourself in a false light; nor do I think for one moment that you are a hypocrite—a Jesuit Catholic priest in disguise—as I shall assume that you are honest in supposing that you are doing justice to all hands in your cartoon representation.

But now, dear sir, let me ask you if you had not better fully investigate the subject before you undertake to expose any man or body of men. I must assume that you do not belong to the American Protective Association, for the assumption that you are not a hypocrite, and downright traitor, must inevitably make clear the conclusion that you never joined the order. Now, let me ask you in all candor, Would it not be more just, more in keeping with your head lines—"The Truth Seeker"—to first know for yourself what the teaching and principles of that order are before you judge? And would it not be more manly to know first whom you are calling "wolf," before you publish a wholesale slander of their character? Now, I think if you were aware of how many noble men you were thus characterizing as "wolves," men that belong exclusively to your own "faith," you would hesitate before you did such an injustice.

Would it not enhance the circulation of your paper to do less stigmatizing and more investigating, so you would know whom you were classing as "wolves."

Let me inform you a little in my feeble way. In the first place, I have it from good authority that a large majority of the order of American Protective Association in this country are Freethinkers, Infidels, and Liberals. Rev. Mr. Daly, who spoke in Seattle not long since, told that vast audience that a large majority of the organization were Liberals, men who did not care a straw for any religion, only love of country, and were bound to defend its institutions at all hazards. In other words, were patriots.

Now, honestly, don't you think you are just a little premature in stigmatizing such men as "wolves?" Does it make such men place more confidence in the rest of your valuable paper?

Don't you think, honor bright, that it may lessen the esteem and confidence of many of the actual sympathizers with your labor to make the world think?

We know that there are scores of Jesuits all over our land insinuating themselves into every branch of our affairs, assuming the ministry and, with the garb of Protestant ministers, working with all their diabolical craftiness to capture the masses of the people, and engraft God in our Constitution.

We know that some of them have been exposed, and others we are watching with the eye of a sentinel on guard. We believe there are Methodists, Baptists, Universalists, Unitarians, in fact, all religious churches are tinged with them, even the Women's Christian Temperance Union is not free from them, and can be spotted with due diligence. Then, may it not be just possible that there may be one or two among our Materialistic friends? May not your position cause some of the watchful Freethinkers to suspect that it is just possible that you are influenced, more or less, by that very element? Stop a moment, and, with your usual calm judgment and good sense, see if it would not be better to know whom you were slandering, and whether you may not be using your useful columns for something not so useful, something, in fact, hurtful to you, to true liberty and our country's glorious flag? I have always liked THE TRUTH SEEKER since my old friend Bennett used to run it, and I do not want it to assume a position, either ignorantly or otherwise, that shall lower it in the esteem of the Liberals of this country. This is why these lines are penned. P. C. MILLS.

[So we are to be ranked as Catholics in disguise because we do not profess to see in a certain order what we cannot see? We are to be ranked as Jesuits because we are not willing to abandon the broad platform of secular Freethought to engage in a crusade to help out one division of the Christian church at the expense of the other and of the fundamental principles of equal rights and impartial liberty? We are to be ranked as enemies of the cause we have advocated for so many years because we cannot accept without analysis the pretensions of an infant organization whose originators and leaders were never known as Freethinkers, were not and are not Freethinkers, and who are working for certain political ends and in the interests of Protestant orthodoxy? We are to be ranked as opponents of the separation of church and state because we are not willing to assent to the expulsion of Catholic teachers from the common schools and of Catholics from the country, at the behest of Orange and other fanatics who have never shown that they have the most remote conception of the principles of religious liberty?

Our friend asks us to investigate. We have investigated, as he should know, for we have laid the evidence before time and again before our readers, and we certainly are not to blame if we are misunderstood. We are well aware that on the Pacific coast there are many Freethinkers in the order named, but their views do not control the order, as a national organization, nor color the utterances of its leading organs. In other words, the order is not what Mr. Mills and his Liberal friends think it is, and they would get at the facts in the case if they would take a more comprehensive view, a view embracing the whole Union. Has it not occurred to them that the order may not be wholly the same in different sections of the country, that a few Western lodges may be impartially secular in their intentions without committing the national body to that broad position? Perhaps an illustration from our current politics will assist in making this clear to our friend: As is known to all, Western coast Republicans and Democrats are favorable to the free coinage of silver, while Eastern Republicans and Democrats are opposed, and the latter have so far succeeded in dictating the policies of their respective parties in this matter.

Of the Demands of Liberalism, the three

most important are those which ask for the secularization of the schools, the repeal of Sunday laws, and the taxation of church property. The American Protective Association demands the last of the three, but we are sorry to be compelled to say that, as a rule, the only reason given by their spokesmen for their opposition to church exemption is the growing power of the Catholic church; very little is said concerning the untaxed wealth of the Protestant churches, although, of course, the latter own much the greater amount of such property. In other words, there is lacking that cordial appreciation of the principle of equal justice which the intelligent and all-around Freethinker must see manifested in the utterances and actions of any class of men before he can identify himself with them. Regarding the secularization of education, we are unable to agree with the American Protective Association's scheme and its method of work. To all appearances, and judging by the evidences at hand, the order is fighting simply for schools controlled by the Protestants. It stands for proscription of Catholic teachers rather than for the real secularization of the schools. We have heretofore shown how it either actively or passively gives its influence for the retention of the Bible in the schools, and how the more or less closely affiliated organizations which work along parallel lines with it pursue the same policy and avow the same principles or permit them to be inferred from their platforms and the utterances of their papers and speakers. If the American Protective Association is actually opposed to the Bible in the common schools will Mr. Mills have the kindness to tell us why the platforms of the order, state and national, do not contain a word against that form of religious instruction in the school? We are not asking for glittering generalities—the order finds no difficulty in being specific and clear when attacking a particular church; what we ask is that it be equally specific and clear when speaking of the aggressions of the other churches. We are not here to pull hot chestnuts out of the fire for any church.

One of the most vital issues of the day is that of Sunday laws. We are hard-pushed on every side; Mr. Mills, as a reader of THE TRUTH SEEKER, knows something of the gravity of the situation; will he point us to a demand made by the national organization of the American Protective Association for the abrogation of Sabbath statutes? Will he point us to one made by a State organization of the order? If he should, possibly, be able to find one on the Pacific coast, can he find one elsewhere? And where has a state organization of the order or the national order or a state or national organization of the affiliated societies pronounced against the God-in-the-Constitution movement? Before THE TRUTH SEEKER is accused of Jesuit leanings and machinations, it would be well for our friends of the American Protective Association, *et al*, to place themselves on record against the treasonable schemes of the Protestant Jesuits, whose successes are paving the way for the success of the Catholic church, if it is to come, for it goes without saying that if the Protestants of the United States had stood loyally by the principles of the Constitution Rome would never have dreamed of Christianizing our constitutions and laws. As said before, we are not to be put off with elusiv, general statements; we well know what the indefinite declarations of political platforms are worth—that is, nothing. We want to know the official attitude of the order regarding the Bible, prayers, and psalm singing in the public schools; regarding the Sunday statutes, chaplaincies, religious proclamations, and all the other infractions of the law of equal religious freedom and denials of the Nine Demands. And do not forget the efforts to Christianize the national Constitution.

We cannot refrain from calling attention to the fact that membership in this organization of which we are speaking has so acted on the naturally fair and just mind of our correspondent as to lead him to hint that we, who were opposing with all our strength the encroachments of the church almost twenty years before the American Protective Association was born, may, after all, be a Catholic masquerading

as a Freethinker because, forsooth, we are not ready to say that this society, which has not yet cared or dared to come upon the secular platform, is worthy of the unqualified indorsement of Freethinkers.—ED. T. S.]

Mortuary—A. D. O'Neil.

Arthur D. O'Neil, of 107 Park avenue, Chicago, Ill., at one time very prominent in the Liberal cause, died June 4th, after an illness of some three weeks' duration. He succumbed to a complication of liver and stomach troubles.

Mr. O'Neil was intended in early life for the Roman Catholic priesthood, but proved to possess too much mentality and rugged honesty. He lived in Chicago some forty-five years, and was considered one of the old residents. True to his convictions, by his request, neither priest nor preacher officiated at his funeral, on the 6th inst., but the services at the residence and also at the grave were confined to the simple burial forms of the Masonic lodge of which he was Master for many years.

A very large concourse of friends and citizens followed the remains to their last resting-place in Forest Home, attesting the personal esteem in which he was held.

A. D. O'Neil was a man of sterling integrity and of large business capacity, but of whole-souled geniality to those fortunate enough to possess his personal acquaintance. At his home Messrs. Watts, Putnam, and other Liberal lecturers have frequently been entertained by his charming wife, who, when they hear of this, will doubtless forward their word of consolation in her hour of affliction.

Mr. O'Neil was celebrated as an ornithologist, and was a member of the Audubon Club.

While a man of wide reading and broad ideas, Mr. O'Neil was alive to the material things, and left an estate generally estimated at \$200,000. He left four children, A. D. O'Neil, Jr., Mrs. Dr. Wilson, Roy, and ———, who, with his devoted widow, have the sincere sympathy of

E. A. STEVENS.

B. L. MYERS.

COLORADO SPRINGS, COL.,
June 9, E.M., 1895.

MR. EDITOR: I have just returned from Calhan, Col., where I helped to bury a good Freethinker, B. L. Myers, who belonged to THE TRUTH SEEKER family. He was forty-eight years old, and leaves two sons, who are Freethinkers. Mr. Myers was a deep thinker, a truth seeker, and a noble citizen. He had the largest funeral this section ever saw, showing the respect the people had for an Infidel. One Christian lady who was at the funeral said she thought it was a shame to honor an Infidel more than they had been honoring the Christians when they died. He left none but religious enemies, every one admiring his honesty and integrity. All of his neighbors testify to his kindness. He was repeatedly elected justice of the peace where he lived. I have often heard him say that the truth was good enough for him, let it be what it might. He had been an unbeliever for many years, having been of the Paine and Voltaire kind, but he became an Atheist in later years. He requested me two years ago to conduct his funeral services on the Freethought plan, which I did as best I could, talking at the grave for a few minutes, telling the people his religious views, and reminding them that he did not recant his beliefs at death, having dropped dead without a moment's pain. His last words were addressed to his baby grandchild, which was playing in the yard. He said: "You little rogue, you will get dirty there," and in a moment after dropped dead. There ended a great life. CHAS. SPRADLING.

BERTIE CARNSNER.

Little Bertie Carnsner, five years old, the bright jewel of the Wagner, Or., Secular Sunday-school, is dead.

Young as he was, he took part in the exercises, and was always ready to give his recitations. He was a natural born musician, and would sit for hours at the organ and sing his little songs. He was everybody's favorite, and his death is a terrible blow to the parents, Mr. and Mrs. Warren Carnsner, who are subscribers for THE TRUTH SEEKER. The funeral services were purely secular, and were conducted by Mr. Wagner, member of the Sunday-school.

KATIE KEHM SMITH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Joyous Junes of Childhood.

Where the bluebell's morning chimes
Made the thicket's azure rimes,
Pale sweetwilliams, pink and gold,
Gave us their sweet sheaves to hold.

There the strawberry's bush o' flame
Held the thrush's lamps o' hame;
There the crow-foot dropped her stars
'Neath the robin's whistled bars,
An' red rose-leaves in the rain
Furled their sails of rosy stain;
Indian pink, on hilly spires,
Lit the pure day's morning fires;
Tigerlilies crouched along
Summer meadows sweet with song.

Dipping in the streamlet's tide,
Fa'e, with silver leaf we tried,
And if so the leaves grew white,
Fortune's wheel had rolled in sight;
Secret wishes we should win,
With our white ships sailing in.

Poor wild roses faded and slipped
'Neath the plowshare's furrowed crypt;
Later channels deep and wide,
Turn them to the mem'ry side,
Where I find them in my dreams,
By the fields and singing streams.

With the deertongue's slender leaves,
Thrust amid our shining sheaves,
Golden thread made gleaming bands
For the harvest of our hands

Flying squirrels, free from harms,
In the dead elm's strong white arms,
Leaped across to leafy swings
'Mid the oak bough's whisperings;
Hazel branches' undertow
Called the human drift and flow,
Where we each had hurried view
Of the speckled eggs, or blue.

For the brown bee's honey wells
Columbine lent golden cells,
Leaning o'er the brook to drink,
In their tasseled robes of pink.

Honeysuckle's hollow shoots
Wrought a make-believe of flutes.
'Till we frightened with wild moods
A' the sweet birds from the woods.

Hickory trees whose breadth of leaves
Shamed the bishop's flowing sleeves,
Offered each a shimmering fan
For the faces fleeced with tan;
Thus their tattered boles are blent
With each summer's blanchiment,
While the joyous June day's laughter,
Echoes down the sky's blue rafters.

MARY BAIRD FINCH.

About Seals.

ILWACO, WASH., June 10, 1895.

MISS WIXON: One of our neighbors secured a baby seal of very recent birth. It was caught in a gill net, and weighs about fifteen or eighteen pounds. The upper part of the body is covered with short, thick, blue hair, with dark brown splotches. The belly is of a cream white. It has large, innocent, fawn-like eyes, and has a plaintive call which sounds like "Ma, ma." It drinks milk. Now, my pa wants to know if it is of the mammal kind, and is it "evolving" into the water or "evolving" out of the water? As we are not able to buy such books as would give us the desired information, you will very much oblige us by telling us what science says on the subject.

ANNIE SEEBER.

The seal which is referred to in Annie Seeber's letter is an aquatic mammal. It is different from other mammals on account of the structure of its limbs, its toes being included in one common frame, which converts them into fins. Between the outer covering of the body and the muscles is a layer of fat, which makes the seal round and plump. It has a large brain, and full, expressive eyes, as Annie has noted. She will also observe that the nostrils are capable of closing when under water. Seals travel together in herds, and in winter migrate to milder climates than arctic seas. They can remain under the water as long as twenty minutes at a time. They are good divers and fine swimmers.

In their family relations they are polygamous, the father seal supporting three or four wives. They are very fond of their babies, caressing and nursing them very carefully.

They like to get out upon the rocks to sun themselves. I remember one very enjoyable afternoon at the Cliff House in San Francisco watching the playful antics of the seals on the seal rocks a little way

out in the ocean. The little ones playing with their mammas were very cunning.

As articles of commerce, seal skins are of two kinds, hair and fur skin; coats, cloaks, caps, and gloves being made from them, and seal products comprise a vast and profitable business. The places where seals are captured in large numbers are called seal meadows. They do not range far out at sea, and are usually found near the coast. They are sometimes taken in nets. Sea's are highly intelligent, and can be taught many tricks, such as bowing the head, kissing, and shaking the hand. They have been taught to feign sleep and to snore. They are gentle and affectionate, and when made captives they learn to know their keeper. There are several varieties of seal. The old Romans believed the seal to be a preservative against lightning, and they were accustomed to make tents of seal skin under which they crept in thunder storms.

The seal which Annie mentions as now in captivity, probably belongs to the group *callocephalus*, the color of which is generally bluish-brown above and yellow-white underneath. The male of the Greenland, or harp seal, is grayish-white, and the females are brown with black spots, while the young ones are snowy white.

S. H. W.

[The question whether the seal is "evolving" out of the water, or into it, is a very difficult one to answer, though some of the readers of THE TRUTH SEEKER may know. The seal belongs to the order of "marine animals of prey," and although it does not look like a land animal from the outside, yet its bones, especially those of the head, besides the way it bears young, show that it is closely related to some fish-eating quadrupeds that live ashore. Probably, says Haeckel, the seal originated out of a kind of weasel, which he calls *Mustelina*. The otter, the mink, and the muskrat may be relatives of the seal. "Even at the present day," continues Haeckel, "the fish otters, and still more so the sea otters, present a direct form of transition to seals, by adaptation to an aquatic [water] life, and how the steering fins of marine rapacious animals have arisen out of the legs of the otters." Seals, dogs, and otters are in the same line, the last being about half way between the seal and the dog. So it appears that the seal must have "evolved" into the water from the land, though writers on the subject never use the word. The whale also has arisen out of some land animal, probably a far-off ancestor of the walrus.]

Correspondence.

NEW CAMBRIA, KAN., June 2, 1895.

DEAR MISS WIXON: We have had four heavy rains since May 22, which are helping the crops very much. I think we will have a large crop of oats. Our corn is doing finely since the rains have come, and probably we will get a crop of corn. Yesterday was my sister's birthday; she is twelve years old. There are a great many Liberals out here, but they are afraid to say what they think, for fear they will lose a lot of friends. My mother is writing Liberal articles for the county papers, and they are all publishing them.

We are going to have a great time the Fourth of July. The Penns are going to get up a celebration, and give every boy \$5 that climbs a greasy pole. One merchant says that if a couple will get married, he will give a lot of presents out of his store.

REUBEN WAKEMAN ABBOTT.

[The boy whose mother works and talks for true Liberalism cannot fail to be brave and good, if he follows her teachings.—ED. C. C.]

TELLER, COL., May 30, 1895.

DEAR MISS WIXON: I will now write to you again and tell you about the mines. Mamma, myself, and a friend of ours, went down in one of the mines. It was the Amethyst, and it is ten hundred and fifty feet deep. We went down only seven hundred feet and then ascended a ladder one hundred feet, up to the six hundred level; then we went in a tunnel that runs beneath our house six hundred feet under ground. There is a pump on the seventh level, and if it stops an hour the water will fill in the shaft four feet. The pump pumps two hundred and seventy gallons per minute. Then just a little way up on the hill is the New York Chance. Then above our house is the Happy Thought. There are several other mines that I will not mention, because my letter is getting too long. I send you a piece of crystallized lead out of the Amethyst mine.

Teller is a mining camp two miles above Creede. The snow is eight inches deep here now. How is that for summer?

I remain your Liberal friend,

OLIVE L. JEROME.

[A very interesting letter, Olive. We shall be pleased to hear from you again.—ED. C. C.]

ATCHISON, KAN., June 10, 1895.

DEAR MISS WIXON: It seems to me impossible, but I guess it is a fact, that one long year has elapsed since I last wrote to the Corner. I am ashamed of myself for being so delinquent, but hope you and the Cornerites will pardon me for so doing.

I have been having very poor health for some time, therefore have not had the energy to carry on correspondence. However, I am feeling pretty well again, and hope soon to regain my health.

If God is the father of this universe, and is so powerful as is claimed by some, why does not he care for his children as a father should and try to prevent sickness and make hearty, robust people of them instead of having them suffer and battle their lives away with poor health. I think such a father is a criminal and ought to be convicted for murdering his own children. I think before the world grows much older, that the superstitious, religious cranks will find out that their father above is not as much of a physical enabler as they have generally supposed, and will convict him for what I have just stated.

He gives what is supposed to be his medicine (which is compounded superstitious religion), but to those only that are mentally deranged; so we Freethinkers can give good reasons for not accepting his strong tonic, as our minds are clear in that respect; and I notice it makes cranks of those that do accept and those cranks (which you know) are of no use to human civilization.

Perhaps the almighty can operate them, but to what benefit? I think if he would apply them to grinding-stones and sharpen up some of these dull-headed ministers of the gospel (which would take several years' constant grinding) he might succeed in benefiting something; but as long as they are of no use to anybody, that long he would not succeed, and I think the world will be much better off without them. I suppose he has a life patent on them, but I hope not, at least, as it is a poor patent.

Well, as I am taking up too much of your valuable space with these cranks (but then you know it takes lots of room for them) I will close. Hoping soon to regain my health, but without the aid and assistance of the almighty and his tonic, I remain your Liberal friend,

JOHN J. I. REMSBERG.

[It indeed seems a long while since we heard from our friend John. We always think of him with pleasure, and hope to hear soon that he is enjoying that best of blessings, good health.—ED. C. C.]

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

BY T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. FOX, M.A.

Price, 15 cents. Address this office.

Something
QUITE NEW & UNIQUE
THE
BETTER WORLD
A PHILOSOPHICAL ROMANCE
By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER, 25 Lafayette place, New York

COLUMBIAS—They almost fly.

DIETING wont cure you

Neither will medicine.
Bicycling will.
All you need is to get out doors
and let the tonic of rapid motion
put new blood into your veins
and tissues.

Buy a...
Columbia \$100
Or a HARTFORD, \$80 \$60.
Boys' or Girls' Hartford, \$50.

Get a Columbia Catalogue. Free at
any Columbia agency; by mail for two
cent stamps.

POPE
MFG.
CO.
Hartford, Conn.
BRANCHES:
BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

THAT PLATE
MEANS
Columbia
THE BEST
BICYCLE

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

- An Antidote Analyzed Exposing the Inconsistency of Christians Generally. H. Clay Luse..... 10
- Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs..... 5
- Apostles of Christ. Austin Holyoake..... 5
- The Bible God Disproved by Nature. W. E. Coleman..... 5
- Bible Idolatry. Robert G. Ingersoll..... 3
- The Bible: Is it Reliable as a Guide? C. Watts..... 2
- Blasphemy and the Bible. C. B. Reynolds..... 5
- The Book of Esther. A Specimen of What Passes as the Inspired Word of God..... 5
- Buddhist Nihilism. Prof. F. Max Muller..... 5
- Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston..... 3
- The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman..... 10
- Cruelty and Credulity of the Human Race. Dr. Daniel Arter..... 2
- Christianity a Borrowed System. Bennett..... 2
- Christianity: Its Nature and Influence on Civilization. Charles Watts..... 5
- The Christian Deity. Charles Watts..... 2
- The Christian Faith. 200 Questions Without Answers..... 2
- Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin..... 2
- The Christian Sabbath. John E. Remsburg..... 5
- Christian Scheme of Redemption. C. Watts..... 2
- The Church and Education. Anti-Jehuit..... 5
- The Church and Freethought. Franklin Steiner..... 10
- Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker..... 3
- The Constitution and Holy Days and Holidays. S. P. Putnam..... 1
- Constructive Rationalism. Annie Besant..... 1
- The Devil's Due Bills, or Give the Devil His Due. John Syphers..... 2
- Daniel in the Lion's Den. D. M. Bennett..... 2
- Daniel, the Dreamer. A Biblical Biography. Austin Holyoake..... 5
- Decadence of Christianity..... 1
- The Decline of Faith. J. E. Remsburg..... 5
- Defense of Secular Principles. Chas. Watts..... 2
- Does there Exist a Moral Governor of the Universe? Austin Holyoake..... 3
- Doubts of Infidels. Questions by a Weak but Sincere Christian..... 5
- The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D..... 3
- Evolution of Israel's God. A. L. Rawson..... 5
- Essays on Miracles. David Hume..... 10
- Father, Son, and Holy Ghost. T. E. Longshore..... 5
- The Fear of Death. D. M. Bennett..... 5
- Foundations. John Syphers..... 1
- Free Speech and Free Press. Percy Bysshe Shelley..... 1
- Few Words about the Devil. Chas. Bradlaugh..... 3
- Freethought and Mod. Progress. Chas. Watts..... 3
- The Fraternity of Christianity. Annie Besant..... 2
- German Liberalism. Mrs. Clara Neymann..... 1
- The Gospel of Christianity and the Gospel of Freethought. Annie Besant..... 2
- Has Man a Soul? Charles Bradlaugh..... 3
- Heaven and Hell: Where Situated? Austin Holyoake..... 3
- Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Esberg..... 3
- Is There a God? Charles Bradlaugh..... 3
- If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D..... 3
- Is America the New World? L. L. Dawson..... 10
- Infidelity. H. W. Beecher..... 1
- Infidels and Charity. Franklin Steiner..... 5
- Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns..... 3
- Ingersoll on McGlynn..... 3
- The Ills We Endure: Their Cause and Cure D. M. Bennett..... 5
- Is the Bible Indictable? Annie Besant..... 2
- Jefferson an Unbeliever. John E. Remsburg..... 5
- The Jews and Their God. Isaac Padan..... 5
- Labor's Prayer. Charles Bradlaugh..... 3
- Land Question. Charles Bradlaugh..... 2
- Large or Small Families? A. Holyoake..... 2
- Lay Sermon. Robert G. Ingersoll..... 5
- Legend of Gautama Buddha. Paralleling that of Jesus Christ..... 5
- Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake..... 3
- The Logic of Life, Deduced from the Principles of Freethought. G. J. Holyoake..... 3
- Ludicrous Aspects of Christianity. A. Holyoake..... 5
- Liberty and Morality. Moncure D. Conway..... 2
- The Liberty of Printing. Hon. E. P. Hurlbut..... 5
- Literature of the Insane. F. R. Marvin, M.D..... 5
- "Manna." Orthodox Descriptions of How People are off in Hell..... 1
- Materialism and Crime. B. F. Underwood..... 5
- Moral Value of the Bible. Chas. Watts..... 3
- Moody's Sermon on Hell. A Criticism of Revival Doctrine..... 1
- Natural Religion vs. Revealed Religion. Annie Besant..... 2
- New Life of Abraham. Charles Bradlaugh..... 3
- New Life of David. Charles Bradlaugh..... 3
- New Life of Jacob. Charles Bradlaugh..... 3
- New Life of Jonah. Chas. Bradlaugh..... 3
- New Life of Moses. Charles Bradlaugh..... 3
- The New Faith. J. L. Stoddard..... 1
- The New Age. W. S. Bell..... 1
- The Old Religions and the New. W. S. Bell..... 5
- On Eternal Torture. Annie Besant..... 2
- On Prayer. Annie Besant..... 3
- On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity..... 2
- Open Letter to my Old Friends the Quakers. S. D. Moore..... 10
- Orthodoxy. Robert G. Ingersoll..... 1
- Our Father in Heaven. Poem by Charles Stephenson..... 1
- Our Lord and Savior Jesus Christ. T. E. Longshore..... 5
- Paine and Wesley. John E. Remsburg..... 5
- Plea for Impartial Taxation. S. B. Duryc, T. B. Wakeman, G. R. Hawes..... 5
- Protestant Intolerance. John E. Remsburg..... 5
- Philosophy of Secularism. Charles Watts..... 2
- A Picture of the Jewish Jehovah as described by the Bible. Per dozen..... 10

- Plea for Atheism. Charles Bradlaugh..... 5
- Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh..... 1
- Protestant Persecutions. William Cobbett..... 1
- Questions for Bible Worshipers..... 1
- The Relation of Witchcraft to Religion. A. C. Lyall..... 10
- The Religion of Humanity Better than Eternal Punishment. M. Babcock..... 10
- Religion of Inhumanity. Frederic Harrison..... 10
- Repeal the Sunday Laws! (Including the Origin of Sabbaths.) By the Editor of The Truth Seeker..... 3
- Revivalism Examined. A. G. Humphrey..... 2
- A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator..... 1
- The Safe Side. H. B. Brown..... 3
- Science and Bible Antagonistic. Chas. Watts..... 2
- A Secular Prayer. Austin Holyoake..... 1
- Secular Responsibility. G. J. Holyoake..... 2
- The Stage and the Pulpit. Robt G. Ingersoll..... 3
- Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy..... 1
- Talk With the Four Evangelists. E. Woodruff, M.D..... 3
- Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake..... 3
- The Theory of Evolution. Thomas H. Huxley..... 10
- The True Basis of Morality. Annie Besant..... 2
- The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.)..... 3
- Two Short Sermons. Rev. Theologians..... 1
- Twelve Apostles. Charles Bradlaugh..... 3
- Were Adam and Eve Our First Parents? Charles Bradlaugh..... 3
- What Did Jesus Teach? Chas. Bradlaugh..... 3
- Who Was Jesus Christ? Chas. Bradlaugh..... 3
- Why Do Men Starve? Charles Bradlaugh..... 2
- When Did Paul Live? Scholasticus..... 1
- What is the Bible? A Review of Sunderland's "What is the Bible?"..... 1
- Wonders of Prayer. D. M. Bennett..... 1
- Washington an Unbeliever. J. E. Remsburg..... 1
- Was Christ Crucified? Austin Bierbower..... 10
- Address THE TRUTH SEEKER, 28 Lafayette place, New York.

THE BRAIN AND BIBLE;

OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, shall not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:
Ten copies..... \$1.00
Fifty copies..... 4.50
One hundred copies..... 5.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly *nine hundred*, and the fifty portraits promised in the prospectus have multiplied to *one hundred and forty-one*! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who, now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

Prof. Ernst Haeckel,

LIFE, WORKS, CAREER, and PROPHECY.

A Lecture

By THADDEUS B. WAKEMAN

Price, 10 Cents.

A little book of 58 pages, full of scientific thought. The story of this great scientist's life and works reads like an enchanting tale.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City

A NEW EDITION

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

Price, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Gems of Thought.

If God made us in his own image, we have well returned the compliment — *Voltaire*.

If it be a duty to respect other men's claims, so also is it a duty to maintain our own. That which is sacred in their persons is sacred in ours also. — *Herbert Spencer*.

SCIENCE is inexorably hostile to supernaturalism — cannot recognize a particle of it. It knows nothing of a super-nature; with science all is nature, and nature is all. — *W. S. Bell*.

WHEN the political leaders of a people find that their dupes are disposed to turn upon them they do everything possible to save themselves by directing popular indignation toward some foreign country. This trick began with the world's first demagogue. — *Galveston News*.

THE church thought that the air was filled with devils; that every sinner was a kind of tenement house inhabited by evil spirits; that angels were on one side of men and evil spirits on the other, and that God would, when the subscriptions and donations justified the effort, drive the evil spirits from the field. — *Ingersoll*.

AGAINST the body of a healthy man Parliament has no right of assault whatever under pretense of public health; nor any the more against the body of a healthy infant. To forbid perfect health is tyrannical wickedness, just as much as to forbid chastity or sobriety. The law is unendurable usurpation, and creates the right of resistance. — *Francis W. Newman*.

THE world is not yet done with the law-maker. This ubiquitous character is not the man who goes to the legislature, but the man who sends him. Freedom will come when it is summoned. As much freedom has come as has been asked for. The debt is not of the natural to the artificial, but of each era to itself. We draw in the measure of our collateral. — *Horace L. Traubel*.

MANKIND has reached a point where a new sphere of thought is born. Whitman is the first great spokesman in literature of the cause non-ascetic — the naturalistic attitude toward nature and the world, accepting the body as coequal with the soul. His acceptance of the body, glorifying it and exalting it joyously, puts him in total opposition with ascetic Christianity. — *William Sloane Kennedy*.

LET nothing human be indifferent to you. Live in this world as of it; do not aspire beyond, but for and through and by it. Carry men on in your manhood nearer to truth, to justice, to nobility, and the joy which is their fruit. Repress no faculty, withhold no gift — spend all your treasure. Share thus in creation; and in the impulse you shall have given toward more full and perfect life be content to see your immortality. — *Frederika MacDonald*.

I KNOW of nothing more terrible than the poor creatures who have learned too much. Instead of that sound powerful judgment, which would have probably grown up if they had learned nothing, their thoughts creep timidly and hypnotically after words, principles, and formulae, constantly by the same paths. What they have acquired is a spider's web of thoughts too weak to furnish sure supports, but complicated enough to produce confusion. — *Ernst Mach*.

THE first postulate in every theory of the significance of existence has been — God. Suppose, now, the effect be tried of leaving God out. This the more readily as God accounts for nothing — needs accounting for just as much as the matters he is introduced to explain. Atheism does not "discharge life of its meaning;" it rather invests life with its highest significance, as if gods ourselves. While it is believed there is a God, somebody will always be pretending to know all about him — making respectability, civil privileges, life itself, depend on belief (real or simulated) of the fables or absurdities they may be pleased to invent regarding him. — *John Francis Smith*.

Now and then a time comes when the love of country demands the utmost sacrifices that can be made, when life and fortune have to be freely offered if national existence is to be maintained. But professions of high devotion — which are so easily made when there is no demand for anything but lip service — count for nothing, and at the present time the ones who best love their country are those who exhibit their devotion to her welfare by doing all that in them lies to aid the cause of efficient and honest government, and to improve the social and industrial well being of the too often unregarded millions of their fellow countrymen. — *Boston Herald*.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS.

Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF IN IDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERANCE.

A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Condit, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Condit is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS.

A consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God — the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. Frederick Douglass and Col. Robert G. Ingersoll on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. O. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. MacDonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poems often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wilson.

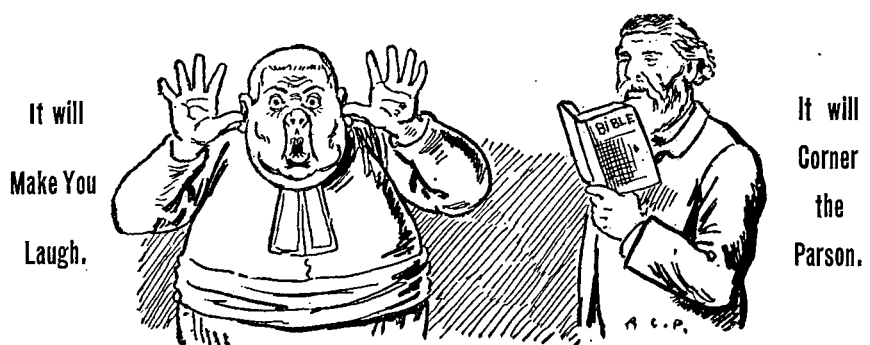
WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told — And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament — A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

In the nature of things,



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger-

soll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln — said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT O. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Not for Parsons.

HELEN had been teasing for permission to go to dancing school, and had been refused. "But why can't I go?" asked the child. "Because there are so many other things that I have to do for you, dear," her mother answered, "I cannot afford any more." "But can't I give up something else?" the child persisted. "Why, I know," as an idea flitted across the brain of this embryo woman of the world; "I will give up Christian Endeavor."—*New York Tribune.*

THE law compelling barbers to shut up their shops on Sunday is not so rigorous as a statute compelling them to shut up themselves would be, but it is more than sufficiently stringent, and might have been omitted without any injury to public morals or well-being. People have got accustomed to their ministrations on that day, and they present a smoother and more glistening aspect after their administration than before, making their choicer ornaments of the church, the thoroughfare, and the domestic circle. It is a useless, meddlesome law, which ought to be repealed as soon as possible. Its author ought to be seriously scraped by the first barber into whose hands he falls, and to have bottles of tricopherous urged upon him constantly during the process. It is a severe punishment, but not equal to his case. He deserves to wear a misfit wig for the remainder of his days and to sustain the flow of tonsorial conversation intermittently as long as the doctors think he can stand up under it.—*New York Tribune.*

To Most of the Four Million in and about New York: If you do not live in the way we live you are leading bad lives. We are but a few thousand in this vast American metropolis, but we know we are right, and we know everybody else is wrong. We know nearly all the four million try to make Sunday a holiday, to take their children out to nearby suburban resorts, to have them play base-ball and ride the merry-go-rounds and shout and laugh, to have young people dance together to pleasant music, while the old ones sit under trees and drink their lager or claret. Perhaps three million nine hundred and ninety-five thousand think this is the true way to keep Sunday, but we five thousand say that it is the wrong way. There must be no games for children, no dancing for youths and maidens, no lager, no wine for those grown up. Sit under the shade trees if you will, but meditate on the certainty of death. Therefore, yesterday we tried to close up many suburban playgrounds; in one place we scaled the fences and invaded the grounds. In the city we compelled men to lie and dodge policemen to get a drink. We are few, but we will never weary in our efforts to change New York from an international metropolis into a big Paritan Podunk Corners.—*The Holier Than Thou, in the Evening World.*

REV. ZEBIA HAMPTON EXPLAINS IT.

"Moses take de son of man out of de bull-rush and put him on a tall brass pole; and while was a-gwine up a scorripin bite him. De scorripin sting neber hurt him much, do, kase he was pure een heart. De pure een heart shall see no evil, bless God! God tole Pharo to let de chil'un of Egypt go, and he wouldn't. Den God sen' down frogs and dey git een Pharo mouf and een his bread-tray, and 'sturb him turrible. Den Moses cum, when Pharo warn't a-lookin', and tole off de chil'un of Egypt wid manna, same like de farmer tole off a string ob hog wid corn. It take dem tree whole long days to git to de promis lan'. Den, fust t'ing, dey git hungry and want some water. Den de Lord he ride out on de heaven and holler to Moses to smote de stone (dat's a rock, my brederin, an or'nary rock), and, arter de stone been smote, dey all come to see, and God holler to Moses to smote her ag'in, and den all dem chil'un of Egypt come over, dry shoddy. Arter dat God tuk and tole Moses to strike de plum trees, and 'nough plums come down for 40,000 folks to eat and git 'nough.

"When Pharo 'scovered dat de chil'un was gone, he gathered together his inimies and went arter dem, and when de day of judgment comes, my brederin, de Christians will be standin' about in squads of

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A.D. 1895.

A. W. GLEASON,
Notary Public.

SEAL

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

two and three, like blackbirds on a hill, and it jest make me smile to ponderate on it. Yes, my brederin! When Gabriel blow'd his horn he axed God if dat were loud enough, and God say, 'No, blow her louder dan seven claps of thunder to skeer de sinner, and blow her low and calm so as not to 'sturb my people. Oh! my beloved! It don't make no differ wedder you die een de woods, or out een de field lay-in' to de hoe-handle; de ship of Zion will come to you wherever you is, and de trees will ben' to let her pass. My brederin! Dis yere fire we know een dis worl' is hot, but hell-fire kin burn dis fire to ashes. Brudder Hawkins will please lead us in prayer."—*Reported by Olive F. Gunby, in New York Post.*

A Pound of Facts

is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

A Chance to Make Money.

I have berries, grapes, and peaches, a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me.

FRANCIS CASEY, St. Louis, Mo.

PERSONAL.

Lady, refined, practical, Agnostic, widow, age 33 years, no incumbences, living in church-environment community, would like to correspond for mutual benefit with gentleman of some means, suitable age and matrimonial inclinations. References required. Address M. G. E., Care of The Truth Seeker Co., 28 Lafayette Place, New York.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—Send for a copy.—Green cloth, gilt title, 40 cents; half bound, 25 cents.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

Cloth, 75 cents.

Desirable Real Estate

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 88 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS,
HISTORY,
STATISTICS,

AND

OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

- | | |
|---|---|
| 16 represent Uncle Sam and the Priests. | 2 represent Samples of Christianity's Work. |
| 3 " The Church Robbing the People. | 5 " Missionaries. |
| 3 " Thanksgiving. | 1 " The Lord's Instruments. |
| 6 " Sabbath Laws. | 20 " Bible Doctrines and Their Results. |
| 14 " Children and the Church. | 1 " The Church and Slavery. |
| 10 " Woman and the Church. | 2 " Priests and Politics. |
| 6 " The Church and Thomas Paine. | 4 " Ireland and the Church. |
| 4 " Studies in Natural History. | 2 " Church's Idea of Civilization. |
| 3 " The Bible and Science. | 1 " The Uses of the Cross. |
| 15 " The Clergy and Their Flocks. | 4 " Unkind Reflections on the Church. |
| 1 " Piety in Our Penitentiaries. | 3 " Persecutions of the Church. |
| 4 " The Atonement Scheme. | 18 " Some Allegories. |
| 4 " The Lord and His Works. | 3 " Heaven. |
| 2 " Prayer. | 8 " Hell. |
| 10 " The Creeds. | 7 " Miscellaneous. |
| 1 " Christians and Mohammedans. | |

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—*The Truth Seeker*, July 23, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.

Address THE TRUTH SEEKER.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

AN EXTRAORDINARY OFFER!!

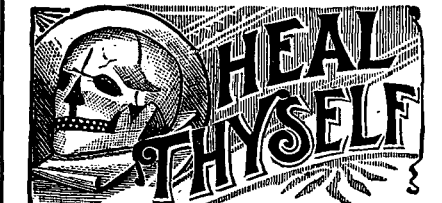
We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send today for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1850. Address, STANDARD SILVERWARE CO., Boston, Mass.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-net, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease, learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old" original, standard work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER

28 Lafayette Place New York.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaint, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J. Say where you saw this ad.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



MORE NONSENSE FROM THE NAZARENE.

And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead.—Mat. viii, 21, 22.

News of the Week.

AN International railway congress met in London on June 25.

BARON VON THIELMAN is the new German ambassador to the United States.

E. J. GLAVE, the young African explorer, died at Underhill, near Matadi, on the Lower Congo.

THERE is a scandal in Chicago, involving officials of the city government. The pay-rolls have been doctored.

COMMODORE BUNCE has been appointed to the command of the North Atlantic squadron, vice Meade, retired.

FOR causing the loss of the Elbe, by which 370 lives were sacrificed, the mate of the steamer Crathie loses his certificate.

It is reported that Bishop Montez de Oca, of San Luis de Potosi, Mexico, is to take measures to expel all Jesuits from his diocese.

THE State Department has demanded of Spain the immediate payment of the Mora indemnity of \$1,500,000, which has stood unpaid since 1886.

RICHMOND, VA., has granted a franchise for an underground trolley, to take the place of the present overhead trolley system in that city.

RELATIONS between the Dominion of Canada and the province of Manitoba grow day by day more strained as the result of the fight over the school question.

DURING the last thirty days the wages of more than 250,000 workmen in the United States have been increased, according to the *World's* itemized list of advances.

THE Agricultural Department has ordered that after July 1st all meat examined by the United States officials and found diseased and unfit for food shall be branded "condemned."

THE fire insurance premiums in this country average \$300,000,000 annually. By making their buildings fireproof the French cover their annual losses by an outlay of only \$25,000,000 in premiums.

THE Sunday excise law is being enforced in this city as never before. The first result will be that all citizens who can will lay in supplies on Saturday, transferring their drinking from the saloon to their homes.

A VERY successful experimental test of an electric locomotive was made on the Nantasket Beach railroad in Massachusetts the other day. A speed of from 45 to 50 miles an hour was made with only two-thirds of the voltage applied.

POSTAL cars are to be put on the two cable lines in this city, to run on fifteen minutes' headway. The experiment has been tried on the electric lines of St. Louis, Brooklyn, and Boston, with the result of greatly expediting the collection and delivery of mail.

At the recent Cleveland meeting of the League of Republican Clubs the money question was ignored, with the result that Eastern Republican papers are claiming a gold victory and the Western organs of the same party a silver triumph.

ONE of the curious revenges which love brings about sometimes was the marriage of a daughter of the late Sabbatarian and moralistic extremist, Col. Elliott F. Shepard, and a son of the late John Morris, head of the Louisiana Lottery Company.

WILLIAM R. LAIDLAW, who accuses Russell Sage of having used him as a shield when Norcross attacked the latter with a bomb, has just got a verdict of \$40,000 against Sage. Such is the result of the fourth trial. And the fight is not ended.

It is understood that England will send a fleet to make a demonstration at Constantinople to influence Turkey on the Armenian question. It is thought by some observers that Russia will not support England in the latter's attitude in the present troubles.

THE Duke of Cambridge, for a great many years commander-in-chief of the British armies, tendered his resignation and, much to his surprise and that of the Queen, it was accepted by the ministry. It has long been desired to get him out of the position.

CAPT. H. W. HOWGATE, who years ago embezzled extensively from the federal government, was arrested, escaped, and last year was found in New York keeping a second-hand bookstore, and passing as Harvey Williams, has just been found guilty by a jury in Washington of forgery and falsification of accounts.

Two expeditions from the United States have recently landed men, arms, and munitions in Cuba for the insurgents. According to reports from the latter source, most of the leaders of the patriots who have been killed by the Spaniards are still alive! One Spanish colonel has committed suicide because the major of his regiment deserted to the insurgents, taking with him many of the soldiers.

THE government having been defeated on a small issue, the Rosebery ministry has resigned and Lord Salisbury has been called to form a new ministry. The object of the Liberal ministry in resigning while yet having a nominal majority in the Commons is to force the Tory ministry to declare a policy in Parliament before going to the country for a new election. The Tories may be able by a technical ruse to defeat this plan and go to the country on the old issues made by the Liberal party.

THE fire-bug plot now being unearthed in this city through the confession of one of the conspirators, seems to have been one of the most extensive schemes of the kind ever hatched in the brains of unscrupulous men. There are involved policemen, business men, and fire insurance officials. An adjuster of one of the insurance companies has been arrested. He has lived in fine style, was a churchman, a model husband and father, and very generous giver to missionary work. Two of his daughters are teachers in Sunday-school.

MISS REBECCA FREEM, the Sabbatarian crank and spy of the East Side, has at last got the police wholly under her control. She having had complaints preferred against those who would not act upon her information. They now obey her implicitly, and the storekeepers shut their places when they see her coming. The arrest of barbers for the violation of the new Sunday closing law goes merrily on, and it is expected that it will soon be unlawful for a man to shave himself on Sunday. Such a law would be constitutional if the Collins law is constitutional.

PUBLICATIONS.

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents. Interesting books by same author:
 "Four Leading Doctrines," 247 pp., .75
 "Divine Love and Wisdom," 248 pp., .75
 "Divine Providence," 308 pp., .75
 "Conjugal Love," 472 pp., \$1.00
 "True Christian Religion," 982 pp., 1.50
 "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1

Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

MORGAN A. ROBERTSON'S



ILLUSTRATED
By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.
Address THE TRUTH SEEKER

A Chance to Make Money.

I have made \$1,640 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in the business. Anyone can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the Washers, and every Washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear \$5,000 this year. My sister and brother have started in the business and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and if you don't make lots of money, it's your own fault.

EDITORIAL

From the *Freethought Magazine*.

"The advertisement of that well-known Freethinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you are sure to get, as we have learned by experience. Brother Wettstein is doing grand, good work for the cause of Freethought, and is entitled to the consideration of the Liberal public."

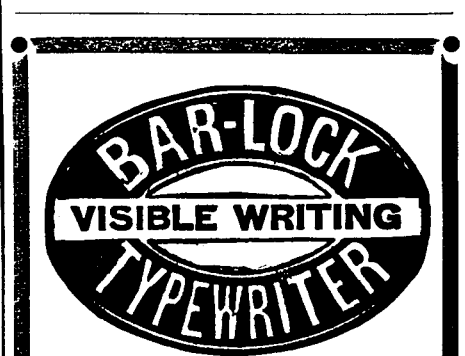
The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude, and simply the "Musings" of his few idle hours. But he does claim to be a first-class jeweler. Has worked at the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and does business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His "OTTO WETTSTEIN" WATCH combines all the qualities of a first-class timekeeper at one-half the usual rates, and his COLONEL INGERSOLL SOUVENIR SPOON is without question, the finest specimen of the die cutter's art ever produced. It is his aim now to establish himself as YOUR JEWELER.

Send for price lists of Watches, Diamonds, Silverware, Cards in colors and Gold, of Badge, etc., free.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.

Designer of
The Otto Wettstein
Watch.
Tellers of Sou-
venir Spoon.
The Freethought
Badge.



Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines. The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,

307 Broadway, New York.

18916

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

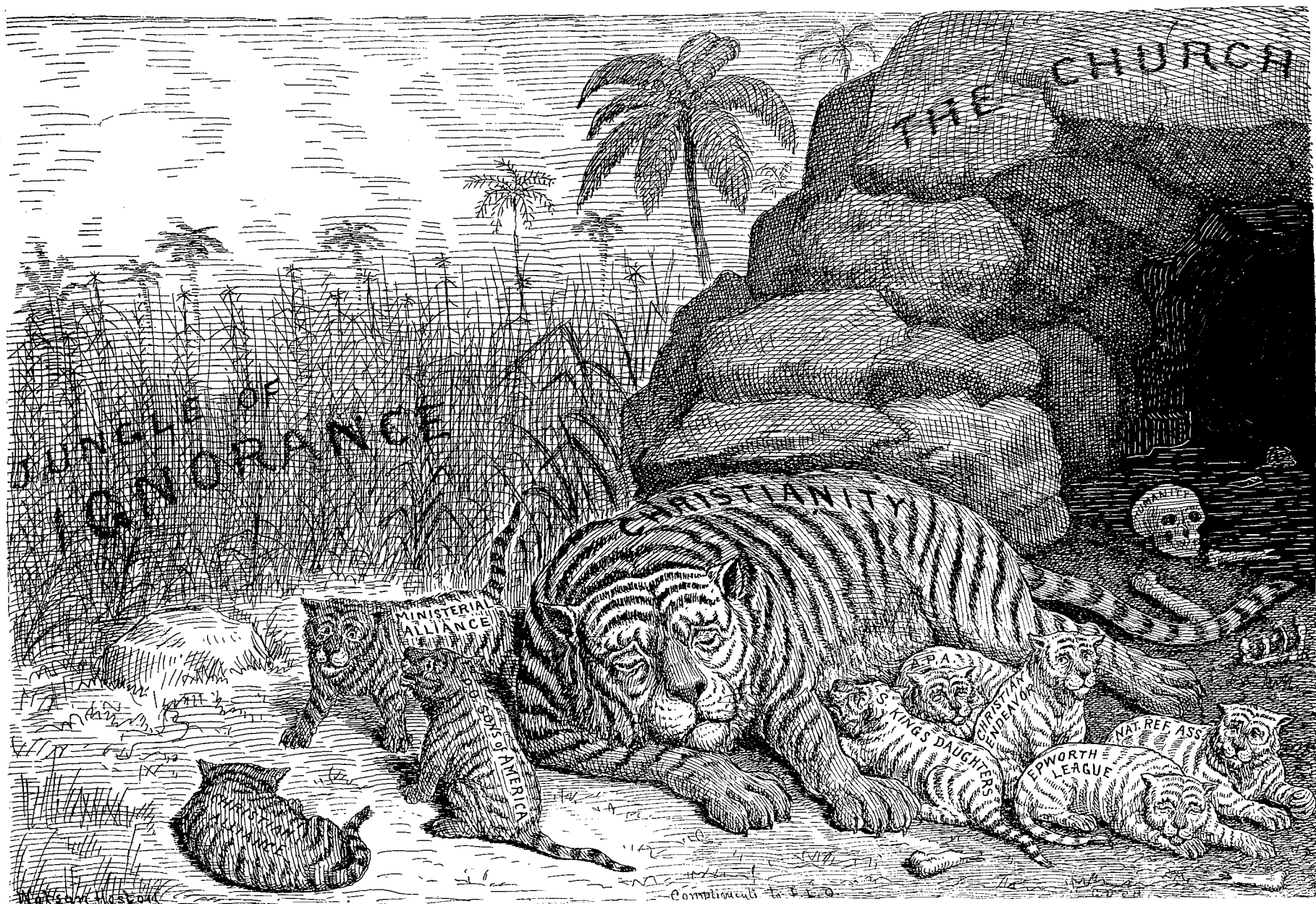
Price, Cloth, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 27. { PUBLISHED WEEKLY. } New York, Saturday, July 6. 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE OLD BRUTE'S LATEST WHELPS.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price two dollars).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BAILEY.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESLON,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and THE TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.
English Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
The Black Death: an account of the Great Pestilence of the fourteenth century, and the Dancing Mania of the Middle Ages. By J. F. C. Hecker, M.D. Two books in one volume. 75 cents.
Glimpses of Nature. By Andrew Wilson, F.R.S.E., F.L.S., with 35 illustrations. \$1.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume. 75 cents.
Charles Darwin; His Life and Work. By Grant Allen. 75 cents.

Darwin and After Darwin

An Exposition of the Darwinian Theory.
By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address THE TRUTH SEEKER.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.
Price, 10 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address

THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

All are architects of fate
Working in these walls of time.
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.
Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works Address THIS OFFICE.

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardner. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Peck. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen überseht von Gräfin Anna Knop.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und flarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“ 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Analysis of Religious Belief. An examination of the Creeds, Rites, and Sacred writings of the World. By Viscount Amberley, son of the late Lord John Russell, twice Premier of England. Complete from the London edition. 745 pages, 8vo. In cloth, \$3.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 335 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."
Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.
THE TRUTH SEEKER.

THE TRUTH SEEKER ANNUAL

Price, 25 cents.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 27. { PUBLISHED WEEKLY. } New York, Saturday, July 6, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - JULY 6, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

"Christianity Has a Hard Time Before It."

Such is the confession of Rev. W. S. Rainsford, one of the most popular orthodox clergymen of this city. And he is a quite liberal man, too, as ministers go. He is an Episcopalian. The *Times* of June 10th reports him as saying in a service of the Archdeaconry of New York that "it is getting harder every day to get people to come to church." He added: "It is getting still harder to get the common people to come, and I feel discouraged at the outlook." Is this reluctance to partake in the services of the church due to the increasing depravity of the people, as some ministers assert? Dr. Rainsford answers the question, in direct connection with the remark just quoted:

"Yet at the same time the sense of pity is permeating us to-day as never before. The sorrows of others grip us until we feel their burden, as Joseph of Arimathea felt the weight of the cross. We are realizing as we never did before the idea of sacrifice."

This is vastly significant. If the world is growing more kindly at the same time that it is more and more absenting itself from church, how are we to classify the strenuous exertions of the ultra orthodox to compel people to go to church by closing on Sunday every other place where they can be amused and instructed? Does this not prove that the Sabbatarians are in fact fighting against the better elements in human nature? It is certainly true that as the church loses its hold on the faith and affection of the masses it appeals to the ward boss, the wire-puller, the shyster politician, the law-manufacturer. Dr. Rainsford's melancholy confession is significant also because he is one of the hardest workers among the clergy of New York, interesting himself in and organizing his parish for "practical charity."

He says that "a wave of sympathy with suffering is passing over the civilized world," and he appeals to the church to get in touch with the common people. This is one more admission that the progress of the race is due to the natural aspirations and sympathies of man rather than to the acceptance of supernaturally-revealed creeds. Regarding the much-boasted increase in church membership, Dr. Rainsford forcefully says:

"I know the census and the figures which show the increase of church attendance during the past ten or fifteen years, but the common people are getting further and further away from the church. Hundreds of thousands who never darken the doors of a church are set

down as church members. In the census returns many persons are counted over and over again. I myself know one man who is set down as an attendant by seven different churches."

It would be profitable unto truth if other clergymen and also church lay officials would tell the world what they know about the stuffed membership lists of the churches of God. With such experiences as those hinted at by Dr. Rainsford it is not a matter to wonder at that the theocrats were so expert in getting up the forged and dropsical petitions to Congress for the closing of the World's Fair on Sunday.

Dr. Rainsford wants Christians to "consecrate their best and brightest boys to the service of the Christian ministry." But is he not asking the impossible? Can a decaying church draw to its active service the best and brightest of the youth of any generation? The present tactics of the political church will draw to it the cruel fanatics, the unreasoning bigots, and the unscrupulous time-servers. Every new law that the Sabbatarians and other theocrats get into the statute books will help to deplete whatever vital force the church still possesses. Let the National Reformers succeed; let them amend the Constitution; let them establish their state church; let them bar non-professors from the service of the state and from the ballot-box—let them accomplish all the treason to liberty that they design, and they will fill the church with scoundrels of every kind and degree; they will create the paradise of the hypocrit and the hell of the honest man; they will make the Church of America such a cesspool of corruption as was the Church of Rome when she was the heartless and shameless mistress of Europe. No, Dr. Rainsford, you cannot expect young men of warm sympathies and keen intellects to enter the ministry of a church that is on the decline, a church whose creeds are rejected by the leaders of the world's thought, a church that substitutes for living faith the club of the policeman and the key of the jailer. Not yet, fortunately, is the church the only door to preferment.

Dr. Rainsford says that "the Greeks looked on their children as the fairest offering for the gods, while we send one child to succeed his father in business and the others to the callings for which they show a preference." Well, Yahveh of the Jews was not an inhabitant of Olympus. Certainly the beauty-loving Greeks would have been loth to sacrifice anything to such as he, if the Bible portraiture of him is at all accurate. Of course our pessimistic clergyman has cause to feel despondent in this matter; he assures us that the rector of one of the most prosperous churches in New York tells him that "in fifteen years not one member of his congregation had been consecrated to the Christian ministry." Judging from the partial statistics we have seen, we should estimate that considerably more than half of the divinity students in the colleges of the country are the sons of farmers, and a large proportion of the remainder the sons of villagers and townsmen. Christianity is the paganism of the nineteenth century.

Evidences of Progress by the Press.

It is encouraging to know that some of the papers of the country are not at all times and concerning all subjects in mortal fear of the church. Recently three of the dailies of New York have been speaking out in a most refreshing way. The *World* has attacked the Sunday laws of this state, and Sunday laws in general, frequently and with most trenchant argument. It has not stumbled in its logic nor thrown any sop to the Cerberus of either church or society. It has spoken clearly and unequivocally for the Free Sunday. The *Evening Post*

has likewise hit the Sunday superstition squarely in the face. In its issue of June 15th it has a long editorial on "Sunday Casuistry," in which it comments in an ironical and sarcastic and withal most sensible vein on the facts concerning the Sunday law of England which have just been brought out by the special committee of the House of Lords appointed in connection with the new Sunday bill drawn by Lord Hobhouse. The *Post's* presentation of the absurdities of the law is too good for our readers to lose, especially when we take into consideration the fact that the strictures on the English law are many of them directly applicable to our own Sabbatarian statutes:

"Under that act, as judicially interpreted, you may lecture in public on Sunday, but you have to be very careful what theme you choose. Lectures about religion are allowed. This would be expected, but your lecture may be against religion, it may be positively Atheistic, and yet, because falling under the general religious category, it will not bring you within reach of the secular arm. Lectures on morals are likewise immune, and charity and social reform are legal themes. But beyond these you go at your peril. If you venture to address a miscellaneous audience on the Lord's day on literature or science or art, you are in danger of being arrested and punished as a keeper of 'a disorderly house.'"

The *Post* wonders what would become of a great many sermons if "the law against Sunday addresses on science or literature or art were strictly enforced against them."

"Does the mere starting off with a text and closing with the usual solemn formula turn a confutation of geology into a legal sermon, while, without those ornaments, an exposition of geology is 'disorderly'? How could Chalmers's famous astronomical discourses have been delivered under a strict enforcement of such a law, or Kingsley's Eversley addresses on geology, or Robertson's defense of Tennyson? Not lawful to lecture on science on Sunday!"

Of course, the *Post* well understands that "sauce for the layman" is not "sauce for the clergyman," although it asks the question as though it expected the ministers to answer that there is "one law for all." Again, the *Post's* fine irony:

"Another subtle distinction of the English law relates to the discrimination of Sunday lectures which are 'amusing or entertaining' from those which are stupid and depressing. The latter are presumptively legal, the former betray their devilish parentage on their face. If it should be said that this part of the act was evidently drawn so as to make sermons fall clearly within the law, we know not what answer could be made except to assert, with George Eliot, that every sermon has at least one point of thrilling interest—when it is finally over."

Other legal hair-splittings relate to the question whether admission to Sunday lectures is free or paid for, whether Sunday music is sacred or secular. Free lectures are presumably lawful; if they are of a sort people care to pay to listen to, the chances are that they are pestiferous and illegal. The Leeds Society went down in court under the double charge that its lectures were both amusing and cost sixpence to hear. Evidently the two propositions support each other with beautiful logic. If the defense argued that the lectures were not amusing, the prosecution was ready with the triumphant question: "Why, then, do people pay sixpence to get to them?"

The committee of the Lords struggled desperately to find a clear distinction between secular and sacred music, but the *Post* thinks its labor was thrown away. It says that the "commonest musical setting" of Keble's hymn, "Sun of my Soul," "is nothing more nor less than the adaptation of a waltz rhythm," while many tunes which to pious church-goers "have only the most holy associations" are "primarily suggestiv of the worldly Italian operas from which they are taken." As to church organ music, a "voluntary" may have been originally an address to a heathen goddess.

"It would seem a rational view to take that, as the spread of musical education has been so rapid and the elevation of musical taste so marked as to make it

impossible for thousands of people to ticket off any longer the music which inspires and uplifts them as sacred or secular, the law had better not attempt anything of the kind."

Can it be possible that the *Post* really expects our law-carpenters to act on such a sensible suggestion as that? Why, only about three months ago the Solons of the province of Massachusetts passed an act forbidding any person to give or attend any "public diversion, except a concert of sacred music," and the governor, with the love of God and the votes of the poor overworked actors and singers shed abroad in his heart, signed the paresis-born measure. The closing remarks of the *Post* are deserving of the careful thought of all Christians who imagine that there is some saving virtue in an enforced observance of Sunday:

"The instances cited, with many others that might be adduced from American as well as English experience, leave an unpleasant impression as of a network of casuistry extending over the entire question of Sunday observance. We believe, in fact, that not since the reign of the rabbis has there been so much moral confusion in this whole matter. Rabbinical ingenuity devised as many ways to "beat" the Jewish Sabbath laws as a Tammany district captain ever employed to beat the election laws. The Christian rabbis are now the ones to make the impalpable distinctions that save the wary observer of them. Meanwhile it is reassuring to note the growth of tolerance, in churches as well as in society in general, in respect to modes of Sunday observance, the reluctance to enforce to the letter outgrown laws, and the clearer perception that the only value which attaches to any kind of observance of the Lord's Day resides in the perfect freedom and spontaneity with which the individual practice, whatever it be, is chosen and followed."

The *Tribune* has lately had much to say, editorially and otherwise, concerning the alleged resurrection of Jesus. In its issue of June 2d, it remarks that when it printed the letters of Mr. Archibald Hopkins (who avowed and gave his reasons for his disbelief in the dogma) "there was room for an honest difference of opinion as to the wisdom of raising such a question in a secular journal." Now it is satisfied that the discussion thus precipitated "was both timely and useful." This is a decided gain for the cause of free investigation. These two statements of the *Tribune's*, taken together, amount to the declaration that there can now be no difference of opinion as to the wisdom of discussing religious questions in secular papers. THE TRUTH SEEKER itself could not have put it more strongly.

The *Tribune* says that the dogma of the bodily resurrection of Jesus, in common with the other traditional dogmas of the church, is being challenged by the critical spirit of the age, and that, while we know what Christian tradition says about the alleged event, that is not sufficient. We should know what the candid thinkers and investigators outside the church think of it, and what answer the spokesmen of the church can make to their criticisms. What has been settled by this discussion in the *Tribune*? That journal's summing up of the question at issue will be found on page 421. It brings us back once more to the Catholic church as the sole custodian of Christian evidences and the supreme authority in the domain of Christian tradition and dogma. If the Protestant elects to prove the alleged resurrection, he must go to Rome for his testimony, and if he is content to rest his case on the authority of the Bible, to Rome again he must take his way, for, as his own Dr. Lyman Abbott says, "the Bible is founded on the church," it is "a record of church work;" "to build the church on the Bible is to lay the foundation on the superstructure."

The *Tribune* of June 23d gives an admirable summary of Herbert Spencer's crushing reply to Balfour's "Foundations of Belief," portions of which reply are now appearing in THE TRUTH SEEKER. The New York daily significantly remarks that "it is not too much to say that he [Spencer] has driven the brilliant statesman into a corner whence he will find it difficult to emerge with the honors of war." The article shows that Spencer's "intellectual strength has suffered no decline." The *Tribune's* closing paragraph is delicately and keenly ironical:

"Those who accept religion on the authority of a divine revelation will not be troubled by Mr. Spencer's brill-

iant article; but to those who try to prove religion as they would a problem in geometry it will suggest many difficulties."

In other words, those who would act as reasoning beings will find Herbert Spencer's article very difficult to answer, but those who discard reason and depend on blind faith in the authority of the church will not be disturbed by it, for the position they take precludes the necessity of answering any argument—indeed, to venture to do so would be nothing less than blasphemy.

Oh No, Not on Religious Grounds!

The Sunday law advocates would like to have it believed that they want Sunday statutes so that the wage worker can rest, but they have not explained why, if this is true, and they really do not wish to get rivals out of the way of the church under a pretext, they do not simply ask for a law that will give each wage worker a day of rest in each seven, and permit those who employ themselves to do as they please about resting on Sunday. Neither have they reconciled their fierce antagonism to Sunday music and amusements with this claim of philanthropic interest in the wage worker. But every now and then they inadvertently unmask, and then even the dullest can see what they are after. A case in point is found in the expression of the hope by Father Cronin, of Buffalo, some time ago, that the Collins bill for the closing of barber shops on Sunday would become a law—"Give the bosses and all the understrappers a chance to say their prayers and ramble through the summer woods at least once a week." The editor of the *Catholic Union and Times* does not give any reason why the barbers who wish to work on Sunday should be denied the opportunity so to do that others may go to church and say their prayers. If the latter think praying more important than shaving, there is no law to prevent their acting as they think. As to the "ramble through the summer woods," Father Cronin is doubtless aware that comparatively little work is done in barber shops on several days of the week and that, consequently, it is very easy for the workmen to get a day off during the time between two Sundays. There is no need of a tyrannical and religious law.

The *Soldier*, a religious paper, published at Columbia, S. C., by Rev. L. L. Pickett, in an argument for Sunday says that "the church needs it to combat sin, to preach the gospel, to do our Lord's work." Of course this is admitted, but who seeks to deprive the minister of his liberty to preach and pray on Sunday? Is he equally considerate of the claims of others? No, he wants a monopoly. He is determined to have a Sunday Trust, fully legalized by city, state, and nation.

In California a state Sabbath Union has been organized. These are its officially declared objects:

"To promote religious influence by state legislation, and by county and municipal ordinances; to prevent all open acts of Sabbath desecration, and to secure by law the observance of the first day of the week as a day of rest."

The italics are ours. Comment seems to be scarcely necessary. The third statement is only a blind; it is inserted merely to catch the money and votes of those wage-workers who do not stop to think that no good can come to the laborer by making labor a crime on one day of the week, and that the securing of a certain amount of rest is perfectly feasible without invading the rights of any man or giving the church authority in the state. To promote religion by legislation and to punish work and recreation on Sunday as "desecration" of the "law of God" are the real objects of the Sundayites, and we should be grateful to them for showing us their hands in that brazen fashion. And then to think that California, in the face of such shameless avowals as this, and swarming with Infidels, should have permitted the theocrats to sneak a Sunday law into the statute book in the name of "rest"! The pity of it! Must it always be true that man has to be coerced by the logic of events before he can understand and respect the logic of justice? Are the American people never to awake to the realization of the fact that they are in a life and death struggle with the church militant, until the guns of the Fort

Moultrie of theocracy rain destruction and death on the Sumter of religious liberty? Will we permit the theological fanatics and the political hypocrites to bind us in manacles of steel, "light thread on thread," until we are weighted to the earth with the burden of state and federal legislation in the interest of the church—and in the name of labor? Is there indeed no limit to our capacity to swallow the silly flattery and transparent lies of the theocratic confidence men? The Sunday fight is on Now.

New York Under the Harrow.

When the representative of THE TRUTH SEEKER was in Albany last winter endeavoring to get the Assembly Excise Committee to look at the Sunday closing business in a rational way and repeal the whole Sunday law instead of tinkering it in the interest of a special class of business men, he was told by several of the legislators that he was right, and that our way was the only right way, but they didn't dare to recommend the repeal because of the Puritan element in the community.

Since then New York has been put under the screws of the Sunday law, and has become what our Western friends call a "jay" town. Everything, about, has been closed on the "Lord's day," and the town has had to go "dry" until the bibulously inclined are forcing the saloon keepers to start "speak-easies," like those in Philadelphia, or the "blind pigs" of Kansas and Iowa.

With this liquor fight we have no fellowship, for whether a man gets his usual drink or not is a matter which concerns him alone. It is enough to say of the excise law that it should be the same for Sundays as for week days. But what does concern the whole community is the invasion of personal rights by the church through the Sunday law. Closing the liquor shops will not, does not, content the church. She intends to close everything on Sunday except the churches. Ministers and priests alone are to be allowed to labor and earn their salaries. All others must stop. That is their ultimatum to the people of this cosmopolitan city, where every nationality and habit of life is represented, and where everybody is supposed to have the right to do as he pleases so long as he does not deprive any one else of his rights or infringe upon them.

These puritanical Christians have even gone so far as to threaten their fellow Christians with the law. The Seventh-Day Adventists publish a paper here, and the men employed thereon are good Christians and keep their Sabbath, which is Saturday. Then they work on Sunday. Last week a police officer walked into their office and ordered them all out, and told the manager not to permit them to labor on Sundays. Of course they did not obey the order; and although no arrests have yet been made they are liable to occur at any time. And the question comes up, How did the police know that these people were working quietly in their office? Undoubtedly some fellow Christian furnished the information. The ministers are determined to rule the town and protect their own industry.

If New York long submits to this sort of thing we shall be greatly mistaken. And yet last winter when we were working in the interests of true liberty, we got no aid from the ones who are now suffering from these tyrannical and invasive laws. This practical imprisonment on Sundays serves them about right, and if it shall wake them up to a realizing sense of the monstrous tyranny of the churches it will be a splendid thing. But will it? Will they have the manhood to shake off the shackles of superstition, and tell the minister and priest to mind their own business and earn their salaries without infringing upon the rights of the people who do not directly contribute thereto?

Referring to the "Woman's Bible," now in course of preparation by Elizabeth Cady Stanton and others, the *Catholic Union and Times* speaks of Mrs. Stanton as "the venerable maiden"! Is it possible that Father Cronin is so far behind the times that he does not know that Elizabeth Cady Stanton is a wife, and the mother of many children, some of them already known to fame? Or does

think that she is a modern "Mother of God," unaffected by the vicissitudes of maternity? In either case, Father Cronin should come down into this century.

Since our last acknowledgment was made we have received for the Fleckten Bible in schools test case in Minnesota the sums here specified: H. Wilbur, \$5; J. P. Eldridge, \$1; S. J. Fleckten, \$8; Silas Latham, \$10. This is well for the beginning, but we hope all our friends will remember that \$200 more is required. A decision in our favor would be of great help in the struggle for secular education.

"The crushing of liberty is a big job in these days."—*New York Tribune*.

Then how do you account for the easy success of the bigots, faddists, and invasiv cranks of all kinds who are loading down our statute books with meddling, freedom-denying laws? If it is so difficult to crush liberty, why do we hear of the enactment of ten—yes, fifty—new oppressiv statutes to the repeal of one old one?

The *Catholic Review* says that "it goes without saying that religion is the only sure foundation of morality." It is a curious coincidence that two men have just been sent to prison in England for an offense that was the pet indulgence of many of the popes, although several of the latter killed their victims when tired of them, an actual invasion not charged against the London men. The church should keep very quiet about morality.

It is claimed that some Christian Endeavor young people have the disagreeable habit of singing in their sleeping cars a good part of the night, to the extreme annoyance and pain of the passengers who wish to sleep. Yet we presume that these thoughtless youths and maidens are very much concerned lest the absence of Sunday laws or their non-enforcement should lead the barber at Rural Corners to "disturb" his neighbor by shaving his customers on Sunday, or the Tennessee Adventist to raise a cyclone of noise by plowing in his back field on the priest's day.

While Kansas has many sins for which she must answer, it is well to bear in mind that she is scarcely more responsible for the persecution of Moses Harman than is Maine or Virginia. He is not imprisoned under a law of Kansas, but under the law of the United States; to be sure, the jury that found him guilty are citizens of the Sunflower state, but they were in the service of the federal government and merely obeyed the commands of a federal judge, the appointee of the president of the United States. The prosecuting witness against the editor of *Lucifer* is an agent of the federal postal system and is a citizen of another state. It is simply the accident of residence that Mr. Harman is in the Kansas penitentiary; the law that struck him down in Kansas would have reached him in any other state, and the spy and informer, McAfee, is not limited in activity by the lines of provinces. This is written in connection with glorious Lucy N. Colman's otherwise most just remarks.

Several of our friends have asked us why we do not publish THE TRUTH SEEKER at a lower rate, evidently forgetting the experiment in that direction once made by Mr. Bennett, with the result that the end of the year found us with an uncomfortable debt on hand. In view of that, the following experience of a Christian paper is interesting:

"The New York *Examiner* has absorbed the *Christian Inquirer*. The latter paper was started seven years ago, with the view of proving the feasibility of publishing a low-priced paper. The experiment did not prove a success. Speaking of the matter, the *Examiner* says: 'Our own experience, which, by virtue of its extent, deserves attention, has shown us that even at \$2 a year the subscription receipts do not even approximately cover the cost of publication, and at the end of each year it is necessary to make large drafts upon the income derived from advertising. These drafts are obligatory, irrespective of the size of our list, and are to be accepted as an immutable law of journalism.' In spite of the wisdom of this long experience, many will continue to repeat the experience of the *Inquirer*."—*Christian Standard*.

If a Christian paper, with its hundreds of thou-

sands of sectarians to draw upon, cannot succeed, how can it be expected that THE TRUTH SEEKER can do so? And further, we have no advertising patronage worth speaking of, for the large advertisers are afraid that if they patronize us the Christians will boycott their goods. Our subscription list must pay the expenses of the paper, or they cannot be paid. We trust this will be a sufficient answer to those friends who have asked us to reduce the rates.

When the Chiefs of Police met in convention in Washington on May 15th there were two hot fights over the election of a chaplain, and it was decided by a very close vote to have one. There is a clause in the constitution of the organization which provides that the meetings shall be opened with prayer. It is gratifying to know that the majority in favor of the performance was small, and we should be glad to get a list of the voters for and against. Chief Oliver, of Athens, Ga., led the fight for those who thought that they stood in need of prayers. The pagan gentleman said that "if there was any department of the municipal government that needed the aid and assistance of God it was the police department." We have known a few chiefs of police and are somewhat familiar with the records of more, and this has led us to cherish the opinion that those who need the "aid and assistance of God" are the poor and unfortunate whom the chiefs and their subalterns rob and terrorize.

Rev. Dr. David J. Burrell, of this city, commenting on the quoting of scripture by Mr. Choate in the Laidlaw-Sage suit, says that such reference to the authority of the Bible was just and wise, "the more so as equity and jurisprudence are founded on the Decalog, as are also the laws of state and nation." Were the equity and jurisprudence of Greece and Rome founded on the Jewish Decalog? Was the jurisprudence of the Germanic tribes, before their conversion, in any way based on the Ten Commandments? And yet did not the laws of all these peoples hold murder and theft and rape to be crimes? How many of the commands of the Decalog are now enforced in civilized countries and states? What do we think of the enlightenment of the state that forbids religious liberty? And that is just what the First commandment does. Catholic Rome did that, Presbyterian Scotland did that, Prelatical England did that, Puritan Massachusetts did that. Would Dr. Burrell return to either? What people obeys the Second commandment, that forbidding the making of images and likenesses? Is it answered that the making of them was not forbidden, only the worship of them being barred? Very well, admit that, although the text is outraged by the interpretation, what then? What civilized state forbids idolatry? As to the Third commandment, most of our states do forbid "profane swearing," but only a few of the least progressiv retain the statutes against "blasphemy," and the laws against profanity are rarely, if ever, enforced, except when the swearer makes himself a nuisance by his boisterousness. We are yet sufficiently under the influence of priests to attempt to punish "Sabbath desecration," but we are not savage enough to punish it by stoning the offender to death, as the Bible commanded should be done, and the sentiment of the enlightened world is against the superstition of holy days. We do not compel men by law to "honor" their parents, being content to require minors to obey their parents so long as the parents treat the children fairly well. Neither do we hold it to be a crime for one to "covet" the property of another, including his wife and other servants, thinking it sufficient to take him in charge when he permits his desire to ripen into deed. Yes, Dr. Burrell, the educated and humanized world has got a long way from the Decalog, as regards the First, Second, Third, and Fourth commandments, and while it respects the spirit of the Fifth and Tenth it does not attempt to pry by law into the secret feelings of the child or man for the purpose of arraigning him at the bar of justice. The other four commandments, or, rather, the acts condemned by them, are taken cognizance of by the civil power, although some

enlightened states do not deem it just or expedient to make the Seventh a part of the criminal law. It is needless to say that all these commandments had their origin in the experiences and delusions of the race, even the ones that have to do with the supposed duties of man to a God, and the only essential peculiarity of the Jewish Decalog is that the god it was intended to protect from rivals and insults was the tutelary divinity called Yahveh. The consideration of the facts herein adverted to should convince the Rev. Dr. Burrell that he made altogether too sweeping claims for the Jewish Decalog as relates to its alleged incorporation in the codes of equity and the systems of jurisprudence of modern peoples.

The Resurrection of Jesus.

The question at issue is a simple one. Is the resurrection of Jesus a historical fact? That is the question; and there are two, and only two, ways in which it may be answered. We may accept as divinely true, and therefore conclusiv, the declaration of the Bible or the church, or both. Or we may put it to the test of a critical investigation, applying to it such rules of evidence as rational men would demand in the case of any other like marvelous story. These are the two attitudes with which we may approach the question; and it is evident that they are mutually exclusiv of each other. The man who accepts the doctrine on the authority of the Bible or the church is estopped from any critical investigation of it, first, because, according to his view, he needs to seek no further, and second, because any admission on his part that the question is open is dishonoring to the divine authority he acknowledges. It is equally plain, on the other hand, that the man who can believe as a historical fact only what can be proved such to his reason cannot accept the *ipse dixit* of any man or body of men without parting with his honesty and his reason. So long as his reason impels him to demand evidence, and evidence only, he is under an obligation to disregard mere tradition, as sacred and binding as the mind of man can conceive.

Here, it seems to us, lies the whole point at issue in the discussion. It indicates the parting of the ways for those who hold and those who reject the bodily resurrection of Jesus. Christians who accept the dogma because they believe that God revealed it in the Bible occupy a position that is entirely tenable, and in a certain sense impregnable. For nothing can overthrow them except the postulate of the insufficiency of a revelation and the need of evidence; and that postulate they are bound by their principles to deny. As a matter of fact, however, most Christians to-day do not remain on this safe vantage-ground. The replies to Mr. Hopkins show that. While still insisting that the doctrine of Christ's resurrection is to be accepted on faith, they nevertheless wander off into the uncertain field of evidence; and then, when they are met by a demand for evidence which in the nature of the case they cannot furnish, they retreat in confusion to the domain of faith. It is strange that they do not see where their true strength lies. The bodily resurrection of Jesus is so contrary to the laws of nature as we know them that, if it is to be decided by evidence at all, the evidence which can be adduced for it must be regarded as insufficient. This was the weak spot in most of the replies to Mr. Hopkins. In only one of them was there a frank recognition of the impossibility of proving the doctrine by conclusiv evidence, and the necessity, therefore, of resting it entirely on the authority of the divinely-commissioned Mother Church. As we have said, that is a position that cannot be assailed. God has spoken; the case is closed, no matter what the facts seem to show. By taking that stand the church may not be able in the future, as she has in the past, to silence the questioning spirit of man. But it is the only consistent attitude for her to take until she abandons the theory that all questions of historic fact in her creed must be accepted on the authority of a divine revelation, whether they are supported by evidence or not.—*New York Tribune*.

THE Friendship Liberal League, George Longford, secretary, meets at 7:30, every Sunday evening in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting. Address, Sunday, July 7th, at 7:30 P.M., by F. G. Butler; subject, "Christianity vs. Secularism." All welcome. The afternoon meetings will be discontinued during July and August.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome.

News and Notes.

At last in Scotland, wonderful Scotland! the land of poetry and romance, where religion and whisky flow in equal quantities; where orthodoxy displays its most gloomy forms, and genius pours forth its sweetest gifts to mankind. My first point is Glasgow, and this city in itself is one of the greatest productions of modern times. The modern spirit is here displayed in superb achievement. In 1700 Glasgow was scarcely more than a village; now it has over 700,000 population, and is growing rapidly. It began with the tobacco and the sugar trade, thence branched into ship-building and manufactures, and has become the second city in the British empire, although it still finds a strong competitor in Liverpool. What has contributed most to the extraordinary growth of Glasgow is the river Clyde. This is perhaps the most remarkable river in the world, seeing that man himself has scooped it out and given it its majestic flow. Where once was a tiny stream that one could cross over a foot on a summer's day, now sweeps a deep course, twenty-four feet deep, upon which the largest ships of the world can float. No wonder the Glasgonian is proud of his river. It beats creation. An American, "once on a time," traveling along its tide and admiring its varied scenery, remarked that it wasn't much of a river after all; that there were far bigger ones in America. "But," answered the Glasgonian, "who made your rivers?" "God, I suppose," said the other. "Well," said the indomitable Scotsman, "God didn't make this river. We made it ourselves, and you can't show a river like this in all America." This is true. The river Clyde is unique in its pride and glory. God had nothing at all to do with it. While he was "resting" man was putting in his best licks, and creating a mighty and beautiful stream. And he has to keep at it; hundreds of barges and men are at work daily fighting the sea, keeping the depths clear and preserving the banks. Every stone is kept in its place. There is one thing, however, about the river Clyde that I can't recommend. It smells awful. The sewage of the city pours into it, and it is dirty and black, as if it flowed through hades itself. Of course, there is no escape from this at present, but efforts are being made to disinfect the stream, and make it as clean and non-perfumed as it is useful. As a matter of fact, however, the problem is a very difficult one, for the city must disgorge itself, and there is no other receptacle. But they who made the river will certainly sometime know how to purify it. Seeing they don't trust in God, there are hopes of success.

I arrive at Glasgow Friday evening, June 7th, and am met at the station by Mr. Gilmour, Mr. Forrester, and other Liberal friends of Glasgow. The day following, Saturday, is a wonderful day, full of resplendent and incomparable views from beginning to end. No wonder that Scotland boursgeons into poetry and romance when nature extends in such scenes of grandeur and loveliness. Under the guidance of Mr. Gilmour and Mr. Black, I journey from Glasgow to Inveraray. Mr. Black is a descendant of one of the Highland clans, and knows all about this legendary country. He has lived in it and is impregnated with its lurid and luminous history, and he could tell us many a tale as we swept along.

I leave Glasgow at 7:20 in the morning in the steamer Lord of the Isles. On either side the vast city looms and pours its smoke, and the tramp of industry is heard. Then broad fields open on the view, and far away the lofty mountains. We see the building of great ships. A thousand hammers ring forth upon the air. Ships are built here for all parts of the world, of every fashion and size. Some are of enormous bulk. We pass the greatest war cruiser now on the waters, The Terrible, of about 15,000 tons. It looks like a leviathan indeed, as it stretches along the wharf, massiv, like a mountain, yet able to skim the deep like a bird.

We glide slowly along at first, by Govan, then Renfrew, one of the oldest burghs in Scotland, from which the Prince of Wales takes the title of Baron of Renfrew; by Ellerslie House, at one time the abode of William Wallace, and Dunglass, the termination of the old Roman wall. Here also is the obelisk erected to the memory of Henry Bell, who was the first to apply steam power to water navigation. I must confess that I always thought that Fulton was ahead of the world, but it seems that he was not. America must yield the palm to Scotland. Bell launched his steamer, Comet, three horsepower, on the Clyde in 1812. Dumbarton Castle now comes in view, a hight of three hundred feet above the water—a picturesque and historic spot. It is said that the devil flung this mighty precipice after St. Patrick when he set sail for Ireland. There is a fort on it, at present, and a few pieces of artil-

lery and some ancient weapons, among them formerly the two-handed sword of Wallace. After Dumbarton Castle we behold afar the peak of Ben Lomond, and then Cardross Castle appears where King Robert Bruce spent a few happy and peaceful days. Keeping on our course by Port Glasgow and Greenock we arrive at Dunoon. This is one of the most ancient settlements in the kingdom, and there are evidences of a Roman encampment here. On Castle Hill are the ruins of an old castle. We here take the coaches for a trip via Loch Eck. We travel along the shores of Holy Loch and the banks of the river Echaig, into the steep-sided glens of the Ben More range. Through the immense mountain scenery, unfolding miles away, we wind along to Loch Eck, a lovely sheet of water extending through the picturesque hills for seven miles. Here we take a boat and, with a merry company, sweep over its sparkling length. A glee company happen to be on board, and they sing while we dash onward amidst the enlivening prospects. We reach the head of the loch, where we again take coaches for Loch Fyne. From secluded scenes and rugged heights we ride among well cultivated farms, where modern improvements are seen. Near this route can be traced the line of ancient "duns," or forts, where it is told that the last stand was made against the tide of Roman conquest. At Loch Fyne we again go aboard the Lord of the Isles and voyage to Inveraray, the ancient capital town of Argyllshire. The castle of the Duke of Argyll is here, and there is only one street in the town. It has not a very flourishing appearance. The castle grounds, however, are very attractive. There are several objects of interest, among them a cross said to have been carried from Iona, the old parish church, etc. From Inveraray we make our return voyage by the Kyles of Bute. It is impossible to describe all that I witness on this tour. The Highlands of Scotland have their own peculiar beauty. They are not like the hills of Wales. The hills of Wales are like vast billows, sweeping away in majestic altitude, while the hills of Scotland are like breakers, sharp, precipitous, separate, each peak presenting a different aspect in its varying outline against the sky. The waters seem to flow in innumerable channels. They glitter in ever direction; now they flow in a narrow channel, then broaden to a vast river; then spread out like a lake of sea, surrounded by every variety of landscape. The heights are mostly barren. Only sheep can find anything to eat there. At their base, however, are elegant farms and farm-houses. Everything presents a clean and thrifty appearance. Wherever there is a chance for a green thing to grow, it grows. Little bits of cultivated soil gleam like jewels amidst the gray spaces. The mountains have a spick-and-span look, as if somebody swept and dusted them every morning. There is no "careless desolation" about them as in our own country. They have a habitable look even in their very bareness. All these varying shores have now become summer resorts. Villages are numerous, fine hotels and residences. The people of Glasgow take their "outing" in these splendid scenes. I catch a glimpse of the loch where Bradlaugh used to fish. He was very fond of fishing. It was a relief from toil and care. He would stick to it all day long, rain or shine. The fishermen still remember him as a wonderful man, genial, strong, ready, with a voice like a lion, and an arm like that of Wallace. With these hills and shining waters his memory will remain.

All the afternoon we speed along these radiant shores. A thousand objects attract the view, the adornments of art and the enchantments of nature. The shapes and dreams of the past possess us while the future unfolds its dancing colors. I could scarcely realize that Scotland hights look down on me, freighted with centuries of mingling life and death. In the golden evening hour we plow the busy Clyde, and the great city presents another aspect from that of the brilliant and sunny morn, with the banners of twilight floating over it. The twilights here are wonderfully long and beautiful. Not until ten o'clock or later do the golden hues fade away from the horizon, and when they do disappear from the dim vision, already the far-off faint lights of morn appear. Crowds are thronging the streets as we plunge again into the metropolis. It is Saturday night and all is gay and festive, preparatory, I suppose, to the "holy Sabbath." They have the habit here, as in the towns of England, and in London, some parts of it, of walking in the middle of the streets, the sidewalks are so thronged. I have not noted the like in any American city, not even in the narrow thoroughfares of Boston, where it would be a convenience. Here the crowds fill street and all; and I have got into the habit myself now of "keeping to the middle of the road."

Well, Sunday comes, a real Scottish Sunday, or

Sabbath, and I have the pleasure of speaking to three fine audiences of Glasgow Liberals. In the evening especially there is an excellent attendance. I have a warm greeting, and I thoroughly enjoy the occasion. Mr. W. G. Unkles takes the chair in the morning and Mr. J. P. Gilmour in the afternoon and evening. In Scotland, as in England, I find an intense desire to hear Ingersoll. He would have an immense audience in Glasgow. Millions of copies of his lectures have been sold throughout these isles. No name evokes such enthusiasm as that of Ingersoll. The land of Burns would give him a royal welcome. The Glasgow Liberals believe in the good old Scottish doctrine of "the perseverance of the saints." They don't give up. They have kept the flag flying for many a year. They have splendid material, and are a power in the community. Of course Glasgow is a great church city, and the orthodox apparently rule. But still there is much of advanced thought even among the churches, especially in the Free church. There are two main Presbyterian churches in Scotland, the Free church and the Established church. The Established church will undoubtedly some day go, as it is now going in Wales. If left to the people of Scotland it would be disestablished at once. But the clergy of the Church of England are in the way, for they see that if the Established church of Scotland goes, although Presbyterian, the logic of events will make the Church of England go likewise. Some of the rigid orthodox have been endeavoring to expel Professor Drummond from the Free church. But it wouldn't do, notwithstanding the glaring fact that Professor Drummond has knocked the story of Adam and Eve higher than a kite. But the wise ones in the church have concluded to stand it.

I enjoyed Sunday afternoon the hospitality of Mr. and Mrs. A. Forrester, who are staunch Liberals, and who have supported the cause for many years. The family are all Liberals, and I am indebted to them for many kindnesses.

Mr. George Gibson came over from Belfast, Ireland, to attend the lectures. I was in hopes to do some lecturing in Ireland, but probably shall not have the opportunity. There is a small society in Belfast, where lectures have been given by Foote, Forder, etc., but it is found pretty difficult to keep the movement at the front. However, our friends don't propose to stop work. There are brave Liberals in Ireland, notwithstanding the black shadow of the cross.

Mr. Gibson is a native of Ireland, has traveled all over it, and thoroughly understands its life and literature. He has fine linguistic attainments, and is a student of Latin, etc. He tells me that about 50,000 Irish speak the native language, and know no other. There is a paper published in the Irish language, which has a literature of a somewhat ancient date, but not of surpassing value; nothing in it of world-wide value. It is mainly local stories and legends of the past.

It was a great pleasure to meet Mr. Gibson. He is an enthusiastic and well-posted Liberal. He has read all our best books, and is in the ranks of THE TRUTH SEEKER. We can depend on him every time.

I have not finished with Glasgow yet, for I shall return there after my lecture at Edinburgh, June 16th, and visit the birthplace of Burns.

I leave Glasgow on Monday, June 10th, for Aberdeen, in the north of Scotland. I have a lovely day's ride, and in four hours and a half reach my destination. Aberdeen is a magnificent city of nearly 150,000 population. It is called "The Granite City." The Aberdeens think it the best and handsomest city in the world. I don't blame them. It struck me at first sight as one of the most massive and beautiful of cities. It is built entirely of granite, so far as I can see; no wood or brick anywhere. The stone is not gloomy, but of bright colors, and it presents to the eye not only solidity but brilliance. I lectured here last night to a full house, and had a lovely time, a glorious British cheer, and fair play. I shall have a good story to tell in my next of Aberdeen, of Dundee, of Edinburgh, and of Abbotsford and Melrose, haunted by the great Wizard of the North, the story-teller of the ages, who, next to Shakspeare and Homer, has given the past its most wondrous illuminations. SAMUEL P. PUTNAM.

Aberdeen June 11, 1895.

Bacon a Poet.

The Baconian authorship of the plays and poems of Shakspeare is scouted by the majority of the literary world. "Bacon was no poet," say many of them. What will they have to say when a lately discovered poem by Bacon is produced, which not only proves him a great poet but the veritable author of the plays, and of the cipher story now in course of publication in this country?

It is announced that a manuscript folio of some 500 pages, containing unpublished poems of Massinger and other authors, including a poem entitled "Farewell to Fortune," by Francis Bacon, has been found in the library of Trinity College, Dublin. "Fortune" is the first of the five key words to the cipher story discovered by Dr. Owen of Detroit. The poem is supposed to have been written after Bacon's misfortune in 1621, and it is said to borrow from the text of the tragedy of Henry VIII., one of the latest of the Shakspeare plays.

W. H. BURR.

Kansas and Moses Harman.

MR. EDITOR: I said my say in reference to this subject in the time now long ago, and have not felt like taking up the question again; but to day, as I read that an old and good man, Moses Harman, editor of *Lucifer*, the Light-bearer, is again in prison, I ask myself, What kind of people are these, the citizens of Kansas, that they have made it possible for such injustice to be administered once and again in the name of law? We are many of us old enough to remember what an effort was made to secure Kansas to the United States as a free state. Large numbers from the Eastern and Middle states became citizens of Kansas, and, outnumbering those from the South, the North conquered. I myself was jubilant. I am not proud of Kansas' inhabitants to-day. Are the children of Free State men and women less tyrannical, less oppressiv, than "Missouri ruffians?" Woman has spent much breath and some money in Kansas asserting her rights, but I have yet to learn that she in her societies has ever spoken in defense of the one man who has struck at the greatest wrong that woman suffers—the denial of her right to herself in marriage as well as out, and of the right to publish an account of her suffering, using the words necessary to make her meaning plain.

I am old and feeble. I have only an income that supplies me my bread. I cannot help the imprisoned editor with money; I cannot pray for him, for the powers that be are on the other side. I can only hope (against hope) that sometime there will come a change, and men and women will not oppress one another. Truly but not hopefully yours,
Syracuse, N. Y. LUCY N. COLMAN.

Piety per Order for Man-o'-Warsmen.

Having once been a seaman in the navy, I had an opportunity to observe the foolishness and utter uselessness of having a chaplain. I sailed from Boston in December, 1848, on the frigate *Constitution*, bound for the Mediterranean station. We had very rough weather sailing to the eastward across the Atlantic, as might be expected at that season of the year, so the chaplain did not show himself during the entire passage.

Upon our arrival at Tripoli the weather became quite agreeable, and on Sundays a temporary house of worship would be arranged by fixing capstan bars in shape for the blue-jackets to sit on while they listened to the reading of the sermon. The chaplain was of the Episcopalian faith, and therefore always read his discourse. It should be remembered that we were all compelled to attend "divine service." We had no choice but to obey orders and sit and listen to what the chaplain had to offer for our spiritual welfare—presumably. No matter whether the sailor was Jew or Gentile (and we had representatives of nearly every quarter of the globe and every faith, including idolaters), all were treated to the same sermon. The marines with their muskets stood at a parade rest on the quarter-deck, while the ship's band was near at hand and dispensed sacred music from time to time. This completed the panorama of compulsory worship. When the chaplain had finished his portion of the farce, we would be dismissed the same as though we had been mustered to witness punishment or hear the reading of the articles of war. J. H. GARDINER.

Sharptown, N. J.

Work and Perseverance Will Win.

When I removed to this neighborhood there was no other outspoken Freethinker nearer than St. Joseph, Mo., seven miles distant. I immediately went to work openly for human freedom, holding discussions with the preachers and the most confirmed orthodox. I procured Liberal newspapers, tracts, and pamphlets, distributing them freely among the reading ones, and now we have thirty who boldly announce themselves Infidels. We procured the school-house, gave out notices, and arranged to have P. V. Wise, of St. Joseph, give us a lecture. The attendance was good and included a large number of young people and women. They were very attentive and seemed well pleased.

It is strange that the people will pay their money

to the preachers, who, like the Arkansas razor-back, are always squealing for more, claiming that they need it and other property for the gods. Poor, helpless gods! They are termed almighty, but they cannot create the temples for their own worship. They must have men, women, and children to go about begging, and even to hold strawberry and ice-cream festivals, to run lotteries, and to conduct all sorts of worldly schemes to build and furnish houses for these inhabitants of the skies.

The priests, finding that people prefer the parks, libraries, and places of amusement to their sleepy god-houses, are making an organized attack upon popular liberty by demanding the enactment and enforcement of cruel and tyrannous Sunday laws, which the Freethinkers of the United States must organize to resist. There is strength in union. We must organize and apply our means to the purposes of humanity. Of what use to us are gods, angels, and saints who cannot take care of themselves, and who can render no aid to humanity in such emergencies as the wrecking of the Elbe and Colima? If those who know that the Christian religion is untrue would cease contributing to its support, that system of fraud and falsehood would collapse within five years. W. S. PHILLIPS.

Sham Offerings to Demos.

In early stages of progress gods, conceived as man-like in so many other respects, are conceived as manlike in their credulity; deception being consequently practiced upon them. Sometimes in place of a human being an animal dressed up as a human being is immolated. Among the ancient Mexicans effigies of men were subject to sacrificial ceremonies like those to which actual men had been subject. The Chinese carry the system of sham offerings very far, making paper models of properties, utensils, and money, and burning them to propitiate the worshiped beings. And there are peoples among whom deceptions of this nature are practiced in the avowed belief that their gods are stupid. So that as the marauding Basuto expects by certain sounds to deceive the gods of the people he is robbing, so, in other cases, the semblance of an offering to a god is supposed to be mistaken by him for the reality.

What is the relevance of these facts? Well, I am reminded of them by observing how easily deluded is that many-headed god to whom in our day multitudinous sacrifices are made (especially of convictions), and before whom so much incense is burnt—the god Demos [People]. I was about to say, but remembering the restricted meaning of the word, let me say instead the apotheosized Public, whose fiat, uttered through its delegates, is thought to be a final criterion of good and evil, right and wrong. For this modern deity is deluded with scarcely less ease than the year-god of the Chinese is supposed to be deluded by paper offerings. Similarly lacking in discrimination, it does not distinguish between a semblance and a reality; and when the process of destroying the semblance has been gone through, it shows, by demonstrations of delight, that it thinks the reality has been destroyed.

A good illustration was furnished at the last meeting of the British Association by Lord Salisbury. Beginning his presidential address with the remark that he felt like "a colonel of volunteers" reviewing "an army corps at Aldershot," but shortly assuming the manner proper to a colonel of the guards reviewing the "awkward squad," he set forth what he professed to be the hypothesis of Natural Selection; and then, with an amusing simile, he thrust it through and, as it seemed to the on-looking public, let out its life-blood. Whereupon came through the press rounds of applause, and among readers much throwing up of caps and laughter at the fallacy detected; even comic verses, illustrative of the supposed absurdity, being published. Very curious it was to observe how a doctrine which Mr. Darwin had spent a life in elaborating, and which had been under examination and discussion by the whole biological world for a generation, was thought to be thus readily disposed of by a scholar's mate. Very curious, too, was it to observe the different effects produced in the world of science and in the outer world. Neither in the recent controversy between Dr. Wallace and Professor Henslow, nor in the criticisms of Mr. Bateson's late work, nor in the discussion before the Royal Society on Professor Weldon's experiments and views—all of them concerned with aspects of Natural Selection—is there the slightest sign that Lord Salisbury's attack had produced any impression whatever; a serene disregard showing that its irrelevance was tacitly recognized by all. Meanwhile the extreme improbability that there could be achieved so easy a triumph being overlooked, there was great rejoicing among those who stand by the old; even to the

extent that a bishop and a dissenting minister were heard exchanging congratulations on what they supposed to be a defeat of the common enemy.—*Herbert Spencer, in the Fortnightly Review.*

The Father in the Library.

God is often spoken of as a parent, a father, especially when it is intended to signify the tenderness of the relation which is alleged to exist between him and his human creatures. Earthly parents love to give good gifts to their children; but it is said our "heavenly father" loves with an intensity and tenderness infinitely greater than theirs to give good gifts to us, to deal lovingly and tenderly by us. Is this true? Let us judge whether it is true or not by the most direct, natural, and simple test. The children are playing in the parlor. Father is in the library, the next room, only a closed door between them. Thomas suddenly asks: "Where is father?" Rufus replies: "In the library." "No, he is not," exclaim Henry and Susan, in a breath. "He is," reiterates Rufus. "He is not," rejoins Henry and Susan. "He is," "He is not," are bandied in gradually louder and angrier tones, which can be distinctly heard by their father in the library. Rufus becomes highly incensed, and strikes both Henry and Susan. They strike back. The *mélée* becomes general. Angry shouts, screams of pain, and the sound of blows reverberate through the house. Henry is finally killed outright. Susan is pushed against the hot stove, and dreadfully burned. An arm of Thomas is broken, and Rufus himself escapes only with injuries which will leave him a cripple for life. Father heard everything, knew what it was all about—a mere question as to whether he was in the library or not. He could end it all by merely putting his head out of the door, but he takes no notice of it, goes on with his reading or his writing. In fact, he created the conditions on purpose to set his children to quarreling and fighting. Does such a father love to deal tenderly by his children?

The disputes as to the existence, the whereabouts, the attributes, of God have been going on for ages. Wordy controversy was long ago succeeded by blows. The din of the conflict of arms in this quarrel has resounded in every quarter of the world, neither age nor sex has been regarded. The victims who have fallen beneath the sword, the spear, the battle-axe, have been fortunate, indeed, over those who have languished in dungeons and chains, have been broken on the wheel, stretched upon the rack, or, chained to the stake, have from the midst of flame furnished a spectacle to their persecutors. On one side a spirit has been evoked to inflict the worst, on the other to brave the worst, which could be inflicted, and so the maximum of wretchedness has been attained. Of course, "our heavenly father" has seen and heard all, has known from the beginning what it was all about, could have ended it all at any stage, at once, at his pleasure, by proof, open, plain, indisputable, that could have been seen and known of all. But no; if he is in the library, he has remained silent, unmoved, occupied. Occupied? In the infliction of these very evils, in egging on the parties to these quarrels and cruelties. Is it not admitted, as logically it must be, that they could not happen without his "providence?"—*John Francis Smith, in "Is the Universe Governed by a Devil?"*

The Ascension Myth.

Much has been written of late touching the resurrection of the physical body of Christ, but nothing has been said as to his ascension, though the latter is surely a corollary of the former.

The teaching of the Christian church is that the risen body of Jesus, after a certain period, ascended into heaven, yet many people, even among those who read the Bible constantly, may be surprised to learn that there is in the four gospels only the smallest foundation for this belief. Matthew and John, who, being apostles, ought assuredly to have known more about it than the other evangelists, make no allusion to the event. This may also be said of Mark, for, as is now well known, his gospel originally terminated at the eighth verse of the last chapter, the remaining twelve having been added by a later writer. A marginal note opposite verse 9 in the revised version of the New Testament states that the concluding verses are not to be found in the oldest Greek manuscripts. There remains, therefore, only Luke, who was not an eye-witness, as Matthew and John must have been, but who writes (xxiv, 51), "He was parted from them [the apostles] and carried up into heaven." Yet here again there is a significant marginal note in the revised version to the effect that "some ancient authorities omit 'and was carried up into heaven.'"

Of course I am aware that elsewhere in the New

Testament there are allusions to the ascension of Christ, particularly in the Acts (presumably written by Luke), but why is it that Matthew and John, actual eye-witnesses, according to Luke, avoid all mention of it?—*Bible Student, in the New York Sun.*

Observations.

The more books on words and their uses the better, provided the writers have an understanding of the subject and the reader is apprised that he is at liberty to use his own judgment about approving their criticisms. Perhaps without knowing that a part of his title had already been appropriated by Bardeen, author of "Verbal Pitfalls," Mr. J. Fitzgerald, the founder and former proprietor of the Humboldt Library of Science, has put forth a little work called "Pitfalls in English," which has much to commend it. There are between its covers 175 paragraphs directing attention to important facts to be recognized by writers of English. The author's experience as a reviser of "copy" for printers has qualified him for his task, and his book would speak for itself even though he had not spoken so strongly for it in his preface. "This little volume," he says, "is the work of no tiro;" for "during the first four years of the *Forum* he revised in the manuscript every article but three published in that periodical, and alone bore the responsibility for their grammatical and stylistic redaction." I would rather be responsible for the "stylistic redaction" of an article than for the phrase wherewith Mr. Fitzgerald describes that process, for "stylistically redactionize" would be sure to accompany it. Moreover, after an article shall have been so treated, I doubt if one can truthfully say that it has been more than competently revised. Mr. Fitzgerald speaks also of "a typist's error," but he does not tell us what a typist has the peculiarity to be. Its position in the text suggests that typist may stand for type-writer—not the machine, but the operator—in fact, a copier. I would appeal to Mr. Fitzgerald and others with knowledge and authority to help rid the language of these hissing *ists*, instead of introducing more of them. He may say that "type" is from the Greek, and that it therefore demands the suffix he gives it, but photograph and the other graphs change form conveniently enough by the addition of *er*, and their roots are in the Greek, I am told. "Pitfalls in English" has an instructive chapter on the German and English vocabularies, in which the structure of the two languages is shown, to the dispraise of our mother tongue. But the poor exhibit made by English is not apparently referable to any natural defect; the word-coiners, who like to show us that they have been abroad, have imported those particular faults of the language that render it inferior to German. And so books like Mr. Fitzgerald's have to be written as much to preserve the Anglo-Saxon as to explain the outland words and combinations that have made us forget it.

The Rev. J. J. Porter is a Baptist preacher. He is also the editor of *The Helper*, published in Jerseyville, Ill., and professes to be eager for a debate with "any living Infidel scholar [dead ones being barred] as to the correctness of the Bible." Here is a sample of what the Rev. Mr. Porter can do:

THOMAS PAINE.

In 1792 he [Paine] went to Paris to engage in constitution-making with Condorcet. Soon he was imprisoned by Robespierre, and during the eleven months of his imprisonment he wrote the "Age of Reason." He showed it to Dr. Franklin, who returned it, advising Paine never to publish it, but burn it up before it was seen by any other person, and thus he would save himself a great deal of repentance and mortification.

The facts, as recorded by Mr. Paine himself, are that the first part of the "Age of Reason" was written in 1793, being completed in December of that year, six hours before the author's arrest took place. Franklin had then been dead about three years. I do not believe that the Rev. Mr. Porter desires to debate with Infidels on the "correctness" of anything. What he wants is a lying-match.

On suicide, the *Christian Advocate* says: "The responsible person who takes his own life is, in the light of Christianity and Christian teaching, a murderer. He rushes unbidden into the presence of God." The statement stimulates thought. In the first place, as Colonel Ingersoll has remarked, they tell us that God is everywhere, and that it is a sin to rush into his presence. No doubt, etiquette demands that anyone about to wait on the Almighty shall send his card ahead of him, the same as when he calls upon Mayor Strong of this city. But, conceding that those who say that God is everywhere have mislocated him, and that he is actually in a place called heaven, we may well ask whether murderers are admitted to those precincts. Probably not; and so, probably, instead of the suicide rushing

into the presence of God he in reality rushes into his absence.

"Tacoma: A \$500 Prize Essay," is before me. The author, Mr. F. R. Wall, in speaking of the rise of the City of Destiny, says: "One would be tempted to call this growth phenomenal, except that it is the direct outcome of known laws." No, he would not, my friend, provided he knew the meaning of the words he was using. All growth is phenomenal, and the fact that Tacoma is "the direct outcome of known laws" proves that it is no exception to the rule. If it were otherwise it would be miraculous, or at the least marvelous. The phenomenal is often commonplace.

That there is a basis of probability for the hypothesis of heredity influence few would be rash enough to deny, but it is not strengthening under the advocacy of some of its expositors. Like other branches of science in the hands of unscientific persons, it is in danger of becoming a fad. As an illustration, Lady Henry Somerset, the moral crusader, recently attempted in a magazine article to account for the unbelief of Robert G. Ingersoll on the grounds of heredity, in doing which she invented a story somewhat as follows: Ingersoll's father was a Calvinist preacher; while his mother, being tender hearted, revolted at the cruelty of that creed. On a visit to a friend, during Robert's prenatal life, she found the writings of Voltaire, which fascinated her, and as a result the boy was born an unbeliever. Further developing her system of mythology, Lady Somerset relates that when a cousin of Ingersoll told him about her Christian faith, Robert said, "while tears rolled down his cheeks," "I would give all I have, my cousin, if I could believe as you do, but I cannot." Mrs. Somerset leaves it to be inferred that the subject's doubt of the Christian system is not the result of thought, but is due to the remorseless grip of heredity. Her theory, however, is lacking in one important element—namely, it is not based upon facts. The touching incident of the female cousin is said by the Colonel to be untrue, and he also declares that, to the best of his belief, his mother never saw the works of Voltaire. Poor heredity! It is faring almost as badly as "science" since the faith-healers got hold of it, called themselves Christian scientists, and became the only "scientists" in the world.

Spelling reform, such as the dropping of the final *e*, is not the innovation some have been led to suppose. In 1667 a man named Sprat, author of a "History of the Royal Society," London, wrote ap-
plaus, because, examin, rais, and tru. He also spelled owe "ow." At about the same time, if not earlier, the wife of a clergyman, addressing a letter to her absent spouse, subscribed herself "Your loving yf."

The thirteenth chapter of the gospel according to St. John has an account of a supper at which Jesus Christ entertained his disciples. The same relates that when he had eaten all he wanted, or all there was in sight, he laid aside his clothes, took a towel and girded himself, and proceeded forthwith to wash the feet of the brethren. Two customs of considerable antiquity are supposed to have their origin in the proceedings of this occasion, one being the communion and the other the washing of feet as a religious ceremony. Now another feature of the evening is found to have had a theological significance, namely, the removal of the clothes. And why not? The master of ceremonies evidently had some reason for appearing in the nude, and whatever it was, those who cannot understand may at least imitate, as they do in many other instances. Hence it occurs that in Omaha, Neb., a sect has arisen which, while retaining the communion and pedobaptism, has added thereto the bath in the altogether. The New Testament account does not tell whether or not ladies were present at the doings described, but the Omaha sect takes it for granted that they were, and so the brethren and sisters worship together like Adam and Eve, and profess not to be ashamed to do so. Their rites consist of a bath, after which the souls of the worshipers repose together and drink in the love of God, as a devotee describes it to the newspaper men. A peculiar theory of this sect is that the love of God emanates from neither the heart nor the brain, but has its rise in the bowels and in the adjacent organs of continuity; and they hold that as brethren and sisters should bear testimony openly to what God has done for them, the nude exhibition and contact become a divine command. There is any amount of scripture to be quoted in support of the practice—twice as much as there is for some religious observances that are enforced by law—Sunday-keeping, for example, which is almost entirely des-

titute of biblical authority. In the first place, the only perfect beings the creator ever had the kindness to locate on this sphere were habituated to nudity all the time they were perfect, and it is plain enough that if any would become like them the first necessity is to strip. Again, when David blessed his household, he wore no clothes. Likewise Saul, when the spirit of God came upon him, "stripped off his clothes," as the inspired book puts it, and did not resume them for twenty-four hours. Micah, too, believed that by discarding the habiliments of civilization he could appease the divine wrath, and Isaiah walked naked and barefoot for years. Woman had not enough influence in Bible times to affect the destiny of the universe by anything she could do of her own motion, still, if Bathsheba had kept her bloomers on there would have been no savior along the line of David. Passing thence to Solomon, observe the language of his Song. True, there is no doubt (ohellno) that here we have Christ addressing his bride, the Church, and the church responding, but at the same time their descriptions of each other are so minute and circumstantial that we know at once that their observations were not impeded by conventional attire.

The doctrines of this new sect are especially adapted to the purposes of seaside and arboreal camp-meetings, and also to the warmer latitudes, where its missionaries would find the timber peeled ready to hand.
GEO. E. MACDONALD.

Thomas Henry Huxley.

By the death of Professor Huxley the scientific and Freethought world is deprived of the services of one of the best-equipped and most courageous exponents of truth and teachers of the people. His command of the English language was excellent, and it is doubtful if he had more than two or three superiors in this respect. And this counts for much, for of what avail are sound arguments and sound expositions if they are not understood by those to whom they are addressed? Huxley was understood, and this explains why the clergy and the lay defenders of the old theological conceptions of the universe were always so eager to try to break the force of his reasonings and dispute his facts. They knew that his readers understood what he wrote and that his utterances would not fail to weaken the position of the church apologists. Of his style and his intellectual armament, the *New York Herald* well says:

He had a literary culture, a sense of form, and a consequent facility of expression that were denied to Darwin and to Tyndall. Among all modern scientists Spencer alone equals him as a master of style. But Huxley, in addition, possessed an extraordinary perspicuity as well as simplicity of phrase, which attracted to him the non-scientific as well as the scientific mind, the non-literary as well as the literary public.

For mere rhetoric, for polish of expression, for structural harmony, for keen wit and sarcasm, masked under the most graceful urbanity; for unsparring logic and for luminous simplicity, even when dealing with the most abstruse and difficult subjects, the books which Huxley addressed to the unscientific world—such books, for instance, as his "Lay Sermons," his "Evolution and Ethics," and his "Christianity and Agnosticism"—are almost unparalleled in English literature. On the other hand, the results of his severe studies in vertebrate morphology, in paleontology, in ethnology, and in all branches of biology, show the breadth of his mind and the accuracy of his deductions.

Thomas Henry Huxley was born May 4, 1825, at Ealing, England. He received his education at the Ealing school, in which his father was a teacher. When seventeen years of age he went to Charing Cross Medical School, where he remained three years, graduating as bachelor of medicine. He stood second in his class in anatomy and physiology. He began to write when a student, contributing to the *Medical Times and Gazette* a paper on the external layer of cells on the root of the hair. This is now called the "sheath of Huxley." He entered the naval service in 1846, shipping as assistant surgeon in Captain Stanley's expedition to the South Pacific, going out on the *Rattlesnake*. The cruise occupied four years. During this trip he studied the lower marine life and sent home several communications relating to his investigations. He was made a fellow of the Royal Society in 1851. Of his career to 1872 the *World* gives this condensed sketch:

He resigned his position in the navy and in 1854 succeeded Prof. Edward Forbes as professor of natural history in the Royal School of Mines in Jermyn street, London. From 1863 to 1869 he was Hunterian professor in the Royal College of Surgeons, and was twice chosen Fullerian professor of physiology in the Royal Institution. In 1869 and 1870 he was president both of the Geological Society and the Ethnological Society. In 1870 he was president of the British Association for the Advancement of Science, and in 1872 he became secretary of the Royal Society.

In 1870 and subsequently he was a member of the Royal Commission on Scientific Instruction and the Advancement of Science, and also served on the London

Schoolboard, being chairman of the committee which formed the scheme of education adopted in the board schools. In 1872 he was made Lord Rector of the University of Aberdeen.

Professor Huxley spent seven weeks in the United States in 1876, lecturing on science and education. His lecture at Johns Hopkins University greatly excited the clergy, who declared that his discourses were conducive to the spread of Atheism and Materialism, which was no doubt true. In New York he gave three lectures on the direct evidence of evolution, illustrating them and deducing the data for his argument from the then recent discoveries made by Professor Marsh in the miocene beds of Wyoming.

"On the Physical Basis of Life," "Lay Sermons, Addresses, and Reviews," "Critiques and Addresses," "Elementary Physiology," "Science and Hebrew Tradition," "Science and Christian Tradition," "Man's Place in Nature," and "Science and Education," are among Professor Huxley's very numerous works and volumes of essays.

Mr. Huxley was neither a pessimist nor an optimist, holding, rather, to the view of the meliorists. Speaking of this trait of his intellect, the New York *Tribune* remarks:

He disagreed as frankly with those who thought they traced moral results from cosmical causes as he did with those who defended miracles. "Let us understand once for all," he said on one occasion, "that the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it. The theory of evolution encourages no millennial anticipations. If for millions of years our globe has taken the upward road, yet sometime the summit will be reached, and the downward route will be commenced. The most daring imagination will hardly venture upon the suggestion that the power and intelligence of man can ever arrest the precession of the great year."

This is another evidence that his mind was singularly free from the tendency to cherish delusions and to be deceived by time-honored catchwords.

Something has been gained for freedom of expression when of such an antagonist of the church as Huxley the popularity-seeking newspapers can say what many of them have said of the dead scientific inquirer and Liberal controversialist; and who can doubt that he has himself done much to make it possible for these kindly and appreciative words to be said of him, by opening the eyes of the people to the fact that the church does not hold a patent to all the truth and nobility in the world? In its editorial tribute, the *Tribune* remarks:

Huxley was unique. His place in the scientific world was such as no other man of his time could fill, or attempted to fill. He was in company with Darwin, Tyndall, Spencer, Haeckel, Pasteur, and other illustrious men, now living or dead, but from them all he stood in a measure apart. Great, perhaps, as the greatest, he differed from them all so widely as to baffle comparison and to demand consideration alone, judged only by himself and his own achievements. The supreme quality of his beneficence was this, that he was ready to deal with any subject of human interest that might come up for profitable consideration, and able to do so with illuminating power and convincing authority. He studied, spoke, and wrote on many themes, but all to good purpose. In some of his brief fugitive essays and letters are to be found contributions of the highest value to current thought and to abiding knowledge. He once expressed a certain amiable contempt for autobiographies, as inevitably works of imaginative fiction. But those who knew him, and who know his works best, will admit that in one of his utterances he sketched his own character, though perhaps unintentionally and unconsciously, with faithful and consummate skill.

"That man," said he, "has a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold logic-engine, with all its parts of equal strength and in smooth working order, ready, like a steam-engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to halt by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all villainess, and to respect others as himself. Such a one, and no other, has had a liberal education." The world can add no higher and no more richly merited tribute to the author of those noble words than this, that such a man was Thomas Henry Huxley.

The New York *World* is not less warm in its appreciation:

Science to him meant simple truth, and he was persuaded that the plain people were capable of understanding simple truth and profiting by it. He did not think it necessary in his lectures to workingmen to present truth in any startling way. He dealt with them with as much of candor and simplicity as he brought to bear in his work as a professor or his learned deliverances before the great scientific societies. It was his mission and his impulse to strip science of her mysteries and exhibit her as truth pure and simple.

He was admirably adapted by temperament and education to this task. He was not fettered by the traditions of the schools. He was a graduate of no college or university. Two or three years in school were all he had of systematic instruction before he began the study of medicine. Yet throughout his long life there was no man in Europe more honored by the universities, none whom they more eagerly besought to teach with their authority,

His mind was always open, fearless, and receptive. He was in love with truth, and at no point did the truth have any sort of terror for him.

His love of truth and his championship of it extended far beyond the domain of the physical sciences. He was a polemic writer of tremendous force and extraordinary influence. He attacked myths as fearlessly as he dissected crayfish, and in a like spirit. He did not fear to break lances with the bishops and other clergy in their own field of learning. The English-speaking world owes more to him than to any one man of our time, perhaps, for its liberation from the restraining bonds of tradition and superstition.

There are many more like testimonials to the mental strength, the moral earnestness, and the frank fearlessness of the leader now gone from us, but we have room for no more here. May his example stimulate the young of both sexes, and help them to help free the world from superstition and tyranny.

It Was a "Slip."

May I be permitted to say a few words concerning a difference of opinion that appears to have arisen between THE TRUTH SEEKER and the *American Sentinel*, the usually clear-thinking newspaper representative of the Seventh-Day Adventists? A brief statement of the question at issue is first necessary: J. Q. Allison, of Douglassville, Ga., was arrested and tried for "Sabbath-breaking." In answer to an argument made by the Adventist prisoner, the judge said:

I would not interfere with you in any way in the enjoyment of your religion; this is simply a law of the state, and we are bound thereby. The state could say that you should keep Wednesday or Thursday, or every other Thursday, that it would be a crime to work on every other Wednesday or every other Thursday, and we would be bound to obey the law.

Commenting on this, the *Sentinel* remarks, among other things:

This statement by the judge would be true if the law were indeed a merely civil regulation based upon civil reasons.

Following this the editor of THE TRUTH SEEKER stated that the *Sentinel* showed conclusively that the Sabbath law is not based on merely civil reasons, and thus disposed of the judge's special plea, but added that the Adventist editor's admission that the state has the right to make honest labor a crime on any day for any reason is unconditional surrender. In its issue of June 27th the *Sentinel* denies that it has surrendered a vital principle or any principle, and avers that THE TRUTH SEEKER overlooked the *if* in its statement. It declares that "it has many times proved that there is, and can be, no civil reason for enforced weekly rest." It also calls attention to another sentence in the paragraph which THE TRUTH SEEKER criticised: "No other reason could possibly exist for forbidding a man to plow in his own field on Sunday." In its reply to you it further says:

It follows that there could be no civil reason for prohibiting honest labor upon any day, for if there could, that reason could apply to Sunday as well as to any other day. The fact that after years of diligent search no such reason has been found, proves that it does not exist. The *Sentinel* has made no surrender, either unconditional or otherwise, for the *Sentinel* supposes no unsupportable case. The position of the *Sentinel* is and always has been that a weekly day of rest can exist only on a religious basis and for religious reasons, that therefore the state could, of right, have nothing whatever to do with the question, and that all so-called civil reasons are mere figments invented for the purpose of evading constitutional guarantees of freedom of conscience.

I am much surprised at Mr. Bollman's lack of perspicacity in this instance. While it is without doubt true that the so-called civil reasons are "mere figments invented for the purpose of evading constitutional guarantees of freedom of conscience," so far as the Sabbatarian leaders are concerned, it is equally true that those alleged reasons are real reasons to a good many friends of Sunday laws, who imagine that the state has the right to do anything that the majority demands, and it is an entirely supposable case that the majority might demand that the first day of the week or some other day be set aside as a day of enforced rest; and it is against this very possible danger that I now wish to arouse the Adventists' fighting spirit. To illustrate what I mean I would call the *Sentinel's* attention to the fact that the Illinois legislature at its last regular session decreed that henceforth all barber shops in that state be closed on Sunday, and Altgeld permitted it to become a law. He was too much of a demagog to either veto it or sign it; the Barbers' Association had demanded the law, in the selfish interest of those who did not themselves wish to work on Sunday and were determined that if they shut their shops the other barbers, those who did wish to work, should not be permitted to open. Of course religious reasons influenced some who voted for the bill and more who worked for it, but they had little to do with the demand of the barbers and nothing to do with Altgeld's inaction that permit-

ted the nefarious measure to become law. The *Sentinel* overlooks the vitally important fact that the civil reasons advanced in favor of the denial of the liberty of the citizen on Sunday or on other days do not have to be *valid* reasons to make them operative on the minds of the majority. Mr. Bollman says that no other than a religious reason "could possibly exist for forbidding a man to plow in his own field on Sunday." But *that* would not be a *valid* reason, yet it would be as valid as many other alleged reasons. It should be remembered that we are not dealing with sound reasons for tyranny, but with excuses, and "rest," "physiology," and similar ones may be as effective catch-words as "sacred" or "god-appointed." Mr. Bollman does not believe that the state should compel him, on religious grounds, to rest when he does not want to rest; but suppose that the state, in the name of hygiene or of the other man, orders him to rest when he does not want to rest, by making Wednesday a universal rest day—will he agree with the Georgia judge that it would be a crime to work on this civil rest day, and that the good citizen should obey the law?

This brings me to the *Sentinel's* assertion that "there can be no civil reason for prohibiting honest labor upon any day." Nevertheless, it is done. Take, for instance, the law of this state, which compels the saloon to close at 1 A. M. But perhaps the *Sentinel* would demur to classing the saloon business as "honest" labor. Very well, my case does not depend upon proving that it is. But what of the laws that forbid children under a certain age to do honest work in factories and elsewhere? What of the law of this state that enables the meddler Gerry to prevent children eager to take part in stage performances from doing so? What of the law that in most states shuts women out from doing work at the ballot-box and in official positions? And, finally, what of the ten-hour and eight-hour laws that make honest labor an offense after a certain minute of each day?

The dilemma that the Georgia judge presented to our Adventist friends still confronts them—and all of us.

E. C. WALKER.

A Note from Mr. Fleckten.

TO THE EDITOR OF THE TRUTH SEEKER—Sir: I have seen the report from Mr. E. Steenerson, of Crookston, Minn., as to the school fight in my district, and also your remarks upon the matter, in response to which I send you \$10—\$5 from myself and \$3 from A. Betzen, W. Fleckten, and John Fleckten, for the school fund; the balance to be applied on my subscription to your paper. I will also pledge an additional \$5 for the fund.

I inclose a sketch of the school-house in District No. 61, the scene of this contest. The house was built after my own plans, though I had some difficulty in getting it to suit me. I think there is not another like it in the state. It cost \$1,000. When I was school clerk the American flag floated above the building, but it has been taken down, and the so-called "Holy Bible" is used as a text-book instead. I also, while clerk, succeeded in establishing a school library, costing \$100 and containing encyclopedias, United States histories, and other useful books. At the same time I held trustees and treasurer to strict account for funds passing through their hands, the latter officer being dismissed for irregularity. As a consequence I, a single Freethinker, had to contend against a whole school district; but I have succeeded up to this Bible-reading fight, which brought everyone against me, women and all. That is the reason why I have to ask for help. Thanking you very heartily for your able service in the case, I am, Yours truly,

Kandiyohi, Minn.

S. J. FLECKTEN.

Last Chance to Obtain a Rare Book.

David Friedrich Strauss's "Life of Jesus Critically Examined" was first published in two volumes for \$9. The edition ran out, and another was issued in one volume for \$4.50. This edition is almost exhausted, less than fifty copies being in existence. Of what are left we have obtained a share, and can furnish them postpaid at the last price, \$4.50. They will not last long, and we advise those of our friends who want a copy to send at once. When these are gone there will be no more to be had. This edition is translated from the fourth German edition by George Eliot, and contains 784 large octavo pages of solid reading, very clearly printed. It is unnecessary to say to students that this is a very valuable work, one which the church wishes had never been written, but which it cannot controvert.

Letters of Friends.

The Stream Flows Uninterruptedly.

HUTCHINSON, KAN., May 20, 1895.

MR. EDITOR: Inclosed find \$3. Please send THE TRUTH SEEKER and "Pictorial Text-Book" to N. G. Atkesson.

Respectfully, I. J. NICKIE.

HOMER, ILL., June 12, 1895.

MR. EDITOR: Inclosed find \$3, for which please send the "Freethinker's Pictorial Text-Book" and THE TRUTH SEEKER for one year, as I am a new subscriber.

P. C. MOSIER.

PORI, MICH., June 10, 1895.

MR. EDITOR: Please send THE TRUTH SEEKER to the inclosed address for one year, with the "Pictorial Text-Book." Find herewith \$3. AXEL M. SODERBERG.

KIRKSVILLE, MO., June 11, 1895.

MR. EDITOR: Inclosed find \$3, for which please send me the "Freethinker's Pictorial Text-Book" and THE TRUTH SEEKER one year as per announcement.

JOSEPH S. MATTER.

MINNEAPOLIS, MINN., June 13, 1895.

MR. EDITOR: Seeing your advertisement in the *Freethought Magazine*, I inclose \$3. Please send me THE TRUTH SEEKER for one year and the "Freethinker's Pictorial Text-Book."

D. B. HANSON.

BATTLE, TEX., May 13, 1895.

MR. EDITOR: I see you advertise in the *Independent Pulpit* a "Freethinker's Pictorial Text-Book" in connection with THE TRUTH SEEKER. Please find inclosed \$3 for THE TRUTH SEEKER and "Text-Book."

P. W. RIGGS.

N. AMHERST, O., May 27, 1895.

MR. EDITOR: I am very well pleased with the books you sent me a short time ago, so I will try your TRUTH SEEKER for one year and the "Freethinker's Pictorial Text-Book," for which I inclose \$3.

JNO. CARROLL.

ROCKERVILLE, S. DAK., June 6, 1895.

MR. EDITOR: Inclosed find \$3, for which please extend my time to THE TRUTH SEEKER one year. I am loaning my papers to my friends, and they expect to subscribe just as soon as they can get the money to spare. Times are pretty hard just now.

I could not get along without the paper now, hardly, so please let the good work go on and give them the truth.

H. M. MACY.

ST. JACOBS, ILL., June 15, 1895.

MR. EDITOR: As a friend of Freethought and reform, an admirer of kind and honest men and women, citizens of principle, a lover of liberty, and an enemy of hypocrisy, I inclose \$6. For \$3 please send THE TRUTH SEEKER one year and the "Freethinker's Pictorial Text-Book" to C. J. Maurer. For the other \$3, send THE TRUTH SEEKER one year to Mr. John Stevenson, and the premium offer—"Bell's Hand-Book of Freethought," direct to my address. The above named persons are new subscribers, and I feel that there will soon be more in our community. Looking upon all good men as neighbors and brothers, may THE TRUTH SEEKER's work for goodness and freedom be that of steadfast loyalty.

Yours for reason, justice, and the liberty of speech,

TOM. O'NIEL.

One Veteran's Response.

CORTLAND, N. Y., June 21, 1895.

MR. EDITOR: Put me down for \$1 to prosecute the Bible-in-the-schools case of S. J. Fleckten. Will send in said contribution as soon as needed.

Yours, etc., STEPHEN BREWER.

Heston is "Barely Saved."

SCOTTSDALE, ARK., June 8, 1895.

MR. EDITOR: Inclosed find \$5 to pay for THE TRUTH SEEKER and "Dynamic Theology," and "All About the Holy Bible" and "The Great Ingersoll Controversy." I have thought for quite a while that I would have to pay up and stop my paper, the dear old TRUTH SEEKER, but "kind providence" always provides for the faith-

ful. It is said that you can't hurt a Christian. If I were able, I would take a copy of every book and pamphlet that you publish. My best wishes for all Freethinkers, wherever dispersed, even including Watson Heston. Yours for the truth,

W. R. HALE.

Franklin Steiner Corrected.

LAKOTA, N. D., June 6, 1895.

MR. EDITOR: In Mr. Steiner's letter in last issue of THE TRUTH SEEKER he stated, in error, that F. A. Rahders was a graduate of Trinity College, Durham. I wish to correct same. I am not a graduate of Trinity College, Durham.

Very respectfully, F. A. RAHDEES.

Does Not Dote on Deacons.

EAREHAM, IA., June 3, 1895.

MR. EDITOR: Your excellent paper is a welcome weekly visitor. I would not exchange it for any paper I ever read. I am a Freethinker, and abhor the Bible and its teachings. Don't love Bible-pounders, nor do I dote on deacons. Am twenty-eight years old; have three little ones whom I will teach the truth. It has been my misfortune to always dwell in a church-ridden community, hence have few friends. It seems strange to me that women defend the Bible, support the clergy, and are slaves to religion, when it has always been a curse to their sex. If some of those old saints lived now there would be numerous lynchings. I read the Letters of Friends with pleasure, but am sorry to see so few women in the ranks of Freethought.

Yours for freedom,

MRS. GEO. B. FOX.

To Organize in Omaha.

OMAHA, NEB., June 15, 1895.

MR. EDITOR: The meeting was called to order at 2:30 P. M., in the hall at 1315 Douglas street. Mr. McArdle, in an informal manner, nominated Judge Bartlett for chairman and Mr. Biglow for secretary. They were elected. The Nine Demands of Liberalism were now read by Mr. Victor. Mr. Emery made some interesting remarks, and Mr. Victor outlined the objects of the meeting, and explained the Nine Demands. Further remarks were made by Messrs. Emery and McArdle and the chair. The Nine Demands were accepted with but one dissenting vote.

The election of officers was postponed for a week, and the committee on resolutions appointed, to report in one week. An interesting talk followed. It was moved that Brother Victor be appointed treasurer *pro tem.* (carried). PAUL L. BIGLOW.

Bible in the Schools.

DISCO, MICH., June 24, 1895.

MR. EDITOR: The Bible is shut out of our school here for the present, and, I am proud to say, it was through my instrumentality as one of the trustees, but the end is not yet, for the pious ones are laying for me at the next election when my time expires. If they can elect a member from their side in my place (and I am afraid they will), they can reinstate the Bible, and that is their plan, and also to boycott me in business and crucify me on the altar of their wrath. But I shall still oppose the use of any Bible in the schools as long as I am a tax-payer for the support of the same.

FRANCIS R. PAYNE.

[Among the other guarantees of religious freedom in the constitution of Michigan is a provision in Art. IV., Sec. 39, that no person shall be compelled to "attend, erect, or support any place of religious worship, or to pay tithes, taxes, or other rates for the support of any minister of the gospel or teacher of religion." This prevents the use of the school-house as a place of worship, and forbids the teacher to inculcate religion.—ED. T. S.]

Here and There a Ray of Light.

SANTA CRUZ, CAL., June 4, 1895.

MR. EDITOR: Please find inclosed \$1.50 for the "Cosmian Hymn-Book." About three months ago we organized here the Santa Cruz Secular Union. It is founded upon the principles of the Freethought Federation of America. We have our meetings every Sunday night at Odd Fellows' hall, and it is very gratifying to see so many intelligent people at our meetings. We always have a good program, some

speaking and reading, with discussion following to separate truth from falsehood, and, as our president is a teacher in music and song, and many of the lady members are good piano players and singers, it is not very difficult to have fine music and song at each session. Last Sunday we had the first grand Freethought picnic ever held in Santa Cruz county. The day was a delightful one, and everybody was happy. Too much cannot be said in praise of our good and generous lady friends who helped to make the affair a grand success. Then there were a number of our German friends who gave us good music and songs. The Turners are so whole-souled, splendid fellows, and to all of them we feel grateful. So you see the world is growing wiser and stronger as it grows older. The anti-naturalists cannot suppress Sunday picnics any more than they can stop the activity of nature itself. Anti-naturalism is surely and steadily crumbling away. Freethought is rapidly dispersing the black clouds of the fanatical Sunday-closing bigotry, and it will yet fill the world with light, love, and beauty.

Yours ever, VICTOR LAINE.

With Face to the East.

NANTICOKE, June 19, 1895.

MR. EDITOR: I send you \$1 for the next four months, as I am thinking about returning to my native country, to settle for the rest of life. My wife has not been well since the last winter set in, and she wants to go home to live out the rest of our time, as her health has not been good in this country at any time; so we have concluded we will return to the land of our fathers, to take our last rest among them, though it matters not where we take up our last abode, or sleep the future in silence, for when the change comes there is no escape, neither for pope nor emperor, bishop nor king.

Well, I am proud of the efforts you are making for the cause of free inquiry, and must say you are one of its most fearless champions. Go on; all lovers of truth and right must admire your work, and will respect you in the fearlessness of doing it. I know there is much yet to do, but, as the Scotch proverb says, "Many a mickle mak's a muckle," and as Burns sings:

"Come it shall, for a' that,
That sense and worth o'er a' the earth
Shall bear the gree, an' a' that."

I daresay a friend of mine will be writing you and giving an order for THE TRUTH SEEKER; so he tells me. I may further say I have tried to get several others to become subscribers, but the church is a great institution here; still there is a break in the cloud, and let us hope the ray of light will shine through in time.

JAMES YATES.

Infers There Will Be No Lack of Cranks.

CHARLEVOIX, MICH., June 16, 1895.

MR. EDITOR: I was about to address you as E. M. McDonald, when your little article on the inaccuracy of such men as the editors of Infidel papers flashed on my mind. Now, if such men make such mistakes, what can be expected of us uneducated backwoodsmen? In fact, the difference between the Mc and Mac is a sort of poser to many of us? We have a resident here that was born and reared in the land o' cakes, and he pronounced it Muck Doonal. [That is near enough to the pronunciation we were taught to give it.—ED. T. S.] I cannot say how he spells it, and, in fact, I care not whether it is Mc, Mac, or Muck, so long as the grand old TRUTH SEEKER keeps rattling along at an increased and improved rate of speed. I took many annual trips on the grand old train while D. M. Bennett was engineer, and thought then that it was well managed, but I must say, and that without any intent to flatter, that the present engineer seems to hold a masterly grip on the throttle, steadying the motion over the rough places, and making each run more interesting for the passengers. In the News and Notes from England we have that which almost makes us wish that we were English, don'tcherknow. In the Observations and Letters of Friends we have that which assures us that this nation will never lack for a crank to drive its machinery. Now, from such a well-equipped train I would hate to be pushed off when it reaches our station, because of the expira-

tion of the life of my pass (which is not a preacher's), and seeing said pass soon expires, I herewith send for renewal. Wishing all who have control of the grand old TRUTH SEEKER train and their many passengers long life and prosperity, I am,

Yours for truth, genuine liberty, justice, and equal rights, ROBT. MILLER.

Criticises Mr. Spencer's "Non-related Absolute."

CHICAGO, ILL., June 19, 1895.

MR. EDITOR: I think I am indebted to you yet to the extent of twenty-five cents, which I will pay surely this time, and no mistake. I do not like to owe anyone even so small a sum as twenty-five cents. For the balance of the money kindly send me Colonel Ingersoll's "Gods and Other Lectures," also "The Vicar of Savoy," by J. J. Rousseau; also send me a duplicate of THE TRUTH SEEKER of June 1st, as mine was taken from my desk before I had a chance to read it. I always feel as if I missed something by not having read that number. The picture on the front page was magnificent. I was thinking of getting an enlarged crayon copied from it. My friend, Mr. U. H. Maple, comes in two or three times a week to read THE TRUTH SEEKER and discuss the articles therein. Mr. Maple is one of those men who have long, deep thoughts which penetrate an article or book to its very soul, you might say. He is the author of "No Beginning, or the Fundamental Fallacy," which is a masterpiece, and the thought in it is original with him. The second edition will be out in a few months. Mr. Maple is now writing an appendix explaining himself more fully on the position he takes against the non-related absolute of Herbert Spencer. THE TRUTH SEEKER is on the list for a copy as soon as it is published, as Mr. Maple thinks very highly of the paper. We spend many delightful hours together, as he is an interesting conversationalist.

Inclosed find \$1. G. A. GOETSCH.

That Is the Way to Round Them Up.

TUCSON, ARIZ., May 29, 1895.

MR. EDITOR: Inclosed find \$12, for which you will please send THE TRUTH SEEKER for one year to the addresses inclosed.

I will try to get more subscribers for you soon. Mrs. Freeman stirred up the reverend sky-pilots in great style while here. After she left Tucson they engaged the Opera House and advertised a mass meeting for the masses. The house was crowded; exercises opened with singing. Then the harangues began, the Rev. Mr. Francis, of the Congregational church, opened by saying he bore no ill will to any one; he loved his enemies, etc., but he soon branched off and made use of such pet names as "liars," "hypocrites," etc., for us Infidels; he denounced everything as false that Mrs. Freeman had asserted; claimed everything for the church, claimed that Benjamin Franklin was a Christian; that Girard college was a failure until the Bible was introduced within its walls. He finally wound up his tirade by stating that the Infidels once concluded to build a town without a church or preacher, and they called the town Liberty, which was situated in Missouri. But it proved a failure and God in his mercy wiped it from the face of the earth with a cyclone, and left nothing but a hole in the ground. That was a clincher on us. So he sat down, when I arose and asked him if he ever heard of any other place being wiped from the face of the earth by a cyclone. He arose and said, "Yes, and Tucson ought to be wiped from the earth for its wickedness." This was published next day in the *Evening Citizen*. The following day he came out with a flat denial of having used such an expression. The next day myself and nine others inserted a card in the same paper, stating that we heard him use the identical words as printed. And thus ended the controversy, as he failed to come to time after that round. He was completely knocked out.

Yours for Liberty, ISAAC E. CRUM.

[The minister probably meant Liberal, Mo., which was not swept from the earth by a tornado, nor by God.—ED. T. S.]

An Unparried Homethrns'.

LEAVENWORTH, KAN., June 11, 1895.

MR. EDITOR: Several of your readers have written to me for copies of the article

which Rev. Dr. Milne proposed to reply to but changed his mind and concluded to ignore. Having but one copy, and as the question under consideration is a vital one in our issue against so-called Christianity [why "so-called," friend Shepherd?], I inclose it for you to reprint if you think it worthy. We should always hit our adversary on his sore places, and criminal statistics is a mighty tender and sore spot on the Christian corporosity. Some one ought to gather all the religio-criminal statistics obtainable in Christian and anti-Christian lands and publish them in pamphlet form. Parkville is a few miles below this city on the opposite bank of the Missouri river. Here is the article:

To the Leavenworth Times: A student was, some time ago, forced to withdraw from the Parkville college "family" because he declined to comply with two rules, to wit: "Read two or three chapters in the Bible daily," and "memorize five answers to questions in the Westminster Catechism."

The following extract is taken from a declaration of principles by the college management as published in their paper:

"If a man opposed in mind or in actual living to Christ be educated, he is the more dangerous. We tremble to see a man advancing in classes and not at the same time advancing in Christian living and thinking. We have never had a graduate who was not a professing Christian. Dr. McAfee [the deceased president] frequently said that he hoped God would spare him the trial of having a student come to graduation day without having taken Jesus Christ as his savior. Really, it is exceedingly doubtful if Dr. McAfee would have given a Park college diploma to a student not a Christian. We insist vigorously on a Christian education, because with any other kind the man is a dangerous character to the country, to society, to the cause of Christ."

That is one side of the picture. Now look on the other. Across the river from Parkville, stands the Kansas penitentiary. About one year ago Warden Case took a religious census of 744 inmates and reported 370 as never having been church members against 374 that were or had been as follows: Methodist, 79; Christian, 60; Catholic, 59; Baptist, 57; Presbyterian, 45; Lutheran, 30; United Brethren, 23; Congregationalist, 8; Episcopalian, 8; Quaker, 1. Regular attendants upon Sabbath school in youth, 500; not so, 244; parents church members, 500, as follows: Methodist, 175; Baptist, 155; Catholic, 69; Presbyterian, 42; Christian, 30; Lutheran, 20; United Brethren, 8; Congregationalists, 8; Episcopalian, 7; Advent, 4; Dunkard, 1; Quaker, 1. Not church members, 175; did not know, 69. No Jews, Infidels, Atheists, Deists, Spiritualists, Freethinkers, Agnostics, Universalists, or Unitarians are reported among either convicts or parents.

These figures do not seem to bear out Park college in its wholesale slander against non-Christians as being "dangerous characters."

On the contrary they point directly the other way. To agree with the Park college theory there ought not to be a single Christian in the Kansas penitentiary. But instead of such being the case it appears that every convict in it is a Christian, either by "profession," rearing, education, or belief. It is the most orthodox community we have in the state.

Twelve years ago Chaplin McCleery reported only one Infidel in the pen, but added the saving clause "that his Infidelity was not of a confirmed type." He was a sort of mugwump. Prison statistics the world over are substantially the same.

Only two causes can exist why those who do not "profess" or believe in Christianity never get into the penitentiaries. They are either too smart or they are too moral. Park college can take which ever horn of the dilemma it pleases.

Thirty-nine years ago a "slave" ran away from his cruel Christian "master" at Parkville (one of the projectors, I dare say, of this college) and crossed the river into Kansas. Immediately a great outcry was made in Missouri. That sort of thing must be nipped in the bud. Niggers running away into Kansas must be stopped. Rewards aggregating \$2,000 were offered for this boy, dead or alive. Hundreds of desperate characters were soon on the hunt in portions of Kansas, principally at Lawrence and Topeka, aided by the "black law" element of the "free state" people. That poor, hunted fugitive, whose only crime was his black skin, knocked at the door of the writer of this communication one dark night and asked for food, shelter, and protection. Instead of "returning him to his master," according to the Christian Bible, and piously pocketing the \$2,000, I wickedly and feloniously fed and secreted him for a few days, when Dan. Boutwell, now of Topeka, and myself, without hope of earthly reward, and at the peril of having our bodies riddled with

bullets, put him through the lines to Nebraska.

In the day of final reckoning what a sad and bitter disappointment it will be to many of the unco pious who stride presumptuously up to the "golden gates of paradise," should they find them closed, with a notice thereon saying that—"Deeds and not creeds are the measure of fitness to enter here." S. R. SHEPHERD.

From the Alpine Republic.

OLLON, CANTON DE VAUD, SWITZERLAND, }
May 27, 1895.

MR. EDITOR: Having recently made a tour through France, and now safely returned to my village home in the Alpine region of Switzerland, I presume that a few lines to our old friend THE TRUTH SEEKER may be acceptable, especially as my observations extended to matters affecting our mutual cause.

In skeptical France a new crusade has broken out. It is, however, not fought with sword and spear, or other bloody weapons, but, after the fashion of our age, in big words and inflammatory speeches. In commemoration of the great crusade led 800 years ago by Peter of Amiens, certain conspicuous lights of the church have organized this crusade, not to the holy sepulcher, but against the ungodly Liberalism and Infidelity of France. The monk Monsabré is the fanatical leader of the movement, and causes great excitement among the religious section of the population. Like his predecessor of eight centuries ago, he has adopted the motto: "Debout! Dieu le veut" (arise! God wills it!). In flaming words, he points to the dangers of an irreligious republic and a godless government, and summons his hearers to action for holy Mother Church, which is so rapidly waning in power and influence.

The movement is not likely to effect any political changes, as a considerable fraction of the church officials themselves very much doubt that "God wills" the crusade, seeing that the bishops of France are appointed by an Infidel government, and in their sympathies divided within themselves. In fact, many of these bishops would just as soon exchange their miter for the turban of the Mufti if there should be any worldly advantage in it. Even the pope of Rome may at this moment not particularly care for the show, as, in return for certain worldly concessions, he has of late permitted the Catholics of France to obey the government and submit to the laws of the country; in fact, the faithful have even been instructed to vote for the Infidel ministerial party. In view of these facts, much sympathy from Rome may hardly be expected.

Judging by results, we must almost come to the conclusion that God did not will the great crusades from the eleventh to the thirteenth century. In spite of the fact that Europe during three centuries vomited its armed masses by the hundred thousand upon the shores of Palestine, the holy sepulcher is still to this day in the hands of the Infidels, and who knows whether the Liberalism which pervaded Europe, more or less, so as to necessitate such holy institutions as the Inquisition, did not date from the time of the crusades?

By all appearance, crusades in France seem to be infectious. Hardly had the monk Monsabré completed his first cycle of tirades, when the well-known doctrinaire Thébaud commenced an agitation against Protestants, and started on a journey of denunciation through France. His trouble is that, in a population of 36,000,000, there are 700,000 Protestants, where France ought to be a strictly Catholic nation, and that many high positions of state in the administration, as well as in the foreign service, are held by Protestants, which, in his opinion, is disastrous to the interests of the country. He does not advocate a general massacre à la Night of St. Bartholomew, nor an expulsion—such remedies would, as things are now, be impossible—but that more consideration be shown to Catholics. Who will doubt the wisdom of such a multitude of counsel, which inflicts France at this time?

According to late reports, the American Protective Association has had a great convocation at Milwaukee, and done some important work. I, from personal experience, know that the Roman Catholic

church has more power in the United States of America than in many European countries with large Catholic populations. And why should the Roman Catholic church be so eager to establish schools in the United States, where already good school systems exist, while Spain, Italy, and other Catholic countries, where any sort of a school would be a godsend, show such a deplorable state of affairs?

If any of your generous readers, who have any literature to spare affecting our mutual cause, or for distribution, will kindly drop me a paper occasionally, I will remember them in my prayers.

Yours faithfully, A. S. ROSENROLL.

A Gentle Protest.

LOS ANGELES, CAL., May 28, 1895.

MR. EDITOR: I am not a subscriber to THE TRUTH SEEKER, but I have read it nearly every week during the past seven or eight years. I neither borrow nor beg; but I read it for a' that. I order it through newsdealers, and it costs me nearly \$4 a year. Very frequently I have had newsdealers keep an extra copy for sale, paying them for those not sold. Considering these facts, perhaps I have as much "right" as some of your subscribers to offer suggestions or express my opinion on a matter I have long borne in mind. If my suggestions are not adopted, I shall not cease to pay for and read the best of all Freethought journals—THE TRUTH SEEKER—(no cigars are necessary, and I have not "P.-H.'ed" [What does that mean?—Ed. T. S.] since I quit type-sticking!)

THE TRUTH SEEKER is "a journal of Freethought and Reform." It is because of this fact, I presume, that tiresome, bombastic, pro-and-con discussions of the tariff, finance, etc., are allowed very frequently to fill valuable space in its columns. This seems to me entirely wrong. Perhaps such a view of the matter is erroneous. Undoubtedly, such will be the opinion of many. But I believe I have valid reasons to substantiate my position. I am not aware that our Freethought propagandists go about the country delivering lectures for or against the tariff, on the merits or demerits of free-trade, or on financial questions. If these things are of such vital importance—if the privilege of holding such views as we chose, and giving utterance to those which we now enjoy regarding these subjects—is in any way menaced, why are they not given a place in the repertoires of Freethought speakers? But they are not of vital importance! It seems to me that the most Chauvinistic person cannot claim that these questions can possibly effect a disintegration of these United States, nor affect the liberty of free speech. The worshipers of superstition may gain sufficient power to enable them to say to the Freethinker: "If you do not believe the Bible is inspired of God, if you do not believe Sunday is more sacred than other days, you must not give public expression to your conclusions, and must abide by our God-in-the-Constitution laws;" but I do not think the adoption of a free-trade policy would result in the prohibition of all discussion of that subject. And the same holds good regarding the adoption of a protective tariff policy. But there is another thing to be considered in connection with this subject. Any one wishing information about the financial questions of the day can get (without a large expenditure of coin) books or pamphlets (the authors of which are political economists of national repute) wherein the various sides of those questions are set forth in all their glory. By writing to the national executive committee of the two great political parties, one can get all the literature he will need in the study of the relative merits of a protective tariff, tariff for revenue only, or free trade. Then, too, we can read all sides of those questions in the leading newspapers of the country. Providing the foregoing is true (and I do not believe it can be gainsaid), is it not manifestly unfair to those who not care to read such discussions (and undoubtedly there are many of THE TRUTH SEEKER's readers—subscribers—too, who do not) to give them so much space—or any space? Three or four dollars a year is an exorbitant sum to pay for such discussions, especially when they can be obtained elsewhere at a far

less cost. Scientific books and publications are expensive. Many of your readers cannot afford to buy them, and do not live where they can enjoy the advantages afforded by a large public library, but would like to know the latest that has been discovered in the realm of science. Why not, then, in lieu of all these senescent and threadbare themes, publish interesting scientific news and articles, sketches of scientists of the present day and biographies of noted scientists of the past, some of the results of their researches, and their religious beliefs or lack of belief resultant from those researches? Would this not be of much more benefit to the majority?

In a recent issue, a San Diego (this state) contributor attacked the present Hawaiian government—I do not pretend to know which side is or was in the right, so I do not wish to discuss that part of the question. There are, however, some things in his article which I cannot allow to pass unnoticed. I do not think he should have been so positive in some of his statements. When people who lived in Hawaii before and at the time the revolution occurred vary so much in their accounts of the affair, it seems to me our San Diegoan friend has not sufficient proof for the assertion that the Dole government is in the wrong altogether. There is a newspaper man in this city who was a resident of Honolulu before and during the revolution, and he claims that the revolutionists had the right on their side. This is from an impartial witness—impartial, because he had no "iron in the fire," and the result of the revolution benefited him in no way. Your contributor also made the statement, when quoting from that paper in defense of his position, that the San Francisco Call is one of the most conservative papers on the coast in regard to the Hawaiian matter. In this he has evidently been misinformed. When the fact that that sheet is practically controlled by Claus Spreckels is taken into consideration, and that the Dole government is inimical to the interests of that gentleman, you will readily perceive how "conservative" the Call is bound to be, and how much weight is to be attached to testimony from such a source regarding Hawaiian affairs. Charles M. Shortridge is supposed to be the proprietor of the sheet; but the gentleman I have named is the "power behind the throne," for it was mostly his money that paid for it. A new home is being built for the paper, and it is pretty well understood that Spreckels's money is being put up for it. Before coming into possession of the Call, Mr. Shortridge owned a small newspaper property in San Jose. The Call was sold for over \$200,000. The building now being erected is costing more thousands. Is this not sufficient evidence that Mr. Shortridge has been and is being helped? Be that as it may, it is not denied that Mr. Spreckels practically bought the paper and gave it to Mr. Shortridge, nor that he controls its policy.

While living in Fort Wayne, Ind., some four years ago, I first heard of Rev. Father Koenig, a Catholic priest and the manufacturer of Father Koenig's remedies. Not long ago I noticed a half-inch advertisement in THE TRUTH SEEKER setting forth the virtues of the Rev. Father's medicines. Think of it—a Catholic priest advertising in a Freethought journal!

Mr. Robertson's "Noah's Log" was an exceedingly funny piece. Give us some more, Mr. Robertson.

If any Infidel in this part of the country knows of any place where an asthmatic can find relief and light work of some kind, I shall feel greatly obliged to him if he will write me. I was in San Diego a short time, and it seemed to benefit me some, but I could not stay there because I was unable to secure work I was able to do. I cannot do anything which requires much physical exertion. I can cook some, wash dishes, milk, and do other light chores. I am willing to do any honest work that I can do, and wages are of minor importance—just enough to pay expenses. What I want is health. I am a printer, but machines have spoiled that trade here.

I should like very much to hear from Mr. Heston.

Wishing all kinds of success to THE TRUTH SEEKER, I will stop.

Yours truly, F. G. BALL.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour."

Babyhood.

Heigh-ho, Babyhood, Tell me where you linger;
Let's toddle home again, for we have gone astray—
Take this eager hand of mine, and lead me by the finger
Back to the lotus lands of the Far Away.

Turn back the leaves of life—don't read the story—
Let's find the picture and fancy all the rest;
We can fill the written pages with a brighter glory
Than O'd Time, the story teller, at his very best.

Turn to the brook, where the honeysuckle, tipping
O'er its vase of perfume, spills it on the breeze,
And the bees and humming-birds in ecstasy are sipping
From the fairy flagons of the blooming locust-trees.

Turn to the lane where we used to "teetertotter,"
Printing little foot palms in the mellow mold—
Laughing at the lazy cattle wading in the water
Where the ripples dimple round the buttercups of gold.

Where the dusky turtle lies basking on the gravel
Of the sunny sand-bar in the middle tide,
And the ghostly dragon fly pauses in his travel
To rest like a blossom where the waterlily died.

Heigh-ho, Babyhood! Tell me where you linger;
Let's toddle home again, for we have gone astray—
Take this eager hand of mine and lead me by the finger
Back to the lotus lands of the Far Away.

—James Whitcomb Riley.

A Story of the Revolution.

Once there was a girl named Eunice Locke, and she lived a long time ago—in the time of the American Revolution. It was in the last days of May in the year 1776, and Eunice was not quite fifteen. There came a notice one day to the officers of the town of Townsend, where this bright young girl lived, that fifteen men were wanted to go to the front as soldiers. There was a band in training, and it was immediately called out, and one among the fifteen chosen to go was the brother of Eunice. It was late at night when he came home and told his mother what had been done. The next morning when Eunice came down stairs she found her mother weeping, for John was to march the day after the morrow at sunrise. The mother said John would be away some time, if, indeed, he ever returned to them again. He had plenty of summer clothes, but no winter garments. In that old time there were no stores with clothing ready made, and each family had to not only cut and sew, but spin and weave all the wearing apparel. The tears in her mother's eyes made the heart of Eunice ache beyond expression. The father was away, being a member of the Massachusetts Assembly.

"What does John need, mother?" asked Eunice.

"Trousers!" was the reply.

"Oh, if that is all," said the brave Eunice, "we will spin and weave him a pair before he goes."

"Why," said the mother, "the wool is on the sheep's back, and the sheep are in pasture."

"I know it," replied Eunice, and, turning to a younger brother, she bade him take the salt dish and call the sheep into the yard.

"O you poor child," said the sorrowing mother, "there are no sheep shears within three miles and a half."

"But," said the intrepid girl, "I have some small ones at the loom."

"But, Eunice, dear, you cannot spin and weave the cloth in so short a time."

"I am sure we can, mother," she answered.

"How can you, child? How can you weave it—there is a long web of linen in the loom now."

"No matter. I can find an empty loom somewhere," she bravely said.

By this time the sheep came up to the

yard, their tinkling bells announcing the fact of their approach.

Eunice sent her sister to bring the wheel and cards, while she went for the wool. Her brother helped her secure a white sheep, from which she sheared with her loom shears half enough for a web, and then let her go with the rest of her fleece. The little sister ran in with the wool, while Luther ran for a black sheep, holding her while Eunice cut off wool for the filling and half the warp; and then she was let go with the remainder of her fleece. The wool thus obtained was duly carded, spun, washed, sized and dried. An empty loom was found at a neighbor's, the web got in and woven, the cloth prepared, cut, made and pressed, two or three hours before the time of her brother's departure for the seat of war. It was all done in forty hours, all by hand, without the aid of any modern improvement or machinery. And Eunice felt no weariness. She wept not, nor faltered. She felt she was serving her country. She was relieving her mother from anxiety. She was preparing a garment for her darling brother. But when all was done, she went to her room, and her over-wrought nerves and bursting heart were relieved by tears and sobs. It is supposed that the brother was one of General Stark's soldiers, and with such courage and devotion General Burgoyne could not by any means "march through the heart of America," as he had threatened to do.

The Slighted One.

What interests center on prosperous farm—
The beauties of nature combining to charm;
Rich odors of grasses and fruits and flowers,
Singing of birds making love in their bowers;
Bees in the clover extracting the honey,
To tickle the palate and bring in the money;
And gamboling squirrel with nest in the wall,
Where he lays up for winter sweet nuts in the fall.
Happy animals all, though freely they roam,
Know as well as the boy, the way to their home.

To mimic the robin, the sweet bobolink,
And all other songsters of which we can think,
Many poets inspired in prosody sing,
And praises of plumage harmoniously ring.

The poet does honor to horse and the dog,
To the cow and the sheep, but not to the hog.

With scorn he is treated, reproachful his name,

Yet no brute on the farm enjoys greater fame;

Though now we confine him in narrowest pen,

He had widest range in gospel time when
He imbibed seven spirits transferred by a goddy—

Cast out of a human they entered his body!

With those spirits he ran and swam for his life,

While men were engaged in theological strife—

Conjuring new gods and their demons of air

To smite unbelievers in answer to prayer.

Now, seven parts human at least are in swine;

More like human is theirs than flesh of the kine;

And when with the swill-pail one goes to the sty,

What human resemblance in his twinkling-eye.

Though more honest than man and much less a sinner,

He grunts as man grunts when waiting for dinner;

Like man he is stubborn and delves much in mud—

These elements human are in piggy's blood.

An esthetic dudeling the pig pen will shun,
And the neurotic weakling will shudder and run;

But fears not the farmer, in dark wintry clime,

With pork in the barrel though not found in rhyme;

Him inviting there stands his savior near by;

No salvation comes down from spook in the sky.

Though his dwelling be back of or under the barn,

The hog boils the doughnuts on prosperous farm.

L. G. REED.

Correspondence.

STAPLETON, N. Y., June 12, 1895.

DEAR MISS WIXON: It is such a long time since I have written to the Corner that I suppose you have quite forgotten me. I think our Corner is progressing steadily, for of late I have noticed such interesting and intelligent letters, and I am sure we owe thanks to Ida Ballou for her instructive writings. Does our editor intend to travel this summer? I hope so, for the descriptions of your last travels were beautiful. I enjoyed them very much, and am sure all the Corner readers did the same. You make your descriptions so vivid that one almost imagines himself in the place. Your books are the same. Anyone can tell they were written by one who does not believe in superstition but in truth and reason, and such, I am glad to know, is the editor of our Corner.

I am going to Callicoon, Sullivan county, this summer for five or six weeks. If you desire a description of the place I will take down a few lines each day of what I see, and at the end of my visit I will send it to the Corner. I should like to correspond, and if written to will answer promptly.

ELSIE L. SEIDEL.

[No, the editor of the Corner is not thinking of going far from home this summer. She would be pleased to have descriptive letters from Elsie or any other friend who visits new places.]—ED. C. C.

PUEBLO, COLO., June 5, 1895.

DEAR MISS WIXON: Your kind letter came duly, and I was pleased, as I always am, to hear from you. Your letters bear the impress of an affectionate nature, and I know I should love you could I meet you face to face. If I am ill, I invariably start on the road toward improvement when I hear from you. It was rather strange that you felt as though you were needed at home when poor Joseph was sick. Your sister's mind or his—perhaps both—sent telepathic messages to you. Such things occur in our family quite frequently. I often hear, or seem to do so, persons in conversation with members of my family, especially my daughter Maude. Last week on Memorial Day, when she was sewing in a rich and aristocratic family, I thought I heard them speaking of my poem, printed that day in a city daily, and felt that they treated her with greater deference when she had told them it was her mother's, all of which happened.

The Children's Corner improves with the children telling of the peculiarities of their different dwelling places. I am always pleased to hear from each one. I hope Ida Ballou will continue her biographical sketches. They are very interesting to me.

With best wishes for yourself and all the young people, I am yours now and always,

MARY B. FINCH.

How a Woman Paid Her Debts.

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500 and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburgh, Pa., and you can't help but make money in this business. I believe that I can clear over \$3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying.

MRS. B.

HOME AGAIN.

After a delightful trip and healthful vacation I have returned home ready for business, and shall hereafter be found at the old store personally attending to all orders and work my many friends may favor me with.

It will be my special endeavor to please all and to conduct business in such a manner that it will be an object and to the interest of all to favor me with their kind orders.

If in need of a Diamond, Watch, any piece of Jewelry, Silver or plated ware, Emblem or Watch work, please send to me and I will positively send you best goods at lowest prices.

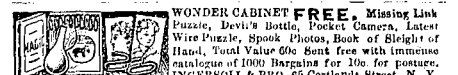
Price lists on application.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon; The Freethought Badge.



WONDER CABINET FREE—Missing Link Puzzle, Devil's Bottle, Pocket Camera, Latest Wire Puzzle, Spook Photos, Book of Bright of Hand, Total Value \$60. Sent free with immense catalogue of 1000 Bargains for 20c. for postage. FRANKS & BIRD, 65 Cortlandt Street, N. Y.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.

By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER CO.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, at the price named.

Right Living.

Susan H. Wixon's new book, "Right Living," is one of the best books ever published. It is full of splendid truths, told in such simple, beautiful language, and in such a telling, striking way, that every boy and girl can understand them. It is pure, good, and ennobling, and any one will be made better by reading it. If Susan H. Wixon, or the cause she so grandly represents, could have molded the thought of a few of the past generations, the "Woman Who Did," and "Is This Your Son, my Lord?" would never have appeared. There would have been no need for them.

Fathers and mothers, if you want to place in your children's hands a book that will help make them manly and womanly, get for them "Right Living," even if you must make a sacrifice to do it. Parents who live the lives that "Right Living" advocates will bring into the world healthy and happy children, and a knowledge of its precepts will help to keep them healthy and happy. Every page, every line, contains a sublime truth, a knowledge of which will make better conditions for the development of all that is good on earth.

Miss Wixon made a present of this volume to the "Wixon Group" of the Silverton Secular Sunday-school, and the boys and girls, in fact, every one of us, feel very proud of it. I thank its noble author for the great good she has done and is doing.

KATIE KEHM SMITH,

Lecturer Silverton Secular church.

Books Received.

"Life and the Conditions of Survival. The Physical Basis of Ethics, Sociology, and Religion." Popular lectures and discussions before the Brooklyn Ethical Association. Chicago: Charles H. Kerr & Co. Cloth, 12mo., 447 pp. Price, \$2.

"The Fallen Star, or, the History of a False Religion." By Sir E. L. Bulwer, Bart. Also a dissertation "On the Origin of Evil." By Lord Brongham. New York: Peter Eckler, 35 Fulton street. Cloth, 12mo., 129 pp. Price, \$1.

"Pilate's Query." By S. C. Clark. Boston: Arena Publishing Company. Cloth, 12mo., 275 pp. Price, \$1.25.

"Seventh Annual Report of the Commissioner of Labor. The Slums of Great Cities." By Carroll D. Wright. Washington: Government Printing Office. Cloth, 8vo., 620 pp.

"The Zig-Zag Paths of Life." A Novel. By Matilda Vance Cook. Chicago: Charles H. Kerr & Co. Cloth, 12mo., 258 pp. Price, \$1.

"Paul St. Paul, a Son of the People." A Novel. By Ruby Beryl Kyle. With Portrait. Chicago: Charles H. Kerr & Co. Cloth, 12mo., 275 pp. Price, \$1.

"The Coming Revolution." By Henry L. Call. Boston: Arena Publishing Company. Cloth, 12mo., 239 pages. Price, \$1.25.

"What Do I Believe?" Two Essays in justification of the argument advanced in "The Practical Value of Religious Belief": I. Knowledge and Belief—Cause and Effect; II. What I Am—What I Know. By Henry Smith. London: Watts & Co. Boards, 12mo., 56 pp. Price, 40 cents.

"Magnetism, Its Potency and Action, with suggestions for a new Cosmography and a new Celestial Geography." By George W. Holley. Boston: Arena Publishing Company. Cloth, \$1.25; paper, 50 cents. 12mo., 279 pp., with Index.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

Add THE TRUTH SEEKER

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

- An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse..... 10
- Astro-Phology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs..... 5
- Apostles of Christ. Austin Holyoake..... 5
- The Bible God Disproved by Nature. W. E. Coleman..... 5
- Bible Idolatry. Robert G. Ingersoll..... 3
- The Bible: Is it Reliable as a Guide? C. Watts..... 2
- Blasphemy and the Bible. C. E. Reynolds..... 5
- The Book of Esther. A Specimen of What Passes as the Inspired Word of God..... 5
- Buddhist Nihilism. Prof. F. Max Muller..... 5
- Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston..... 3
- The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman..... 10
- Cruelty and Credulity of the Human Race. Dr. Daniel Arter..... 2
- Christianity a Borrowed System. Bennett..... 2
- Christianity: Its Nature and Influence on Civilization. Charles Watts..... 5
- The Christian Deity. Charles Watts..... 2
- The Christian Faith. 200 Questions Without Answers..... 2
- Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin..... 2
- The Christian Sabbath. John E. Remsburg..... 5
- Christian Scheme of Redemption. C. Watts..... 2
- The Church and Education. Anti-Jehuit..... 5
- The Church and Freethought. Franklin Steiner..... 10
- Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker..... 3
- The Constitution and Holy Days and Holidays. S. P. Putnam..... 1
- Constructive Rationalism. Annie Besant..... 1
- The Devil's Due Bills, or Give the Devil His Due. John Sphers..... 2
- Daniel in the Lion's Den. D. M. Bennett..... 2
- Daniel, the Dreamer. A Biblical Biography. Austin Holyoake..... 5
- Decadence of Christianity..... 1
- The Decline of Faith. J. E. Remsburg..... 5
- Defense of Secular Principles. Chas. Watts..... 2
- Does there Exist a Moral Governor of the Universe? Austin Holyoake..... 3
- Doubts of Infidels. Questions by a Weak but Sincere Christian..... 5
- The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D..... 3
- Evolution of Israel's God. A. L. Rawson..... 5
- Essays on Miracles. David Hume..... 10
- Father, Son, and Holy Ghost. T. E. Longshore..... 5
- The Fear of Death. D. M. Bennett..... 5
- Foundations. John Sphers..... 1
- Free Speech and Free Press. Percy Bysshe Shelley..... 1
- Few Words about the Devil. Chas. Bradlaugh..... 3
- Freethought and Mod. Progress. Chas. Watts..... 3
- The Future of Christianity. Annie Besant..... 2
- German Liberalism. Mrs. Clara Neymann..... 1
- The Gospel of Christianity and the Gospel of Freethought. Annie Besant..... 2
- Has Man a Soul? Charles Bradlaugh..... 3
- Heaven and Hell: Where Situated? Austin Holyoake..... 3
- Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Eisberg..... 3
- Is There a God? Charles Bradlaugh..... 3
- If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D..... 3
- Is America the New World? L. L. Dawson..... 10
- Infidelity. H. W. Beecher..... 1
- Infidels and Charity. Franklin Steiner..... 5
- Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns..... 3
- Ingersoll on McGlynn..... 3
- The Ills We Endure: Their Cause and Cure D. M. Bennett..... 5
- Is the Bible Indictable? Annie Besant..... 2
- Jefferson an Unbeliever. John E. Remsburg..... 5
- The Jews and Their God. Isaac Padon..... 5
- Labor's Prayer. Charles Bradlaugh..... 3
- Land Question. Charles Bradlaugh..... 3
- Large or Small Families? A. Holyoake..... 2
- Lay Sermon. Robert G. Ingersoll..... 5
- Legend of Gautama Buddha. Paralleling that of Jesus Christ..... 5
- Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake..... 3
- The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoake..... 3
- Ludicrous Aspects of Christianity. A. Holyoake..... 5
- Liberty and Morality. Moncure D. Conway..... 3
- The Liberty of Printing. Hon. E. P. Harburt..... 3
- Literature of the Insane. F. B. Marvin, M.D..... 5
- "Manna." Orthodox Descriptions of How People are off in Hell..... 1
- Materialism and Crime. B. F. Underwood..... 5
- Moral Value of the Bible. Chas. Watts..... 3
- Moody's Sermon on Hell. A Criticism of Revival Doctrine..... 1
- Natural Religion vs. Revealed Religion. Annie Besant..... 2
- New Life of Abraham. Charles Bradlaugh..... 3
- New Life of David. Charles Bradlaugh..... 3
- New Life of Jacob. Charles Bradlaugh..... 3
- New Life of Jonah. Chas. Bradlaugh..... 3
- New Life of Moses. Charles Bradlaugh..... 3
- The New Faith. J. L. Stoddard..... 1
- The New Age. W. S. Bell..... 5
- The Old Religions and the New. W. S. Bell..... 1
- On Eternal Torture. Annie Besant..... 2
- On Prayer. Annie Besant..... 3
- On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity..... 2
- Open Letter to my Old Friends the Quakers. S. D. Moore..... 1
- Orthodoxy. Robert G. Ingersoll..... 10
- Our Father in Heaven. Poem by Charles Stephenson..... 1
- Our Lord and Savior Jesus Christ. T. E. Longshore..... 5
- Paine and Wesley. John E. Remsburg..... 5
- Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes..... 5
- Protestant Intolerance. John E. Remsburg..... 5
- Philosophy of Secularism. Charles Watts..... 2
- A Picture of the Jewish Jehovah as described by the Bible. Per dozen..... 10

- Plea for Atheism. Charles Bradlaugh..... 5
- Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh..... 1
- Protestant Persecutions. William Cobbe..... 1
- Questions for Bible Worshipers..... 1
- The Relation of Witchcraft to Religion. A. C. Lyall..... 10
- The Religion of Humanity Better than Eternal Punishment. M. Babcock..... 10
- Religion of Inhumanity. Frederic Harrison..... 10
- Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker..... 3
- Revivalism Examined. A. G. Humphrey..... 2
- A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator..... 1
- The Safe Side. H. B. Brown..... 2
- Science and Bible Antagonistic. Chas. Watts..... 3
- A Secular Prayer. Austin Holyoake..... 1
- Secular Responsibility. G. J. Holyoake..... 2
- The Stage and the Pulpit. Robt G. Ingersoll..... 3
- Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy..... 1
- Talk With the Four Evangelists. E. Woodruff, M.D..... 3
- Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake..... 3
- The Theory of Evolution. Thomas H. Huxley..... 10
- The True Basis of Morality. Annie Besant..... 2
- The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.)..... 3
- Two Short Sermons. Rev. Theologian..... 1
- Twelve Apostles. Charles Bradlaugh..... 3
- Were Adam and Eve Our First Parents? Charles Bradlaugh..... 3
- What Did Jesus Teach? Chas. Bradlaugh..... 3
- Who Was Jesus Christ? Chas. Bradlaugh..... 3
- Why Do Men Starve? Charles Bradlaugh..... 2
- When Did Paul Live? Scholasticus..... 1
- What is the Bible? A Review of Sunderland's "What is the Bible?"..... 1
- Wonders of Prayer. D. M. Bennett..... 1
- Washington an Unbeliever. J. E. Remsburg..... 5
- Was Christ Crucified? Austin Bierbower..... 10
- Address THE TRUTH SEEKER, 28 Lafayette place, New York.

THE BRAIN AND BIBLE;

OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies..... \$1.00
Fifty copies..... 4.50
One hundred copies..... 8.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt beveled edge. The size is 13x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION

OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Green cloth, gilt title, 40 cents; half bound, 25 cts.

Not for Parsons.

EFFIE: "Please, Uncle Arthur, do come and play chess with me." Uncle Arthur: "Oh, Effie! Don't you remember? It's Sunday." Effie: "Well, we can let the bishop win."—*Pall Mall Gazette*.

MISS DOGWOOD: "You are very active in charity work, Miss Slumly, but how is it you never visit Rat Alley or Tumbledown Lane?" Miss Slumly: "You know, my dear, I belong to St. Dives church, and it owns all that part of the town."

THE Archbishop of Canterbury appears to belong to that large class of intelligent-ignorant Englishmen who are not just sure whether the Western Continent is within the pale of civilization or not. In a recent letter he speaks of the desire for Christian unity, "at home and abroad and in America."

MINISTER'S SON: "Father, is yours a long sermon to-day?" "No, Jimmy, not very." "But how long? Please tell me." "Well, about twenty minutes, I should say. But why are you so anxious to know?" "Because, father, the boys say they will thrash me awfully if you are more than half an hour."—*New Zealand Advocate*.

"Young man," the solemn stranger said, "What's going on inside?" "A baseball game—eight innin's played," The budding sport replied. "Baseball upon the Sabbath day? O wicked, sinful land! Er—in the ninth now, did you say? Young man—how do they stand?"—*Kansas City Journal*.

A WITTY member of our Unitarian fellowship was introduced one day to a churchman of the stricter sort, who inquired: "Did you say you were a Unitarian? Ah! well, then, I can recognize you as a gentleman, but not as a fellow Christian." "Oh, never mind about that," was the breezy reply; "I can recognize you as a fellow Christian, but not as a gentleman!"

"ANTICHRIST" sends us for the column, "Not for Parsons," this: Bright Boy: "Ma, you know the prayer-book says Jesus Christ descended into hell?" Mother: "Yes." Bright Boy: "Well, our rector this morning read about Jesus saying to the thief on the cross, 'To-day shalt thou be with me in paradise.'" Mother: "Well, what do you want to know?" Bright Boy: "I want to know how in hell the two could meet in paradise."

In that day [Voltaire's time] the dead saints were the best physicians; St. Valentine cured the epilepsy; St. Gervasius was exceedingly good for rheumatism; St. Michael for cancer; St. Judas for coughs and colds; St. Ovidius restored the hearing; St. Sebastian was good for the bites of snakes and the stings of poisonous insects; St. Apollonia for toothache; St. Clara for any trouble with the eyes, and St. Hubert for hydrophobia. It was known that doctors reduced the revenues of the church; that was enough—science was the enemy of religion.—*Ingersoll*.

CURIOSITIES OF RELIGIOUS FERVOR. Visiting in North Carolina some years ago, I was urged by a colored attendant to go to a camp-meeting near by to hear an "edication" (educated) preacher. I went, and this was part of the sermon I heard: "De Bible is a very ole book, my brederin, a very ole book. It neber was fixed no sich fashion as it is now een de old days. It used to be print on rolls what could be mash up een a mighty leetle size. Saint Paul, he lub de Gospel dat much till he swallow one ob dem rolls. Dat make de scribe certify dat de word of God was een him."

A South Carolina brother who had long manifested an anxiety to preach, finally obtained permission to do so, and the subject given him was the parable of the loaves and fishes. He was told that he must give special emphasis to the miraculous character of the feast, and he did so as follows:

"Dey was a big supper party giv in Galilee, an' a uncommon lot of people wasaxed to come to it. When dey all got dere de misses find she had forgot to giv de order for supper. Den Christ, who was one of de party, tells de misses to fotch in two plates what was on de dresser, and off of dem plates de whole party had all de fine bread and fried fishes what dey could eat. And dey et and et, and de mericle of dat supper was dat dey didn't bus'."

Once, in the transporting enthusiasm of a revival meeting, the above-mentioned Zeba [see this column, last week's TRUTH SEEKER], with his eyes fixed upon the ceiling, appealed strongly to the Lord to appear before the wayward sinners, who would not hearken to the word and come forward to the mourners' bench. "Come down, Lord! Come down!" shrieked the preacher in an agony of entreaty; "we's a-'pendin' on you to come right now and convict dese hardened hearts. Come right down t'rough de roof; we'll pay for every plank you bus' off."—*Reported by Olive F. Gunby in New York Post*.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker. **CHRISTIANITY A REWARD FOR CRIME** Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Condit, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Condit is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. 'Take away man, and you take away God—the image vanishes.' This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. I. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His 'Sister,' One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Gems of Thought.

To fast, to pray, a priest's virtue; to succor, virtue of a citizen.—*Voltaire.*

PEOPLE who do not believe in the same doctrine should not pretend to stand on the same creed.—*Galveston News.*

VERY few men, and still fewer women, form opinions in which the general and the abstract have a due place. The particular and the concrete are alone operative in their thoughts.—*Herbert Spencer.*

THE conditions of fashionable society also are incongenial to conversation. Conduct there is prompted not by the occasion but by etiquette. People guide themselves, not by consulting feeling but by consulting precedents.—*A. M. Lorentz.*

SOCIETY will be free. It will not violate the private conscience. It will not compel. It will invite. Persuasion will always arch battle. The individualist will steady history toward his ideal. The variations and errancies that to some bring discouragement may yet only testify to the propulsion of life to freer opportunities.—*Horace L. Traubel.*

NAY, never falter; no great deed is done by falterers who ask for certainty. No good is certain, but the steadfast mind. The undivided will to seek the good: 'Tis that compels the elements, and wrings A human music from the indifferent air. The greatest gift the hero leaves his race is to have been a hero. Say we fail!—We feed the high tradition of the world And leave our spirit in our children's breasts.—*George Eliot.*

THE trend of the times is toward centralization of power and the deification of law. Precedent is exalted to the place that properly belongs to the Constitution. Prejudices more or less pronounced have been allowed to swerve men from justice, and in this departure from well-established law and legal principles, the fundamental law of the state—that law from which all other law receives the only power to bind which it has—this fundamental law is well-nigh lost sight of; and when the guarantees of the Constitution are swept away, when our most sacred of all law is set aside, in what respect are we better off than the despotisms of Europe having no written constitutions—no established characters protecting the people from the violations of law on the part of their servants, the governments?—*American Sentinel.*

WHAT are the results of theological compromise among the cultured classes? Some still hold their ancestral creeds in mediæval shadow, which admits no ray of scientific light to disturb their foregone conclusions. External to this faithful group are thousands of educated men, who recognize that science has swept supernaturalism clear of the human horizon for all who dare to gaze with independent vision. But modern respectability demands, if not the substance, at least the semblance, of belief; and Agnostic skeptics, therefore, subscribe for family pews, in which they periodically curse their Unitarian friends, and seem to pray with rigid lips to some unknown God to miraculously control external laws, whose action science forecasts. Domestic reticence on all things spiritual follows this public parody of faith; and unread Bibles thus become a household fetish.—*Gill.*

THE church firmly believed in the existence of witches and devils and fiends. In this way the church had every enemy within her power. It simply had to charge him with being a wizard, with holding communications with devils, and the ignorant mob were ready to tear him to pieces. So prevalent was this belief, this belief in the supernatural, that the poor people were finally driven to make the best possible terms they could with the spirit of evil. This frightful doctrine filled every friend with suspicion of his friend; it made the husband denounce the wife, children their parents, parents their children. It destroyed the amenities of humanity; it did away with justice in courts; it broke the bond of friendship; it filled with poison the golden cup of life; it turned earth into a very perdition peopled with abominable, malicious, and hideous fiends. Such was the result of belief in the supernatural; such was the result of giving up

the evidence of their own senses and relying upon dreams, visions, and fears. Such was the result of the attack upon the human reason; such was the result of depending on the imagination, on the supernatural; such was the result of living in this world for another; of depending upon priests instead of upon ourselves. The Protestants vied with Catholics; Luther stood side by side with the priests he had deserted in promoting this belief in devils and fiends. To the Catholic every Protestant was possessed by a devil; to the Protestant every Catholic was the home of a fiend. All order, all regular succession of causes and effects, were known no more; the natural ceased to exist; the learned and the ignorant were on a level. The priest was caught in the net he had spread for the peasant, and Christendom became a vast madhouse, with the insane for keepers.—*Ingersoll.*

A Good Child

is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	45
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50

ISSUES OF 1892.—\$3.

Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	10

ISSUES OF 1893.—\$3.

Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus. W. S. Bell.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of the World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wettstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10

ISSUES OF 1894.—\$3.

Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradictions of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.
Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.
Single numbers sold at prices quoted.
THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.	2 represent Samples of Christianity's Work.
2 " The Church Robbing the People.	5 " Missionaries.
3 " Thanksgiving.	1 " The Lord's Instruments.
6 " Sabbath Laws.	25 " Bible Doctrines and Their Results.
14 " Children and the Church.	1 " The Church and Slavery.
10 " Woman and the Church.	2 " Priests and Politics.
6 " The Church and Thomas Paine.	4 " Ireland and the Church.
4 " Studies in Natural History.	2 " Church's Idea of Civilization.
3 " The Bible and Science.	1 " The Uses of the Cross.
15 " The Clergy and Their Flocks.	4 " Unkind Reflections on the Church.
1 " Piety in Our Penitentiaries.	9 " Persecutions of the Church.
4 " The Atonement Scheme.	12 " Some Allegories.
10 " The Lord and His Works.	3 " Heaven.
2 " Prayer.	6 " Hell.
1 " The Creeds.	7 " Miscellaneous.
1 " Christians and Mohammedans.	

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 23, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

Price, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

Desirable Real Estate.

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Viceregents of God.

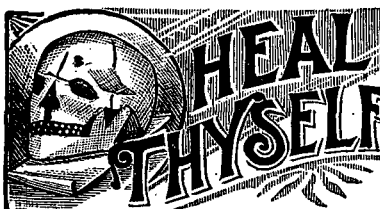
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent commission on all sales. Send to-day for full particulars, or we will send, with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, where you saw this adver. Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by Druggists, 75c.



A DEVILISH MALADY.

And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.—Mat. viii, 28.

News of the Week.

ON June 27th falling walls at a fire in Minneapolis killed five firemen.

CHINA has decided to contract her loan without resort to any intermediary.

CLAIMS aggregating \$1,175,756 have been presented to Chicago as a result of the strike of last summer.

As the crew of a German cruiser was laying a mine at Kiel an explosion occurred which killed eight men.

THE Jeffersonville and Louisville bridge is at last completed. It cost \$1,275,000 in money and about 125 lives.

RUMORS of early war between Russia and Japan are again in the air. The Russians are said to have 80,000 men and their entire Pacific fleet at Vladivostok.

PENNSYLVANIA has more daily papers than any other state, 197, and 19 more than New York, but there are twice as many in the city of New York as in Philadelphia.

In the bye-election in Cork to fill the vacancy caused by the retirement of William O'Brien, the McCarthyites won, electing James F. X. O'Brien by a narrow margin.

FLORIANO VEIRA PEIXOTO, president of Brazil during the revolution inaugurated by the navy, died in Rio de Janeiro on June 29th. He undoubtedly preserved the republic.

GEN. GREEN CLAY SMITH, of Kentucky, died in Washington on June 29th. He was born in Richmond, Ky., June 30, 1827, and was a member of the Clay family which included in its fold the famous Henry Clay.

In the Democratic convention in Kentucky the silver men did not succeed in getting the platform they wanted, the last national platform being reaffirmed, but a silver man, P. W. Hardin, was nominated for governor.

DURING a religious procession in San Matteo, Spain, a dispute arose as to who should carry the picture of the patron saint. After a fight with sticks, knives, and revolvers it was found that forty persons were injured.

CONSUL-GENERAL WILLIAMS has gone back to Havana, whence he had been recalled because not satisfactory to the Spanish government. His return is very pleasing to Americans and Cubans doing business on the island.

ON June 25 the first test was made of the dynamos taking the power of Niagara Falls. It was a complete success. When the work is completed 400,000 horse-power will be utilized on the Canada and United States sides of the Falls.

HAVING lost Switzerland's trade to Germany through her heavy tariff on Swiss goods, France is now endeavoring to secure a material modification of the duties levied by the two countries on each other's exports, with fair prospects of success.

THE provisional Tory ministry in England has been formed with the Marquis of Salisbury as prime minister, the Duke of Devonshire as President of the Council, and Hon. A. J. Balfour as First Lord of the Treasury and leader in the Commons.

ON June 27th San Francisco was visited by the greatest fire the city has experienced in twenty years. Four blocks in the wood manufacturing district of the city were burned over, entailing a loss of between one and two million dollars. One woman was burned to death.

GENERAL CAMPOS has notified the Spanish government that he must have 14,000 more soldiers before he can begin an aggressive campaign against the Cuban insurgents when the rainy season is over. The reports from Cuba indicate that the insurgents have won several victories lately.

GOVERNOR HASTINGS, of Pennsylvania, signed the Religious Garb bill (prohibiting the wearing by teachers in the common schools of the uniform or insignia of any religious order or denomination) and vetoed the bill creating Quay county. For the latter act, he has been hanged and burned in effigy by friends of the measure.

ADMIRAL DA GAMA, who led the revolt against the Brazilian government of Peixoto a year or more ago, and who fled to Argentina on the collapse of the rebellion, has been keeping up a desultory warfare against the government for some time. He is now reported to have committed suicide after being deserted by most of his men when defeated at the battle near Santa Ana, Rio Grande do Sul.

ON June 27th the International Hahnemann Homeopathic Association was in session at New London, Conn. The convention voted to use all the influence of the society in seeking the repeal of the compulsory laws governing the vaccination of school children and government employees. The conservative members admitted that vaccination often led to such diseases as leprosy, tuberculosis, and cancer troubles.

PROFESSOR HUXLEY is dead. He passed away at Eastbourne, England, at 3:45 p.m., June 29th. Thomas Henry Huxley was born in Ealing, Middlesex, England, May 4, 1825. He was one of that group of great men of science and of philosophers who have made the English name illustrious in this century by their contributions to the store of human knowledge, all working from the basis of the principle of development. Of this group of evolutionists, only Herbert Spencer is now left. Professor Huxley was a tower of strength in progressive polemics and many defenders of teleological superstitions have good reason to remember their attempts to overthrow him.

THE *Herald* gives interesting figures of the death rates of European cities: Among the highest death-rates are those of Moscow, 34.1 deaths per 1,000 of population; St. Petersburg, 31.4; Rouen, 31.3; Havre, 29.8; Naples, 27.7, and Milan, 25. Dublin had a mortality of 24.7 per 1,000; Munich, 23.7; Cologne, 23.1; Prague, 22.1, and Bordeaux, 21.3. Among the lowest death-

rates are those of London, Liege, and Berlin, respectively 17.7, 17.6, and 17.2. Still lower are the figures for The Hague, 16.9; for Frankfurt, 16.5, and for Bristol, 15.4. It is very noticeable that in some of the large towns and cities of Europe the actual death-rate has been immensely reduced by modern sanitation. The mortality of London in 1870 was 24.3 per 1,000, and in 1881, 21.6. The death-rate in Paris in 1881 was 25.5, but it is now only 20.2. As late as 1873 Berlin's death-rate was 28, and in 1878 Professor Virchow showed it was increasing. It is, therefore, apparently a great triumph of sanitary science that in 1894 it should be so low.

A FRIEND of Brown University has offered the sum of \$200 as a prize to encourage the historical study of the development of religious liberty in America. The following regulations respecting its award are proposed: (1) The prize shall be open to general competition. (2) It shall be given to the writer of the best essay on one of the three following themes: (a) A critical comparison of the claims put forward on behalf of Rhode Island and Maryland, respectively, regarding the first establishment of religious liberty in America; (b) A critical history of the movement towards disestablishment and religious liberty in Connecticut; (c) A critical history of the movement towards disestablishment and religious liberty in Massachusetts. (3) No essay shall be received which is not founded upon original research. (4) The prize shall be awarded at commencement, 1896; essays submitted in competition for it shall be placed in the hands of the president of Brown University on or before May 1, 1896.

PUBLICATIONS.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG.
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.
Price, 20 cents, six for \$1.
Address THE TRUTH SEEKER.

Pocket Theology.

By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

Something QUITE NEW & UNIQUE

THE BETTER WORLD
A PHILOSOPHICAL ROMANCE
By Dr. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.

MORGAN A. ROBERTSON'S



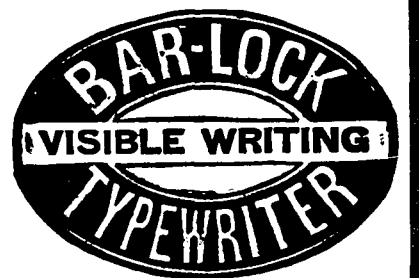
ILLUSTRATED
By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only

50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.



Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,
307 Broadway, New York.
18716

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 28, { PUBLISHED WEEKLY. } New York, Saturday, July 13, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

1st Persuasion.



2^d Adoption.

UNCLE SAM:—(IN DISGUST.) "Well, don't I cut a pretty figure? Darn my fool soul!"



THEY WON'T FIT—TRYING TO CLOTHE UNCLE SAM IN PURITANICAL RAIMENT.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BAILEY.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription. Take Advantage of These Good Offers

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and THE TRUTH SEEKER. \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, L.L.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
The Black Death: an account of the Great Pestilence of the fourteenth century, and the Dancing Mania of the Middle Ages. By J. F. C. Hecker, M.D. Two books in one volume. 75 cents.
Glimpses of Nature. By Andrew Wilson, F.R.S.E., F.L.S., with 35 illustrations. \$1.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume. 75 cents.
Charles Darwin; His Life and Work. By Grant Allen. 75 cents.

Darwin and After Darwin

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.

Address. THE TRUTH SEEKER.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.
Physical Education; or, The Health-Laws of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.
Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible — 144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland D.D., in 1871. Price, 20c.
Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York

All are architects of fate
Working in these walls of time.
Some with massive deed and great.
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF
Ingersoll's
Works
Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wander und Wunderthäter,“

von John Ped. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier. Aus dem französischen überseht von Fräulein Anna Knapp. 301 Seiten, Leinwand, \$1.00; Papier, 50 Cts. Diese Bücher sind in Papier-Umschlag und klarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, "The Truth Seeker," 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Analysis of Religions Belief. An examination of the Creeds, Rites, and Sacred writings of the World. By Viscount Amberley, son of the late Lord John Russell, twice Premier of England. Complete from the London edition. 745 pages, 8vo. In cloth, \$3.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

THE TRUTH SEEKER.

THE TRUTH SEEKER ANNUAL

Price, 25 cents.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22, No. 28, { PUBLISHED WEEKLY. } New York, Saturday, July 13 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - JULY 31, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is at a regular subscriber.

The Rising Clouds of Ecclesiasticism.

How solicitous for the welfare of others the ministers are, to be sure! They are so anxious that there be a "rest" day upon which *they* can self-sacrificingly toil for the salvation of the souls of those to whose bodies they deny all liberty of action. What martyrs to duty they are! Miserably perish the gross creature who would be so base as to impute to them a selfish desire to fill their churches and line their pockets by shutting every door that the people desire to enter! And they are absolutely tireless in their generous zeal; they are so devoted to the work of making the very name of Sunday a stench in the nostrils and a by-word in the mouths of free men, that we find it impossible to record their meetings, crusades, proposed legislative enactments, and judicial victories. In Hoboken the Ministers' Union is holding Sunday meetings for the purpose of bringing about "a better observance of the Sabbath." If it is simply "rest" that they are after, why this religious cant about the "observance of the Sabbath"?

In Toledo, O., Judges Haynes, Scribner, and King, composing the circuit court, on June 22d made permanent the injunction against Sunday ball playing, on the ground that the cheering made the sport a nuisance! Would these judges have held that the cheering made the playing a nuisance on the other days of the week? Would they have held that the shouting and singing of a Free Methodist camp-meeting was a nuisance? It is safe to answer both questions with an emphatic No. The dispatch has this significant addendum: "This victory by the Civic Federation is looked upon as the start of a moral crusade, the results of which may be far-reaching." Exactly, but for "moral" please read "religious and puritanic" and you have got at the kernel of this bitter nut with the deceptively promising exterior. John Wanamaker has been made president of the Philadelphia Sabbath Association. This is not surprising, but when we learn that Judge Williams of the Supreme Court of Pennsylvania was elected vice-president and that he made a speech of acceptance, we wonder if he has no sense of the fitness of things. "Judge Williams pointed out that the state by its laws against blasphemy and Sabbath desecration recognizes both the name and the day of God." Can the Pennsylvania Freethinker and Jew hope for justice when the Su-

preme bench of the state is packed in the interest of God and Sunday? Here is a man who sees no incongruity between his duties as a judge and his belief in the righteousness of laws against "blasphemy" and "desecration of the Sabbath." Judge Williams should be a believer in the "crime" of witchcraft also; that belief could no more surely disqualify him for the high position he unfortunately holds than does his belief that there can be such a crime as "blasphemy." Perhaps he *does* believe in witchcraft; it would not be strange, for his Bible recognizes it and commands that the witch be put to death, and it is shown by the other superstitions he cherishes that he is medieval, if not antediluvian, in his thought.

Union of "Reform" Forces not Desirable.

There is a great deal of wholly useless lamenting over the failure of the various "reform" parties to unite for "practical" work. It is natural for the authoritarians to regret this lack of consolidation, for their wish is to impose by force their views and alleged panaceas on dissenting minorities, but why friends of liberty should waste so much breath in deploring the only condition of affairs that permits them to live in peace is inexplicable. Even Freethinkers are often found pointing to the great number of sects into which Protestant Christianity is divided as a menace to the well-being of the world, seemingly oblivious to the fact that while churchmen claim the right to dictate to the rest of the people what they shall believe, the only possible guarantee of religious freedom is the inability of the warring sects to sink their differences and work together for the extirpation of the heretic. Do not these Liberals understand that our secular Constitution would never have been if the colonial churches had not been so jealous of each other? There were at that time some clear-headed men who saw all the dangers involved in the union of church and state, but who can believe that they could have embodied their ideas in the fundamental law had it not been for the fact that each church dared not trust the others? The most ominous sign of the times today is the apparent willingness of the churches, Protestant and Catholic, to ignore creedal differences and unite upon the dogmas they hold in common, for the purpose of putting into statute law their beliefs regarding holy days, "temperance," "moral reforms," and the rest of the legislative fads of the time.

A secular newspaper, the Minneapolis *Times*, which is quite liberal in its policy, opening its columns to the discussion of present-day issues, says editorially:

"What is the matter?" asks the social reformer. Thousands of devoted men and women are doing their utmost to make life better. Why is there so little progress? Schools abound and also ignorance. Churches are multiplied, but there is at least as much open infidelity and as much practical irreligion as there ever was. Societies and even parties devote themselves to needed reforms, and yet pitiless and disheartening statistics show that the sum of intemperance and vice is not diminishing. Why so little harvest when there is so much ploughing and sowing of seed?"

It is to be presumed that the average "reformer" more regrets the continued "open infidelity" than he does the "practical irreligion" and the intemperance and vice. The great difficulty is that these zealous men and women do not realize that reformation, improvement, is a matter of growth; they do not know that it takes generations of slow development to effect changes for the better. They think that the most important thing to do is to organize and get a law passed. This is illustrated by the endeavors of the Sabbatarians to create and

perpetuate reverence for Sunday by making the day as disagreeable as possible for multitudes of people. This explains the wasted work which so worries the *Times*. That paper continues:

"The crowning difficulty of difficulties is that so much work is wasted. Misdirected effort cheats us out of our millenium. If all the good men and women who are striving earnestly for better things could be brought to pull together and in the right direction, there would soon be a different world to live in. But the scattered forces become wasted forces; the million who want most earnestly a better life pull in half a million different ways, while the practical people, who serve selfish appetites or ambitions, pull all together one way."

It is fortunate indeed for the world that these good but deluded men and women do not "pull together" more closely than they do. If they should "pull together" in all things there would truly "soon be a different world to live in," but what sensible man or woman would want to live in it? It would be infinitely worse than the Dark Ages, for while man was then a slave to the priest and the king, he would now be the slave of the priest, the legislature, and the "moral reformer," the latter immeasurably the worst of the three, in that he has inherited the vices of the priest, is the "power behind the throne" of the legislator, and believes that there is no limit to the proper functions of the law-maker. The *Times* fails to realize that the "scattered forces" are *not* "wasted forces" in so far as they are educational and liberating. But they *are* wasted when they are used to forward schemes of invasion. And generally they are worse than wasted, for when so employed they divert attention from really practical educational work, and they alienate and antagonize the very persons who need to be set to thinking on physiological, hygienic, and ethical subjects. The Galveston *News* recently wittily says that the moment a man sees that you are real anxious to "reform" him, that moment you cease to have any influence with him. There is a profound psychological truth in the remark; we instinctively repel anything that appears like dictation; "self-preservation is the first law of nature," is an old saying, but few seem to realize its application in the domain of "reform." Our modern world-overturners of the kind referred to by the *Times*, come at the transgressor, or the supposed transgressor, with a club and then wonder why he does not at once become of their way of thinking and quit his wicked actions. Man must be reached through his intellect, or his uplifting emotions, or he is not reached at all. You cannot make him better; he is the only man who can do that. All legitimate and effective reform educates and liberates, and all working for this kind of reform labor together to one end, although they may not be federated, and the specific evils which severally inspire them to activity may have no apparent connection. On the other hand, the force moralists also work together, in that, however wide apart they may be, so far as definite measures are concerned, they are at one in their distrust of the vitalizing power of man's desire for happiness and their denial of the opportunity to grow. When one faction of the party of repression is repulsed or routed the party as a whole has been weakened, and the party of development has been correspondingly strengthened. We are thus shown how fortunate it is that the various factions of the religious world and of the force moralists are not able to thoroughly combine for the carrying out of their schemes of tyranny and spoliation. But they are getting together, and herein is the gravest danger that menaces civilization.

"The pope has just issued another of a series of appeals for the union of all the religious bodies in Christendom in a common cause against the wickedness there is in the

world. Of course, only retrogression is to be expected when all the forces of progress are wasted in fighting each other."

What is the "wickedness" against which the pope wishes the Christian churches to combine? This is answered by the record of the church when it was much more nearly a unit than it is now. Heresy was the "wickedness" most dreaded, most hated, and most vigorously combated by Leo's predecessors, and later by the schismatics, who made their offshoots from Rome as nearly like the mother church in cruelty and bloodthirstiness as their comparative weakness permitted. For all genuine moral reform there is no need of the federation of the Protestant churches, nor of the Protestant and Catholic churches. Organizations working for the betterment of humanity appeal to different classes of minds, and each can do something to make the world freer and happier if it goes about it in the right way, but it is an unmitigated curse if it devotes its energies exclusively to the attempt to coerce. Under liberty, the fittest agencies of reformation will survive. But it is not liberty that the pope wants when he calls for the reunion of Christendom, and it is not liberty that the Protestants want who echo his appeal. Well-informed men know what the union of Christendom did for the world, and they know what it would do again, for Christianity is still the gospel of exclusive salvation, and it still professes to speak by authority of the omnipotent. It will take centuries to get the poison of authoritarianism out of the blood of men whose ancestors for a thousand years were taught the lessons of cruelty and persecution by priests and priest-led mothers, and until that poison has been bred and educated out it will not be safe for so-called "reformers" to "work together" the way the *Times* desires. Again the Minneapolis paper:

"But what is there strange in all this [slowness of 'reform'] when the churches which profess the same essential faith multiply their forms and organizations, and buildings and separate services, each with its separate cost, its half-filled pews, and, too often, its staggering debt, and, as if to excuse the waste of endeavor, spend much of their remaining force in sectarian disputes with each other? Or is it strange when friends of prison reform, marriage reform, of industrial reform, of currency reform, of public education, spend their strength rather in controversies with each other about methods than in definite effort about anything?"

The only real grievance growing out of the multiplication of churches is the increase of untaxed church property, as their adherents will do less harm otherwise when divided than when united, and equitable taxation will remove that one grievance. Touching the question of the numerous "reforms" named, it is sincerely to be hoped that the warfare over "methods" will continue until the majority of the people learn that reform does not come by statute law, but by the emancipation of faculties, and the consequent successful striving of the individual for greater prosperity and happiness. What is needed in the way of legislation is repeal, not enactment. "Progress comes but slowly," as the *Times* says, and that is inevitable, as every student of evolution knows. Progress must not be forced by outside powers, or reaction is sure to follow when the pressure is removed, or if the pressure is not removed, then death ensues. Will religionists and other force reformers never learn the lesson?

The Enforcement of Law "As Law."

There is an ordinance of this city which forbids the shooting of firecrackers and the use of other explosives and fireworks in the streets and about residences. These things are always a source of danger to property, person, and life. Fires are set, horses are frightened, men, women, and children are injured and killed, and the nervous and ill are shocked and made worse by the indiscriminate and careless play. Yet our police commissioners, who are straining themselves almost to death in the frantic endeavor to close saloons and delicatessen stores on Sunday, for the alleged reason that "the law must be enforced because it is law, y'know," suddenly lost their great interest in law, "as law," when confronted with the fireworks problem. For weeks before the Fourth the boys had been at work with the explosives and the downtown wholesale

merchants had been obstructing the sidewalks with their dangerous goods (thus violating another law), yet Commissioner Roosevelt, after indulging in some reflections which could be construed only as a rebuke of the Board of Aldermen for adopting the fireworks ordinance, went off to Oyster Bay and left his subalterns to enforce the law or not as they might find it agreeable or convenient. How well they enforced it in their love for "law as law" is indicated by this editorial paragraph in the *World* of the 5th:

"If Mr. Roosevelt succeeds in enforcing the Blue Laws hereafter no better than he did the laws against explosives yesterday, he is not likely to be troubled with further complaints of pernicious activity."

The love for law "because it is law," had suddenly burned out into the ashes of "patriotism," indifferent to the comfort and lives of the citizen. There is no priesthood, no religious superstition, to back the enforcement of the fireworks ordinance. That tells the whole story. On the same subject the *Times* gives some convincing testimony:

"It is to be wished that the municipal ordinance prohibiting the explosion of firecrackers had attracted the attention of the Police Commissioners as a law which it was their duty to enforce. Such is unquestionably the fact, and it is equally unquestionable that no systematic attempt was made on Thursday to enforce the law. There was not a quiet precinct or even a quiet 'post' on all Manhattan Island. There was no neighborhood in which detonations, annoying except to those engaged in producing them, might not have been heard all day long at the rate of a score or more a minute, or in which a person so disposed could either work or rest in quiet."

The *Times* adds, what every one who remained in the city knows to be true, that the town was deserted by all who could get away, there was less life and more noise than on any previous Fourth of July, and the disturbers were left free to make all the noise they could and set the town on fire "if it should so happen."

"There is no more patriotism than there is sense in allowing the city to be made a pandemonium every year by a celebration which is simply barbarous, nor any excuse for converting a national holiday into a municipal nuisance."

And New York was permitted to be turned into a "pandemonium," through a "barbarous" performance that made a holiday a "municipal nuisance," by our model Board of Police Commissioners who are daily attitudinizing and agonizing in the desperate effort to "enforce law because it is law"! Bah! The whole business is a sickening burlesque on order, decency, and justice.

Alexander Risk.

In the old days of the "Bennett fight," when Freethought in the United States was in arms for liberty of press and mails, Iowa was not lacking in soldiers of the just cause. It was then one of the most hotly contested of the states of the Union and was always excellently represented in the congresses of the National Liberal League. It had eighteen delegates in the congress of 1880 at Chicago when the League was at the zenith of its strength and influence, and was viril and aggressive in its fight against the Comstock throttlers of liberty of expression. Its workers were at the front, and the local organizations were numerous and effective. But, alas! how those workers have fallen by the way within three years, most of them within two years, two a little earlier! The "Old Guard" is indeed gone, almost. These were all men of character, of intelligence, of unbounded devotion to and tireless enthusiasm in the work of enlightenment and liberation. Matthew Farrington and Dr. Hastings; three of the Dutton Brothers—Jerome, Leroy, Lorenzo; B. F. Gove, J. L. Tompkins, and others, and now, the latest to fall with harness on, Alexander Risk. He was by birth a son of Scotland, by intellectual conviction an uncompromising Freethinker in religion, by nature determined, impulsive and yet systematic, and generous to a degree. He was always ready to help in any enterprise that promised to advance the standard of Liberalism. He lived sixty-eight years and died at last of cancer in the stomach, a most painful disease, but kept his faith in reason and science to the end, and thus in death as he had in life testified to the sufficiency of Freethought as guide and support.

When in the night we wake and hear the rain" he wakes not "with the rain." For him there is surcease of sorrow, and his memory and his influence live with those who knew him, and bear fruit now and will bear fruit in the generations yet to be.

Anent the questions growing out of the differences of opinion concerning public education, the *New York Times* utters these words of wisdom: "They are questions the discussion of which demands good sense, good temper, and freedom from bigotry, and to the settlement of which neither Catholic bigots nor Protestant bigots can contribute anything of value but silence." That is just right.

"An insanity expert in a New York murder case yesterday testified that 'the unrestricted indulgence of the imagination concerning matters that are never to be realized may lead the human mind beyond the bounds of reason.'"—*New York World*.

Undoubtedly; an expert was not needed to tell us that. The fact explains the prevalence of insanity among the believers in heavens and hells. Probably this was what the expert had in mind, but deemed it prudent to veil his specific meaning.

Police Commissioner A. D. Andrews, of New York, says over his own signature: "We will enforce whatever Sunday laws the legislature chooses to enact." If the legislature should enact that every citizen of the state must attend church at least once each Sunday Commissioner Andrews stands pledged to enforce the law. Such is blind fetish worship! No official is under obligation to enforce a law that violates his conscientious convictions, if an official has conscientious convictions. He can resign any time and leave the law to the care of those who believe that it is just and should be enforced. Phyllis Leveridge, a school inspector, declares that Sunday is "a holy day," proclaimed such by "our Constitution." If this school inspector does not inspect the schools any more carefully than she has the Constitution, she should at once be removed.

"Again the Prohibitionists of the nation are called upon to mourn Massachusetts' loss. Brave, brainy and big-hearted Dr. A. A. Miner is gone. He was a champion that any cause might be proud to own, and a foe that evil-doers hated and feared."—*New York Voice*.

Dr. Miner, Universalist, and for a long time president of Tuft's College, the denominational educational institution, was also for many years a vice-president of the National Reform Association, (God-in-the-Constitution party), and his sympathies were with it to the end. Only last year, when the theocrats were pushing their Christian amendment movement in Congress, Dr. Miner sent them a letter in which he unequivocally indorsed the treasonable scheme. He is just the "champion" we should expect the *Voice* to eulogize, and from its commendation of him we may fairly estimate the degree of religious liberty we should enjoy under the domination of the party of which it is the most conspicuous and influential advocate.

Ex-Judge Gedney says in an interview that he thinks "the Sabbath should be respected for the sake of those who go to church, and during such hours the saloons should be closed." But why should the saloons be closed only during church hours if the desire is to respect the feelings of the church attendants? If we are to forbid people from doing as they like merely because other people do not like to have them do so, why should not places of business be closed all day Sunday? Certainly the Sabbatarians are opposed to work and business (except church work and business) at any hour during Sunday. Is not this offer to close during the hours of church service simply another attempt to dodge a plain issue? Or is it thought that many people would go to church on Sunday if the saloons and other places were not offering superior attractions? Is this the real reason why the delicatessen stores are required to close at 10 A.M.? If so, why should the city or state load the dice of one class of citizens at the expense of the others?

All that the authorities can rightfully do is to preserve order; they have no right to create the criminal disorder of enforced compliance with any particular set of opinions.

There is at least one Populist editor down in Texas who does not bow the knee to the theological Baal. Milton Park, of the *Southern Mercury*, of Dallas, was recently called for jury service in the federal court. When the rest of the panel stood up to be sworn, the editor kept his seat. Judge Rector asked him what he meant by such conduct. Mr. Park replied that he did not believe in the judicial oath, and would not countenance it. He would affirm, but he would not take the oath. After a little lively discussion between the judge and the editor, the latter was permitted to go back to his sanctum. We do not see what the judge meant by raising any question of the right of a juror or witness to affirm, for whether one will swear or affirm is optional under federal jurisdiction. Mr. Park simply asserted his legal and moral rights, for which all honor is due him, especially in these days of truckling subserviency to those "dressed in a little brief authority."

The *Jeweler's Circular* says that a London correspondent writes of an exhibition of curious old clocks which the Aquarium people have organized. Among the 2,000 collected is one made by a pious Scotchman about 150 years ago. "To guard against any possible consequences of breaking the Sabbath, he so constructed it that at midnight on Saturday it stopped dead, and never so much as ticked until Monday morning began." What a wicked creature this painfully pious Scot must have thought his God to be! God's universe is an eight-day clock, speaking after the Paley manner, and keeps ticking right along on all the holy days, including the Bible and Adventist Saturday and the Catholic and Covenanter Sunday. God was a novice, undoubtedly, in the Sabbath business; he sadly needed the coaching of Rev. Mr. Crafts and Dr. McAllister. What a pity our latter-day Sabbatarians cannot find some way to wind up the human organism so that at midnight on Saturday it will "stop dead," and never tick again until Monday morning! The great advantage of this would be that it would padlock the lips of all the ministers.

The late Illinois legislature passed a bill making it an offense against the majesty and dignity of the law for barber-shops to be open on Sunday. As to the majesty and dignity of the legislators who were responsible for this outrage, the following excerpt from the *Chicago Tribune* and *New York Herald's* reports of the closing scenes in that legislature may throw a little light:

"The members of the House and their employees got into several vicious fights, and during one of them one hundred men were out in the corridors whacking each other's heads and acting like madmen. Many persons were injured. The rioting was commenced immediately after the night session was convened, and the beer that had been brought into the committee-room and cloak-rooms began to get in its work. . . . Just before the House was finally adjourned, and while Mr. Sharrock was presenting Clerk Reeves with a diamond stud, a couple of members got mixed up in a fight near the Republican cloakroom, and made so much noise that the speech could not be heard ten feet away. When Clerk Reeves responded he was drowned out in yells and cat-calls. The motion to adjourn sine die was made by Mr. Weston, put by Speaker Meyer, and declared carried, with members yelling, whistling, throwing books, papers, wastebaskets, and everything they could lay hands on. Between drinks from beer bottles in the cloakrooms, the members of the 39th General Assembly wound up their session to-night. Bills were railroaded through whether they were good, bad, or indifferent."

There would seem to be no doubt of the ability of these men to legislate on religion, morals, and hygiene for the citizens of Illinois; no wonder Altgeld dared not either sign or veto their Puritan Sunday bill; he felt that they were representative of all that was best and most inspiring in the electorate of the state.

When the body of Dr. Buchanan, the alleged wife murderer, electrocuted at Sing Sing, was brought to New York for interment, the undertaker who had

it in charge put it on exhibition in his rooms. Thousands of people, mostly women, from all classes of society, surged about the coffin and fought for a look at the mangled form. They talked and laughed, jostled against the sorrow-stricken widow, and some of the women even tried to raise her veil to stare into her tear-stained face. The police had to make a passage for her to the bier. At the grave there was another crowd of some two thousand women, who conducted themselves as they or others had done at the undertaker's rooms. They even attempted to climb into the carriage where Mrs. Buchanan sat. The *New York Press*, commenting on this lamentable exhibition of indecency and cruelty, says:

"It is such an instance as this that makes us aware that, different as we are in kind, our common parentage of medieval violence has not been obliterated by the Christian training of ages, that our boasted culture is merely a veneer over innate barbarism."

"The Christian training of ages"! How refining has been the setting of offenders in the pillory and stocks, the exhibitions of the civil whipping post, the flogging of sailors and soldiers, the whipping of naked Quaker women at the cart's tail through New England villages, the hanging of "witches" and Quakers on Salem Hill and Boston Common, the torturing for ages in Christian lands of accused persons and witnesses, the public execution of millions of heretics and "witches" in Germany, England, Scotland, France, and Italy, and the horrible displays of the *autos da fe* on the Iberian Peninsula! Verily we are still suffering the effects of "the Christian training of ages." In the face of such reversions to "medieval" Christianity it is very poor policy on the part of church apologists to call attention to the fact that Christianity so long had the training of the ancestors of the present generation in Europe and America.

"Christ advocated the use of wine, but the Prohibitionists advocate the use of water. Who is right?—*The Protector* (liquor trade paper), St. Louis."

"Why, you are right, of course, and the churches are all wrong. The idea that the great Presbyterian and Methodist and Baptist and other churches that teach total abstinence know as much about Christ and what he taught as the liquor dealers' leagues and the editors of ginmill papers know, is absurd on the face of it! Right? Why you must be right. The whole world looks to you as authority on biblical matters, and when you speak on such subjects, all discussion ends. The Prohibition Party will now please disband."—*New York Voice*.

There can be no doubt that the leaders of the various churches named know as much about the teachings of the Bible concerning temperance as do the liquor dealers' leagues, but then it is not to their interest to tell all they know, while it is to the interest of the liquor leagues to tell the truth in this matter. But the masses of the church members do not know as much about the teachings of the Bible on the liquor question as do the alert defenders of the saloon business. The Christian multitude are content to take the word of their spokesmen, who have dinned into their ears the few passages in the Bible which clearly condemn the use of intoxicants, while studiously ignoring the far greater number which commend their use. But four of the Old Testament writers unequivocally condemn wine, and these in some passages only in which they mention it, as clearly commending it in others, two of them—Isaiah and Hosea—saying more for than against. At the same time, in some of the condemnatory passages oil and meat are also denounced! Not one of the New Testament writers has clearly affirmed that intoxicating drinks are to be eschewed. On the other hand, more than a score of the Old Testament books and several of the New contain strong pro-wine assertions and injunctions. "Bible temperance" and "Bible prohibition" are frauds.

"Samuel Leppelgow sells delicatessen in upper Second avenue. His rival, Edward Fritz, of No. 1587 Second avenue, had his store open Sunday morning. Leppelgow bought a box of sardines from Mrs. Fritz, and then called Patrolman Neumann."

"The woman begged not to be arrested, and just then her husband appeared."

"Arrest me instead of her," he said.

"The policeman hesitated. 'But you didn't make the sale.'"

"Leppelgow wanted Fritz arrested, and suggested: 'You sell me a loaf of bread, and I'll make the complaint against you.'"

"The husband complied and was locked up. In Harlem court yesterday City Magistrate Crane held him in \$100 bail for the grand jury."

"It is forbidden by law to sell even food after 10 o'clock Sunday morning."—*New York World*.

When in the freer, saner centuries to come, the people look back to this savage age in which we live, and read of such crimes as this, they will wonder why we called ourselves "free," and be silent in sheer amazement as they realize something (they can never sense it all) of our poverty of intellect and our supineness of soul. We grovel in abject cowardice in the dust of humiliation at the feet of this paper and gas fetish of statute law that we have ourselves made, or, rather, permitted political bosses and back country survivals to set up for our slavish worship. We boast loudly and rancorously of our ability to whip a federated world in arms and yet we have not the brains and pluck to throw off the chains of a hundred and twenty thousand priests and their lay dupes and political catspaws! We venerate the letter that killeth and know not the spirit that giveth life. We blindly serve phantoms as ghostly and substanceless as those on whose altars our ancestors for ages laid all that was best and most promising in the civilization of Europe. Hail, America! land where the spiritual thimble-rigger is rampant and triumphant and men and women are abased and trampled; where liberty is vanishing and the black shadow of the cross falls ever wider and darker. And how the Fourth of July declaimers did gush!

The police of this city are now required to vigorously enforce the law closing delicatessen stores at 10 A. M. on Sunday. At these places are sold bread, milk, eggs, butter, and all kinds of prepared supplies for the table. There is no pretense that they are in any sense "immoral" on other days than Sunday. They are a great convenience to the housekeeper, for she can, in any domestic emergency, step down into one and get what she may need for a meal or lunch. It is pretended by would-be deceivers that Sunday laws are wanted by them to protect the people in the enjoyment of a day of rest. Now, it is well known that in a big city a very large proportion of the population prefer to sleep very late Sunday morning, thus securing the "rest" that the Sundayites avow they are so eager for the poor to have. A great many do not get up usually until eight, nine, ten, or even later Sunday forenoon, but under the enforcement of this stupid and invasive ten o'clock closing law all will be compelled to secure their Sunday morning supplies early, thus crowding the stores, necessitating the employment of extra clerks or the overworking of the regular force, and the consequent inconvenience of the patrons. Besides this, the stores have been in the habit of opening for the accommodation of their patrons at four or five in the afternoon, if they closed in the middle of the day. Now they cannot do it. If it is desired only to give the clerks a rest, why is not the ten o'clock closing law made operative on other holidays than Sunday? Has not the employee the same right to his "rest" on the Fourth of July or Decoration Day that he has to it on Sunday? Or has he more rights on religious sacred days than he has on national holidays? The plain truth is that all this commotion about "rest" on Sunday is because of the religious superstition behind it and the clerical vested interests involved. The delicatessen stores are mostly small, generally conducted, we should judge, by their proprietors, and hence there is little question of "wage-slavery seven days in succession." The sensible and just thing to do is to take the meddling hand of the law out of these men's private business, and leave them free to close or remain open, as they individually see fit.

FRANKLIN STEINER starts on another tour through Minnesota and Wisconsin in August. Write him to Box 882, Des Moines, Iowa.

DURING the last week in June J. E. Rensburg held a debate at Peoria, Iowa, with Lawyer Liston McMillin, of Oskaloosa, Iowa. The proposition discussed was, "Did Jesus Christ Rise From the Dead?"

News and Notes.

Aberdeen, Scotland, is a rich and comfortable place. Orthodoxy enjoys itself here. It is in the swim. But it is no bad place for a Freethinker. With a moderate fortune and a complacent mind, one can take life as pleasantly in this northern metropolis as anywhere on the globe. Aberdeen granite is celebrated for its beauty. It has a light-some look, and as there is no smoke at Aberdeen, the stone always has a charming and cleanly appearance. The city has many noble structures, colleges, universities, hotels, etc. The church buildings are very elegant and massive. The Salvation Army warriors are in their pride and glory here. They are erecting a splendid fort of granite, and they certainly put on style, and begin to vie in magnificence with the more ancient ecclesiastical powers. They will eventually be at the height of fashion, no doubt.

Dr. Mortimer, of Turiff, was present at the lectures. He has for many years been an outspoken Freethinker in an orthodox community. It was a pleasure to meet one who has so bravely stood by his colors. On Tuesday afternoon he gave me a drive over Aberdeen in company with his son, William Mortimer, and his brother, Mr. D. A. Mortimer. I thus had an opportunity to see the renowned buildings of the city, the cathedral, King's College, and the Marischol College, also the old stone bridge, Victoria bridge, the park, harbor, etc. We visited old Aberdeen, which has, indeed, the aspect of moss-grown centuries. The modern Aberdeen is built between the rivers Don and Dee, and along its shores sweeps the great German ocean.

On Wednesday I had a delightful drive with James Mailland, William Calder, James Greig, Robert Leith, and others, to Castle Mar, past Balmoral, the Queen's Highland residence, a magnificent palace in the heart of the mountains. We first take train for Ballater, forty miles out, and then a coach eighteen miles to Braemar. The Grampian hills along this route stretch away in majestic amplitude, and valleys smile in summer glory, while above the vast woodlands are the still snow-capped peaks. I did not expect to behold such a contrast—against the splendor of summer the gleaming masses of winter's array. Along the towering Lochnagar, which Byron celebrates, dark and massive, and other lofty steepes, the white banners unfurl, while near around the glorious flowers and grass adorn the warm bosom of earth. The battle of summer and winter is still carried on among these Highlands, with blending and beautiful columns, as if somehow it were a lover's quarrel, and the seasons did not wish to part with one another. Thus in the chambers of the Highlands they mix in gentle warfare with delightful contrariety.

It is both sunshine and rain along the route. The rain is what they call in this country a "Scotch mist." It makes the journey only more enchanting, for over the peaks the clouds roll off, and a burst of sunshine contrasts with the dark environments, touching the mist with gold, so that the prospects were ever-varying, and the clouds seemed like castles in the air. Anon a brilliant rainbow would span the way, decorating the wooded heights with effulgent hues. One hung from the mountain right over Balmoral Castle as we passed along, ornamenting it as never before, and the queen, with all her untold wealth, could not have given it such a lovely embellishment, nor could she have enjoyed its luster any more than we strangers did, for our ownership was as legitimate as hers. I never saw a rainbow so close before. It seemed to drop some of its jewels at our very feet as it arched over our onward path.

Castle Mar is an old, old castle, built in 1483, and many a conflict has surged about its lofty walls. It is now occupied only by one old man, who takes care of it—a curious old man, contented in his loneliness amidst this decaying grandeur, and yet a jolly old soul, especially when the mountain-dew is sparkling. He says he wouldn't be married for all the world. He doesn't want a woman around. He can take care of himself and be perfectly independent within the walls of this solitary structure. I wandered all over this somewhat ghostly relic of the past, that looks sad and riven against the bloom of to-day. From dungeon to battlement I looked over the desolate apartments, and strange figures and scenes haunted the inquiring mind. Around the castle in the sunny grass were beautiful wild flowers, which I gathered in remembrance of this charming and melancholy spot, thrilled with the romance of so many changing ages. We took our lunch here, on the greensward, and modern politics and progress mingled their flashes with the shadowy turrets that overhung our joyous "round-table."

We then walked to Braemar, a mile away, a handsome town on the side of the mountain

among the ranks of trees. It is 1,100 feet above Aberdeen, and is quite a summer resort for invalids in pursuit of pure air. The prospects extending from this lofty hamlet are varied and delightful; the hills and vales, the elegant residences; the river, or mountain brook rather, at this place; the wide meadows, the cattle and sheep, the sky above with its silver or golden clouds, and the deep blue of the immensities beyond. Through this pomp we return while the sun hastes to its setting and the long twilight begins, and at nine o'clock Aberdeen again presents itself. I was pleased to meet at this time Mr. Charles Watt Daniel, and to spend with him the remainder of the evening in the company of Mr. Mann, of the Grand Royal Hotel. Both these friends are staunch Liberals, and their companionship was one of the most entertaining of my experiences.

James Maitland, Wm. Calder, and Mr. Harkis are among the pioneer forces of Freethought in Aberdeen. They did their level best to make the lectures a success and to enable the Pilgrim to see the best that was to be seen in this part of Scotland. Mr. Harkis presided at the first meeting and Mr. Maitland at the second, and the audiences on both evenings gave me a cheery welcome. There was some kind of a discussion after the lectures, but it did not amount to much, for the reason that no salient points were discussed, and the defenders of the faith ran off into individual idiosyncrasies that had no bearing upon the general question. It is pretty difficult to keep the Christians to parliamentary rules. Aberdeen friends have enriched the campaign with one of the most enjoyable of my experiences.

Dundee is next on the list, somewhat larger than Aberdeen, having, I understand, about 160,000 inhabitants. It has not the brilliant appearance of Aberdeen, for the stone of which it is built is of a darker hue, and the smoke of factories hangs over it. I am welcomed to the hospitable home of Wm. McLean, who lives, and has his home and workshop, on an eminence in the suburbs of the city, and from there a fine view can be obtained of the surrounding country. Mr. McLean and Mr. J. F. Gloak meet me at the station, and the moment I strike their company I know I am in good hands. The audiences at Dundee are not so large as those at Aberdeen, but they are appreciative, and heartily welcome the American visitor. Mr. Gloak presides the first evening, and Mr. Sturton the second evening. A rambling discussion occurs after the lectures, but I found it pretty difficult to get hold of the ideas presented. They were cloudy and far-fetched. Indeed, I could hardly discover if there were any ideas at all, the words being so voluminous and the sentences involved. However, one genial critic I did understand—Mr. Scott, who is a Swedenborgian, and made some very sensible observations, in harmony with the general matter of my lecture, though from a different point of view, but with entirely friendly feeling, all of which is acceptable to the comprehensive Freethinker. Altogether, I enjoyed the lectures at Dundee. I liked the people I met, and am sure that, at another time, I shall have a much larger attendance. The summer weather is not favorable for good audiences. People like to be outdoors and enjoy the fresh air and beautiful scenery, and it takes quite a motive power to get them inside of four walls.

Dundee has many attractions. Among the chief are the Tay river and the Tay Bridge. The Tay is a broad, magnificent river nearly two miles wide as it flows by Dundee. The bridge over this river is the longest bridge in the world—about two miles. It is a massive structure, built for the centuries, to defy wind and tide. The piers of the old bridge are still to be seen, a melancholy remembrance. The old bridge was itself a great feat of engineering, but it was too narrow, and the railroad directors too economical, and one bright moonlight night, when the wind was blowing a perfect gale, just as the train rolled on, the structure toppled over and all on board were plunged into the river with the crashing timbers. Not one was saved. The new bridge is broader, with more massive piers, and a like accident will never occur. On Friday morning, with Mr. McLean and Mr. Gloak, I took the train over the bridge to East Newton, one of the elegant suburbs of Dundee, across the river, where it costs money to live. The views up and down the river as we crossed the mighty bridge were splendid in their variety, the waters spreading like a lake, the bonnie banks and braes, the far hills, blue and towering in the summer sky, while the clouds swept overhead. In the afternoon, with my two comrades and Mr. Cameron, we secured a "machine" and traveled into the ample country, climbing vast hills and beholding wide expanses. In this country they call a carriage or wagon a "machine," a new name to me. I didn't hear it in

England, so I guess it is pure Scotch. At any rate, the "machine" did good service, and we went on a wide rambling excursion all the afternoon. We rose hundreds of feet above the river Tay, whose spreading waters seemed to be rolling from the heart of the mountains that lifted their massive fronts along the horizon. We traveled through forest glades, by great fields of green and yellow, a million buttercups besprinkling the grass. We pass by ancient houses, thatched cottages, the stately Insane Asylum appearing like a palace on a majestic height, and the school-house where the happy children shouted after our retreating machine, and the schoolmaster of Goldsmith's pages looked after us with dazed expression, and it may be "with words of learned length and thundering sound." It was a delightful drive. It seemed as if we were riding in a balloon, so lofty were some of the hills that we ascended. When the horse dashed along with extra liveliness, it seemed as if the "machine" had wings like one of the old dragons. At length we came to a most ancient church. Nobody knows how old it is. There is a tower in Dundee which dates, they say, from the seventh century, and perhaps the church does the same. Near the door is still inserted the old iron circlet which they once put around the neck of the rogue and heretic, and there he must endure the scoffs of the pious churchgoers. Inside there is a dusky and medieval appearance, with paintings on the wall, the stone altar, etc. I placed my name on the book—for no more can the old church crush the Infidel. The sunlight of to-day is triumphant, and over the almost forgotten graves are blooming the blue and golden flowers.

We have a mighty good appetite when we return to Dundee, and Mrs. McLean spreads for us the hospitable table. After the lecture that evening, we have a jolly company at Mr. McLean's house, and I have a right good experience of Scottish life, such as we see glowing in the pages of Burns. The Scotch are a happy people, or else they never could have produced the poetry of this glorious bard.

It strikes one at first that the Scotch must be a solemn people, seeing they take so readily to Calvinism in their religious proclivities. But Calvinism is offset by whisky. I don't wonder the Scotch drink whisky. Any man who believes in the doctrines of Calvin must drink whisky in order to make life endurable. It is noticeable that as Calvinism disappears so does the much drinking of whisky. The Scotch are a temperate people so far as I can see, and there is a strong movement in favor of teetotalism. Many of our Freethought friends are disposed that way.

I am trying to learn the Scotch language, but I haven't got the hang of it yet. It takes a practiced ear. The real old Scotch songs were sung at our last gathering, and they have a humor, a pathos, and a musical ring that are charming. The heart of Scotland beats to the rhythms of nature. Her dark religion cannot destroy the joys of human fellowship. "Auld Lang Syne" closed an evening of song and cheer; and long live the remembrance of this happy occasion! Scotland is Bonnie Scotland and no mistake; and Calvinism has forever lost its grip. The heather blooms upon its loneliest crags, and so will reason and Freethought make glorious its humblest cottage.

Farewell to Dundee; and now Edinburgh, a great, busy, tumultuous, magnificent city, is about me, and it seems like a dream that I am in this historic place. Whose heart has not glowed at the name of Edinburgh? I arrived yesterday, Saturday. I was met at the station by Mr. John F. Dewar. The first thing I saw as I stepped forth from the station was the vast and famous castle on the hill. There is nothing in the world like it for magnificence and grandeur. Around its base are the public gardens, beautiful to behold. I saw also the marvelous monument to Sir Walter Scott, perhaps the most truly artistic and sublime monument ever erected to human genius. The first thing I did after tea was to mount one of the circular tramways and ride all over the great city with Mr. Dewar and others. Edinburgh is built on seven hills, and the views from its exalted streets are extensive and superb, like what we see in San Francisco. I am reminded somewhat of San Francisco as I climb these splendid hills, although Edinburgh has not the luminous appearance of the city of the Golden Gate. There is a deal of ancient solemnity about this capital of Scotland. However, I have caught but glimpses of it so far. I lecture to-day, Sunday, June 16th, afternoon and evening, and, after a season of sight-seeing, I shall have more to write. I must pencil these notes at odd chances, for I have to spend most of the days looking about, and photographing on my brain the many and glorious pictures of this memorable land.

SAMUEL P. PUTNAM.

Edinburgh, June 16, 1895.

The Deathbed Repentance of an Infidel.

I was the son of a Revolutionary soldier; was born in the year eighteen hundred. I was strictly educated in the M. E. church. I joined the church at eighteen and joined the Genessee conference of that church in about 1827 or 1828, and traveled several years in that conference. Observing the various notions or opinions and dispositions of both preachers and people, my mind was led frequently to reflect, and the query often confronted me whether God made them as he wanted them or not. Being well acquainted with the business of making men, with infinit attributes and infinit power, the question naturally presented itself why he did not make them as he wished them to be. I could see no reason why he did not. These questions, although not having a serious effect on my mind, occasionally troubled me, and the various doctrines of men I thought could not be exactly as he wished, and I could not see why they were not, inasmuch as he himself was the great proprietor of all things and could have told them exactly what was true, and that if he wanted them to know, it would have been but a small matter to tell them. These, with other thoughts and reflections, occasionally produced considerable disturbance in my mind. I was troubled to such an extent, that in a few years I located; not with a design of relinquishing my doctrines, but I did not feel at liberty to eat the people's bread and indulge in any doubts of the untruthfulness of all I was called to preach. Before I was located, however, I was in a company of friends, one of whom was a New School Presbyterian minister. In the course of conversation I took the opportunity to inquire of him as to the difference between the New and Old School Presbyterians. He said, "They have the same confession of faith, but differ in the interpretation." I asked him whether it was on the government of the church or the theological doctrines thereof. He answered, "It is on the interpretation of the doctrine of predestination." I asked him if the New School rejected the doctrine of predestination. He said, "No, but they have a different way of interpreting it." I said to him, "Do you think that your interpretation is what the original authors intended to express?" He made no direct reply, but commenced some observations to evade the question as soon as he could, and said, "but that predestination is true there can be no doubt. I pity the man, I pity you, if an assassin were to shove his dagger to the heart of your wife to-night, if you could not see the hand of the Lord in it." I replied, "I should see the hand of the devil in it. Has God and the devil gone into partnership? If so, it must be a new firm." That ended the conversation.

Having located, I gave wider range to my thoughts. One day a man put into my hand a pamphlet, entitled "An Interesting Narrative of the Loss of the Wesleyan Missionaries to the West India Islands." I sat down and read it and closed with a feeling as though a dagger had been thrust through me. The event was in substance as follows: The Methodist conference of London had met, and after organization the chairman announced to the conference that the missionary board had determined to send ten missionaries to the West India Islands, and expected him to appoint the men, but that as he did not care to exercise that prerogative, he had made up his mind that he would ask in the conference for volunteers, and accordingly said to the ministers that whoever felt in duty bound to go into the work could hand in their names before or at the missionary anniversary, occurring during the session of the conference. During the interim the required number was made up. In a few days the anniversary meeting was held. The speeches made and the appeals for the help of competent men in the Lord's vineyard had produced such an effect on the very large congregation, that when they came to make appeals for contributions for that special mission, the collection in money and the pledges amounted to the enormous sum of \$50,000. At the close of the speaking the voluntary missionaries were called forward. Their experience was asked for and they were examined in doctrines. They then proceeded to ordain the missionaries by laying on of hands, and the large congregation was asked to unite for a certain length of time in silent prayer, at the close of which several ministers in succession led in vocal prayer, under, as it was thought, the special presence and favor of Almighty God. So the meeting ended. These missionaries were some of them men of families. The missionary board immediately made preparations for carrying into effect their designs as to the mission, and hence chartered a vessel and provided all necessities for the transportation of the missionaries to their destination. The time of departure soon arrived, and they set sail. All went well, and they reached an island

of the West Indies, where they landed to secure a pilot, as the coral reefs were so many and so dangerous, some not reaching to the surface of the water, that such assistance was needed. Tornados being frequent in those waters, and the weather not being favorable, they were advised to remain until the appearances were more promising. They stopped for three days. The weather appearing more favorable, and having only about sixty miles to go to reach their destination, they started. They came near enough to enable them to see persons walking on the beach, expecting every minute to reach the shore. A cloud having appeared, suddenly the wind rose, and a tornado developed. Their vessel was driven on to one of those coral reefs. The bow of the vessel rose, the stern creaked, and the waves dashed over and filled the cabins, forcing the people on deck. With nothing save the clothes they had on, no provisions from their abundant supply, the vessel full of water, they resorted to prayer. They organized prayer-meetings, and had prayer on deck three times each day. With nothing to protect them from the rays of the scorching sun, nothing to eat, nothing to drink, forced to lodge together on deck, men, women, and children, sailors and missionaries, they soon began to starve. Women wept over their famishing children, with cries to heaven for relief. Men, with eyes upturned to heaven, besought God, reminding him of his promise that he would not leave nor forsake them. They continued to pray and starve, what were left of them, until the eighth day. On the eighth day a gentleman on shore picked up a prospect glass, swept it over the waters, and discovered the hulk of a vessel. He called attention to it. A boat was manned, and immediately a party went to the ship. On their arrival they found but one person alive; that was a woman, the wife of one of the missionaries. She was so exhausted as to be speechless. Timely aid restored her, and she was the author of this narrative.

When I read the account of that ill-fated ship, the question of the existence of a God was presented to my mind with unusual force. How there could be a God, infinite in love and mercy, all-powerful and everywhere present, and therefore with that ship all the time, and yet could not or would not hear and answer those heart-rending cries, to me was unaccountable. It was enough to break, as is said, "the heart of stone." How it could longer be said, "His tender mercies are over all his works," was beyond explanation. Not only that, but what effect would that have on the church at home? What effect on the contributors of that \$50,000 to support and extend what they thought the cause of God?

How any thinking, reasoning man who is acquainted with this circumstance, can have any confidence in missionary work, is unexplainable. But if people would only remember that God is everywhere, with the heathen as well as the civilized, and if so disposed could, that being the one thing needful, convert them without the expense of missionaries, it would have saved the people's money and the lives of that missionary group. Why he should not convert the heathen without preachers is strange, to say the least, if his love for them is infinite.

Leaving the question of foreign missionary work, we come to some nearer home. A Disciple preacher called upon me one day and introduced himself as one educated at a college in Kentucky, and after graduating for the ministry had graduated at a law school. After practicing law for five or six years, he gave that up for the ministry. He was then holding a protracted meeting in our town. I had said nothing until this time. I then said: "Mr. Thornberry, I have never been much acquainted with your class of people. I suppose they are orthodox in reference to the existence of a soul and the fall of man?" He said, "Yes." Said I, "Mr. Thornberry, where did you get your soul?" He replied, "God created a great mass of spirit substance, and when a child is born, with its first breath it inhales a portion of that substance as its soul." I remarked: "If all men fell in Adam, that great mass of spirit substance must have been in Adam when he fell." He seemed a little nonplussed, and I left that there and proceeded to ask: "Mr. Thornberry, you have been a lawyer and, of course, are supposed to understand my question. You know that in our Constitution is a clause prohibiting the passage of a bill of attainder? What do you understand by a bill of attainder?" He replied, "It is an old English law that attainted the blood of an offender so as to subject the family to penalties with the offender. If the penalty was confiscation of goods, the whole family was impoverished, if banishment, the whole family was banished, if disfranchisement, none of the sons were voters." I asked, "Mr. Thornberry, why was that

prohibited by our Constitution?" He replied, "Because of its manifest injustice." "Well, Mr. Thornberry, I suppose you hold with the other denominations that all men fell in Adam and became liable to pains and penalties in consequence? What was that but a bill of attainder, which you say is so manifestly unjust?" He arose, took out his watch, and said he was engaged for dinner at the next house, that it was about that time, and that he would be obliged to go, else he would be glad to stay longer.

At another time, I was invited to stop over night with a Dunkard preacher. During the evening he showed a disposition to talk about a people he called "No-soulists." Understanding him to imagine that I belonged to them, I told him there were such a people living beyond me, but that I was not one of them, but said, "I suppose there is no harm in talking about that a little?" "No," he replied. "Then," I said, "I suppose you think you have a soul?" "Yes." "Well, where did you get it?" He studied a little and replied, "I believe the soul is a part of God." "All right; then, of course, I am at liberty to make a few inferences? The first is, If the soul is a part of God, a part of God can sin, and hence a part of God can be displeased with a part of himself. What do you say to that?" "Well," said he, "I will think of that," and at once diverted the conversation.

I stopped over night with another friend. On lighting me to bed, and when about leaving the room, he said: "Pickard, the difficulty with your kind of folks is, you are always tearing down and never building up anything." "My friend," I said, "You have an old rickety barn out here. If you designed building a new and good barn, right where that one stands, would you build it on top of that old one, or would you first remove the old one?" He smiled and turning said, "Good night!"

On another occasion an old Methodist preacher and doctor came along the sidewalk where I was, stopped, and we spoke to each other. I said to him: "Doctor, I want to ask you a theological question. You are aware that we hold that the soul is material and mortal substance. Doctor, did your soul always exist, or had it a beginning?" He replied: "I suppose it had a beginning." "Did it begin when Adam's did, or since?" "Probably since." "Then," I said, it must have begun by direct creation or derivation." "Well, it began by direct creation as much as anything Almighty God ever made. Then he must have created it about the time your body was formed?" "Yes." Looking him in the face to judge of his age, I said: "Then God created your soul about sixty five years ago?" "Yes." "If so," said I, "did it fall in Adam?" He at once started, said he was on his way to see a patient, and would be obliged to go.

I went to hear a Disciple minister deliver a lecture on the Bible. He had a good deal to say about the soul and the devil. On the morning following the lecture, I called upon him at his hotel, and was introduced to him by the landlord. After a friendly salutation, I said to him: "I heard your lecture last evening, and a few questions arose in my mind which I thought I would like to propose to you if you have no objections. You made frequent mention of the soul. I would like to ask you whether your soul always existed or had it a beginning?" He answered: "It always existed." "Then," said I, "It is contended by mental philosophers, that the mental faculties inhere in the soul and constitute the faculties of our education. If yours has always existed, it has had a long time for learning. Can you tell me something you learned eight or ten thousand years ago?" He replied, that he had perhaps answered impromptu, and would ask the privilege of taking his answer back. "Then," said I, "You are at liberty to make such answer as you see fit. When did it begin to exist?" He answered: "When Adam's did." "Then your soul in some six thousand years old; that is quite a time in which to educate oneself. Could you tell me anything you learned, say a hundred years ago?" He then replied, "I must beg to retract that." I said all right, all we ask is facts. He rejoined: "My soul probably began about the time of the formation of my body." Said I, "Did it then fall in Adam six thousand years ago?" Some persons in the room smiled, but he said nothing. I then asked, if he could tell me who made the devil? He replied, "God made the devil, but he made himself a devil." I asked him, "Where was he, when he made himself a devil?" He dropped his head and said nothing.

A. B. PICKARD.

[CONCLUDED NEXT WEEK.]

The third volume of Moncure D. Conway's edition of the collected works of Thomas Paine is now on sale. Price, \$2.50.

The Cause in Washington and Oregon.

That dauntless worker for the dethronement of superstition, John Gronow, finding the cause here at Port Townsend, Wash., at low-water mark, determined to give it a new impetus, and with the aid of the ever genial, generous-hearted Liberal, John Ifland, the popular boniface of the Central Hotel, arranged for lectures, and they together bore the whole expense of hall rent, advertising, entertaining, and liberally remunerating the lecturer. The attendance at the lectures was good, under the circumstances, increasing each evening; the last evening was very enthusiastic and appreciative. But many liberals are slaves to Mrs. Grundy.

There is no reason why there should not be a Secular Sunday-school organized. There are a large number of Liberals who need only to get together a few times and cultivate vertebrae. The women would most gladly co-operate. A woman lecturer could rally all the scattered forces, visit for a few days around among the interested ones, arouse the enthusiasm of the women and children, and the Secular Sunday-school would be an assured success.

The immense untaxed landed possessions and institutions of the Catholics in Vancouver, Wash., give the "mother church" great influence, while her Protestant daughters rival her and vie with each other in bigotry and intolerance. Their united efforts would make the beautiful little city a hotbed of fanaticism but for the leavening influence of some of the gallant boys in blue at the garrison and a few large-hearted, broad-minded citizens like Mr. and Mrs. Charles Cushing, who, despite all opposition, or attempts at ostracism, have courage to express their convictions, and live such lives of integrity, purity and practical benevolence as to compel the esteem and confidence of all classes.

Interest in the cause has been nursed and revived here through the earnest devotion to its principles, the noble example, the self-sacrificing efforts of that stalwart and most highly esteemed young soldier of the garrison, William Bawalda. He has been ably seconded by his comrade, the clever press correspondent, A. Scltenberjer. They are deeply interested in the Portland Sunday-school, and resolved, despite the seeming utter hopelessness of any such endeavor, to have a Secular Sunday-school at Vancouver. They were fortunate in enlisting the sympathy and co-operation of that highly-gifted "Hypatia of Oregon," Miss Nettie A. Olds, pastor of the First Secular Church of Portland. She visited Vancouver, lectured, sang, played violin and piano, recited, won the admiration of all, the respect of mothers and the love of the children. She organized a Secular Sunday-school, and its rapid and continuous growth, alike in interest and membership, testifies to her efficiency and wondrous magnetic influence.

Meetings of the First Secular church of Portland are held every Sunday evening at Labor Council Hall, corner of Front and Stark street, Portland. (Sunday-school at 11 A.M.) Since the present pastor has taken charge she has succeeded in attracting the most intelligent and reputable of Portland's citizens, and two-thirds of the audience are women.

After a most interesting and admirably-rendered program of songs and recitations—including vocal and instrumental duet by Miss Olds and Oregon's peerless daughter of song, Miss Faith Youmans—Miss Olds delivered a very interesting lecture on the "Rights of Children." The lecturer is a young woman of about twenty years of age, of commanding presence, symmetrical form, and graceful carriage, with no claim to doll-baby prettiness, but when interested in her subject she is really handsome, and exerts a wondrously winsome influence, holding her audience in rapt attention, and by the force of her logic carries conviction to those who prove able to resist her eloquence. She is very young to fill so onerous a position; of course she has much to learn, has faults of delivery to overcome, but she is a priceless acquisition to our cause and has a most bright and promising future. An accomplished musician and vocalist, a born school teacher, with genuine love of children, and a gentle, modest, sympathetic nature, it is not surprising that she is so idolized by the children and loved and esteemed by every member of the church.

I have just received a letter from that redoubtable opponent of priestcraft and champion of Free-thought, C. E. Reynolds, of Tillamook, informing me that our ever faithful co-worker, Mrs. A. E. Barker, is there and succeeded in organizing a Secular Sunday-school in Tillamook and another at Fairview, about three miles from there. The following is from the Tillamook *Headlight*:

Mrs. A. E. Barker, who has been lecturing at the court house recently, shows herself to be a woman of good education, varied attainments, and a deep student of ancient history and modern science. Her manner is womanly,

and it is evident from her earnestness and devotion that her religion is "Humanity." Those who disagree with her on her views of religion must admit that she was fair and her arguments convincing. No church member could take offense at what she said, and those who are Liberal in belief greatly appreciated her course of lectures.

The Seventh Annual Convention of the Oregon State Secular Union will be held at Portland, Oregon, on Friday, Saturday, and Sunday, Sept. 20, 21, 22, 1895.

The members of the Portland Church and Women's Auxiliary extend invitation to all good workers and true friends of the cause to the hospitality of their homes.

Morning and afternoon sessions mainly devoted to study, discussion, and adoption of best means to achieve our aims and objects. Evenings, popular speakers, vocal and instrumental music, dramatic performance, etc.

All on deciding to attend will please notify the secretary so that suitable quarters may be insured.

C. B. REYNOLDS,
Sec. Wash. and Oregon Secular Unions,
620 Seventh street, Portland, Or.

Historical Christianity a Fraud.

The learned French Jesuit, Jean Hardouin, announced his conviction two hundred years ago that all the writings of the Christian fathers were modern forgeries.

Prof. Edwin Johnson, of London, without the knowledge of Hardouin's work, has come to the same conclusion. And now he has translated the Jesuit's posthumous book, intending to publish it with notes.

But Professor Johnson has gone a long stride farther than Hardouin. The Jesuit was bound to maintain the genuineness and antiquity of the New Testament. He alleged that no manuscripts, except of the holy scriptures, were more than four hundred years old—i. e., not older than A.D. 1329. Professor Johnson says the manuscripts of the New Testament are not older than the other monkish fabrications, if as old.

Hardouin claimed that the New Testament was first written in Latin. Professor Johnson thinks so too, and finds evidences of clumsy translation into Greek; but he maintains that both the Latin and the Greek codices are modern forgeries.

For several years past we have doubted the antiquity of some portions of the New Testament, particularly the story of the crucifixion under Pontius Pilate. And now we have from the London professor an abstract of the Moslem scriptures, which he claims to be earlier than the New Testament by at least three hundred years, and earlier than the Old Testament by at least one hundred years. The Moslem Chronicle, confected about the year 900, begins with Adam and comes down to Mohammed. It contains the story of Isa, the son of Mariam, begotten by Gabriel in the guise of her young cousin Yussuf, a carpenter in the temple where she was cloistered by the priest Zachariah, Yussuf's uncle. Mariam took her babe to Egypt, accompanied by Yussuf, where they lived together thirty years. Returning to Palestine Isa wrought miracles. He offended his people, and they obtained an order from King Herod to seize and slay him. Pontius Pilate is not mentioned. The mob prepared to crucify Isa. By divine interposition he was spirited away heavenward, and the leader of the mob, Isoua, was miraculously changed to look like Isa. In spite of his protestations they killed their own leader and bound him to the stake prepared for Isa.

Mariam, believing that her son was crucified, came and mourned at the foot of the stake for seven successive nights. On the eighth Allah caused Isa to come down from heaven to comfort his sorrowing mother. The same night seven of the apostles of Isa met him at Mariam's house. Yahya, the son of the late temple priest Zachariah, was also there. Yahya answers to John the Baptist, but he was not beheaded by King Herod until after the ascension of Isa. Of the absent apostles one, not named, had betrayed Isa, and in repentance for the deed had slain himself. Another, Simeon, had denied his master.

Isa sent forth the apostles to preach. To Greece and Rome he sent Paul and Peter. (But Peter was not Simeon or Simon who denied his master; and if Paul wrote the epistles attributed to him he never met any of the Apostles in the lifetime of Isa, and never saw Isa except as a phantom.) To Babylon Isa sent Thomas; to Kairouan, Philip; to Ephesus, John; and to the Hedjaz, toward Magreb, Bartholomew. James and Yahya were to remain at Ailia, called in modern times Jerusalem.

Then Isa prayed Allah to raise him to heaven, and to-day, says the Moslem Chronicle, the heretics

(i. e., followers of the prophet Isa, A.D. 900) celebrate, as a feast, the night when Isa descended and went up again into heaven.

King Herod treated James and Yahya kindly. Isa's mother died six months after his ascension. Yahya was beheaded by order of the same Herod, when in a drunken orgie, at the demand of his mistress, the daughter of his wife or of her sister. The head of Yahya spoke and reproved the sobered king. Then came an invasion by the King of Persia on account of the murder of the two prophets, Isa and Yahya. Seventy thousand inhabitants of Ailia were massacred and the temple and city destroyed.

The Moslem scriptures may be as false as our own. The question is, which is the older? Professor Johnson holds that the Hebrew literature is all modern, originating in the South of Europe. We cannot commend the works of Professor Johnson too highly, namely, "Antiqua Mater" (1887), "Rise of Christendom," and "Pauline Epistles."

ANTICHRIST.

Mrs. Besant's New God.

Divines declared evil to be a mystery. But skeptics retorted that this was only a confession of ignorance, and did not help in the least. It left the problem unsolved, and calling it by a grand name did not make it a bit plainer. Besides the "mystery" was, after all, quite artificial; it was really no more than a flat contradiction between the theory of "God" and the facts of nature. When this point was pressed home, the theologians saw that they must somehow prove that evil is really good; and thus they reached the serene quackery of ultimate optimism, declaring that discord is misunderstood harmony, that a man groaning with the toothache is unconsciously sounding his note in the symphony of universal happiness. This theory still holds the field, only it is modified by a "wrinkle" borrowed from evolution. Evil is not exactly good, the divines tell us, but it is good in the making; and when we get to the end of the process (if we ever do!) we shall look back, like Jehovah upon his six days' creation, and pronounce it all "good." Of course the argument is based upon prophecy; it is like paying an account with a very long bill, due sometime after death or forty days after the millennium. Still, it serves the purpose; the Micabers of theology exclaim, "Thank God, that's settled!" And the Micaber family is large, and Mrs. Besant is one of them. She meets her difficulties in relation to evil by resorting, not to the vindication of the day of judgment, but to the final disclosures of reincarnation. We shall, not, however, follow her into that region, but stick to the prosaic world of things as they are now—the world of actual experience, of more or less exact knowledge, and of more or less approximate logic.

Let us examine Mrs. Besant's theory of the function of pain, apart from its apparatus and jargon of Theosophy:

By pain we learn when we have struck against a law, and the law which pierced us when we opposed it becomes our strength when we place ourselves in harmony with it. By pain we learn to distinguish between the eternal and the transitory, and so to strike our heart-roots into that which endures. By pain we develop strength, as the athlete develops muscle by exercising it against opposing weights. By pain we learn sympathy, and gain power to help those who suffer. Thus only is the Christ-soul developed and at length perfected, and when this is once realized pain is no longer grievous nor an enemy, but a sternly gracious friend, whose hands are full of gifts.

Now, we entirely dissent from this philosophy, which appears to us the very reverse of the truth. "Adversity," says George Meredith, "tries us; it does not nourish us." Mrs. Besant has mistaken the trial for the nourishment. A child does not grow strong in darkness, privation, and suffering; it grows strong in sunlight, plenty, and happiness. When adversity comes, it does not give strength; it only tests the strength that has been acquired in prosperity. We do not deny that pain is useful in one way, as a warning against danger. But the danger is itself an evil, the proof being that we try to avoid it; and the usefulness of the warning depends on our ability to shun the danger. There is no use at all in pain when a little child falls against the fire and is burnt in its helplessness, nor is there any use in pain when a man is cremated alive because he differs from other people on religious questions;

Mrs. Besant draws a fallacious analogy between the athlete and the sufferer. In the first place, the athlete does not suffer; generally speaking, he takes a pleasure in his exercises and performances. In the next place, no man gains any strength from bearing pain, although he may gain strength by exerting himself against the causes of pain. In the third place, the very idea of an athlete is *activ*, while the very idea of a sufferer is *passiv*. Man is

the victim of pain, and if he bears it willingly, in a spirit of self-sacrifice, he bears it for the sake of some other victim.

Certainly we learn sympathy by pain. But that is only one illustration of a general law—that we learn sympathy by experience. And the very fact that there is such a strong tendency to associate sympathy with suffering shows how pain and weakness have predominated in human experience. There are a hundred persons ready to help a child when it is in distress for one who will play with it and enter into its child-life. The sympathy of delight is far rarer than the sympathy of sorrow.—G. W. Foote, in *London Freethinker*.

Man, Government, and the Sabbath.

A reverend friend, in a private letter to the *World*, says: "I do feel that you are fighting the very cause you have at heart—the cause that makes me love you and applaud you so often—when you fight the Sabbath." He insists that there is less reason for closing other business places than for closing saloons on the Sabbath, protests against disregard of the "divine law" on the subject, and against the effort to "destroy the Sabbath as an American institution after the command of the Lord."

We are not putting a straw in the way of the observance of any religious holiday by anybody in accordance with his own understanding of the divine law. But we are opposed to his using our government to impose such observance upon other people who have a different understanding of divine law and human duty.

Ours is not a theocratic government. It was not founded to enforce divine laws transcribed from the Jewish Bible, the New Testament, the Koran, or any other volume the divine authority of which is an article of religious faith. It was founded to establish "a government of the people, by the people, and for the people" of all creeds or no creeds. It was not and is not clothed with authority to determine which creed has divine sanction, and to enforce it, either as to the Jewish Sabbath of the Old Testament Commandments or as to the Lord's Day instituted by Constantine's edict, without any authority from the Old Testament or the New.

The intention of its framers was that our government should leave each individual conscience perfectly free and unconstrained in such matters and serve only as a machine for enforcing the will of the people in matters pertaining strictly to secular government. It does not prevent a voter from being influenced by his religious creed in estimating the good or bad moral effect of a law, but Congress and the state legislatures are all forbidden by constitutional restrictions to assume divine authority over religious questions, to use government authority in upholding any religious belief or compelling any religious observance, imposing unequal burdens on any religious belief, or discriminating against those who profess it.

As to the argument that Sunday cannot be made a day of secular rest without making it impossible for the families of the poor to have a pitcher of beer on Sundays, there is just as much in that as in the argument that there must be no cooking, no shaving, no carriage-driving, no mail-carrying, no riding in cars or steamboats, no purchase of bread or milk on Sunday. Some kinds of business must be stopped on Sunday if it is to be a day of rest for the poor and dependent. Some other kinds of business or work cannot be stopped on Sunday without making it a day of practical imprisonment and penance to the masses. And one of these is the business of supplying the people on holidays with the necessities of life and the refreshments they are accustomed to on other days, and which they must do without on Sunday if they are not to be had fresh on that day.

A mass meeting of the State Democracy of this city lately adopted sensible resolutions touching the excise laws. It declared the Sunday-closing clause to be a violation of personal right and a law totally out of harmony with the customs, habits, and opinions of the majority in this city. It took measures to impress all our senators and assemblymen with the necessity for the repeal of this Puritanical statute. This is good sense. Meanwhile the German-American Reform Union has appealed to the Police Commissioners for a more liberal construction of existing law. The State Democracy's program is best. Laws in contravention of the just rights of the people ought to be repealed, and the fact that New York is not a rural village ought to be recognized even by hayseed legislators who have no scruple about violating the whole Decalog by their own conduct so long as they can win votes by posing as champions of the American Sabbath.—*N. Y. World*.

"When in the Night We Wake and Hear the Rain."

[Not since "Thanatopsis" has there before been written so artistic, so restful, so beautiful a nature poem as this. Such is our opinion. In its spirit, in its plan, in its expression, it is well-nigh perfect. There is not in it the faintest touch of superstition. Mr. Robert Burns Wilson surely has received from the great Scottish bard much more than the first parts of his name. "When in the Night we Wake and Hear the Rain" will take its place as a classic beside Bryant's beautiful and hitherto unapproached production, and will find its way into all collections of worthy poems, whether of America alone or of the whole world.—Ed. T. S.]

When in the night we wake and hear the rain
Like myriad merry footfalls on the grass,
And, on the roof, the friendly, threatening crash
Of sweeping, cloud-spied messengers that pass
Far through the clamoring night; or loudly dash
Against the rattling windows; storming, still
In swift recurrence, each dim-streaming pane,
Insistent that the dreamer wake, within,
And dancing in the darkness on the sill—
How is it, then, with us—amidst the din,
Recalled from Sleep's dim, vision-swept domain,
When in the night we wake and hear the rain?

When in the night we wake and hear the rain,
Like mellow music, comforting the earth;
A muffled, half-elusive serenade,
Too softly sung for grief, too grave for mirth;
Such as night-wandering fairy minstrels made
In fabled happier days; while far in space
The serious thunder rolls a deep refrain,
Jarring the forest, wherein Silence makes
Amidst the stillness her lone dwelling place—
Then in the soul's sad consciousness awakes
Some nameless chord, touched by that haunting strain,
When in the night we wake and hear the rain.

When in the night we wake and hear the rain,
And from blown casements see the lightning sweep
The ocean's breadth with instantaneous fire,
Dimpling the lingering curve of waves that creep
In steady tumult—waves that never tire
For vexing, night and day, the glistening rocks,
Firm-fixed in their immovable disdain
Against the sea's alternate rage and play—
Comes there not something on the wind which mocks
The feeble thoughts, the foolish aims that sway
Our souls with hopes of unending gain—
When in the night we wake and hear the rain?

When in the night we wake and hear the rain
Which on the white bloom of the orchard falls,
And on the young, green wheat-blades, nodding now,
And on the half-turned field, where thought recalls
How in the furrow stands the rusting plow,
Then fancy pictures what the day will see—
The ducklings paddling in the puddled lane,
Sheep grazing slowly up the emerald slope,
Clear bird-notes ringing, and the droning bee
Amongst the lilac's bloom—enchanted hope—
How fair the fading dreams we entertain,
When in the night we wake and hear the rain!

When in the night we wake and hear the rain
Which falls on summer's ashes, when the leaves
Are few and fading, and the fields forlorn
No more remember their long-gathered sheaves,
Nor aught of all the gladness they have worn;
When melancholy veils the misty hills
When somber autumn's latest glories wane;
Then goes the soul forth where the sad year lays
On summer's grave her withered gifts, and fills
Her urn with broken memories of sweet days—
Dear days which, being vanished, yet remain,
When in the night we wake and hear the rain.

When in the night we wake not with the rain—
When Silence, like a watchful shade, will keep
Too well her vigil by the lonely bed
In which at last we rest in quiet sleep;
While from the sod the melted snows be shed,
And spring's green grass, with summer's ripening sun,
Grows brown and matted like a lion's mane,
How will it be with us? No more to care
Along the journeying wind's wild path to run
When Nature's voice shall call, no more to share
Love's madness—no regret—no longings vain—
When in the night we wake not with the rain.

—Robert Burns Wilson in the *Century Magazine*.

Scientific vs. Supernatural Ethics.

From the *New York World*.

Professor Huxley's death makes of especial interest this letter, which the great Englishman wrote to James Creelman, correspondent of the *World*, just before the well-known writer started for the Japanese war last summer:

"HODESLEA, STAVELY ROAD, EASTBOURNE,
JULY 11, 1894.

"MY DEAR MR. CREELMAN: 'Ethics' I take to be the science of conduct, a statement of the rules the observance of which tends to the attainment of the objects which are termed ethical. I conceive ethics to be as much a science as navigation, and not unlike it in so far as it tells us how to steer through life.

"Theology" professes to be a science which furnishes men with truths which have to be taken into account for the guidance of conduct, in addition to those which are attainable by observation and experiment in the realm of nature.

"I, for my part, repudiate the claims of theology to interfere, because I consider it to be a science

based on unproved and often highly improbable assumptions. Most people mix up religion with theology, and conceive that the essence of religion is the worship of some theological hypothesis or other. They may be right or wrong, but what I mean by 'religion' is the devotion to an ideal based on intense sympathy with the course of conduct exemplified by that ideal.

"That to the attainment of which a man gives all his energies is the real object of his worship (whatever he may prefer to venerate), from him 'whose god is his belly' up to the purest lover of truth or of his kind.

"On this view no one is without a 'religion' of some sort, and there is no need of any special religious faculty.

"Thus every man's ethical ideal is a matter of feeling. His 'ethics,' as a science, simply tell him the best way of attaining his ideal, just as the ship captain settles in his mind the port which he wishes to reach and applies the rules of the science of navigation to get there.

"I am yours, very sincerely, T. H. HUXLEY."

This is in strong contrast to the criticism which the Duke of Argyle addressed to Mr. Creelman upon the same subject, which he was then studying:

"INVERARY, June 16, 1894.

"MY DEAR SIR: The question you are discussing involves the whole of an immense subject. No man can answer it in a terse sentence.

"In several of my writings I have indicated my belief in an 'independent morality' as distinguished from the utilitarian theory of morals.

"A man may be profoundly moral aside from the influence of any religion. The man may have got the whole stock of his feelings and opinions from the inheritance of a religion which he has personally forgotten or broken loose from. This is common.

"My view, shortly stated, is that morality essentially consists in obedience to rules and laws which rest on the divine authority and have a divine origin, even although individuals may not recognize that origin or authority.

"I have no belief in a morality which is founded only on the utilitarian principle of reasoning on the subject.

"The active and aggressive Atheists of the present day are generally Anarchists in everything, and many, if not most of those who are animated by that spirit and have acted up to it of late in Europe and America, are generally men whose record of private character is of the worst.

"Yours, obediently, ARGYLE."

To ask the question which more immediately concerns our argument—whether science is substantially true—is much like asking whether the sun gives light. And it is because they are conscious how undeniably valid are most of its propositions that the theological party regard science with so much secret alarm. They know that during the two thousand years of its growth some of its large divisions—mathematics, physics, astronomy—have been subject to the rigorous criticisms of successive generations, and have notwithstanding become ever more firmly established. They know that, unlike many of their own doctrines, which were once universally received but have age by age been more frequently called in question, the doctrines, at first confined to a few scattered inquirers, have been slowly growing into general acceptance, and now in great part admitted as beyond dispute. They know that men of science throughout the world subject each other's results to the most searching examination; and that error is mercilessly exposed and rejected as soon as discovered, and, finally, they know still more conclusively that testimony is to be found in the daily verification of scientific predictions and in the never-ceasing triumph of those arts which science guides.—*Herbert Spencer*.

Last Chance to Obtain a Rare Book.

David Friedrich Strauss's "Life of Jesus Critically Examined" was first published in two volumes for \$9. The edition ran out, and another was issued in one volume for \$4.50. This edition is almost exhausted, less than fifty copies being in existence. Of what are left we have obtained a share, and can furnish them postpaid at the last price, \$4.50. They will not last long, and we advise those of our friends who want a copy to send at once. When these are gone there will be no more to be had. This edition is translated from the fourth German edition by George Eliot, and contains 784 large octavo pages of solid reading, very clearly printed. It is unnecessary to say to students that this is a very valuable work, one which the church wishes had never been written, but which it cannot controvert.

Letters of Friends.

Still After the Book.

CAIRO, ILL., June 29, 1895.

MR. EDITOR: Please send THE TRUTH SEEKER and the "Freethinker's Pictorial Text Book," for which find inclosed \$3.

THOMAS KING.

BAKERSFIELD, CAL., June 17, 1895.

MR. EDITOR: Inclosed find \$3, for which send THE TRUTH SEEKER and "Freethinkers' Pictorial Text Book," as per offer.

Respectfully, I. J. HOWARD.

PARADISE, TEX., June 26, 1895.

MR. EDITOR: You will find inclosed \$3. Please forward paper and "Pictorial Text Book."

Religious revivals are in full blast, and I need all the help that I can get, for I am the only outspoken "Infidel" (their term) here.

W. J. N. WELLBORN.

NEWTON, KAN., June 20, 1895.

MR. EDITOR: Find inclosed \$3, for one year's subscription to the great journal of Freethought and reform, THE TRUTH SEEKER, and the "Pictorial Text Book." I have received several copies of the paper, and can say I am more than pleased with your efforts to advance the cause of Freethought and Secularism.

We have quite a number of liberal-minded men in our little city, but public sentiment is so largely in favor of Christian fanaticism that those who are advocates of mental liberty are not in a position to make much of an advance. Therefore I am calling to our aid your valuable paper, and will try to circulate it among as many persons as possible.

Respectfully, J. P. PAGE.

That's the Way to Talk.

GREEN ISLAND, N. Y., June 25, 1895.

MR. EDITOR: Inclosed I hand you \$5, which I desire to contribute to the Fleckten school case.

HIRAM WILBUR.

He Comes Again.

WHAT CHEER, IA., April 8, 1895.

MR. EDITOR: Find inclosed \$3 for the good old TRUTH SEEKER. I like it better every day. Wishing you success, From yours ever, ALEXANDER WALKER.

Would Pay \$6 if Necessary.

BRISTOL, R. I., June 15, E. M. 295.

MR. EDITOR: Inclosed please find \$5 for renewal of my subscription to THE TRUTH SEEKER, which I would not be without for twice the price of it; and also send me the "World's Sages, Thinkers, and Reformers," by D. M. Bennett, and oblige,

Yours truly, JOHN R. SWEET.

Sowing the Fertile Seed.

THORNBERG, IA., May 27, 1895.

MR. EDITOR: Inclosed please find \$5, for which send me "Right Living," "A Tale of a Halo," bound in cloth, and send each of the inclosed names one copy of the "Age of Reason" and one copy of "Self-Contradictions of the Bible." Apply the rest where it is most needed. Keep your artillery going. The world is moving onward.

E. D. NAUMAN.

Likes Unequivocal Language.

CHICAGO, ILL., June 13, 1895.

MR. EDITOR: Many thanks for Haeckel's "Monism."

THE TRUTH SEEKER continues to be very instructive, and I must add I admire its acute, terse style and moral courage, and its tendency is such that I am sure it will always be appreciated by high minded readers.

G. C. PAOLI, M.D.

What Would a Mock Legal Trial Be but "Talk?"

WEST SALEM, ILL., June 19, 1895.

MR. EDITOR: In my inquiry of a few weeks ago I spoke of having a trial, in order to determine the truth concerning Christ's crucifixion and resurrection, and you asked how I proposed to get the case into court. I meant to create a court for that special purpose, and not to enter the case in any of the civil courts of our country. It would not be necessary to do so. The "depositions" of Matthew, Mark, Luke, and John could be represented by Christians, and a fair show given to both sides. The "unbelievers" could have a lawyer to

represent them, and the "believers" a lawyer for the same purpose. Such a trial is not at all impossible, and those who are sincere in their belief will, without doubt, welcome it. Of course, all ancient history would be ransacked for evidence to establish the genuineness of the "depositions," and for myself I would be glad to read a report of the trial. Why not make a challenge to that effect in THE TRUTH SEEKER, and see if it is not accepted? Talk is too cheap; give me something substantial.

Yours truly, ED. FULLER.

It Is Regular as the Sun.

BIG FLAT, ARK., June 8, 1895.

MR. EDITOR: Inclosed find \$5. Please push my record on your books two years, as I do not think it looks well at present. Your books will show that I am an old subscriber, and I must say I never had a paper come so regularly or better received. I would like to send for some books as usual, but we have not recovered from the Dama-o-krat boom yet.

E. E. ADAMS, M.D.

He Is Not a Freethinker Sub Rosa.

SUB ROSA, ARK., June 8, 1895.

MR. EDITOR: Inclosed find \$1.50, which about pays up my subscription to date. Thanks for not discontinuing my paper. I have a splendid excuse for not remitting before: I just did not have the money. Freethinkers are not dead beats. Here is the very hotbed of orthodoxy and superstition; am trying to do a little missionary work by handing around THE TRUTH SEEKER after reading it myself.

Yours truly, JOS. WHITE.

He Voted for "Old Hickory."

MONTEZUMA, IA., June 25, 1895.

MR. EDITOR: Inclosed find \$2; mail me May 28th, which is the number back, and continue to send me your paper and you shall have your pay as soon as my son sells his wool. I am living with him. I am eighty-six years old; was born in Chester county, Pennsylvania, one mile north of Penningtonville. I voted twice for General Jackson and twice for Grover Cleveland.

JOHN CHAMBERLIN.

E. R. Mohler is Not E. K. Wohler.

MINNEAPOLIS, MINN., June 18, 1895.

MR. EDITOR: I received the bundle of paper all O. K., and I am a thousand times obliged to you for printing my letter. But I would have been two thousand times obliged if you had signed my name to it. I would like Messrs. Wise and Fleckten to know that E. R. Mohler contributed to their funds instead of E. K. Wohler.

We had Mr. John E. Remsburg here to lecture on June the 9th at the First Unitarian church. He spoke on Thomas Paine very satisfactorily.

Yours respectfully, E. R. MOHLER.

The Political Papers Should Awaken Them.

HOUSTON, TEX., June 15, 1895.

MR. EDITOR: Am in arrears. Sorry for it. Do better next time. Find \$2. Times hard. Correspondingly hard up. Everything now goes for Populistic and radical political literature. The encroachments of our judiciary are most to be feared. Of course the priest is behind the judge and I must continue THE TRUTH SEEKER to get "onto" it all. Of course you can't discuss politics. Some of your "Liberals" won't let you. Fine Liberals! The people need a political awakening, and exactly how they are to get it without discussing politics, is something no fellow can find out. Pity there isn't more liberalism among Liberals.

Yours for the cause, H. W. NELSON.

More Missionaries Wanted.

WHITE SULPHUR SPRINGS, MONT., }
June 17, 1895.

MR. EDITOR: Inclosed find \$2, for which please send me eight copies of Paine's "Age of Reason" and one dozen of "Self-Contradictions of the Bible" that you have advertised in your paper, as I think there can be some good done with them in this section of the country.

There are not a great many Freethinkers in this locality, but what there are are very pronounced in their views, and with a little literature we can keep the subject open for

discussion, and the more it is discussed and studied the more converts we will have.

Yours truly, DAVID PENWELL.

United States Sailors Read Our Books.

U. S. S. ALERT,
PANAMA, COLOMBIA, May 20, 1895.

MR. EDITOR: Your letter of the 12th of last month is just at hand through the good offices of my former shipmates. I have been on the Pacific Coast ever since August last. I dropped you a card a week before my subscription was up, telling you to temporarily stop my paper, but it appears you did not get it. Inclosed you will find \$5, which please apply to my subscription, and also send me the "Martyrdom of Man," as premium, if entitled to any. I have the "Freethinker's Pictorial Text Book" already.

ED. JOHNSON.

U. S. S. ALERT, PANAMA, May 20, 1895.

MR. EDITOR: Inclosed find \$10 for books as per list: "Rights of Man," "Blasphemy," "Is This Your Son, My Lord?" the ANNUAL, "Plain Home Talk," "Old Testament Stories Comically Illustrated," "Maria Monk," and "Deity Analyzed."

As you have \$1 to my credit, that will make it right. There are quite a number of Freethinkers on board the Alert. There are three subscribers for THE TRUTH SEEKER, and when the mail boat arrives it is the first paper we read. The last books I received have been passed around to any one that would read them, so that to-day I raised \$10 for more brain food.

Yours fraternally, WALTER CHINN.

Jeremiah Hacker's Burthen of Years.

VINELAND, N. J., June 3, 1895.

MR. EDITOR: I have received sample copies of THE TRUTH SEEKER and thank you for them. I send them where I hope they will do good, although some I send them to are pious, and beg me to send no more such reading matter, and even hint at burning the "dangerous stuff." As they must read it to ascertain if it is worthy to be cremated, they may chance to get their eyes open. A glance at Brother Heston's cartoons should set the dullest mind to thinking. Since I am with Brother Hacker I have the reading of THE TRUTH SEEKER, and other leading Freethought papers kindly sent free of cost to the "good old reformer," as he is called by many. We can but grieve to see the brave old hero failing day by day—his trembling limbs almost refuse to bear him, yet, with the help of a cane, he can take a little exercise every day, but seems to crave little else than sleep and rest. On account of failing eyesight he has been compelled to give up reading, which, to a deaf man as he is, is a double loss, leaving him more alone than ever. But he loves all the Liberal papers; asks me to look them over and mark articles I think he would be most interested in and, with a magnifying glass in hand, he will try to read a little, but it is hard work, and sometimes the brain, too, gives out.

Sincerely and fraternally your friend,
H. G. HEACOCK.

"To the Skies on Flowery Beds of Ease?"

MR. EDITOR: Christians tell Infidels of the mighty advance of Christ's kingdom, yet how they wail and gnash their teeth! The Christian Advocate of New York says the literature of India is non-Christian and anti-Christian. "Of more than 600 newspapers less than twelve are Christian."

During a year the India Bible Society sold 548 Bibles. At the same time a publishing house in Lucknow sold 48,000 copies of the Koran. The Buddhists are forming a stupendous combine for the propagation of Buddhism. Apart from these ancient pagan religious movements, India is flooded with tracts advocating all shades of Infidelity, from Thomas Paine to Ingersoll.

All that holds the Christian church together is its splendid organization, its privileges and wealth, and its respectability and domination of society. Christianity is terribly alarmed. A Christian magazine called *The Truth* has the following significant editorial notes in its issue of June, 1895. It begins with "A Sign of the Times," and mourns over the popularity of "Trilby;" then "Cleanse the Temple," which refers to some scandal among min-

isters; then "The Roman Catholic Church a Failure Also;" then "The Old Pulpit and the New;" in which it professes to give "a hard slap at the Higher Critics;" then "Ingersoll Handled;" then "Professor Drummond Reviewed," in which it appears that he has become a dangerous heretic; then "French Protestant Church a Failure;" then "Good and Evil Mixed," in which it says that during the past century 3,000,000 heathen have been converted and 250,000,000 pagans born. Under the head "Worse than an Infidel," we are told that Archbishop Farrar, of the English church, has published a book on Daniel in which he shows it to be a forgery, dating 164 B.C. Under "Cause for Alarm," Sir M. Monier Williams is quoted on "the rapid increase of Infidelity," and under "New Woman's New Bible" more complaint is made because Mrs. Elizabeth Cady Stanton, a pronounced unbeliever, associates with Miss Frances Willard, and two or three Universalist women preachers, and Mrs. Robert Ingersoll, who will probably consult her husband about the best way of improving the Bible.

Poor Christianity! It appeals to its constituents for the paragon of sympathy.

E. O. TUTTLE.

Enthusiasm in a Good Cause.

PAGASA SPRINGS, COL., June 28, 1895.

MR. EDITOR: Please find inclosed \$3 to keep the best paper on earth moving. I cannot do without the precious treasure it brings to me every week; I cannot do without our Putnam, our Macdonald, our Peck, our Wixon, and scores of others, and I must not fail to mention our incomparable Heston, whose artistic genius is like an everflowing fountain. I am a life subscriber, and why should I not be? It was THE TRUTH SEEKER that led me out of the mazy darkness of superstition and preachercraft, and placed my mental feet on the two solid rocks of Freethought and Science. It was THE TRUTH SEEKER that taught me how to think, how to investigate, and how to reject everything not illumined by the light of reason. I was reared amidst almost countless numbers of Methodists and Disciples, and I must say that they are the worst dupes and slaves to their senseless creeds of all the sects that bow the ignorant knee to the shrine of church dogma. After my experience with these two representative churches I have no hesitation in saying that they do their part in filling our jails, penitentiaries and asylums. Now to the young and rising generations and all those that want to be good, kind, and honest: Beware of the quarreling, fighting, fanatical churches. It is horrid to contemplate the cruelties and agonies of the Christian world. I am so glad that the immortal Bruno, Voltaire, and Paine forked out the devils and demons from the subterranean world. Our work of to-day consists in making the Christians and the world at large better. We must show them that we can be better than they can; that we are not governed by whims and imbecilities, and that we are perfectly *en rapport* with nature and her laws.

Pagasa Springs is the largest hot springs in the world. The country all around is mountainous, covered with a dark forest of evergreens, with here and there a pretty park. Crystal-clear waters run adown the pebbled brooks; thousands of wild flowers mix their sweets with the aroma of the pines.

RUBIE STURGILL.

"Boro."

PALMER, MASS., June 15, 1895.

MR. EDITOR: In answer to Mr. Bostwick's assertion that the Hebrew word "boro" should not be translated *he created*, because it does not mean to produce something out of nothing, I must say that the English word "created" does not always convey such a meaning either, and therefore the translation is a correct one. The word "boro" is found a great many times in the books of Isaiah, the psalms, and elsewhere, but always in the sense of create, excepting that in Joshua, in the passage which Mr. Bostwick quoted, the word means, perhaps to destroy; and it is one of the few words that are found in the Bible which, in order to make any sense of the passage, must be given a meaning just the reverse from the correct one. For

what reason it was put there nobody can explain. Most Hebrew scholars know of the word "baruch" (blessed). It is used in the Bible in that sense in a great number of places, yet there is one place, and only one, where it must be translated just the reverse, i. e., "curse." Job's wife said, "Curse God and die," and she used the word "baruch." Now, would it be right to translate it always "curse" on account of this one instance? Would it be reasonable to suppose that Jacob and Esau, when asking their father for his blessing, and using the word "baruch," meant "Curse us?" Would it be reasonable to suppose that Isaiah, in his many exclamations, such as "Lift up your eyes on high and behold who hath created those things," using the word "boro," means *destroy*? It is an unsafe plan for Hebrew students to distort an established translation for the sake of fitting it to their argument. We may as well say that the sun is not what it is, in the sense which we all understand, but it is something else, and its primary meaning is a daily paper. I do not consider the controversy about Mr. or Messrs. Elohim of very great importance. Every one of the Bible's heroes was a murderer, robber, or rascal, and this Elohim was ahead of them all. This book is too bad to be indorsed by any intelligent being, and this God too ridiculous to criticise, and I must confess that I have indulged a little bit in discussing about him, more, perhaps, for the sake of arguing than the sincerity of it. Who can read the Bible, and note the atrocious deeds acknowledged to have been committed—all in the name of their God—and not be disgusted? Who can respect a God who made a contract with Abraham, and gave him and his descendants permission to rob and kill right and left, calling it a covenant? Shakspeare's Shylock traded away a few ducats for one pound of flesh, and the Bible's Shylock bartered away the lives of thousands for a small part of the prepuce (Gen. xvii); and this is the Hebrew's Elohim, who for nearly four thousand years was fed on such delicacies, and who, when tired of that kind of diet, demanded his son, another dainty morsel. Here he became the Christian's God, and here the Bible was right in saying that there was darkness over all the earth. And what a darkness! How many crimes, how many persecutions and assassinations, were committed, all in the name of that Christian God!

But we may fairly hope that the darkness is gradually disappearing, and that the human race is at the point of adolescence in regard to truth. The light of science is breaking slowly but surely, the most hopeful child that nature has given birth to for adoption by the human race.

MOREH NEBUCHIM.

Some Suggestions.

LIBERTY, PA., June 30, 1895.

MR. EDITOR: Inclosed find fifty cents for "Hand-Book of Freethought." I am a red-hot Freethinker, but I am really too poor financially to pay \$3 a year for a Freethought journal, and so it is with millions, I may say, in these hard times in particular. I have a "boss" idea, such is my idea of it (whatever others may think), which is, if you, or some one else, would publish a Freethought journal in pamphlet form at fifty cents a year, your circulation could be increased, I dare say, 1,000 per cent, notwithstanding you may have a pretty large circulation now. It should be published monthly, and each magazine or number contain from 24 to 30 pages, and as large as you could afford it, say 5x7 inches, making say 300 or 360 pages for a year. Or if you could give them 200 pages in a year, and somewhat condensed, would give them all the Freethought in good shape, just enough to make it interesting. At \$3 a year they—the masses—would have a great deal more of Freethought matter than they would have time to read, or care to read, with so much other reading matter—from three to seven newspapers, besides books. The fact is, that many who are leaning toward Freethought (there are millions of them in the church) would be overburdened to read your \$3 journal. It should be published in such a manner as to open their eyes by degrees, and coax them into it through strategy, in

such a manner that they could not well take offense at what they are reading. There are only a limited number of Freethinkers here, probably fifty in a society of about 3,000 inhabitants. A part of the rising generation are taking to Freethought spontaneously, I may say, with a little effort on my part, time being too limited to do much of it. I am publishing an amateur sheet, *The Modern Reflector*, which the young read with pleasure. I persuaded some of the church people to take it. A certain number read it with little or no comments. Others are giving me genuine orthodox hell, and have threatened to mob me, rotten-egg me, tar and feather, and ride me on a rail, etc., to frighten me out of it. The fact is, I am too radical by nature to make converts as I started in on it. I found that the stronger I made my points, the more they would curl up against me, squirm, and grate their teeth at me. As I am a novice at it, I find the elephant of bigoted fanaticism is too enormous for me to handle. They have bent their backs up so high they can't get them down, nor can I do it. I never saw such a lot of cattle—brute force, without reason—but they read only one side of the great subject, and depend wholly on their preachers who they think are the smartest men in the world, and that science is all a delusion. I think a good way to make converts to Freethought in the churches would be to publish literature in the form of a dialog between three preachers—one being a rusty old orthodox, the other one a Liberal of the Briggs-Abbot-Müller evolutionary ideas, and the third a moderate Freethinker in argument. I know you could get it up in good shape at ten, fifteen, or twenty-five cents apiece, which would be read with much interest by the church people, and thus Freethought would be interwoven with the other, if they are not totally blind. The force of logic of Freethought in contrast with the other more orthodox preachers would, and could not help but force its way through the thickest shell, and would make converts of the thickest shells, if they have any thinking brains inside of them.

The Freethinker, being also a preacher who does not deny, but accepts a God, finally appeals to science and gets into the "doubting castle" in regard to a personal God, and at last the church people get there too, and the whole racket or argument being apparently in the church, the horrors of, and prejudices against, the Freethinkers are lost to sight.

Respectfully, J. D. BECK.

Spiritualism.

LOS ANGELES, CAL., May 30, 1895.

MR. EDITOR: Considerable fault has been found with *THE TRUTH SEEKER* because it has permitted correspondents to doubt and deny the claims of Spiritualism, and the assertion once met my eye in a Freethought publication that *THE TRUTH SEEKER* was still fighting Spiritualism.

Permitting an open discussion, or the free expression of individual opinion is the full extent to which Spiritualism has there been fought, and if any Spiritualist claiming to be a Freethinker cannot tolerate such things, he should renounce all claim to the name, for he has no right to it. These thoughts are generated by the last communication of A. D. Swan, who jumps on the stupid Materialist with his accustomed expressions of contempt and disapproval. Materialists, so far as I know, are perfectly willing Spiritualists or any one else should discuss and dissect them and their belief, but if they demand the same right in your columns, the privilege is denounced because they are "fighting Spiritualism." How intolerant and inconsistent so to do! It is true that Moses Hull has written a pamphlet which bears the title, "The Question Settled," but he should have modified it by adding "in the minds of some." I know of no question that is settled in speculative philosophy, and if Spiritualism doesn't come under that head, will some one please state why? If that question was settled, there would be no Materialists; but it isn't settled, and it is just as much an open question to-day as it ever was. Says Prof. John Fiske: "So far as I can judge, I should say that among highly-educated people the belief in a continuation of consciousness after

death has visibly weakened during the present century. The belief has never been one that could be maintained on scientific grounds." Mr. Swan's opinion of Professor Fiske is clearly expressed in his last epistle, but some of us hold him high in esteem because of his great ability and honest expression of his well-defined opinions. The rejection of a belief in Spiritualism should not, as I view it, place such people in the list of "bigots," and yet Brother Swan there places them, and would "leave them alone to enjoy the blessings of ignorance," although he can not refrain from time to time jumping on such people because of their unbelief. Let him jump, I say, for Materialists do not fear criticism or the influence of discussion on the "ism" to which they tie. I wish that all Spiritualists felt likewise, but alas! some plead for silence, in which faith they may swim without disturbance, like their brother Christians. Brother Swan has had a test—and I never knew a Spiritualist who wasn't looking for fresh tests, and something more startling and conclusive to brace him up—and he wants it explained on some other grounds than spirit manifestations. Wait a little longer, Brother Swan, and science may yet reveal the seeming mystery, without putting an invisible spirit back of it, for a gas never before known has recently been discovered in the air, and the brilliant *aurora borealis*, which has puzzled the scientists so long, is now accounted for by the action of electricity on this heretofore unsuspected element in our atmosphere.

The possibilities of this gas are thought to be infinite, and science, we know, is yet in its infancy, thanks to the church, which once had all questions "settled," and saw no need of disturbing the mental condition it had established. The message itself is the same old gag on that much-used expression, "love for mankind," etc., and would not have taxed the brain of an ordinary medium to produce it, for the words are kept in stock, and are daily used wherever mediums profess to receive and transmit communications from spirits.

Had this medium revealed the presence and existence of argon in the atmosphere, told how to extract and manipulate it, the message would have been something more than twaddle. But spirit-messages have never yet startled the world with any surprising revelations. "We are often with you, and send love," is the customary style of spirit-message, but if anything specific and definite is expected it never appears. Nothing not known somewhere and at some time in *this* world is ever revealed from the other, and Spiritualism now revolves around a mass of well-worn platitudes, with absolutely nothing new or fresh in the shape of ideas.

It is an exhausted subject, and if you hear a lecture on Spiritualism straight, you hear nothing not presented forty years ago. Its system of morality is no better than that of Materialism, and it is doing no more to lift the world higher, if as much; for science, which improves the conditions under which humanity exists, is thoroughly devoted to tangible matter and revealed forces which are ever and always inherent in matter. Science knows nothing of invisible worlds peopled with spooks, and sees no occasion for wasting time in a vain search for such, when so little is known regarding this material one and its possibilities.

While Spiritualism is an improvement on Christianity, because it has no hell except an unhappy mind, it has one thing in common with Christianity, and that is conflicting statements and assertions. No two "spirits" agree in reports brought from "over there," and no description of a spirit world was ever given that would exhaust the imagination of a very ordinary intellect. We are told of nothing that is not an invisible reflection of something seen in this world, and originality has no place in the descriptive powers of "spirits." We are indebted to Spiritualism for nothing but assistance to hope, in deluding those who think another life is desirable. It has given the world no secrets from the bosom of nature, and outside those manifestations that yet seem mysterious, but later on will be fully explained without the aid of another world, Spiritualism is nothing but a system of faith like every other belief based on the hope of immor-

talities. We face the grave to-day with no absolute knowledge that consciousness extends beyond it for any human being. Tables may tip and slates receive writing, but these facts depend on the presence of living human beings, and never is there any power or intelligence seen or manifested where flesh and blood is either dead or absent.

C. SEVERANCE.

Mortuary—A. B. Pikard.

MR. EDITOR: The horrors of Infidel death-beds are the common stock-in-trade at church revivals. Christian bravery, however, like Christian fortitude, is but the common article in a new dress. It has become but the idlest theological gossip to say that the Infidel is afraid to die. Again has this truth been exemplified, in the case of our old friend and co-worker, A. B. Pikard, the author of "The Deathbed Repentance of an Infidel," found in this and the next number of *THE TRUTH SEEKER*. All our Liberal lecturers who have visited this city will recollect Grandpa Pikard. He was an admirer of *THE TRUTH SEEKER* and an occasional contributor to its columns.

Of pioneer stock in New York, born in Onondaga county, in its early settlement, with no educational advantages, he was pre-eminently a self-made man. After arriving at manhood, working on the farm, studying evenings by the light of the world-renowned New England fireplace, he acquired the rudiments of grammar and arithmetic. Thus equipped, he engaged in teaching. Studying in advance of his classes, he soon acquired a fair education. Continuing in this vocation for some years, and taking a course of theology in connection, we next find him in the ministry. In this he remained for a number of years, winning the confidence and esteem of all who knew him. He was a minister of much ability. He tells us of his escape from the church.

He drifted westward, halting in Illinois for a time, thence to Colorado in 1873, settling at Pueblo. The death of his wife occurring in that year, he removed to Canon City. The remainder of his life was spent with his daughter here and his son at Denver, until his death, which occurred at the latter city on the 27th of April, 1894, in his ninety-fifth year.

It was about in his ninetieth year that he requested the undersigned to write through his dictation the "Repentance" above referred to, and to forward a copy of the same to *THE TRUTH SEEKER* for publication after his death. There was, however, an interruption, preventing its completion at that time. He later wrote, in his own phonetic hand, the concluding paragraph, "Is there a God?" signed and delivered the entire paper into the writer's care.

At the time of the dictation of the "Repentance," and for a number of years previous, and so far as the writer has been informed, to the time of his death, he was a Materialist of the most pronounced type. It was the good fortune of the writer to be well and intimately acquainted with the old hero. His home was a mile distant from ours. He visited us quite frequently, as well as occasionally celebrating his birthday in our family, the last one being the occasion of his ninety-first.

He spent a large part of his times spreading the gospel of reason and common sense. Aggressive in his work, he was the hero of a thousand battles with ministers, elders and priests. Nor did he seek any vantage ground in the conflict with the foe of mental liberty, the superstition of the church. With his favorite weapons, science, reason, and common sense, the ram's horn was a bubble on the seashore. He was ever vigilant and untiring in the performance of what he considered his duty. He was a man of the most refined feeling, a friend of the weak and oppressed and a lover of liberty. Thoroughly in love with his race, had he been possessed of millions he would have spent it all in ameliorating their condition and in achieving their emancipation from the slavery of priestcraft. Logical and consistent in reasoning, of an analytic and inquiring mind, a retentive memory, and good reasoning powers, he was ever reaching out into the world of thought for new truths.

JOHN LOCKE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Little Maid Who Raked the Hay.

INSCRIBED TO CALLA DITTMER, AGED EIGHT.

Once, when the summer grass was green
And men had cut the hay,
I saw a maid—a gypsy queen—
Who sang sweet roundelay
With larks that trilled across the way,
That lovely June when grass was green,
And my small maiden raked the hay
Amid the summer sheen.

Her happy eyes were softly blue,
Her hair was bright with gold;
She made a pretty picture, too,
Her little rake to hold.
And smiling sweet, but never bold,
This living picture, warm and true,
Turned swaths of grass, green fold on fold,
Neath skies of summer blue.

Her dimpled cheeks were flushed with red
As roses in the bowers;
The mocking-bird sang overhead
Amongst catalpa flowers,
And near the fountain's silvery showers
A yellow bird came down and said
That she was "fairest of the flowers,"
And waved his little head.

And sang, "Oh! little maiden, come with me
And leave the russet hay;
Come to my home beyond the sea
Where flowers and song has every day."
She turned her rosy face away
And said, "Go to that isle so fair to see;
Fly swift, sweet birdie, do not stay,
Or I shall be too late for tea."

MARY BAIRD FINCH.

Sold by Auction.

There is a pathos about an auction sale of household goods that touches the human heart differently from anything else. Every article is invested with a history, and some pieces there are that speak volumes. There are the chairs with the "tidies" upon them, knitted by fingers long since changed to dust, the dining table around which once gathered a large and happy family. Now all are gone. Not one left to tell of bygone days and merry gatherings about the festive board. The dishes, the precious old china, nicked a little here and there; old-fashioned plates and cups and saucers, brought out only on rare occasions, and prized more than gold. Books are there, bearing pencil-marks where passages seemed to possess peculiar interest. The eyes that read them long ago closed to all earthly scenes, and serenely sleep in the quiet of perpetual slumber. Little keepsakes scattered here and there, of no value now, but once so highly prized by the dead and gone owner of the same; pictures, quaint and olden; decorations, once beautiful and attractive, now dusty and grimy, with the marks of age and decay upon them; curtains and draperies, whose faded folds would seem almost to shut out from eager eyes of purchasers the panorama of the past. I remember once, at an auction sale of household goods, the property of a maiden lady, who had died almost alone except for the presence of an aged washerwoman, the auctioneer held up a tiny pair of white kid gloves, very old in style and make. They had evidently been worn but once, at some wedding, perhaps, or party, when hope was young and the owner herself had lovers gay and handsome. The gloves showed that the hands that had worn them were small and shapely.

"How much am I offered for the gloves?" asked the auctioneer.

A dealer in second-hand goods called hoarsely, "Three cents!" and they went to him. Then there were the little kid slippers, just where she left them when removed for the last time.

The feet they had encased were in the ground, and the grass was growing above them. Nobody seemed to care for the slippers except the second-hand dealer, and he got them at his own price.

There was a case of knick-knacks, gifts from one and another at various times, fancy boxes, jewels, a little watch and chain, individual cups, rare plates, bottles

of perfumery, jewel cases, pin-cushions, bits of velvet and satin made into curious shapes. One by one, they were held up to the greedy eyes of purchasers, and sold, these things, hallowed to the owner each with its own certain interest. It seemed almost shocking that the things should be handled and scanned by the crowd. The jokes passed and loud laughter at the sallies of would-be wit of the auctioneer seemed somehow out of harmony with the time and scene.

One other day I chanced to be present at another auction sale of household goods, for although I seldom find myself among the purchasers, a strange sort of fascination draws me to such sales. This time, the owner of the premises, a woman, had gone hopelessly insane, and having no near relatives, a guardian had been appointed. She had been placed in an asylum, and an auction called to dispose of her property for her support. She had become like a little child, it was said, and would not realize what was being done with her goods and chattels if she should be told. Blessed thought. She did not know, and could not realize.

It was on the 15th of March, 1895, and it was snowing. The house was old-fashioned, and was built when the town was in its infancy, and the quarter had been once considered fashionable, but in later years was just the reverse.

The sale attracted many men and women, antiquarians and others, from different sections. The rough and uncouth, the dirty and the clean, the refined and delicate, the ragged and the richly dressed, the curious, the searcher for relics and odd pieces, and the hard-fisted, business men, all mingled freely, exchanging views and opinions on the display of furniture and other articles.

The women of the neighborhood, who had come in with shawls on their heads, gazed curiously upon the faces of those seldom seen in that locality, and who had come to purchase "Aunt Mary's" household goods and gods, for the old lady had jealously guarded and loved her belongings. Antique tables, mahogany stands and desks brought good prices. Pewter porringers and brass candle-sticks were sold cheaply enough, but the blue and white ware, the plates with green leaves and pink roses, the old china teapots and quaint sugar bowls won good prices. There was a box of old jack-knives, worn and dulled with age. "What did she keep those for?" asked one. Ah, but there were precious memories welded in with every rusty, broken blade.

[TO BE CONTINUED.]

S. H. W.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 333 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers: 4to, 224 pp., boards, \$1.

Address: THE TRUTH SEEKER CO.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price, 25 cents. Address: THE TRUTH SEEKER.

MORGAN A. ROBERTSON'S



By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address: THE TRUTH SEEKER, 28 Lafayette Pl., New York.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address: THE TRUTH SEEKER, 28 Lafayette Place, New York.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

Address: THE TRUTH SEEKER.

Christianity and Evolution.

By ARTHUR B. MOSS.

With Preface by J. M. WHEELER.

CONTENTS—The Pagan Roots of Christianity The Borrowings of Christianity. The Evolution of the Christian Trinity. Original Sin and the Atonement. A Medley of Gospels. Wanted, Contemporary Evidence. Paley's "Evidences of Christianity" Examined. The Testimony of Paul. Did Jesus Rise From the Dead and Ascend into Heaven? The First Four Christian Centuries. A Thousand Dark Years. The Dawn of Science. Christianity on the Wane.

Price, Cloth, \$1.

Address: THE TRUTH SEEKER, 28 Lafayette Pl., New York.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design. Astronomy and Design.
- VII. The Argument of a First Cause. Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

By THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address: THE TRUTH SEEKER CO., 28 Lafayette Place, N. Y.

Valuable Books on Hygiene, Food and Diet, Marriage and Parentage, Etc.

Hygiene of the Brain and the Cure of Nervousness. By M. L. Holbrook, M.D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—(Chicago Inter-Ocean.)

Eating for Strength. By M. L. Holbrook, M.D. Price, by mail, \$1. "I am delighted with it."—(H. B. Baker, M.D., Secretary Michigan State Board of Health.)

Parturition Without Pain. A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M.D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—(New York Evening Mail.)

Liver Complaint, Mental Dyspepsia, and Headache: Their Cure by Home Treatment. By M. L. Holbrook, M.D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—(T. C. Curtis, U. S. A.)

The Relations of the Sexes. By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Youth: Its Care and Culture. By J. Mortimer Granville. \$1. To this has been added a paper by that charming English writer, Grace Greenwood, on the "Physical Education of a Girl," and a paper on the "Dress of Girls." Its retail price is \$1.

Talks to My Patients. By Mrs. R. B. Gleason, M.D. A Practical Handbook for the Maid, Wife, and Mother: with a beautiful Photographic Portrait of the Author. Price, by mail, \$1.50. "We wish the chapter, 'Confidential to Mothers,' might be published as a tract and sent to every mother in the land."—(Harper's New Monthly Magazine.)

The Better Way. An Appeal to Men in behalf of Human Culture through a wiser parentage. By A. E. Newton. Price, by mail, 25 cents. "It contains information and warning that are urgently needed."—(Christian Union.)

Sexual Physiology. A Scientific and Popular Exposition of the Fundamental Problems in Sociology. By R. T. Trall, M.D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued.

Fruit and Bread. A Natural and Scientific Diet. By Gustav Schlickeisen. Translated from the German, by M. L. Holbrook, M.D. In addition also it contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F.R.S. 250 pages. Price, \$1.

Three Books in One. From the Cradle to the School. By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M.D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—(Bazar.)

Vegetarianism the Radical Cure for Intemperance. By Harriet P. Fowler. Price, 30 cents, by mail. "It should be quietly given to every drinker."—(Herald of Health.)

Muscle-Beating; or, Home Gymnastics for Sick and Well. By C. Kemm, manager of the gymnasium of Rega. 30 cents.

Marriage and Parentage, in their Sanitary and Physiological Relations, and in their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M.D. \$1. The Scientific American says: "Books on this subject are usually written by 'cranks,' but this is radically different: it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure. The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M.D., editor London Herald of Health. Price, cloth, 50 cents.

Medical Hints on the Protection and Management of the Singing Voice. By Lenox Brown, F.R.C.S. 20th thousand. 30 cts.

Deep Breathing; or, Lung Gymnastics. Price, cloth, 50 cents. Mrs. Horace Mann writes: "Every book you print is pure gold and deserves wide circulation."

How to Strengthen the Memory. By M. L. Holbrook, M.D. \$1.

A Physician's Sermon to Young Men. By Dr. W. Pratt. Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, says of it: "Through false delicacy ladies and youths are left to fall into trouble, and not a few have their prospects of a healthy happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect, and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands." The publisher will send 10 copies by mail, postpaid, for \$2. Should anyone desire them by the 100 or 1,000 they can make satisfactory terms by correspondence.

Catalogues Free. By mail on receipt of price.

Address: THE TRUTH SEEKER.

Cheap Tracts for Distribution to
Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse.....	10
Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Austin Holyoake.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	3
The Bible: Is it Reliable as a Guide? O. Watts. Blasphemy and the Bible. C. B. Reynolds.....	2
The Book of Esther. A Specimen of What Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. F. Max Muller.....	5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed System. Bennett. Christianity: Its Nature and Influence on Civilization. Charles Watts.....	5
The Christian Deity. Charles Watts.....	2
The Christian Faith. 200 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	2
The Christian Sabbath. John E. Remsburg.....	5
Christian Scheme of Redemption. C. Watts. The Church and Education. Anti-Jesuit.....	5
The Church and Freethought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holidays. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills, or Give the Devil His Due. John Syphers.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoake.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. E. Remsburg.....	5
Defense of Secular Principles. Chas. Watts.....	5
Does there Exist a Moral Governor of the Universe? Austin Holyoake.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Dawson.....	5
Essays on Miracles. David Hume.....	10
Father, Son, and Holy Ghost. T. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	5
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh.....	3
Freethought and Mod. Progress. Chas. Watts.....	3
The Fruit of Christianity. Annie Besant.....	3
German Liberalism. Mrs. Clara Neymann.....	1
The Gospel of Christianity and the Gospel of Freethought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	2
Heaven and Hell: Where Situated? Austin Holyoake.....	3
Hereditary Transgression. Illustrations of its Occurrence. Prof. L. A. Elberg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give me in its Stead? H. B. Martin, M.D.....	3
Is America the New World? L. L. Dawson.....	10
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. With Mr. Ingersoll's Poem on McGlynn.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure. D. M. Bennett.....	5
Is the Bible Indictable? Annie Besant.....	2
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Paden.....	5
Labor's Prayer. Charles Bradlaugh.....	3
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoake.....	2
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake.....	3
The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoake.....	3
Ludicrous Aspects of Christianity. A. Holyoake.....	5
Liberty and Morality. Moncure D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	3
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Crime. B. F. Underwood.....	5
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Charles Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Stoddard.....	1
The New Age. W. S. Bell.....	5
The Old Religions and the New. W. S. Bell.....	1
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	1
Orthodoxy. Robert G. Ingersoll.....	10
Our Father in Heaven. Poem by Charles Stephenson.....	1
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. B. Hayes.....	5
Protestant Intolerance. John E. Remsburg.....	5
Philosophy of Secularism. Charles Watts.....	2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10

Plea for Atheism. Charles Bradlaugh.....	5
Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyall.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	3
Science and Bible Antagonistic. Chas. Watts.....	2
A Secular Prayer. Austin Holyoake.....	1
Secular Responsibility. G. J. Holyoake.....	2
The Stage and the Pulpit. Robt G. Ingersoll.....	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake.....	3
The Theory of Evolution. Thomas H. Huxley.....	10
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologian.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Who Was Jesus Christ? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	2
When Did Paul Live? Scholasticus.....	1
What is the Bible? A Review of Sunderland's "What is the Bible?".....	1
Wonders of Prayer. D. M. Bennett.....	1
Washington an Unbeliever. J. E. Remsburg.....	10
Was Christ Crucified? Austin Bierbower.....	5
Address THE TRUTH SEEKER, 28 Lafayette place, New York.	

THE THE
BRAIN AND BIBLE;
OR
THE CONFLICT BETWEEN MENTAL SCIENCE
AND THEOLOGY.
By **EDGAR C. BEALL, M.D.,**
with a preface by
R. G. INGERSOLL.
This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.
By the census of 1890, the above is the value of

Church Property
in the United States.
Should It Be Exempt from Taxation?
REASONS WHY IT SHOULD NOT.
Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominations. Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.
This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.
By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:
Ten copies..... \$1.00
Fifty copies..... 4.50
One hundred copies..... 8.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

Is Suicide A Sin?
Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on
Great Suicides of History.
Schopenhauer's Celebrated Essay "On Suicide."
Paper covers. - Price 25 Cents
The Truth Seeker,
28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.
With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!
Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.
THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.
By CHARLES MORAN.
An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."
Price, 5 cents.
Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.
A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION
OF
THE DIEGESIS
BEING
A Discovery of the Origin, Evidences and Early History of Christianity.
Never Before or Elsewhere so Fully and Faithfully Set Forth.
By REV. ROBERT TAYLOR, D.D.
PRICE, \$2.
Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Truth Seeker Readers!
HAVE YOU THE
Liberal Hymn Book?
Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Gilt cloth, 40 cents; half bound, 25 cts.

Not for Parsons.

"Why do you receive so many fools in your order?" was said to a Jesuit. "We need saints."—*Voltaire*.

BISHOP: "Do you think it is right to partake of this hash on Friday?" Low Church Clergyman: "Entirely orthodox; it is composed of the thirty-nine articles."—*Puck*.

MRS. FOGG: "Only think of it! They do say that Mr. Figg was seen playing whist last Sunday. Isn't it awful!" "Mr. Fogg: But then, you must remember that Figg plays so poorly."

"What are you going to preach about to-morrow?" asked a Harlem minister's wife of her husband. "I am going to preach about female vanity." "You will have to select some other topic. I'm going to wear my new dress and hat."—*Texas Siftings*.

WILLY WIGGINS: "Will you please tell me where the text was this mornin'." The Pastor: "Why, certainly, my little man! The second chapter of John, the fourth verse. I am pleased to know that one so young is so anxious to remember my text." Willy Wiggins: "Yes; I played hooky from church this morning, and dad allers asks me der text, to see whedder I was dere or not."—*Puck*.

In a recent article in the *New York Tribune*, J. B. Gaylord says that "The Musselmans of India are no better than Christians, and it is rarely, if ever, safe to trust them." Several of the church journals in this country have printed "Didn't-I-tell-you-so?" articles without stopping to take in the full meaning of the writer's words. Mr. Gaylord is a circus man and probably came in contact in the East with just the sort of Musselmans who occupy a social and intellectual position similar to that occupied by American Christians who follow the circus business.—*Moslem World*.

A COUNTRY judge in Hungary gave a decision a few days ago of which Solomon himself might be proud. Members of the Nazarene sect in the town of Gyoma requested his honor to be allowed to crucify one of their number, "who was a messiah, and had been called to heaven to save men." The judge for a moment was dumb-founded. "Friends," he replied, after recovering his senses, "I do not wish to interfere with your religious practices. If your messiah wishes to be crucified, let him prepare for death. Remember, however, that if he does not rise again in three days, I shall cause every one of you to be hanged." The Nazarenes, it is needless to add, allowed their chief to live.—*Exchange*.

Eighty years ago Uncle Gideon Goodwin was one of the characters of this town. At that time the Methodists used to gather at the houses to hold their prayer meetings, and as Gideon was a devout worshiper of that creed, he was a regular attendant. One night the meeting was held at the house of Harlow Harden, and Gideon was there. In those days excitement ran high, and just as the enthusiasm of the assemblage was wrought to the highest pitch, "Uncle Harden," as he was always called, arose to his feet, and lifting up his hands, shouted in a voice full of fervor: "Glory to Gideon!" Hardly had the chorus of amens which this utterance called forth died away when Goodwin, who thought that the praise was meant for him, and was bound to return the compliment, jumped up and said: "Glory to you, too, Uncle Harden!" That broke up the meeting.—*Gardner (Me.) Reporter-Journal*.

THERE is a story in connection with a witness in a London court, an intelligent mechanic, who on being asked his occupation, answered, "I am a worm hole maker." The judge was so surprised with such an answer that he exclaimed—"W-h-a-t!" "A worm-hole maker, please your worship." "What do you mean, sir?" inquired the judge, sharply. "Why," explained the man, "I am employed in Wardour street to make worm holes in furniture wot Americans and country folks come there to buy as antiques." A very good name to bestow on a large part of the clergy of our time. They are of the same trade—"worm-hole makers." They work at it steadily. Their business is to take the institutions of the present age and work with all industry to convert them into "antiques." They want to see worm-holes in them, or else they cannot abide them. The new isn't right until it is all honeycombed with worm-holes. It must be made to look old, at any rate. There must be something of the Middle Ages about it, or even far back of that. To stop short of Calvin would look altogether too new. Real orthodoxy dotes on worms.—*Banner of Light*.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H C Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O B Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS.

Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D M Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P Putnam.

THE LIMITATIONS OF TOLERATION.

A discussion between Col Robert G. Ingersoll, Hon. Frederic R. Conder, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Conder is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM; Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS.

A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seigneur, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK.

One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T O Widd combe.

ST. MATTHEW BEFORE THE COURT.

Presenting the evidence of the forgery of his alleged gospel. H J Seigneur.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B F Underwood.

Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L K Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam.

The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: *The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.*

WILL THE COMING MAN WORSHIP GOD? B F Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B F Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

RAYA



ROBERT G. INGERSOLL.

'In the nature of things there can be no evidence to establish the claim of inspiration.' Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His 'Sister,' One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Gems of Thought.

INTELLIGENCE is man's headlight.—*Galveston News.*

CULTIVATE the right tendencies in humanity and the wrong ones must die out.—*Elizabeth Harrison.*

If being orthodox you die at the stake, you are a martyr; if being a heretic—why, then, you are a man burnt.—*Rev. James Martineau.*

ETHICAL judgments must take account of the fact that the effort, bodily or mental, which is easy to one is laborious to another.—*Herbert Spencer.*

If a tulip could speak, and said, "My vegetation and I are two distinct beings, evidently joined together," would you not mock at the tulip?—*Voltaire.*

SUNDAY worship is a thing of the past. It is one thing to keep Sunday as a day for physical, intellectual, and moral improvement, and quite another thing to make the day an object of increasing idolatry.—*Spirits, Cincinnati.*

THE noble army of non-resistant martyrs would have died in vain were their work unaided by the more serviceable army of strenuous objectors. It requires daily courage and inexhaustible stamina to fight, to object, to "kick" for right and rights.—*The New Unity.*

THE vaunted freedom from creeds of Unitarianism has been something like the boasted absence of state religion in the United States—an absence which leaves us fettered by the Sabbath, taxed for an army of explicitly unconstitutional chaplains, and taxed to support all churches because church property is not taxed.—*Moncure D. Conway.*

THERE is but one use for law, but one excuse for government—the preservation of liberty—to give to each man his own, to secure to the farmer what he produces from the soil, the mechanic what he invents and makes, to the artist what he creates, to the thinker the right to express his thoughts. Liberty is the breath of progress.—*Ingersoll.*

THE time is past for repression. Despotism has done its work; but the day of despotism is gone, and the only remedy is a full and fair investigation. Things will never right themselves if they are let alone. It is idle to say peace when there is no peace; and the concealed imposthume is more dangerous than an open wound. The church authorities still refuse to look their difficulties in the face; they prescribe for mental troubles the established doses of Paley and Pearson; they refuse dangerous questions as sinful, and tread the round of commonplace in placid comfort. But it will not avail.—*J. A. Froude.*

It is absurd to believe, as we must believe, that the individual upon any ground should abdicate his self-hood and submit his spiritual nature at any time to the decisions of majorities. It is grotesque that the gods should be made to starve in creeds—that any man or woman should be brought to the border-land of effacement and be led to believe that the instinct of autonomy which asserts itself in each personality is an infinitesimal sham to which men must slavishly surrender. It is all grotesque. It is all natural too. We are all grotesque. Everything is absurd without freedom. Everything seems rational and to assume its right place when freedom arrives. Private right can never be respected under slavery. It is always respected under freedom. The individual can prosper only when he is in a propitiating atmosphere.—*Horace L. Traubel.*

With a fairly extensive knowledge of the writers of my own period, I can honestly say that I have scarcely met one individual who has not deteriorated morally by the pursuit of literary fame. For complete literary success among contemporaries, it is imperative that a man should either have no real opinions, or be able to conceal such as he possesses, that he should have one eye on the market and the other on the public journals, that he should humbug himself into the delusion that book-writing is the highest work in the universe, and that he should regulate his likes and dislikes by one law, that of expediency. If his nature

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by Druggists, 75c.

is in arms against anything that is rotten in society or in literature itself, he must be silent. Above all, he must lay this solemn truth to heart, that when the world speaks well of him the world will demand the price of praise, and that price will possibly be his living soul. He may tinker, he may trim, he may succeed, he may be buried in Westminster Abbey, he may hear before he dies all the people saying, "How good and great he is! how perfect is his art! how gloriously he embodies the tendencies of his Time!" but he will know all the same that the price has been paid, and that his living soul has gone, to furnish that whitewashed sepulcher, a Blameless Reputation.—*Robert Buchanan.*

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents. Address this office.

Truth Seeker Library.

Published Monthly at \$3 per Year.

Issues of 1891.—\$3.

Price.

Truth Seeker Annual, 1891.....\$0 25

Men, Women, and Gods. Helen H. Gardner..... 50

The Age of Reason. Thomas Paine. Illustrated..... 2

Answers to Christian Questions. D. M. Bennett..... 25

Christian Absurdities. John Peck..... 20

Victor Hugo's Oration on Voltaire..... 10

The Crisis. Thomas Paine. Illustrated..... 4c

Sabbath Breaking. John E. Remsburg..... 25

Travels in Faith from Tradition to Reason. Robert C. Adams..... 25

Strike of a Sex. George N. Miller..... 25

My Religious Experience. Samuel P. Putnam..... 25

The Higher Criticism in Theology and Religion. T. E. Longshore..... 50

Issues of 1892.—\$3.

Infidel Death-Beds. G. W. Foote..... 25

Rights of Man. Thomas Paine. Illustrated..... 40

Was Christ Crucified? Austin Bierbower..... 10

Pulpit, Pew, and Cradle. Helen H. Gardner..... 10

Bible Morals. John E. Remsburg..... 25

Awful Disclosures of Maria Monk..... 50

Pocket Theology. Voltaire..... 25

Why Don't God Kill the Devil? M. Babcock..... 1c

Liberty in Literature. Testimonial to Walt Whitman with Funeral Address. By Col. Robert G. Ingersoll..... 2

Six Lectures on Astronomy. Richard A. Proctor..... 15

Candle From Under the Bushel. Wm. A. Hart..... 40

The Holy Bible Abridged..... 30

False Claims of the Church. John E. Remsburg..... 10

Issues of 1893.—\$3.

Thomas Paine Vindicated. Col. Robert G. Ingersoll..... 15

The Creation of God. Dr. Jacob Hartmann..... 50

Crimes of Preachers in the United States. M. E. Billings..... 25

Resurrection of Jesus..... 40

Handbook of Freethought. W. S. Bell..... 50

Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam..... 25

Design Argument Fallacies. By Editor of THE TRUTH SEEKER..... 15

Abraham Lincoln: Was He a Christian? John E. Remsburg..... 50

Pen Pictures of The World's Fair. Illustrated. S. P. Putnam..... 25

Common Sense. Thomas Paine..... 15

Examination of Prophecies. Thos. Paine..... 15

Pleasure and Progress. Albert M. Lorentz, LL.B..... 50

Giant Delusion. Otto Wetstein..... 10

Bible Inquirer. A. Jacobson..... 25

Sister Lucy. Her Awful Disclosures of Newhall Convent..... 10

Woman: Four Centuries of Progress. Susan H. Wixon..... 10

Issues of 1894.—\$3.

Thumbscrew and Rack. Geo. E. Macdonald..... 10

Self-Contradictions of the Bible. W. H. Burr..... 15

Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not..... 15

Congress and Sunday Laws..... 5

The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick..... 50

Church and Freethought. Franklin Steiner..... 10

Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings..... 50

A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist..... 50

Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed..... 15

Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis..... 10

During the year other standard Freethought works will be published and sent to subscribers as they appear.

Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.

Single numbers sold at prices quoted.

THE TRUTH SEEKER CO.,

28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS, HISTORY, STATISTICS,

AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.
2 " The Church Robbing the People.
2 " Thanksgiving.
6 " Sabbath Laws.
14 " Children and the Church.
10 " Woman and the Church.
6 " The Church and Thomas Paine.
4 " Studies in Natural History.
3 " The Bible and Science.
15 " The Clergy and Their Flocks.
1 " Piety in Our Penitentiaries.
4 " The Atonement Scheme.
2 " The Lord and His Works.
10 " Prayer.
1 " The Creeds.
Christians and Mohammedans.

2 represent Samples of Christianity's Work.
5 " Missionaries.
1 " The Lord's Instruments.
25 " Bible Doctrines and Their Results.
1 " The Church and Slavery.
1 " Priests and Politics.
4 " Ireland and the Church.
2 " Church's Idea of Civilization.
1 " The Uses of the Cross.
4 " Unkind Reflections on the Church.
12 " Persecutions of the Church.
8 " Some Allegories.
6 " Heaven.
7 " Hell.
Miscellaneous.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

Desirable Real Estate.

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is especially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

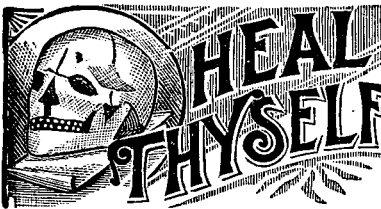
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send today for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



cele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



A DEVIL OF A TIME.—Mat. viii, 32.

News of the Week.

OPEN gambling has been stopped in Saratoga Springs, for the present.

TEN people were killed by a flood and washout at Winona, Mo., on July 6th.

THE Pullman Company has advanced the pay of its 4,000 employees 10 per cent.

ON July 4th thirteen spectators of a bicycle race at Buffalo were injured by the collapsing of the grand stand.

THE Populists of Kentucky have nominated T. S. Pettit for governor and C. S. Bate for United States Senator.

RECENTLY a thousand tons of Ohio steel were shipped from Youngstown to England. It is the first event of the kind.

THE average cost of hauling a ton of freight one mile in Europe is two cents. In the United States it is four-fifths of a cent.

THE Supreme Court of Kansas decides that Mrs. Mary A. Lease is not entitled to the place she claims on the state Board of Charities.

THERE was a severe wind storm at Chicago and in the vicinity on July 7th. Many boats were capsized and several lives lost.

By the giving way of the bridge that spans the St. Joseph river at Bristol, Ind., more than seventy persons were injured on July 4th.

JUDGE Ross, of California, has decided the suit of the United States for \$15,000,000 against the Leland Stanford estate against the government.

THE three post office robbers, Killoran, Allen, and Russell, wanted in so many places in the United States, escaped from Ludlow Street Jail in this city on July 4th.

J. T. CARTER, the ink and mucilage manufacturer of Boston, was drowned while bathing at Harwich, near Cape Cod, on July 5th. He was about sixty years of age.

IN Minnesota the grasshopper machines sometimes gather as many as 8,000 bushels of grasshoppers in one day. There are more than 400 hundred of these machines at work.

THE Mississippi steamer Lady Lee sunk near Memphis on July 6th. It is supposed that at least twenty persons lost their lives. The boat struck on a reef off Island No. 60.

THE French have lately had very sanguinary battles with the Hovas in Madagascar, defeating them with great slaughter. Of course France has no ethical sanction for her occupation of the Island.

CAPT. HENRY W. HOWGATE, convicted of forgery and falsification of accounts as disbursing officer of the United States Signal Service, has been sentenced to eight years' imprisonment in the Albany penitentiary.

ON July 4th, at Siberia, Ind., a German picnic was attacked by a gang of roughs and in the desperate fight which followed three men were killed, five mortally wounded, and about fifty more severely hurt.

THE Cuban insurgents claim that the Spanish troops are practically shut up in the cities, the Cubans holding three-fourths of the Island. Even one of the suburbs of Havana has been put under martial law by the Spanish commander.

It is understood that the Pope has relieved the wage earners of the church, in the United States, from the obligation to fast on any days except Fridays, Ash Wednesday, the Wednesday and Saturday of Holy Week, and the vigil of Christmas.

THERE was a religious riot in East Boston on July 4th, the Catholics attacking a procession of Orangemen, A. P. A.'s, and members of other similar organizations. The Protestants were prepared for the anticipated conflict, and the result was one innocent spectator killed, a Catholic mortally wounded, and a large number of participants and spectators more or less injured. This trouble will make the situation in Massachusetts more delicate than ever, for the religious passions of both factions are fearfully aroused.

MICHAEL CLEARY, of Clonmel, Ireland, who, assisted by the woman's father and several of his neighbors, burned his wife, Bridget Cleary, to death, because he thought her a witch, or fairy, has been sentenced to twenty years' imprisonment. His accomplices were sentenced to terms of imprisonment ranging from six months to five years. The church killed millions of people on the charge of witchcraft, but it is not recorded that any of the murderers were punished for their cruel crimes. The conviction of Cleary and his abettors shows that science and Freethought have partially civilized the Christian world.

ILLINOIS follows Massachusetts and Pennsylvania in adopting the indefinite-sentence plan for dealing with its penitentiary convicts. All prisoners, except those convicted for murder and arson, will serve such time between the minimum and maximum term prescribed by law for their offenses as the warden and penitentiary commissioners deem to be justified by their conduct. Those officers may also establish regulations under which a prisoner may be paroled and go out to work for himself and family, to be returned to prison to serve out the full term if he violates the parole. This can be done only when arrangements have been made for honorable and useful employment for a term of not less than six months, without expense to the state.

SECRETARY M. R. LEVERSON, of the Anti-Vaccination Society of America, wants to put the claims for vaccination to a systematic and thorough test, and so he sends to the boards of health all over the country this proposition: "That there be selected 10,000 children, in similar conditions of life, of the ages of (say) three months to one year, at present unvaccinated, the parents or other lawful guardians

of 5,000 of whom shall be willing, and of the other 5,000 unwilling, that they should be vaccinated; that the first 5,000 shall then be vaccinated by health officers, the other 5,000 to continue unvaccinated; that the whole 10,000 be kept, so far as the parents will permit, under the observation of boards and of physicians to be selected by the society; that the vital statistics of the 10,000 children be then published yearly."

PUBLICATIONS.

"Intercourse Between the Soul and Body." By Emanuel Swedenborg. Price, 5 cents.

Interesting books by same author:
 "Four Leading Doctrines," 247 pp. .75
 "Divine Love and Wisdom," 248 pp. .75
 "Divine Providence," 308 pp. .75
 "Conjugal Love," 472 pp. \$1.00
 "True Christian Religion," 982 pp. 1.50
 "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
 Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Something
 QUITE NEW & UNIQUE
 THE
 BETTER WORLD
 A PHILOSOPHICAL ROMANCE
 By DR. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
 Saw the Vision of the world, and all the wonders that would be

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.

CAREER OF RELIGIOUS IDEAS.
 Their Ultimate: The Religion of Science.
 By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER CO.

Laughing Babies
 are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

HOME AGAIN.

After a delightful trip and healthful vacation I have returned home ready for business, and shall hereafter be found at the old store personally attending to all orders and work my many friends may favor me with.

It will be my special endeavor to please all and to conduct business in such a manner that it will be an object and to the interest of all to favor me with their kind orders.

If in need of a Diamond, Watch, any piece of Jewelry, Silver or plated ware, Emblem or Watch work, please send to me and I will positively send you best goods at lowest prices. Price lists on application.

OTTO WETTSTEIN,
 Established 1857. ROCHELLE, ILL.
 Designer of
 The Otto Wettstein Watch; The Ingersoll Souvenir Spoon; The Freethought Badge.

You will ride a Bicycle

Of course you will ride. All the world will—fashion, pleasure, business—men, women, children. It takes a while sometimes for the world to recognize its privileges; but when it does it adapts itself promptly. Therefore, you who are in the world will ride a bicycle—a

COLUMBIA
 bicycle if you desire the best the world produces; a Hartford, the next best, if anything short of a Columbia will content you.
 Columbias, \$100; Hartfords, \$80; \$60; for boys and girls, \$50.
POPE MFG. CO., Hartford, Conn.
 Boston, New York, Chicago, San Francisco, Providence, Buffalo.
 A Catalogue—comprehensive, beautiful—at any agency free, or by mail for two-cent stamps. The book tells of all the new Columbias and Hartfords.

BAR-LOCK
VISIBLE WRITING
TYPEWRITER

Writes every letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines. The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,
 18116 307 Broadway, New York.

Hard Knocks at Christianity.
 By R. WHEELER.

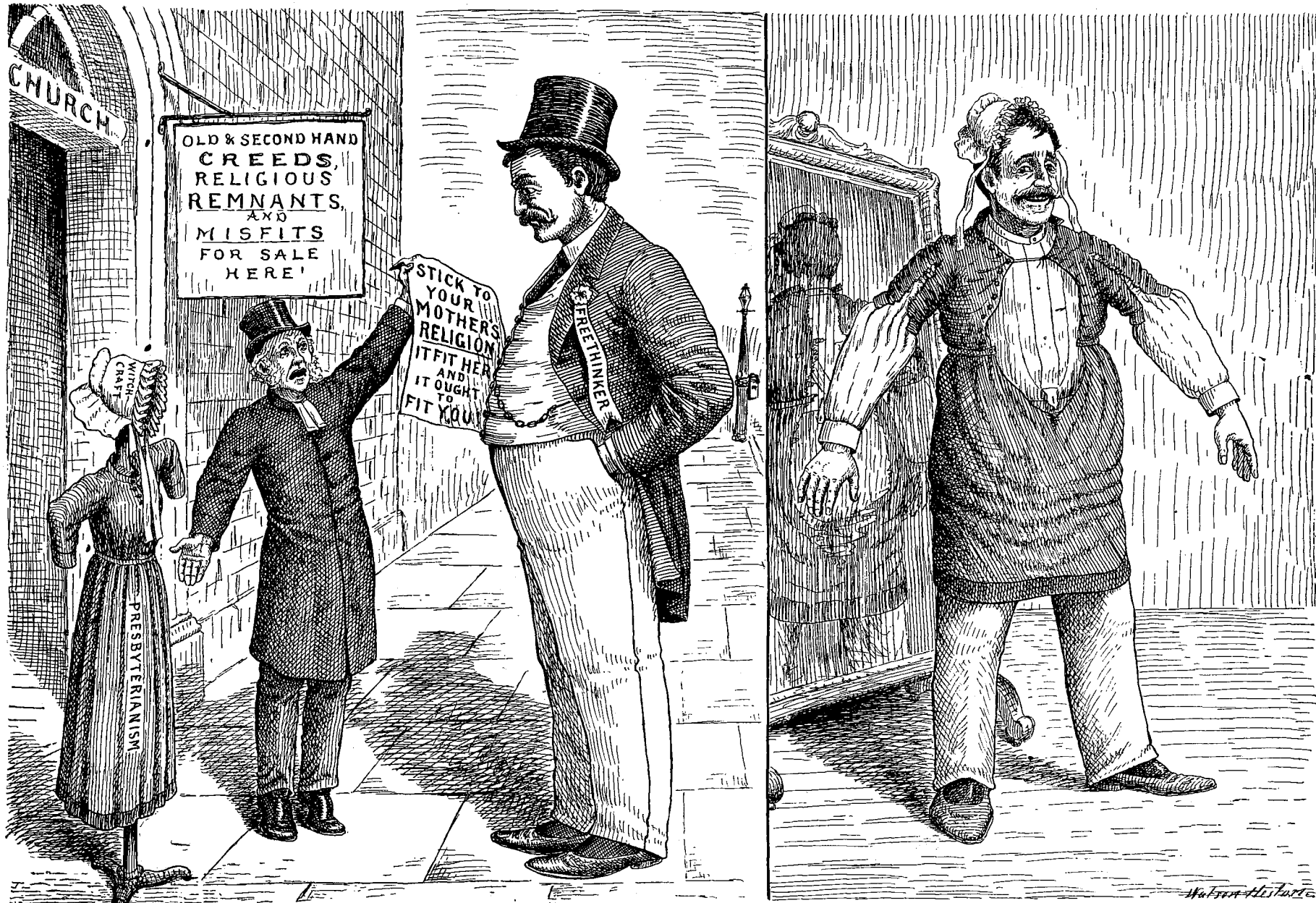
This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.
 Price, 20 cents, six for \$1.
 Address THE TRUTH SEEKER.

Pocket Theology.
 By VOLTAIRE.
 terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 29. { PUBLISHED WEEKLY. } New York, Saturday, July 20 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



IT WON'T WORK—TRYING TO FIT A LARGE MAN TO A SMALL CREED.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS)

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BAILY.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!
SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,

Or, if preferred, a copy cloth-bound of **BELL'S HANDBOOK OF FREETHOUGHT.**

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and

The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, L.L.D. 75 cents.

English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.

Modern Science and Modern Thought. By S. Laing. 75 cents.

Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.

Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.

The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.

The Black Death: an account of the Great Pestilence of the fourteenth century, and the Dancing Mania of the Middle Ages. By J. F. C. Hecker, M.D. Two books in one volume. 75 cents.

Glimpses of Nature. By Andrew Wilson, F.R.S.E., F.L.S. with 35 illustrations. \$1.

Insults: A Psychological Study. By James Sully. 75 cents.

Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart. F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.

Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume. 75 cents.

Charles Darwin: His Life and Work. By Grant Allen. 75 cents.

Darwin and After Darwin

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professed naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.

Address. THE TRUTH SEEKER.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor Study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

All are architects of fate
Working in these walls of time,
Some with massiv deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works Address THIS OFFICE.

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Peck. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS,

des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen überfetzt von Fräulein Anna Knapp.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und Klarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“ 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Analysis of Religions Belief. An examination of the Creeds, Rites, and Sacred writings of the World. By Viscount Amberley, son of the late Lord John Russell, twice Premier of England. Complete from the London edition. 745 pages, 8vo. In cloth, \$3.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents; cloth, \$1.

THE TRUTH SEEKER

THE TRUTH SEEKER ANNUAL

Price, 25 cents.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 29, { PUBLISHED WEEKLY. } New York, Saturday, July 20 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - JULY 20, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette Place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Orthodox Shortightedness.

The *Wesleyan Christian Advocate*, of Atlanta, is an amusing sheet. Of course it takes itself very seriously, and probably has not the slightest idea that its deliverances are irresistibly funny. The explanation of this inability to see its own jokes is found in the fact that it looks at everything from the inside of an inherited suit of medieval armor, the eye-holes of the helmet being filled in with blue mica, which gives the whole landscape the same funereal shade, in which the wearer of the helmet sees all things as though he saw them not.

Governor Atkinson of Georgia has been very sick, and for some time it was thought that his life could not possibly be saved. But, thanks to a rugged constitution, a strong will, and good care, he is now on the way to restored health and vigor. Of the struggle for life the *Columbus Herald* says:

"Governor Atkinson made the best fight of his life battling against death itself, in the face of the most unfavorable conditions. This fight will be memorable in the annals of Georgia. Old men will tell their children and grandchildren how Georgia's governor pulled himself from the jaws of death, after his eyes had become glazed and the dew of death itself had rested on his brow; after seven of the best physicians had lost all hope and pronounced him beyond all human aid. They will tell how, after all this, Governor Atkinson's matchless will power and determination to live triumphed against all odds."

To the "mere worldling" that sounds all right, but it is precisely that apparently innocent paragraph which has aroused the combined grief and indignation of the *Christian Advocate* and led to its solemn jesting. It says that it "is a fair sample of the comments of the secular press on the sickness and recovery of Governor Atkinson." It continues:

"And these comments are particularly noticeable in that the God and the father of Georgia's governor, and of us all, has been entirely, if not studiously eliminated. It will not be a very desirable lesson for fathers to teach their children, that Georgia's governor 'pulled himself from the jaws of death,' for as a matter of fact this is a false lesson and there can never come a time in the history of this commonwealth when it will be wholesome to let young men believe, or be taught, that God is eliminated from human affairs, that providence is banished and man can 'pull himself out of the jaws' of any emergency."

It seems incredible that any editor in this age should be so preternaturally dull as not to see the wide-open trap into which he drops himself by such

recklessness. If a God must be predicated to account for the recovery of Governor Atkinson, who is responsible for his sickness? If natural conditions and agencies may not be credited with his return to health, why should they be debited with his prostration? If a governor, or a plain citizen, cannot get well without the assistance of a god, the conclusion is inevitable that he owes his sickness to said god. Men when sick wish to recover, and so their will power and desires work together to pull them out of the jaws of the emergency. On the other hand, they do not wish to get sick, and their desires and will work together to sustain the body in its struggle with the approaching disease. From all of which it appears that it costs God a greater effort to make men sick than it does to help them get well. Then why thank him for the recovery when you do not blame him for the sickness? Are man and other parts of nature to get all the censure, and God—who, according to the theory of all Theists, made everything and had infinit foreknowledge and power—get all the praise?

The *Advocate* is apprehensive that the poor young men of the Empire state of the South will go to the demnition bow-wows if they get the idea into their heads that "man can pull himself out of the jaws of any emergency." We assure the dear editor that a sturdy self-reliance is of more assistance to a man in an emergency than all the gods that have been invented by all the dreamers of all the ages. But the trouble with the Rev. W. F. Glenn is that he thinks the secular papers have slighted the influence of his prayers and the prayers of his fellow Wesleyans, for he informs us that he prayed for the recovery of the governor. Shall it be made known to the people of Georgia that the prayers were of no avail? Perish the thought! If prayer does not move God, or if there is no God to move, would not the preacher's occupation be gone? What was the complaint of the silversmiths of Ephesus? The Georgia papers are told that they should see in the recovery of Governor Atkinson the "power and goodness of God." But where was this power and goodness during those weeks of agony? Why did this god of infinit wisdom make pain and death the inseparable accompaniments of life? Once more the *Advocate*:

"Gentlemen, God is in human affairs—wisdom it is to acknowledge this—any other course is folly beyond measure. If we ignore God there will come a time when he will laugh at our calamity and mock when our fear cometh. Our God is a consuming fire to the impenitent and rebellious."

Your God is a fiend, Mr. Glenn, the creation of the brain of savages, and is as much out of place in this age of science and humanity as Moloch of the Phenicians. You declare that he will mock the fear of the impenitent and rebellious. Was it not he who mocked the prayers and agony of the shipwrecked and starving Wesleyan missionaries to the West Indies? Why should the *Advocate* indulge in this grim and unseemly jesting? However, on second thought, we are forced to the melancholy conclusion that there are yet millions of young people who find something suited to their natures in these death's-head jokes, as witness the convention in Boston of the Young People's Society of Christian Endeavor.

What Is the Issue and the Danger?

It is not impossible that some of our readers, especially those at a distance from New York, may think that we are devoting an undue proportion of our space to the Sunday closing fight in this city. It may also be that others look upon the struggle as merely a phase of the prohibition issue, and hence as one not particularly interesting to Free-

thinkers, as Freethinkers. If there are any of either class among *THE TRUTH SEEKER*'s readers we trust that they will carefully review the steps by which they have reached their present position, and we particularly call their attention to what follows in this article, as well as to what we have heretofore written on this subject. *Public Opinion* is a journal which weekly gathers up and presents in condensed form the news of the world and the opinions expressed by representative journalists of the various schools of politics, religion, sociology, and ethics. Preceding its department of "American Affairs" it gives in brief its "Own Point of View." In its issue of July 11th it says:

"Again New York city and state are offering the rest of the country a great object lesson in government. A contest has been entered upon in this city which, unless all signs fail, will prove one of the greatest, bitterest, and most momentous political struggles ever witnessed in this country, or indeed any other. The elements entering into the struggle are numerous and complex, including economic, social, political, and religious considerations, and affecting in one aspect or another the interests, beliefs, or feelings of every man, woman, and child in the state. Nor is that all. The spirit manifested in this contest in New York, the weapons employed, and the result reached, will undoubtedly have a potent influence upon public sentiment, and will in greater or less degree determine public action, in many if not most cities and states throughout the country. It is in reality, therefore, a national struggle that has been entered upon in New York; and this is equally evident from whichever point of view we look at it, whether as advocates of the 'freer' Sunday, the 'Continental' Sunday, the observance of Sunday as a holiday, or as advocates of the so-called 'American' Sunday, and opponents of the idea that Sunday should be regarded merely as a holiday instead of a day of strict religious observance, and which claims for that day a religious observance not required for any other day."

Public Opinion has here voiced what has been our conviction from the beginning of this struggle. Rather, we have been convinced for some years that the battle on the Sunday question was already in progress, and for two years there has been no doubt in the mind of any close observer of current events, and student of human motives and forces, that the time was here when the enemies of the free Sunday must be met at every point if we were to preserve the heritage of religious liberty received from the fathers of the republic. It is of no use to hedge, it is of no use to dodge, it is of no use to attempt to compromise; it is folly to suppose that by tacitly assenting to the closing of the saloon on Sunday we shall preserve the free Sunday for "legitimate occupations and amusements." No one disputes, of course, that the antagonism to the saloon, as such, is an element in the present contest here in New York, as it is in other cities and states; but it is only an element, one, and not the most important factor in the tremendous conflict upon which we have entered. The Prohibitionist, considered simply as such, has to a slight extent confused the issue, but inasmuch as Prohibitionists, with comparatively few exceptions, are also churchmen, it is difficult to analyze their actions so as to be able to tell with approximate accuracy how much they do as haters of the liquor traffic and how much as defenders of the "sanctity of the Sabbath." But it is enough for us, as Freethinkers, to know that the war is a religious one, that the crusade now under way in all parts of the country is the result of a profound dissatisfaction in the church with our secular form of government, and

that it is the fixed purpose of the leaders in this movement to compel the observance of Sunday as a holy day.

This is proved by the Christian amendment to the Federal Constitution proposed by the National Reform Association, and by the official declarations of this body and of the Sabbath associations and other Christian organizations; by the national Sabbath law and District of Columbia bills introduced in Congress; by the new Massachusetts law forbidding all Sunday amusements and attendance thereon, except "sacred concerts;" by the refusal of the Pennsylvania legislature to legalize the publication and sale of Sunday papers; by the fight against Sunday ball-playing, already successful in St. Paul and Toledo; by the new barber shop Sunday closing laws in New York, California, and Illinois; by the savage pursuit of the Seventh-Day Adventists in Tennessee, Georgia, Maryland, Arkansas, Massachusetts, and other states; by the closing in this city of the delicatessen stores after 10 A. M. and the fight made on Sunday amusements; by the decisions affirming the constitutionality of Sunday laws rendered by the supreme courts of Michigan, Missouri, Nebraska, and other states; by the repeated and emphatic averments of leading Sabbatharians that the perpetuity of Christianity depends upon the enactment and enforcement of Sabbath laws; by the official statement of purposes of the California Sabbath Union, which says that the Union exists "to promote religious influence by state legislation, by county and municipal ordinances, and to prevent all open acts of Sabbath desecration; by numerous other Sabbath laws passed by state legislatures during the past year for the purpose of preventing Sunday labor and amusements, and by the many other bills drafted by the various Sabbath associations, and which, so far, have not been favorably considered.

Our texts have often been taken from the bible of events here in New York, but the expositions and exhortations are addressed to the whole country, for the spirit of Puritanism now dominant here is alive and malevolently active in every state of the Union. It is, indeed, as *Public Opinion* says, a national struggle upon which we have entered, and everywhere the battle is between medievalism and modern science and thought, between bigotry and open-mindedness, between Puritanism and Liberalism, between theocracy and secularism, between despotism and liberty.

Now to consider a few press comments on the situation: The *New York Post*, referring to the claim that the great majority of the people of this city are against the enforcement of the law as it now stands, says that "if a majority are in favor of Sunday selling, under specified conditions, their wishes will have to be obeyed. That is the fundamental principle of majority government." Does the *Post* forget that majorities have nothing to do with what are popularly known as the reserved rights of the citizen? If the majority in any state should enact that hereafter no Freethinker should be permitted to vote, would the *Post* affirm that the majority had a constitutional and ethical right to establish such a religious qualification? As a matter of convenience it has been conceded that the majority is to rule in such concerns as properly come within the purview of legislation, but how a man shall observe Sunday, what he may buy or sell on that day, does not come within that purview. But the *Post* is at least willing that a majority favorable to freedom shall prevail over a minority inimical thereto, which is more than some of the paternalists will grant their right to do. The *Chicago Record* says that the idea that the enforcement of law depends upon public sentiment "will not stand the test in any state of the American Union." With the *Record* the principle of majority rule is subordinated to the fetichistic notion that law is to be enforced regardless of its justice or lack of justice. A fanatical minority is to be assisted by the officers of the law in its persecution of the majority if it can succeed, by forged petitions or otherwise, in getting an invasive enactment into the statute books. It is very significant that the *Record* is the only Chicago daily that during the continuance of

the World's Fair fought against the opening of the gates on Sunday. This fact is another indication of the close confraternity of the Sabbatharians and the other paternalists.

Naturally the *Catholic Review*, the *Independent*, the *Christian Advocate*, and the other Christian papers of the city rejoice at the example the Police Commissioners are setting; it is shown that it is possible to enforce, for a time at least, a law not desired by a large majority of the people of a great city, a law put into the code by rural legislators who care only for the approval of their pagan constituency, and this gives the religionists good grounds for hoping that the Sunday law and other similar theocratic statutes can be forced upon the people of every state by the majority of country voters, who are necessarily much more under the influence of the clergy than are the cosmopolitan populations of the cities.

It is very hard to have patience with such a paper as the *Independent* when it talks of the jeopardizing of the "rest" day by the open saloon. It says that the legalized saloon "would be only the beginning of the establishment of the European Sunday [that bugaboo again]. Other lines of business would gradually be drawn into the new custom, and traffic would be continuous, knowing no Sunday or Monday, only at best the legal holidays." Does the *Independent* think that this is going to catch the support of the "laboring class" for Sabbatharianism? If its argument is sound, then the museums and art galleries should be closed, the news-stands swept away, the confectionery and ice-cream and oyster saloons shut up, and all the transit lines forbidden to operate on Sunday; for, if they are permitted to do business, will they not gradually draw all other lines of trade and industry "into the new custom"? The truth is, as so often demonstrated in these columns, all these accessories of modern civilization must be accessible to the public on Sunday if the "laboring class" is to have a rest day at all, and it is not too much to say that the *Independent* knows this just as well as we do, and that its editor had the fact in mind when he wrote what we have quoted concerning the "rest" day. What, then, is the secret of his attitude and utterance, do you ask? Simply this, that the *Independent* wants and is working for a Puritanical Sunday, and is now making a special effort against the Sunday saloon merely because the saloon seems to be at present the most vulnerable to attack. It understands the value of the strategic policy of dividing the enemy's forces. When it admits that the secular holidays would probably survive the inroads of the torrent of continentalism it gives its whole case away. Our present laws do not punish people for working or playing on those days, and yet the vast majority rest. Take away your impertinent statutes, and demand will determine what needs to be supplied on holidays, as well as on other days. There are more workers than there are places, and it is always easy to give those who labor on Sunday another day for rest. But this would not suit the Sunday worshippers, for they want everything else to come to a standstill on Sunday so that the church can have full swing.

Do not be deceived by the optimists who, with their eyes shut, declare that there is no danger. Do not be deceived by the apparent anxiety of the Puritans for the wage-worker's rest day; they fought just as bitterly against the Sunday opening of the Metropolitan Museum of Art in this city as they are now fighting against liberty in other directions; in almost every state they are pressing for laws against all forms of Sunday amusements, and have recently won great victories in three Northern states. Do not be deceived by the outcry against the saloon; the anti-saloon fight is only an incidental skirmish; the delicatessen store as well as the saloon is closed in New York, you cannot get a Sunday shave in California or Illinois or in this state, Massachusetts has outlawed Sunday recreations, and the theocrats demand the stopping of the mails, the Sunday excursion train, the Sunday newspaper, the electric and other lines to the parks and the country. The orthodox Sabbath is first to be forced upon you and after that will come the other

measures of the National Reform Association. Demand the repeal of every Sunday law. The Sunday battle is on NOW.

Since the foregoing was written, Judge McAdam, of the superior court, has rendered a decision that greatly simplifies the issue here. On Sunday, July 7th, Maurice P. Quinlan opened his saloon for the sale of soda-water, lemonade, and other "soft drinks." He was arrested for keeping his place open, but Justice Deuel discharged him. Acting Police Captain Young told him that if he opened the next Sunday he would again arrest him. To prevent this interference, Quinlan applied for an injunction to restrain the police. Judge McAdam did not examine the validity of the claim of the applicant to keep his saloon open on Sunday, so long as alcoholic beverages are not sold. He denied the application in a decision that sweeps away all the special pleading of the Prohibitionists, who are clamoring for the Sunday closing of saloons on the ground that the traffic is detrimental to the well-being of the individual who patronizes the saloon. His decision, if upheld by the higher courts, and put into effect by the police authorities, makes the fight a square one between the citizen and the Puritans. Judge McAdam holds that it is an offense under the penal code of the state to sell "soft drinks" anywhere on Sunday, whether in saloons, drug stores, ice-cream parlors, or at street stands. Ice-cream is also barred, but confectionery and fruit may be sold. This illustrates anew the "never-ending stupidity of elected persons," to slightly paraphrase Walt Whitman. Who but a legislator would ever have thought of licensing the sale of lemons and forbidding the sale of lemonade? The uninspired citizen may well despair of ever being able to find out why it is right to sell chocolate drops and wrong to sell chocolate soda. New York's penal code says that you may dispose of peanut bar to the small girl, but if you sell peanuts to the small boy you are in danger of spending a night in the station-house and paying a snug fine in the morning. One might as well go to a lunatic asylum for sound reason as to the average legislature for common sense and justice.

Now, what will our police commissioners do? Here is a superb opportunity for them to "enforce law because it is law." Will they do it? They must, or stand convicted of shameless hypocrisy. "Law is law," you know, gentlemen, and you can not afford to let your "personal feelings stand in the way" of doing your "duty."

Persecutions of Adventists in Tennessee.

For the first three days of this month the circuit court of Rhea county, Tenn., was engaged in trying Seventh-Day Adventists for violation of the Sabbath laws of that state. Nine men were convicted, and fined in sums ranging from \$5 to \$15. To these sums must be added the costs. Refusing to pay the fines, the eight Adventists were incarcerated in the jail at Dayton. The ninth offender is not an Adventist, but his mother is, and this probably explains his arrest. He is a young man, unmarried, and is the only support of his widowed mother and his mother's sister. He worked in the mines near Graysville during the days the mines were operated, and on Sunday he cut firewood for his mother. This "crime" was committed last winter. It is needless to say that no one was injured by his action, and only very ignorant or very knavish people would seek to punish him for that which deserves praise rather than blame. One other man, not an Adventist, was indicted, but was acquitted on the ground that the work he did was necessary. He was away from home on Saturday, being detained by a storm; he borrowed wood from a neighbor and took it home on Sunday. It is supposed he was indicted for this because he sometimes attended Adventist services, and it was thought a prosecution would frighten him so that he would never join that church. Of all the men in the county who work on Sunday only Adventists, relations of Adventists, or those supposed to be in sympathy with Adventists were prosecuted. This fact would seem to show with sufficient clearness the animus of the actions brought against them. Notice the hair-splitting

over "necessity"! The man who carried home the wood to keep his family warm was released, while the young man who came home on Sunday and cut wood to keep his mother warm was convicted on two counts! Hurrah for Tennessee's juries' powers of discrimination! Even our Police Commissioners might learn something from them in the art of dividing the indivisible.

There were several acquittals for want of sufficient evidence, and one mistrial. Some cases were postponed, because of the absence of witnesses, but against the earnest protest of the prisoners, among these a feeble old man of sixty-four, who begged to be either tried or released. "Attorney-General Fletcher left no stone unturned to convict the accused," says the *Atlanta Constitution*, which heads its accounts of the trials with these insulting phrases: "Posed as Martyrs;" "They Violated Tennessee's Laws."

Of all concerned in these persecutions there is none other for whom we have so little respect as we have for Judge Parks. It is noticeable that the Adventist writers handle him quite tenderly, but we confess that we think the leniency entirely misplaced. To be sure, he remitted the fines of the Adventists convicted last spring and later recommended their pardon, but what else could he do after he had so unequivocally condemned the law under which they were prosecuted? And it now appears from his utterances on this trial that he expected all the Adventists in Rhea county would be thankful for his mercy and thereafter submit to an unconstitutional and invasive law, either sacrificing one day each week to Baal of the Sundayites or stifling their conscientious convictions and working on Saturday. This is quite common with judges; they look at the distorted pygmy of law through a powerful glass and shut their eyes to the colossal figure of Justice that towers far above them. Judge Parks again admits from the bench that these persecuted Adventists are good citizens, working hard and minding their own business; he declares that every dictate of justice and mercy demanded the "leniency" which he showed them on the former occasion, and he expresses his profound regret that again the "law must be enforced—with mercy—but it must be enforced." To us all this regretting business is very nauseating. Judge Parks knows that the "law" is enforced against only a class; he knows that it is flagrantly violative of the rights of citizens of Tennessee, and he knows that it is flatly unconstitutional. Why, then, does he help enforce it? Why does he not resign his position, and do it in such a way that his protest against legalized iniquity will ring from end to end of Tennessee? That would do more for justice than all he can accomplish in ten years on the bench as the weakly protesting tool of bigots. We are not asking Judge Parks to make himself a beggar; we do not believe in useless sacrifice. But if he has the ability and learning that he should have to occupy the position that he does he can earn much more as a lawyer than he can as a judge. Let him show himself a man and cease to perpetrate injustice in the name of law.

Judge Parks thinks that "there can be no division on the question as to whether the law should be upheld." Then why does he not instruct the grand jury to indict the mining companies and railroads, and all the other rich and powerful violators of the law? He says that a court failing to enforce the law "but invites contempt for all law." No, Judge Parks, it is the enactment and enforcement of unconstitutional and unjust laws that serve to bring all law into contempt, and it is the existence of these laws that prevents the enforcement of laws that are protective of the equal rights of the people. More than this, the judge who remains in a position where he must help enforce laws which he admits are unjust, by that action becomes himself an object of contempt to all self-respecting men and women. He who knows the right and does not do it is ten times more culpable than he who does wrong in ignorance of the right. This is why we say that Judge Parks is the most blameworthy actor in the persecutions at Grayville. Many of the persecutors are no doubt ignorant Christian pagans who really believe that they are doing God's service in harrasing their fellow-Christians who believe in keeping

the Bible Sabbath instead of the Catholic Sunday as a holy day, but there is no such excuse for Judge Parks. He knows that, no matter what the Supreme Court of the state may have said, the Sunday law of Tennessee is unconstitutional, for in the Bill of Rights he finds this: "No human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or mode of worship." Which does he regard as the higher law, the constitution or an act of the legislature? And in his oath of office, which did he first swear to uphold?

The Wise Case.

Two weeks ago we reported to our readers that Judge Foster had decided that Mr. Wise should be tried for sending an extract from the holy Bible through the United States mail—he evidently regarding the Christians' sacred book as an obscene work—but since that time we have heard nothing more new in the case until the receipt of the following letter from the attorney:

NEW YORK, July 12, 1895.

EDITOR OF THE TRUTH SEEKER: I have heard from the clerk of the court in Topeka to the effect that no opinion has been written by Judge Foster in the case of the United States vs. Wise, and as the United States attorney has not kept his promise to send me a copy of his brief, we remain in darkness as to the course of reasoning whereby the learned judge and prosecutor have succeeded in reconciling the inconsistencies of their position.

I have notified the attorney of our intention to appeal, and have written the clerk. This appeal must be brought on before the next term of court, because if it is not Mr. Wise will simply be "railroaded," as there is no dispute possible of the facts. There is need of energetic action on the part of Mr. Wise's friends, because the expenses of bringing on the appeal, irrespective of counsel fees, are considerable, and must be met at the outset.

Very truly yours,

ADOLPH BIERCK, JR.

We do not know that we need to add anything to this statement of facts, or that our doing so would stir up the hosts any more. The situation is, that if Liberals do not want the precedent established that Christians can send the Bible through the mails, while Infidels will be imprisoned for doing the same thing, they must come to the help of Mr. Wise. If we had the money we would do it all ourselves, but we have not got the money. But a dollar or two from each one who is interested would make a more than ample fund in a very short time. Let us have it, please, right off, for it takes money to get justice, and without it Mr. Wise is in great danger.

It must be that the doctrine of hell fire is growing unpopular with God; at all events, he has recently killed a minister in the pulpit for preaching of the sufferings of the damned. Rev. Greenleaf Lee, Baptist, of Double Springs, Alabama, worked himself up very much over the subject, concluding with the quotation from the Bible, "There shall be weeping and wailing and gnashing of teeth." He instantly fell to the floor and in a few moments was a corpse. Sensible people will say that he overwrought his nervous system and probably ruptured a vessel of the heart, but as the religionist would never admit such an explanation in the case of a man who fell dead while swearing in a fit of angry passion, we shall refuse to see in the taking off of Rev. Greenleaf Lee anything less than a direct dispensation of providence.

The struggle between modern knowledge and the creeds has assumed a very interesting and instructive form in the Presbyterian church. The Assembly has ordered that all Presbyterian institutions of learning be put under the control of the church. The schools refuse to come; at least, some of them have already voted to remain independent, and it is probable that all will do so. What is to be done? It is clear that the church is right from her point of view; if she is to give her licenses to preach to the graduates of these schools she has a valid claim to say what and how they shall be taught. If her ministers are to preach Presbyterianism it is evident that they must be educated in the doctrines of Presbyterianism. If the church is to maintain her ancient landmarks she must control the education

of her surveyors. On the other hand, the schools cannot afford to be bound to the dead and decaying past. In teaching science and literature they must keep up with the march of knowledge. Even Presbyterian parents will not send their children to schools that are hundreds of years behind the age. Referring to the Presbyterian seminaries and colleges, the *Minneapolis Times* forcefully says:

"Bound absolutely by the Presbyterian creed, they become mere priesthoods for the transmission of ancestral formulas of faith. They are not seats of learning. Learning is progressive. It is a rampant steed that can not be harnessed with lifeless, cast-iron dogmas. It must forever pursue the receding vision of truth. What the immediate outcome will be can hardly be prophesied. But it is safe to say that in proportion as the universal and growing spirit of reason and liberty gains ascendancy, the educational institutions will throw off the restraining hand of the church and become independent."

And what will the church do for an educated ministry? It appears to be inevitable that her creeds must be modified, for it does not seem possible for any Protestant church to build up such a marvelous machine for the control of the human intellect as is the Catholic organization. Nothing but a universal theocracy can keep the world from progressing. The legislator is the last crutch of the church. He may yet set civilization back a thousand years.

In the trial of the Adventists at Dayton, Tenn., ex-Congressman Snodgrass made a speech, in which he asserted his belief that the Tennessee Sunday statute was unconstitutional, the decision of the supreme court to the contrary notwithstanding. He sympathized with the Adventists, but urged them to respect the law, which he believed the next legislature would repeal. He also reminded the Adventists of the scriptural injunction, "Be subject to the higher powers," for "the powers that be are ordained of God." We should say that this was a neat touch, but the *American Sentinel* says that it was not; that "God has ordained no human power to rule over conscience." Is this so, if the Bible is true? Did not its God forbid the worship of other deities? Did he not forbid the making of images of them, thus in both commands interfering with and denying men's rights of conscience? Did not the Children of Israel carry these commands into effect with fire and sword, and where did Yahveh rebuke them for their cruel zeal? Did not God command the observance of Saturday, and did not Moses, as the "human" agent of God, "rule over conscience" by commanding that the Sabbath-breaker be stoned to death? If this is not so, then the Bible is a false record. And did not Paul, the real founder of Christianity, declare that the preacher of any other doctrine should be accursed? If Paul wrote under the inspiration of God—and will the Adventists dare say that he did not?—then God has in that declaration sanctioned, yes, commanded, persecution for conscience' sake. If Jesus intended by his parables to illustrate his own mission and doctrines—and such has always been claimed by his followers to be the fact—then he affirmed that whosoever would not that he should reign over them should be brought before him and slain. But whatever construction may be put by Christians on these and other like passages, it is indisputable that the Bible has been the authority to which persecutors have ever appealed, and its commands, whether interpreted rightly or wrongly it matters not, have caused the shedding of rivers of blood, and suffering incalculable. If God is omnipotent and all-wise, and if he wrote the Bible, or inspired its human writers, he knew the effect it would have, and therefore designed that it should have that effect. Neither will it do to say that it is God who declares that the "powers that be" are ordained by him, and then try to except the Catholic church or the Tennessee legislature from the enumeration. The text does not say that the good powers that be, the powers that respect the rights of conscience, are from God and the others from the devil. "The powers that be" is inclusive.

The third volume of Moncure D. Conway's edition of the collected works of Thomas Paine is now on sale. Price, \$2.50.

News and Notes.

How much I have to write about this week—Edinburgh, Abbotsford, Melrose, Glasgow, Ayr, Loch Katrine, and Loch Lomond. What a procession passes through the mind, majestic, beautiful, fairy-like, that cannot vanish from the halls of memory, and glorifying this wonderful human life of ours.

For grandeur, I do think the city of Edinburgh wears the palm; it is lovely, it is ancient, it is romantic; and other cities are so likewise, but where, in the heart of a vast metropolis, is beheld such a mighty castle towering on such a mighty hill? Two hundred trains rattle by it every day. The foliaged valley glitters beneath, edged by the busiest thoroughfare of the city, Princess street. The Castle seems like some giant of the past, huge and battered, reclining with a kind of imperious disdain of the new life that surges at the feet of its dead empire, an enormous relic of the embattled ages.

On Monday morning, June 17th, in company with Mr. Brown, president of the Secular Society of Edinburgh, and Mr. Dewar, Jr., I climbed the precipitous eminence. As I enter the parade-ground the Highland regiment is at drill, with the music of the bagpipes. The costume is picturesque, and the marching ranks present an animated spectacle, with a dash of old-time war emblazonry. I enter the frowning portals, and wander through the halls, chambers, passages, and dungeons of this memorable stronghold. I look upon the kings' regalia, the swords and armor of celebrated warriors, the great gun built in 1486—a ragged-looking monster compared with the polished and gorgeous emissaries of death we now manufacture—and the tattered banners, in whose silken folds were once the fall and rise of kingdoms.

Time will not permit the enumeration of the hundreds of mementos that adorn this grim sentinel of the ages. From the castle I take my way to Holyrood Palace, at the other end of the long, descending street called High street and Canongate. I pass St. Giles Cathedral, where John Knox preached, and the house in which he lived, gloomy as his own religion. I did not care to go in and view the remembrances of his fanatical career—I have no love for that theological termagant who, if he had been a woman, would no doubt have enjoyed the Puritanic ducking-stool. Holyrood, however, is a poetic place, witnessing in its decaying grandeur to the tragedies of kings and queens. Especially is the brilliant and sorrowful life of Mary mingled with these palatial remnants. The bare walls of the old abbey are all that is now left of that structure in which the beautiful queen was married to the unworthy Darnley, whence began those cruel misfortunes which, crushing to death, have lifted her name into the immortal romance of history, where love and pity forget error and weakness. The dark and terrible crimes of those tumultuous days have left their record athwart the walls and floors of Holyrood, and we traverse the footsteps of royal murder and conspiracy. In the sunlight of to-day float the dim tapestries that might have drunk the blood and tears of centuries ago. Near by the palace is Arthur's Seat, a promontory-like hill, from whence is a spacious view of the city and the vast surrounding country, now glistening in summer's green and flowery pomp.

In the afternoon with Mr. Brown and Mr. Dewar I visit the Forth Bridge. This is the largest and tallest bridge in the world. It is a mile in length; with three mighty arches it spans the waters. It looks like a triple mountain in its symmetrical and massive sublimity. It is built for the ages. It can not be blown down by any wind that these regions can produce. The enormous blast that tumbled over the Tay Bridge did not shake this an inch. It would require an earthquake to dissolve its stupendous frame. Its iron arms might hold a million tons in their clasp. We sail around the bridge and enjoy a full view of its piers, buttresses, and columns that defy the most furious storm. The view from the top of the bridge which lifts its arches 150 feet above the water is extensive and varied. The broad Forth is lined on both sides with wooded and mountainous shores gleaming near and far in the golden sunlight. We return by stage to Edinburgh, and along the route see new and attractive pictures of the city and its suburbs.

Tuesday unfolds a wondrous treasure house, Abbotsford and Melrose. Melrose is forty miles by rail from Edinburgh. At the station the stage is ready for Abbotsford, about three miles away. We travel through a lovely country, the river Tweed glancing upon our vision with the same radiance that enchanted the poet's soul when he lived and loved on its gentle banks. Dismounting from the stage we plunge down through a walled pathway into the delightful valley where the Wizard Scott built his picturesque home according to the fancies

of his exuberant genius. We see the very walls he looked upon, the books he read, the window whence he saw, while at his task, the shining meadow and river; the chair he sat in, the desk over which wandered his marvelous pen, the little room in which he found rest at midnight's hour; the pipes he smoked as dreamland hovered about him, and the many treasures he had gathered, illustrious with memories of the past. The noble face of the poet—no canvas and marble declare the intellectual wealth of his gifted brain. How that brain teemed with the wonders of the world—a colossal power making rich forever the pathway of man. And Melrose, fair Melrose, I did not see it in the "pale moonlight," but in the soft and gorgeous summer afternoon—for clouds were in the sky—and a mellow luster fell from the sun, and clothed the old Abbey with a tender radiance; and the scenes all around harmonized with the melancholy beauty of the ruins. A graveyard is about the Abbey, beautiful with blue and golden flowers and a carpet of grass. I walked among these gray sepulchers, beside the gray walls of the shattered and mossy temple, plucking the flowers just bursting into bloom. The majestic past for the time possessed my being, and the dead centuries became alive and their glory thrilled my heart. I am glad, however, that I did not live when this old Abbey was in its prime. I am glad that I have the privilege of looking upon its ruins, and wondering what its history might have been in the forgotten ages. I have photographed its picture in my mind, and its sad and sweet desolation becomes an intellectual joy.

I return to Edinburgh and pass the night at the home of Mr. J. F. Dewar, naturalist. He enjoys rural felicity if any one does. He lives in a farmhouse, old and solid as the hills almost, and surrounded with gardens, green fields, and beautiful trees. Birds of various plumage are gathered here, and other species of life interesting to the student of nature. It is a delightful place for dreams and reveries, away from the busy multitude. In the evening we enjoy the music of the violin and the piano and the melody of favorite Scottish songs. Mr. Dewar has for years been a staunch supporter of Freethought in Edinburgh, and at the last National Conference he was elected vice-president of the National Secular Society in recognition of his eminent services. As a naturalist and man of science he has no use for the supernatural. I enjoyed the campaign at Edinburgh. There is a fine society here; the audiences are good. The hall is well-filled in the evening. Mr. Brown presides at the afternoon lecture, and Dr. Crawford at the evening lecture. Dr. Crawford himself takes the platform occasionally and speaks a word for reform, although occupied with the cares of a busy profession. He is associated with the great medical colleges of Edinburgh. The Secular Society has much local talent. J. M. Wheeler, Mr. Robertson, and others of renown in the Freethought ranks began their work in this city. Edinburgh is the seat of learning. Over five thousand students are at its university. It might well be called the modern Athens. It is an ideal place for study and philosophy. Here is the tomb of David Hume and his spirit still reigns in the schools, and even in the churches. With the charm of the past, Edinburgh has still the inquiring mind. The warm welcome I have received here, the many beautiful and grand scenes I have witnessed, make Edinburgh a memorable experience in this summer's journey.

On Wednesday, June 17th, I take the train early for Glasgow, for now the Pilgrim would wend his way to one of the sweetest spots in all of Bonnie Scotland, the birthplace of Robert Burns. I met at Glasgow James McGlashan, president of the Glasgow Society, and Mr. Leiper, and they are my companions on this day's journey. Ayr is about forty miles journey from Glasgow, on the Firth of Clyde. It is now quite a prosperous and fashionable resort, and has but little of the simplicity and rural quietness of Burns's time. The old landmarks are almost covered up. Tom o' Shanter's Inn still abides, but it has a brusque and modern appearance. At the Plough Inn is the drinking-cup of Souter Johnnie, and some of the furniture of the cottage where the poet was born. They used to allow strangers, and especially Americans, to drink out of that famous cup, the source of so much happiness to Souter Johnnie; but now it is put under lock and key. It is too valuable to be handed promiscuously about. We can only take a look at it and dream of its sparkling glory in the dim past. The birthplace of the poet is about three miles from the city, a low, long cottage. The poet was born in a little square corner of what I suppose was the kitchen. There seems hardly room enough in that bed for a woman to give birth to a child, but so it was that Scotland's greatest genius saw the light of day, and not much light at that, for there are only two

windows in the room, one in front and a very small one in the rear, close by the bed. So the little fellow did not look upon a world of very great promise as he opened his eyes and the tragedy of existence began, mingled with flowers of love and flashes of wit and humor that will cheer to the end of time. In another room, which was perhaps the best room, or parlor, are relics and treasures of the poet's changeable life, his letters, manuscript of "Tam o' Shanter," etc. Among these, on a newspaper cutting, was "A Stranger's Tribute to Robert Burns," and signed "An American." To my surprise and delight, these verses, thus treasured in the poet's own home, were the beautiful stanzas written, I believe, in this very house, by Ingersoll, the sweetest tribute ever given to Burns from a kindred heart and genius. But it struck me as wonderfully incongruous that these noble lines should be "The Tribute of a Stranger." I was wondering if those who placed the lines here really know who wrote them, and were a bit afraid of the magic word, Ingersoll; or did they select them for their simple beauty, without any reference to the greatness of the author? It certainly, in this latter case, would show a fine appreciation of a poem that flows like a fountain from the pen of America's most renowned representative. Burns and Ingersoll! how much alike they are in their broad and universal manliness, in their open-hearted recognition of whatever is good and beautiful in the humblest lot. He who loves the poet of Scotland must love the gifted singer of America, who breaks into melody beneath this lowly roof.

From the cottage we wander to Kirk Alloway, where the witches danced, and we stand by the window through which Tam o' Shanter looked and watched the show, while Old Nick played his liveliest tunes. Then we traversed the road along which Maggie did her level best. We ltered on the arch of the "old brig," where Maggie saved everything except her tail. An enthusiastic Scotchman was reciting the poem as we arrived, and the whole picture was placed vividly before the mind. We could see Tam as he whirled the corner and rushed down the road. We could see Maggie as she made that tremendous jump and won immortal fame. Beneath flowed the beautiful river, the river Doon, which Burns has so often celebrated in his songs. Dreamily we watched its limpid course, the green banks, the rose, the woodbine, and the trees glittering in the sunlight. At the monument are the marvelously life-like statues of Tam o' Shanter, Souter Johnnie, and Nance, and it seemed as if we could hear the very music of their laughter and see the humorous light dancing in their eyes.

Returning to Ayr in the afternoon, we went to the shore, where there are beautiful prospects of the Firth of Clyde, the Arran mountains beyond, etc. In the evening we are in Glasgow. With Mr. McGlashan I take a long ride through the city on a tram-car, and view some of Glasgow's most fashionable streets, its elegant residences, the Botanic gardens, the cathedral, the university, the tall chimneys, etc. There is much magnificence about Glasgow, notwithstanding its smoky atmosphere. The Great Western Road is especially attractive, with its noble mansions and lovely gardens. It extends straight as an arrow for many miles.

Thursday, June 20th, is another eventful day. The weather is brilliant indeed; clouds and sunshine mingle in glorious array and add to the attractiveness of each. The Trossachs tour is on this day's program, and it is crowded with romance from beginning to end. The splendor of Scott's poetry is over all this region, and we seem to be traveling through enchanted land. I take the train from Glasgow to Callender. Here I mount the stage for the Trossachs. We pass by the foot of Ben Ledi. On our left is Coilantogle Ford, where Roderick Dhu was wounded unto death. Then the sparkling Loch Vennachar spreads before us; and beyond that is the Brig of Turk, and Loch Achray, and towering wild and grand is Ben Venue. Then we plunge into the Trossachs' rugged glen, and coming forth Loch Katrine dances on the view. We leave the coaches and are soon on the bosom of the waters, and the great blue mountains appear, the gray hills, Benn Ann, Ellen's Isle, etc. I am reading the "Lady of the Lake" as the boat moves along the wondrous scenes. I see the very rock where the huntsman's gallant steed breathed his last. I see the precipice which the bold knight ascended, the silver strand where the lady found her prophetic guest. Each glowing line reminds of the brilliant world through which I am passing. The poet's genius glorifies the vast expanse. From Loch Katrine we take stage to Loch Lomond. Ben Vorlich and its companions lift their massive walls before our path, and we seem to be dashing into their rocky chambers. But from their base flows Loch Lomond, and on its fair bosom we pursue our journey. Ben Lomond rears its majestic crest, and

crowns the vast and splendid scenery. It is afternoon now, and the golden color is shining along the changing heights and the fields and the valleys. It is a marvelous picture, infinit in variety.

From Loch Lomond we take train to Glasgow, and arrive at eight o'clock. Mr. James Baxter meets me, and we visit South Side Park, the Langside monument, on the spot where the troops of Queen Mary were defeated, and Camp Hill, upon which are some remains of the ancient Roman intrenchments. From this place there is a magnificent view of Glasgow. For miles around we behold the populous city.

I must thank Mr. McGlashan and other Glasgow friends for their generosity and hospitality. Mr. Leiper has presented me with some beautiful views of Scotland, which he has taken in his many travels as a matter of pleasure and art, and these will remind me of the beauty and glory of Scotland. My whole visit has been one of constant delight. The people are sociable and cultivated. They are patriotic, and may well be proud of what Scotland has done in the history of the world, in philosophy, in literature and in freethought. Scotland is progressive. She is not bound to ancient creeds. Her stores of romance do not chain her to the past. Her splendid mountains, her beautiful lakes, her fair fields, her shining shores, crowded with memories of heroic ancestry, are busy also with the life of to-day and resplendent with the triumphs of man's noblest genius. SAMUEL P. PUTNAM.

The Deathbed Repentance of an Infidel.

[CONCLUDED.]

One day, standing by the side of my house and thinking, I saw clearly that if I indulged in reasoning I should become an Infidel. I shook my head, stamped my foot on the ground, turned short about and said to myself: "I must not reason; I must believe." I started off, walked two rods, and tried to escape my own thoughts. Whilst reasoning, the thought suddenly came to my mind, "But what were my reasoning powers given me for?" The answer as promptly came, "To use; of course." "Well, then, if I use my reasoning powers to the best of my ability, can God himself censure me?" The answer came again, equally as promptly, "No." "Then," said I, "I will be a free man," meaning by that, separation from the church and absolute liberty to think for myself; realizing at the time a thrill—a pleasurable sensation, causing me to experience a degree of happiness rarely felt. In about two weeks an opportunity was presented to leave the church. After the answer was given, "Nothing against Brother Pikard," I arose, parchment in hand, and approaching the president said, "I have come to the conclusion to withdraw from the Methodist church." I was asked to give the reasons why I adopted that course. I refused to do so, saying that I had had no difficulty with anybody in the church, but that the liberty of thinking induced me to do so.

I delivered to the president my parchments, withdrew from the house, and went home. Then I sat down in my chair and said to myself, "Now, what am I?" I answered, "A man, five and a half feet high, can see so far and no farther, can understand so much and no more. I am satisfied that something is true and that whatever is true is reasonable; therefore, having laid my theology on the table, reason must be my guide. It is either possible for me to know the truth, or it is not. If it is not possible for me to know the truth, then I shall never be justly censured for not knowing it. If by the use of any means in my power I can know the truth, then a moral obligation arises to use those means. Now, what means have I by which to know the truth?" I cast about and concluded that to know what means or faculties I have by which to know the truth, I must first know myself. Now, the question again came up, What am I? I answered, "All I am is under my skin. I need not go abroad to study myself. I am here. Now, what are my faculties by which to know truth from error? First, I have five senses, the primary medium of knowing anything. Without them I could know nothing. Second, I have a brain. My senses are the medium of instruction to the brain. The brain is evidently a multiple organ, and of course its faculties have different functions, and it is important to know something of these functions." Here I paused to think and study the brain. In so doing the idea of Mr. Lincoln and his cabinet came to my mind, that whatever of national importance came before the cabinet, Mr. Lincoln was president. I applied this to the brain. After studying it somewhat thoroughly, I came to the conclusion that reason was president of my intellectual cabinet, and hence must make the final decision. Upon this reflection, I decided that all truth is reasonable. If so, it fol-

lows that whatever is unreasonable is untrue. Then again, it follows that reason is our only sure guide to truth. Then I began the restudy of theology by commencing to read the Bible carefully, thoughtfully, and understandingly, questioning everything. Having decided that all truth is reasonable, I made reason my crucible into which I put every point of doctrine to determine its quality. The first question therefore that came for consideration was the existence of a God. In order to consider that question faithfully, I made this interrogatory, "Is it conceivable that there ever was a time when there was nothing?" My answer was, "No." Then the question was suggested, "Why not?" "Because it is inconceivable that nothing should ever produce something. Hence it follows that something must have been eternal. Everybody must see how vain it is to inquire, Who made what is eternal, or where did it come from? There every man must stop." Then the question arose, What is that something? Theology says God; Skepticism says matter. Now the question of the eternity of that something is settled, for the question of who made God is as pertinent as who made matter. What is eternal never was made. Now, the question of eternity hangs between God and matter. The first on trial then at the bar of reason is God. He is claimed to be infinit in power, wisdom, and goodness. These attributes amply qualify him to plan and carry his plans to infinit perfection without the least jar or contrariety. If therefore anything takes place within his domain that he does not want, it must be because he sees that some things, at least, that he does not want are better than those he does want. With infinit wisdom to plan, infinit power to execute, and infinit goodness to prompt the execution, if nothing happens but what he wants, then sin is *non est*, and therefore God can not be displeased with his own work. Now, the only conclusion is, If anything occurs that he does not want, it must be by his voluntary permission, and whosoever permits a crime, having equal power to prevent as to permit, is a criminal; or, as the Bible says, "He that knoweth to do good and doeth it not, to him it is sin." As to the personality or attributes of God, no one knows anything, and his very existence is a matter of inference from the wonderfulness to man of the things he beholds, and therefore God is simply an ideal and not real. Infinit wisdom can make no mistakes, infinit power can make no failure, infinit goodness can permit no evil; therefore, whatever is, is right, but observation and experience show that innumerable evils exist. The destruction by flood and famine and pestilence of thousands and millions of human beings is incompatible with infinit love and goodness.

Now to return to the consideration of matter. It is universally admitted by expert chemists that matter consists of some sixty-four simple elements, which they affirm to be indestructible and therefore suggestive of their eternity. In matter there is no moral law, and hence with her there is no transgression. Natural law is simply known from the properties of matter and always acts in the same direction, therefore needing no administrator. Now, I appeal to the good sense of every thinking man, whether it is not more reasonable to affirm eternity of something of which we know all we do know, than to affirm it of an ideal of whom or which nothing is absolutely known, and the whole of science consists in the knowledge of natural law.

The great argument in favor of the existence of a God is that of Dr. Paley, who assumed that nature exhibits design, and consequently there must be a designer, and that designer must be God; that, when we examine nature we see through it all marks or indications of design in the leaves of the trees and the finishing of the flowers. The question arises here, Is not the animal world composed of matter, and if so, do not they design their own nests? Do not birds design where, when, and how to build their nests? Does not the bee design the form of its comb, and the size and form of its own cells, and whether they shall stand upon end or lie upon their sides? If the tusks and paws of the lion, and all the like weapons of the numerous carnivorous animals, which evidently indicate design, including the claws of the eagle and the hawk, then does not the design of the designer appear in the destruction of the defenseless and harmless animals? If so, then how could the designer be infinitely loving and merciful? Was it the wolf, the lion, the tiger, the leopard, or the hyena that was the object of his infinit love, rather than the lamb, the fawn, the calf, the colt, the zebra, or the chicken? The Bible, in describing the relation of cause and effect, says: "The good man, out of the good treasure of his heart, bringeth forth good things, while the evil man out of the evil treasure of his heart, bringeth forth evil things;" therefore, if God is possessed of infinit love, how could he de-

sign the destruction of the innocent and harmless by the vicious and cruel?

It would be a strange event if God, infinit in power and wisdom, were to create a being like man, and require of him to know the truth, and give him no faculty by which to apprehend it. If he has given to man the faculty of apprehending truth, what is that faculty? In the examination of the human head by the best authorities, such as Professors Mahon, Upham, and others on intellectual philosophy, they concluded that the faculty which determines eternal truth is the reason or the reasoning faculty. Reason, then, is the essential faculty by which to discover truth. Every man is favored with that faculty; hence, it is by the same faculty that every man is to determine what is truth. It is by that faculty that we are to determine what truth is to-day or what was truth two thousand years ago, or at any other age of the world. Truth is the same yesterday, to-day, and forever, and is to be determined by the same faculty. The principles of nature are as eternal as nature herself. Truth is a principle, not an event, and as a principle is eternal. Therefore, every generation has the same faculty of determining truth as any former generation. The present generation cannot be held accountable for what happened in any former age, but only for what relates to itself. Every man is related to the same fundamental principle. That fundamental principle is reason, whether it relates to what was a thousand years ago or what is to-day. He carries with him the faculty for discovering truth, hence he is not dependent on the opinions of any former age. Every man is responsible for the proper use of his own reasoning faculty. As reason can be employed alone upon what we know, it follows that it is the duty of every man to know all he can. As Pope says:

Of God above, or man below,
How can we reason, but from what we know?

Now, as Christianity is the question under consideration, it is well to begin at its root. The fall of Adam, or what is known as original sin, is the root of the Christian religion. This fall, or this original sin, consisted in the eating of a fruit from the tree of knowledge, which the serpent had promised them would make them as "gods, knowing good and evil." Anxious to know something and seeing the fruit was good for food, they accepted it from the serpent. Instead of the serpent lying to them in saying they would become as gods knowing good and evil, it is shown by God himself, in a few verses after, that the serpent told the truth, for God said, "Behold man is become as one of us, to know good and evil." Now the death threatened Adam for eating an apple of knowledge, was either the result of the natural properties of the fruit, or it was the infliction of a penalty. As the offense was a moral one, it could not have poisoned the physique of Adam and Eve so as to be inherited by their posterity; hence the conclusion that it was a penal infliction, the justice of which is very doubtful. The curse pronounced upon Adam and Eve is in proof of the fact of the infliction of the penalty upon their posterity. What justice can there be in the infliction of penalties upon them for offenses committed thousands of years before they were born, especially when that sin was but the eating by their ancestors of an apple of knowledge, thereby learning the difference between right and wrong?

A. B. PIKARD.

The First Steamboat.

A statement my friend Putnam makes in his "News and Notes" from Scotland in THE TRUTH SEEKER of July 6 demands notice: "Here also is the obelisk erected to the memory of Henry Bell, who was the first to apply steam power to water navigation. I must confess that I always thought that Fulton was ahead of the world, but it seems that he was not. America must yield the palm to Scotland. Bell launched his steamer Comet, three horse-power, on the Clyde in 1812."

No doubt Bell launched his steamer at this time, but on the 1st of September, 1807, Fulton made his first trip up the Hudson in the Clermont. Losing, in his "Field Book of the Revolution," gives quotations from the Albany Gazette of the same date proving this. Fulton was not the first to apply steam to navigation, but he was the first to do so successfully. As early as 1803, while in France, he constructed a small steamer on the Seine, and was successful. An experiment with steam was made on the Clyde in 1789, but the year before this John Fitch, in America, was equally if not more successful. Thomas Paine was a friend of Fitch, and to the author-hero he owed many of his ideas. Bell was the first to successfully navigate by steam in the United Kingdom, but not in the world.

FRANKLIN STEINER.

Observations.

This year, as last, I spent my vacation time as a marine animal of prey. It is not every landsman who has an opportunity to go down to the sea in a ship without buying a yacht, working his passage, or paying his fare, and so there are few who know the advantage of freedom from these details. I related at some length, a year ago, my experience as a passenger on board the fishing schooner Gertrude Summers on a trip to Five Fathom Bank, off the coast of New Jersey, along with Captain Silas Latham and his crew. I have just made the same sort of voyage with the few variations which I shall mention. On that occasion the elements smiled upon us and we had fair weather, though the vessel pitched a trifle in a swell worked up somewhere to the southeast. This time the wind and water and clouds used their combined influence to do us up. Again, then the fishing was good, and the men made casts of the net that gave a show of probability to the miraculous draughts attributed to the apostles, who were aided by inspiration. Nothing like it had occurred before in their experience, and so they set me down as a mascot; but in the year 1895 the combination was changed, and if I had signed as a Jonah nobody could have complained that I did not bring out all there was in the part.

We inaugurated the trip on the afternoon of July 5th. I got the location "inaugurated the trip" from Sailor Bill Brown, who, I think, will bear testimony that it is approved maritime parlance. The Gertrude Summer has grown too small for Captain Latham's business, and has therefore been sold and replaced by the E. P. Wright, which is some forty per cent larger. By reading the name in the foc's'le hatch I perceived at once that the captain had changed boats. I am very expert in identifying boats when the name is in sight. The Wright is a whale among fishing craft, and the smacks lying alongside looked like half grown chickens roosting next to a hen. At Gowanus, on the Brooklyn side, we took aboard as much ice as would load a half dozen of the wagons that perambulate New York with two horses to draw them and two men to do the cheating in weight; and then, induced by a tug with a strong tow-line, we slid forth into the offing. With fifteen men to assist in the solemnities, the making sail on the Wright is not a protracted ceremony, but while they last the proceedings are suggestive of setting up a stove during an earthquake. It struck me as strange that on so large a deck there was no place where a spectator could stand and view the exercises, but anyone who has tried to strike an attitude in the middle of the floor while the company was dancing the Saratoga will understand about how often I got jostled. At such times passengers on fishing smacks should be made secure with an adequate cord and temporarily towed at the stern. A door which everybody wants to pass through simultaneously has its disadvantages as a loafing place, but it is a graveyard for undisturbed repose compared with a vessel's deck when sail is making in a fresh breeze.

After the sails were all up and laced tight as a corset, we went thrumming along toward the Narrows. I have crossed New York harbor so many times that I no longer get excited at the view which it presents. Still, with all its islands and shores and forts and summer residences, it is worth looking at to anyone who has never seen the Mersey, the Clyde, the Erie canal, nor the Chicago river. I noted the statue of Liberty, whose attitude recalled the familiar sight of Mrs. M. turning out the gas, and I also saw several distinguished yachts, including a big steam yacht, half the size of an Atlantic liner, worth two hundred thousand dollars or more. Steam yachts are often so large and commodious in these days that living aboard of them is almost as enjoyable as staying at home. They equal a canal boat in this respect, but exceed it in running expenses.

Half way across the outer bay a squall met us and hid surrounding objects from view. The wind which accompanied the same came at us over the bow, and words spoken in the face of it went back down the orator's throat. The sails were trimmed close aboard, so that from the lee rail they looked like the gill-works of a great fish. Small craft, and even pilot-boats, were soon observed to be dropping or shortening sail to evade the knock-downs of the intermittent gusts, and aboard the Wright there was talk that it might be too rough for us to go outside the bay. An excursion steamer with anglers aboard, driven inside by stress of weather, lay near the Staten Island shore, and passengers crowded the rail to get their hooks in the water, though fish are about as scarce at that particular point as they are on the roof of a house. Our vessel held on with all her linen spread, and

the way she crashed into the waves and sent them fleeing away into the gloom was something awful and mysterious to me. Standing at the weather side of the wheel, I could see our great bowsprit go poking off up into the air, there to describe arcs of circles and then come down with a swoop that buried stays and foot-ropes in a fathom of foam. Whereat the stern was whisked like the tail of a wet duck, and the dripping bowsprit arose for another whack at the sea, while the spray flew high aloft and blew away on the gale. Meanwhile the cook's whistle sounded, and the passenger was invited to go forward and "feed his face," which he cheerfully did.

I was quartered at night in a wide berth, which I wished was narrower on account of the difficulty I had in keeping in the middle of it. I was advised that a spread-eagle pose was best adapted to rolling ships, and found this to be true as long as I remained awake to think, but as the directions were forgotten during sleep, I often awoke to find myself "chucked" from port to starboard and back again with a violence that made my bones ache. Among other things, a happy thought struck me; I curled up, and the problem was solved. Others may have done the same at other times, with equal success, but the result of their experiments has not come down to me; I hit upon this method working independently, and it has for me all the importance of an original discovery.

Morning brought no change in the weather. The sky still leaked, and we continued to split the wind. One consolation in having the wind dead ahead, the captain philosophically remarked, was that it could not change to our disadvantage, whichever way it hauled. I fed my face (nautical for ate) thrice that day, and answered the fourth call to the cook's quarters, but upon confronting the table I learned that the interior department of my system had suspended business for a while; the follicles, I inferred, had struck, and consignments of grub would not be received until further notice. For the time being I must be content with half a fisherman's luck. Having chewed a piece of biscuit until it attained the dimensions and consistency of a loaf of unbaked bread, I went on deck and thence to the cabin. I would have smoked, but somebody had apparently put tar in my tobacco, and I concluded to wait. Picking up one of W. Clark Russell's sea stories, I began to read, and got along very well until the hero lit his pipe, and that finished me. I then knew at once that the brain had been sidetracked and that mental impressions were going direct to the liver, whence they were referred to the esophagus and duodenum, which had an unsettled district between them. I drifted from the chair to the locker beside my bunk, laid my head upon a coil of tarred rope, sighed deeply, and asked myself, Can this be death? A few minutes later I turned in. Then the vessel, seemingly, had me right where she wanted me, and I could feel her gathering for a great leap. But she fooled me, and instead of jumping she settled back with a swooning collapse. Down we dropped for a thousand fathoms, as I estimated the distance, when by a rotary jerk, as a man centers a dose of pills in the palm of his hand before swallowing them, I was reduced to an inert mass in the middle of the mattress and sent spinning skyward. When sense returned I lay with my ear to the side of the ship and heard the water as it meanly giggled and snickered past. Sleep or death overcame me. In a world of darkness for interminable ages I wrestled with illegible manuscripts filled with unceasing repetitions, and wrote forever without getting anything done. At 4:30 in the morning I took my swollen and empty head on deck and soaked it in a bucket of sea water. So ended all the trouble I had on this trip.

The sun is not so early a riser as Captain Latham. While Morn still slept in her bed of mist he had his boats out and was waiting for a school of fish to come up where he could get his seine around them. Meanwhile I baited a hook and fished over the side of the ship, then anchored on Five Fathom Bank. This is a great fishing ground. Its northern and southern limits are indicated by the presence of government lightships, and about midway between these a keg is anchored for the guidance of the fishermen who come off from the Jersey shore. This keg is not visible for more than a quarter of a mile on a clear day, but the Jersey men can find it in a fog, though they must row miles and miles from where they launch their boats. On this particular morning the fog was at times as thick as a bunch of cobwebs, but out of it came the leader of the fishing skiffs and split the anchor rope of the keg with the bow of his boat. And he never missed a stroke of his oars or turned his eye to look ahead. I do not expect ever to have any better luck angling than I had that morning. My line had two hooks

on it, and often before the sinker could carry them to the bottom I was obliged to haul in and pick a three or four pound sea bass off each of them. At any other than the vacation season sport like that would be called work. At length the fish seemed to have got on to my game and sheered off, upon which I began feeding them with bait after the fashion of church organizations doling out charity to excite admiration and hook members. The fish on Five Fathom Bank have hard lines. I am informed that those not foolish enough to bite a hook often go in seine.

The seine used by Captain Latham is a very comprehensive affair. If would reach the ground from the top of one of our eight-story buildings and would go all around some Western cities I have visited. The only hope for a fish is to make a dive and come out under the purse-line before it is hauled in. Among other additions to his gear, Captain Latham has a pocket net into which the fish are placed after being caught in the seine; it is then boomed out over the rail of the schooner, and the fish enjoy life until they are scooped on board and placed kicking on the ice. Left in the water thus bunched together they are tempting bait for sharks, which are inclined to make dashes at the prisoners and, breaking the twine, set them at liberty. As I stood watching the pocket one day a shark as big as a coffin dropped alongside and cast a critical eye upon the porgies and sea bass that had turned up their toes and were floating. I advanced my beaming countenance over the rail and he dropped out of sight as though he had all at once turned to a leaden sinker. His place was soon taken by a smaller fish of the same species, so persistent that the cook had to get out a spar and jab it at his head before he would go away, and even then he retreated tail foremost, cross-dog fashion. The shark is admired least by those who know him best. He is a natural born outthroat and thief.

The exertions of the captain and crew were not rewarded with their usual success, and when the time came for returning to New York the catch of fish was several tons short of making the trip a good one. The captain apologized for the size of his cargo, but I assured him that it was not worrying me in the least. I was not concerned with considerations involved in the mad pursuit of wealth. My interest was in the voyage itself. We had experienced all the vicissitudes we could reasonably expect. Rain, wind, and other natural phenomena had displayed themselves and acted their little parts for our benefit. Myself had been especially favored. The ship proved herself staunch, the crew showed great urbanity, cordiality, and versatility of language; the cook set forth plum duff with the raisiest side next to me, and the captain had given me the benefit of much profitable discourse. Over and above this, here we were on the boundless main, a fair wind blowing, every sail pulling like an ox team, and no other member of the fleet in it with us in the race up the coast. Furthermore—

Behold the scene around us spread—
The sun that slowly sinks to rest
Upon old Ocean's billowy breast,
Yet leaves his wake of gold and red;
The glory of the gorgeous west
On all that lies before us shed.

And lo! the stars appear in turn;
The moon, a mass of liquid flame,
Springs from the sea, and o'er the same
Her thousand silvery candles burn.
Well might their radiance put to shame
A large electric light concern.

But nearer still, with luster bright
As that on Sandy Hook which glows—
Behold it ere your eyes you close—
Serenely through the dark of night,
That deeper, redder, steadier light
Effulgent from my sunburnt nose.
How many fish do you suppose
Could pay the loss of such a sight?

I keep my poetic nature close under hatches nowadays, but at times I cannot refrain from bursting forth into song. I was gratified to learn, before parting with Captain Latham and the crew of the Wright, that owing to the superior condition of their cargo and the scarcity of porgies in the market, their fish would bring a fancy price; and there was money as well as excitement in the trip after all.

GEO. E. MACDONALD.

Do the temperance people rejoice in the Sunday tyranny? Possibly, and yet the results are not in the direction of the propagation of temperance. On the contrary, if a man who supposes he must have a tippie on Sunday cannot get it at his accustomed place, and is forced to lay it in on Saturday, he buys a bottle of course. And then he uses the whole bottle, while otherwise his regular one or two drinks a day would satisfy him. Drunkenness thus becomes systematic.—*N. Y. Morning Journal.*

A Bigoted Editor Called Down.

Following lectures in Walsh county, North Dakota, by Remsburg, Putnam, and myself, quite a controversy has arisen. The editor of the *Park River Gazette-Witness* republished my article from *THE TRUTH SEEKER*, and has taken up the cudgels for the orthodox. Mr. E. Smith-Petersen replied to him in the *Gazette-Witness* of July 5th, and in the same issue are found some notes by the editor, to which I will direct a few words. Regarding the local and personal side of the controversy I have nothing to say, leaving that for local friends, who are able to defend themselves. The editor of the *Gazette-Witness* has been one of the most intolerant opponents of Freethought in Park River, yet, to the surprise of all, he has never attended a lecture. He gives his reason for this in these words: "Thirty years ago, or, say, just the time Mr. Petersen was first wrapped in swaddling-clothes, the editor of this paper began to examine the subject of the inspiration of the scriptures, the divinity of the Christian religion, and kindred themes, and has been a reasonably diligent student ever since, keeping fairly up with the thought of the day." Whether he attends or not is his own business, but, like many other Christians who never go near a Freethought meeting, he knows more about Liberalism, Deism, and Atheism than any one else, Liberals included. The most unjust judges have prided themselves on their "impartiality," and the most ignorant man often prates about what "he knows." Fortunately, we have enough of the *Gazette-Witness* editor's productions before us to enable us to take his statement for just what it is worth. We find him well-versed in the ordinary Christian platitudes of this and past ages, with the most commonplace Christian ignorance of Freethought, seasoned by the venomous bigotry for which the followers of the Nazarene are noted. From some of his statements, we are inclined to believe that he yet wears his swaddling-clothes.

"Messrs. Putnam, Remsburg, and Steiner," he says, "are but feeble echoes, parading ideas which have been more cleverly clothed by other men." What a mountain of logic! So has Christianity been clothed more cleverly by men other than the *Gazette-Witness* editor and the preachers of the present day. Everything the editor here says, including his errors, are but the "feeble echoes" of others. This argument would prove Christianity the most worthless religion in the world. To say nothing of its age as an organization, it represents the "feeble echoes" of both extinct and living pagan religions. A little study of comparative religion would convince our editor of this fact. Some Christians use queer reasoning when they assume that the truth of an idea depends upon its age. The next statement is a wonder in its way: "There is not an argument against Christianity of any force or point, in all the repertoire of either of these gentlemen, but finds its real paternity in that old Epicurean Celsus, who lived, wrote, and died seventeen hundred years ago." We are not surprised at this statement, when we know that it comes from a man who made his investigations thirty years ago, and knows so much of the subject to-day that he need not attend a lecture. The "learned" editor probably does not know that Christians destroyed the works of Celsus, and all we have of his writings are the brief extracts preserved by his opponents. All Freethinkers are doubtless aware of the fact, now boldly announced by the *Gazette-Witness*, that their lecturers pay no attention to the history of the last seventeen centuries, their literature and development, nor to the scientific discoveries and philosophical reasoning of Spencer, Darwin, Huxley, Tyndall, and others of the present day! But they look blindly back to Celsus as a guide! We will not deal harshly with the superannuated editor of the *Gazette-Witness* for this cheap revival talk, but for his guidance in the future I will refer him to the statement of the Rev. Austin Phelps, D.D., of Andover Theological Seminary: "Modern Infidelity is an intellectual giant in comparison with anything in the Infidel records in the past. It is to the Infidelity of history in many respects what the Copernican is to the Ptolemaic astronomy. It is learned in resources, shrewd in tactics, well informed in Christian argument, vigilant of its weak points, self-possessed in assurance, and, withal, morally earnest in spirit."

We are next told that "callow lads and ignorant men may be staggered by the Brummagem philosophy of these peripatetic platformists." The word "callow" is defined by Webster as "destitute of feathers; naked and unfledged." Very well, Mr. Editor; feathered lads and learned men like yourself seemed to be staggered in Park River, last winter, when you tried to keep us out of the town hall, a building owned by the public and built by

the taxes of the Infidel as well as the Christian. You were "staggered" also when you failed to keep the "peripatetic platformist" from speaking, thereby vindicating freedom of speech.

We next note the amusing assertion that Liberals to-day are ashamed of the terms Deist, Atheist, skeptic, and Infidel, "which have an ugly and unwelcome sound," and prefer the "euphemistic" words "Freethought" and "Freethinker." If the editor's ignorance were not equal to his bigotry he would know that "Freethought" and "Freethinker" are general terms, and apply to all who have rejected authority in religion, while Deist, Atheist, and Pantheist are special terms describing the beliefs of different classes of Liberals. You could not justly apply any one of them to the great body that reject Christianity any more than the word Catholic, Presbyterian, or Methodist to all Christians. The editor knows, however, that all reject orthodoxy, and a hideous picture of the Infidel arises in his mind, obscuring all things else. A closer consultation of the dictionary he mentioned would have prevented his falling into a very ridiculous error. Regarding the employment of school-teachers who are unbelievers, we are favored with this piece of editorial wisdom: "This state and this county are overwhelmingly Christian. In the supremely important matter of the education of their children, North Dakota and Walsh county parents cannot be adequately represented by anti-Christian teachers, nor can the children of Christian parents be safely entrusted to the daily care and close companionship of anti-Christian men and women."

Since, Mr. Editor, you are so well posted regarding Freethought that you need spend no more time making investigation, had you not better pay a little attention to the fundamentals of American government, and to right and justice? If I am not mistaken, the Constitution of this country gives no sanction, directly or indirectly, to the Christian religion. The fathers of our nation made it a point to see that religious tyranny should not be sanctioned by the supreme law of the land. Therefore they determined that no matter what might be the predominating religious sentiment, "Congress shall make no law respecting the establishment of religion," and declared that so far as government recognition is concerned, this is no more a Christian nation than a Buddhist nation. Washington declared that this is not a Christian nation in the sense just named, and James Madison said that Congress has no more right to pass a measure affecting the conscience of a single individual than it has to do the same with an entire community. Where this has not been carried out the Constitution has been violated.

Certainly no teacher has a right to instill into the minds of his pupils his particular religious views. He is supposed to have under his care children of all beliefs. The child of the only Infidel in Park River would have the same rights of conscience in the schools as the overwhelming Christian majority the *Gazette-Witness* mentions. The teacher, then, should instruct them in the secular branches of knowledge, leaving opinions regarding the supernatural to be formed at will. When a teacher does this, certainly his religion should have no more to do with his getting a position than should his politics. The real reason Christians want religion in the schools arises from the fact that unless Christianity is instilled into the mind in childhood, a person will never believe in it. They cannot rely on the mature, unbiased judgment of manhood. If a man is trained from infancy in a certain religion, that is the religion he will cling to if he clings to any. He may give it up, but he is not likely to embrace any other. So if the same man receives a Secular education without religious instruction, he is not likely to embrace Christianity. The priesthood has admitted many times that unless they get the children they are lost. The editor expresses a well-known Christian sentiment when he says that the children of Christians cannot safely associate with Infidels. Association breaks the barriers of prejudice. When Christians really come in contact with Infidels, they may possibly discover that a few things said about the latter by preachers and Christian editors do not conform to the truth. Let us all rejoice that the bigotry represented by the *Gazette-Witness* is rapidly on the wane all over the world.

FRANKLIN STEINER.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses or to one, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

Straight Talk.

The constitution of the state of New York declares: "The free exercise and enjoyment of religious profession and worship shall forever be allowed" to every member of this state. This is our constitutional guarantee, so-called, for religious liberty. It will be perceived that it is not very broad. It is not abreast with the opinion of the world at large on that subject. It does not put religion in the category of things with which the state has no concern. It does not make the freedom absolute. On the contrary, it is rather a license for each person to choose for himself some one of the religions or forms of worship in use among men, and does not assume that he might reject every one. Our constitution therefore stands for a certain religious requirement, and this requirement is intensified by the declaration that "the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the state." This may mean almost anything, from the Mormon dogmas in regard to multiple marriages to the Puritanical observance of Sunday. It will be noted that it takes a hint from the old-fashioned schemes of tyranny, and proposes to put down all disorder—disorder meaning in all such cases not disorderly things, but things objected to by an intolerant majority. One of the things that our constitution seems to mean is that no man shall ever be so free as to enjoy himself in his own way on Sunday, unless his own way happens to be the way established by our Puritanical ancestors, and if a man will not enjoy his Sunday in that way then any other way of enjoying it is dangerous to the state.

Judge Brown, of the Supreme Court, decides that the Sunday Barber law is "a valid exercise of the legislative power," and therefore is constitutional. But we do not believe that this gross and ridiculous interference with the private life of the citizen can be so justified. Where there is no disorder involved, no wrong done, and no act performed that can by any possibility have evil consequences, the proceeding is not within the sphere of acts that may be regulated by law. It is contrary to the whole purpose and spirit of the constitution. What a judge says settles nothing. In all great cases three judges are on one side and four on the other.—*N. Y. Morning Journal*.

It begins to look as though we are hereafter to be ruled by "civic federations," "law enforcement leagues," "societies for the prevention of everything we don't like," and "law and order leagues." Why is this? About the first complaint of the average citizen, when this is brought to his attention, is that the legally-elected officers are negligent of their duties, and that they must be held responsible for the enforcement of law. The average citizen says that the various volunteer societies owe their existence to the remissness of the public officers. But is this true? Does not the trouble begin further back? The real source of the evil is the intolerable mania for needless laws. If the average citizen would mind his own business, and compel the man he selects to make laws to do the same, nine-tenths of the incompetency and corruption now justly charged against officials would not be developed. To illustrate what we mean, here is a dispatch from Youngstown, Ohio, which says that at that time (June 24th) the spasm of municipal virtue was relaxing slightly, and the "law-breakers" were again becoming active. What law-breakers? Oh, the proprietors of fruit stands, cigar stores, soda fountains, and the rest of that kind of desperate criminals. The prosecuting attorney "had been called away on business," but before going had announced that he would not try any more Sunday-law cases; if the Civic Federation "wants the suits prosecuted in police courts, it must furnish counsel." In one case there was a bill of costs amounting to \$60, and the mayor could find no one willing to pay the bill. All this trouble grows out of inexcusable meddlesomeness. In almost all instances the Sabbatarian crusaders are at the bottom of the business, and they will continue to make trouble and pile up expenses until the American people make up their minds to bury Sabbatarianism and its allied nuisances and invasions for good. Then we will have some peace, and genuine educational reformers can do effective work.

Letters of Friends.

No Words Wasted.

SEATTLE, WASH., June 27, 1895.

MR. EDITOR: Inclosed please find \$3 to pay for one year's subscription and for a copy of "Freethinker's Pictorial Text-Book."

R. W. BARTO.

A Good List of New Subscribers.

HUMANSVILLE, MO., June 27, 1895.

MR. EDITOR: Inclosed find \$10.25, for which continue my subscription another year, and send the paper to the new subscribers named.

C. R. BARNES.

An "Extra" for the Field Work.

COHONS, N. Y., June 29, 1895.

MR. EDITOR: Inclosed find \$5 for your combination offer of THE TRUTH SEEKER and James B. Alexander's "Dynamic Theory;" the fifty cents you can put where it will do the most good.

Yours, JAMES HANLON.

To the Rescue of Wise.

BROOKLYN, N. Y., July 3, 1895.

MR. EDITOR: Inclosed \$5 is to pay my overdue subscription to THE TRUTH SEEKER, and the other \$2 you will please devote to defending the Kansas case instituted against one of our brotherhood by the Reverend Vennum, on the charge of sending obscene matter through the post-office.

E. O. ROSCOE.

We Are Working for Real Freedom.

FORT WORTH, TEX., June 26, 1895.

MR. EDITOR: I send you \$2. Please send THE TRUTH SEEKER, as long as the money pays for it, and possibly I may be able to do better soon.

You ought to be liberally paid for the great work you are doing. The people don't appreciate nor understand what you and your few co-laborers are doing for them, but you are building a monument more durable than marble or brass.

J. M. BROWN.

Alive and Active at Omaha.

OMAHA, NEB., June 25, A.M. 295.

MR. EDITOR: As my subscription to THE TRUTH SEEKER becomes due the last of this month I had better be hustling with my money if I am going to keep paid in advance, so here it is.

We have a secular society organized in this city at last, or will have, when we elect officers. We are going right along, however, with temporary officers; have held two meetings; have postponed the election of president until next Sunday afternoon. We are in no hurry, and will select officers of whom we can be proud.

JNO. MCARDLE.

Hated to Give Him Up.

BLOOMINGTON, ILL., July 3, 1895.

MR. EDITOR: Please find inclosed \$5 for your paper. I have not received my last three papers for some reason; I wish you would send me copies of them, as I do not wish to miss them. When I belonged to the Methodist Episcopal church and quit them, they kept on sending me their papers, etc., and the preachers called on me for at least seven years after I embraced the faith promulgated by our noble R. G. Ingersoll, whom I very much respect and love. Yours in the cause of Freethought,

H. COONS.

They are Wide Awake on the Alert.

PANAMA, COL., June 13, 1895.

MR. EDITOR: Find inclosed \$10-\$3.50 is to renew my subscription to THE TRUTH SEEKER for one year—send me as a premium "Old Testament Stories Comically Illustrated." The rest is from a new subscriber, H. K. Olander, for one year's subscription to THE TRUTH SEEKER, and "Four Hundred Years of Freethought."

Send the books to United States steamship alert, care of American consul, U. S. of Colombia.

Will try to donate soon \$2 for missionary purposes. Yours for intellectual liberty,

F. J. AFEHAUSER.

Ministers Hate Cheap Sunday Travel.

ROCKY RIVER, O., June 30, 1895.

MR. EDITOR: In extending subscription six months at a time, it is my intention thus to keep in memory that I live. Although aged, I am still ardently at-

tached to my TRUTH SEEKER; I live and shall die a member of the increasing family of the "mentally emancipated." From Sabbath observations seven miles west of Cleveland, I am impressed with the effect of the modern bicycle and electric power so recently used to hustle tens of thousands into the way-out resorts and parks not dreamed of by the horse car and street railway men of Cleveland three years ago. The "electric current" is to play the devil with the (once) going to church of the young of both sexes. The livery horse and rig are nowhere to long country street car rides at only a few nickels cost.

S. GLEASON.

The People Need Enlightenment.

CHESTER, June 27, 1895.

MR. EDITOR: I send you \$2 on my subscription. I am sorry I am not able to send you ten times as much, but it seems to be very difficult to get money, even when earned.

It does seem to me that good pay makes a better civilization than mean, paltry pay. It seems to me that we have a wonderful big job on hand to destroy superstition.

I have been reading "Initiatory Element in Progress." It appears to me that there is a big struggle going on in the various churches to once more gain a controlling influence. It is a pity THE TRUTH SEEKER is not more widely read. The ignorance of the people on these subjects is so great, it almost seems to me they know nothing they ought to know, and I am acquainted with no other or better paper than THE TRUTH SEEKER whereby they can learn.

Yours truly, WM. HULTON.

The Charm of Forbidden Fruit.

ROWLAND, OR., June 30, 1895.

MR. EDITOR: Watts or some one else has said:

While the lamp holds out to burn, The vilest sinner may return, therefore, for fear THE TRUTH SEEKER lamp may cease to give forth its light and I may be deprived of the benefits of its effulgent rays, I inclose remittance to set the figures on tab forward a notch.

I cannot get along without "News and Notes," which I consider worth the price of the paper, and the "Observations" of the "Man with the Badge-Pin," the "Letters from Friends," Mr. Heston's cartoons, and the editorial matter, are worth several times the subscription price of the paper.

Even "Not for Parsons" is good, for of course from the heading that would be the first thing a parson would look at. Hoping all who may be owing oil to THE TRUTH SEEKER lamp may fill the cruse and send it on that the light may continue to shine, I am truly, F. M. KIZER.

Too Bad.

LOS ANGELES, CAL., June 23, 1895.

MR. EDITOR: The social evil, which, as everybody but the clergy knows, is an inseparable concomitant of civilization, is now receiving the united attention of the parsons here in this city. With their usual practical ideas of life and society, they see no reason why a city ordinance closing up disreputable houses should not exterminate the aforesaid evil; and on this ingenious and original line of thought they are demanding immediate action on the part of the city council. So much have they all said about this matter that the best advertised street in the city is, by a large majority, Alameda; whereon may be found those unfortunates whom God, in his wisdom, has ordained to lead that kind of a life.

The continued, and, as some seem to think, unreasonable and senseless agitation by the preachers, has led to the publication of various letters in the daily papers on that subject; and I was deeply pained by one from some unfeeling wretch without proper respect for the cloth. He belched forth in this manner: "The course being pursued by these misguided reformers called the 'Ministerial Association' is doing more to corrupt the minds of the young people than they perhaps realize." He then says: "Even preachers sometimes live in glass houses, and they would be credited with more sincerity if there were less lapses from virtue in their own fraternity. At least six preachers,

pastors in this city, who were loudest in their denunciation of the social evil, have left under a cloud or been silenced for gross immoralities. Their names can easily be recalled."

I consider it ungentlemanly and impertinent to proclaim such things as these, and it is too bad that he could not have kept them to himself; for the influence of our spiritual guides will not be increased by such disclosures. It is plainly evident that we need a censorship of the press, and I move that one be established at once.

O. SEVERANCE.

Cleanliness Ahead of Godliness.

TRINIDAD, COL., June 29, 1895.

MR. EDITOR: Inclosed please find "three of a kind," for renewal of subscription to THE TRUTH SEEKER. I haven't succeeded as yet in getting the Women's Christian Temperance Union to subscribe for it, but one member of this renowned organization, a neighbor of mine, greatly enjoys reading it, and so I hope, through her instrumentality, to obtain the consent of the Union to have THE TRUTH SEEKER appear in the holy shrine of their "free reading room."

Since the disturber of orthodoxy (Mr. Putnam) was here, your paper has been at a premium. A great many people are anxious to read it, but lack the moral courage to take it in their own name, fearful lest their conduct offend some pious mind. This class of humanity are improving, because a few years ago they would not peruse the columns of a Liberal periodical for fear of provoking divine wrath. God would, in infinite anger, see to it that they had appendicitis or an ingrowing toenail.

Verily I say unto you, Trinidad is a great town—a sort of zoological garden. You find a variety of nationality, not unlike a seaport city, and consequently all forms of religious worship. The Catholic, Baptist, Methodist, Christian, Presbyterian, Congregational, Lutheran, Seventh-day Adventist, and the irrepressible Salvationist, are all well-fed here by credulous, admiring votaries. And, just to think of it! among these holy of holies there live a few for whom Reason has promulgated its emancipation proclamation—a few who have the manhood and womanhood to think for themselves, a few who have peeped under the veil of history, and gathered some damaging truths about Christianity and its terrible career of torture and blood, a few who disbelieve in dreams and the astronomical feat of Joshua, a few who believe that, if the biblical injunction, "Be baptized and be saved," had been, "Bathe semi-weekly and be saved," and all the theological Santa Claus worshipers as thoroughly imbued with its importance, there would be more health and happiness, and lucrative employment furnished all the unemployed of our land in the manufacture of soap.

E. F. SQUIRES.

Charity and Mission Work Begin at Home.

SAN PEDRO, CAL., June 21, 1895.

MR. EDITOR: It is through THE TRUTH SEEKER that I make known the plan and give my reply to the proposition of the Methodist Episcopal Church Society at Western, Ohio. They wish to defray the expenses of their new church and to purchase a pipe organ. Under the motto of "God loves a cheerful giver," they say in their circular:

DEAR SIR AND BROTHER: Will you assist us in building our new Methodist Episcopal church in our little village? (we believe you will). We cannot build unless we have assistance. We have purchased a large book, and will enroll every man, woman, child, church society, and Sabbath-school that assists us. Don't you want your name enrolled with us? Send your contributions at once to

H. G. STRAWSER, Secretary and Treasurer.

Those who wish to contribute can, of course, do so, but I fail to understand that it is giving to God and his cause. The truth of the matter is, I don't believe God has any part in the scheme or will get any of the money. No, I am no sucker, as for the past twenty years. Mission and charity work begin at home. No longer am I led by the church and its societies. For many years I was a professor of religion, and held membership

Christian denominations. But this did not satisfy me. I found, upon examining myself, that when I should appear at the judgment I would be weighed in the balance and found wanting if I allowed myself to appear on that great day under the banner of the apostate Protestant church. Rather than live my life out of harmony with the Bible and Christ's teachings, I severed all allegiance to the apostate Protestant church, preferring to appear at the judgment bar either as a worldly man or obedient to God's law.

This circular accompanies the other:

DEAR SIR AND BROTHER: I have been appointed to solicit funds to purchase a pipe organ for our new church, and am asking my brother jewelers to clean one watch for our benefit. The organ will be presented in behalf of the jewelers of the United States, with their names and post-office addresses attached. Please send me by return mail \$1 to help me in this good work, and more if you wish, Brother Stevens. Good cause!

H. G. STRAWSER.

I must decline to contribute money by return of mail for the purpose named. I have replied to Mr. Strawser, but I don't want this proposition kept quiet, but made known publicly.

N. A. STEVENS.

Will Read it, or Have it Read.

WORCESTER, MASS., July 3, 1895.

MR. EDITOR: Inclosed please find \$1 to pay balance on my subscription and "Four Hundred Years of Freethought." This will leave fifty cents for which you will please send "Age of Reason" and "Examination of the Prophecies," as many as it will buy. I shall send you the money in a few weeks for my new subscription and Paine's works. I want the "Age of Reason" for some good Christians here. I often have fights with some of them, very often with priests or ministers; most always Frenchmen. Of course I am more at home in French; I can give it to them in pretty good shape. A few days ago I met a French Protestant minister named Paradis, of Lowell. Of course he said I didn't understand the Bible; it was all the best of philosophy. I said, "If you understand it so well can you harmonize it, can you tune that bad old fiddle? Take for instance the genealogies of Jesus Christ by Matthew and by Luke; there are three or four stumbling-blocks there. First, they try to make him come down from the race of David and they come only to Joseph, and they say Joseph was not Jesus's father. Second, according to the Bible, Joseph had two fathers. 'Oh, no,' he said, 'you don't understand it; that man had two names, Jacob and Eli.' 'Then,' I said, 'what about all the others in the two lists; according to that they must all have had two names, and supposing they had, how is it the number of generations does not agree—twenty-eight in one and forty-three in the other?' He said, 'Well, they make him come by two different lines.' 'How can that be?' said I, 'can a man come from his father and from his uncle, too? Even supposing that was possible, yet you are mistaken when you say Joseph's father had two names. If it were two men, or if he had two names, then he (Joseph) did not come by two different lines. What good reasoning, is it not?' He said he would come to my house some day; I am afraid he won't.

I couldn't go without THE TRUTH SEEKER, anyway. I am bound to have it as long as I can read it, and if I should lose my eyesight I would have it read to me.

Yours for truth, liberty, and justice, J. O. BELLEFLEUR.

Reproach Becomes Honorable Mention.

FRANKFORT, MICH., June 8, 1895.

MR. EDITOR: I am reminded it would be well to hand in something to apply on subscription for your valuable paper that I have perused with pleasure and I trust with profit for nearly twenty years. Inclosed find \$5, and, if it will not be asking too much, send me a copy of Alexander's "Dynamic Theory."

I noticed, in the splendid letter of F. W. Mason, of Brooklyn, N. Y., on page 361 of THE TRUTH SEEKER, of date June 8th, read at the second annual memorial services at the grave of Thomas Paine, that he attempts to define the term "Infidel," which he will pardon me for saying is quite unsatisfactory.

I have been pained many times by a

seeming misapprehension of the meaning or careless use of the term, even by critical secularists or Freethinkers. My understanding of the term is, that it is derived from the Latin word *fide*, meaning faithful, trustful, honest, trusty, loyal, with the prefix *in* having a negative signification; that the word thus derived signifies *unfaithful* or *not faithful*—i. e., one that is not faithful to himself, to another, to a cause, to truth, to principle, to a party, or to mankind.

In a sense, the "Author-Hero of the Revolution" was an Infidel. He was not loyal to dogmas, deities, or devils, and had no faith in, and was not a cringing follower of, senseless forms, ceremonies, and rituals; did not pay allegiance to any priest, prince, or potentate, and would not follow stupid error and ignorance because it was hoary with age.

The term has also another and a corrupted meaning and use, as an epithet; and has long been employed as such. When ignorance, envy, and malice have been disarmed of more dangerous weapons, they have stood off and hurled this epithet at the object of their dislike. Hence Mohammedans always speak of Christians as "Infidel dogs," meaning thereby unfaithful curs, it being the most opprobrious epithet they can formulate in words with which to stigmatize their opposing religionists. And our Christian friends, not understanding the true meaning of the term, have borrowed the same from the East, like many other words, forms, and phrases, and employed it in this corrupted sense to stigmatize those who do not conform to their conception of things.

To be an Infidel to evil, to error, ignorance, corruption, oppression, and tyranny, in church and state, in social and educational institutions, is the most honorable title that can be conferred upon or attained by man. N. A. PARKER.

A Very Good Beginning.

PORTLAND, ME., June 23, 1895.

This is the first piece I have ever tried to write for a paper. Thought I would like to write a few lines for THE TRUTH SEEKER.

Liberty and education are what the human race is struggling for to-day. This world should be like a school-house, where the human race should be educated both physically and mentally and prepared to exert a noble power instead of being judged and condemned to hell by ministers and priests.

Robert G. Ingersoll, one of America's most brilliant orators, is to-day teaching the world; he is not afraid to come before the people with his natural and honest thoughts. He is doing more to bring the human race out of darkness and superstition than all the ministers and priests that ever lived. I have no God. I believe the universe, governed by the uncreatable and indestructible laws of nature, always was and always will be. Hence, so far as I can see, the grave is the end of me. I find that, as a general rule, Christians are not very well read in the Bible; not one in a thousand has read the Bible through. And still they believe every word of it.

I was brought up a Catholic and tried to live up to it, but found that I could not. They impressed hell on my mind very strongly. So I commenced to read the Bible for myself. I have read it through twice very slowly and carefully, every chapter of it. The result is that it cleared me from all darkness and superstition. Now I fear no God, no devil, no hell. I treat everybody to the best of my ability, and believe in doing good and helping my fellowmen. We should all help each other. I believe in evolution, change from one condition to another for ever and ever. My body has always been in this universe in some condition or form, but I have no remembrance of being in any form except the present one.

God, according to the Bible, made the world, and if the Bible is true he made a failure of everything he undertook to do up to the birth of Christ. And that was one of the most disgraceful things of which I have ever read or heard. God committed a crime, and then divided himself into three parts, God the father, God the Holy Ghost, and God the Son. God committed adultery with Mary through the holy ghost, who is Christ's father. Christ is God's son, therefore God must be his own

grandfather. It seems from this point that God has taken a back seat and let the holy ghost and Christ struggle with the world. There is no doubt but God felt somewhat weak after he divided himself into three parts. So, in order to get some of his strength back, he had the Jews murder his son under the pretense of saving the world. I think the Christian religion will die out, and when it does the three-times-one-is-one and once-one-is-three Gods will die with it. HENRY SHAW.

Equal Suffrage.

CAMBRIA, KAN., July 3, 1895.

MR. EDITOR: Popularity and Prejudice are two overgrown twins of the Nineteenth century, whose parents are Ignorance and Credulity. But reason and logic dispense with both of them. Hence if we would reason correctly on any subject we must put aside prejudice, hear both sides of the arguments, and accept nothing that has not facts to sustain it.

Positive and negative forces pervade all space, every atom of the universe, and where one is not the other cannot exist, and for an undertaking to be a success both must be present—whether it is of a material, moral, or governmental character. They balance one the other, hence a government cannot long exist for both unless both are represented. In this government only one of these forces is represented—the positive or masculine—hence disorder, corruption, and injustice result. This must always be the case when one of these forces is wanting. We are not sympathetic in our appeal, neither are we tyrannical in our demands. Science and logic, experience and reason, facts and theories, evidence, and conclusions therefrom derived, support us. Could our shackles be removed for one century, what a change there would be in the intellect of human beings, for this change, through the laws which govern reproduction, would evolve much better young men, who would come into being with the attributes of self-reliance, independence, and common sense. Then there would be no use for monopolies to keep expensive lobbies at Washington, for there would be statesmen there that no oppressor of the poor could buy.

A free woman will raise free sons, whom policy cannot control, for the liberty she enjoys will be defended by her offspring, and they will feel free to act as their reason dictates, and in perfect freedom they will have no other aim than that of justice. It is as impossible to raise free men when woman considers herself man's inferior as it is to mix oil and water. There are laws in nature that govern the intellect as well as the body, and any interference with them forestalls the desired results. This is one of the reasons why woman should have political liberty, something to exercise all her mental faculties, for only by their exercise can they be enlarged and transmitted to her offspring? Can men afford to overlook this great and self-evident truth? Is not the march of progress slow enough, at the best, when we act in harmony with nature's laws? Then, why cripple her instead of helping her help on human development? Life is short, and can last but a season, and he enjoys it most who helps to broaden the skirts of liberty, thereby enhancing his own happiness by elevating reason and justice to a higher plane. We must agree with Ingersoll that "man is not yet civilized," for when he is civilized enough to treat his wife as his equal, to be kind to her who is adding bud and blossom to his household as he is to the thoroughbred animals in his fields, then he will raise thoroughbred men and women, sons and daughters of whom to be proud. When he is civilized enough to make motherhood a blessing instead of a curse, by enslaving the mother, womanhood a blessing instead of a crime to be punished by disfranchisement, then he will rear sons of philanthropy and daughters of economy, who will study how to save instead of spend the dollars.

Should man expect aught but extravagance from one he has made dependent on him, and the boundaries of whose research are home, society, and fashion? "Support me" is the language of wedded inequality; "we will work together for the good of the nation and our home," is the language of

equal rights. When man is civilized enough to render to woman all her rights, to accept her logic, so far as it is sound, to encourage her to read, and to reason for herself, then there will be no more heard of Mrs. Grundy, no more heard of society scandal. When man is civilized he will have a better insight into human nature; he will know that for every pleasure he grants his wife, for every ray of sunshine he causes to flit across her path of maternal anxiety and daily cares, each investment will bring him a hundred fold in his children. He will stimulate her mentality in every available way, instead of leaving it to feed on the garbage which Mrs. Grundy and her clan have dumped by the wayside, for he will know that every idea which she absorbs or formulates will be improved upon and transmitted to her offspring to better the condition of and elevate humanity. Thus for the sake of the generations yet to be woman should have every right that man has.

Mrs. F. A. ABBOTT.

Coming!

LIBERAL, MO., June 30, 1895.

Watch for the Date! Great Roman Jerusalem Aggregation of Biblical Relics! Great Holy Show! Bring the children! Great museum and only menagerie of biblical animals! Relics rich and rare! Our museum contains the following wonders: Core of the apple Eve ate; cinder from Abel's altar; the club with which Cain slew Abel, and a photo of Cain's wife and the little Cains! Piece of Noah's ark, and the lead pencil Noah used in checking off the animals as they went into the ark! Brick from the Tower of Babel, and the spotted rods Jacob put in Laban's watering trough! Lynch pin of Pharaoh's chariot, and broomstick of the Witch of Endor! Sword on which Saul suicided! Ahab's chariot and Goliath's spear! Ram's horns that knocked down the walls of Jericho, Gideon's fleece, pitchers, and trumpets with which he defeated the Midianites! The nail with which Jael slew Sisera! We have also David's dowry to Michael, and the ark of the Lord that slew 50,000 people for looking in it! Our menagerie contains the Lamb of God, Lion of the tribe of Judah, Balaam's ass, seven lean kine and seven fat kine of Pharaoh's vision, and Elijah's fiery steeds that carried him to heaven! We have the colt J. Christ stole, the lions that did not eat Daniel, and the pale horse on which death rides! The great serpent-lion, Satan, with head of serpent, body of lion, cloven feet, and diet of sulphur and brimstone, is on exhibition in our great moral show; the great Lion-Lamb-Star-Lily-Rose, Jesus Christ, who is perpetually roaring, "I am the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star, and the Lion of the Tribe of Judah!" He has lilies for hands and in the right one carries seven stars, a star-shaped head and a sharp sword coming out of his mouth, and rose-colored eyes! See the she-bears that ate forty-two children for mocking the old baldhead of Israel! The great red dragon that knocked down one-third of the stars with his tail! The beast with seven heads and ten horns seen by Daniel in his vision! The ravens that fed Elijah, and the quails that came from the Red Sea, are in our great ornithological display, with a pair of Gabriel's last year's wings! Our circus and dramatic troupe is composed of a brilliant galaxy of stars engaged especially for our great trip around the world. First is the wonderful Holy Ghost. Come and see him! We could not get G. Hovah, because he has so much to do watching the sparrows fall, and numbering the hairs of the heads of his numerous progeny, but he sent his wife to represent him. We have the poor widow and her mite; the scarlet woman of Revelation; the angel that measured heaven and his measuring reed, and Rahab the harlot! Our botanical display is unsurpassed. See the bulrushes Moses lay in; the lilies that toil not, neither do they spin; the fig-tree that did not have sense enough to bear figs out of season, because Christ wanted them. We show also the grass that to-day is and to-morrow is cast into the oven. In the reptile department we have Moses's brazen serpent, and many other wonderful curiosities direct from the Vatican. Our grand spectacular circus

drama begins at 2 P.M. Program: Triumphant march of the Patriarchs; all the bloody crimes of the old Testament in living procession! The coming of the Wise Men. Joseph's Dream! The flight into Egypt! Singing of Solomon's Song! Calvary scene with real thieves and the true cross of Christ! Clown's Carnival and Festival of Fools!—T. D. Talmage, J. Cook, S. Jones, and D. L. Moody, actors. Entrance of J. Christ and apostles cutting off their right hands and plucking out their eyes on account of their offensive nature. Isle of Patmos and John's Vision; singing of 109th Psalm. Great bust-up; turning of the sun into darkness, moon into blood, and all people beholding the coming of Christ in the clouds of heaven, in spite of the roundness of the earth! Falling stars and hell to pay generally, all in charge of Talmage, Master of Pulpit Fireworks! Solomon's apes and peacocks will be seen, also David dancing before the ark of the Lord! A gold brick from the New Jerusalem, and fire-shovel from hell can be seen in our mighty collection of marvels! Refreshments will be served consisting of manna, milk, and honey; wine of the supply Christ made at Cana; part of the cake the widow of Sarepta made for Elijah, and water brought from the rock at command of Moses. See Aaron's rod that budded, and also the hickory-rod that did not bud. Great Moral Tableaux shown in our free street parade: Noah and his sons. Onan and Tamar. Lot and his daughters. David and Mrs. Uriah. Bring the children to see and hear Sam Jones, the most vulgar man in America. If you believe all we tell we give a free ticket to the New Jerusalem, but if not, we will damn you quick. Greatest vindication of Christianity ever known, and our collection of petrified fish tales is unexcelled. Street parade at 10 A.M. Band playing on golden harps, trumpets, cornets, and cymbals. Rascals and hypocrites, followed by Sunday-school children armed and uniformed for the slaughter of Infidels and heretics. Lot's pickled wife and Nebuchadnezzar's golden image follow, and then will be seen the furnace in which Wide Brick, Side Brick, and To-Bad-We-Go were thrown. Tickets admit to all at the price of common sense, decency, or individuality. Clergy admitted free. Rain or shine we show every day! Our tents are those that the Israelites dwelt in, and our circus is held in the tabernacle constructed by Moses at the command of G. Hovah. We will positively exhibit where we say we will; this show is managed by John Calvin, Martin Luther, and John Knox. The Fool Killer is turned loose after each performance, as he gets no work where our show does not travel. Lie, steal, and kill, for "the blood of Jesus Christ cleanseth from all sin."

J. M. WHITE.

Mortuary—Alexander Risk.

PALO, IA., June 28, 1895.

MR. EDITOR: It is with sad feelings I have to record the death of our friend and comrade, Alexander Risk, of Fayette county, Iowa. He passed away on the 10th of this month, at 1:15 in the morning. He was born in Mochrum, Wigtonshire, Scotland, January 27th, 1827. He came to America in 1850, and to Iowa in 1852, and has been a business man ever since. He made considerable property, and has left his family well to do. I had some acquaintance with him, although we lived a long distance apart. My wife and I went up to see him a few weeks before he died. He said he was willing to go at any time, for he had been suffering so long with cancer in the stomach. He wished I would tell the friends that he should die as he had lived, true to the cause he loved so well. I wished to go to the funeral, but sickness prevented, so we had to say farewell.

To show the liberal disposition of the man: We had a convention in Cedar Rapids a good many years ago. E. C. Walker and Colonel Billings were there. Some one proposed to go around with the hat to get money to pay the expenses. Brother Risk said "No," he would rather pay the whole bill himself. Then we all threw in as we felt able; still there was a shortage of \$14, and he stepped up and paid in the balance. Those who were there will remember the circumstance. He was always a friend in need. JOHN STRATFORD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Scandal-Mongers.

Do you hear the scandal-mongers
Passing by,
Breathing poison in a whisper,
In a sigh?
Moving cautiously and slow,
Smiling sweetly as they go
Never noisy—gliding smoothly as a snake,
Slipping here and sliding there
Through the meadows fresh and fair,
Leaving subtle slime and poison in their wake.
Saw you not the scandal-monger
As she sat
Beaming brightly near the roses
On her hat?
In her dainty gloves and dress,
Angel-like, and nothing less,
Seemed she, casting smiles and pleasing words
about.
Once she shrugged and shook her head,
Raised her eyes and nothing said
When you spoke of friends, and yet it left a
doubt.
Did you watch the scandal-monger
At the ball?
Through the music, rhythm, beauty,
Light and all,
Moving here and moving there,
With a whisper light as air,
Casting shadows on a sister woman's fame—
Just a whispered word or glance—
As she floated through the dance,
And a doubt forever hangs upon a name.
You will find the scandal-mongers
Everywhere.
Sometimes men, but often women,
Young and fair;
Yet their tongues drip foulest slime,
And they spend their leisure time
Casting mud on those who climb by work or
worth!
Shun them, shun them as you go,
Shun them, whether high or low;
They are but the cursed serpents of the earth.
—Anonymous.

Sold by Auction.

[CONCLUDED.]

Their histories were written in the book and volume of "Aunt Mary's" brain, where oft she turned the leaf to read.

Back by the fire-place were an old, very old, pair of men's boots, hard and bronzed by time. "Whose boots were those?" and "Did 'Aunt Mary' wear such boots?" were the queries freely passed.

There was a subdued silence when some one said, "They belonged to 'Aunt Mary's' only brother, who went away to sea long ago, and never returned. The boots have always remained there, just where he left them when he went away."

Trunks were emptied of old newspapers, reports ancient as the hills, almost; old books and pamphlets, and, side by side, an old copy of Baxter's "Saint's Rest" and Paine's "Age of Reason." Fox's "Book of Martyrs" was near by, but the "Age of Reason" showed it had received most attention, its leaves being worn and crumpled. Mary had kept this literature because her father had read and preserved it.

The black crape bonnet and veil that her mother wore was full of a tender and mournful pathos. It seemed to reprove the jesting crowd before whom it was held. Nobody bid for the bonnet. Was it because it had been worn at funerals, where sorrow and grief had been, or because the crape was gray and old?

There were patchwork bed-quilts held before the upturned, eager eyes of the crowd. The patches had been set in curious form, and were of many colors. How many hopes seemed to have been sewed in with each quaint square and diamond shape, hopes that faded and disappeared ere they were half realized!

A very, very old muslin gown made with a round waist and close, tight-fitting sleeves in wide contrast to the present prevailing mode, was brought forth from an old-fashioned handbox, and spread before the wide-mouthed, wondering gaze of those in the room. "Aunt Mary" wore it years and years ago, when, with red roses in her cheeks and hope in her heart, she had tripped along Spring street on her way to church or to some gala festival. What a world of romance was in its scant folds and

the faded ribbon hanging so limp at the neck! Amid many fancies of old-time lovers' walks, when Aunt Mary was a sprightly girl and young men followed in her footsteps, the white muslin dress was sold to the highest bidder, a dear old friend who had known Mary when she was youthful and pretty, who had seen her arrayed in that same gown. Her aged fingers clasped the precious relic of by-gone days with love and reverence.

A deep silence, a hush like that at an open grave, fell upon the upturned faces when the auctioneer held up a child's frock of red calico, out low in the neck, with short, puffed sleeves. It was of the strong, thick, lasting quality of the imported English print of long ago. With the little gown was a pair of red morocco shoes, a string of amber beads, and a long lock of golden-brown hair. The aged woman who had purchased the muslin gown whispered softly: "They belonged to little Nelly. She died in 1834."

"I can't offer these things at auction!" ejaculated the auctioneer, while his eyes grew moist, and a tear dropped on the little red gown. Many eyes were tear-wet also, as he gently laid the dress, the amber beads, the little red shoes, and the lock of golden-brown hair on a shelf near by, high up, where nobody could reach them.

"And you wouldn't have been allowed to so much as touch them had Aunt Mary her reason," said the old lady, who had eagerly watched every movement.

For sixty years these mementos of little Nelly had been sacredly preserved by her fond and idolizing sister Mary, now shut away from the world and all that she had loved, sitting alone in mental darkness, but happy as a child. Nobody knew where little Nelly was buried, the child-sister of four years, who went away so many years ago, and whose memory had been so long and fondly cherished by at least one person in the world.

Visions of the little maiden running in and out of the old house, her hands full of buttercups and field daisies, her sweet face aglow with innocent happiness, would arise, and her childish prattle arose above the voice of the auctioneer. We seemed to see her arrayed in the little red dress, her feet in the pretty red morocco slippers, with her amber beads about her little neck. How dear she was, this little pet of the household! And what grief and sorrow filled their lonely hearts when sickness overtook her, and the dear face grew whiter than snow, when the eyes closed never again to show the love-light that death extinguished. The pattering feet and the little white hands had been still for many a year, and she was forgotten.

No, "Aunt Mary" had kept her memory clean, sweet, and fragrant. She knew the spot of green grass that covered her form, now long ago changed to mold and dust.

Hurrying feet had come and gone, joys and sorrows passed like a panorama, and now strangers had come in to handle, but not roughly, no! not roughly, but tenderly and with a sigh, the belongings of little Nelly. The little garments survived her. She had gone, but they existed still, and the tress of gold-brown hair seemed as soft and silken as if it were only yesterday it had been cut from her head.

No relative was there to take it from the fingers of the auctioneer, that trembled as he gently laid the sacred relics away.

"Aunt Mary" did not know that nature had kindly made her as a very little child. She did not remember any longer. Well for her that memory had become a blank.

S. H. W.

The Second Summer,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed milk do not so regard it.



WONDER CABINET FREE. Missing Link Puzzle, Devil's Bottle, Pocket Camera, Latest Wire Puzzle, Spook Photos, Book of Sleight of Hand, Total Value 60c Sent free with Immense catalogue of 1000 Bargains for 10c. for postage. INGERSOLL & BRO. 65 Cortlandt Street, N. Y.

Pocket Theology.

By VOLTAIRE.

Tern, witty, and sarcastic definitions of theological terms. Price, 2c. cents.

A NEW AND VALUABLE BOOK.

Religion and the Bible.

By F. D. CUMMINGS.

A Series of Sixteen Freethought Essays.

Subjects—

Introduction. I. The God and Man of the Bible. II. God and the Devil. III. Is the Bible Contradictory? IV. Jesus—Was He the Fulfillment of Hebrew Prophecy and Expectancy? V. Jesus—the Teacher of Righteousness. VI. Did the Disciples Look for an Immediate Resurrection? VII. What Does the Bible Teach Regarding the Second Coming of Christ? VIII. The Christ Spirit Outside the Bible. IX. What Is the Bible? X. How Man Advances. XI. Why Do Men Cling to the Bible? XII. Belief, Unbelief, Faith, Reason, and Prayer. XIII. Is There a God? XIV. Reward and Punishment. XV. Immortality. XVI. Conclusion.

A Book that should be in the hands of all who seek the Light.
Price, paper, 50 cents; cloth, \$1. The Truth Seeker, New York.



HAND-BOOK OF FREETHOUGHT

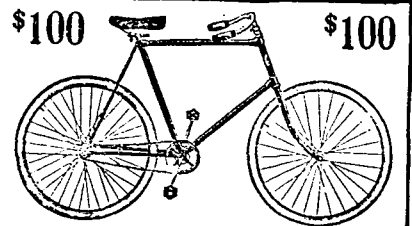
By W. S. BELL.

Containing in condensed and systematized form a vast amount of evidence against the superstitious doctrines of Christianity. As a book of reference and aid to all truth seekers it is invaluable. Its classification of subjects makes it a hand-book. As Ingersoll said of Paine's "Age of Reason," it enables somebody in every village to "corner the parson." Its wide variety of subjects include all the disputed points between Christianity and Freethought.
Cloth, \$1; paper, 50 cents. Address THE TRUTH SEEKER.



You see them everywhere.

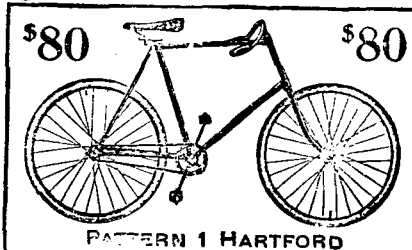
Beautiful Bicycles...



MODEL 40 COLUMBIA

Bicycle Beauty comes from graceful lines and fine finish, in which points Columbia bicycles excel. But there is more than mere looks to recommend a Columbia. Back of the handsome design and elegant finish is a sterling quality that over the roughest road and the longest journey will carry the rider with safety and satisfaction.

Buy a COLUMBIA or a Hartford.



PATTERN 1 HARTFORD

POPE MFG. CO.
General Offices and Factories, HARTFORD
BOSTON, NEW YORK, CHICAGO,
SAN FRANCISCO,
PROVIDENCE, BUFFALO.
Send two 2-cent stamps for a Columbia Catalogue; free if you call at a Columbia agency.

The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;

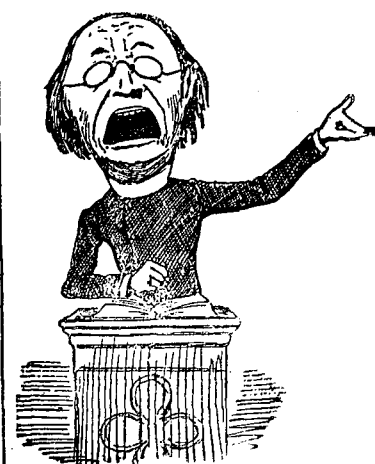
CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

SABBATH-BREAKING.



Origin of the Sabbatic Idea—The Jewish Sabbath—The Christian Scriptures and the Sabbath—Examination of Sunday Arguments—Origin of the Christian Sabbath—Testimony of the Christian Fathers—The Sabbath during the Middle Ages—The Puritan Sabbath—Testimony of Christian Reformers, Scholars, and Divines—Abrogation of Sunday Laws.

—BY—

JOHN B. REMSBURG.

Price, 25 Cents. Address THE TRUTH SEEKER, 28 Lafayette place, New York.

OPEN SUNDAYS.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse. 10

Astro-theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs. 5

Apostles of Christ. Anstin Holyoake. 5

The Bible God Disproved by Nature. W. E. Coleman. 5

Bible Idolatry. Robert G. Ingersoll. 3

The Bible: Is it Reliable as a Guide? C. Watts. 2

Blasphemy and the Bible. C. B. Reynolds. 2

The Book of Esther. A Specimen of What Passes as the Inspired Word of God. 5

Buddhist Nihilism. Prof. W. Max Muller. 5

Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston. 8

The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman. 10

Cruelty and Cruelty of the Human Race. Dr. Daniel Arter. 2

Christianity a Borrowed System. Bennett. 2

Christianity: Its Nature and Influence on Civilization. Charles Watts. 5

The Christian Deity. Charles Watts. 2

The Christian Faith. 200 Questions Without Answers. 2

Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin. 2

The Christian Sabbath. John E. Remsburg. 2

Christian Scheme of Redemption. C. Watts. 2

The Church and Education. Anti-Jesuit. 5

The Church and Freethought. Franklin Steiner. 10

Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker. 3

The Constitution and Holy Days and Holidays. S. P. Putnam. 1

Constructive Rationalism. Annie Besant. 1

The Devil's Due Bills, or Give the Devil His Due. John Syphers. 2

Daniel in the Lion's Den. D. M. Bennett. 2

Daniel, the Dreamer. A Biblical Biography. Anstin Holyoake. 5

Decadence of Christianity. J. G. Remsburg. 1

The Decline of Faith. J. G. Remsburg. 1

Defense of Secular Principles. Chas. Watts. 2

Does there Exist a Moral Governor of the Universe? Anstin Holyoake. 3

Doubts of Infidels. Questions by a Weak but Sincere Christian. 5

The Ethics of Religion. W. K. Clifford, F.R.S. 5

Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D. 5

Evolution of Israel's God. A. L. Dawson. 5

Essays on Miracles. David Hume. 10

Father, Son, and Holy Ghost. T. E. Longshore. 10

The Fear of Death. D. M. Bennett. 5

Foundations. John Syphers. 5

Free Speech and Free Press. Percy Bysshe Shelley. 1

Few Words about the Devil. Chas. Bradlaugh. 1

Freethought and Mod. Progress. Chas. Watts. 3

The Fruit of Christianity. Annie Besant. 1

German Liberalism. Mrs. Clara Neymann. 1

The Gospel of Christianity and the Gospel of Freethought. Annie Besant. 2

Has Man a Soul? Charles Bradlaugh. 2

Heaven and Hell: Where Situated? Anstin Holyoake. 8

Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis E. S. 8

Is There a God? Charles Bradlaugh. 3

If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D. 3

Is America the New World? L. L. Dawson. 10

Infidelity. W. Beecher. 1

Infidelity and Charity. Franklin Steiner. 5

Ingersoll Catechism. With Mr. Ingersoll's Poem on Robert Burns. 3

Ingersoll on McGlynn. 3

The Ills We Endure: Their Cause and Cure. D. M. Bennett. 5

Is the Bible Indictable? Annie Besant. 2

Jefferson an Unbeliever. John E. Remsburg. 5

The Jews and Their God. Isaac Padon. 3

Labors Prayer. Charles Bradlaugh. 3

Land Question. Charles Bradlaugh. 2

Large or Small Families? A. Holyoake. 2

Lay Sermon. Robert G. Ingersoll. 5

Legend of Gautama Buddha. Paralleling that of Jesus Christ. 5

Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake. 3

The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoake. 3

Ludicrous Aspects of Christianity. A. Holyoake. 5

Liberty and Morality. Moncreff. Conway. 2

The Liberty of Printing. Hon. E. P. Hurlbut. 5

Literature of the Insane. F. R. Marvin, M.D. 5

"Manna." Orthodox Descriptions of How People are off in Hell. 1

Materialism and Crime. B. F. Underwood. 5

Moral Value of the Bible. Chas. Watts. 3

Moody's Sermon on Hell. A Criticism of Revival Doctrine. 1

Natural Religion vs. Revealed Religion. Annie Besant. 2

New Life of Abraham. Charles Bradlaugh. 3

New Life of David. Charles Bradlaugh. 3

New Life of Jacob. Charles Bradlaugh. 3

New Life of Joseph. Chas. Bradlaugh. 3

New Life of Moses. Charles Bradlaugh. 3

The New Faith. J. L. Stoddard. 1

The New Age. W. S. Bell. 5

The Old Religions and the New. W. S. Bell. 1

On Eternal Torture. Annie Besant. 2

On Prayer. Annie Besant. 3

On the Religious Education of Children. Annie Besant. 2

Open Letter to my Old Friends the Quakers. S. D. Moore. 1

Orthodoxy. Robert G. Ingersoll. 10

Our Father in Heaven. Poem by Charles Stephenson. 1

Our Lord and Savior Jesus Christ. T. E. Longshore. 5

Paine and Wesley. John E. Remsburg. 5

Plea for Impartial Taxation. S. B. Duryea. T. B. Wakeman, G. H. Hawes. 5

Protestant Intolerance. John E. Remsburg. 5

Philosophy of Secularism. Charles Watts. 2

A Picture of the Jewish Jehovah as described by the Bible. Per dozen. 10

Plea for Atheism. Charles Bradlaugh.	5
Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.	1
Protestant Persecutions. William Cobbett.	1
Questions for Bible Worshipers.	1
The Relation of Witchcraft to Religion. A. C. Lyall.	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.	10
Religion of Inhumanity. Frederic Harrison.	10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.	3
Revivalism Examined. A. G. Humphrey.	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.	1
The Safe Side. H. B. Brown.	2
Science and Bible Antagonistic. Chas. Watts.	3
A Secular Prayer. Anstin Holyoake.	1
Secular Responsibility. G. J. Holyoake.	2
The Stage and the Pulpit. Robt G. Ingersoll.	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain.	1
"Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.	1
Talk With the Four Evangelists. E. Woodruff, M.D.	3
Thoughts on Atheism. Can Man by Searching Find out God. Anstin Holyoake.	8
The Theory of Evolution. Thomas H. Huxley.	10
The True Basis of Morality. Annie Besant.	2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.)	3
Two Short Sermons. Rev. Theologians.	1
Twelve Apostles. Charles Bradlaugh.	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.	3
What Did Jesus Teach? Chas. Bradlaugh.	3
Who Was Jesus Christ? Chas. Bradlaugh.	3
Why Do Men Starve? Charles Bradlaugh.	2
When Did Paul Live? Scholasticus.	1
What is the Bible? A Review of Sunderland's "What is the Bible?"	1
Wonders of Prayer. D. M. Bennett.	1
Washington an Unbeliever. J. E. Remsburg.	5
Was Christ Crucified? Anstin Bierbower.	10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.	

THE BRAIN AND BIBLE;
OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.
By **EDGAR C. BEALL, M.D.,**
with a preface by
R. G. INGERSOLL.
This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.
By the census of 1890, the above is the value of

Church Property
in the United States.
Should It Be Exempt from Taxation?
REASONS WHY IT SHOULD NOT.
Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the value, by denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the leading Denominations and Denominational Groups. Also, much other matter of special interest to certain Cities, States, official figures, all comparisons being based upon official figures.
This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.
By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:
Ten copies. \$1.00
Fifty copies. 4.50
One hundred copies. 8.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York

Is Suicide A Sin?
Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on
Great Suicides of History.
Schopenhauer's Celebrated Essay "On Suicide."
Paper covers. - Price 25 Cents
The Truth Seeker,
28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.
With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!
Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.
THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.
By CHARLES MORAN.
An inquiry into the powers of government, and an argument for limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."
Price, 5 cents.
Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.
A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a convenient not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION OF
THE DIEGESIS
BEING
A Discovery of the Origin, Evidence and Early History of Christianity.
Never Before or Elsewhere so Fully and Faithfully Set Forth.
By REV. ROBERT TAYLOR, D.D.
PRICE, \$2.
Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Truth Seeker Readers!
HAVE YOU THE
Liberal Hymn Book?
Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Gilt cloth, 40 cents; half bound, 25 cts.

Gems of Thought.

By doing his own work, man unfolds himself.—R. W. Emerson.

A FANATIC of good faith, always a dangerous kind of man.—Voltaire.

To compromise with wrong is to make yourself a part of it.—Galveston News.

The instincts of the race are renewed in each new born infant.—Elizabeth Harrison.

We want no kings but kings of toil,
No crowns but crowns of deeds—
Not royal birth, but sterling worth,
Must mark the man who leads.
—Ella Wheeler Wilcox.

WHEN there is fully recognized the truth that moral beauty is higher than intellectual power—when the wish to be admired is in large measure replaced by the wish to be loved—that strife for distinction which the present phase of civilization shows us will be greatly moderated.—Herbert Spencer.

FROM man to molecule, creation is the creature of law. In the life-and-death struggle now raging between sacerdotalism and science—between darkness and light—who can doubt the issue? Who can doubt which is "fittest to survive," which, really, conforms to the drift of evolution?—H. C. Hiller.

IN France, the people were the sport of a king's caprice. Everywhere was the shadow of the Bastille. It fell upon the sunniest field, upon the happiest home. With the king walked the headsman; back of the throne was the chamber of torture. The church appealed to the rack, and Faith relied on the fagot. Science was an outcast, and Philosophy, so-called, was the pander of superstition. Nobles and priests were sacred. Peasants were vermin. Idleness sat at the banquet, and Industry gathered the crumbs and crusts.—Ingersoll.

CALUMNY is the homage which dogmatism has ever paid to conscience. Even in the periods when the guilt of heresy was universally believed, the spirit of intolerance was only sustained by the diffusion of countless libels against the misbeliever, and by the systematic concealment of his virtues. How sedulously theologians at that time labored in this task, how unscrupulously they maligned and blackened every leading opponent of their views, how eagerly they fanned the flame of sectarian animosity, how uniformly they prohibited those whom they could influence from studying the writings or frequenting the society of men of different opinions from their own, is well known to all who are acquainted with ecclesiastical history.—W. E. H. Lecky.

THE American Protective Association is provincial, and therefore, to any lofty intuitions, immoral and a menace. It violates the canons of equal freedom, and does it as such violations usually do, in behalf of lower interests and narrow ideals. Liberty is as precious to one who does not believe in liberty as to one who does. I would yield and defend all liberties except the liberty to abbreviate and violate liberty. And I would defend Catholics in all just claims as readily as I would defend myself. The fact that the Catholic church concerns itself little to grant liberty, and the suspicion that it would violate my autonomy if it had the chance, does not drive me from my conviction. All public and private action which offends against the principle of solidarity is bad. The American Protective Association is birthed in such offense and is therefore discredited and an aggression.—Horace L. Traubel.

THERE is no such unity as nature with which man can in any intelligible manner be compared. Man and his productions are no more outside of, or in opposition to, nature than are bees and birds and their productions. In the widest sense of the word, nature is the totality of objects perceived as the world. To ascribe intelligent unity or concerted action to this totality is the acme of personifying absurdity. In another and narrower sense of the word, every object in nature has a nature of its own. In this sense everything must, and does, act according to its nature; for we know its nature only by its acts, and, consequently, to say it acts contrary to its nature would be to say it acts contrary to its acts. To say that man resists or surpasses nature is only an absurd play on words, for the resistance is as natural as the thing resisted, and the thing which surpasses as the thing surpassed. Man is as truly the sport of natural forces as a stone, for the simple reason that there are no unnatural forces. He is free when he is free to act according to his inclinations. Any higher degree of freedom than this cannot be sought or conceived by any man.—J. H. Beatty, in *Agnostic Journal*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Coudert is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 28 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 23 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: "The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poems so often recited with great effect by Charles Watts, Give Us Light."

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger-

sol Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man,

Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.

It will
Make You
Laugh.



It will
Corner
the
Parson.

By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory.
Some Giants.
The Adventures and Work of Noah.
A Hunting Anecdote.
Abraham, Christ's Great Ancestor.
A Queer Family.
Isaac and His "Sister."
One of Twins.
Jacob and Esau.
Joseph the Man of Dreams.
Holy Moses.
Balaam the Diviner.

Bloody Joshua.
The Campaign of Deborah and Barak Against Jabin and Sisera.
General Gideon.
Jephthah and His Human Sacrifice.
Samson the Strong.
Ruth and Boaz.
Unstable as Water, God Shall Not Excel.
David, God's Favorite.
Some Stories from the Book of Kings.
Adventures of the Prophets.
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

I SEE that a New York church has just got the pet clergyman of a sister church in a small town by throwing off the limit and raising the small church out. It couldn't see \$10,000 a year, and so had to throw up its hands. And, by the way, what sort of preacher would St. Paul have been if he had been paid ten thousand a year to show people of "wealth and refinement" how to reach the carriage entrance of the New Jerusalem?—*New York World*.

THE *Elmira Advertiser* tells a story of a clergyman about to leave his parish who had endeared himself to every one in it by his self denying pastoral work. Among those who called upon him to say good-by were an aged couple who were particularly fond of him. When they were about to leave, the old lady, with much feeling and many tears, while grasping the pastor by the hand (who was moved to tears himself), said, "The Lord only knows, Brother S., how often I've bitten my fingers that I might keep awake to hear your good sermons." The moral of the story appears to be that fine preaching is not the only necessary qualification of a clergyman.

THE following is an amusing instance of the tenacity with which the Highlanders hold to the honors and antiquity of their kindred. A dispute arose between Campbell and McLean upon the never-ending subject. McLean would not allow that the Campbells had any right to rank with the McLeans in antiquity, who, he insisted, were in existence as a clan from the beginning of the world. Campbell had a little more biblical lore than his antagonist, and asked him if the clan McLean lived before the flood. "Flood! What flood?" said McLean. "The flood that you know drowned all the world but Noah and his family and his flocks," said Campbell. "Pooh! you and your flood," said McLean; "my clan was before the flood." "I have not read in my Bible," observed Campbell, "of the name of McLean going into Noah's ark." "Noah's ark," retorted McLean in contempt, "who ever heard of a McLean that had not a boat of his own!"—*Household Words*.

FIVE cents was the value which a Texas farmer once placed upon a minister's prayer. The story is told in the *Epworth Era* of the Rev. H. S. Thrall, one of the pioneers of Methodism in Texas. In company with a number of itinerants, who were on their way to conference, Doctor Thrall stopped to spend the night with an old farmer. It was the custom then to settle the bill at night, so that they might rise about three o'clock in the morning and ride a good way before breakfast, and lie by in the heat of the day. Doctor Thrall, acting as spokesman of the party, said to the old farmer after supper, "We are a company of Methodist preachers going to conference. If you will get the family together we will have prayers with you." After prayers, one by one settled his bill. Doctor Thrall's turn came, and he asked for his bill. The old farmer replied: "Well, pa'son, I charged the rest twenty-five cents, but bein' as you prayed for us so good, I won't charge you but twenty cents."

A SERMON I HEARD ON TOGG'S ISLAND
BY THE REV. MR. LITERAL.

Brethren and Sisters: I take for my text, on this beautiful Sunday morning, a few verses from the last chapter of Mark—"Go ye into the world and preach the gospel to every creature." And they that believe shall cast out devils . . . and do many wonderful works. And these signs shall follow them that believe: . . . They shall take up serpents; and if they drink any deadly thing it shall not hurt them."

Now, brethren and sisters, let us show our belief by doing these things. You, sister Jones, will please take a respectable dose of strychnine upon your arrival home; you, brother Smith, will at once go to the gardens and take therefrom a poisonous snake, wrap it twice around thy neck and behold it shall not harm thee. Brother Brown will jump into the middle of the river on his way home and refuse all aid except that which shall be sent him by the Holy Ghost.

(Consequence: Three funerals, but only two corpses appeared. Although they

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. OHENEY & CO., Props., Toledo, O.
Sold by Druggists, 75c.

dragged the river for three days, nothing was ever found of brother Brown except his hat. The Rev. Mr. Literal suggested that he was probably taken up into heaven by a whirlwind).

"Pray without ceasing." "Whatsoever ye ask ye shall receive." You, brother Rouse, have a crop of corn now parched and dying for lack of rain. Our brother Jenkins has a large quantity of hay in the field and it needs dry weather for a week or it will be ruined. Brother Rouse, you will pray for rain. Brother Jenkins, you will pray for dry weather, and behold both your prayers shall be answered. Arise and let us sing—"Oh To Be Nothing." Amen. BEN ELLIS.

Science Versus Religion,

OR, THE
Conflict Between Reason and Superstition
By T. C. WIDDICOMBE,
Price, 10 Cents. For sale at this Office.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.
Price, 15 cents, Address this office.

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50

ISSUES OF 1892.—\$3.

Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	10

ISSUES OF 1893.—\$3.

Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse: Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of The World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wettstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10

ISSUES OF 1894.—\$3.

Thumbscrew and Rack. Geo. E. MacDonald.....	10
Self-Contradiction of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson.....	50
Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.
Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.
Single numbers sold at prices quoted.

THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS,
HISTORY,
STATISTICS,

AND
OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON,
WITH PORTRAIT OF THE DESIGNER



The Illustrations are classified as follows:

16 represent	Uncle Sam and the Priests.	2 represent	Samples of Christianity's Work.
2	The Church Robbing the People.	5	Missionaries.
3	Thanksgiving.	1	The Lord's Instruments.
6	Sabbath Laws.	25	Bible Doctrines and Their Results.
14	Children and the Church.	1	The Church and Slavery.
10	Woman and the Church.	2	Priests and Politics.
6	The Church and Thomas Paine.	4	Ireland and the Church.
4	Studies in Natural History.	2	Church's Idea of Civilization.
3	The Bible and Science.	1	The Uses of the Cross.
15	The Clergy and Their Flocks.	4	Unkind Reflections on the Church.
1	Pietism in Our Penitentiaries.	9	Persecutions of the Church.
4	The Atonement Scheme.	13	Some Allegories.
4	The Lord and His Works.	3	Heaven.
2	Prayer.	6	Hell.
10	The Creeds.	7	Miscellaneous.
1	Christians and Mohammedans.		

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

Compiled by L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

Desirable Real Estate.

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes' walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes' walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Viceregents of God.

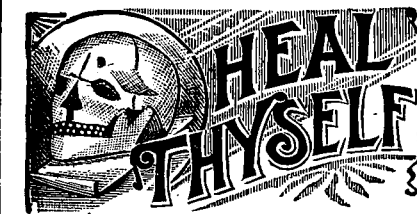
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J.

Now Read This!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



FORGIVING SINS A SURE CURE FOR PALSY.

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.—Mat. ix, 6.

News of the Week.

ITALY has 70,000 priests.

IN 1893 England wasted \$4,000,000 on foreign missions.

CHERRY HILL, N. J., was almost entirely destroyed by a cyclone on July 13th.

IN 1892 Belgium paid the church 5,256,942 francs; in 1895, she paid 5,335,900 francs.

AT the great bicycle meet at Asbury Park one-third of the women cyclists wore bloomers.

KARL VOGT, the well-known German naturalist and scientific writer, died May 6th, at Genf, at the age of 78 years.

JUDGE GAYNOR of the supreme court has granted a stay for Police Inspector McLaughlin on the ground of reasonable doubt.

IN Chicago the labor unions oppose the carrying of mail by the street cars on the ground that it would interfere with the strike business.

HENRY GEORGE has received another bequest, this time by the will of Silas Mainville Burroughs, of London, who recently died at Monte Carlo.

As a continuation of the lively times in South America a war between Peru and Bolivia is now brewing—unless it is over by the time this is off the press.

ON July 8 Queen Victoria dissolved Parliament and gave the order to issue writs for new elections. In the elections so far held the Conservatives show gains.

THE Central railroad of New Jersey has a new locomotive built to make ninety miles an hour. It is for the Atlantic City travel. It made eighty miles per hour on its first run.

IN Quebec the priests are said to have announced that hereafter they will not give the last sacrament to one who was attended during his illness by a Protestant physician.

THE editors of *El Liberal*, Zacatecas, Mexico, have been excommunicated. The culprits are Freethinkers, whose crime consisted in not hiding their light under a bushel.

THE Lenox Avenue car line, equipped with the Buda-Pesth underground trolley system, slightly modified, is now in successful operation. It is the first of its kind in the United States.

IN 1878 the state church cost France 53,643,995 francs; this year, 45,412,653 francs. Ours costs more than the largest of these sums through the exemption of ecclesiastical property from taxation.

GLADSTONE sends this message to the Liberal constituencies of London: "Above all other purposes, vindicate the rights of the House of Commons as the organ of the nation, and establish the honor of England, as well as consolidate the strength of the empire, by conceding the just constitutional claims of Ireland."

AFTER a confinement in jail for a period of two months, Herman Teistler, editor and proprietor of the German Freethought paper *Lichtstrahlen*, was sentenced to 1½ years' imprisonment, and Otto Havnish 1 years' imprisonment and 60 marks fine.

THE Holy See has directed that the decree prohibiting Catholics from belonging to the Knights of Pythias, the Odd Fellows, or the Sons of Temperance, shall be promulgated and enforced in every diocese throughout the country. The decree is mandatory.

FUGITIVE Chinese soldiers from Formosa, who sought refuge on a transport flying the German flag, were fired on by their fellow-soldiers in the forts at Tamsui and hundreds were killed in the boats and on the transport. The German gunboat *Ilitis* silenced the forts in five minutes.

THE entire eastern watershed of the Rocky Mountains, from the Nebraska and Iowa line to Texas, was swept by the late storm of wind and rain. Fifty lives are known to have been lost and many other persons are missing. The property loss reaches into the millions of dollars.

THE Cuban revolutionists have selected Thomas Estrada Palma, of Central Valley, N. Y., as civil representative in place of Jose Marti, assassinated by a spy in Cuba. "The Territories in Revolution," as Cuba itself is designated, will elect a president and cabinet officers in about a month.

It seems to be possible that political party lines in Canada will be religious lines, Catholics on one side and Protestants on the other. It grows out of the refusal of the Dominion government to concur with the views of the province of Manitoba on the question of separate Catholic schools.

UNITED STATES SENATOR BLACKBURN was taken off the platform in Kentucky by the state committee of his party because he would not abide by the anti-free silver policy of the party in that state. He refuses to obey the committee, saying that he will talk for free silver wherever he speaks.

As a result of the Sunday closing crusade in this city Ollie Teall has organized and had incorporated the Girder Club, which will have branches in all parts of New York. Its object is to promote social intercourse and to dispense supplies of all kinds. Fifty men or women who join the Girder Club may have a club house in their immediate neighborhood.

THE sudden police crusade against street fruit stands in New York has, according to the calculations of the *Journal of Commerce*, thrown 11,000 men out of employment and in the first six days enforcement of the new rule cost the wholesale fruit dealers \$100,000. Who can correctly estimate the numbers of the 11,000 who have thus been driven into beggary or crime?

EX-SECRETARY FOSTER, who acted as counsel for China in the peace negotiations with Japan, gives it as his opinion that the amicable relations of the two countries will not soon again seriously be disturbed, and that China will have no difficulty in paying the war indemnity, half

of which has already been secured. The other payments extend over a period of six years.

ON July 9th the Grand Trunk railroad ran two trains loaded with Catholic pilgrims from Vermont to the shrine of St. Anne of Beaupre in Canada. At Craig's Road, thirty miles west of Quebec, the second train smashed into the rear of the first and thirteen persons were killed, a large number fatally hurt, and many others seriously injured. Among the killed were three priests.

AT the bye election in Derby in 1892 Sir William Harcourt had 4,000 majority. On July 13th inst. he was defeated by 1,700 majority. The change was largely caused by his Local Veto bill, aimed at the liquor traffic. It is evident that this bill has had a similar influence in other districts, and it now seems certain that it will result in indefinitely postponing the reforms championed by the Liberal party. A like crusade in this city is likely to restore Tammany to power.

PUBLICATIONS.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogs of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.



Something

QUITE NEW & UNIQUE

THE
BETTER WORLD

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.

HOME AGAIN.

After a delightful trip and healthful vacation I have returned home ready for business, and shall hereafter be found at the old store personally attending to all orders and work my many friends may favor me with.

It will be my special endeavor to please all and to conduct business in such a manner that it will be an object and to the interest of all to favor me with their kind orders.

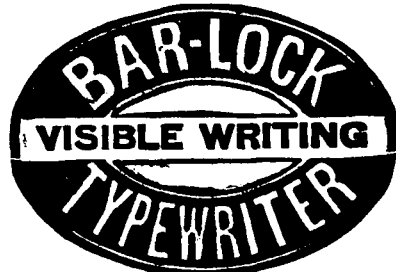
If in need of a Diamond, Watch, any piece of Jewelry, Silver or plated ware, Emblem or Watch work, please send to me and I will positively send you best goods at lowest prices.
Pricelists on application.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon; The Freethought Badge.



Writes very letter in sight of operator. Does most of the work in writing AUTOMATICALLY, and yields in the time thus saved additional work.

It acts as if it studied the convenience of the operator at every turn, and thereby lightens his labor and renders him capable of doing more.

It has a knack of keeping well, and is always ready at critical or other times.

These are some of the reasons why it is different from all other writing machines.

The catalogue tells you more about it. FREE.

COLUMBIA TYPEWRITER MFG. CO.,

307 Broadway, New York.

1816

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.

Address THE TRUTH SEEKER.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER,
23 Lafayette place, New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 30. { PUBLISHED WEEKLY. } New York, Saturday, July 27, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



A GRIM OBJECTOR TO SHRINE-WORSHIP. (The Pilgrims who met death on their way to the shrine of Ste. Anne de Beaupré.)

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing the Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BAILEY.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!
SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer to the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.
Old Testament Stories Comically Illustrated By WATSON HESTON,
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin AND THE TRUTH SEEKER ONE YEAR.
Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

FREETHOUGHT vs. SUPERSTITION.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and THE TRUTH SEEKER. \$5. Either kind (Tea or Sugar) Spoon or gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.
History of Ancient Egypt, with numerous notes and illustrations, and an index. By George Rawlinson, M.A. In two volumes. Over 700 pages printed in large type. Postpaid for \$1.25.

Darwin and After Darwin

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the Church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address. THE TRUTH SEEKER.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address

THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible — 144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York

All are architects of fate
Working in these walls of time.
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO
Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works

Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gefittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Peck. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen überfetzt von Fräulein Anna Knopf.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und klarem Druck. Unfere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“ 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshipped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND
COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.

THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.

Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 30. { PUBLISHED WEEKLY. }

New York, Saturday, July 27, 1895.

{ 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - JULY 27, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....\$3 00
One subscription two years, in advance..... 5 00
Two new subscribers..... 5 00
One subscription with one new subscriber, in one remittance. 5 00
One subscription with two new subscribers, in one remittance..... 7 00
One subscription with three new subscribers, in one remittance..... 8 50
One subscription with four new subscribers, in one remittance.....10 00
Any number over five at the same rate, invariably with one remittance.

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

God's "Tender Mercies" Illustrated.

... "It is not that they [Agnostics] wish to do this, but that they must; self-deception is the alternative. There is no pleasure in the consciousness of being an infinitesimal bubble on a globe that is itself infinitesimal compared with the totality of things.

"Those on whom the un pitying rush of changes inflicts sufferings which are often without remedy, find no consolation in the thought that they are at the mercy of forces which cause, indifferently, now the destruction of a sun, and now the death of an animalcule. Contemplation of a universe which is without conceivable beginning or imaginable end, and without intelligible purpose, yields no satisfaction. The desire to know what it all means is no less strong in the Agnostic than in others [religionists], and raises sympathy with them. Failing utterly to find any interpretation himself, he feels a regretful inability to accept the interpretation they offer."—*Herbert Spencer.*

Not long ago some two hundred Catholic pilgrims were killed by a railroad accident in Mexico while returning from a shrine in the mountains. On July 9th there was a similar disaster at Craigs Road, near Quebec, Canada. A train in two sections, on the Grand Trunk line, was carrying pilgrims to the shrine of Ste. Anne de Beaupré. The first section was loaded with passengers taken on at Richmond, while on the second had come the pilgrims from Sherbrooke, Windsor Mills, and other points in Vermont. The first section stopped at Craigs Road to permit a freight to switch, and sent out men to signal the second section, twenty minutes behind. The semaphore was thrown to "Danger," and all seemed safe. The rear car of the first section was a Pullman sleeper, in which were the priests and others having the excursion in charge. It is supposed that Engineer McLeod of the second section must have been dozing, and so failed to see the warning semaphore as he rushed onward in the gloom of the early morning. His engine imbedded itself in the Pullman, and the latter was forced forward, partially telescoping the car immediately ahead. Some of the occupants of the palace car were killed as they slept, and others awoke to find themselves mangled and bleeding. Most of the loss of life occurred in this car occupied by the priests and other leaders. Thirteen persons in all were killed outright, and fifty or more injured, many fatally. The disaster was terrible, heartrending. The scene in the hospital at Levis, after the wounded had been brought in, was one that no eye-witness could ever forget, says a writer who was there. "The cries of some of the victims were fearful to hear." Of course

the first inquiry set on foot was to discover, if possible, who was responsible for the catastrophe. *Had the excursionists been Infidels, the Christians would at once have charged the crime to God.* They would have said that he had sent the disaster as a "judgment" upon the ungodly. We suppose that even as it is, the theocrats of Pennsylvania will solemnly asseverate that it is heaven's warning to us for our national disregard of the Sabbath. They have already distinctly said that all our recent troubles—drouths, freshets, forest fires, monetary panics, cyclones, and the rest—are traceable to this cause. This is logical, from their point of view and from the point of view of Theists generally; for if God "doeth all things well," then there must be some good concealed in such awful massacres as that in Mexico and the later one at Craigs Road. But if God really did this, and for a wise purpose, as the consistent Christian is bound to believe, why hunt for the human agent for the purpose of holding him responsible at the bar of human justice? He acted as God compelled him to act, and there is neither sense nor equity in punishing him for doing that which God "from the beginning" had ordained that he should do. No possible precaution on the part of Engineer McLeod could have prevented the mangling of these priests and other devoted Christians, for that which God *knows* is to be *will* be, and what logical Theist will venture to say that the infinit god in whom he believes did not know, down to the minutest particular, what would occur at Craigs Road, Canada, in the dull gray of the morning of July 9, 1895?

The "Outlook" Reasons Badly.

"The same objections to prayer for divine interference with the order of things external to ourselves apply with equal force to prayer for the modification of our own characters. 'Make me a clean heart, O God,' is as naked an appeal for miraculous interference as a prayer for rain. Each alike, if granted, would be a disturbance of natural causation, seeing that human character, no less than the weather, is a product of natural causes."—*Norman Pearson, in the Nineteenth Century.*

This appears to be sound reasoning. In so far as the prayer of the devotee affects his own actions or the actions of those who hear it there is nothing miraculous in the effect produced, that is, there is no contravention of natural law. For the devotee himself the prayer is the effect of his desire to lead a better life, and is simply a wish expressed to a power that he imagines has the desire and the ability to do for him what he thinks he cannot do for himself. In other words, the prayer, in so far as it relates to the suppliant himself, is an effect, not a cause. It may, certainly, in some instances, become a cause, as when the individual who has prayed aloud before his fellows for a "clean heart" is impelled by his pride or other emotions to endeavor to convince those who heard him that he was sincere in his expressed desire to do better than he had done previously. The prayer may be also the cause of altered courses of action on the part of the auditors, who are influenced by it as they would be by an exhortation, a condemnation, an argument, or a demonstration. Character being the product and the expression of natural forces, there is nothing supernatural in the effects that prayer thus produces on the one who prays and on those who hear him. But what we have quoted from the article of Mr. Pearson the *Outlook* calls a "curious paragraph," and proceeds to criticize it in these words:

"On no subject except theology would a reputable thinker offer, or a reputable review publish, such a paragraph as this; but in arguing on theology all the ordinary rules of reason seem to be abolished by a certain class of writers, both orthodox and heretical. Mr. Pearson's argument in this paragraph would be as efficacious

to prove that communication between man and man is impossible as to prove that communication is impossible between man and God. If it is not possible for the divine spirit to exercise a purifying, elevating, and enlightening influence on human experience without a disturbance of natural causation, neither is it possible for one human spirit to exercise such influence on another human spirit. If Mr. Pearson's argument is sound, children should cease to expect benign influence from their parents, pupils should cease to go to school for instruction, clients should cease to apply to lawyers for counsel, patients should cease to ask doctors for advice, and friends should cease to seek help from friends in time of trouble."

It is a risky venture to try to establish a proposition by an analogy, but the *Outlook* depends upon analogies alone to controvert the affirmation of Mr. Pearson and prove that God answers prayer. The child and the parent, the pupil and the teacher, the client and the attorney, the patient and the physician, the friend and the friend, are all known to exist. That there is, in each instance, an effect produced by the relation of the two terms or causes, we know, but we are never forced to presuppose the effect in order to find one of the terms. The common experience of mankind convinces us that the parent can greatly influence the child, that the pupil can receive instruction from the teacher, that the lawyer will sometimes give the client good advice, that the physician often knows more about the physical ailments of the patient than the patient himself does, and that an intelligent and sincere friend is of great help in time of trouble. But there is no analogy between any one of these couplets and the couplet man and God. The term god has to be assumed in order to assume the effect called answered prayer. That is, we have two assumptions, one resting on the other. In the case of the lawyer and the client, the two terms are known and it is easy to demonstrate that each has an effect upon the other. In the case of God and man only one term or cause is known; the other term and the effect are unknown, and no mathematician has lived who, knowing only one term, could find the other term and the ratio. The patient asks the physician questions, and the physician gives the patient advice, which has a good or bad effect upon the patient. Both the causes are known, and the effects flow naturally from the causes. The sick man prays to the "heavenly physician," and at the same time employs the doctor and the nurse. He gets well, and says that his prayer was answered. We do not know that the prayer-answerer exists, but we do know that the doctor and the nurse exist, and the laws of logic forbid us to assume a cause when we have at hand a cause sufficient to produce the effect. If it be said that the recovery of the man is proof that the God exists, we reply that we are not logically justified in assuming that a given phenomenon demonstrates the existence of an otherwise unknown cause, while we have recourse to known causes amply adequate to account for the phenomenon, said causes being known by evidences not dependent upon our cognition of the phenomenon of which we are speaking.

The *Outlook*, as a supporter of Theism, is committed to the position that God is an extra-natural force, and hence it should at once see the futility of attempting to prove that he regenerates character in answer to prayer, by using the analogical method of demonstration, comparing the action of one known, natural, human force upon another known, natural, human force to the alleged action of an unknown, extra-human, extra-natural force upon a known, natural, human force. The forces in the latter couplet are unlike and therefore cannot be legitimately compared to two like forces.

Why Try to Betog the Issue?

The *Independent* is indignant because it is charged that "blue laws" are being enforced in this city. It says that there were never any such laws as "blue laws" in Connecticut, and, we presume it means to say, in other parts of New England. It says that Peters manufactured the "blue laws" he incorporated in his book. True, but the truth is not all in this statement, and something of what is omitted we have at least twice before in a little more than a year printed in these columns, but as it requires "line upon line" we reproduce some of it again. Alice Morse Earle, in her "Sabbath in Puritan New England," says of the laws ascribed to Rev. Mr. Peters:

"Though these laws were worded by Dr. Peters, and though we are disgusted to hear them so often quoted as historical facts, still we must acknowledge that though in detail not correct, they are in spirit true records of the old Puritan laws, which were enacted to enforce the strict and decorous observance of the Sabbath, and which were valid not only in Connecticut and Massachusetts, but in other New England states. Even a careless glance at the historical record of any old town or church will give plenty of details to prove this."

And then from page 246 to 258, inclusiv, Miss Earle gives a large number of these details. At least one man was set in the stocks for kissing his wife on Sunday as he came home after an absence of three years at sea; in Connecticut men were often fined for non-attendance at church, and by the code of laws of New Haven a Sabbath-breaker might be punished with death even. These are simply samples of the actual laws and their methods of enforcement in the early New England colonies. Perhaps, however, the *Independent* can see nothing "blue" in them. It may be a case of color blindness.

The *Independent* tries very hard to make it appear that "rum" is the only victim of the "blue" laws of New York and that all the "railing" is directed against the enforcement of the excise law. The *Independent* fails to admit to its readers—does it suppose that they do not read the dailies?—that the delicatessen stores are compelled to close at 10 A.M.; that the statute forbids the sale of everything but drugs, surgical appliances, confectionery, daily papers, and meals after 10 o'clock; that under the law it is just as unlawful to sell railway tickets, magazines, lemonade, nuts, shoes, neckties, and clothes as it is to sell whisky or beer. If the law was impartially enforced a copy of the *Independent* could not be bought at a news stand on Sunday. We are told that there "is no curtailment of personal liberty." Who wrote that? If a housewife wishes to buy a loaf of bread at 5 P.M., and cannot—and she cannot—because the law makes it a misdemeanor to sell it, is there not a curtailment of the personal liberty of both the tradesman and the housewife? But why waste breath in disproving a self-evident falsehood? However, it should be pointed out that if "there is no curtailment of personal liberty," then the law is a total failure, for the sole object of any sumptuary or Sabbath law is the curtailment of personal liberty. All such laws exist for the one purpose, primarily, of restraining people from buying and selling when they wish to buy and sell, or from engaging in work or recreation when they wish to engage in work or recreation. If that is not the curtailment of personal liberty, what in the name of reason is it?

The *Independent* says that these laws are not new laws. The barber shop closing law is a new law. We are also told that the barber may work until one in the afternoon. Only in this city and Saratoga; elsewhere in the state it is an offense to be shaved on Sunday at any hour. These laws are "not radical laws"? They are radically wrong; there is no need of them, no excuse for them. They are "not unreasonable laws"? No good reason can be given for their continuance; they are in denial of citizen rights, they are productive of corruption and oppression; they are provocative of neighborhood quarrels and bitter animosities. "If amusements, or music, or billiards are cut off, it is only as they are connected with the saloons." Why, then, are not the musicians, the delight of the poorer quar-

ters of the city, permitted to play on Sunday? Why are the merry-go-rounds at Fort George Park, where hitherto so many of the children of the people of the lower part of the city have found enjoyment, motionless under the régime of our model Police commissioners? Why, on Saturday, July 21st, did the police raid the Chinese theater at 3 and 5 Doyers street, and arrest nine of the actors for violation of the Sunday law? And so on to the end of the list of the *Independent's* misleading, half true, or wholly untrue statements.

We were aware that Rev. Father Phelan accused the Christian Endeavorers of being somewhat fast, but we did not know until they met in Boston just how swift they were. Now we know. Rev. Dr. Martin D. Kneeland, one of the two leading Sabbatharians and theocrats of the city, in delivering his welcoming speech at their convention, said that the Christian Endeavorer was "God's high-g geared bicycle." This may account for the pace some of them strike. But is not the reverend gentleman slightly undignified, to put it mildly?

Rev. Dr. Rylance, of St. Mark's Episcopal church, writes the *World* that "our rural legislators who gather at Albany are very imperfectly qualified" to legislate for the "conditions and claims of our cosmopolitan population," and that the clergy should cease to confound the "Lord's Day" with the Mosiac Sabbath. It is so very rarely that an orthodox clergyman shows common sense when dealing with the question of Sunday work and amusements that we are disposed to give Dr. Rylance the fullest possible credit for his utterances and his labors in favor of a freer Sunday.

"How quick there would be war among the birds if the owls and pelicans should insist that the robins and blue jays should behave as they did."—*Ram's Horn*.

We are afraid that the pious and force-moralist *Ram's Horn* did not see all that was potential in its happy hit. Rearranging the characters in its bird society, we must point out that the chief cause of the "war" now prevailing is the impudent attempts of the Sabbatharian owls and the paternalistic jays to compel all the other denizens of the United States aviary to behave as said owls and jays say they should.

A few days ago a tornado swept out from the northwest over Cherry Hill, New Jersey, destroying most of the houses in the village, killing five persons, and injuring nearly a hundred. The *Tribune* says:

"It all took place within the space of ten minutes, at the end of which the sun was once more shining on the scene of ruin and desolation, as if in mockery."

Of course, this is a figure of speech, but if there is an omnipotent God, he has looked out over the world uncounted millions of times and smiled in mockery of the wounds and death caused by the storms and convulsions he had let loose.

The citizens and summer residents of Atlantic City, N. J., will have a treat on August 4th in a lecture by Colonel Ingersoll, who will tell them more about the Bible than most of them ever heard before. From Atlantic City the Colonel will go to the Spiritualists' meeting at Queen City Park, Burlington, Vt., where he will speak on four successive days, August 8, 9, 10, and 11. August 16, 17, 18, he will be at Lake Pleasant, near Greenfield, Mass. September 5th Mr. Ingersoll will attend the reunion of his old regiment, the one he raised and of which he was the colonel, the Eleventh Illinois Cavalry. It will be the first of its reunions he has attended, and his old comrades are preparing to raise the roof off the state in celebrating the meeting with their colonel. It will be a large occasion. Residents of the neighboring states who hear a great noise about that time need not necessarily think that the end of the world has come. The noise will be only the regiment and its friends cheering Mr. Ingersoll. On October 6th at the Boston theater, Boston, Mass., the colonel will begin his fall and winter campaign of civilizing the Christians

of the country. For this purpose he is preparing a new lecture. Every one but the ministers and a few bigots will be glad to know that Mr. Ingersoll will again be very active in the lecture field as soon as cool weather comes to stay. Casual readers of THE TRUTH SEEKER would better subscribe so as to be apprised of his movements, or otherwise they might miss a chance to hear him.

The papers state that Elizabeth Cady Stanton says that when she is called upon to pray she begins her petition with, "Our Father and Mother who art in heaven." A "father in heaven" might permit the suffering that curses the world of animated existence, but we would never have supposed that a decent "mother in heaven" would be *particeps criminis* in the atrocities of the universe. We do not see that matters are improved any by doubling the number of tyrants. Anyway, what use does a woman of Mrs. Stanton's Freethinking tendencies have for prayer, whether to a uni-sexual or a bi-sexual heavenly police commission?

Father Enright recently delivered an address to a large audience in Kansas City, and in the Kansas City *World's* report of what he said we find this:

"What right have those who are not Catholics, who merely believe in the Bible, to keep Sunday holy? The Bible says that the seventh day shall be a day of rest, and Sunday is not the seventh day, but the first. Sunday is the holy day of the Catholic church, and every time it recurs, the entire civilized world renounces the teaching of the Bible and obeys the mandates of the Catholic church alone."

Amid all the storms and tribulations of our fight for liberty we can afford to stop long enough to hugely enjoy seeing this unwelcome truth "rubbed in," in so summary and thorough a fashion, on the Protestant traitors to freedom.

The New York *World* reminds the police commissioners that, while it is the duty of officials to enforce laws, the laws that they should be most anxious to enforce are those which have to do with offenses against property, person, and life. These are the important laws; sumptuary and Puritanical statutes can await their turn. If all the energies of the police are devoted to the watching and catching of Sabbath-breakers there is a fair presumption that the ordinary criminal is having a very good time. Every-day events in this city amply support the assumption. Murderers go undetected, burglars swarm in the residence districts, notorious criminals walk out of a city prison and are seen no more, and the professional incendiary laughs in his sleeve; and all this while some thousands of policemen are watching the side doors of saloons and chasing barbers and delicatessen men.

The very pious T. De Witt Talmage has been breaking the hearts of his clerical brethren in Iowa. He lectured at Mason City on Sunday, June thirtieth. In announcing the event previously, it was stated that the railroads would run excursion trains. This proposed "desecration of the Sabbath" was too much for the equanimity of the local clergy, and on the preceding Sunday they proceeded to scarify their more popular brother in the Lord. Of course Talmage deserved all the abuse he got, for he poses as a great stickler for the Sabbath, and his conduct was that of a hypocrite, but it is to be presumed that none of his critics have sufficient drawing power to make excursions necessary on any day. The Chicago, Milwaukee and St. Paul Railroad pulled ninety-nine coaches to the resort and the crowd was estimated at 12,000. The Mason City preachers did not say much about the matter that day, and Talmage wholly ignored their former criticisms. But how they would have all fulminated if the excursion had been run to a state fair or a ball game!

If the friends of liberty could only think straight and talk straight, all of them, it would not be so desperately hard to make an impression on the indifferent masses and the sincere opposition. The executive committee of the German-American Reform Union of this city got together the other day

and adopted some resolutions. Among other unwise and untrue statements is this: "The object of the Sunday law is the maintenance of order and decency on Sundays." Nonsense. The preservation of order and decency on Sundays does not call for any special legislation for that day. The laws that are found sufficient for this purpose on the other days of the week are amply sufficient for Sunday. The object of the Sunday law is the preservation of the priestly monopoly of that day. The object of the Sunday law is the prevention of all work or amusements not sanctioned and desired by the churches. The object of the Sunday law is to compel the citizen who does not want to go to church to refrain from going anywhere else. This is the short and simple truth about the Sunday law, and the executive committee of the German-American Reform Union knows it; why it fails to tell what it knows we can only guess.

Our professional humorists are nowhere beside the funny men of the religious press. Here is a tickler from the *Catholic Review*:

"Prof. Thomas H. Huxley, the noted scientist, died at his home in Eastbourne, England, on June 29th. He is no longer an Agnostic—he knows now that the Christian revelation is true and that the Catholic church is the kingdom of God on earth. But that knowledge may have come too late to profit him."

Even if we should admit that Professor Huxley may have added thus wonderfully to his stores of knowledge, we should still be compelled to doubt that the editor of the *Catholic Review* knows anything more about the matter than we do. Mr. Huxley, while living, was unable to discover any proof that the Bible is a divine revelation, or that "the Catholic church is the kingdom of God on earth," and we do not believe that said editor is one bit smarter than was the great Agnostic, or that he has access to sources of information not then open to the scientific student. But what condemnation can be too severe for a creed so abominable that its educated defenders here in this evening twilight of the Nineteenth century dare hint that such a man as Thomas Henry Huxley is now suffering the tortures of an eternal hell because he had too much brain to believe in that creed's inanities and monstrosities?

In Tennessee, as in New York, the enforcers of law "because it is law," do not attempt to enforce it equally. The *Dayton Leader*, in an article showing that the Adventists of Rhea county are the victims of a discriminating persecution, says that "the grand juries that indicted them ignored the 'lawlessness' of the 400 or 500 men who work within sight of the court house every Sunday, and went five miles away to find indictments against a little band of Seventh-Day Adventists down at Graysville." And the judge who almost sheds tears every time he submits to the painful duty of enforcing the law "because it is law," against some poor Adventist, conveniently shuts his eyes when he turns his head in the direction of these hundreds of "Sabbath-breakers," and so escapes the necessity of calling the attention of the grand jury to their "defiance of law." The *Leader* also says that it is "credibly informed that some of the very men who were most active in finding indictments against Seventh-Day Adventists have been guilty of laboring at their usual vocations of life all day Sunday more than once within the past five weeks." There is nothing strange in this, for injustice breeds hypocrites as stagnant water does musketoes. We are credibly informed that while Commissioner Roosevelt is trampling in the name of "law" rough-shod over the citizens of this city he is a member of a fashionable club where all kinds of drinks are disposed of on Sunday without let or hindrance.

"Darwin, Tyndall, and Huxley have now gone, and the evolution theory which they propagated appears to be going with them. Religion survives and never was more strongly entrenched in the intellect and the heart of mankind."—*Catholic Review*.

Evidently the *Review* has the happy faculty of seeing only that which it wants to see. The fact is, the evolution theory is accepted by practically the entire scientific world. It has possession of

the great independent institutions of learning and is forcing its way into the denominational schools everywhere. That the world has accepted it is shown by the many efforts made by Christian writers to reconcile the Bible with it. No one pretends to try to fit it to the Bible; the effort is to put into the Bible a meaning that will permit its devotees to retain their superstition and at the same time keep up with the march of science. The fight of the Catholic church against the new biology and the new science of religious development is as vain as was her fight against the new astronomy and the new geology. Already there are indications that some very prominent Catholics see the handwriting on the wall. Has not the *Catholic Review* heard the bugles sounding the retreat? Perhaps there is no other man in the church in America who has been so warmly praised by his fellow-churchmen for his learning and his able defense of the faith as has Rev. Dr. J. A. Zahm, professor of physical sciences in Notre Dame University, Indiana. He has recently been lecturing before the Columbian Roman Catholic Summer school at Madison, Wisconsin. One of his addresses bore the title, "The Simian Origin of Man," and in it he said that there is nothing in Roman Catholic dogma which precludes the view that man is descended from an ape-like animal. "Religion survives," even in the Catholic church, by adapting itself to the facts it can no longer conceal or successfully dispute, and so now we are treated to the spectacle of "the evolution theory . . . going" into the Roman Catholic book of dogmas! The church that does not recast her creeds to adapt them to the growing intelligence of the age is doomed to extinction, unless she can induce the state to strengthen her weakness with its power. The theocratic spirit is the one enemy we have to fear, and if we relax our vigilance and lay down our arms we are lost. Given the equal freedom of citizens and every church of supernaturalism will in due time be dislodged from its intrenchments in "the intellect and the heart of mankind."

When our state legislatures and Congress are once fully set up in the business of interpreting the conflicting texts of the Bible preparatory to passing laws to govern the people in matters of religion and morals, won't there be lively times at the state capitols and in Washington! Does someone say that it will never come to that, even if the Christian amendment to the Constitution is adopted? How could such a result be prevented? As a matter of fact, the theocrats themselves know that it would come to this and they are ready to welcome this condition of chronic religious war. Listen to the *Christian Statesman* as it discusses the possible foundations for the proposed church to be composed of the united orthodox Protestant churches of the present time:

"It is not wise to attempt to make the Bible itself, uninterpreted and in its simple letter the sole fundamental creed of the church. As seen in a former article, the inspired and infallible word of God is to be acknowledged as supreme, authoritative law. The final appeal must be to that in all moral questions in both church and state. But the state and church must for themselves determine what the teachings of this divine word are by the best interpretation which each in its own sphere of duty can reach."

Think of the cat-and-dog time there will be in Congress when representatives of the Catholics, Presbyterians, Methodists, Episcopalians, Baptists, Universalists, Dunkards, Plymouth Brethren, Disciples, United Brethren, Lutherans, and the rest get to quarreling over the interpretation of the "inspired and infallible word of God"! And could anything be more ridiculous and paradoxical than the notion that the "inspired and infallible" testament of the infinite Wisdom could need to be interpreted? Even if there was room for doubt about the proper interpretation of the infallible, it could be interpreted only by men who are themselves infallible, and we doubt if the *Christian Statesman* itself will dare claim that even Presbyterian doctors of divinity are infallible. But in practice it would amount to this, for the Presbyterians, if the dominating element in legislation, would insist that their interpretation of the Bible be made the law

of the land and they would use all the resources of the civil power to compel the minority to accept that interpretation as embodied in law. Of course that is all nothing more than a mere bird lure, that talk about the church and state interpreting the Bible each "in its own sphere." The theocrats confidently expect that the legislators, elected by the votes of Christians, will give the same interpretation to the Bible that the church does, just as to-day the law-makers are asked to accept the church's opinions concerning Sunday observance and marriage. By the way, one of the chief reasons why the theocrats want the Bible "interpreted," instead of being accepted literally, is because in the latter event they would be compelled to give up the Catholic Sunday and accept the old Testament Sabbath (Saturday) as their holy day.

The *Independent* says that its sympathies are with "those who are trying to establish a non-sectarian public school system" in Manitoba. Our neighbor must have some exclusive source of information. We have not heard that there is any movement in Manitoba to establish such a system. To be sure, the Freethinkers there are anxious to make public education wholly secular, but they do not control the legislation of the province, and they are not at the front in the present fight, for the good reason that it is a fight between the bigoted Catholics on the one hand and the bigoted Protestants, the Orangemen, on the other. Mr. Joseph Martin was the originator of the movement against the Catholic separate schools, but it was his desire and intention to abolish the Protestant as well as the Catholic schools and establish a purely secular system. In 1889 he said that "anything short of absolute secularization of the schools would be a gross injustice to the Catholics," and he appealed to the Protestant clergy to assist him in establishing a system of secular education. He held to this opinion and in 1890 he introduced his famous bill, as it was finally shaped by the Protestant clergy. His just ideas were disregarded by the Protestant churches and Catholic schools were abolished and Protestant schools retained. Mr. Martin then protested against the discrimination, and he has done so often since 1890. In a recent letter he manfully says:

"When I introduced the school bill of 1890, I pointed out that, in so far as it provided for religious exercises in the schools, it was, in my opinion, defective. I am of those who deny the right of the state to interfere in any respect in matters of religion. I said then, and I still think, that the clause of the 1890 act which provides for certain religious exercises is most unjust to the Roman Catholics. If the state is to recognize religion in its school legislation, such a recognition as is acceptable to Protestants only, and, in fact, to a majority of Protestants only, is, to my mind, rank tyranny."

The Hon. Mr. Martin should have added that the measure was equally unjust to the Freethinkers, the Jews, the Adventists, and all other classes of citizens who are opposed to a state religion. It is the "rank tyranny" which Mr. Martin condemned that the Manitoban government persists in against the decision of the English Privy Council, against the Dominion government, and, what is more important, against the protests of the dissenting minorities in Manitoba itself. It is this "rank tyranny" which W. J. H. Traynor, president of the Supreme Council of the leading Protestant patriotic order in the United States, in his annual address, says must be continued at all hazards, and that if the Manitoban quarrel between sectarists of opposing schools leads to war, "the Protestants of Manitoba" have but to call for aid, and "across the border will flock" an "army corps" of Protestants from the United States. Are the friends of peaceful progress, of scientific education, of genuine secularization, ready to assist, directly or indirectly, those who avow their willingness to involve the United States in war with Canada for the purpose of maintaining state-supported Protestant schools in Manitoba? It should be said, in passing, that the Manitoba legislature, which the *Independent* evidently thinks is devoted to things "non-sectarian," has just enacted a law prohibiting the running of Sunday cars in any part of the province.

News and Notes.

From the romance of the North—its mountains and lakes, the spirit of Burns and Scott, the flowers and the heather—I come to the enormous city of Manchester, which seems to represent everything that is practical—facts, facts, facts—industry, commerce, machinery, cotton—pounds, shillings, and pence. I enjoyed the contrast. It added piquancy to this wonderful journey of human life. There is romance and poetry in Manchester mills if we could only get at them, if we only had the myriad-minded vision.

I suppose that the goods of Manchester are sent to every quarter of the globe. Manchester, like London, is an original center of business. It is a fountain-head. It is not a reflex or a dependency. If London were swept out of existence, Manchester would not feel the shock. She would still go on her way rejoicing. Manchester really claims to be as large a congregation of the world's traffic as London itself. She will not yield the palm to Glasgow as the second city in the empire. Manchester proper contains about 650,000 people, and Glasgow proper nearly 800,000. As a matter of fact, however, the Manchesterites claim Salford, since only a narrow stream runs between the cities; the business is all one; and a stranger can't tell whether he is in Manchester or Salford, so intimately are the two cities combined; and Salford has a population of 250,000, which makes the population of the "living whole" of this immense metropolis 900,000. Furthermore, it is stated that within a radius of ten miles of Manchester Exchange is a population as large as that of London itself: that is, taking a space of ground in Lancashire as large as that of total London, it contains an equal number of people. Whether these statements are exaggerations or not, they tend to give some idea of the enormous and multiplied activities of this mighty city. Vast and amazing are the channels of life that flow and intermingle. Crowds flock from every point of the compass. The Manchester Exchange is the largest in the world. On Tuesdays and Fridays 6,000 people throng there simply to do business, and the transactions run up into millions. It is a picture to look upon, that changing multitude on the vast floor of this tall building, the surges of which, we might say, are felt to the uttermost corners of the earth. Looking through the huge thick glass plates of surrounding rooms and corridors you can scarcely hear a sound of that living sea. You would think that nothing was going on. They simply seem to be walking, talking, laughing, and having a good time. Nevertheless, more business is transacted on this one spot than upon any other spot of the same size on the globe, London and New York not excepted, for the time being. When one strikes Manchester he feels the "thrill of life" as when he strikes Chicago, or any other big place; he knows that something is going on. He feels an electricity in the air, which only numbers and world-wide movements can give.

The ship canal, about forty miles in length, I believe, is a wonderful achievement, and adds greatly to the commercial facilities of Manchester, since goods can now be shipped directly to all parts of the world. The canal cost \$80,000,000. In the nature of things it can't be a paying investment for many years to come. It requires vast traffic to pay the interest of such an amount on money as the canal cost. But Manchester after all is a prophetic and exuberant city, notwithstanding its purely business nature. It is no Gadgrind. It has boundless faith in the future and the glory of its canal, which will no doubt some day bear a thousand ships upon its bosom. I admire the magnificent energy of a people who will bank \$80,000,000 on the possibilities of to-morrow. There is a poetic grandeur in the creation of such a splendid pathway of commerce.

I enjoy the comfortable hospitality of Wm. Westwell, who lives in the suburbs of Manchester, in a quiet retreat, where no throb of business ever disturbs the calm and beautiful atmosphere. There are flowers and grass and trees to charm the eye, and lovely roads over which to drive, and fair prospects in every direction. There is the splendid horse, Robert, and the faithful dog, Wallace, and in the morning and the evening air we enjoy the delightful sceneries with the swift motion and music of the flying wheel. Elegant villas and residences adorn the country, which is rich with groves and luscious hayfields, in some of which the harvest is already filling the air with sweet perfumes and the laborers cheerily sing. At Bolton I saw two of the finest draught-horses, I believe, in the world; one was valued at £1,000, and the other at £800. They seemed almost strong enough to draw an earthquake and make no fuss about it. England

surpasses America in draught-horses, although the latter may produce the more lively and handsome trotters. But when it comes to work, England attends to business. There are draught-horses in Manchester that will each pull five tons easily. It seems merely child's play as they place their enormous hoofs on the ground and swing along almost like a planet.

The Secular Society of Manchester is in a flourishing condition. It has strong elements, and fine local talent. It has a hall of its own, which was once a chapel. There is a moral in this, and rather opposes the notion that Christianity is taking the lead of Secularism, for here is a church actually transformed into a Secular hall.

The first time Mr. Foote lectured here the baptismal font was in front, as yet unremoved—a relic of the past fronting the glory of the future. There were no haunting spirits of orthodoxy about, however, as I spoke within these four walls. The building was thoroughly regenerated and prepared for the service of humanity. I had fine audiences, and cheerful English enthusiasm. The evening attendance was especially large. In every way I have enjoyed the Manchester campaign. I have met numerous friends. All give hearty welcome to the American visitor and make him feel entirely at home. It is an inspiring thought that in such a great center of the world's business our flag is kept flying. Such earnest workers as Mr. and Mrs. Pegg and others insure the continued success of our cause. Mr. E. G. Taylor, author of "Shall Thought be Fettered in England?" a most excellent pamphlet, presided at the morning and evening meetings and Mr. Hurd at the afternoon. Quite a number of friends were present from Failsworth, a bright center of Freethought work, where I expect to be August 11th, and of which I shall have a good story to tell, for a really splendid constructive enterprise has been carried on here of great interest to all advanced thinkers. I cannot name all I met at Manchester, but I must thank them one and all for their kindness and generous support.

With Mr. Westwell and Mr. Robert Ainsworth I visited the Exchange, the Municipal buildings, the Art gallery, St. James' Hall, Belle-Vue, and other places of interest and enjoyment. Belle-Vue is one of the old and celebrated curiosities of cosmopolitan Manchester. Excursions from all over the kingdom come here for a day's outing. There are large zoological gardens, extensive lakes, upon which steamboats are plying, concert hall, and a band of music, and at present a huge panorama of Port Arthur—a wonderful affair, giving a most vivid impression of that place. In the evening there is a magnificent display of fireworks, the "Storming of Port Arthur," reproduced in a grandeur and brilliancy which is indescribable. Belle-Vue was started over fifty years ago by one man in a very small way, and has grown to its present colossal proportions as a place of varied amusement and instruction by the energetic genius of the founder and his sons. The railroad company has offered, I understand, £250,000 for the place, but the proprietors refuse to dispose of it for that or any other sum. It is their pride and glory to make this the best thing of its kind in the kingdom.

St. James' is one of the largest halls in the world, capable of holding 8,000 people. Westwell once held a big auction of goods in this place, and sold in one day merchandise to the value of £127,000. I think this is one of the largest business transactions on record.

On Sunday evening I was pleased to meet, at the home of Mr. Westwell, Mr. Karsa, a Mohammedan gentleman, who was present at the evening lecture. I was gratified to find that advanced believers in the Koran are upon the broad and universal platform of Freethought, cordially in touch with science, progressive philosophy, and radical literature.

My visit at Manchester was one of great stimulation. In this great hive of human industry there was still music and poetry, hope and encouragement.

On Monday I reach Derby, where I give a lecture in the evening at Athenaeum Hall. This is quite full. I have already mentioned Derby. The debate was held here between Foote and Lee. I gave a review of that debate, entitling my lecture "Man and the Universe." I gave the salient features of both sides of the debate, which debate certainly has resulted in great good to Secularism. I could see that Mr. Foote's argument had lodged in many an intelligent mind, and that the community was not so densely orthodox as in days gone by. There has been a hard fight at this point. The Sabbatarians endeavored to enforce the old pious laws, and for a time succeeded, but public sentiment is now pronounced against them, and the principles of Freethought are prevailing. The only notable thing about the debate after the lecture was that

a woman took part in it, in a very courteous and gentle manner. I could not make out what her position really was, but it seemed more like Swedenborgianism than anything else. It was a vague and indefinite defense of Theism, but not by any means on the orthodox lines. I see that very few are disposed to defend "Christian" Theism. It is Theism pure and simple upon which they rely.

Mr. Henry McGuinness presided at my lecture. I find he is an old army comrade, and fought beneath the Stars and Stripes. I am glad that, on a larger and grander field, we are contending for universal freedom. At his home, after the lecture, with Mr. Whitney and other Secular friends, we had a delightful sociable time, and closed with singing "Auld Lang Syne." Derby is quite a contrast to Manchester, with its tremendous bustle. But I shall not forget the former's rural and stately beauty, its appearance of comfort and wealth, its growing light of Freethought, its cheerful companionship, and splendid band of earnest reformers.

Nottingham is next on my route, and I lecture here Tuesday, June 25th, to a fair audience. There is a very large Liberal element in Nottingham, but somehow or other it is rather indifferent to distinctive Freethought work, and much of it is absorbed in the Socialistic and Independent Labor party. The purely Secular movement is not what it should be in its own field, but there are sturdy supporters here, and I do not think there will be any ultimate failure, for there are those who know that Freethought is the vital spirit of reform, and must be maintained at all hazards. In times of real stress and battle, Nottingham has always been a great rallying-place, and there is no doubt that, if anything special should occur, Nottingham would fill its quota. At present it is a kind of reserve corps.

I remain until Saturday at Nottingham, and have a good rest at the home of Mr. James Stapleton, president of the Nottingham Secular Society. Mr. Snell, one of the best speakers and workers in the English advance movement, introduced me at the lecture and made a very interesting address of welcome, in which he stated that in a certain way Nottingham was the hub of the universe; and that is about so. The New England Pilgrim movement started from near Nottingham. Nottingham Castle dates back to the time of the Britons, and then, as for Nottingham lace, there is nothing like it in the wide world, and the Nottingham girls adorn themselves like queens with the chief productions of their ancient and majestic city. Lace manufacture in its present wonderful skill and variety originated here. This is the only place where they can make the machines, which are indeed like "a thing of life." My friend, Mr. Parrott, who owns one of them, took me to view its marvelous evolutions. I can no more explain them than I can explain the universe. There is an infinity of movement, all prearranged so that at one stroke it seems as if a million fingers were set at work to deftly weave the gorgeous fabric. Fifty-two yards of the finest lace, of any pattern desired, is made on one of these machines every half hour. You might watch the mechanism all day long, and yet not penetrate its mystery. Only in Nottingham can the genius of man produce these superb, tireless creatures that labor day and night with the force of a human intelligence and fill the world with beauty.

Passing from these miracles of modern progress, we take our way to Nottingham Castle, in whose dim recesses the "dark backward and abysm of time" is quaintly revealed. Mrs. Stapleton and my artist friend, Mr. Story, are my companions. Mr. Story has painted some of the pictures now hanging on the walls, and is well up in the history of this famous castle. Of course, only here and there do we find remnants of the original structure, which was built nobody knows when. Some say that the citadel on this rock was reared about the time of King David of scriptural memory, a thousand years before Christ. Others go back only to the ancient Romans and Britons, but there is no doubt that this great rock which towers above the city has been a battlemented fortress in one shape or another for many centuries. At present the main structure is a castellated mansion of comparatively modern date, having itself suffered mutilation in the days of Chartist reform; but still to be seen is Mortimer's Hole, where the wicked earl courted the amorous queen, to be finally detected and executed at Tyburn. There is also the "New Jerusalem," where beer is still vended to the thirsty wayfarer, and which was furnished centuries ago from the same place to the holy crusaders; hence its name. In the mansion as it now stands are the art gallery and museum, and one can spend a whole day viewing the treasures of this unique and memorable castle.

Friday is a brilliant day in the annals of the Sec-

ular Pilgrim. I visit Newstead Abbey, the home of Lord Byron. Mr. Stapleton and Mr. Parrott are with me on this trip. Newstead Abbey is only about eight miles from Nottingham. It was in Nottingham that Byron lay in state. I was pointed to the very room, in an ancient building, where he thus lay. An immense procession followed the funeral cortege to Hucknall church, where the poet was buried with sixty of his ancestors. There is nothing more beautiful in any land than Newstead Abbey. It is now owned by Mr. W. F. Webb, a friend of Livingstone, and himself a renowned traveler and hunter. He must possess great wealth, for the Abbey is kept in a most noble and attractive condition. It is approached from the station by a wide graveled road through green fields and beautiful groves. We pass over the river, alongside a dashing cataract which flows from the lake above. The Abbey is of the loveliest architecture of the middle ages. It is grace itself, and indicates the wonderful poetic feeling of that awakening time, a dawn gemmed with a thousand stars. Only the front arches of the church itself remain, with the windows and the portal, giving a weird faint picture of immemorial years. The habitable part still endures, in which are hundreds of relics of the poet and his ancestors; the rooms where kings have visited and slept; portraits of beauties and heroes; swords and helmets; and the table where Byron wrote his immortal verse, in which there was more concentrated energy of genius than in any other poetry of his time, and which was ablaze with revolutionary thoughts. We see the surroundings that nurtured the mental life of the fitful bard; the ruins of the past and the beauties of nature; the fields and groves and waters; the Annesley hills, where brooded the spirit of his fatal love. We can imagine the poet amidst these variable scenes, so many pictures of which abide in his glowing melodies. Newstead Abbey is rich with treasures, and the gloomy history of man is here recorded, together with its most marvelous romance and illustrious genius. Here is the oak which Byron planted and which, once on the point of dying, now flourishes green and beautiful. Here is the tree on which he carved his own and his sister's name when he bade farewell forever to Newstead Abbey; and here is the monument to his dog, who possessed all the virtues without the vices of man. About the Abbey are extensive and magnificent gardens, in which are flowers of all hues, spreading along the wanderer's path with oriental luxuriance.

From Newstead Abbey we go to Hucknall, a colliery town, smoky and dirty, and busy with marketing; an uncouth place, it seemed to me, for the ashes of the immortal bard. The church is a solemn but not very imposing structure. A melancholy graveyard spreads around it. No one of distinction is buried here. Within are the immortal dead. The bones of Byron lie beneath the stone floor. We read the inscription, and muse in the shadow of the gray walls. An unpretentious mansion of the dead is this—a gloomy place to quench the fires of the human mind that flame to the stars, then sink to earth. All this, and nothing more! was the refrain that rolled through my mind, as I gazed upon the dim relics of the dead. No voice can utter anything more. The darkness abides while we love and honor the heroic spirit. Byron perished in the glorious effort to win liberty for Greece; and more than this, be it spoken to his undying praise, Byron's maiden speech in the House of Lords was for the defense of the Nottinghamshire workmen, among whom he then lived, against the death penalty which the aristocrats were endeavoring to inflict upon those poverty-stricken men who in their blind wrath destroyed some machinery, thus putting the rights of wealth above the rights of humanity. Against this Byron protested with all the ardor of his soul and the eloquence of his tongue.

Besides the memory of Lord Byron in Nottingham, there is the house where Henry Kirke White was born; and also in the process of demolition the birthplace of Philip James Bailey, who, half a century ago, at the age of twenty-two, wrote "Festus," a most extraordinary and brilliant poem, and although living to this day, he has not again penned a line worthy of preservation. There is also a house on one of the main streets, still standing and used for a hotel, in the same shape it was in 1460, years before the discovery of America. For over 400 years no alteration has been made in its appearance.

On Saturday morning Mr. J. R. Anderson accompanied me to the university, which is a notable and flourishing institution. It has over 1,700 students. It has a machinery and engineering department connected, so that the student can have a practical and industrial education if he wishes. It has also a very valuable museum.

Mr. Anderson is a prominent citizen, a member of the common council, and a pronounced Free-thinker. Among other friends here are Mr. and Mrs. Marriott, formerly of America. Mr. Marriott was in the army under the Stars and Stripes. I had also the pleasure of meeting Mr. Amos Waters, a busy contributor to many literary periodicals, and a philosophical Freethinker. He is known on both sides of the Atlantic.

Mr. Jackson, Mr. Murray, Mr. and Mrs. Burton, with others, are friends that added to the pleasure of my stay in Nottingham. I had a varied and entertaining visit, which, while restful, was animated and instructive. I must thank Mr. and Mrs. Stapleton and the little children for their cordiality and good will, and the enjoyment of a happy home, and I heartily reciprocate the wish of my host that I shall see Nottingham again before I surrender the ghost.

On Saturday afternoon, June 29th, I leave Nottingham for Sheffield. I am accompanied by Mr. Snell, who, I hope, will sometime visit me in America. He would like Yankeeland, I am sure, for a change. And the Freethinkers of our country would find in him a bright and brave champion.

SAMUEL P. PUTNAM.

Labor, the Measure of Economic Values.

This subject, important mainly in the degree it is misapprehended, is now being widely discussed. A recent writer says: "The present chaos in financial matters is due in a large measure to the fact that the unit of value is a fixed quantity of a scarce and fluctuating commodity." It is made the only legal tender for the payment of general indebtedness, and excludes the true measure of value, labor. Labor is the only standard approaching exactness. The unit is the labor or service hour, a labor day being an uncertain number of hours. It is preferable to call it the average product of the labor hour, to meet the objection that labor is an abstraction, and cannot measure concreted values, though values are ideal, not concrete.

What is the average product of the hour is ascertainable in every human employment. Were this otherwise, no intelligent estimate of any commodity or service whatever could be made. The utilities of things have no exchangeable value until they are measured by the services which produce them, or will be required to reproduce them, or are the equivalent which they will command in the market.

Commercial values are based on:

First, the ratio of utility.

Second, the ratio of time—duration of labor.

Third, the ratio of energy exerted.

The first and second ratios are capable of mathematical ascertainment. The last only is variable. The strength, skill, and opportunity of men differ; still more the estimates of schooled and unschooled minds. One delights in action, another in ease. One has refined tastes, another gross appetites. One is satisfied with remote, the other demands instant gratification. When men exchange goods the determining thought is the ratio of profit, interest, rent, *i. e.*, the increment over labor cost to each. Surely no commodity produced by labor can measure the variation of these estimates, still less the ever varying relation between demand and supply, as Mr. Kitson has conclusively shown in his recent book. If his "invariable unit of purchasing power" is anything more than a hypothetical abstraction, it suggests the average product of the industrial hour. Invariability is out of the question. Only an approximation is possible, but this is adequate to determine the equity of all practical transactions.

There are reasons to be urged in favor of a multiple standard, but this would lead to more complication than the estimation of the labor hour, and at the best could not equal it in exactness.

By taking, however, a common article of food, say wheat; one of clothing, say wool; one of shelter, say lumber, with one or more of wrought metal, say iron, and of wool or coal, the average price of these articles in relation to each other might furnish a tolerable measure, for each market day; but only the labor hour can measure exchangeable values for all time; since time, utility of natural resources, and sacrifice of energy, as far as ascertainable, are in this respect the nearest to invariability.

The labor hour, or its average product, would be put in the form of a receipt or note, for labor done, or to be done. Experience shows that such receipt or note will readily pass in exchange, if from a party, corporation, or state in which the public have tolerable confidence. But here the ways part. The issuer of the receipt or certificate is not a buyer, but a custodian of the goods, and can justly be held to account for their delivery, or their value. There are unquestioned equities here. And if the

certificate passes into other hands, and returns in form of draft, it is upon a plenum. A promissory note is a quite different thing. It is for a thing non-existent. The borrower may fail in his pursuit. He may have received only the banker's promise, who also is unable to pay on demand, and so both promises are often repudiated. I think this shows that our bankruptcies arise not from difficulty of getting in debt, but from too great facility. But says the mutual banker: "By our plan good credits can be exchanged for circulating credit." Thus money can be had without interest. But debt money is a liability, for which an asset is yet to be procured, and cannot be redeemed on demand. It is replied that an asset is not needed; "for it is in the very essence of money-issuing that it is done on other people's property."

To me it seems that the desire to issue money on other people's property, and to do business on other people's capital, is far more responsible for our defalcations and financial troubles than legal tender laws or taxation of bank issues. If our money measure of exchange values is to consist of evidences of debt, representing consumption, not value produced, there can be no end to failures.

Indebtedness is excluded from among the determinate economic factors. It adds nothing to capital, increases no lands or their fertility, or tools or plant of any kind. By making a commodity, as gold, a measure of value and including debts as matters of commerce, we simply invert the industrial order. Money we crown king. It does everything. Man is valued only as the product of his hour's labor becomes purchasable. This inversion was unnoticed when men were owned as chattels, and is still unnoticed under monarchical commerce by our most honest and intelligent money reformers. Man, dethroned from his work estate, supinely worships still the emblem of departed power, the golden fetic, which ignorance and knavery have set up in the place of all that is called God. The Dollar Almighty, displaying its government legend, "In God we Trust," is far more devoutly worshiped than was ever any god of ancient or modern time.

The absurdity of the single commodity standard reminds one of the landsman who came into possession of a vessel, and made marks upon her side to tell when the tide rose and fell. This was useful when she was aground, but quite useless when she was afloat. By accident he found out that it would also indicate the measure of the burden his vessel was sustaining. The only serviceable function the commodity standard can render social industry is to record the burden it loads upon labor. A gold dollar or its counterfeit paper dollar will now command ten hours of productive labor. It will command only one hour's service of a bank teller, or a half hour's service of a cashier. The hour of the laborer can be purchased for a dime. The hour of the hundred millionaire, spent in work, play, or dissipation, costs the wealth producers several thousand dollars. This should be satisfactory! When Mr. Tucker was asked his opinion of the labor standard, he replied: "It is doubtful if there is anything more variable in its purchasing power than labor." He has marked his boat, and evidently has not reflected whether it is afloat or aground. The astute Senator Edmunds also thought the royal commodity gold the most stable of all things in value, because in thirty years he had never known its price to vary more than three-fourth per cent from the standard coin, itself gold. He did not count the time when silver was at three per cent premium over gold. His financial vessel was afloat with a mark to indicate the constant undulation of the commercial tide.

I have not the least expectation that for many years the labor hour will be legally adopted as the standard or tender unit. It could do little good if it were, with our barbarous laws for collection of debts and enforcement of usurious contracts. It might prove in some way a reminder of labor's burdens. A standard is but an accident in Andrews's analysis of money, and has thus far proved a very damaging one to industrial undertakings. Doubtless a generally acknowledged standard would be convenient were it exact. But the adoption of the most inexact has wrought untold wrong to labor. Only under liberty can the equitable standard be used.

Not only do the mutual bankers regard a standard or no standard of too great importance, but they greatly exaggerate the economic function of money itself. It is but an incident of exchange, if more than an accident. Exchange itself is not a prime factor, but an incident to the production, division, and distribution of wealth.

Edward Kellogg was the father of the one per cent cost of banking idea, and thought two per cent interest too much for the borrower to pay. He was contemporary with Proudhon, Greene, and Warren.

He and Warren were merchants, with little knowledge of the production of wealth. Proudhon and Greene were literary men with still less. Kellogg laid down as a fundamental, that "monetary laws are the most important subjects of legislation." By this he meant much the same as our mutual bankers do, who put the money question above the land and labor, the home and the man and the woman. Even Mr. Kitson, with all his fairness and catholicity of spirit, does the same.

What ought to be sufficiently clear is that land borrowing, money and capital borrowing, are but surrenders to weakness, the great vice of our industrial system, sapping the energy and depleting the resources of human providence. Labor has always been the procurer of economic values, which measure and exchange each other relatively to the embodied service in each.

How contract, which has ever served the slaveries with such fidelity, is to figure in the mutual bank era, seems doubtful. Only Mr. Bilgram meets the question squarely, by premising that the borrower who fails to fulfil his contract freely entered into, is an invader, and to be treated by organized or extemporized governments accordingly. Were his premises sound, the logic of his conclusion could not be questioned; but freedom of contract has no existence under monopoly of land and opportunity. Equal freedom is a dream of the idealist, and useful only as a hypothesis to test positiv social ethics. Debtor and creditor are not often equals, whose agreements can result advantageously to both. As a rule "the debtor is a slave to the lender." Except under the rule of "equal freedom of invasion," can he be regarded as an invader?

An attempt to exchange where one party has no commodity is an absurdity. Deferred payments are encouragements to laches, and outside of economic consideration. Where hazardous enterprises are inaugurated with capital on one side and labor on the other, the parties are not debtor and creditor, but co-operators. Only when the issue is mutually advantageous or disadvantageous, can it come under the rule of reciprocity. When disaster overtakes such enterprise, a contributor thereto has "no cause of action" against another contributor. A creditor is a contributor to his debtor's failure, when by taking interest he destroys him, or when he furnishes him means too great for him to manage. No mutual or really free contract exists where the completion of it is not equally advantageous to both parties. Where reciprocity, the law of societary motion, is absent, there can be no mutuality. We are as yet not under freedom, but authority, and are subject to invasion on every side, particularly in the opportunities of producing and sharing wealth. If indebtedness is necessary, other than the necessity caused by unequal laws and voluntary yielding to unfavorable circumstance, men cannot be helped by increasing the facilities for borrowing. Men with industry, push, and general integrity will be able to establish a business of their own, capital or no capital. Men without these qualities will not be benefited, but injured by devices for "borrowing made easy."

The scientific basis of economics was laid by Adam Smith more than a century since, and indorsed by Proudhon nearly a half century since, viz., that the whole product of labor belongs to the laborer. Neither applied it, however, in his economic philosophy. Smith saw hope for oppressed labor in "free trade." Proudhon deemed that "the chief hope of labor lies in the monetization of all its products," and so his whole thought was turned to the subject of reforming money and the organization of credit. His disciples do not see that only by recognizing the labor hour as the standard can his "chief hope" be realized. But the fundamental right to labor and to hold its products is anterior to money, and even to exchange. Freedom to use one's normal environment, to co-operate in and mutually divide its fruitage, is prior to money or any of its accidents or incidents. So intently was Proudhon's attention directed to righting labor's wrongs through financial measures, that it is said he expressed a determination to reverse the motion of the planet to effect it. In this diversion from the fundamental question, he has been followed or anticipated by Kellogg, Warren, Greene, and all finance reformers who think to reform basic evils by rearranging the incidentals and accidentals of exchange, while the plutocratic power rests securely on the dominion of the land, excluding labor from place and power of self-employment, and upon the support of the forceful state, and the popular superstition concerning the legal and regal dollar of gold, or other commodity, or their ghosts.

The first exchanges are of services, counted by hours; the second are of the products of services,

and their values are arrived at by the measure of time, utility, and energy involved in the labor of production. There is no reason but such as invasive government and plutocratic greed suggest why the same measure should not apply to the wider range of general circulation. To use debt as an economic quantity is to organize bankruptcy, as Proudhon says. To treat transactions as exchanges, when one or both of the commodities are non-existent, terminates in laws to stay completion, to exempt and limit indebtedness, and otherwise protect the debtor. Equal freedom may not prohibit knaves and fools from making vicious contracts. It certainly will refuse to enforce them. Mutualism must be applied to production, division, and exchange before it has any meaning in banking, the normal function of which is to adjust balances and facilitate completion of half-executed exchanges. Practically under legal supervision, and with a legal commodity standard, banking is simply a contrivance to create and circulate debts and to defer payments indefinitely. Let us have the labor-hour receipt or check, with the legend, "In Industry we Trust and Work."

J. K. INGALLS.

Observations.

I know of two cities out West between whose residents there is such a degree of rivalry that a judge in one of them discharged a thief who had stolen a warrant drawn on the treasury of the other, taking the judicial ground that the paper couldn't be worth enough to make the offense indictable. I supposed that local feeling of this kind was confined to America, but Mr. Putnam's letters from abroad have given me more light. Of course it is not for a stranger to question anything told him by Englishmen, who never talk through their hats, and hence the Pilgrim is bound to report that every city he visits, while in the provinces of Great Britain, is, in importance, the second in the United Kingdom. Of this class, according to statistics furnished by residents of each, are Glasgow, Liverpool, and Manchester. As to which is the most copious of British streamlets there is likewise a conflict of testimony. In Liverpool they say it is the Mersey, while Editor Foote of the *Freethinker* asserts that "the Thames is far and away the premier river of England." But then, Mr. Foote lives in London, which is on the Thames. It may yet be necessary to have new measurements made, under circumstances of international publicity, by disinterested parties who would be above suspicion of using a bucket with a bottom half-way to the top. The canny Scot who presented the claims of the Clyde as a bigger piece of engineering than the Suez canal, and who misled the American visitor into recording that the first steamboat was launched upon the same, is probably beyond the reach of prayer.

With Puritanism in the saddle, the editor of the *New York Voice* (Prohibition) becomes vocal and insolent. To those who protest against persecution by Sabbatarians he says, "Obey the law," while objectors to sumptuary legislation as "foreign to our constitution" are advised to "try the Keeley cure." The statesmanship here displayed is rather more than worthy of the cause which has turned it loose.

Because the communication of Mr. Morris M. Bostwick, printed elsewhere in this paper, appears to be devoted to answering something that I have said, it should not be thence inferred that I would deny to Christianity the ancestry which he gives it. But I do not believe the child was wise enough to know its own father, and I do not believe that it is or ever was sun-worship. Mr. Bostwick's introduction of the matter of evolution illustrates the case. For as man is not an ape, and never was an ape, though man and ape had a common ancestor who left his mark upon both, so we may deny that Christianity has ever been worship of the sun. We might as reasonably assure a Christian that he was once some other kind of an animal, as that his religion was once something else than the superstition built upon the alleged life and adventures of a man known as Jesus Christ. Similarity of structure proves the relationship, but the lines of development diverge in one case as in the other. I call Mr. Bostwick's attention to the item that I have not said religion had its origin in lies and inventions. I could not make such a statement, for the reason, first, that I was not there when it was born, and second, that investigation appears to show that it had its rise in shadows and dreams. But when we come to particular kinds of religion, Christianity for example, and read about resurrections, ascensions, exorcisms, and so forth, we are justified in pronouncing the stories inventions and in concluding that the man who told them must have lied.

I cannot accept the thought of Mr. Bostwick re-

garding Professor Huxley's attainments as a theological disputer, although the editor of the *Christian Advocate* agrees with him that in discussing religion Huxley was out of his sphere. In his debates with Mr. Gladstone and the Rev. Dr. Wace, both of which dealt with religious propositions, he displayed all the knowledge needed to get the best of the argument. His selection of the Miltonic theory of creation as a contrast to that of evolution was not due to a lack of moral courage. He knew that Milton was an orthodox interpreter of scripture, while he himself was not; and since Genesis had to be "interpreted" before it could be dealt with, he chose Milton's rendering. If he had undertaken to set forth his own notions of the meaning of Genesis, theologians would have said that his criticism rested upon a misunderstanding of the sacred text. This being the fact, credit should be given him for the scientific caution which he used. His essays on "Science and Hebrew Tradition" and on "Science and Christian Tradition" contain no inherent evidence that the professor was short of sand. If, contrary to Taylor, he regarded Christ as a man, like the baker's dozen of saviors who had previously been crucified, he would have deprived us of the benefit of his thought if he had not said so. Equally candid is his opinion that the assumption of Prof. Edwin Johnson, that Christianity is only a few hundred years old, has nothing in it.

The way the Home Rulers, Labor Reformers, and Socialists of Great Britain knifed one another's candidates in the late elections recalls a poem printed a few years ago describing a little incident which occurred in Parliament. The proceedings were as follows:

'Twas when O'Connor spoke, the crowd
Grew patriotic truly;
For then O'Dooley struck O'Dowd,
And Healey struck O'Dooley.
Then Redmond hit Muldoon a swat,
And all went well, begorry,
And there was home rule on that spot
Till to his feet O'Connor got
And says, says he, "For sayin' what
I did," says he, "I'm sorry."

The conference of political reformers at Prohibition Park, Staten Island, appears to have performed according to program. The purpose of it was to establish a basis of union for members of all parties except Republicans and Democrats, and it resulted in resolutions embodying the following demands:

1. Direct legislation, the initiative and referendum, imperative mandate and proportional representation.
2. State control of the larger industries.
3. Election of president and senators by direct vote of the people.
4. Woman suffrage.
5. Use and occupancy of land necessary to tenure.
6. Prohibition.
7. Government monopoly of the circulating medium.
8. Free coinage of silver at the ratio of 16 to 1.

The foregoing may be regarded as eight kinds of bait thrown out by the Prohibition party for the purpose of catching votes. It is reported that the convention took them all down, though its gorge rose at the last one, which is not to be wondered at in view of the mixture it had previously swallowed. Anything with the word "free" in it is foreign substance to the Prohibition stomach. Mr. Thaddeus B. Wakeman was there and stirred up the animals with the remark that temperance was a secular question, and that the Prohibition party, by taking the theological view, had placed its sluggish form squarely across the pathway of reform.

The religious editor may often, by a few words written during a period of special illumination, place his readers under a debt that the business manager can never collect. He must get his reward in the hereafter, if he gets it at all. The editor of the *New York Independent* is one of this creditor class, becoming such through his published estimate of the late Thomas H. Huxley. He remarks that Mr. Huxley was a man with "a smattering of insufficient philosophy," and belonged to that kind of individuals who "cannot believe much beyond what they see." Only inspiration could have conveyed that information to the brain of the editor, for nothing in Huxley's writings gives a hint of it. The question whether the deceased had a smattering of philosophy, insufficient or adequate, cannot be settled now that he is dead, but he left testimony over his own signature that his belief was not restricted to what came under his immediate observation. A certain writer named Lilly, in an article contributed to the *Fortnightly Review* in 1886, endeavored to describe the mental state of Mr. Huxley, and to that end set up three theses embodying the professor's heresies, and likewise those of Mr. W. K. Clifford and Mr. Herbert Spencer. These three gentlemen, said Mr. Lilly, were agreed "(1) in putting aside, as unverifiable, every-

thing which the senses could not verify; (2) everything beyond the bounds of physical science; (3) everything which could not be brought into a laboratory and dealt with chemically." Mr. Huxley accredited the writer with the gift of telepathy, which is a Theosophical endowment enabling one person to read the thoughts of another; only Mr. Lilly's gift was much more wonderful than the ordinary article, since it enabled him read not only thoughts of which the thinker himself was unaware, but those of which he knew nothing, and also to see him unconsciously drawing conclusions which he repudiated and supporting doctrines which he detested. Huxley overlooked the explanation that, like the editor of the *Independent*, Mr. Lilly may have been inspired. Anyone can understand, after a moment's reflection, that if Mr. Huxley put aside as unverifiable all that the senses could not verify, he would have no use for his intellectual faculties, since what the senses recognize is merely raw material. Secondly, ignoring all that physical science can deal with, consciousness must be denied. Physical science cannot even explain the phenomena of blushing, nor kindred manifestations sometimes attributed to a determination of blood in other directions. In fact, back of all the senses is a body of matter called the brain, with the operations of which physical science is quite unable to deal. Thirdly, what man of sanity would think of taking to the chemical laboratory for analysis such things as history, philology, or mathematics, to the study of which Mr. Huxley often devoted his attention? The professor showed that the first of Mr. Lilly's theses was inaccurate, that the second was inaccurate, and that the third was inaccurate; and that these three inaccuracies constituted one prodigious misrepresentation. Where, then, in his vast vocabulary would the great student of nature have found a word to fitly characterize the *Independent's* statement? In my opinion he would for once have become boisterous, and denounced it as unhistorical.

GEO. E. MACDONALD.

The Cause in Oregon.

Oregon City is a very prosperous and pretty place, and a bright oasis in the desert of hard times. The falls on the Willamette are utilized by paper mills, woolen factories, and the electric company, which affords light and power to her more pretentious sister, Portland.

That stalwart and loyal Liberal, Ben. F. Jagger, and his family, are shining lights and do much to dispel the darkness of superstition. Friend Jagger is ever kind, genial, courteous, of more than average business ability, and the success that has rewarded his management of his own affairs secures him the confidence and respect of his fellow-citizens, as was evinced by his election as councilman, because there arose great and pressing need of a really able and conscientious man on the board. It was the same with the county; when honest administration of the board of commissioners was the one hope to save the county from bankruptcy, the people, unsolicited, by an overwhelming majority, chose young Mr. Jagger, and this despite both father and son being the most pronounced Infidels.

Friend Jagger rented Pond's Hall, the best in the city, and met all the expenses of two lectures. At the first lecture there were about seventy present, and the second night one hundred and twenty. Much interest and enthusiasm was awakened, though the city was intensely excited over the reception of the delegates to the convention of the G. A. R.

It was represented to me that this was a hopeless field, but, on the contrary, I found it one of the most promising. Mr. Jagger hopes to secure a suitable lot, and, if he can do this on reasonable terms, proposes to build a hall and have it dedicated to Freethought. There is a very general demand for Miss Nettie Olds to lecture there.

Portland Secular Sunday-school participated in the Fourth of July parade. We had a float, 20x18—18 feet high—built by Mr. John J. Tracy. Along the bed of the float, 20 feet long, were letters 18 inches high, shaded red and blue, reading on the one side, "Universal Mental Liberty," and on the other, "To Do Good Is Our Religion." Arches on each side extended 20 feet with 5 foot crown on which, in letters 14 inches high, were the words, "Portland Secular Sunday-school." On the horses were banners 5 feet by 3; on those in the lead, "Reason," "Right," on the wheelers, "Truth," "Justice."

The float was three tiers high, with canopy at the apex in which Miss Nettie Olds was seated dressed as "Goddess of Freethought." The float was covered with bunting and profusely decorated with flags, evergreens, and flowers. The children each wore a beautiful badge, the gift of jolly, genial A. W. Miller, and carried an American flag. There were sixty children and fourteen adults on the float. The children sang patriotic songs over the entire

route of more than three miles, to the entertainment and delight of the bystanders, who generally—when the fanaticism was not too malignant—showed their appreciation by hearty and long-continued applause. Even the members of the Salvation Army, seeing the words, "Portland Secular Sunday-school," and not being able to distinguish the difference between the words "Secular" and "Presbyterian," were most hearty in their cheers. It was a grand advertisement of our work.

June 23 was the memorable gala day of the Silverton Liberals, it being the anniversary of the organization of the Silverton Liberal Union. Each year they commemorate that event by having a general gathering, a grand picnic, and in the evening musical and literary entertainment at Universal Mental Liberty Hall, owned by the society.

The city has grown in importance, commercially and numerically, since my first visit five years ago. I was delighted to meet again the brave veterans, and learn that, while so nobly sustaining the cause, they had shared in the general prosperity of the city. The old stand-bys are ready as ever to do all possible for the advancement of Liberalism, but they realize the wisdom of placing the responsibility of carrying on the work upon the younger members.

The election of young Mr. Pearl W. Geer, the representative of a long line of Infidel ancestors, to the position of president of the church and superintendent of the Sunday-school, proves a most wise selection. He made his maiden speech on the Liberal rostrum at the picnic, and gave evidence of the possession of more than ordinary oratorical ability. The way he has conducted and built up interest in the Sunday-school is worthy of the highest commendation.

There was a very large gathering of Liberals from the country around. Among the distinguished and most honored visitors was Father Ben Forstner, his excellent wife, and a goodly delegation of friends from Salem. The Woodburn friends were in full force. This would be a long communication if I enumerated only one-third of the good Liberals who rejoiced the Silverton friends, and enjoyed one of the jolliest, happiest days of their lives at the Silverton picnic.

The evening entertainment at the hall fitly complemented the picnic. Higher praise than that is impossible. Young Mr. Geer and his assistant proved their ability to satisfactorily arrange and carry through a most arduous and brilliantly successful celebration without depending on the old folks for anything but financial aid.

The Portland First Secular Church determined not to halt, and will take no vacation. Having raised the interest to the flood, it cannot afford by any ebb to lose what it has gained. The Sunday-school average attendance is forty-eight children, twenty-three adults, while the interest in the evening meetings is steadily increasing, and adding to the membership material of the highest quality. Sunday evening, July 7th, a most delightful program was rendered. It being the Sunday following the Fourth, Miss Olds took special pains to prepare a patriotic program, and every one of the thirteen numbers reflected credit alike upon child and instructor. The recitations and songs by the tiny darlings of six and eight years were so admirably rendered as to excite the emotion alike of every true patriot and lover of children. The elder children's songs and recitations were not less commendable.

No one can properly estimate the value of a Secular Sunday-school until they see one in actual progress. The participation of the children in the Sunday evening services proves an immense attraction. It is a grand and good thing, and should be introduced wherever there is a Sunday-school and local church. Let every good member of the Oregon State Secular Union make special effort this week to secure one new subscriber to THE TRUTH SEEKER.

C. B. REYNOLDS,

Sec. O. S. S. U., 620 Seventh st., Portland, Or.

The address of the secretary of the Brooklyn Philosophical Association is Thomas Duntze, 24 Stockholm street, Brooklyn, N. Y.

The Omaha (Neb.) Philosophical Society meets every Sunday at 2.30 p.m., in Washington Hall, 18th and Harney streets. Questions pertaining to theology, Freethought, and science freely discussed. All are welcome.

The Freethought Society of Ballard Falls, Kan., has got out a sheet for missionary work by Freethinkers called "The Holy Bible in a Nutshell." It is made up of extracts and paraphrases of Remsburg's, Wheeler's, and other works, "Self-Contradictions of the Bible" being liberally drawn on, with the Nine Demands added and some pertinent questions asked, making on the whole a very good eye-opening leaflet, and the Society is willing that all should help distribute them. The Society itself has distributed ten thousand. They will be furnished at five cents per dozen by addressing Mrs. O. Dalrymple, secretary of the Society, Ballard Falls, Kan.

A Lantern Without the Candle.

It seems rather surprising that, in all the veering away from theology which we have witnessed in our time, men, otherwise skeptical enough, should still profess faith in Jesus. They have given up his divinity, but still cling to his name, or the former half of it, as to that of a most extraordinary man. To my thinking, a greater fallacy or superstition never possessed men. To give up Christ the Son of God and stick to Jesus the son of Mary, seems to me to be an evidence of imbecility or excessive sentiment, in which reason plays no part at all. Jesus without the Christ is a lantern without the candle, and a poor lantern too. If Jesus was the Christ, God's anointed, the Son of God, and God himself, there is some slight modicum of sense in the respect shown to him. But if Jesus was a mere man, Jew or Gentile, there is nothing in that fact to call out our reverence or to lead us to worship him.

Of course, those who so excessively crack Jesus up say they do so because of his wonderful character; but, in sober truth, the boasted character of Jesus is all the invention of his worshippers, and especially of those who have made money out of puffing him. Nor is that all; the boasted character of Jesus was concocted and put upon him or attributed to him, as the Son of God, or while he was too exalted to be regarded in any other light than that of divinity. In a word, if the churches had from the first treated and regarded Jesus as a mere man, as the Unitarians do, he never would have had any character to boast of, for there are no materials out of which to weave it. This is literally true. Why, "Paul" was far more prominent as a man than Jesus ever was. There is no ground of comparison between them. And if you take any one of the prominent martyrs mentioned in Christianity, you will find a character transcendently more striking than that of Jesus. Ignatius, Polycarp, Andrew, Peter, St. Simeon Stylites, the hermit Anthony, and a dozen others, showed self-denial far superior to anything Jesus exhibited. And this must be clear to all who are unprejudiced enough to examine for themselves.

I, of course, do not regard any one of those names as representing a real man, but we have to discuss character in fiction as in real life. Shakespeare's characters, for example, are quite as much distinguished from each other, and must be regarded as quite as moral, immoral, great, little and middling, as real men and women. So must it be with Jesus and his followers. And it seems to me unquestionable that Jesus has been and is completely eclipsed by many of those who have followed him. That is, unless you throw into his scale the element of Godhead, he is outweighed immensely by many a character in church story.

Consequently to take away the divinity of Christ, or rather of Jesus, is really to logically fling him up altogether. For the elements of greatness are entirely wanting. Whoever sketched him relied for effect upon his divinity and nothing else. Take, as an illustration, a pictured saint, such as we see them in Christian art; there they appear with their saintly insignia. But just obliterate the nimbus or the ring of glory over or around the saint's head, and he appears as ordinary a being as you could well imagine. The painter relies upon the trappings of divinity for all the effect he would produce upon the spectator. So with Jesus—the writers depend upon the marvelous, the impossible, for effect. And Jesus, once reduced to mere manhood, is no better than a sucked orange. That is the logic of the position taken up by the Unitarians and by others in the present day. Jesus is *all* or *nothing*. Let them have their choice. He is the impossible or the contemptible, like a pope without his infallibility or a priest minus his "reverence," or a rose destitute of color and scent. They may strive while they may, but they must make Jesus everything or nothing at all.—J. Symes, in *Melbourne Liberator*.

At the Annual Congress of French Freethinkers, 92 delegates from the provinces were present. Speaking of "forgotten" Infidel authors, it is worth noting that the 1878 edition of the complete works of Voltaire has been sold out in France, and of his work "Charles XII," the bookselling firm Reimwald alone has sold 83,500 copies. French Freethinkers contemplate erecting a memorial in honor of the late Maria Deraismes, who died February 6, 1894. A new Freethought Society has been formed at Evreux, France. The Federation du Nord et du Pas-de-Calais and Libre Pensee d'Illiers have also joined the National Federation.

The Central Freethought Society of Venezuela has elected Odón de Buen honorary president. *La Nueva Era* is getting to the front as an active Freethought journal in Guatemala. Mr. Ramon Vera, editor of our Spanish-American Freethought contemporary, *El Progreso*, New York, has been meeting with a highly flattering reception from the Freethinkers of Guatemala.

Letters of Friends.

They Like Telling Pictures.

SCANDIA, KAN., July 8, 1895.

MR. EDITOR: Please find inclosed \$3, for which send me the "Pictorial Text-Book" and THE TRUTH SEEKER for one year.

J. M. WEISLOGEL.

ROSENTHAL, TEX., July 7, 1895.

MR. EDITOR: Inclosed please find \$6.25. Send me THE TRUTH SEEKER for one year, and the "Pictorial Text-Book," "Old Testament Stories," Bell's "Hand-Book," and Ingersoll's "Bible." Please send to

Yours truly, J. B. COOKSEY.

NEW YORK, July 8, 1895.

MR. EDITOR: Inclosed find \$3 for a new subscriber. Please mail the paper and "Pictorial Text-Book" to Mr. William Miles, Jr. Mr. Miles would be pleased to have the back-numbers of the THE TRUTH SEEKER, beginning with Mr. Putnam's first English letter.

WM. BROADBENT.

ST. JACOB, ILL., July 7, 1895.

MR. EDITOR: For the \$3 inclosed you will please send THE TRUTH SEEKER to Dr. F. F. Berger. Dr. Berger is a new subscriber. Send him the paper for one year, and the "Freethinker's Pictorial Text-Book." Yours for Freethought,

C. J. MAURER.

STEINMAN, OR., June 30, 1895.

MR. EDITOR: Inclosed find \$5, for which you will please send me THE TRUTH SEEKER for a year, and the "Freethinker's Pictorial Text-Book," with "All About the Holy Bible," "The Great Ingersoll Controversy," "Liberty for Man, Woman, and Child," "Design Fallacies," and small pamphlets named.

HARRY DUNDAS.

Small Missionaries Ordered.

GALESBURG, ILL., July 9, 1895.

MR. EDITOR: Please find inclosed \$4, for which I wish you to send THE TRUTH SEEKER and the "Freethinker's Pictorial Text-Book," and pamphlets as per order.

And oblige, WM. FAMULENER.

Wants Direct Connection at Last.

ALLEGHENY CITY, June 29, 1895.

MR. EDITOR: Inclosed find \$3, for which please send THE TRUTH SEEKER for one year. I have been a reader of THE TRUTH SEEKER these many years, but have always got it from the news agents. It is my light and guide, and I would be lost without it. Send "Freethinker's Pictorial Text-Book."

A. R. WEYER.

We Thank Secretary Herbert for This.

PLEASANTON, CAL., July 6, 1895.

MR. EDITOR: I see in THE TRUTH SEEKER of June 29th that Hilary A. Herbert says that Paine's "Age of Reason" has taken its place upon the shelf among the dusty volumes of forgotten literature. But believing that THE TRUTH SEEKER can dig up a few copies, I hasten to secure the same for some of my friends, so please send a copy to each of the twenty-four names inclosed, for which you will find herewith \$3. Also please send "Liberty for Man, Woman, and Child" and "Voltaire." My "Pictorial Text-Book" came all right, and I think it grand.

FOURTH OF JULY.

Takes Backbone to Stand Alone.

CARLISLE, IA., July 10, 1895.

MR. EDITOR: I avail myself of the offer of THE TRUTH SEEKER and "Four Hundred Years of Freethought" for \$6.50. I have tried hard to get you some subscribers, but it is a difficult matter to get the people to take the paper, as there are so many who fear the churches. I am the only man that fights the churches openly. I have fought them for the last twenty years, and have been boycotted by all the church people, but I shall fight them as long as I live.

I think THE TRUTH SEEKER the best eye-opener that I ever had the pleasure of reading.

M. GUISINGER.

The Press Does Not Tell Its Readers.

SYRACUSE, N. Y., July 8, 1895.

MR. EDITOR: In my article, finding Kansas citizens blamable for the imprisonment of Mr. Harman, I did not mean to ignore the fact that the government in Washington was the power that made and keeps Mr. Harman a prisoner; but in

looking back to the time and the people that made Kansas a "free state," it seemed to me that instead of the state courts composed of the citizens of the state sitting down and quietly passing along, not even inquiring into or seemingly caring that its noblest citizen was behind prison bars, there ought to be men and women congregating in large numbers everywhere where there are court houses, besieging the officers of courts to find some way to set at liberty such a prisoner.

Where are the Christians that believe their God opened prison doors, that they are not doing as the Christians of fifty years ago did, praying so loud and continuously that other business is compelled to wait till this great wrong is in some way righted?

How hard it is for one worn out and useless to sit still, unable even to get up petitions for the release of such a prisoner!

LUCY N. COLMAN.

A Local Allegory.

PARK RIVER, N. DAK., June 15, 1895.

MR. EDITOR: I had the following dream the other night: I thought I saw a big bill posted as follows: "Free Lectures on Sunday next at the Methodist Episcopal church. Subject: 'The Nose.' By Rev. Smeller."

The nose is a natural thing, we all know; it is used for smelling. The bird-dog has the finest specimen of it; he can smell his game far off. Of course that is a natural instinct. The Methodist Episcopal bull-dog works differently. He can smell only tea and high spirits; he barks, bites, and fights according to his nature. Then comes a somewhat strange-looking, long-eared, queer-hallooing creature, not even respecting the laws of nature, for he halloos day and night, and won't let human beings sleep; he also halloos Sunday, but he is excused for Sunday-hallooing on account of his nose; he cannot smell like the Rev. Smeller. The three of them together make a pretty good combination—one does the smelling, the other the barking and biting, and the third the hallooing. There ought to be an injunction on them; if they were blind pigs, there would be, too; but they are not as valuable as pigs; hence they escape the prohibitory laws.

JOHN MUNDIGEL.

Church Monopoly of Public Functions.

TIPTON, CAL., July 4, 1895.

MR. EDITOR: I shall celebrate our national holiday in a fitting manner by starting \$4.25 for the place where I think it will do the most good. Send books as per inclosed list and credit balance on my subscription. This is about the extent of my celebration this glorious Fourth. Tipton is observing the day to some extent, but the whole program is under the auspices and control of the church, so I am not in it. When I have written you before from here this was a godless place, but 'tis so no more. Last spring a female evangelist arrived, and she has hauled in all the suckers, which means most of this community. Now our resident minister, who had been here about two years and had never saved a soul, brags about his converts and thinks he is running the town. He is not right, but near it—too near it. He is very brave (in the pulpit), and I have been told that he has often assured his faithful flock that he stands ready to debate the subject of the infallibility of the Bible with any Infidel! He tackled me on the subject when he first came here. I listened to his little story for about twenty minutes, and then asked him to hear me for a moment, which he expressed a willingness to do, but before I had spoken a dozen words he remembered that his breakfast was waiting for him, and left me. He said he would give me another chance, but since that day he will scarcely speak when we meet. Oh, yes, he will debate when no opponent is near.

A Mr. Castle, who has taught our school for the past two years, is an unbeliever. One convert, I am informed, has declared that Castle shall not teach the school any more unless he marches up and joins the church. But we have a school board, neither of whose members is a Christian, and what the church says will not govern their action in the matter.

Yours, F. B. HAWKINS.

A New Convert.

TRENTON, MO., July 8, 1895.

MR. EDITOR: I have just received a copy of your paper, through the kindness of Mr. Hart, of Kirksville, Mo., and find it very interesting. To liberty-loving Americans it is well worth the price. Of all the papers I have had the privilege of reading, it is the best, and will be the first on my table, when I am able to afford one. A few months ago I took a notion to a professional life, and cast about me to see where I should have the least competition. As the number of those who are working for humanity is small, I have chosen that field of labor. I read the Bible through, then "Facts and Fancies About Science," and ended an Infidel by reading Joseph Cook's lecture on "Conscience." I never read an Infidel work until after I had become an Infidel myself. As soon as I can prepare myself I am going to lecture—hold revival meetings for the benefit of humanity. I shall soon submit some essays to be printed in the form of tracts—not comments on the Bible, which is a threadbare subject, but something of a scientific nature; also answering arguments of the preachers. Yours,

JAS. W. MOONEY.

[Our young friend's resolve to enter the lecture field in the interests of humanity is a commendable one, but let him spend from three to five years in thoroughly reading up in rationalism and science. Let him become acquainted with the history of Freethought, and know what others have written before he writes much himself. Then he won't put forth as original that which can be only a restatement of the arguments and conclusions of his predecessors.—Ed. T. S.]

Not Ashamed to Stand Up for Jesus.

LEAVENWORTH, KAN., July 10, 1895.

MR. EDITOR: You ask why I use the term "so-called Christianity." I have fallen into the habit of using that expression for the reason, I reckon, that it tantalizes the Christians and provokes investigation. Nothing makes a churchman so mad as to dub him a "so-called Christian," or a "so-called follower of Jesus." The truth is, they follow Jesus as the old woman kept tavern. Like h—l!

Jesus was an iconoclast and directed the most of his energies to the tearing down of the orthodox religion of his day. He always kept a barrel of the bitterest invective on tap to pour out upon "the church" and upon the heads of the sanctified pirates who run it. He "had it in" for the "whole shootin' match," and never neglected an opportunity to uncork the vials of his wrath.

Those who to-day are fighting the church, its creeds, its fetishism, its hypocrisy, and its diabolical intolerance, are the real followers of Jesus. He belongs to us fellows of the broad church of humanity and not to the form- and creed-worshiping idolaters and bigots of the narrow church built by Paul and Constantine. Were he to come on earth and repeat his merciless arraignment of that organized fraud and humbug known as "the church," it would again crucify him, unless the Infidels rallied to his defense and beat the bloodhounds off, which they would be pretty apt to do.

Thirty-one years ago I read, and have since twice re-read, Renan's "Life of Jesus," and I confess to a good deal of sympathy and admiration, if nothing worse, for that unfortunate victim of church malignity. (For I have felt her claws a little myself.)

I might as well make a clean breast of it, I suppose, and own up that "I love Jesus, yes, I do," and Robert Ingersoll and Thomas Paine and all the other good Infidels who have drawn the fire of Satan's churchly hosts. If no one else in THE TRUTH SEEKER family will "stand up for Jesus," blessed if I don't.

S. R. SHEPHERD.

[We are much more inclined to agree with Joseph Symes, of the Melbourne Liberator, in his estimate of Jesus, than we are with the estimate which Brother Shepherd puts on the same quite possibly mythical individual. As Mr. Symes says, "the boasted character of Jesus is all the invention of his worshipers." Mr. Shepherd respects an ideal Jesus, not the Jesus

of the gospels. We hate to think that our Leavenworth friend does not read every word in THE TRUTH SEEKER, but we do not see how he could talk about Jesus as he does if he had carefully perused the series of articles in examination of the Sermon on the Mount contributed to these columns some months ago by Mr. C. B. Cooper. That shows how very little there is upon which to base the extravagant claims made for the wisdom and character of the Nazarene by Renan and other sentimentalists who have allowed their preconceptions to dull their critical faculties. Renan was trained for the priesthood, which fact caused Friedrich Nietzsche to utter his famous epigram that he represented "the loss of Reason through original sin." It is true that Jesus had a large reservoir of invective constantly on tap, but we do not see that that is particularly to his credit, while cool reasoning was as conspicuous by its absence as the abuse was by its presence. As to Paul, he was indeed a bigot, and yet some of his utterances are far more broadly liberal than any attributed to Jesus. While he wanted the unbeliever cursed he strongly denounced Sabbatarianism and the sumptuary notions of the pious meddlers of his time.

—Ed. T. S.]

The Shadow of Death.

JELICO, TENN., June 29, 1895.

MR. EDITOR: Inclosed find 25c., for which please send me one copy of Paine's "Age of Reason." I send for this for a friend of mine. Although I am down financially, I will not cease to agitate for the cause of Freethought and liberty.

Recently I had the sad misfortune to lose my loving wife. Words cannot describe my affliction. She died as she had lived, a consistent Agnostic. When some of her Christian friends visited her at her death-bed they thought they saw an opportunity to say something to her about the future prospects of her soul. She kindly said to them: "I am no hypocrite. I am not a Christian and not a believer in your Bible." That ended the matter. We had some very good friends among the church people, and I must say they showed every respect due us. A Baptist minister addressed the people at the grave by my request. I had told him to speak of her as a friend and neighbor, and not as a Christian, for neither of us was a believer in the creed. He did as requested, and made a very appropriate address. He spoke of the life we lived as good neighbors, a loving wife and kind husband, but did not refer to our unbelief. Of course I cannot say, "O Lord, thy will be done," for it seemed so cruel to take her away whom I loved so dearly. Yet I know I am helpless, and must, as others have done, resign myself to the demand of Mother Nature. But oh, I feel the loss of her companionship, and mourn and sigh. If I raise my voice to heaven, it seems that it is only an appeal to vacuity. Yet there may be an all-powerful God ruling the universe and directing the course of the stars. But if there is, I am unable to discover his love for man, for he remorselessly breaks the dearest ties that mortals know, and at the same time hides behind the mysteries of an unknown future all that is near and dear to us.

The closing of the eyes in death may be the unfolding of the spirit's wings to soar to worlds to us now unknown. It may be that we will then see what our mission has been on earth. But to say so is all speculation, and only a waste of words. Then let me cease to talk, let me close my mouth and cease to utter words with my tongue in the presence of death. Much as I may desire to know that she whom I loved is still alive and waiting for me in another world, my desire will not make it true. I will have to wait only till the summons comes to me; then I will know or will cease to know forever; then there will be a conscious awakening or unconscious sleep forever.

S. P. HERRON.

Christianity the Child of Older Faiths.

JANESVILLE, WIS., June 30, M. M. 295.

MR. EDITOR: I have read with much interest Mr. George MacDonald's comment, in his Observations, on my article of a fortnight previous. He does not seem to attach the same importance that I do to astro-theology as an explanation of modern

religious ideas, but I am inclined to think he would do so if he had given the matter as much serious consideration.

His citing of Huxley's opinion concerning the "Diegesis" has no weight with me, as I do not consider Huxley competent to speak authoritatively upon the subject. We are too prone to forget that a man's pre-eminence and profound learning in a special field of knowledge does not fit him to speak authoritatively concerning another and totally different branch of knowledge, with which he has but the slightest acquaintance. Much as I admire Huxley and revere his learning, and hear with regret the news of his death, I cannot consider him competent to criticize Taylor. He certainly lacked Taylor's moral courage at the beginning of his career, and did not dare attack the cosmogony of Genesis, but directed his batteries against Milton's great poem, trusting that folks would perceive that he was slyly aiming at the Bible.

I cannot but feel resentment at any flip-pant disparagement of the "Diegesis;" it is a marvelous work, and, considering the early day at which it was written, wonderfully correct and exact in its statements. Comparativ religion and mythology, anthropology, and studies in folk lore were then in their infancy or not yet existent. Huxley in that day would probably have remained silent, but Taylor, a brave and most profoundly learned man in this special field of knowledge, gave us his wonderful books.

The disparagement and contempt, or, more often, the utter ignorance, of the average conventional scholar concerning such subjects as astro-theology, phallicism, and serpent worship, is the natural result of the insidious and false educational influences to which he has been subjected. The whole Christian world is leagued together to seek to minimize and underrate the importance of such studies. Concerning astro-theology, the priestly class sustain a significant, never-broken silence; yet no other class of men are so thoroughly aware of its truth and importance.

One thing is certain, if we are ever to understand the past, we must throw aside, once and for all, the theory that religion has its origin in lies and inventions. Human nature has never been such a stick as to be so completely gulled as such a theory implies. Many men are conscious of this, and cling to the orthodox systems of faith simply because they believe there must be something in them, or they could not have come into existence.

We can assist them to the light and confound the religionists by showing them what this something is, by revealing the true origin of these systems, and explaining their real meanings and their development in a way which can be comprehended by the common people. We must throw aside the idea that priests have been a weak and silly class of men, or that they have all been knaves and liars. Religious systems are an evolutionary growth, just as man is an evolutionary growth, and were molded and fashioned into their present form through the action of well-defined laws.

I can assure Mr. Macdonald that there is a deeper significance to sex worship than can be found in crosses, buns, and doughnuts. The chief stumbling-block in the way of a correct understanding of these matters has been the fact that most writers were prone to make a hobby of a favorite subject, and to seek to find traces of it everywhere, to the exclusion of everything else. The picture they draw lacks perspective, and ignores all surrounding conditions, relations, and modifications. Now, the truth is, astro-theology, phallicism, serpent worship, fire worship, Sabianism, and Scatologic rites, are simply different phases of the same thing, and no just comprehension of their real significance can be obtained except by the comparative method of study. Taken separately, they are little more than a matter of curious interest for the antiquary, but studied comparatively they afford a world of new light as to the origin and development of our modern systems of religion. Such study immediately reveals the fact that Christianity is not something new and different from what preceded it, but is the legitimate and logical development of the religious past.

Even Liberals are, as a class, too much infected with the delusion that Christianity is something new and different from what preceded it, and that it sprang up in opposition to the older systems and overthrew them. Nothing could be further from the truth; essentially, it is the same as the older systems.

Mr. Macdonald's objection that the astronomical theory does not provide for the doctrines and precepts is not well made. In the nature of the case, it does not and has no reason so to do. These are the results of social conditions. Just as no social organization, be it ever so primitive, can exist long without some sort of a written or unwritten code of laws and customs, so no system of religion, be it based on astronomical phenomena or not, can long exist without forming some sort of a moral code, and by this we are enabled, to a greater or less extent, to comprehend its historic relations, to understand the conditions under which the system originated and developed, and to settle approximately the time of its origin.

Certainly, as Mr. Macdonald suggests, no sane person would accuse the solar orb of preaching the Sermon on the Mount or dictating the Ten Commandments, regarding it, as we do at present, simply as the solar orb, and as something totally devoid of intelligence, or consciousness, or power of expression. But we must remember that the ancients did not so regard it, but, on the contrary, believed it to be a living and beneficent intelligence, who showered his good gifts and blessings on man, bestowing life, light, and warmth, and the products of the harvest time on mankind, and who lived by eating the stars, for it was his round stomach full of them that men saw in the heavens.

Conceiving the sun as such a being, it was but natural that he should also confer upon man the blessings of religious instruction in some such form as the Sermon on the Mount, or the Ten Commandments, or the Levitical code. Right here it is that we see the subtle influence of the priesthood, seeking to claim such commands as the teachings of the sun-god as would redound to their own best interests and influence.

Nothing can be more foolish or fallacious than to assert that the sources of religious systems are to be found in the inventive and lying faculties of priests. Such an hypothesis not only does not, but is utterly inadequate, to account for the facts. All modern research shows that a far greater and more adequate cause is necessary to explain the origin and development of religious systems; not but what priestly invention is an important element, which must be kept constantly in mind and taken into account, but always only as a minor factor, never as the controlling or originating influence. Priestcraft simply labors to transform, as much as lies in its power, already existing material to suit its own purposes; it does not invent or originate the material it uses.

The present is always and inevitably the child of the past, and no set of men, no matter how great their influence and authority, can any more avert or prevent the action of causes which involve religious systems and ideas than they can check or stop the growth and development of the human species. The influences at work are too deeply rooted in the past.

In Christianity, I am convinced, we have a religion in which priestly power has done all that it could do in the line of deception, and yet what, and what only, could it and did it accomplish? The intrinsic and basic ideas and principles of the older systems on which it was founded it could not, and did not, change, but what it did was this: It took sun-worship out of the sky, and localized it in Palestine; it sought to tear away and destroy every ligament and association that bound it to the past, and foisted it on the world as a new revelation from on high. This they accomplished, and in doing so perpetrated a great wrong, for they changed that which was natural and beautiful and inspiring into that which was unnatural and hideous, yet in every other essential to-day Christianity is still the venerable religion of the sun, and we have but to take Christ out of Palestine and put him back into the heavens where he belongs to perceive this. Through the study of astro-theology, phallicism, and

their kindred themes we can explain to men why and how this is so, and free them from the fetters of superstition, and we can never do it in any other way.

Mr. Macdonald says he does not believe that the inventors or adapters of Christian theology knew enough about astronomy to adapt their yarns to it. They did not have to; the yarns had already been in existence for ages, and the astronomical portions of their systems had always been the chief concern of the priesthoods. Without a profound knowledge of the movements of the heavenly bodies, they could not correctly conduct their religious festivals. The correctness of their calendar was a matter of the most serious importance to them. In Egypt, at the present day, we may see on every side vast temples, which have been shifted on their bases, given a twist, so to speak, or often practically rebuilt, at a vast expense of labor, to correct their orientation, which the precession of the equinoxes rendered incorrect every 300 years.

I believe that these priests, driven out of Egypt some 500 years ago, when the Turks rose into power in the Mohammedan world, were the founders of the system we now call Christianity.

I have no faith in the generally-accepted opinion that the system is 1,800 years old, and originated in the manner it is claimed to have done, but believe, with Professors Johnson and Bellairs, that it is of comparatively modern origin.

MORRIS M. BOSTWICK.

Mortuary—Eola Kaple.

"Died, on Monday, June 17th, at Jersey City, Mrs. Eola Griffin Kaple, aged forty-two years. Mrs. Kaple had been an invalid for the past several years, and her mission to Jersey City was to seek a change of climate with a view of regaining her health. The remains were brought to Middlefield, New York, and the funeral services, which were wholly secular, took place under the shade of the maples in the Middlefield cemetery in the presence of a large concourse of friends and relatives. By a special agreement made some time ago, Orin L. Tipple delivered the address, and Mrs. Fred E. Page sang a hymn from the Cosmian Hymn-book. Mrs. Kaple was the daughter of Mr. and Mrs. Agnes Griffin, of Middlefield. Besides her husband and parents she leaves two sisters, Mamie and Belle, and one brother, Curtis, to mourn her death. Mrs. Kaple was a lady of rare mental attainments; she was a pioneer in the progressive thought of her time. She was conversant with all the literature of the day; she was a careful and conscientious student of nature, and her brain was a store-house of valuable information upon the history of the past and the current topics of the day. She was an accomplished musician, a loving and dutiful wife, a good neighbor, and true to her friends. She will be missed by all who had the pleasure of her acquaintance. 'Tis a long, last, and beautiful sleep, and under the seven-hued arch of hope let the dead rest.'"

MRS. GLENDEEN SHEARMAN AIKIN.

On June 19, 1895, at Corydon, Warren Co., Penn., departed into the unknown Mrs. Glendeen Shearman Aikin, in her thirty-ninth year. It is only a few short years since Mrs. Aikin, in the full bloom of a splendid physique, bid fair to live to an advanced age, but that dread destroyer, consumption, which medical science as yet is unable to successfully combat, shortened her fleeting years to less than two score, death claiming her just as she was beginning fairly to realize the truer purposes of life.

I have made the remark a thousand times, and must still reiterate it, that if women would only withdraw their powerful influence from the church, ten years would see it crumbling into fragments, and its finality within the next quarter of a century. If all women were like my relative, such would soon be the fate of churches and creeds.

Mrs. Aikin was one of those independent, thinking, progressive women who had no desire for Epworth Leagues, Women's Christian Temperance Union societies, or Foreign Missionary assemblages. Her endeavors and labors were confined to making her own home enjoyable; and if she

encountered want or heard of it, she made haste right then and there to minister thereto in the most direct way, so that hunger was appeased from her own table, and nakedness covered from her own wardrobe.

She was a friend of THE TRUTH SEEKER, an admirer of Ingersoll, and a reader of Helen Gardener's works, and urged very strongly, and I think with success, that the "Struthers Library," of Warren, Pa., should put them on its shelves.

She had no fear of death—only regret that she must leave her husband, her daughter, and her son. She had pondered on the future, and although keenly realizing its inevitable trend as to "whence and whither," was perfectly resigned to accept its conditions whatever they might be.

During her protracted illness she was kindly remembered by the resident Methodist clergyman, who, in the pursuit of his duties, felt called upon to visit her. She told him plainly and calmly she had no use for his creed, as her mind had long been made up as to death and futurity.

Her spirited bearing, generous impulses, and laudable aspirations will long be remembered by her sorrowing friends, and many the heartfelt regrets that her days were so few in the land of her nativity.

B. G. MORRISON.

Eneas Scott.

Eneas Scott, one of the oldest residents of Morgan county, Ill., died June 24, 1895, at his home four miles west of Franklin. Had he lived one more day he would have fulfilled his eighty-second year. He was born June 25, 1813, at Barrington, Somersetshire, England, his parents, Jonas and Catharine Scott, being natives of that shire. In 1817 the family emigrated to America, spending four weeks on the voyage, and landing at New York city on November 3. Thence they proceeded to New Jersey, and settled on a farm about fifteen miles from the metropolis. The parents were afterwards laid to rest in Newark cemetery, the father dying Feb. 23, 1848, and the mother July 6, 1856. The family comprised four children, viz., Ase-nath, Eneas, Charles, and Jonas, of whom Jonas, now of Jacksonville, Illinois, still survives. Eneas lived in New Jersey until he reached manhood, marrying before he left the state, and soon afterward moved to Springfield, Ill., where two children were born, and where the wife, surviving but a short time, died. Only one of the children born of this marriage is now living. Eneas returned to New Jersey, and was married again, a little later removing to Cincinnati, O., where for ten years he was foreman in Greenwood's foundry, and from which city he removed a second time to Illinois, settling on the farm where he died. By the second marriage there were eight children born, five of whom survive the father, and the aged wife, who for fifty-four years has held to his hand with womanly devotion, is left to follow toward the unknown and silent future. Mr. Scott presented to the world, and impressed upon all about him, the sterling characteristics of a constant and indefatigable worker (industry was to him a supreme virtue), an exact and prompt manager, and a fearless thinker. How much the young men of this generation owe to those industrious, tireless, sturdy pioneers who, years ago, when our Western country was a wilderness, came here and undertook the task—and succeeded in it too—of turning that wilderness into a very garden of plenty and delight, can scarcely be measured in words. On questions concerning the future, Mr. Scott was Agnostic, always a Freethinker, and for fifty years a reader of the *Investigator*, and for many years, also, of THE TRUTH SEEKER. He desired a secular funeral, and while all members of the family were not in sympathy with his Liberal views, yet all agreed to honor the father's memory and justify his faithfulness to his conception of what he believed to be truth, by arranging for such a service. In accordance with that agreement, the writer officiated as speaker. The address was delivered at the house, beginning with the reading of Bryant's noble poem, "Thanatopsis," and briefly calling attention to the animating purpose of the life just closed, its lessons, its usefulness, and the certainty that whatever the future may hold for such as he, as he himself expressed it to his son, "all is well." Mr. Scott was laid to rest in Diamond Hill cemetery, Jacksonville, Ill., the Masons performing the final ceremonies at the grave.

MATTIE P. KREKEL.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Tommy's Kindling.

"Will my dear bring his mamma some kindling
Right now? for I've something to bake—
Something good, and we'll have it for dinner;
It might be a big ginger cake."

"Es, I'll bring oo a load in my 'aggon,"
And away in a twinkling he sped;
But the wagon was set for a horse power,
So he started in search of his sled.

But the calves in the orchard were racing,
So, tying the sled to the bars,
For an hour he made one in the frolic,
And then with the baby played cars.

Asleep he was carried from dinner,
But the nap was a short one, and then
Round a tortoise and toad in the garden
He built a commodious pen;

After that dug a well with the penknife
His uncle had sent him from town;
Then chased all the cats up the maples,
And waited to see them come down.

That evening, when twilight was falling,
A sled clattered up to the door,
And a wee, tired boy was unloading
Five green little chips, and no more.

—Mary T. Ferron.

Science Lesson.

INSECTS.

The sunshine of the summer day brings myriads of insects into life. Those gifted with language utter all the sounds they can. The air is vocal with their hum and song. Life is afloat and abloom every where. The meadow grass teems with jubilant life, while both forest and field are tremulous with the swish and sway of numberless notes of curious little forms of breathing, eager, and earnest life. They are, these little creatures, so delicately and, withal, so wonderfully made, that it is worth anyone's while to observe and study their nature and characteristics. We get the word *insect* direct from the Latin, and it means notched or out into, thus indicating the cross-lines or sections, marking the body of the creature called an insect. The brain is small, but it is there, just the same, as in the head of an elephant or horse. Instead of a backbone, however, there is a sort of knotted cord which answers every purpose, from which, and from the brain, extend numerous white threads or nerves. There are no lungs, but in place of lungs are long air-pipes, by which air goes to every part of the body. They do not, however, breathe by the mouth, but by the nine small holes or spiracles along either side of the body. And some water-insects breathe by means of gills. They possess a tube-like heart, with partitions and valves. True, they have no red blood to circulate in arteries and veins. Yet there is a colorless fluid that serves the same purpose as blood, moves through the body and mingles with nutritive elements, receiving air from the air-pipes, which renders it all right to renew, nourish, and sustain life. There is no spontaneous generation among insects, but they come from eggs. And the unerring instinct of mother-insects causes them to lay their eggs near a plentiful supply of food so their young can help themselves as soon as they are born.

There is no need of soaring to unknown heights in search of new subjects, while the common forms of life at our very feet are so numerous and so little understood.

The wonderful and the beautiful are all around us. We walk blindfold amid a world of beauty, a world of teeming, sentient life. Our feet tread on leaves of undeciphered knowledge. Our eyes look, but see not the vast panorama of science before us, or we are blinded by the glorious visions of loveliness on either hand.

Our ears are dulled to the music of the procession of organic life, and so we go groping on our way.

We should turn to the contemplation of that which is all about us, and know that nothing is beneath our observation and investigation.

As we learn of the swarming, seething

life on every hand, its perfect adaptation to its environment, its attributes and qualities, its delicate adjustment, we shall think less of the I and more of its companions and relatives, each filling their part and doing their work in the great circle of throbbing, moving, never-ending life.

S. H. W.

Story of a Hundred Dollar Bill.

A distinguished statesman forty years ago was on a visit to Baltimore, and he gave to a colored servant girl while there what he supposed to be at the time a one dollar bill. The girl went to a grocery store, and after making a few trifling purchases, gave the bill in payment, under the supposition that it was a dollar. The proprietor of the store, a highly esteemed citizen of Baltimore, noticed with surprise that it was for a hundred dollars, and he supposed at once that the woman had stolen it. Ascertaining the delusion the girl was under, he informed her of the true character of the note, and told her he would detain it until the owner was found. He advertised the bill, and the statesman, in answer, called to say that the girl's story was true; and that as her honesty had been suspected she should keep the bill. He then departed to the scenes of his daily triumphs, and in the acquisition of a great fame perhaps forgot the incident. The grocery merchant retained the note, in expectation of the girl returning, but she never called for it, it is supposed being frightened and fearing to be charged with its theft. Years rolled on and she married, bore children and died, and a few years ago a son applied to the merchant for the note and the interest, which now amounted to a large sum of money. This amount the custodians of the fund paid into one of our city courts, in order that the court should decide whether or not the claimant was entitled to it. The court sustained the claim, and the money was paid to the heir, and thus ends the true story of a hundred dollar bill.

About Cowards.

Here is a little talk between a boy who is a great hunter for his age and a lady of his acquaintance, which shows that cowardice sometimes depends upon the way things are looked at.

"A rabbit," said the young hunter, "is the most awful coward that there is in the world. My! How he does run from a hunter!"

"So you think the rabbit is a coward, eh?"

"Why, of course."

"Well, let us 'suppose a little.' Suppose you were about six or eight inches tall?"

"Well?"

"And had good, strong, swift legs?"

"Yes?"

"And didn't have any gun, and a great, big fellow came after you, who did have one. What would you do?"

"What should I do? I should streak it like lightning."

"I think you would, and I think, too, that you would have your own ideas as to who was the coward."

Correspondence.

LEE, N. DAK., July 8, 1895.

DEAR MISS WIXON: It is such a long time since I wrote to you that I am afraid you have forgotten me, but I will not wait so long between my next letters. Isn't it funny about George Washington that he died in the last hour of the last day of the last week of the last month of the last year of the last century?

I think that if there is a God he is a most cruel person. If he has almighty power why doesn't he make people good, and not have a hell or devil? Now, if some one is murdered, they often take the wrong man and hang him, and God lets them do it.

My teacher in Jamestown was a Christian, and gave us poetry to learn. I will write a stanza of the poem she gave me: Heaven is not reached at a single bound, But we build the ladder by which we rise, From the lowly earth to the vaulted skies, And we mount to its summit round by round.

As my letter is getting long I will close. If any Freethinking boys or girls over twelve years and under seventeen years will write to me I will answer.

Your little infidel,

NELLIE G. BUKKE,
Aged thirteen years.

I inclose a piece of poetry which I composed.

SUSIE'S LETTER.

My dear, dear mamma,
A letter here you'll find,
And in it I am sure you'll see
Mistakes of every kind.

I am going to write and tell you
How Robbie and I play,
But sometimes Rob gets angry,
Then angry words he'll say.

Dear mamma, I am lonesome,
And always, when I roam
Out in the fields and meadows,
I'm thinking most of home.

Now, dear mamma, I'm tired,
And Auntie's calling, too,
So good-by, and answer soon
To your loving little Sue.

[It is always a pleasure to hear from a thoughtful and intelligent girl like Nellie. There is a little mistake about the time of the death of George Washington. He died on the 14th of December, 1799. His last words were, "It is well."—ED. C. C.]

Starved to Death

in midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Co., N. Y.

HOME AGAIN.

After a delightful trip and healthful vacation I have returned home ready for business, and shall hereafter be found at the old store personally attending to all orders and work my many friends may favor me with.

It will be my special endeavor to please all and to conduct business in such a manner that it will be an object and to the interest of all to favor me with their kind orders.

If in need of a Diamond, Watch, any piece of Jewelry, Silver or plated ware, Emblem or Watch work, please send to me and I will positively send you *best goods at lowest prices*. Price lists on application.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon; The Freethought Badge.

HIGHEST QUALITY OF ALL.

Columbia Bicycles

THE STANDARD FOR ALL



POPE MFG. CO.

Hartford, Conn.
BRANCHES:
BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

An Art Catalogue

of these famous wheels and of Hartford's, \$20 \$60, free at any Columbia Agency, or mailed for two 2-cent stamps.

HAVE you feasted your eyes upon the beauty and grace of the 1895 Columbias? Have you tested and compared them with all others? Only by such testing can you know how fully the Columbia justifies its proud title of the Standard for the World. And the price is but

\$100



MORGAN A. ROBERTSON'S



By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only

50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 800 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 388 pp., \$1.25.

The Story Hour. An Exceptionally Hand-some and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 166 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Address, THE TRUTH SEEKER CO

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think of a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

Address, THE TRUTH SEEKER

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette place, New York.

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.

Address THE TRUTH SEEKER.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

- An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse..... 10
- Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs..... 5
- Apostles of Christ. Austin Holyoake..... 5
- The Bible God Disproved by Nature. W. E. Coleman..... 5
- Bible Idolatry. Robert G. Ingersoll..... 5
- The Bible: Is it Reliable as a Guide? C. Watts..... 2
- Blasphemy and the Bible. C. B. Reynolds..... 2
- The Book of Esther. A Specimen of What Passes as the Inspired Word of God..... 5
- Buddhist Nihilism. Prof. F. Max Muller..... 5
- Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston..... 3
- The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman..... 10
- Cruelty and Credulity of the Human Race. Dr. Daniel Arter..... 2
- Christianity a Borrowed System. Bennett..... 2
- Christianity: Its Nature and Influence on Civilization. Charles Watts..... 5
- The Christian Deity. Charles Watts..... 2
- The Christian Faith. 200 Questions Without Answers..... 2
- Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin..... 2
- The Christian Sabbath. John E. Remsburg..... 5
- Christian Scheme of Redemption. C. Watts..... 5
- The Church and Education. Anti-Jesuit..... 5
- The Church and Freethought. Franklin Steiner..... 10
- Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker..... 3
- The Constitution and Holy Days and Holidays. S. P. Putnam..... 1
- Constructive Rationalism. Annie Besant..... 1
- The Devil's Due Bills, or Give the Devil His Due. John Syphers..... 2
- Daniel in the Lion's Den. D. M. Bennett..... 2
- Daniel, the Dreamer. A Biblical Biography. Austin Holyoake..... 5
- Decadence of Christianity..... 1
- The Decline of Faith. J. E. Remsburg..... 5
- Defense of Secular Principles. Chas. Watts..... 2
- Does there Exist a Moral Governor of the Universe? Austin Holyoake..... 3
- Doubts of Infidels. Questions by a Weak but Sincere Christian..... 5
- The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Bringham, M.D..... 3
- Evolution of Israel's God. A. L. Rawson..... 10
- Essays on Miracles. David Hume..... 5
- Father, Son, and Holy Ghost. T. E. Longshore..... 5
- The Fear of Death. D. M. Bennett..... 1
- Foundations. John Syphers..... 1
- Free Speech and Free Press. Percy Bysshe Shelley..... 1
- Few Words about the Devil. Chas. Bradlaugh..... 3
- Freethought and Mod. Progress. Chas. Watts..... 2
- The Fruits of Christianity. Annie Besant..... 1
- German Liberalism. Mrs. Clara Neymann..... 1
- The Gospel of Christianity and the Gospel of Freethought. Annie Besant..... 2
- Has Man a Soul? Charles Bradlaugh..... 3
- Heaven and Hell: Where Situated? Austin Holyoake..... 3
- Hereditary Transmission. Illustrations of its Occurrence. Prof. Louis Elsborg..... 3
- Is There a God? Charles Bradlaugh..... 3
- If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D..... 3
- Is America the New World? L. L. Dawson..... 10
- Infidelity. H. W. Beecher..... 5
- Infidels and Charity. Franklin Steiner..... 5
- Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns..... 3
- Ingersoll on McGlynn..... 3
- The Ills We Endure: Their Cause and Cure D. M. Bennett..... 2
- Is the Bible Indictable? Annie Besant..... 5
- Jefferson an Unbeliever. John E. Remsburg..... 5
- The Jews and Their God. Isaac Paden..... 3
- Jesus' Prayer. Charles Bradlaugh..... 2
- Land Question. Charles Bradlaugh..... 2
- Large or Small Families? A. Holyoake..... 2
- Lay Sermon. Robert G. Ingersoll..... 5
- Legend of Gautama Buddha. Paralleling that of Jesus Christ..... 5
- Logic of Death: or Why Should the Atheist Fear to Die? By G. J. Holyoake..... 3
- The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoake..... 3
- Ludicrous Aspects of Christianity. A. Holyoake..... 5
- Liberty and Morality. Moncure D. Conway..... 5
- The Liberty of Printing. Hon. E. P. Hurlbut..... 5
- Literature of the Insane. F. R. Marvin, M.D..... 5
- "Manna." Orthodox Descriptions of How People are off in Hell..... 1
- Materialism and Crime. B. F. Underwood..... 5
- Moral Value of the Bible. Chas. Watts..... 3
- Moody's Sermon on Hell. A Criticism of Revival Doctrine..... 1
- Natural Religion vs. Revealed Religion. Annie Besant..... 2
- New Life of Abraham. Charles Bradlaugh..... 3
- New Life of David. Charles Bradlaugh..... 3
- New Life of Jacob. Charles Bradlaugh..... 3
- New Life of Jonah. Chas. Bradlaugh..... 3
- New Life of Moses. Charles Bradlaugh..... 3
- The New Faith. J. L. Stoddard..... 1
- The New Age. W. S. Bell..... 5
- The Old Religions and the New. W. S. Bell..... 1
- On Eternal Torture. Annie Besant..... 2
- On Prayer. Annie Besant..... 3
- On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity..... 2
- Open Letter to my Old Friends the Quakers. S. D. Moore..... 1
- Orthodoxy. Robert G. Ingersoll..... 10
- Our Father in Heaven. Poem by Charles Stephenson..... 1
- Our Lord and Savior Jesus Christ. T. E. Longshore..... 5
- Paine and Wesley. John E. Remsburg..... 5
- Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes..... 5
- Protestant Intolerance. John E. Remsburg..... 5
- Philosophy of Secularism. Charles Watts..... 2
- A Picture of the Jewish Jehovah as described by the Bible. Per dozen..... 10

- Plea for Atheism. Charles Bradlaugh..... 5
- Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh..... 1
- Protestant Persecutions. William Cobbett..... 1
- Questions for Bible Worshipers..... 1
- The Relation of Witchcraft to Religion. A. C. Lyall..... 10
- The Religion of Humanity Better than Eternal Punishment. M. Babcock..... 10
- Religion of Inhumanity. Frederic Harrison..... 10
- Repeal the Sunday Laws! (Including the Origin of Sabbaths.) By the Editor of The Truth Seeker..... 3
- Revivalism Examined. A. G. Humphrey..... 2
- A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator..... 1
- The Safe Side. H. B. Brown..... 2
- Science and Bible Antagonistic. Chas. Watts..... 3
- A Secular Prayer. Austin Holyoake..... 1
- Secular Responsibility. G. J. Holyoake..... 2
- The Stage and the Pulpit. Robt G. Ingersoll..... 3
- Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy..... 1
- Talk With the Four Evangelists. E. Woodruff, M.D..... 3
- Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake..... 3
- The Theory of Evolution. Thomas H. Huxley..... 10
- The True Basis of Morality. Annie Besant..... 2
- The Truth of History. Robert G. Ingersoll (Reply to some of the Sunday-school Stories About Him)..... 3
- Two Short Sermons. Rev. Theologians..... 1
- Twelve Apostles. Charles Bradlaugh..... 3
- Were Adam and Eve Our First Parents? Charles Bradlaugh..... 3
- What Did Jesus Teach? Chas. Bradlaugh..... 3
- Who Was Jesus Christ? Chas. Bradlaugh..... 3
- Why Do Men Starve? Charles Bradlaugh..... 2
- When Did Paul Live? Scholasticus..... 1
- What is the Bible? A Review of Sunderland's "What is the Bible?"..... 1
- Wonders of Prayer. D. M. Bennett..... 1
- Washington an Unbeliever. J. E. Remsburg..... 5
- Was Christ Crucified? Austin Bierbower..... 10
- Address THE TRUTH SEEKER, 28 Lafayette place, New York.

THE BRAIN AND BIBLE; OR THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY. By EDGAR C. BEALL, M.D., with a preface by R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing. Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving from the Census of 1890 the value, by Denominations, of Church Property in the United States and in the several States and Territories, and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustices of church exemption is suffered to exist. By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made: Ten copies..... \$1.00 Fifty copies..... 4.50 One hundred copies..... 8.00 Larger quantities at special rates. Address THE TRUTH SEEKER, New York.

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on Great Suicides of History. Schopenhauer's Celebrated Essay "On Suicide." Paper covers. - Price 25 Cents The Truth Seeker, 28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION

OF THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

Price, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Gilt cloth, gilt title, 40 cents; half bound, 25 cents.

Not for Parsons.

INCANDESCENTS are a comparatively modern invention, but ark lights were in use at the time of the flood.—*Westboro Tribune*.

LULU, who has been very ill, and suddenly awakens: "Am I in heaven mamma?" Mother: "No, dear, we are still with you."—*Tammany Times*.

"I HEAR that your congregation intends to pray for rain," said a man to a member of the Quokosh Methodist church. "Well," was the reply, "we have decided to wait twenty-four hours more before proceeding to extreme measures."—*Life*.

"WELL, Jimmie, how much did you put in the Sunday-school box to-day?" "Ten cents," said Jimmie. "It was good business, too. Teacher gave me a card for being the most generous boy in the class, and I swapped it off for a postage stamp worth fifteen cents with Billie Wilkins."—*Harper's Bazaar*.

MINISTER, making parochial call, interviews our youngest, seated on his knee: "Well, my little man, do you go to Sunday-school?" "No, sir, but I say my prayers." "Ah, indeed? That's good. Whom do you pray to?" "I don't 'member the gentleman's name, but he lives 'hind the moon."—*Judge*.

THE VISITOR: "I gather that the Baptists and Methodists are not on the best of terms here." The Native: "You bet they ain't. You see, mister, doorin' the dry spell the Baptists allowed they would give a picnic to break the drouth. As soon as the Methodists heard of that, they begun prayin' for rain, an' when it rained on the day of the picnic they tuk and claimed all the credit."—*Cincinnati Tribune*.

GOOD LADY: "Now, little boy, who made you?" First kinky-headed boy, with a charming, toothy smile: "Dunno'm." Lady: "God made you, child." First boy: "Yes'm." Lady, to second boy: "Who was the meekest man?" Second boy: "Donno'm." Lady: "Why, Moses! Moses was the meekest man. You must really try to remember, Moses, for I shall ask you again." Second boy: "Yes'm." Lady, to third boy: "Who was the strongest man?" Third boy: "Dunno'm." Lady: "Why, I told you last Sunday! Samson! Samson!" Third boy: "Yes'm." Lady, recapitulating: "Now, tell me who made you?" Second boy: "Moses." Lady, in despair: "Oh, no! no!" Second boy: "Yes'm; Moses *did* make me. Dat ar boy what Gord made, he has gone to git er drink."—*Puck*.

THE WORLD-REFORMER AND HIS WIFE.

Said Farmer John to Joiner Ned: "Come put a back door on my shed."

Says Joiner Ned to Farmer John: "I cannot put your back door on. The guild I'm interested in for the abolishment of sin meets at my house this very day, and so I cannot get away."

"Well, after you've abolished sin come down to-morrow and begin; I want that back door in my shed," said Farmer John to Joiner Ned.

"To-morrow, neither, can I come, The Friends of the Millennium meet at the house of Deacon Kent, and I am first vice-president."

"Well, then, next Wednesday, without doubt,

When your millennium's started out. Just let it take its course and spread; And put that back door on my shed."

"I read an essay Wednesday, John, Before the Culture Club, upon 'The Easiest Method to Restore Our Long-Lost Eden Here Once More; To foster peace, abolish war, And render virtue popular.'"

"Well, get your Eden here all right By sundown, prompt, next Wednesday night;

And then, next Thursday morning, Ned, Come put that back door on my shed."

"The Anti-Hunger Club convenes Next Thursday, down to Hiram Green's, And I have promised to orate On how to crush and extirpate Man's tendency for fish and meat, His grovelling desire to eat."

"But won't you come down, by and by, We'll say two years from next July? You'll have your various schemes put through,

You'll have the universe built new; Come down, then, with your tool-kit, Ned, And put that back door on my shed."

"I think," says Ned, "I'll take that chance

If you will pay me in advance; For my wife says that we've no meat And no flour in the house to eat; This cash may save domestic strife And kind of pacify my wife."

—Sam Walter Foss.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker. **CHRISTIANITY A REWARD FOR CRIME.** Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS.

Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION.

A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Conder, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Conder is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some Who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 33 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 23 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Anstin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. F. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: *The Golden Age*, *The Ideal and the Real*, *Not Dead, but Living*, *Fruition*, *Hope*, *Thomas Paine*, *Nature's Gospel*, *Address to Deity*, and the short poem so often recited with great effect by Charles Watts, *Give Us Light*.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considered: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wilson.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

RAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger-

soll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man,

Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Gems of Thought.

THE consolation of life is to say out what one thinks.—Voltaire.

HE that tilleth his land shall hav plenty of bread; but he that followeth after vain persons shall hav poverty enough.—Galveston News.

WHO shall subjugate the spirit to the prison-walls of a sect? Cut off wings and feet and lie a useless body under lock and key of authority?—Horace L. Traubel.

LOSING the simple customs of our ancestors, we multiply laws and magistrates; confessing our corruption by the very remedies we employ for its correction.—Phocian.

IGNORANCE and fear generate and nourish superstition. By how much the more anyone's mind is weak and unenlightened, by so much the stronger will superstitious influence be found to hav on it.—J. L. Mosheim.

MORAL feeling is a force—a force by which men's actions are to be restrained within certain bounds, and no legislative mechanism can really increase its results. By how much this force is deficient, by so much must its work remain undone.—Herbert Spencer.

THOUGHTS that great hearts once broke for, we Breathe cheaply in the common air; The dust we trample heedlessly Throbb'd once in saints and heroes rare, Who perished, opening for their race New pathways to the commonplace.

—Lowell.

I AM the means; they do degrade me most Who make of me the end of life's desire; I do interpret beauty, but am not That beauty's self; I ever bend to hear Divine imagination's high commands, Obeying that which is immutable. They serve me best whose gaze transcends my law, And know me least who wear me as a gyve. I am the living God of little men— The tool of great men I.

—Francis Howard Williams.

"POLITICS," he [Maxime Du Camp] once remarked, "gives back its adepts exhausted, humiliated, and despairing, when there is no further use for them." Politics, as Guizot has said, is a repulsive and wicked evil. To play at politics skilfully, it is necessary to get rid of every conviction, for conviction is by its nature an impeding luggage, which makes marching difficult, and may prevent the exercise of political acrobatics and wire-dancing.—Francis Xavier Kraus.

SUPERFICIAL thinkers confuse the idea of order with that of design. That there is order in Nature, no one will deny, but order does not necessarily imply design. Order will always be observed where more than one thing exists; indeed, more than one thing cannot exist without it. The state of relativity between different existences is a necessary one. That order in some existences is designed, as in the mechanism of a watch or an engine, will be admitted, but that design is necessarily back of all order, is certainly untrue.—Independent Pulpit.

SUPPOSE the medical society should refuse to give us an anodyne or set a broken limb, until we had signed our belief in a certain number of propositions, of which, we will say, this is the first: "(1) All men's teeth are naturally in a state of total decay, and therefore no man can bite until every one of them is extracted and a new set inserted, according to the principles of dentistry adopted by this Society." Of course, those doctors would have a right to say we shan't hav any rhubarb if we don't sign these articles. . . . but then to ask a fellow not to discuss their propositions before he signs them is what I should call boiling it down a little too strong.—Oliver Wendell Holmes.

VOLTAIRE began to think, to doubt, to inquire. He studied the history of the church, of the creed. He found that the religion of his time rested on the inspiration of the scriptures—the infallibility of the church—the dreams of insane hermits—the absurdities of the Fathers—the mis-

takes and falsehoods of saints—the hysteria of nuns—the cunning of priests and the stupidity of the people. He found that the Emperor Constantine, who lifted Christianity into power, murdered his wife Fausta and his eldest son Crispus, the same year that he convened the Council of Nice, to decide whether Christ was a man or the son of God. The Council decided, in the year 325, that Christ was consubstantial with the Father. He found that the church was indebted to a husband who assassinated his wife, a father who murdered his son, for settling the vexed question of the divinity of the savior.—Ingersoll.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents, Address this office.

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods..... Helen H. Gardner.....	50
The Age of Reason..... Thomas Paine. Illustrated.....	2
Answers to Christian Questions..... D. M. Bennett.....	25
Christian Absurdities..... John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis..... Thomas Paine. Illustrated.....	40
Sabbath Breaking..... John E. Remsburg.....	25
Travels in Faith from Tradition to Reason..... Robert C. Adams.....	25
Strike of a Sex..... George N. Miller.....	25
My Religious Experience..... Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion..... T. E. Longshore.....	50

ISSUES OF 1892.—\$3.

Infidel Death-Beds..... G. W. Foote.....	25
Rights of Man..... Thomas Paine. Illustrated.....	40
Was Christ Crucified?..... Austin Bierbower.....	10
Pulpit, Pew, and Cradle..... Helen H. Gardner.....	10
Bible Morals..... John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology..... Voltaire.....	25
Why Don't God Kill the Devil?..... M. Babcock.....	15
Liberty in Literature..... Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	2
Six Lectures on Astronomy..... Richard A. Proctor.....	15
Candle From Under the Bushel..... Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church..... John E. Remsburg.....	10

ISSUES OF 1893.—\$3.

Thomas Paine Vindicated..... Col. Robert G. Ingersoll.....	15
The Creation of God..... Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States..... M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought..... W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie..... S. P. Putnam.....	25
Design Argument Fallacies..... By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian?..... John E. Remsburg.....	50
Pen Pictures of The World's Fair..... Illustrated. S. P. Putnam.....	25
Common Sense..... Thomas Paine.....	15
Examination of Prophecies..... Thos. Paine.....	15
Pleasure and Progress..... Albert M. Lorentz, LL.B.....	50
Giant Delusion..... Otto Wettstein.....	10
Bible Inquirer..... A. Jacobson.....	25
Sister Lucy..... Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress..... Susan H. Wixon.....	10

ISSUES OF 1894.—\$3.

Thumbscrew and Rack..... Geo. E. Macdonald.....	10
Self-Contradictions of the Bible..... W. H. Barr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World..... A dip into the future of mankind on earth..... Dr. E. B. Southwick.....	50
Church and Freethought..... Franklin Steiner.....	10
Religion and the Bible..... An old subject in the light of modern thought..... F. D. Cummings.....	50
A Tale of a Halo..... Morgan A. Robertson.....	50
Jingles and Prose..... Fact, Fun, and Sarcasm..... L. G. Reed.....	15
Remodeling the Government..... With Remarks on the Bible and Liquor Business..... The Christ Principle, etc..... W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear. Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired. Single numbers sold at prices quoted. THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.	2 represent Samples of Christianity's Work.
2 " The Church Robbing the People.	5 " Missionaries.
2 " Thanksgiving.	1 " The Lord's Instruments.
6 " Sabbath Laws.	25 " Bible Doctrines and Their Results.
14 " Children and the Church.	1 " The Church and Slavery.
10 " Woman and the Church.	2 " Priests and Politics.
6 " The Church and Thomas Paine.	2 " Ireland and the Church.
4 " Studies in Natural History.	2 " Church's Idea of Civilization.
3 " The Bible and Science.	1 " The Uses of the Cross.
15 " The Clergy and Their Flocks.	4 " Unkind Reflections on the Church.
1 " Piety in Our Penitentiaries.	9 " Persecutions of the Church.
4 " The Atonement Scheme.	12 " Some Allegories.
2 " The Lord and His Works.	3 " Heaven.
10 " Prayer.	6 " Hell.
1 " The Creeds.	7 " Miscellaneous.
1 " Christians and Mohammedans.	

A most extraordinary publication: We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

Desirable Real Estate.

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Viceregents of God.

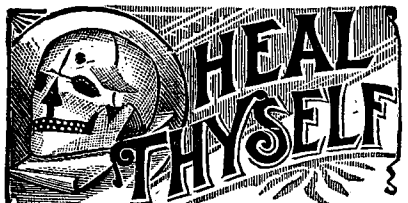
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 100 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



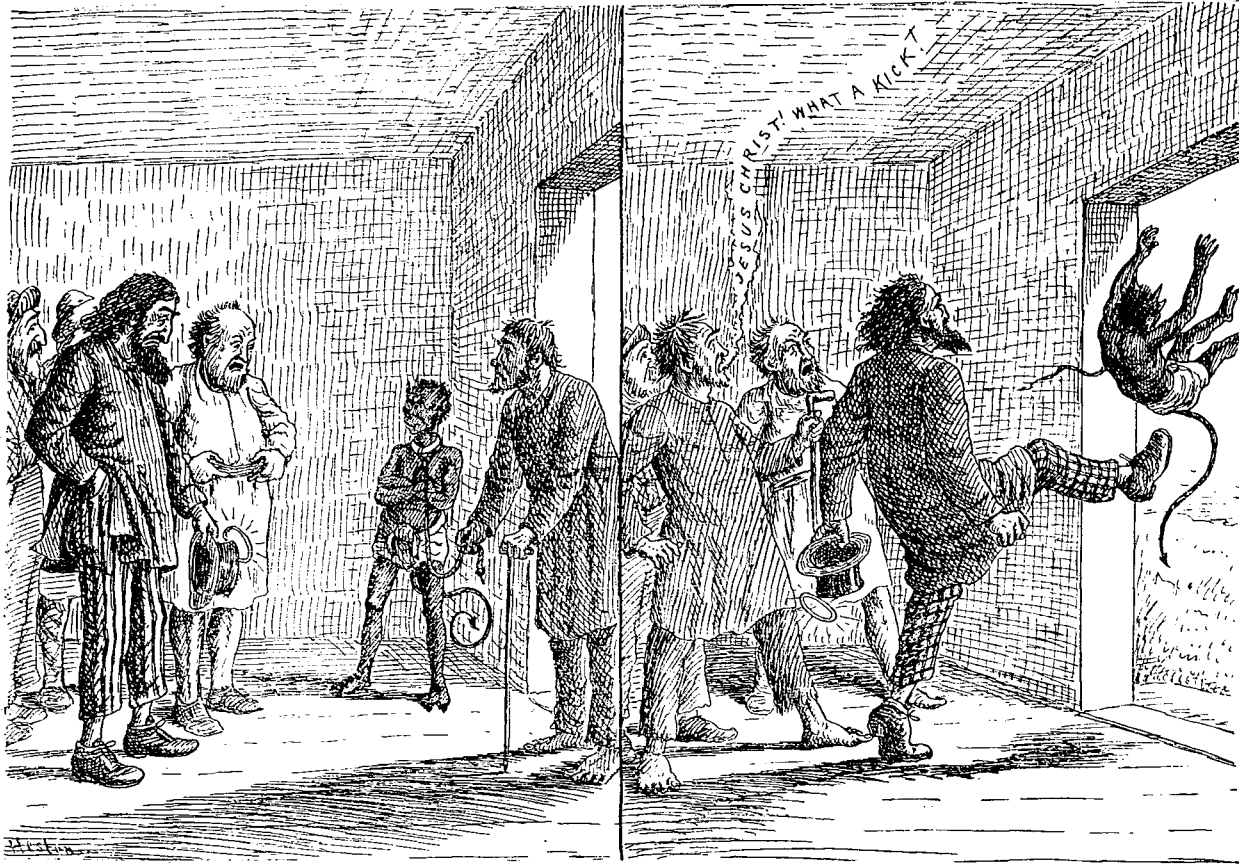
Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N.J. Now where you saw this adver.

NOW READ THIS! Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O. Sold by Druggists, 75c.



ANOTHER DEVIL CAST OUT.

As they went out, behold, they brought to him a dumb man possessed with a devil.—Mat ix, 32

News of the Week.

THE Pope has ordered three days' prayer for the conversion of England to Catholicism.

SPAIN has agreed to pay soon the \$1,500,000 Mora claim due the United States government.

THE Banque de Peuple of Montreal has suspended payments for the present and great excitement prevails.

SENATOR BRICE is said to be at the head in a movement to parallel the Cincinnati, Hamilton & Dayton railway system.

THE National Window-Glass Workers have fixed the entrance fee to their union at \$500, and without membership in that union men of that trade cannot work, with the consent of the union.

THE defeat of the Liberal party in the recent election was almost a rout. Among those defeated was John Morley. On the other hand, Sir Charles Dilke was elected with scarcely any opposition.

THE elm-trees in the East are being destroyed by the ravages of insects, the moths' natural enemies, the birds, having been slaughtered by the "sportmen," and the park officials neglecting their duties.

THE mayor, aldermen, and other officials of Ansonia, Conn., planned to have a group photograph taken on Sunday. The Law and Order League threatens to arrest any photographer who opens his slides on that day.

By the collision of the steamers Ortigia and Maria P. near the mouth of the Gulf of Spezzia on July 21st, the latter was stove and sank at once, drowning 148 passengers, mostly emigrants for the River Plata.

THE Chicago Times-Herald offers prizes amounting to \$5,000 in a horseless carriage contest to be run on Nov. 2d between Chicago and Milwaukee. The third and fourth prizes, \$1,000 and \$500, will be open to the world.

On July 16th an eight-days' debate on the currency question opened in the assembly room of the Illinois Club, Chicago. The disputants were Hon. R. G. Horr, of Michigan, and W. H. Harvey, author of "Coin's Financial School."

THE Japanese troops in Formosa have lately suffered some reverses at the hands of the Black Flags, the bandit Chinese forces who are trying to hold the Island despite its session to Japan by the terms of the treaty of Shimonoseki.

THE Fairmount Park Commissioners (Philadelphia) have now joined the appalling lengthy list of official donkeys. They have decided that promiscuous music is entirely out of place on Sunday and that hereafter at the concerts in the Park only "sacred music" can be played. At the Coney Island "sacred concerts" one's reverential emotions are stirred to solemn enthusiasm by such "long meter" hymns as "You Can't Play in My Yard," and "Jane, Jane, She Isn't Just the Same."

MRS. LELAND STANFORD offered the proceeds to accrue from the sale of 1,000 gallons of brandy from her ranch for the benefit of the Leland Stanford, Jr., University. It was to be used for medicinal purposes. The offer has raised a storm of protest from the ministers and many of the temperance people.

REUBEN F. KOLB, twice the candidate of the Populists for governor of Alabama, announces that he will not again be a candidate. He has opened a bureau to bring Western and Southern emigrants to Alabama. He is now opposed to further fusion with the Republicans, and this subject is likely to make a split in the party in Alabama.

BALLARD SMITH, the London correspondent of the New York World, referring to the defeat of the Liberal party in the parliamentary election, speaks of John Morley, the Freethinker, as "the purest, most single-minded of patriots, and perhaps the only member of the late government who was sincerely devoted to the cause of Home Rule in Ireland."

THIS is the way in which the Catholic Union and Times praises the Freethinker, John Morley: "The British Liberals have at least one honest and fearless friend of Ireland in the person of John Morley. His recent denunciation of his late colleagues for the shameful manner in which they had betrayed the cause of Ireland is not likely to be forgotten."

HOKE SMITH, Secretary of the Interior, rules that government employees at Helena, Mont., who put in claims for pay for work done on Sunday, cannot get anything. He says that Sunday is not a day for labor, and that he is not authorized to pay for work done on that day. Does Secretary Smith compel his cook and hostler to work for nothing on Sunday?

THE Cuban fight is in the same state of uncertainty as last week. The Spanish report victories on their side, and the insurgents on theirs, and real facts are almost impossible to obtain. The United States government is trying to rigorously enforce the neutrality laws, but with indifferent success, to the delight of most citizens of the country who are familiar with the methods of Spanish rule. On July 21st the cutter McLean seized, near Key West, Fla., the tug George W. Childs, on the charge of carrying filibusterers to Cuba.

At the silver conference in Chicago it was found that there was more or less difference in regard to methods between the Western and Southern delegates, the latter wishing to conduct the fight within the Democratic party, and the former insisting on non-partisan organization. A compromise resolution was adopted, and the National Silver League will issue an address to the people. Gen. A. J. Warner, president of the Bimetallic League, protested against any line of work that attempted to carry on the agitation without being allied to the League, which, he said, had hitherto done all the educational work.

On July 15th ex Prime Minister Stambuloff, of Bulgaria, was assassinated by four men who attacked him in the street. He was shot and stabbed, receiving more than twenty wounds. In raising his hands to guard his head, his wrists were nearly severed, and both hands had to be amputated. He died after four days. It is generally thought the police connived at the murder and that there may be international intrigue behind it. He was bitterly hated by Russia and the Russian party in his own country. Mr. Stambuloff was popularly known as "The Bismarck of Bulgaria."

THE Japanese have learned how to handle cholera, as appears from the statements of Dr. Eldridge, of Yokohama, who says of the cholera invasions this year: "Up to June 14th there have been 1,382 cases in Japan itself, representing, probably, the invasion of at least a hundred different localities, and yet, with the exception of certain of the military ports at which the imported cases were first received, and where it has been most successfully handled and restricted, the disease has, in every instance, been stamped out with the occurrence of the first or, at most, first half dozen cases."

PUBLICATIONS.

"Intercourse Between the Soul and Body." By Emanuel Swedenborg. Price, 5 cents.

Interesting books by same author:
 "Four Leading Doctrines," 247 pp. .75
 "Divine Love and Wisdom," 248 pp. .75
 "Divine Providence," 308 pp. .75
 "Conjugal Love," 473 pp. \$1.00
 "True Christian Religion," 882 pp. 1.50
 "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
 Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
 - II. If There Were a Designer He Could Not Be Beneficent.
 - III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
 - IV. What is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
 - V. What Actually Did Cause So-Called Design.
 - VI. Astronomy and Design.
 - VII. The Argument of a First Cause.
- Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO.
28 Lafayette Place, N. Y.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Consider from a rational view point those

fair humanities that make life worthy to be

lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER.
28 Lafayette Place, New York.

Something
QUITE NEW & UNIQUE

BETTER WORLD

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eyes could see,
Saw the Vision of the world, and all the wonders that would be

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office.
Price, cloth, \$1; paper, 50 cents.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.

By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.
Address THE TRUTH SEEKER CO.

AN ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN

Price, 5 cents. THE TRUTH SEEKER,
28 Lafayette Pl., New York

Pen Pictures of the World's Fair.

By S. P. Putnam.

It is, besides being a complete Guide-Book, the best description of the Fair yet given—poetic, beautiful, accurate. It describes the inauguration ceremonies, gives the director-general's address, the efforts to close the Fair Sundays and the triumph of the Sunday-openers; describes the various buildings and what they contain, and is, all in all, the very best picture of the Fair that can be painted with a pen.

ILLUSTRATED.

A MAP OF JACKSON PARK, enabling the visitor to make his way around, and the stay-at-home to see where he went.

A BIRD'S-EYE VIEW OF THE FAIR, enabling one to comprehend at a glance the magnitude of the Exposition, the greatest ever known to the present time.

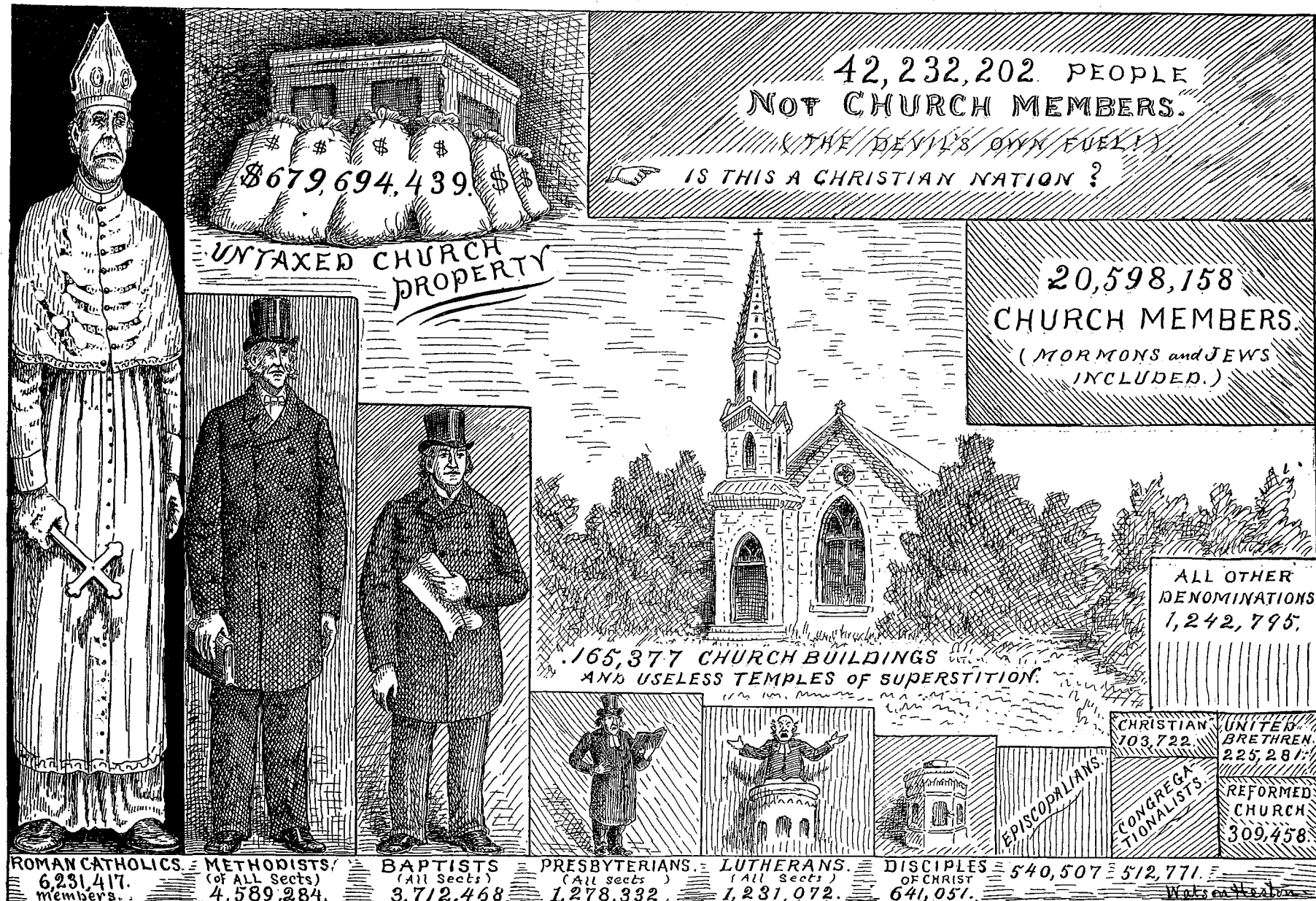
Single copy, 25 cents Five copies for \$1.

Address THE TRUTH SEEKER,

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 31. { PUBLISHED WEEKLY. } New York, Saturday, August 3, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



SOME STATISTICS CONCERNING SUPERSTITION IN THE UNITED STATES.
These figures are taken from the New York World "Almanac," and the diagrams or spaces show comparative strength of leading denominations, etc

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—Freethinkers' Magazine.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—Boston Investigator.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BARRY.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!
SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.
Old Testament Stories Comically Illustrated By WATSON HESTON,
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume. 75 cents.
History of Ancient Egypt, with numerous notes and illustrations, and an index. By George Rawlinson, M.A. In two volumes. Over 700 pages printed in large type. Postpaid for \$1.25.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.
By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address. THE TRUTH SEEKER.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.
Price, 10 cents.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.
Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor Study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Paine? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.
Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

All are architects of fate
Working in these walls of time.
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF
HUMOR,
SARCASM,
AND FACT.

TO
Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, - - - - - 15 cents.
Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

FOR ANY OF
Ingersoll's
Works
Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“
Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.
von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“
von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“
von John Peck. Preis 20 Cents.

„Glanbe und Vernunft,“
oder LE BON SENS,
des römisch-katholischen Priesters Jean Meslier.
Aus dem französischen überfetzt von
Fräulein Anna Knoop.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.
Diese Bücher sind in Papier-Umschlag und
flarem Druck. Unsere deutschen Leser
sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“
28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Men to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshipped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND
COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."
Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse.

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Free-thinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.

THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.

Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 31. { PUBLISHED WEEKLY. } New York, Saturday, August 3, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - AUGUST 3, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Disappearing Dogmas.

The Japanese Christians want to be independent of the American Board of Missionaries. They wish to conduct their churches and schools to suit themselves. They feel that Japan is a nation among nations, and that it is an insult to be treated as though they were savages or semi-barbarians. In this respect the Japanese Christians show a much greater spirit of independence than do the American Catholics, who seem content to remain the vassals of Rome, to permit the American Catholic church to be regarded as merely a missionary dependency of the See of Peter. Of this Japanese movement the *Sun* says:

"Very likely, Christianity would undergo a modification in Japan if it were left to be controlled by Japanese influences only, but its growth would be natural, and no longer artificial. It is probable that it would be affected by the disposition to skeptical inquiry which distinguishes the educated Japanese mind. Its general principles of morality, rather than its theology, would probably be propagated. But so also in Christendom is that the present tendency. The American Board is the great Congregational missionary organization, and for several years past it has been disturbed by the distrust of the old Puritan theology, which is prevalent among the Congregationalists and the Presbyterians also. Applicants for commissions as missionaries have been rejected because they had no fixed theological belief to preach to the heathen, and the consequence has been the estrangement from the American Board of the many ministers and churches in sympathy with their doubts. It is questionable, therefore, whether the Japanese Christians themselves would not maintain the standard of orthodoxy as well as it would be kept up by the graduates of skeptical theological seminaries whom the American Board is likely to send out as missionaries in the future. These schools are cultivating in their students a critical spirit similar to that which prevails among the Japanese. They are teaching them to distrust the authority of the Bible, and consequently of every doctrine and every dogma upon which Christian theology is founded. Really, these candidates for the ministry have no more faith than the skeptical Japanese, who are attracted rather by Western science than Western theology."

The zealous but ill-informed retainers of the church who boast so loudly of the growth of Christianity, of the number of Bibles circulated, and of their influence on civilization, would do well to take into consideration the facts mentioned by the *Sun*. Christianity, as a name, survives by the abandonment of about all that gave the name a distinct meaning in the ages of the past when the church ruled the European world. By adapting

itself to the growing intelligence and humanity of the successive centuries, Christianity, in effect, yields all claim to be a divinely revealed religion. It admits that it is a growth, like everything else in the cosmos. Only the cowardice of business men and the subserviency of legislators keep alive the pretensions of the church to rule the world as the representative of the gods.

The Spread of Religion—Some Statistics.

When the ordinary political editor sets himself the task of defending religion or some particular church movement he reveals at once his non-acquaintance with the subject. He runs upon rocks that many religious editors are sufficiently good navigators to avoid. The editor of the *New Orleans Item* is an awful example to other newspaper men whom a copy of the United States Census reports on churches may tempt to play pilot to the ship of Zion. The *Item* of July 1 has an editorial on the "Spread of Religion." It starts out in this graduation-essay style:

"The subject of churches is one always possessed of interest to the world. We know there are some persons who are ever prepared to scoff when church is mentioned to them, but they make not up this great world; they are so insignificant a portion of it that they would not attract any attention were it not for the noise they make."

It would have occurred to a writer less enthusiastic and more careful that the churches themselves would not attract any attention "were it not for the noise they make." And, for that matter, neither would the editor of the *Item*.

The *Item* informs its readers that "religion from 1880 to 1890 has made great strides in the United States. Leading Protestant denominations, for instance, increased their membership forty-two per cent." We presume that the *Item* means to say that religion made great strides in the United States from 1880 to 1890. If that alleged forty-two per cent increase were real, and if it were the average increase of all the Protestant denominations, they might well feel somewhat jubilant, for the increase of the population of the country was only about twenty-five per cent in the same period. But only the "leading Protestant denominations," those having the most wealth and the most nearly perfect systems of proselytism, are claimed to show this degree of growth. What the actual growth of all or of any of these denominations was during the decade from 1880 to 1890 we have no official means of knowing. We have a United States church census for 1890, but none for 1880, so that an official comparison is impossible. Full preparations were made to take a church census in 1880, and a mass of facts was gathered, but before it was tabulated the appropriations were exhausted and "the results were wholly lost," says Rev. Dr. Carroll, statistician of the division of churches, census of 1890. For 1880, then, we have only the figures of the church officers. Those are also all we have in the census of 1890, for the United States enumerators had to depend upon the statements and lists furnished by the church officials, although in the latter case it is reasonable to suppose that there was not so great a tendency to exaggeration, owing to the fact that it was known that the figures would be subjected to the more or less critical examination of the government officers. Careful men must naturally be distrustful of claims made by church people since the revelations concerning the shameful stuffing of the petitions for the closing of the World's Fair on Sunday. Rev. Dr. Rainsford says, speaking of this matter of church statistics:

"Hundreds of thousands who never darken the doors of a church are set down as church members. In the census returns many persons are counted over and over

again. I myself know one man who is set down as an attendant by seven different churches."

In these days of latitudinarianism there must be very many who are counted as attendants of many churches, for they go alternately to various services in search of the "truth" or of amusement.

The *Item* says in one paragraph that the number of church buildings was doubled from 1870 to 1890, and in the next it gives the number of church sittings as 44,000,000, which, it adds, "is greater by fifty per cent than is called into requisition." So, then, the people pay the taxes for the churches on twice the number of church buildings that are needed! Is this outrageous injustice anything of which to boast? According to this statement, there has been no necessity for the vaunted doubling of churches since 1870. But this is not all of the story: While the census of 1890 gives the total of church membership in the United States as 20,618,307, and Dr. Carroll figures from this a church adherence for the Protestants and Catholics of 56,992,000, there are no figures to show how great or small is the average Sunday attendance at services. That person must be very credulous and non-observant who believes that more than one person in five of the whole population of the country goes to church on Sunday, which would make an average attendance, by the census of 1890, of 13,000,000, in round numbers, leaving more than 30,000,000 sittings unused every Sunday. When it is remembered that the church depends upon the state to tax the citizens at a rate sufficiently increased to make up for the exemption of her property from taxation, it is easy to understand why the religious organizations are so prodigally supplied with seating facilities, but it does not explain why the secular papers are willing to brag about the dishonest extravagance of the church officials.

The *New Orleans* paper says that "the Catholic church is the richest as well as the strongest numerically." This is a mistake, accepting the census figures, as the *Item* does. These show that all divisions of the Catholic church own property to the value of \$118,371,366, all divisions of the Methodist church to the value of \$132,140,179, and of the Presbyterian, \$94,869,097.

"Colonel Ingersoll and others of the Agnostic school will not find any comfort in the figures we have given. The record presented to them is proof positive that their peculiar views are not having that effect upon the world which they had hoped would be produced. Religion is too strong for Bob Ingersoll. He is a man of remarkable ability, but in religion he has an opponent so entirely too powerful for him that at no stage of the battle is he ever in it."

That is the concluding paragraph of the *Item's* editorial. The editor seems to have forgotten several very important things. He has forgotten that Christianity has been the established religion since the beginning of the Fourth century, and for ages it held the world in the bonds of the worst despotism that ever oppressed the human race, suppressing every manifestation of new thought with all the terrible resources of torture and slaughter at its command, extirpating the doubters, the thinkers, the scientific discoverers, systematically preserving the mentally and morally unfit, breeding a race of cowards and believers fit only to be dupes and slaves. He has forgotten that, even in America, the church has laid the hand of civil oppression on the investigator and done all in her power to make silent conformity and loud-mouthed hypocrisy fashionable and profitable, and earnest inquiry and honest expression shameful and unprofitable. He has forgotten that the church, in flagrant defiance of the Constitution, has exempted its wealth from equitable

taxation, has thrust its state-paid chaplains into legislative halls and public institutions, has caused presidents and governors to give official recognition to Theism and Christianity, has burdened public education with the incubus of sectarian instruction, has shut Atheists out of the jury box and off the witness stand, has imposed her barbarous moral code on all the people, has denied, by statute the opportunity to investigate the most vital of social problems, and has forced the people to do reverence to the Catholic holy day, Sunday, robbing them when it could of one-seventh of their time, and fining and imprisoning those who dared think and act for themselves. He has forgotten that sure progress is always slow, and that it is not the work of one century, nor of five, to change the mental habits and emotional aspirations of a race. He has forgotten that Christianity itself is but a composite of earlier religions, its "redeemer" but the replica of many preceding virgin-born "saviors." He has forgotten that Protestantism is constantly weakening in doctrine, that she survives by preaching that which was unknown to her founders, and slurring the dogmas that were the essence of her creeds in the old days. He has forgotten that the once "Universal Church" is now split up into warring factions, and that out and beyond them all are multitudes who owe allegiance to none. He has forgotten that the discoveries of the men of science and the investigations of archaeologists, philologists, and literary and historical critics have so discredited the Protestant Infallible Oracle, the Bible, that its worshipers can appeal to it as an authority only by reading into it statements, doctrines, and meanings that would have been indignantly repudiated by Christians no more than a century ago, and the assertion of the presence of which in the Bible would, not so very much longer ago, have earned for the asserter the rack and the flame-encircled stake, for his property confiscation, for his family attainder and expatriation. The editor of the *Item* has forgotten that neither Colonel Ingersoll nor any other Freethinker of sense has expected to prove strong enough to overthrow the church in one generation or in ten. But he has also forgotten that Colonel Ingersoll and the rest are civilizing all the creeds of the church, are winning from it its clearest brains and its warmest hearts—are, in conjunction with the men of science and the secular reformers, filling the foremost periodicals, and even the newspapers, with contributions that are alien if not always hostile to the letter and spirit of the Christian creed; and that it is a very small and very sectarian college that does not every day instruct the young in facts and principles that are undermining the whole Christian structure.

In Pursuit of "The First Cause."

The theological mind has never been content to study nature and become acquainted with verifiable facts. Secondary causes are all that have heretofore been discovered, but the theologian has always deemed it more important to search for a "first cause," notwithstanding that all that has been of service to man has come through patient investigation of nature, regardless of the possibility or the impossibility of finding that ever receding "first cause." Like the mythical pot of gold at the foot of the rainbow, the "first cause" continually eludes our grasp. But the theologian is a Bourbon—he learns not, neither does he forget. He may call himself a Liberal Christian, and be indeed very broad and liberal in regard to most religious conceptions and systems, but when you come to "God," to the asserted intelligent "first cause," he as hopelessly loses his grip on logic and induction as does the Catholic or the Calvinist.

In *The New Unity* of July 12 "R. A. W." discourses on Law. He says that "the doctrine of universal law has come to stay," and that the "ecclesiastical council that some time since voted evolution untrue rivaled the temerity of the Pope who issued a Bull against the comet." He continues:

"Now this idea of law has its valuable and corrective ministry to modern religious thought, and can only do permanent harm to faith if the church and pulpit have no real and modifying truth to set over against it in such a way that the idea of God and the idea of law are seen to

run together. God is to be conceived of as *in* law, implicated in its every process, yet without doing injustice to the personality of the one, or the reality of the other."

That is, the recognition of cause and effect as potent in the universe will not harm the church of supernaturalism if the concept of natural cause and effect is nullified in men's minds by the injection of the supernatural "God," or "first cause." The trouble is that almost all men except some students of science think that what the naturalist calls "law" is the same thing as that which the legislator calls law. Of course there is no likeness between the two. The naturalist's law is subjective, being only the token-term by which he designates the observed sequence of causes and effects. The legislator's law is an arbitrary rule, imposed from without, which may be either obeyed or disobeyed. But that which the scientific thinker calls natural law cannot be disobeyed, for every cause will produce its effect. "The idea of god and the idea of law" are *not* "seen to run together" by those who recognize this fact, for the harmonious interference of an intelligent supreme power with cause and effect is inconceivable. If the sequence of cause and effect remains unbroken, the alleged intelligent supreme power is useless, but if that sequence is broken, then the conception of universal law, that is, of the infinit prevalence of cause and effect, falls to the ground.

"God is to be conceived of as *in* law, implicated in its every process," says "R. A. W.," seemingly forgetting that that makes god a partner in every crime in the universe, implicating him in every wrong committed against man or other sentient creature, during the measureless reaches of eternity. If, as we are told, "law [is] the method of divine action," then God is not merely the partner in crime, he is not simply implicated with "law" in the wrongs we, with our kindred, suffer, but is the sole "first cause" of invasion and suffering. We do not find moral or immoral purpose in nature considered as a whole, for we do not find conscious intelligence in nature considered as a whole; but if a conscious God is predicated, to whom law is the "method of action," who has "plans" and "intentions," we cannot escape the conclusion that he designed that we should suffer as we do; that he created all the fierce and poisonous forms of life to do just as they do; that he made some men to be cruel ravagers of the world and the millions to be their victims, and that he created man weak and ignorant that he might fall helpless and agonized into the insatiable maw of the remorseless nature which was made by "the infinit power that makes for righteousness."

"An intelligible law without an intelligent law-giver is as much an anomaly to right thinking as an orderly world without law. Law explains nothing as to the first cause of things. It is a method of manifestation or orderly procedure, and, even when implicating, as it usually does in common usage, the forces thus manifested and acting, carries in fact only the dignity of a secondary cause. Evolution, the comprehensive law, is impotent at the very point where the mind most persists in being enlightened. There is every indication that the evolutionary philosophy must summon the idea of God or find itself in the predicament of the ancient conception that the earth was carried on the back of an elephant—which did very well for a time until some curiosity monger wanted to know what the elephant stood on."

If one is determined to conceive of natural law as something imposed from without, then it is true that it is inconceivable that there should be law without a law-giver. But when it is understood that "law," in nature, is simply the name we give to the observed succession of causes and effects, that order is inseparable from matter, then we cease to associate the operations of nature with an extraneous law and law-giver. We perceive that it is impossible that different bodies should cease to have relation, and that so long as they have relation we necessarily say that that relation is orderly, that is, it is in accordance with "law." Oil floats upon water, and we say that it is the "law" that it should do so, but if the fact were reversed and water floated upon oil we should still say that it was the "law." We forget that in the nature of things two bodies must have relation to each other and that what we call "law" is the effect, not the cause, of that relation.

"Law explains nothing as to the first cause of things." Manifestly not. So far as the human mind is able to conceive, the chain of causes and effects is unending and therefore a "first cause" is as unthinkable as a last effect. "Law," instead of carrying "only the dignity of a secondary cause," has simply the significance of a thought-symbol, indicative to the initiated of the observed succession of phenomena alike in appearance or effect.

"R. A. W." thinks that evolution without "God" is like the ancient conception of the earth resting on the back of the elephant—"which did very well for a time until some curiosity monger wanted to know what the elephant stood on." Exactly, and then the Theists of that time put a tortoise under the elephant, not thinking far enough ahead to see that the tortoise needed a support as badly as the elephant had done. So "R. A. W." wants to put the tortoise "god" under evolution as an explanation of the cosmos, never realizing that "God" needs a support in turn, and that though you put twenty gods in succession under each other you would have no more secure foundation than the old theological geographers had when they put the tortoise under the elephant and thought they had the earth securely fixed in place. It is incomprehensible what ever possessed "R. A. W." to make use of such a self-evidently boomerang argument as that:

"The mystery of a first cause remains untouched and is as clamorous for an answer as when the Indian sages wrestled with the same problem beneath the shadows of the Himalayas."

Undoubtedly, and the mystery of a last effect is precisely as clamorous. As the destruction of matter is inconceivable, so is its creation, and if not creatable, where is the necessity for the "first cause," so-called? If it is incapable of destruction, all must admit that the pursuit of a last effect is folly, no matter how "clamorous"—in the ears of the theologian—the "mystery" may be. And if it is uncreatable, the search for the first cause is equally foolish. In the meantime, we will study nature in order to find truths, not to answer conundrums.

"Science has not yet said a better thing than the Hebrew sages said two thousand years ago or more: 'In the beginning God created the heaven and the earth.'"

It is certainly indefinite enough as to time and positive enough as to alleged fact to satisfy the Theist, but it gives us absolutely nothing in the way of information, and it has been the cause—or one of the causes—of the shedding of rivers of blood and the lighting of millions of martyr fires. Science, on the other hand, has mapped the solar system, has given us improved agriculture, shelter, clothing, ships and railways and telegraphs and telephones, harnessed electricity, drained swamps, conquered many diseases, put into our hands all the means of culture that we possess, and, in short, raised us from inarticulate animal to man. Whatever science may have said, we are here as civilized men and women because of what she has done, and the least beneficent thing that she has done is of more worth to the race than the barren, unprovable assertion, "In the beginning God created the heaven and the earth," a million quintillion times repeated.

Mr. Moody's Admissions and Mistakes.

Evangelist Moody has recently been in Toronto, and he professes to be delighted with the Toronto Sunday. During an address in that city he made some admissions that may hereafter come back to plague the Sabbatarian party. He told his auditors that if they had any desire to give up Sunday to recreation, all they needed to do was to run down to Chicago and remain thirty days, at the end of which time they would return thoroughly cured and willing to cut off their right hands before they would vote for a freer Sunday. Mr. Moody should have said that that might be the effect on Sunday worshipers, but that there were many people in Chicago and other parts of the country, including Toronto, who had seen both the Chicago and the Toronto Sunday, and would not under any consideration exchange the former for the latter.

"The workingmen would make a great mistake if they should give up the Sabbath and let it go for a day of recreation," says the evangelist. Pshaw,

Mr. Moody; be candid. You know that no one is compelled to take part in Sunday amusements. No one is going to seize you by the collar and drag you to the theater, the museum, the ball play, the park, or the seashore. You are at perfect liberty to go to church or remain at home. If you should come to New York next Sunday there is not a policeman in the city who would once think of arresting you and taking you down to Coney Island and forcing you to enjoy yourself. But there is another side to the story. On a recent Sunday the steamers and cars running to Coney Island from this town took down more than 50,000 people, and many others who wanted to go could not get transportation in time. If you and the other Sabbatarians could have your way those 50,000 men, women, and children, with the hundreds of thousands that went to other resorts, would be kept cooped up in their homes every Sunday the year round. You are not willing that they shall enjoy themselves in their own way, but they are perfectly willing that you shall do as you please on Sunday, providing you please to mind your own business.

Speaking of the ante-horse car and Sunday newspaper days in Chicago, Mr. Moody says: "I remember how those horse cars got to running; it was to accommodate the church-going people." Exactly, and so the selfishness of Christians having availed to open the way for the improvement of the condition of those outside the churches, those within the pale are clamoring to the authorities to stop the cars. "They have emptied the churches, and all the steamboats and barges are employed on Sundays carrying excursions." Ah, that is the trouble, of course. The Sunday cars "have emptied the churches." That tells the story, and explains the grief of the Sabbatarians. They are not able to compete in a fair field with the excursion trains, the shadowy woods, the cool ocean breezes, and so, rather than see the people happy in their own way, they would stop the cars and the boats and force everybody to choose between Sunday confinement in their rooms and listless watching of the threshing of theological straw in the churches.

Mr. Moody affirms that he believes that "the greatest curse we have in America to-day is our Sunday newspapers," and he adds that he thinks the New York Sunday dailies "have done as much harm as Tammany." They have done harm to the extent that they have catered to popular ignorance and prejudice, but in this respect they are no worse than the week-day editions, nor are they worse than the religious weeklies and monthlies; in fact, they are not so bad as the denominational organs, for there are many men of independent minds on their editorial staffs, and they manage to tell much needed truth, in spite of the smothering tendencies of the counting rooms. For instance, the leading papers of the country did splendid service during the fight over the proposed closing of the gates of the Columbian Exposition on Sunday. But we forget—this work of theirs did not find favor in the eyes of Mr. Moody.

The average grand jury is a body of Solons. One of these groups of wiseacres in Denton, Tex., recently indicted thirteen society people in that town for playing progressive eucher. The judge before whom the cases were called promptly nollod them. We should like to know if these grand jurors are representative of the communities from which they are drawn. If they are, we are not yet ready for the referendum; we will take our chances with the average justice or judge.

"Let church and pulpit take science at its latest word. The time was never more auspicious than now to proclaim a Theistic interpretation of law, and strengthen faith by the very facts which seemed for a time to threaten its extinction. The necessity under which Christian thought finds itself of finding some counter-truth to the doctrine of law is its opportunity to base its doctrines of divine providence upon that which even the severest science will not question."—*The New Unity*.

So it seems that "Christian thought," instead of searching for the truth for the sake of the truth, is to hunt for an antidote to the "doctrine of law," for the purpose of strengthening faith in the unknown god! "Christian thought," it appears, is

under the "necessity" of doing this if it would not perish. Certainly it deserves to perish, if such is its highest conception of scientific investigation.

Religious people say some queer things. At the Christian Endeavor meeting, in Boston, Chaplain D. H. Trebous, of the United States Navy, said that the world was "yet to be evangelized—just as it was discovered—by the men who go to sea." We have always understood that church adherents believed that God was the person who discovered the world. But perhaps Mr. Trebous meant to say that seamen from some parts of the world discovered other parts of it, and as Columbus the Catholic discovered America, it is to be presumed that our chaplain expects seamen of that faith to evangelize it. Well, they began in good shape in Mexico and Peru, murdering millions of the inhabitants and destroying two civilizations which were the superiors of their own in every respect except militarism.

"Our large churches are already loaded down with a dead weight of members who join the church simply from social considerations, without any doctrinal conviction, and with no idea whatever of being made useful, and of co-operating with the spiritual agencies of the church in the great and stupendous scheme of world-wide evangelization and conquest."—*Rev. Otis A. Smith, in Christian Endeavor Convention*.

Does the New Orleans *Item* think that the "leading Protestant denominations" should be jubilant over a forty-two per cent increase in membership in ten years, when they are "loaded down" with people who have joined them "simply from social considerations," and are "without any doctrinal convictions, and with no idea whatever of being made useful?" Need Colonel Ingersoll be driven to despair when his "opponent" is "powerful" in appearance largely because afflicted with fatty degeneration?

The *Christian Advocate* confesses that "the tendency is to infidelity among progressive Jews." The obstacles to the success of Protestant missions, it says, are the fanaticism of the orthodox Jews and the infidelity of the reformed Jews. Peculiar, is it not, that the "chosen people," the compatriots of the Son of God, should be the most difficult to favorably interest in the gospel and mission he is said to have preached and inaugurated. Why did "god" manage matters so bunglingly that the race of which the Christian editor, Dr. Buckley, is compelled to say what he does below almost unanimously reject Christianity?

"The Jews are the most interesting race upon the earth. Their history is unsurpassed for heroism, their character in all ages has displayed the highest order of intellect and unsurpassed physical endurance, and, taking them as a whole, there is no race that can successfully contend with them in so large a number of spheres."

It would seem that such a people, if any, should have been able to understand and willing to accept a religion founded by a demi-god whose mother was a Jewess and whose twelve apostles were all Jews. If Dr. Buckley is right, and the Jews have "displayed the highest order of intellect," it follows, does it not, that the highest order of intellect persistently refuses to recognize the validity of Christian pretensions? That is what we think, but we are somewhat surprised that the *Christian Advocate* should so frankly admit the fact.

One of the most absurd pretenses of the enforcers of the Sabbath and the Sunday excise laws in this city—a pretense, by the way, which even the *Evening Post* is not above resorting to—is that it is necessary to rigorously enforce the law in order to "discipline" the police, who, under the old régime, permitted so many places to remain open, presumably because they were paid so to do. Let us see what, if anything, there is in this wonderful line of defense. Why was there corruption before? Because there was an attempt to shut up some of the places, and the police were induced to shut their eyes instead. Well, then, if a determined attempt is made to shut up all places, will not the temptations of the police be correspondingly increased?

As convictions must depend upon their testimony, and as the entire force is on Sunday transformed from a citizens' protective body into an army of spies and informers, will not every officer be put in the way of temptation? Under a decent secular order of things the police would be liable to be tempted only by the murderers, thieves, and other actual criminals. Under the present indecent Puritan order of things they are still liable to the temptations proffered by this class, and, in addition, to those that may be offered by tens of thousands of men and women whose business they are ordered to suppress because Sunday is the priests' day. How is the "discipline" of the force to be improved under such circumstances, saying nothing of the accompanying demoralization of the business men, peddlers, and the others tempted by this idiotic system of persecution to buy off their persecutors? The only way to prevent New York's Roman Catholic constabulary from blackmailing the business people is to repeal the Sunday laws under which they operate.

Judge Ball of Chicago fined Captain Anson and the other players of the Chicago baseball club \$3 each and costs for playing ball on Sunday. The judge said that the man living near a baseball park had rights as well as other people. This is getting down nearer to the right principle, for it seems to hold that the "disturbance" must be actual, not theoretical, as in the case of the Adventists plowing in their back fields. But it is pertinent to inquire if Judge Ball would fine the members of the salvation Army squad under similar circumstances, or the pastor and sexton of a church whose bell disturbed the neighbors of the church. Would he be impartial enough to do this, or is religion privileged in Chicago as elsewhere? We fear that the latter is the real state of affairs, for Judge Ball declared that "citizens are entitled to a quiet Sunday," which gives the impression that he fined the ball-players for disturbing citizens on Sunday, not for disturbance *per se*, and that he would have acquitted them of blame if they had been accused of causing a disturbance on Monday or Saturday. We are unable to see that the nerves of people are any more sacred on Sunday than they are on other days, and we hold that if, on the pretext of protecting nerves from annoyance, a man is punished for doing that on Sunday which he is permitted to do on other days, it is really the day that is sacred, not the nerves of the citizen. The protection of the day from "desecration" is in fact the real object of all Sunday laws, whatever may be the specious pretext alleged to the contrary. Citizens can be protected from disturbance by general laws applicable to all days alike, and hence there is not the shadow of an excuse for special Sunday legislation, which is always a religious outrage in intention and a class injustice in practice.

The Wise Defense Fund.

We are pleased to be able to make the acknowledgments given below. It is a better showing than any heretofore presented. Mr. Wise must not go to prison for sending an excerpt through the mails to a preacher whose church, through its various branches, sends thousands of whole copies in that way every year: J. McArdle, 50 cents; W. J. Ribbley, \$2.50; L. Walter, \$1; S. Durant, \$2; P. Selde, Sr., \$1; E. B. Foote, \$5; E. B. Foote, Jr., \$5; H. Bernard, \$1; A. T. McMillan, \$1; G. W. Adams, \$2; Mrs. E. Brundage, \$1.85; Caroline L. Rich, \$1; W. L. Nelson, \$1; R. Schubert, \$1; Chas. Gregg, \$1; William Platts, \$1; B. B. Rockwood, 70 cents; E. C. Slye, \$1; S. Adamson, 50 cents; through Geo. Harrison, \$16.40; L. G. Reed, \$1; Geo. Longford, \$1; T. Tripp, \$10; Mark Rowe, \$1; J. Chevullard, \$1; Asa Smith, \$1; Ed. Blair, \$1; Mrs. Sarah Metzler, 50 cents; E. K. Mohler, \$1.

Since the last acknowledgments were made in these columns we have received for the Flecken school fight in Minnesota the sums named below: E. O. Roscoe, \$2; R. Schubert, \$1; D. M. Worley, \$1; R. B. Jackson, \$5; Daniel McDonald, \$1.50; J. P. Thornquest, \$1; S. Brewer, \$1; F. Heins, \$1; Mrs. Sarah Metzler, 50 cents.

News and Notes.

The first impression one gets of Sheffield, as he rolls through on the railroad train, is that of a smoky, dingy manufacturing city, where it is impossible for anything like beauty to flourish. I was told when I came to Sheffield that there was nothing to see, only long rows of tenement houses and vast and gloomy buildings, lighted with the glare of furnace fires, in which a thousand busy hands sharpen cutlery for the world. But as a matter of fact, Sheffield is a handsome city, when you travel out of the smoke to the surrounding hills. There are five valleys in Sheffield, and five meandering streams here unite into the river Don. Quite a variety, therefore, appears in Sheffield. It is not a monotonous manufacturing place, where only smoke and steam fill the air, and nothing is heard but the rumble and roar of myriad machineries. From the crowded valleys where the vast business of the city is transacted, and where, indeed, the blue light of heaven is often shut out by the murky clouds that encircle the heart of the fiery metropolis, from these steaming and rushing centers of activity you come upon ample hills, beautiful green fields stretch away, groves and gardens glitter, and nature puts on her most alluring robe; and as you wander over these hills you advance into magnificent prospects, and no scenery in the world can surpass the loveliness and grandeur of what greets you in the vicinity of Sheffield. Somehow or other, Ruskin seemed to see the point, and he placed here one of the most charming, instructive, and valuable museums to be found anywhere. It is worth crossing the Atlantic just to view these wonderful treasures. And why did Ruskin place these priceless exhibitions of nature and art alongside the rush and bustle and dirt of Sheffield? Why not at Oxford or other quiet town with educational and artistic associations? Ruskin himself supplied the answer. He said that ironwork was a necessary art; that the cutler's art at its best, as manifested in Sheffield, is "unsurpassable by that of any living nation," and also "because Sheffield is within easy reach of beautiful natural scenery."

The Sheffield Corporation, not unmindful of the honor bestowed upon the city by Mr. Ruskin, purchased Meersbrook Hall for the home of the museum—a beautiful estate with old trees, and walls gay with roses and clematis, and in summer the haunt of blackbirds, thrushes, and rooks. It is in perfect accordance with the glories of the museum, which, though small, contains the most precious wealth of nature and of art. One could spend days in these little rooms, and yet ever find something new and entrancing to study and muse over. Every picture and cast on the walls, every book and print in the library, every stone in the mineralogical gallery, is selected for a special purpose, and in its own peculiar department each is the best that could be procured. The object of Mr. Ruskin was to educate the people in art. The mineral room simply astonishes one with its crystal splendors. There are "precious stones," from sapphires to diamonds, and from topazes to emeralds and opals. There is a unique example of a pale-blue form of topaz from the Ural mountains, associated with smoky quartz and mica. Perhaps there is nothing like it in the world. The iridescence of the opal is amazing, and you wonder that in the heart of nature, in "the dark unfathomed caves," such glorious hues could flash and flame. As you look into these beautiful crystals there seems to be opening upon you depths of color shining far away in ever-changing lustres while you pass from point to point and gaze into the resplendent chambers. I know of no place where more wealth of natural beauty is revealed.

The books are ancient—going back to 1160—and they display the exquisite art of those old days, and indicate with what a religious fervor the printers must have labored. These books are enriched with miniatures, scroll-work, and ornamental borders. Here are also many of the original drawings of Turner; a painting of the front of St. Mark's which it took the artist three years to complete, and many of the works of ancient Italian masters which can not be found even in their own land. I was surprised to find such a wonderful display amidst such beautiful surroundings, near the grimy machineries of toil. It shows that Ruskin had some deep insight into the heart of man, and that he saw the latent poetry and romance of human toil; that where man labors, even in dust and darkness, there are the possibilities of noblest things. One might spend days in Ruskin's museum and find instruction, for though the collection is not imposing, yet it is infinitely suggestiv, and leads one into a thousand pathways of thought and investigation.

Sheffield is not simply a hive of industry—a black mass of manufacturing facilities; it is a city with

noble and magnificent surroundings, and whichever way you journey a wide and splendid country appears. Sherwood forest, now no more, except in patches, once waved its endless branches from this vicinity to Nottingham. A cultivated land takes the place of the "boundless contiguity of shade." The harvest field shines, and the elegant dwelling. I only have the opportunity to enjoy one drive, and that is to Chatsworth Hall, the home of the Duke of Devonshire. This is about twelve miles from Sheffield. On Monday we set forth, a somewhat cloudy day, but now and then the sunshine bursts forth in brilliant glory, and all the distant heights catch the changing luster, and a scene of enchanting variety is presented. We travel over immense hills. There are no sharp ascents here. It is mostly like a vast table land, teeming with harvest, while yet the moorlands offer a bare and solitary appearance, so that we see nature in majestic contrast. The scene on every side is ample. As we roll alongside Froggatt Edge one of the most lovely and stupendous landscapes in the world unfolds from the valley beneath to the mountainous horizon. Embosomed in the valley, hundreds of feet below your flying vehicle, is a charming ancient village, over which hovers the atmosphere of golden romance. The valley, rich with fields and groves, opens and spreads away in gorgeous loveliness, while the shining river Derwent, celebrated in song, like a ribbon ornaments the long extending prospect. Above the valley stretch the vast hills in somber columns, edged with wild precipitous rocks and dusky forest. On the side whence we view this resplendent panorama the walls seem to go sheer down to the valley itself. Almost from our very feet and the banks of the luminous river, swells above and beyond the village, that hangs like a jewel on the scene, the enormous height, whose verdant fields sink into desolate spaces.

From this attractive point we sweep on to the great hall, around which are so many memories of the past. Passing through the delightful park, where the deer are grazing, we see Queen Mary's Bower, a lovely island, and yet a prison for the imperious queen, where her heart must have poured itself out in useless lamentations. Here she could enjoy the sunshine and the flowers, look upon the bright, blue sky, but round about her rolled the relentless waters, and there was no escape. Beautiful were the scenes she gazed upon in her captivity, the great hall, in the midst of massiv foliage, where royalty was wont to spend its hours of luxury. Within its spacious rooms are some of the finest pictures and statues in England, rare china and porcelain and treasures of the olden time. The garden attached is a marvelous profusion of riches, pomp of color, with fountains and glades and cataracts in the gloom of wood and steep. The hot-house is the largest in the kingdom. It has taken the painters three years to re-decorate the roof and sides. It shines with tropical splendor. Alas for the fortunes of the day! just as we left this luxurious abode, to see new curiosities, a sudden shower descended upon our troop, and we were obliged to find refuge wherever we could, for the stately footman had forbidden the use of umbrellas while in these palatial regions, and so we had to dive under the bushes, and it was a somewhat disconsolate scene for about ten minutes, the rain pouring in torrents. Well, we were repaid for the momentary discomfort. After the shower the sun came out more gorgeously than ever, and the afternoon was simply superb. Everything was fresh and glittering. We visited the church and churchyard, where is buried Lord Frederick Cavendish, who was murdered at Phoenix Park. It is a quiet place, surrounded with a model village. If one might find, outwardly, a paradise on earth it would be on this spot, where everything seems so harmonious. All the dwelling-houses have a supreme aspect of utility and elegance. But I suppose I should get tired of such a comfortable existence in about a day's time, and should want to fly off to the turmoil of London. There is such a thing as life flowing along so smoothly that death would be welcomed as a change. However, these placid scenes remain in the memory with a charming and romantic perspective, and we dream of these mild resting-places when "life's fitful fever" is over. Amidst the glory of the descending sun we return homeward, climbing great hills and plunging into deep valleys, with the moon in queenly luster along the radiant heavens, and then the innumerable lights of Sheffield, as we drive into its smoky and resounding realms, and one more beautiful picture is added to the gallery of memory.

I enjoyed my work in Sheffield. There are sturdy workers here. Mr. Nelson, Mr. Lill, and others too numerous to mention, gathered on this old-time battle-field. There was a noble delegation from Barnesley. They walked in, a distance of about

sixteen miles. I was presented by these comrades with a photograph of the soldiers at this point, while on campaign duty, Mr. and Mrs. Addy, Mr. Bennett, Mr. Dyson, who occupies the lecturer's desk, and is one of our busy workers; Harry Addy, young, but ready to do his duty; Mr. Wombwell, and Mr. and Mrs. Wadmore. I thank these friends for their handsome gift. We all had tea together at the hall in the afternoon, and this enabled me to make acquaintance with the Freethinkers of Sheffield and vicinity, and it was a most enjoyable occasion. I gave three lectures that day, morning, afternoon, and evening. The attendance was fair, considering that we are the frontier force, and the enthusiastic welcome was cheering to the heart of the Pilgrim. I was glad to greet new friends from near and far, and to place their names and features upon the tablets of memory, but if I began to enumerate I should not know where to end, for the friends of our cause rally by the score. But Sheffield Secularism will continue to hold the fort for many years to come, as it has already held the fort for half a century.

Yes, Sheffield has, I think, the oldest Free-thought hall in England, and perhaps in the world. It was built over fifty years ago, especially for Secular and reform purposes, and it has been kept to the original aim through many changing fortunes, and I felt that it was an honor to speak in a building so consecrated by human genius. Owen, Holyoake, Bradlaugh, Annie Besant in her palmy days, Foote, Watts, and many other stalwart defenders of liberty, have spoken from the platform. Therefore, we might say that here in this time-worn building is the oldest battle-ground of English Secularism, an unpretentious building, but mighty in the thoughts that have glowed and thundered within its walls. Sheffield gives a priceless inheritance to the struggle of to-day from the dark yet glorious fields of the past.

I had the great pleasure, while staying at Sheffield, of enjoying the hospitality of American friends, Mr. and Mrs. J. E. Matthewson, formerly of Philadelphia. They have been in England for over twenty years, but they were born beneath the Stars and Stripes, and have not lost the love of nativland. They gave me a delightful welcome, and the hours sped merrily along, the glories of England mingling with reminiscences of the great Republic of the West—not that we love England less, but that we love America more, because in America we were born, and the homeliest spot is rich and beautiful because in it we first saw the light of day, the tenderness of human love mingling with the wonder and delight of nature. Mr. Matthewson is a true-blue, go-ahead American citizen. He is an inventor and a business man, and he has built a great factory in Sheffield, and his trade extends to all the world. We are constantly learning something new, and the "sand-blast" is something new to me. And it is a wonderful power. Remarkable it is that human ingenuity never discovered what sand could do until within a few years. Gen. B. C. Tilghman is the original inventor, and Mr. Matthewson has added many patents, so that now the "sand-blast" has become a marvelous instrumentality. It is not only a worker, but an artist. It can produce in glass the most beautiful results, and the whirling sand-particles become as cunning as the human hand. They chisel with wondrous rapidity, a million of them working in harmonious combinations.

Professor Tyndall has eloquently described the "sand-blast," and it is worthy of note, so beautiful and so extraordinary is the process. Professor Tyndall says: "The Sphinx of Egypt is nearly covered up by the sand of the desert. The neck of the Sphinx is partly cut across by the eroding action of the fine sand blown against it. This action of sand has recently been turned to extraordinary account in the United States. When in Boston I was taken by Mr. Josiah Quincy to see the action of the 'sand-blast.' A kind of hopper containing fine silicious sand was connected with a reservoir of compressed air. The hopper ended in a long slit, from whence the sand was blown. A plate-glass was placed beneath this slit and caused to pass slowly under it. It came out perfectly depolished, with a bright, opalescent glimmer, such as could be produced only by the most careful grinding. But this was not all. By protecting certain portions of the glass and exposing others, figures and traceries of any required form could be etched upon the glass." Perhaps from this brief description one can catch some idea of the variable potency of the "sand-blast." For ages it had been working away upon the Sphinx, upon the stones of the desert, and yet no one had ever utilized this "sand-power" until the invention and patents of General Tilghman and Mr. Matthewson, and now it is world-wide in its uses. All the files

of Sheffield are sharpened by the "sand-blast." Glass is polished by it, and all kinds of figures, the most beautiful possible, can be cut in glass. Also tombstones are engraved by the same process. What was once done by hand is now done by the "sand-blast." The sand can cut into the hardest substances, for it is the concentrated energy of millions of particles of sand that does the work. Sand is also used for cleaning purposes. It is better than water. The fine sand, whirling from a tube, will knock the dirt out in no time. It will clean a building as no human hand could possibly do. It will thus be seen what a manifold power has been developed by the skill and perseverance of Mr. Matthewson, whose inventions must certainly take a front rank with the glories of modern industry. Mr. Frederick Matthewson, his son, is also devoted to this important enterprise. Miss Charlotte Matthewson, the daughter, is a member of the Royal College of Music, an honor which but few, comparatively attain, and she is an exquisite player upon the violin, attesting the genius of woman and her capacity to do anything that man can do, give her a chance. So, mingling with the arts and industry of Sheffield, were the delights of music. I visited also the gallery and museum in the park, and here are many valuable paintings, also curiosities for the scientific. Near Sheffield is Queen Mary's Tower, where she was for some time incarcerated by the Earl of Shrewsbury. On the last night of my stay, Wednesday, I went to hear a lecture on new developments of steam power, and here I learned something I did not know before about steam. I suppose that engineers will understand me when I write of "superheating steam." That was a new phrase to me. In this, however, is one of the gigantic problems of the age. Its solution means a vast increase of steam energy. To roughly suggest, it is this: Ordinary steam, or "wet steam," as it is called, when it enters the cylinder is condensed more or less into water, and thus much of its power is lost. The problem is to "superheat" the steam, that is, to make "wet steam" "dry steam," so that when it enters the cylinder it will not become water at all, but remain steam and do the work of steam. It is claimed by the lecturer, Professor Ripper, one of the most experienced engineers of England, that this problem has been solved, and that from 25 to 50 per cent of steam energy is saved. If this is so, then there is to be a new and wonderful evolution of engine and steam power, and Sheffield has the honor of its initiation in this country.

It will be seen, by what I have tried to tell, what a varied experience I had at Sheffield; what contrasts I met with in this metropolis of iron; that alongside its smoke and dirt are glittering expanses of art and poetry, and it is well worth a visit of many days. It has a population of about 350,000. I hope I shall see it again and my Freethought friends also, who have treated me so generously.

From Sheffield, on Thursday afternoon, July 4th, without any accompaniment of patriotic fire-crackers or cannon, I take my way to York, to famous York, which indeed has a solidity of ancientness about it that is truly magnificent and somewhat appalling. Here is the old wall of the Romans and the gateways, etc. Mr. Wm. Johnson, who came from York to Sheffield to attend lectures, met me at the station, and the first thing we did was to take a walk around the old city on the lofty stone battlements that had witnessed many a fierce and bloody encounter. York is now a railroad town with railroad shops. Two hundred trains pass every day. It has a population of 60,000. The largest part of the city is now outside the walls. The river Ouse runs through its center. At the end of the southern wall is the Castle and Clifford's tower, in the latter of which two thousand Jews were once slain. We visit the municipal buildings, and also the ruins of St. Mary's Abbey and the ancient hospital near by. These are interesting ruins, dating back several hundred years. The Abbey was destroyed by Cromwell. It was once a stately building as large, apparently, as the present cathedral. There are many things to be seen in York. There are old-fashioned buildings still standing. There are still the narrow streets and over-hanging walls, so that from the second-story one could almost shake hands with his neighbor across the way as he leans forward from his chamber-window. I enjoy perambulating the streets of this quaint city, traversing its walls, looking at its great cathedral, and watching the moonlight and the shadows on the river and the parks, and the masses of people as they throng the central avenues. Friday morning I visit the cathedral. This is the largest Gothic cathedral in England, and said to be the largest this side the Alps. It is larger than Westminster Abbey or St. Paul's. It is an immense and imposing structure. It has two great towers in front,

with a vast central tower 213 feet in height. Its entire length from east to west is 524 feet; its extreme breadth north to south 250 feet. We wander through the vast spaces of this temple, which has stood for centuries. The present structure was begun in 1070. But below in the crypt can be seen the remains of ancient walls which go back to the seventh century. The window at the east end is considered the largest illuminated window in the world. It is 76 feet in length and 33 feet in width, and wonderfully illuminated. It is impossible to convey an idea of its radiant splendor. After traversing the depths of this great cathedral, and looking upon the graves of warriors and kings and bishops, after looking at its marvelous walls and windows upon which so much labor has been expended at a penny a day, we climb the massive tower itself, 65 feet in breadth, and with 273 steps from the bottom to the top. An extensive view is presented from this lofty station.

The country about York for miles away is level. The city lies at our feet, the quaint old houses standing among those of modern style. The vast roof of the cathedral itself extends a hundred feet beneath. It was a place for imagination to revel in the greatness of the past and the wonder of the future. Other places of interest are the Bootham Bar, with Norman tower erected about the end of the thirteenth century; the Manor House, once a royal residence; the Lendal Bridge, from whence can be seen a long sweep of the winding Ouse; the Mansion House, the walls of which are ornamented with historical portraits of great value; the Guildhall, dating from 1446, with its beautiful colored windows; the Theater Royal, erected in 1765, over the site of St. Peter's church—a great improvement. It is said that Constantine the Great was born in York. Not much credit that to the city. He was also invested here by the Roman legions with the imperial purple.

I thoroughly enjoyed my few hours' visit at York. Mr. and Mrs. Johnson gave me a hearty English welcome. Two of their sons are now in America, and expect to make that country their home; and so my friends have a fellow feeling for those who come from the Western shores, seeing that they have given their quota to the population of the great republic. Mr. Johnson was once an earnest Christian, and wrote a pamphlet in support of the faith; but he is now a thorough Liberal and always ready to do his share of pioneer work. Mrs. Johnson is a born Freethinker, and has never passed through the clouds of superstition. I shall not forget the hospitality of these friends in this ancient cathedral city, which is one of the most superb monuments of a religious and barbaric past combined with the splendor and industry of the nineteenth century. Within a stone's throw of the cathedral rolls the railway locomotive and flames the electric light.

SAMUEL P. PUTNAM.

Religion and Crime.

The latest Prussian census makes interesting reading, so much the more as it effectively contradicts the orthodox statement that religion and piety are most prevalent where crimes are least in number. Berlin, according to the well-known anti-Semite and royal court preacher, Dr. Stoecker, is a veritable Babylon. But statistics prove that in the orthodox East Prussia, with three times as many ministers as Berlin, there are to every 10,000 of population 170.4 criminals; in West Prussia, with four times the proportion of ministers, the rate is 180; in Posen, 164.1; in Hamburg, 131.66; in Bremen, 168.91, while the ungodly Berlin shows but 123.5 per ten thousand. Murder, in first and second degrees, in Wurtemberg and East Prussia, is three times as high proportionately to population, as in Berlin; in Pomerania and Bavaria, more than double, and in Silesia double. Theft in Berlin is 31.4; in West Prussia, 47.6; in East Prussia, 49.4, and in Posen, 50 to every 10,000 inhabitants.

From these official statistics Dr. Bruno Wille has drawn some very instructive conclusions. After citing the figures regarding Berlin, he conclusively proves that only 65 per cent of children born of Lutheran parents are baptized; only 25 per cent are married by ministers, the 75 per cent being married by secular officials; and at only one-fifth part of funerals does a Lutheran minister officiate, 80 per cent having no clergyman of any denomination whatever in attendance.

Eight honest citizens of Tennessee spent their Fourth of July in Rhea county jail for failing to remain idle while the people of the established religion worshiped. And yet, while these men were suffering for violating a dogma of the state established creed, the Fourth of July orator of Tennessee delivered himself of flowery periods in praise of the "land of the free and the home of the brave,"—*American Sentinel*.

The Great Boston Love-Feast.

The Christians held a great love-feast in Boston on the Fourth, and according to the *Boston Standard**, which is my authority, the love of God was shed abroad in such special manner that battered faces, cracked skulls, blood and thunder and death were the result. I had supposed that Catholics were Christians; they believe in the fall, the miraculous conception, the crucifixion, resurrection, ascension, and all the rest of it; but the *Standard* says they are "thugs." J. D. Hooker, who is good authority, says that the thugs "believe in a divine original," and so do Christians. Thus between the *Standard* and Hooker the fact seems to be established that all Christians are thugs.

Well, the Catholic thugs were one of the Christian parties to the love-feast, and the A. P. A.'s and other Protestant thugs were the second party. The *Standard* seems to make a distinction between Catholic thugs and other Christian thugs, but with my glasses on I am unable to see the difference.

The *Standard* speaks of the bitter opposition, which for years has existed, against our free institutions. Just what we have been saying, for these many years, but the *Standard* does not seem to have caught on until after the great love-feast.

It appears that one party to the feast constructed a small school-house and painted it red, after the style of the New England school-house, and it was put on wheels and drawn by four horses. It was fourteen feet long, seven feet wide, and nine feet high, with windows and a door. Headed by the "little red school-house," about five thousand Christian thugs with banners paraded the streets. One of the reverend thugs proposed to stand in the door of the red thing, with a Bible resting upon the Stars and Stripes. This was a chip on the Protestant shoulder, and evidently the Protestant thugs expected that the Catholic thugs would knock it off, for the reverend one was cautioned against the danger, and so stood with his open Bible and flag in one of the windows.

The *Standard* speaks of the "little red school-house" as an emblem of American institutions—free schools; but the Bible above the flag shows the Christian idea of free schools—free to them to educate bigots who will respect the Stars and Stripes only so long as they are allowed the privilege of using the schools to promulgate their barbarous doctrines and hocus-pocus legends. It appears that a rough time was expected, for, besides ten mounted policemen and three hundred on foot, a number of "military companies were held in readiness" in case God's love should be too powerfully manifested by the followers of the meek and lowly. The *Standard* says that "just around the corner a gang of toughs [Catholic toughs] were waiting," and then speaks of a "murderous gang of thugs, all of whom were Catholics." Don't it beat all what endearing epithets these Christian thugs do apply to each other!

Well, the Christian thugs out of the procession began to crowd and spit upon those in the procession, and both got so filled with the love of the Lord that they fell to thumping and bruising each other with their fists. Finally their fervor waxed so hot that fistful demonstrations became entirely too tame, and it could be expressed only with clubs, stones, and brickbats. One of the saintly thugs seized another by the throat with one hand, and, in order to enlighten him as to the rules of the feast, raised a heavy club and allowed it to gently descend upon the latter's knowledge-box, spoiling a new hat, opening the scalp so as to give the bump of veneration a chance to enlarge, and causing the earth to strike him with such force as to render him silly. Thus the subject was not only enlightened, but he had a chance to study the stars.

A woman accompanied by three daughters showed that she belonged to the angelic host by the tender and endearing names she applied to the thugs in the procession. Then, to demonstrate the equality of the sexes, she let fly a right-hander, which landed upon the "mug" of an A. P. A. and laid him sprawling in the street. She then retreated in good order without any flank movement.

A man having a sword thought to diversify the entertainment, and seeing a man who, he fancied, had too much cheek, he laid it open by a stroke of his weapon. The other fellow, instead of following the scriptural injunction to turn the other cheek, remembered that "he who fights and runs away may live to fight another day," and so turned tail instead. The same swordsman, moved by the holy spirit, likewise essayed to teach one of the saintly thugs not to poke his nasal organ into a love-feast until he was invited; so with another pass he cut the intruder's nose clean from his face. At the

*The *Boston Standard* is the organ, recently established, of the anti-Catholic organizations in Massachusetts. It is a daily.

resurrection, when noses are counted, he will have to carry his nose in his hand or be left out.

Thus did these servants of the Lord greet one another, extending the right hand of fellowship, and seeming intent only upon sending one another into the divine presence by the most direct and speedy route possible.

The *Standard* thus describes the scene: "Men with blood flowing down their cheeks were seen on all sides. Stones were fired into the crowd. Several pistols were discharged, one man was killed, and shouts and groans filled the air."

Wasn't that a sight to tickle the gods? Wonder that they were not translated. Heaven must have been so near that, by faith, they could shake hands with the apostles, and hear the twang of the heavenly harps. Don't see how they could wait for their white robes and crowns.

Well, let the lambs of God play together, and let the Kilkenny cats frisk and purr; the result is about the same in both cases.

MORAL.

The Rev. H. F. H. Miller's Bible had no more business on the flag than the Koran or Butler's "Hudibras." Not half as appropriate as some of the works of Thomas Paine.

A Christian is never in the way of duty unless he is holding his old Jew-book under somebody's nose. When one is called as a witness or initiated into office, or makes an affidavit, on various occasions, he is asked to kiss this old relic of ignorance and barbarism.

There was no natural enmity between the two parties to the Boston love-feast, and had it not been for this old book, no fight would have occurred.

Some of the pious thugs spat and threw quids of tobacco upon the open Bible. Why did not God strike those dead who spat upon his holy word? He used to be up to such tricks in his younger days. What a chance there was for a display of his almighty power! If he had struck those dead who spat upon the Bible, it would have done more to establish a sacred regard for his word than all the reverend ranters could accomplish in a hundred years.

Fifty years ago, if a Liberal had marched in a procession carrying the "Age of Reason" resting upon the American flag, which would have been a hundred times more appropriate, the saintly thugs would have made common cause, and stoned him to death.

The trouble is, the Christian is always exercising privileges which he is not willing to grant to others. Sauce for the Liberal gander must not be given to the Christian goose.

It seems to be a hard fact for Christians to learn that Jew, Mohammedan, Buddhist, Atheist, all have the same rights under the Constitution that they have. The truth is, the Protestant thugs want to have everything their own way, and the Catholic thugs want the same thing, while the Liberals declare that neither must succeed.

Any man who honestly and sincerely believes the Bible to be the word of God is a dangerous man, because it teaches polygamy, treachery, intemperance, deception, persecution, war, theft, murder, incest, rape, and revenge. A man who believes such teaching to be the unerring word of God must be swayed by his belief, and will be guilty of the grossest outrages when he honestly thinks he is obeying the will of God. Most of the persecutions have been instigated in this way.

The believers in the Bible will constantly be trying to shape the civilization of the nineteenth century to the ignorance and barbarism of three thousand years ago. They will be trying to serve God by acts which are marked by all the savage, tyrannical, and brutal features of those in whose imagination this hideous God was first brought into existence, and whose ideas of civilization were so low that they stoned a man to death for picking up sticks on the Sabbath.

And yet these Christian unfortunates think that the government ought to be turned over into their hands, that they may run it according to their notion of the will of this child-killing, woman-stealing God.

I don't quarrel with the Christian because he gets down on his knees and holds a palaver with a being who has no existence except in his imagination, but because he won't mind his own business—he keeps meddling with my affairs and claims the right to dictate to me whether I shall get shaved on one day in the week or on another.

If the Christian could reason at all he would see that I am no more bound to obey him because he is a Christian, than he is bound to do as I say because I am an Infidel.

What business is it to the Christian whether a man hoes his corn on Sunday or Monday—whether

I go to church or attend a theater? But the zealot will say that these matters are regulated by law, and the law must be obeyed. That is just what he claimed when he whipped women and hung witches; but who made the law, and what would be the consequences if Christians should get full control, with God in the Constitution, and Christ acknowledged as the supreme ruler? We should be compelled to attend church on Sunday or be hauled over Christian coals, as those were when ecclesiastics shaped all legislation.

Who wants to be governed by the whim of a Christian? If he should hear of a man hoeing corn on Sunday a half mile away he would be greatly disturbed, but the clang of a half dozen church bells on Sunday does not disturb him in the least.

He sees the hand of God in everything, and believes that God does everything for the best, yet he runs for his dugout when God sends a cyclone. And then the Christian is never quite as happy as when he is hoping to make somebody do as he says. He goes into the mechanic shop and tells the mechanic when he must work and when he must rest. He goes to the dealer and tells him what hours he may sell and when he must close up. He pokes his Bible under your nose and says it must be read in school by a Christian teacher. He dictates to you what may be sent to you through the mails—keeps a smut agent to pronounce on what you say and write, and he takes you off to jail if you say or do anything which displeases him. It would be about as safe to put our liberties into the hands of such keepers as it would to put dynamite into the hands of a lunatic. They have got too much power already. No, no, we do not forget that when Christians had the power they whipped women, hung witches, banished Quakers, slit noses, branded, burnt, tortured, and imprisoned without mercy, and for a thousand years persecuted and banished the teachers of science, and spread a gloom over all Europe which the world will never forget.

Washington said this was in no sense a Christian government, and it never will be until the names of Paine and Jefferson and Franklin and those who founded it are forgotten. If the Christian should force God into the Constitution the fight would still be on, for the Protestant thugs would want the Bible in the schools, to which the Catholic thugs would never consent, and the Freethinkers would never consent to have their rights trampled under foot.

When will religionists learn that their peculiar notions depend upon early training and environment more than the reason of the religion which they embrace?

Christians assert and claim to believe that this is a Christian government. Did God "ordain and establish this Constitution," or was it ordained and established by the people of the United States? God had nothing more to do with the formation of this government than the imaginary heathen gods did which were worshiped thousands of years ago. The less God is allowed to meddle with our governmental affairs the better it will be. Better let him remain on his great white throne surrounded by his harping angels, and busy himself getting up cyclones and earthquakes, floods and epidemics, so that Christians will always have the "goodness of God" before their eyes.

Now I want to show the Christian how near he comes to having a Christian government, and upon what foundation his claim rests:

"Congress shall make no law respecting an establishment of religion."

"No religious test shall ever be required as a qualification to any office or public trust under the United States."

Now, my Christian friend, can you not see that you have no rights under the Constitution not guaranteed to the Jew, the Mohammedan, the Buddhist, and the Atheist?

There can be no doubt that the founders of the government intended to give the greatest latitude in regard to religious matters. At the same time they meant to protect all, and grant special privileges to none.

Let God be forced into the Constitution and Christ be acknowledged as the supreme ruler, and all the scheming officers and politicians will be on the "Lord's side," and the hand of the church will be felt at our throats, and liberal-minded men will be taught lessons in Christian charity and Christian forbearance, which they will not soon forget. Not that Christians mean to be tyrannical. Oh, no; not a bit more than they meant to be cruel when they bored holes with hot irons through the tongues of heretics! But they form certain notions as to what would be pleasing to their God; and what they think their God would do they will do without the least thought of tyranny or cruelty. So

far are the minds of Christians under this hallucination that they have murdered their own children, in the belief that God required them to make such a sacrifice.

The Christian's God has too many misfits in his dealings with men to be trusted. He rarely does what the Christian tells him to do, and never pays any attention to his cheap advice. When the Christian asks a favor he always has business in another direction. When he prays for health, God sends an epidemic. When he prays for rain, God sends a drouth, and yet the poor Christian dupe is ever on his knees, and, notwithstanding all of these disappointments, believes that God lends a listening ear to all his petitions, and never loses confidence in his imaginary idol.

Let the American people never forget that Christianity is a species of insanity, and those who would put the destiny of the government into Christian hands would place their fortunes in the keeping of lunatics.

Was Bennett imprisoned because he was a bad man, and guilty of a great outrage? Harman and Wise and the Seventh-day Adventists are worried and persecuted and imprisoned because they are in the hands of the viciously insane.

If Christians ever get control of the government the sun of our liberties will go down, and we shall be compelled to bow to the church for the privilege of carrying our heads.

JOHN PECK.

Naples, N. Y.

Observations.

The *Free Press*, Wexford, Ireland, contains an advertisement of agricultural implements of local manufacture, accompanied by the inquiry:

Why support Saxon or Yankee labor abroad?

Shillalys and shamrocks! Have we Americans consented to be known as inhabitants of the Greater Ireland, only that our products may be boycotted as cheap pauper labor from abroad? And have we raised large subscriptions for Irish Home Rule, in order that we may be classed in advertisements with the Sassenachs? Is it possible that we have been too fresh?

The temporary illness of Mr. J. D. Shaw, editor of the *Independent Pulpit*, has called a new and virile pen into the service of Freethought—that of J. T. Shaw, son of the above. J. T. is young, but gifted. In pursuance of his editorial duties he recently wrote as follows:

Education we may need, but it is an education that will lead to temperance. We cannot legislate morals. We cannot make men good. We cannot make them temperate. We can only show them the superiority of morality over vice. We can distinguish for them good and evil, showing the superiority of one over the other. We can point out the benefits of temperance and show them how to avoid excesses and thus aid them in making themselves moral, good, and temperate, this being the only method by which these results are satisfactorily and permanently obtained. To prohibit is to create an appetite or an itch for that prohibited. To say "thou shalt not," is to provoke the "I will." Morals may be evoked by persuasion and argument, but by force never.

That would be good sense, even though it were found in the Bible, but it evoked the mental processes of Mr. C. C. Moore, of the *Blue Grass Blade*, who believes in temperance as superinduced by the club, and who accuses Mr. Shaw of writing for the unwashed "hoodlum masses." It is sufficient to say that young Mr. Shaw is equal to the occasion, and that his powers of rhetoric enable him to knock Mr. Moore higher than Gilderoy's kite. I quote a passage:

If he [Moore] were capable of seeing beyond his own conclusions; if he were liberal enough to allow others to have any conclusions; if he could discuss with a gentleman as a gentleman; if he could be made to understand that others are as capable of honestly taking and conscientiously holding a position on any subject, prohibition included, as himself; if he were not so ready to call those who, in obedience to honest convictions, differ with him, "liars, hypocrites," etc.; in fact, if he could restrain his temper, *The Pulpit* might, without danger of tarnishing and embittering its pure pages with the spleen which is ejected with his thought, and spread with his pen throughout his effusions, invite him to a candid discussion of the subject so dear to his heart, of which he holds himself, armed with the above mentioned *Blade*, as champion, ready to do battle even, as the cherubims of yore waved their flaming swords in defense of Eden.

A trifle rich in unpruned luxuriance of invective, but demanded by the circumstances. Young Mr. Shaw will hold his own. The senior editor of the *Pulpit* also takes a hand in the debate, and if less rhetorical than the junior, he is sufficiently severe. In all that I have ever read of personal controversy I have seen no better example of sarcasm than Mr. Shaw's remark that while he does not consider Mr. Moore worthy of serious reply, "he is an admirable subject for a new beginner to practice upon."

The funeral of Prof. Thomas Henry Huxley was had at East Finchley on July 4th. Saving the in-

terment of the body, the proceedings were a mockery and a desecration, being conducted according to the ritual of the Church of England. Supposedly speaking on behalf of the deceased, the officiating clergyman read the words:

Christ, hav mercy upon us!

Amos Waters was present, with Saladin and Frederick Millar. These "walked sadly away, thinking one thought—Superstition is endowed and fortified. It curses the cradle and the grave." The dead man's relatives missed one possible indignity. They might have caused his works to be burned by the common hangman.

Herbert Spencer has recently added a valuable term to the dictionary of definitions. He calls it the "pseud-idea," and it means sham thinking, or a thought that is not a thought. We have a vivid illustration of it, he says, in the assertion, not infrequently made concerning some remarkable phenomenon—"Oh, it is caused by electricity;" an assertion which, in both speaker and hearers, leaves a contented feeling that they understand the matter; the truth being that none of them has the remotest idea what electricity is, and none of them has the remotest idea how electricity, did they know its nature, could produce the effect observed. What they take to be their ideas are simply pseud or false ideas. Mr. Spencer employs this illustration to show how little real meaning there is in Mr. Balfour's proposition that "out of the depths of unfathomable mystery there emerge the certitudes of religion, the primary certitude being the existence of a rational author for the ordered system of phenomena." I want to apply it to an example of the pseud-idea that falls conveniently under my eye. The other day Gen. Thomas J. Morgan, of these parts, delivered a patriotic address on "Building a Nation," and in casting about for a basis for his commonwealth he discovered, or said he did, that a nation having no earthly king must accept a heavenly one, and that, to be permanent, it must "rest upon God." Thereat every pious and imbecil hearer nodded assent and felt that the country was safe; but, as in the case of those who accepted the electrical illustration, neither the speaker nor the hearer had a definite idea what God is; nor, if they had known or thought they knew what he is, could either have told how to go about founding a nation on him. And what is true of General Morgan and his hearers is true of nearly all who talk and listen to theological discourse. It is mainly true, also, of a great deal that goes under the head of political and economic teaching. The thinking thought to be thought is sham thinking—a mere impression, and confused at that, like one gob of mud striking another.

If those who speak and write, and those who listen or read, will keep in mind the difference between the true idea and the pseud-idea they will not talk and write so much, nor will they accept so much as genuine thought which is in reality only aimless and unguided mental divagation, resembling the coursing of a calf around a barnyard. It would put an end to preaching, which is a result that can't very well be helped.

In the July 6th issue of THE TRUTH SEEKER the author of "Observations" in criticizing the article of the Rev. J. J. Porter on (1) the advisory letter of Franklin to Paine says: "The facts, as recorded by Mr. Paine himself, are that the first part of the 'Age of Reason' was written in 1793, being completed in December of that year, six hours before the author's arrest took place. Franklin had then been dead about three years." Are we to infer from this (2) that Franklin had no knowledge of the nature of the first part of the "Age of Reason," or had not read the manuscript? In the first of this letter Franklin writes: "I have read your manuscript with some attention," etc. I am unable to find in the biography or writing concerning Paine the time or date when he wrote the first part of "Age of Reason," only when it was handed to Joel Barlow for publication just before his imprisonment, 1793. May it not have been written a long time before this, judging from Paine's own words in the beginning of this work where he writes, "It has been my intention for several years to publish [not write] my thoughts on religion?"

Lee, N. Dak., July 20. H. O. SYVERTSON.

Why does Mr. Syvertson say (1) "the advisory letter of Franklin to Paine," when there is no evidence that it was addressed to Paine? Franklin's biographer, Sparks, says that the letter was without date or direction, that it was first published by one William Temple Franklin, and the reader is kept guessing whether or not any original is in existence. (2) In the preface to the second part of the "Age of Reason" Paine repeats his statement that he had long intended to publish his thoughts on religion, and then proceeds to detail the facts that led him to hurry the work. He says: "The circumstances, however, which existed in France in the latter end of the year 1793 determined me to delay no longer." He further describes his sur-

roundings—"the intolerant spirit of church persecution had transferred itself into politics—the tribunal styled revolutionary supplied the place of an Inquisition, and the guillotine and stake outdid the fire and the fagot of the church." He saw some of his most intimate friends destroyed, others carried daily to prison, and had reason to believe that the same danger was approaching himself. "Under these disadvantages," he says, "I began the former part of the 'Age of Reason'; I had besides neither Bible nor Testament to refer to." From this it is reasonable to infer that the first part of the "Age of Reason" was written say in 1792-3, while the atrocities of the French Revolution were culminating; for it was under such circumstances that the author tells us he "began" the work, and under the same circumstances he completed it six hours before his arrest. If he wrote the "Age of Reason" in Franklin's time, when he was in America, his being without a Bible is a puzzle; but in Paris, in 1793, an English copy may have been hard to come at.

One sentence in the letter makes it questionable whether any man in his senses would have addressed it to Paine—"You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors." Such advice given to one who was not the best read writer of his day might be sound, if altogether worldly, but to Paine it would have been empty. He had more readers than Franklin, he was already a distinguished author, and his subject, that of American independence, was the most "hazardous" he could have chosen.

If Benjamin wrote the letter, his advice about burning the "piece" before it was seen by any other person might better have been followed by himself.

GEO. E. MACDONALD.

IF.

If, for the agony we suffer here,
We are repaid in future happiness,
Then what a joy have some of us stored up;
If, for the loss of all that we hold dear,
If, for the misery and wretchedness,
If, for the bitter of life's wormwood cup,
At last the scale is balanced, what will be—
To some—the pleasures of Eternity!

If, for the suffering we cause to others,
The unkind words we might have left unsaid,
The heart-breaks we occasion; if, for all
The needless sorrow we have caused our brothers,
It is repaid us after we are dead,
'Twere better for us that the shroud and pall
Should end us utterly, than we should be
Participants in that Eternity.

Thus is it that we stand perplexed, uncertain.
Some ills we bear, no doubt, and some create.
Between the two the scales may turn contrary.
And so we quake a little, ere the curtain
Rises to let us look upon our fate;
We quake and turn and dread, uncertain very
Whether we wish to die quite dead, or be
Chance-takers for this same Eternity.

J. O. EDGERTON.

Freethought Progress Abroad.

The Dutch Freethinkers have started a propaganda fund. . . . Women's rights are gaining ground rapidly in Holland.

Our German friends have formed the "Freethought Society of the City of New York," and meet every first and third Sunday of the month at 3 o'clock at 212 E. Fifth street.

At the International Freethought Congress to be held at Brussels, September 22-24, 1895, the following questions will be discussed: 1. The Abolition of War. 2. Relation of the Church to the State. 3. The Equality of Man and Woman. 4. The Religious Emancipation of Woman. Freethinkers in the United States and Canada who wish to attend will please communicate with Gustave Nelson, M.D., Minden City, Mich., who, as member of the general council and correspondent for the United States and Canada, will give desired information. Secular papers please print this notice in each issue published until September 15, 1895.

The Freethinkers of Belgium contemplate carrying the war of light into the dark province of Flanders. . . . A new Freethought society has been formed in Belgium, Les Disciples de Cesar De Paape at Huy. . . . The Freethought Orphan Asylum at Mont. St. Amand, in Catholic Flanders, held, on January 6th, a New Year's celebration. The school has 160 inmates, and has earned the well-merited praise of all Freethinkers. . . . During the month of March Belgium had fifteen secular funerals reported. . . . The Freethought society of Charleroi, Belgium, instituted last Christmas a festival for "Old Age," in which veteran Freethinkers, accompanied by wives and children, marched through the streets with flying banners and music. Speeches and a musical concert closed the celebration. . . . De Rede is the name of a new quarterly Freethought magazine published at Brussels, in the Dutch language. Its aim is to further the propaganda of Freethought. The first number contains six articles by well-known Dutch and Belgian Freethinkers.

Captain Otto Thomson has translated into Swedish Colonel Ingersoll's "The Old and the New Religion." We are glad to see our old friend back at work. . . . Fremad and Rodhuggeren, Scandinavian Populist papers, published in South Dakota and Minnesota re-

spectively, are doing good work for Freethought. But we are sorry to state that the editor of the former has had to promise that no more articles like that of "Peko's" shall appear. We believe the editor will not lose money by letting his paper become an "arena." Will "Peko" please send his address to Dr. Gustave Nelson, Minden City, Mich. . . . Nya Sanningar, weekly, edited by Petrus Asplund, has reached us. The paper is bright and spicy. The articles by Moses are of special interest. This number contains a well-finished picture of Victor Lennstrand, and we hope soon to see one of Captain Thomson, whom the Swedish Freethinkers cannot honor too much. We advise all of our friends who on our advice subscribed for Fritänkaren to transfer their allegiance to the new banner-bearer of Swedish Freethought. Address Nya Sanningar, Barnhusgatan 6, Stockholm, Sweden. Price, including postage, \$1.25 a year.

A Missionary Scheme.

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensive; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to give and to have given away thousands of them among the people. Every church-member that any Freethinker knows ought to have one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and have it read.

Remember, we do all the work—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who have the capacity to think if they only are steered in the right direction.

AUXILIARY WORK.

Several of our good friends have written us that in their opinion the work, "Self-Contradictions of the Bible," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self-Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self-Contradictions of the Bible" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self-Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to any good.

FRANKLIN STEINER lectures in Monroe, Ia., Aug. 2d. Mr. J. M. Hart has built a hall in this place for the use of Liberals. Mr. Steiner expects to lecture in Newton, Ia., Aug. 4th.

Letters of Friends.

Here They Come Trooping.

SAVANNAH, GA., July 16, 1895.

MR. EDITOR: Inclosed find \$3. Please send THE TRUTH SEEKER for one year, and "Freethinker's Pictorial Text-Book."

Yours, J. M. PALIN.

PERRYVILLE, ARK., July 10, 1895.

MR. EDITOR: Inclosed find \$3. Please send me "Pictorial Text-Book" and THE TRUTH SEEKER for one year to W. G. Lipe.

W. H. BLACKWELL.

VALPARAISO, IND., July 20, 1895.

MR. EDITOR: Please send me THE TRUTH SEEKER and the "Freethinker's Pictorial Text-Book" in cloth. Inclosed find \$4 in payment for the same.

MRS. SHELDON BEACH.

SALT LAKE CITY, UTAH, July 9, 1895.

MR. EDITOR: You will find inclosed \$3, for which send me THE TRUTH SEEKER for one year and the "Freethinker's Pictorial Text-Book."

MRS. F. ASHMAN.

PALMER, MASS., July 16, 1895.

MR. EDITOR: Inclosed please find \$3, in payment for one year's subscription to THE TRUTH SEEKER and "Freethinker's Pictorial Text-Book."

Respectfully, J. SIMMONS.

TROY, N. Y., July 12, 1895.

MR. EDITOR: Inclosed find \$8, \$5 for myself and \$3 for Robert Wade, Alhambra, Los Angeles county, California, to commence with No. 27, and for "Pictorial Text-Book."

S. N. GARDNER.

COPPEROPOLIS, CAL., July 8, 1895.

MR. EDITOR: For the inclosed \$3 please send me THE TRUTH SEEKER for one year and the "Freethinker's Pictorial Text-Book," as per advertisement, and oblige

Yours truly, S. H. PINNEY.

U. S. S. FISH HAWK,

PORTLAND, ME., July 12, 1895.

MR. EDITOR: Seeing your advertisement in the *Freethought Magazine*, I inclose \$3, for which please send me the "Freethinker's Pictorial Text-Book" and THE TRUTH SEEKER for one year.

OLE OLSEN.

VERA CRUZ, IND., July 15, 1895.

MR. EDITOR: Please find inclosed \$4 for which send THE TRUTH SEEKER for one year to Isaac Gehring, and "Pictorial Text-Book" to myself. For the other dollar send four copies of "Age of Reason" to the names given.

Yours, I. WANNER.

DANVILLE, WIS., July 15, 1895.

MR. EDITOR: Inclosed you will find \$3, for which you will please send me THE TRUTH SEEKER for one year and "Pictorial Text-Book." I am very much pleased with the paper and the principles it advances, and I can assure you, dear sir, that where I know of any possibility of gaining a new subscriber I will do what I can for the paper.

MICHAEL RYAN.

IDAHO SPRINGS, COL., June 16, 1895.

MR. EDITOR: Inclosed you will find \$6, for which send THE TRUTH SEEKER for one year and your "Pictorial Text-Book" to the undersigned.

One can but admire the grand fight you are making through the columns of your paper for religious freedom in America, and you can count on two true converts to your church in Mr. Lacey and myself. We both wish you well in your fight, and may in the future be able to assist you in a more substantial way.

MERIT OWEN,
HUBERT LACOEY.

RICHMOND HILL, N. Y., July 16, 1895.

MR. EDITOR: Inclosed find \$3, for which please send THE TRUTH SEEKER for one year and the "Freethinker's Pictorial Text-Book." I am very much pleased with your paper, and, judging from the few specimen copies I have had the pleasure of reading, I think it is filling a noble rank in the battle against error and superstition, and in warning the American people against the dangers of priestcraft and the union of church and state, which, in every step, phase, and feature, tends only to human slavery and the decivilization of the

country or countries wherein its power is felt.

Freethought and superstition will not mix; they are the fruits of different trees entirely, and where the latter has flourished the most, history has been the darkest. And, strange as it may appear, superstition is born of religion; or, in other words, show us a man with a religion, and we will show you a superstitious man. But Freethought is the only antidote.

Yours respectfully, T. L. BEEBE.

Cannot Keep the Candle.

SHREVE, O., July 16, 1895.

MR. EDITOR: Inclosed find \$1, for which please send me two copies of the "Candle from Under the Bushel," and one "Bible Morals." This makes four "Candles from Under the Bushel" for which I have sent. It is not a very good book to keep, as everybody who sees one wants it.

Yours, etc., H. J. COLLIER.

For Twenty-Four Months Longer.

ELK GROVE, CAL., July 8, 1895.

MR. EDITOR: I send \$5 for two years' renewal. It is but a poor acknowledgment of the profound sense of personal obligation that you have placed me under by the gallant and efficient struggle you are making for the cause of Civilization vs. Barbarism. I shall ever remain your debtor,

J. CAPLES.

Sorry He's Late.

CANTREL, IA., July 8, 1895.

MR. EDITOR: I feel glad to be able to address you again, and you probably feel like hearing from me, as I am a little behind on my paper. I guess it is all right. Please send me THE TRUTH SEEKER for six months, and Greg's "Creed of Christendom," and in this letter you will find \$2.75. Wishing you success,

Yours respectfully, ALEX. FIX.

Those Who Would Cannot.

EUCLID, N. Y., July 15, 1895.

MR. EDITOR: I see by the tab on my wrapper that I am in debt for one week, so I will send \$3 to pay for another year for the best paper I ever saw. I would like "Four Hundred Years of Freethought" and several other books, but am not able to raise any more money now, so will have to make THE TRUTH SEEKER do. All numbers go out on missionary work, but none who would like it are able to pay for the paper.

Wishing a grand success to THE TRUTH SEEKER and Heston, the artist,

Yours truly, WARTEN C. BARRUS.

A Light Set On a Hill.

CATHLAMET, WASH., July 9, 1895.

MR. EDITOR: Permit me to invite all persons who see this communication to attend the Secular Sunday-school held at Labor Hall, Union block, First and Stark streets, Portland, Or., at eleven in the forenoon, and in the evening. The lectures and literary exercises are the best I ever heard. Miss Nettie Olds, although a mere schoolgirl, is a prodigy, and will, in a few years, become one of the leading women of this nation.

Liberals, an annual contribution from you to this deserving genius would make this school a model for Liberal work in other cities and bless our cause beyond conception.

C. BRAL.

Mortuary—Nicholas Strader.

LINCOLN, KAN., July 13, 1895.

MR. EDITOR: I write this to let you and all who read THE TRUTH SEEKER know of the death of a comrade in the Freethought cause, Mr. Nicholas Strader, of Maplewood, Otter Tail county, Minn.

He had been sick since April 24th, and died June 30th. He had been a Freethinker for many years, and died as he had lived. The Christians tried hard to take advantage of a grief-stricken people, but they failed, and Mr. Strader's requests were carried out as nearly as was possible. Mr. W. H. Slater delivered a secular funeral address that was praised by all who heard it.

Mr. Strader was a kind and loving husband and father, and he has left many relatives and friends, who are deeply grieved by his death. He was honest in all his dealings, and always willing to give a helping hand to those in need. He was a great

admirer of Paine, Ingersoll, Putnam, and all others who have tried to make the world better.

A. PRESTON.

That Sounds Just Like Him.

NEW HARTFORD, IA., July 13, 1895.

MR. EDITOR: Inclosed find \$5 for another year's subscription and the \$2.75 Freethinker's Badge Pin. No. 26 failed to get here; if you have an extra, please send it. I have no suggestions to make on the matter contained in THE TRUTH SEEKER, and shall not ask you to reduce the price. If I did not think the paper well worth the money I should not take it, and although I know you must be always glad to be told just what to print, I can only suggest that you print what you damn please. In other words, I have no kick coming on the management of the best and cheapest paper that comes to my address.

Respectfully, MEL PIERCE.

Respects Other Students of Nature.

SAN FRANCISCO, CAL., Jan 25, 1895.

MR. EDITOR: Inclosed please find \$5, to renew my subscription to THE TRUTH SEEKER for two years.

I received "Four Hundred Years of Freethought," and like it very much. I liked the portraits, but would like more of them, such as Draper, Winchell, Combe, Proctor, and Laplace—great scientists all—as their opinions carry great weight with people in forming conclusions. I was talking with a clergyman about theology, and told him that a personal God was unknown to our best scholars. He replied, "Much learning makes men mad."

I have just witnessed the death of an out-and-out Freethinker, a very moral, amiable, and refined woman. She had consumption, and had a long time to think of death, but died perfectly happy. She requested that there be no praying or ceremonies at her funeral, and that her body be cremated, and it was done just as she desired. So you see an Atheist can die just as happy as a Christian.

And, now, wishing you much success in your efforts to enlighten the people, I remain,

Yours, etc., G. W. DOANE.

His Sunday Companion and Instructor.

HAWTHORNE, IA., July 7, 1895.

MR. EDITOR: In reading over the letters to THE TRUTH SEEKER I thought I would add one more to the waste basket. THE TRUTH SEEKER letters do not diminish in interest, and Friend Putnam's letters are unusually interesting. It would seem dull these breezy Sunday afternoons without THE TRUTH SEEKER. I often tell Christians that I think that there can be no heaven, because if we did go there it could not be a heaven to us to know that our friends were going to hell, which we could not help knowing. We have only one neighbor who will read THE TRUTH SEEKER and Liberal books. The "Candle From Under the Bushel" is certainly appropriately named. It shows that the whole story of the Bible is contrary to reason. I have always wanted the "Gods and Religions of Ancient and Modern Times," by D. M. Bennett, and think that the next book I get will be that. Last week's illustration was an appropriate one—Freethought building a bridge to the Future and constructing the floor of the planks of the Demands of Liberalism.

WALTER RUNNELS.

A Very Common Error, Then.

CLINTON, IA., July 16, 1895.

MR. EDITOR: Inclosed find \$2 from Mr. Ellison, for he is highly pleased with the book. He is a convert of whom I am proud.

Allow me to call attention to what is intended to be a Scotch proverb that I have seen in the newspapers sometimes, and it just runs in my mind that THE TRUTH SEEKER may have been one of the papers in which it appeared. It may be of little consequence, only I always think that if a quotation or proverb is attempted, it might as well be correct. In the case I speak of, the words given were, "Mony a mickle maks a muckle." You will see the point when I tell you that mickle and muckle are two forms of the same word, used in different parts of the country. In Forfarshire, where I was born, we called it muckle; in the south and west counties it

was mickle. It means a large quantity, and the proverb in correct wording, as we had it, was, "Mony littles maks a muckle," or it would be correct enough to say, "Many a little maks a meickle." Glad to know that Samuel is enjoying himself among the "furriners."

Fraternally, JAMES A. GREENHILL.

Will Abide in Our Camp.

MONDAMIN, IA., July 15, 1895.

MR. EDITOR: I have been an occasional reader of your valuable paper for several years, and a regular trial-trip subscriber for the past four months, and, I must say, the longer I read it the better I like it. I admire, and fully indorse, your position on the Sunday rest question. I have always contended that to have equal justice to all citizens, my neighbor and myself should be protected in our different vocations on Sunday as well as other days, whether in weeding the garden, attending prayer-meeting, preaching, in fishing, playing baseball, or other games, etc., as long as we did not molest or disturb one another in our different amusements or work. Your attitude in regard to the Bible in public schools, taxation of church property, God-in-the-Constitution, A. P. A.'s, and all other religious issues, just suits my case and fills the bill exactly. I herewith inclose \$6.50, for which please send "Four Hundred Years of Freethought" and THE TRUTH SEEKER as per announcement.

Although there are quite a number of Liberals and Freethinkers in this community, as far as I know there are but two subscribers, Mr. Eric Johnson and myself. We are doing a little missionary work by loaning our papers where we think they will do the most good, and we hope to be able, in the near future, to send you some substantial evidence in the way of subscriptions to THE TRUTH SEEKER.

For reform, J. L. McCLANAHAN.

A Confession.

OSCAR, I. T., July 20, 1895.

MR. EDITOR: For nine long years I was a slave to superstition until I met a Freethinker, who, by his reason and kindness, caused me to think and investigate the claims of Christianity. I first read "The Interview," by R. G. Ingersoll, who used such argument that no honest person could deny. Then I began to read "The World's Sixteen Crucified Saviors," by Graves. It is a book that will kill the argument of any minister. After reading a portion of this book I purchased "Wit, Wisdom, and Eloquence," by Ingersoll. And after that I said, Henceforth I will be a free man, and never will I again, while I live, bow in worship to the "God of the Jews." And I want to say that the remainder of my life I will do what little I can to make my fellowmen free men instead of slaves to superstition, and I am thankful that I am free myself, and will always bless the day when I began to investigate Christianity. The only thing that I regret is that I did not begin sooner, and that I have preached the "blessed gospel of Christ."

I am boarding with Mr. J. G. Hardy, a Freethinker, and I get a chance to read your paper. I love to read the grand truths it contains. Should some honest Christian see this, let me ask him a few questions: Is God a kind and merciful God? If so, then don't you think that he made a mistake when he created man? Don't you think he showed his kindness when he caused the bears to destroy those little children when they made sport of Elisha's bald head? Don't you think Christ lied when he said that "These signs shall follow them that believe; in my name shall they cast out devils," etc. (Mark xvi, 17, 18)? If anyone will cast out a devil, or heal the sick, or drink any deadly poison and still live, and do these things by the power of that old "Jehovah," then Christ did not lie, but if the Christian cannot do these things, then the book is false in that one place. Again, Ex. xxxiii, says that God talked face to face with Moses, and in the same chapter it says that "No man shall see God and live." Is not this a contradiction? I could quote many other passages to show the kindness of that God, but fear that this will find the waste-basket instead of a place in your paper. I am yours for humanity and intellectual liberty,

LINA P. MANSFIELD.

Shakspere—Putnam.

LEXINGTON, KY., July 15, 1895.

MR. EDITOR: The burning spirit of piety, or rather the inspiration, of the Bible is found embodied in the interpolations which dot its pages.

There is no advance upon heathenism in the sacred volume except that expressed in the scraps from secular or stoical philosophers, borrowed occasionally from every available source, and this is mixed with expressions of blind unreasoning devotion to an immoral God. Nothing else is there to vary the sense of desolation and vulgarity inflicted upon the reader. But the idealism or true inspiration of Shakspere excels in refinement that of any other writer, ancient or modern. We do not speak of blemishes, for he does not pretend to be perfect.

The noble virtues taught by the ancestors of Confucius, and which are alluded to in the fifth chapter of Matthew, give great dignity to the Bible. But greater than these are the exalted conceptions of our bard in question, which land him and us in a heaven of thought far above the humdrum orthodox angels of Milton and Watts.

When Pericles finds his daughter, the holy sweetness of the scene is far superior to the criminal falsehood of the fable miracle-stories of the Old and New Testaments. What the Bible contains of modesty, benevolence, justice, humility, fortitude, patience, and love, is comprised in the one sentence, "The fear of God," which last, being an incongruous jumble of ideas and sentiments, deserves the name of fraud.

Perhaps questions like the following occur in secular catechisms:

Would an inspired writer speak of the existence of light before the creation of the source of light? Would a holy deity give orders to an army to commit outrages common in ancient warfare? When Sisera gained a victory, would a good God be pleased with the idea of giving "to every soldier a damsel or two?" Would a respectable God command you to offer tainted meat to strangers, or the taking possession of jewelry belonging to enemies? Could a life like that of Hosea be construed into a strict regard for the injunction, "Without holiness no man shall see the Lord?"

Nothing can excel the beauty of Mr. S. P. Putnam's style in the letters contributed to THE TRUTH SEEKER weekly, together with the richness and completeness of the information received. So graphic are his descriptions that we seem to be on the spot, viewing the scene drawn in all its splendor of light and shade by his powerful pen.

ALHAZA.

Buttons Made of Human Bones—A Lie.

ST. JACOB, ILL., July 16, 1895.

MR. EDITOR: If you will allow a raw lad in literature a little space, I'll say a word or two on the "Buttons Made of Human Bones." A short time ago the news (so-called) was circulated through our village by a few orthodox gentlemen whom I personally know, and with whom I greatly differ, that when Thomas Paine died, and was expressed to the place where he wished to be buried, no one could be found who could be induced to bury his remains; that the corpse was sold at public auction for a trifle, and that the purchaser, after being informed of his bad investment, yet wanting to realize something out of his deal, set to work and made buttons out of the bones of Thomas Paine. A sublime thought and deed!

But, first, let it be put down that if this is so, it took place in an orthodox community, or where there were Christian ministers who claim to be the spiritual advisers of men and their conscience keepers; where religious persecution and state hypocrisy waved the black banner; where religion raised its hateful and revengeful voice; where Christianity, robed and dressed in the garments that were saturated in the holy water of baptism, sought to defame, to destroy, to damn the souls of honest investigators—of men who manfully labored for the good of the world. If this was done, the believers in an eternal hell did it. And right here we may truthfully say that the graduates from the school of slander, those who are better

qualified than anybody else for tearing down the character of man and woman and trampling them in the dust, are the exponents of gospel Christianity. I am really sorry that Christianity has representatives of this kind. They are jealous because they do not know where Moses was buried, if he was buried at all; and, therefore, make the unlearned believe that for Thomas Paine there was no burial spot. But suppose that buttons were made of the bones of Thomas Paine, and I could purchase one of them, I would consider myself very fortunate, and would wear it in remembrance of the Declaration of Independence, in the name of liberty, and in honor of the human race. I would wear it because he was among the first who stood for a republican form of government on this side of the ocean; because he was one of the heroes who built out of thirteen little sea-shore states the American republic; because he gave to us "The Crisis," "Common Sense," to man "The Rights of Man," and to the world at large the "Age of Reason." Thomas Paine was one of those who made the world better for having lived; and if we only had a few more statesmen like him to-day to attack the laws made for the protection of the Sabbath and creeds, the liberty of our country would be secure.

C. J. MAUREL.

A Law of Development.

July 17, 1895.

MR. EDITOR: Allow me to call your readers' attention to a theory of mine, affecting Materialism, Spiritualism, and the distribution of matter throughout space.

I recognize another element in the universe not recognized, as far as I know, by any one else; if so it is not understood as I understand it. Cold and electricity are the popular names of this element, heat and life its most prominent effects. This element is the life and only life of the universe. It distributes matter in space according to a natural law, putting it into all shapes in which we see it.

This element works continually, tearing down and building up worlds and solar systems, according to a fixed law. If this element was removed from the universe, matter would fill space with an equal density in the form of a gas. There is hardly any doubt about the sun being in a gaseous state; and should it become solid and dark—which is possible—it would raise the temperature of all the planets in the solar system, instead of cooling them as generally supposed; and the planetary orbits would increase in length many thousand miles. Following my theory further, if the earth were to fall toward the sun it would never strike it, but pass on beyond, and in a year or so would be again out in space on an orbit around the sun many million miles longer than it has to-day, but would gradually come back to its present orbit. Without this element there would be no motion of the other elements. Man's mind is nothing but this element working through natural laws similar to the working of an electric motor. Living men can communicate their thoughts through this element, but dead men are like an electric motor whose material has returned to the elements from which it came. As I recognize nothing in man but the elements, and death as his end so far as mental operations are concerned, yet believe in a possible foundation for Spiritualism, I will give some reasons for my belief: If we acknowledge the possibility of other human beings living on other planets, we must acknowledge the possibility of their being much higher developed mentally than we are. I believe we claim to have an instrument so delicate as to be affected by the roaring of the flames in the sun. That being the case, what is to prevent the mind of man from becoming so delicate as to be affected by the mind or minds of men thousands of miles away? If they can be affected by one another when thousands of miles apart, what will prevent them from communicating with one another though living on different planets? The brain and nerves in the human body are the most perfect electric instruments on this earth, and yet they are susceptible of improvement.

If we see an electric instrument adjusting itself to every variation in the temper-

ature, promptly and accurately, we call it perfect. But if it goes by jerks and jumps, sometimes not moving at all, we do not depend on it. So with the human mind; a perfect mind would be one that instantly recognized right and followed it; one that would change every moment if necessary in order to get on the right side. As we become higher developed mentally, we are easier influenced by reason. On the principle of mental development stands the Infidel; next are what we may call uneducated but tolerably well-posted men; high school and college graduates next—the exceptions are few but worthy of honor. Going on down we find modern preachers, Christian believers generally, statesmen, saloon keepers, and sporting men generally, all in the same grade mentally, and, of course, morally. If you had time you might go down the scale till you struck mud or bottom, and find my test of mental development true in every case. Some time in the near future I will try to expound the law by which the planets were distributed through the solar system. This law will hold good on the earth, also throughout the universe.

JAMES W. MOONEY.

Too Much for the Editor.

TAYLOR, MISS., July 6, 1895.

EDITOR *Commercial Appeal*: Your editorial in the *Commercial Appeal* of the 5th, concerning the persecution of Seventh-Day Adventists, for violation of Sunday laws, shows a total misconception of the principle involved. It seems to you harsh and cruel that a man should be punished for worshiping God according to the dictates of his own conscience. Has it never occurred to you that there is a large and increasing class of citizens who, for reasons satisfactory to themselves, have no desire to "worship" anything? And is it not equally as wrong to punish them for the violation of such a law as it is in the case of the Seventh-Day Adventists?

All such statutes are invasions of the equal rights before the law of all citizens, and they should therefore not be modified in the interests of any particular class, but should be abolished entirely. There can be no civil basis for such laws; no one has ever demonstrated or can demonstrate the fact that any act which society punishes as a crime is more or less criminal according to the day on which it occurs, or that any act can be made a crime on one day out of seven, while on the remaining six days it is regarded as not only harmless, but actually promotive of the general welfare.

Plowing, running trains, and publishing newspapers are occupations in which it is usually regarded as highly commendable for men to engage. Why, then, do they become so fraught with danger to the social fabric when it is proposed to carry them on seven days in the week instead of only six?

The hypocrisy of the contention that these laws are merely to secure every one in the enjoyment of one day's rest in seven is evident when we contemplate the ideal day of rest which the Sunday reformers have set up, and which they are pursuing with such zeal. All places of amusement closed, no transportation facilities, no mail, telegraph, or Sunday newspapers; nothing to disturb the holy calm except the clanging of church bells and the echo of the footsteps of the latter-day Puritan as he wends his way to chapel, keeping a sharp look-out the while for such unlucky mortals as may happen to offend his sense of the fitness of things; nothing, in fact, for the weary mortal seeking rest but the churches and the Young Men's Christian Association. The situation of the individual between the devil and the deep blue sea could not be more hopeless!

So long as there is no evidence of a concerted attempt on the part of some people to deprive others of needed rest, we may safely assume that every individual is the best judge of the time necessary for him to consume in the recuperation of his wasted energies. Indeed, so many people are born tired that it would seem a bad policy on the part of the state to encourage in its citizens the habit of resting to any great extent. We may be sure that people will take all the rest necessary for their health without being driven to it by sheriffs and policemen. It would not be

difficult to convince any sensible person of this, but unfortunately some people are not sensible when questions affecting their religious prejudices are involved.

They have been so long accustomed to being guided by the voice of Authority, and turning a deaf ear to that of Reason, that they are incapable of seeing the right of any one to reject their dogmas. Hence, when an otherwise law-loving citizen ventures to deny their right to compel him to devote a certain portion of his time to rest, he is at once denounced as an enemy of society, and one who would undermine that most distinctive American institution, the American Sabbath. He must not only be compelled to rest by law, but he must rest on a day and in a manner prescribed by law. So fearful are these self-appointed regulators of society that we will not take enough rest on Sunday to enable us to resume our arduous labors on Monday, that we are even to be deprived of all opportunities for amusement and instruction on that day! Such fanaticism may succeed for a while, but the inevitable reaction will come, and when it does come it will be complete. Doubtless, many people are conscientious in their belief that great evils would follow the secularization of the Christian Sabbath. Such belief, however, does not warrant them in employing force in preserving it. They should learn a lesson from the facts of history as to the effect which follows the use of the "secular arm" in such matters.

Has Christianity any added prestige on account of the horrors of the Inquisition? Is the history of the crusades so inspiring as to encourage modern Knights of the Cross in imitating the methods of the Crusaders in convincing the "Infidel" of the error of his way? Has the number of witches been sensibly diminished by the imprisoning and hanging of a dozen or more at Salem about two centuries ago? Doubtless, about as many are in existence now as could be found at any time previous to that memorable event!

The impossibility of making Christians by such methods would seem to have been fully demonstrated. The strict enforcement of Sunday laws will not be followed by the results hoped for by their most ardent advocates. Men may be imprisoned and punished for violation of such laws, and the only effect will be to cause their injustice to be more universally recognized. Your statement that there are cases where the civil law cannot recognize the right to worship according to the dictates of one's own conscience is correct in exceptional instances. But that has nothing to do with the point at issue. The enforcement of Sunday laws is not a step in the direction of religious liberty, it is a step toward the establishment of religious tyranny.

No one has been found who would abridge the liberty the Adventists enjoy of worshiping on Saturday if they wish. The question of whether they worship or do not worship is not involved. What we have to decide is whether or not they have the right to pursue their ordinary vocations on a day which their neighbors wish kept "holy" for their especial benefit. There can be but one method of reaching a decision on such a question, and that is, to reject the consideration of all claims based on the religious or other prejudices of a particular class of people, and to determine merely whether one citizen invades the rights of another when he works or plays on a day which the other has selected as a day of worship.

This is the correct way of approaching the subject, and if it were adopted the absurdity of Sunday laws would be evident to all, for no one could discover any rights possessed by any one which would be invaded by other people pursuing their usual occupations on any of the seven days of the week.

This would seem to be a good opportunity for a practical application of the Golden Rule, since it is certain that the advocates of Sunday laws would be very much aggrieved if, the conditions being reversed, the Seventh-Day Adventists should decide to establish Saturday as the only day of worship. R. L. TAYLOR.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents, Address this office,

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Punctuation Points.

Six little marks from school are we,
Very important, all agree.
Filled to the brim with mystery,
Six little marks from school.

One little mark is round and small,
But where it stands the voice must fall.
At the close of a sentence all
Place this little mark from school.()

One little mark, with gown a trailing,
Holds up the voice, never failing,
Tells you not long to pause when hailing
This little mark from school.()

If, out of breath, you chance to meet
Two little dots, both round and neat,
Pause, and these tiny guardsmen greet—
These little marks from school.()

When shorter pauses are your pleasure,
One trails his sword—takes half the measure,
Then speeds you on to seek new treasure,
This little mark from school.()

One little mark, ear-shaped, implies
"Keep up the voice—await replies,"
To gather information tries,
This little mark from school.()

One little mark, with an exclamation,
Presents itself to your observation,
And leaves the voice at an elevation,
This little mark from school.()

Six little marks! Be sure to heed us,
Carefully study, write and read us,
For you can never cease to need us,
Six little marks from school.

—St. Nicholas.

Science Lesson.

A CURIOUS SPINNER.

Jenny came running in the house with her white apron covered with very curious little red-headed creatures. "Look," she said, "the fences and trees are full of them. What are they?" Yellow in color, with four short yellow brushes on their backs, two black plumes forward, and one backward, of their bodies, with a brownish-black stripe along the top of the back, and a wider one on each side, with bright red heads and two small red knobs on the ninth and tenth segments, they were indeed pretty to look upon.

They were little spinners, or, in other words, caterpillars, creeping slowly along, minding their own business, paying no attention to anybody or anything, and this year they are uncommonly numerous, destroying the leaves of elm, horse-chestnut, plum, apple, and other trees, for they are voracious eaters.

"What do they then, when they are filled up?" inquired Jenny.

"Let us see if we can find out, Jenny," said the sister Grace, who had not to go far to find a handful of cocoons. The caterpillar has made this little bed for himself, spinning the material from his body. What a downy bed it is with three egg-shaped bran-like scales on the top.

"How long will he stay in there?" questioned Jenny.

"He will sleep in his bed, or chrysalis, just eleven days, and then he will come forth a new creature. If a female, there will be no wings, but, if a male, there will be grayish wings, crossed by wavy dark bands on the upper pair, on which will be a black dot, and a tiny white crescent near the outside angle. Its body will be small and slender, with a tufted back, and its wings will be nearly two inches from tip to tip. I said the females had no wings, but on each shoulder of its gray body there can be seen two little scales which would seem to be intended for wings.

"When they awake from their slumbers they meet their mates, and then they lay their eggs on top of the cocoon or on a leaf, rolling it up, covering them carefully with a sticky sort of froth which dries hard in the air. The Germans call these moths *streckfussige* spinner, the French, *pattes etendues*, and the English, vaporers moths, because the males go flying about in the day-time, while most other kinds of the moth family only come out nights."

"Do tell more about caterpillars," said Jenny, with wide-open eyes, and eager interest in every feature.

"Well, the caterpillars are the babies of

the moths and butterflies, aren't they?" inquired Grace. "They are noted for being great gluttons while they do eat, and are very extravagant in their families. This kind is called the Tussock.

"There is authority for saying that a female moth usually lays from two hundred to five hundred eggs, a thousand of the different species of moths and butterflies would therefore produce on an average three hundred thousand caterpillars. Should one-half this number be females, they will send out into the world forty-five millions of caterpillars in the second and fifty millions in the third generation. We cannot help observing them, if for no other reason than the destruction they bring to vegetation."

"But they are made nicely," suggested Jenny. "Yes, fearfully and wonderfully made. Just as much as a man. They have round bodies, from ten to sixteen legs, with claws or hooks at the ends; a fine little shelly head, coral in color, or brown, with strong jaws at the sides of the mouth that open and shut sidewise. In the center of the under lip is a small tube, which they use in spinning from the fluid of their bodies fine threads which they use in building their homes."

"And are caterpillars really spinners?" and Jenny appeared more mystified than ever.

"Indeed they are, fine spinners," said Grace. "The apple-tree caterpillar and the silkworm make a great deal of silk. Look at your silk pocket-handkerchief, and your pongee gown—the silk-worm made them for you."

"My silk gloves, too?" queried the little maiden.

"Certainly, and your silk stockings. Caterpillars have six eyes, three on each side, but some think they cannot see. I think they can to some extent, though I never examined a caterpillar's eye. I believe I will put one under the microscope," said Grace.

"They change their skins four times before they get their growth, you know. The evolution from a caterpillar into a moth or butterfly is very great. Its shape is altered and wings grow where before there were no wings. Its taste is different, and it no longer likes greens, as green leaves of trees upon which it feasted when a caterpillar, but subsists chiefly on water and the delicate essence of flowers.

"While it is in chrysalis or cocoon is the time to destroy these harmful little spinners if you wish to save the trees. You will find them hidden along on the fences and walls, very thick where there are trees. And you know the green leaves are the lungs of the trees, so to speak, and when destroyed in the summer, the tree cannot breathe, and without breathing it must die."

"The caterpillar does not know what it is doing," protested Grace, as she produced another variety, fat and brown. "Here is a 'woolly bear'—does he do harm also?" The "woolly bear" rolled over in her hand, and seemed to say he would not hurt a tree for all the world.

"The 'woolly bears' are all right, and not numerous enough to do great injury," and Grace explained his passage into a butterfly.

"I 'spose," pondered Jenny, "that God made caterpillars if he made anything, and I told old Deacon Nesbitt so when I saw him just now, going around cutting off the heads of these little spinners with a jackknife. I asked him if God didn't mean for them to live, just the same as he, and if he (God) didn't make the trees for them to have something to eat, too. And he told me to shut my mouth up and go home. Once I caught a butterfly and showed it to him, and he said it was an emblem of the resurrection, and some day we would all be butterflies—that is, flying angels. But wouldn't we have to be caterpillars first? Speak, Grace."

"According to observation we would. Ministers and others often use the butterfly as a symbol of the resurrection, but it is not a good one, for the life of the moth or butterfly is transient. It goes dancing about from flower to flower for only a few days. It accomplishes its mission, and perpetuates its species, when it dies for good and all. It has a happy time while it does live, but when death overtakes it, it is known no more forever."

"I'll tell Deacon Nesbitt that he can't be a butterfly because he isn't a caterpillar," said Jenny, running away, laughing.
S. H. W.

Questions.—What is a cocoon? Of what and how is it made? Describe the transformation of the caterpillar as far as you can. By what name are these moths known to the Germans?—the French?—the English? What are the caterpillars? What is their greatest characteristic? Are the female moths very prolific? Describe the offspring of the moth. Who furnishes material for our silken garments? Tell of the change of diet after the transforming process? When should these creatures be destroyed, if they become pests? What about the leaves of a tree? What can you tell, if anything, of the caterpillar known as the "Woolly bear"? If Deacon Nesbitt believed God made the caterpillar, had he any moral right to destroy it? Is the butterfly a good symbol of the resurrection of the body? If not, why? What is the object of the life of a caterpillar or moth?

A Truth.

Asks a student one day
While seeking a ray
For the journey of life through all the way,
What is a truth,
For age or youth,
That we shall know though Reuben or Ruth;
Which is the light
That guides aright
Through lingering shadows of passing night?

Light up the brain
From electric "main,"
And justice find in her poised domain;
The light doth show
With a steady glow
Wrong from one to another is a fatal blow
That shatters some bark
Of a human heart
That o'er life's sea sails in the dark.

Then back on rebound
Is a deadly wave's sound,
And our own fragil boat, alas! is aground.
Reason, from lofty height,
Looks on the great fight
Of truth with error for victory of right,
And writes on the guideway
Words clear as the day,
"Nothing is wrong that can in no way
Harm man or beast,
In the very least."

Chicago, Ill. MRS. EMILY G. TAYLOR.

HOME AGAIN.

After a delightful trip and healthful vacation I have returned home ready for business, and shall hereafter be found at the old store personally attending to all orders and work my many friends may favor me with.

It will be my special endeavor to please all and to conduct business in such a manner that it will be an object and to the interest of all to favor me with their kind orders.

If in need of a Diamond, Watch, any piece of Jewelry, Silver or plated ware, Emblem or Watch work, please send to me and I will positively send you best goods at lowest prices. Price lists on application.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir; The Freethought Badge.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 800 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Address, THE TRUTH SEEKER CO

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only

50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

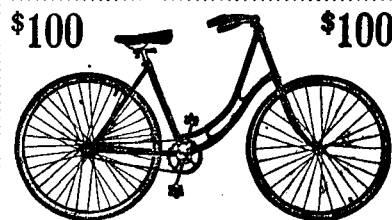
Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.

Address THE TRUTH SEEKER.



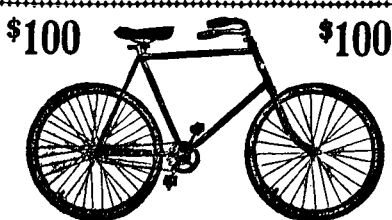
MODEL 41 COLUMBIA

Physicians recommend bicycling. Dame Fashion says it is "good form." Two new models for women's use in

Columbia Bicycles.

Model 42 Columbia has been especially designed for the many ladies who prefer to wear knickerbockers rather than cumbersome skirts.

Ladies' wheels also in Hartford Bicycles at lower prices—\$80, \$60, \$50.



MODEL 42 COLUMBIA

POPE MFG. CO.

General Offices and Factories, HARTFORD, Conn.

BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

Send for Catalogue. Free at any Columbia Agency, or by mail for two-cent stamps.

Six handsome Paper Dolls, showing ladies' bicycle costumes by noted designers, mailed for five-cent stamps.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Lase.....	10
Astro-Theory. L. L. Dawson, Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Anstin Holyoake.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	2
The Bible: Is it Reliable as a Guide? C. Watts.....	2
Blasphemy and the Bible. C. B. Reynolds.....	5
The Book of Esther. A Specimen of What Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. F. Max Muller.....	5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed System. Bennett.....	2
Christianity: Its Nature and Influence on Civilization. Charles Watts.....	5
The Christian Deity. Charles Watts.....	5
The Christian Faith. 200 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	2
The Christian Sabbath. John E. Remsburg.....	5
Christian Scheme of Redemption. C. Watts.....	5
The Church and Education. Anti-Jesuit.....	5
The Church and Freethought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holy days. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills, or Give the Devil His Due. John Syphers.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Anstin Holyoake.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. E. Remsburg.....	2
Defense of Secular Principles. Chas. Watts.....	2
Does there Exist a Moral Governor of the Universe? Anstin Holyoake.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Rawson.....	5
Essays on Miracles. David Hume.....	10
Father, Son, and Holy Ghost. T. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	1
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh.....	3
Freethought and Mod. Progress. Chas. Watts.....	3
The Fruits of Christianity. Annie Besant.....	2
German Liberalism. Mrs. Clara Neymann.....	1
The Gospel of Christianity and the Gospel of Freethought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situated? Anstin Holyoake.....	3
Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Eisberg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	3
Is America the New World? L. L. Dawson.....	10
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure D. M. Bennett.....	5
Is the Bible Indictable? Annie Besant.....	5
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Paden.....	5
Labor's Prayer. Charles Bradlaugh.....	5
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoake.....	2
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake.....	3
The Logic of Life, Deduced from the Principles of Freethought. G. J. Holyoake.....	8
Undivided Aspects of Christianity. A. Holyoake.....	5
Liberty and Morality. Monrore D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	5
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Crime. B. F. Underwood.....	5
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Stoddard.....	1
The New Age. W. S. Bell.....	1
The Old Religions and the New. W. S. Bell.....	5
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	2
On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	10
Orthodoxy. Robert G. Ingersoll.....	1
Our Father in Heaven. Poem by Charles Stephenson.....	1
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Palme and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. H. Hayes.....	5
Protestant Intolerance. John E. Remsburg.....	5
Philosophy of Secularism. Charles Watts.....	2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10

Plea for Atheism. Charles Bradlaugh.....	5
Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyall.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	2
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Anstin Holyoake.....	1
Secular Responsibility. G. J. Holyoake.....	2
The Stage and the Pulpit. Robt G. Ingersoll.....	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain.....	1
"Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Anstin Holyoake.....	3
The Theory of Evolution. Thomas H. Huxley.....	10
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologians.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Who Was Jesus Christ? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	2
When Did Paul Live? Scholasticus.....	1
What is the Bible? A Review of Sunderland's "What is the Bible?".....	1
Wonders of Prayer. D. M. Bennett.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Anstin Bierbower.....	10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.	

THE BRAIN AND BIBLE;
OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.
By **EDGAR C. BEALL, M.D.,**
with a preface by
R. G. INGERSOLL.
This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.
By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the value by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the leading Denominations and Sects, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustices of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies.....	\$1.00
Fifty copies.....	4.50
One hundred copies.....	8.00
Larger quantities at special rates.	
Address THE TRUTH SEEKER, New York.	

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll |1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, 82.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Green cloth, gilt title, 40 cents; half bound, 25 cts.

Gems of Thought.

THE same sentiment which leads us to maintain our own rights, leads us, by its sympathetic excitement, to respect the rights of our neighbors. A state in which every one is jealous of his natural claims is not therefore a litigious state, because if there is a due fellow-feeling there is of necessity a diminished tendency to aggression.—*Herbert Spencer.*

I THINK that one may say that it is only the commonplace writer who "clothes" his thoughts at all. In the true poet, in the vital writer, the thought and the words are one—they cannot be separated; but the would-be poet always dresses up his thought, always selects the prettiest words and fancies, and hence never gives us a sense of the real, but of the artificial, the made-up.—*John Burroughs.*

THE teachers may be anxious to avoid all sectarianism; yet, being brought up to regard what are called the great fundamental truths of Christianity as beyond dispute, they naturally inculcate dogmas that are the very root of sectarianism. They know that the reading of the Bible is insisted on, not as a part of ancient literature, but as the "word of God." It is demanded as religious teaching, and notions of reverence and submission are inculcated in regard to it which would be out of place in regard to any other book.—*J. M. Wheeler.*

For my own part, I conclude that the question of artistic degeneracy is not to be determined by a man of Nordan's methods and motive, by one so unable to distinguish between what is due to art and what to insanity; and on the general question raised respecting the meaning of egotism and emotionalism, I conclude that, in an age when the forces of democracy are working to increase individuality on the one hand, and the feeling of humanity on the other, these still tend upward. I can not doubt the course of history or lose faith in the upward movement of the universe. It is easier to question the results of morbid psychology.—*Oscar Lovell Triggs.*

HE [Voltaire] found that Theodosius called a council at Constantinople in 381, by which it was decided that the Holy Ghost proceeded from the Father—that Theodosius, the younger, assembled a council at Ephesus in 431, that declared the Virgin Mary to be the Mother of God—that the Emperor Marcian called another council at Chalcedon in 451, that decided that Christ had two wills—that Pognatius called another in 680, that declared that Christ had two natures to go with his two wills—and that in 1274, at the council of Lyons, the important fact was found that the Holy Ghost "proceeded," not only from the Father, but also from the Son at the same time. So it took about 1,300 years to find out a few things that had been revealed by an infidel God to his infallible church.—*Ingersoll.*

THE FELLOWSHIP OF WHITMAN.

O good Gray Poet! thou hast never died!
Though in yon silent vault we saw thee
turned,
And back to dust thy matchless form be
turned,
Yet faithful comrades have thee at their
side.
The pedant and the sons of cant deride
Thee still; the scornful eyebrow waits to
lift
When loving insight owns thy stintless
gift
Of song and soul to man. But in the tide
Of fellowship that laves the utmost shore
Whereon men dwell, and pulses in the
veins
Of brotherhood, thou livest more and
more.
Thy voice is sounding in the variant
strains
Of earth's great music, in the noisy roar
Of passion, love's sweet note, and mur-
muring pains.

What life that ever lived or died, what
tears
That ever man or woman shed, what
thrill
Of joy, what sins of weakness, crimes of
will,
What visions of the holy, deep-eyed seers,
What chime or choral or symphonic
spheres,
That thy great heart hath never under-
stood,
Nor fused to Beauty with the solvent
Good?

Thine is the heritage of eldest years;
Prophetic, on the topmost heights of time,
Thou speakest forth the gospel of the
stars,
That weds the atoms to the worlds sub-
lime;
And earth, still harried with her woes and
wars,
Shall listen yet! For thou the loftier
rime
Hast built, which blindness, hate, nor
envy mars.

—*John Herbert Clifford, in Conservator.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker. **CHRISTIANITY A REWARD FOR CRIME.** Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS.

Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERANCE. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Coudert is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Insurrection, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some Who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. O. Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. MacDonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. T. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: *The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.*

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water. God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Not for Parsons.

PATRON: "Wun Lung, is it true that many of the Japanese have become Christians?" Chinese Laundryman: "Me sabe thatee so. See how they fightee!"—*New York Weekly*.

MAMMA: "Why didn't you ask God in your prayer to make your brother well?" Robbie: "'Cause then I'd hav to go on wearing his old clothes made over."—*Chicago Inter-Ocean*.

BINGO (sternly): "Who hav you been playing with to-day, Bobbie?" Bobbie: "The gambler's little boy, sir." Bingo: "Oh, all right. I didn't know but you had been playing with the minister's son."—*Life*.

MINISTER: "And so you say your little prayer every night before you go to bed? That's right. And now tell me why do you do that?" Little Ethel: "Because mamma says she'll spank me if I don't."—*Somerville Journal*.

MASON: "Why does Jason prefer taking a walk on Fifth avenue on Sunday morning to going to church?" Payson: "He says he likes to read sermons in stones rather than to listen to sermons from sticks."—*New York Herald*.

MRS. NEWBORN (patronizingly): "Were any of your ancestors men of note, Mr. Cynic?" Mr. C.: "Yes, madam, I should say so. One of them was the most famous admiral of his day, and commanded the allied forces of the world." Mrs. N. (with altered tone of deep respect): "Is it possible, Mr. C. I! And what was his name?" "Noah, madam."—*Life*.

THE Reverend Mr. Harps: "Johnny, I am sorry to hear that you have been fighting with Willy Thumps again. Suppose something should happen so that you never see him again till you meet him in heaven; what would you do then?" Johnny Thickenek: "I'd yank one of his wings off, pound him over the head with it, and drive his blamed crown down over his ears till they'd hav to file it in two to get it off."—*Puck*.

At a prayer-meeting in a small town near Syracuse recently, an illiterate but good old man made the following prayer: "O Lord, thou knowest that we are thankful to thee that our souls are safe from the fire that quencheth not. If a man lose his horse thou knowest that he can buy another; if he lose his house thou knowest that he can build another; if he lose his wife thou knowest that he can get another, but if he lose his soul—good-by, John."—*Moslem World*.

A WOMAN I know has a daughter, and the other day she undertook to explain the immortality of the soul to her. A neighbor had died, and the child was much interested in the funeral. Her questions were innumerable, and at last her mother, as I said, proceeded to explain the matter to her. Margery is a bright little midget, and listened attentively. "Now, do you think you understand?" asked the mother, after a dissertation as simple as could be made. "Oh, yes," answered Margery, glibly; "I understand. Mr. Smith is dead, but he isn't really there at all. His body is there, but (triumphantly) his insides are in heaven."

THE story is told of a preacher who came to a newspaper man and said: "You editors dare not tell the truth. If you did you could not live; your newspaper would be a failure." The editor replied: "You are right; and the minister who will at all times and under all circumstances tell the whole truth about his members, alive or dead, will not occupy his pulpit more than one Sunday, and then he will find it necessary to leave town in a hurry. The press and the pulpit go hand in hand with whitewash brushes and pleasant words, magnifying little virtues into big ones. The pulpit, the pen, and the gravestone are the great saint-making triumvirate."—*Boston Post*.

MR. TSUI KWO YIN, the Chinese minister, a short time ago called at the state department, accompanied by the official interpreter of the legation, to make inquiry of Secretary Gresham concerning the publication in the newspapers of a batch of alleged telegrams about events in China. The minister had no such information as was contained in the published despatches, and neither had the state department. An investigation was made, but it was found that the telegrams were very old ones that had in some unaccountable way been published as live news matter. Secretary Gresham attempted to explain this to the minister, but with rather poor success. "Then the secretary said, a trifle snappishly: 'They are fabrications—lies; the persons who published the despatches are liars.' 'Humph! liars,' repeated Tsui Kwo Yin in his deliberative, impassive way; 'they would make good missionaries.'"—*New York Sun*.

Science Versus Religion,

OR, THE
Conflict Between Reason and Superstition
By T. C. WIDDICOMBE,
Price, 10 Cents. For sale at this Office.

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50

ISSUES OF 1892.—\$3.

Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	2
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	10

ISSUES OF 1893.—\$3.

Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of The World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wetstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10

ISSUES OF 1894.—\$3.

Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradictions of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.
Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.
Single numbers sold at prices quoted.

THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.
Address THE TRUTH SEEKER CO.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clasp-trap, but only in Wisdom—THE SCIENCE OF HEALTH. Wise men study nature, shun disease, learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, invited by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 8 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.	2 represent Samples of Christianity's Work.
2 " The Church Robbing the People.	5 " Missionaries.
3 " Thanksgiving.	1 " The Lord's Instruments.
6 " Sabbath Laws.	25 " Bible Doctrines and Their Results.
14 " Children and the Church.	1 " The Church and Slavery.
10 " Woman and the Church.	2 " Priests and Politics.
6 " The Church and Thomas Paine.	1 " Ireland and the Church.
4 " Studies in Natural History.	2 " Church's Idea of Civilization.
8 " The Bible and Science.	1 " The Uses of the Cross.
15 " The Clergy and Their Flocks.	4 " Unkind Reflections on the Church.
1 " Piety in Our Penitentiaries.	9 " Persecutions of the Church.
4 " The Atonement Scheme.	12 " Some Allegories.
4 " The Lord and His Works.	3 " Heaven.
2 " Prayer.	6 " Hell.
10 " The Creeds.	7 " Miscellaneous.
1 " Christians and Mohammedans.	

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.
By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR
Liberal and Ethical Societies, for Schools
and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

Desirable Real Estate.

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent commission on all sales. Send today for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Neural and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an **Outward Application**—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, **DR. R. P. FELLOWS,** where you saw this adver. — Vineland, N. J.

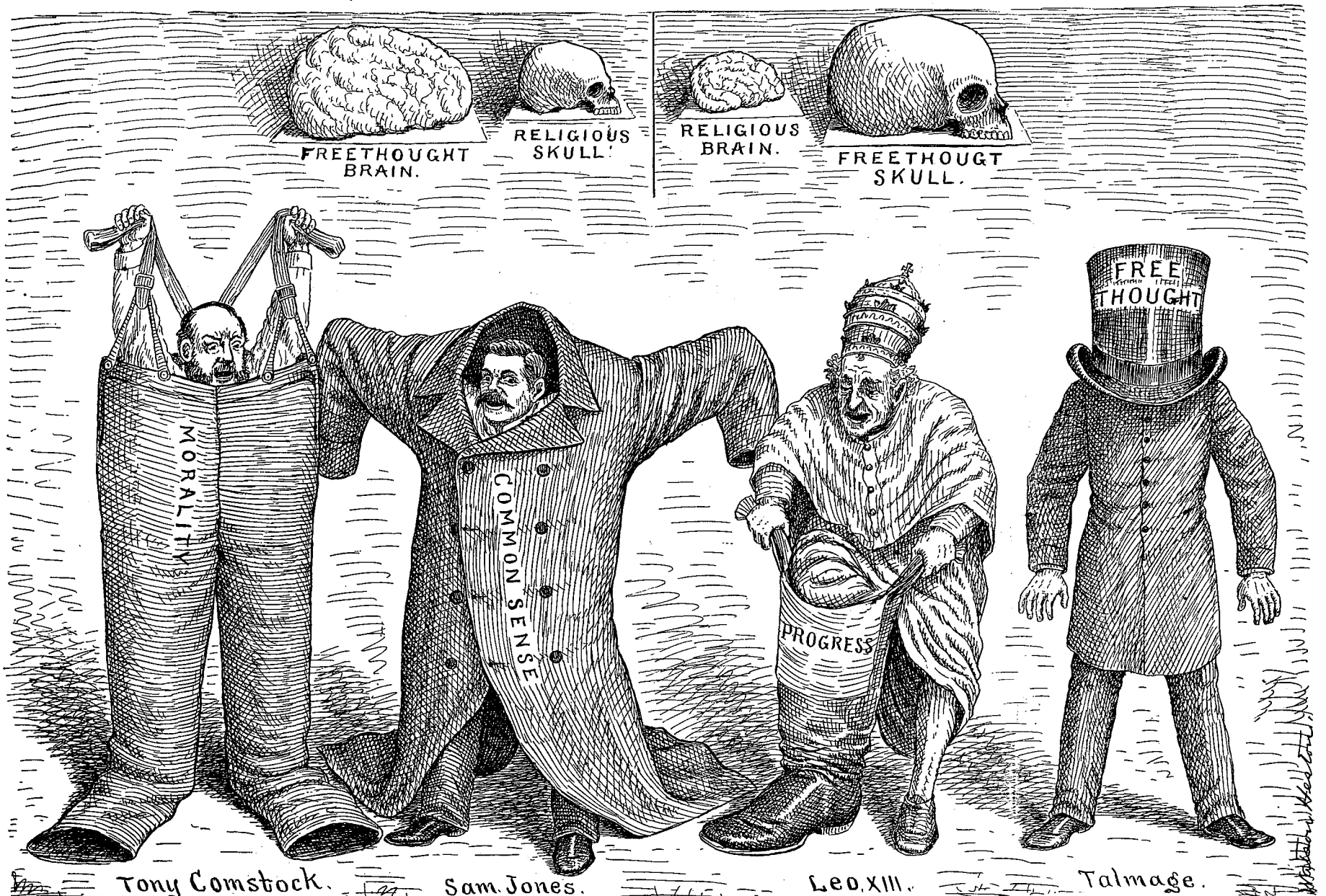
NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 32. { PUBLISHED WEEKLY. } New York, Saturday, August 10, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



SOME MORE MISFITS—WHY SOME RELIGIOUS PIGMIES ARE AFRAID OF BEING ETERNALLY LOST.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BAILEY

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON, Or, if preferred, a copy cloth-bound of BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and

The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.
History of Ancient Egypt, with numerous notes and illustrations, and an index. By George Rawlinson, M.A. In two volumes. Over 700 pages printed in large type. Postpaid for \$1.25.

Darwin and After Darwin

An Exposition of the Darwinian Theory.
By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.
Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"
Illustrated. Price, cloth, \$2.
Address, THE TRUTH SEEKER.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?
By R. B. Westbrook, A.M.
Price, 10 cents.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity; to which is added,

WHENCE OUR ARYAN ANCESTORS?
By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world.
Price, 25 cents. Address THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.
Physical Education; or, The Health-Laws of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.
Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.
Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.
Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.
Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.
Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.
Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.
Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

All are architects of fate
Working in these walls of time,
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gefittung.
von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardner. Preis 50 Cents.

„Moderne Götterdämmerung,“
von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“
von John Ped. Preis 20 Cents.

„Glaube und Vernunft,“
oder LE BON SENS,
des römisch-katholischen Priesters Jean Meslier.
Aus dem französischen überfetzt von
Fräulein Anna Snoep.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.
Diese Bücher sind in Papier-Umschlag und
flarem Druck. Unsere deutschen Leser
sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“
28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Landaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."
Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse.

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.
THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22, No. 32. { PUBLISHED WEEKLY. } New York, Saturday, August 10, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - AUGUST 10, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Last Chance to Obtain a Rare Book.

David Friedrich Strauss's "Life of Jesus Critically Examined" was first published in two volumes for \$9. The edition ran out, and another was issued in one volume for \$4.50. This edition is almost exhausted, less than fifty copies being in existence. Of what are left we have obtained a share, and can furnish them postpaid at the last price, \$4.50. They will not last long, and we advise those of our friends who want a copy to send at once. When these are gone there will be no more to be had. This edition is translated from the fourth German edition by George Eliot, and contains 784 large octavo pages of solid reading, very clearly printed. It is unnecessary to say to students that this is a very valuable work, one which the church wishes had never been written, but which it cannot controvert.

Heterodox Mr. Clark.

What Infidels these Christians are! Here is Rev. Francis E. Clark, founder and president of the Young People's Society of Christian Endeavor, requesting the women assembled in the great tent at Boston to remove their hats and bonnets, as it would enable them to better stand the heat. But has the reverend gentleman forgotten the exceedingly great virtue of self-sacrifice? And does he not know that his fetish book commands woman to remain covered in church? In First Corinthians, Eleventh chapter, he will find this, along with other pious nonsense, that should make woman the willing slave of the church forever:

"For I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man."

Rev. Mr. Clark has no right to pick around in the Bible and sort out the commands of God that he wants to enforce and then insolently trample on those which he does not like. He is not a reform police commissioner, but a Christian minister, and Christian ministers believe in and obey every word in the Bible. Of course they do. Only Infidels reject what does not suit them.

"The Church Is in Politics."

One of the most prominent workers for "Christian prohibition" (what a slap in the face of the Bible!) is John G. Woolley. He was one of the star speakers at the recent "National Conference of Reforms" at Prohibition Park, Staten Island. What kind of a "reformer" he is may be judged from the fact that the *Christian Statesman*—for God in the Constitution, now and forever—publishes his speech entire. Mr. Woolley is aggressive and scheming in method, turgid and flamboyant in style. As a specimen of his work, take this, the opening paragraph of his address:

"I have been listening to the voices of the century, from the daybreak, when all the morning birds of liberty were singing, to the eventide, when the vampire bat of the world's worst slavery scents the night in its hiding and flaps its skinny wings into the open, glancing like a foul suspicion hither and thither across the weary quiet of the gloaming from darkness to darkness."

The brand of "liberty" that this soaring orator champions is to be inferred from his party affiliations, saying nothing of his specific declarations that the plan for political union of "reformers" that he fathers "honors the church and enforces the Sabbath." Here is another gem from Mr. Woolley's exordium:

"To him whose poor cosmogony affords no god all progress is but a curious paralysis, and every sound—from childbed cry to deathbed hallelujah—parts of one universal discord, shot with chance harmonies. But it is a dull ear and eye that cannot catch in the storm and stress of these tremendous days enough of luminiferous melody to prove that all these whimsical and terrific changes are of the overture to orderly and matchless symphonies in preparation."

We should say that "luminiferous melody" is particularly good, but still we fear that a victim dying by inches of one of God's cancers would decidedly prefer not to furnish the minor notes of woe in that celestial "overture." Once more the entertaining Mr. Woolley:

"For the inexorable love of the Father abideth, and as yon mighty river bears on its quiet bosom bubbles breathed up from scaly reptils burrowing in its underlying ooze, so Jehovah swings the world along its brightening orbit with all the swirl and suck of its financial maelstroms, whirling off from red-tongued hells of social cruelty hot but ineffectual nebulae that keep the mystery of double motion until they cool and symmetrize into the satellites we call reforms, and fly back self-won and finished into the wrong-wrung but winning staple, stable social order of the world."

We haven't time to study that all out, but still we must hastily say in passing that somehow "inexorable" doesn't appear to be just the right adjective with which to qualify love, though it may seem all right to Mr. Woolley when contemplating the "tender mercies" of Jehovah. We can heartily appreciate the orator's likening of the "reforms" he advocates to "bubbles breathed up from scaly reptils burrowing in underlying ooze," though why he instituted such a comparison we are utterly at a loss to understand. But whatever may have been his motif in calling our attention to the fact, it is certain that those "reforms," like the bubbles mentioned, are foul and ephemeral. Carping critics may also say that a flowing river is scarcely a type of the "wrong-wrung but winning staple, stable social order of the world;" they may point out that a river, constantly moving under the impulse of wind and tide and the currents of inflowing streams, is not particularly "stable," but such triflers deserve and undoubtedly will receive no consideration from Christian reformers.

Mr. Woolley proposes that all believers in injected righteousness shall "combine politically in the name of Jesus Christ the Conqueror, and form an inter-partisan order of independent voters whose entire scope shall be the head of the ticket, in federal,

state, judicial, and municipal elections." In other words, the first work of these "reformers" is to elect the executive officers in the nation, the state, and the cities, and enforce existing laws that make for despotism. The present "reform administration" in this city is the type of what they want everywhere. After they have the people in a sufficiently subdued state of mind through the enforcement of the laws now on the statute books, they expect to elect the legislatures, Congress, and the other law-making bodies, and finish up the job of reform in short order, establishing liberty—for themselves—"in all the land." Mr. Woolley illustrates the working of his patent scheme by bringing to the polls four "Christian voters" belonging to different parties. This is the procedure and the result:

"Neither asks either anything, but each takes our executive paper, affixes it to his ticket, hands it to the judges of election, and remains a Republican, a Democrat, a Populist, a Prohibitionist, and best of all—a man. And lo! the church is in politics with four men and no quarrel instead of one man [the Prohibitionist] and three quarrels."

The italics are Mr. Woolley's. He supposes some one to object that this is a plan for a new political party, and he answers, "It is—a new clean party built on Jesus Christ." Was it Jesus who said, "My kingdom is not of this world?"

Were the Decorations Sectarian Symbols?

The New York Times is a quite able paper, and it is often our pleasure to quote some very sensible arguments from its editorial columns. But occasionally it employs a clergyman or divinity student to write its editorials. We have no confidential information to this effect, but no other conclusion is possible after reading the editorials themselves.

When the Christian Endeavor convention was held in Boston the citizens and authorities did their best to make the delegates welcome, and the symbols of the Young People's Society of Christian Endeavor, mingling with the national colors, were seen everywhere. The Public Garden is one of the most beautiful spots in the city, and is a place that attracts stranger and resident alike. But on Sunday, owing to the bigotry of the Park Commissioners or others in authority, it is not allowable to use the swan and row boats on the lake, although the electric and horse cars rumble and clatter by in the streets. It is likely that the managers think that the use of the boats on Sunday would be a concession to the spirit of sinful pleasure for the pleasure's sake. Any way, the same motives that dominate in the matter here adverted to appear to have dominated when the gardeners were preparing for the reception of the Christian Endeavorers. The flower-beds were so arranged as to form various ecclesiastical devices. At the principal entrance was a cross, and scattered about the grounds were a cross and crown, cross and anchor, cross and sword, cross and Bible, with inscriptions such as "By This Sign We Conquer," "Welcome, Christian Endeavorers," and "For Christ and His Church." Some of these devices were linked with the coat of arms of the state of Massachusetts.

Now it appears that there is in Boston an organization calling itself "The New Brotherhood." Unfortunately, we are not informed as to its principles and purposes, but, judging alone from its vigorous protest against this misuse of the Public Garden, we are led to think that its members have some saving common sense. The Times reaches just the opposite conclusion from the same evidence. The writers of the protest recognize that it might be no more than courteous to extend a welcome to the visitors, presumably on the ground that they are,

in a certain sense, the guests of the city, as would be the delegates to a political convention or a scientific congress. But beyond this, neither the municipality nor any of its departments has a right to go. The tax-payers are of all churches and of no church, and hence the city cannot rightfully use their money to teach the dogmas or otherwise magnify the power of any division of any church or any great world religion itself. "The New Brotherhood" appear to have clearly recognized this fundamental truth, for the protest says that this decorating of the Public Garden "is open to the most serious objections, as in conflict with the true standard of civic rights and religious liberty," and it declares that the devices named are "of a theological and sectarian character." We do not see how a person of fair intelligence and reasonable acquaintance with the Constitution of the United States and the principles of religious liberty could deny the truth of either of these propositions, but the *Times* does deny the truth of both, and sneers at the authors of the protest, growing very ironical and sarcastic in its would-be witty comments. Anent the protest, it says:

"Upon the whole, this announcement does not suggest the belief that the 'New Brotherhood' is a powerful and valuable agent for the public weal. It does not appear to have the amount of corporate sense necessary to that end."

We are not concerned to defend the "New Brotherhood" as a society, but must unqualifiedly indorse the position it takes in the matter under discussion. The arguments which the *Times* quotes from its protest are sound, and the New York daily has neither the "corporate" nor any other sort of sense sufficient to answer them. It finds it easy to be satirical and to jeer at the society, but it has not attempted to advance any arguments in support of its assumption that the city of Boston had any constitutional right or was in equity justified in taking the tax-payers' money for propagating Protestant Christianity. The objections would have been equally hard to dispose of if the city had acted in the same way toward a Catholic convention or a convention of Infidels or Jews. The *Times* knows this as well as we do, or, if it does not, its manager should hire a new editor. Again:

"There is no denying that the devices and the inscriptions were 'theological,' but there is not the slightest evidence that they were 'sectarian.' Of course, you may make a provocation out of almost anything. Some people in Boston have managed to stir up a riot with an emblem intrinsically so inoffensive as a 'Little Red School-house.'"

This is the merest trifling. "Intrinsically" the "Little Red School-house" is not a religious symbol. That it is being made such by Protestant bigots and as such attacked by Catholic bigots is very much to be regretted. But the cross and crown, the cross and Bible, and they separately, are intrinsically religious symbols, and, as such, are necessarily sectarian for the one and ample reason that that which they symbolize and teach is not accepted as divine truth by all the people of the world nor by all the citizens of Boston. It is an utter paradox to say that something which is theological is not sectarian. What is theological is sectarian, inevitably. Will the *Times* point to a single theological postulate in all the religions of the world that is universally accepted? And if a dogma is not universally accepted, is it not a sectarian dogma? By the census of 1890 the Schwenkfeldian church had three hundred and six communicants. It is a sect. The Catholic church had 6,257,871 communicants. It is a sect. The combined Christian church had 20,618,307 communicants, including the Jews, who should be excluded. It is a sect. Among the world's great sects it is still a sect. There is no universal religion in the world or in America, and the religion that is not universal is sectarian. Under the Constitution and laws and in equity you have no more authority, no more right, to tax one citizen to propagate the religion of all the other citizens than you have to tax all the other citizens to propagate the religion of one citizen. To levy either of these taxes is to unite church and state, something that the *Times* is as opposed to theoretically as we are in fact.

"The New Brotherhood neither pretends on the behalf of its own members nor of any other persons that the sight of a Bible, a cross, an anchor, a sword, or a crown excites the basest passions of their natures and provokes them to breaches of the peace, even with the addition of the aggravating inscriptions. It does not venture to conjure up the spectacle of an Agnostic mob assembled to eradicate the hateful symbols of priestcraft. Whether the New Brotherhood be an association of secularists or a band of propagandists of the doctrines of Paine and Ingersoll, in either case it does not seem to possess judgment enough to make it important, and the mayor and aldermen of Boston are justified in doing nothing with its 'memorial.'"

According to this precious deliverance, no one has a right to protest against a violation of the fundamental law and an injustice done to himself and others of like views unless he is prepared to confess that the sight or knowledge of the injustice "excites the basest passions" of his nature and provokes him to "breaches of the peace." Of all the inanity that we have to wade through each day in the newspapers and other popular publications this is about the silliest of anything we have read in a twelvemonth. Presumably if the sight of a man torturing a helpless child did not excite the "basest passions" of the spectator's nature the *Times* would sneer at and denounce him if he should have the temerity to protest against the cruelty. If the "logic" of the *Times* is sound, only howling mobs of rowdies whose "basest passions" are in the ascendant have any rights in the United States. We must be careful not to offend such, for they are dangerous, but for the man of sane mind and controlled passions, who does not like to see injustice perpetrated, and the guarantees of civil and religious liberty trampled under foot, there is no right of vigorous and dignified protest. Had this theological student editor been a little less stupid it might have occurred to him that such talk as his is the very wind to fan into a flame of righteous wrath the noblest passions of men and women who love liberty and justice and hate canting hypocrisy and sanctimonious villainy.

One thing is gratifying, and that is that in spite of his obtuseness in other directions, the *Times* writer does not fail to perceive that the protest he ridicules could have been written only by Infidels or other secularists. It shows that we have a good reputation when an apologist for church aggressions, who does not appear to know much else, does know that a memorial asking for equal justice for all citizens was prepared by men who reject the orthodox creeds and politics.

Rev. Thomas Dixon is against the infliction of the death penalty for murder. He says that it is not "humane," to which we agree. But the priestly mind is a queer agglomeration. It must be all mixed up, when it can find it inhumane to execute the cruel murderer of his fellow and yet defend the slaughter of inoffensive birds for "sport." This is worse than straining out a gnat and swallowing a camel.

Rev. Father Ducey says that "the hearts of God's ministers must be kept attuned to the heart of the harmony and sympathy of heaven by the study and sight of deep suffering." The sight and study of deep suffering may awaken sympathy in man, but if there were no suffering there would be no need of awakening sympathy, and for the suffering that does and the suffering that does not arouse sympathy "heaven" is responsible, if Theism is true. "The harmony and sympathy of heaven" are dreams which won't bind up a wound or feed a starving babe, let alone preventing the mangling or the famine.

The Nashville *Christian Advocate* does not like to hear speakers applauded at Sunday evening religious meetings. It says that hand-clapping and similar forms of applause are "not seemly in a worshiping assembly. Whatever the immediate gain may be, the remote consequences cannot fail to be damaging and injurious." Noise plays a very important part in the religious exercises of many peoples, and we notice that the Salvation Army thinks it helpful in the redemption of souls. Generally at revival meetings there is a chorus of

"amens," "praise gods," "hallelujahs," "come right down, lords," and the like, and we do not know that these are any less indecorous than hand-clappings and an occasional "hear, hear," or "that's so." The church is bound to be secularized anyway; she cannot keep up an interest otherwise. While some of the Scotch Presbyterians still think that the devil comes into the church in the organ, other Christians have found it expedient to take in the violin, cornet, and nearly all the rest of the musical outfit.

Oh, the hypocrisy of this Sunday business! On July 14th the old cup-defender, the Vigilant, and the new one, the Defender, tested their relative merits over the course at Newport. Says the report of the New York *Press*:

"As it was Sunday, the race was not called a race, but merely a friendly sail. It was a race, nevertheless, and decided just what everybody wanted to know—if the Defender was a faster boat than the improved Vigilant."

Could anything imaginable be more childish and pueril? This pretense is akin to that which disgraces Congress—if it does—when the hands of the clock are turned back if a session holds over into Sunday, and the journal is made to read as the record of the proceedings of Saturday. Will we ever, here in the United States, get out of our swaddling-clothes?

The great Christian Endeavor convention recently in session in Boston resolved in favor of Christian citizenship and for Sabbath keeping. The members refused to patronize the street cars on Sunday, so arranging their meetings in different parts of the city that all could walk to the services. If these zealous but foolish young people would only confine themselves to this kind of a boycott they would be within their rights, but they do not, for they are stanch Sabbath law advocates. But are they sure that they are preventing Sunday work by refusing to ride on the cars? Measured by foot-tons, was there not more labor done by them in walking to church than would have been done by the employees of the West End Car Company had the Endeavorers patronized the cars? The exercise was good for them, but the intention was the perpetuation of superstition and the result sought—the reduction of the total of Sunday labor—was not attained.

"Christ's 'Peace be unto you' has never lost its meaning or its power."—Nashville *Christian Advocate*.

"Those mine enemies that would not that I should reign over them bring hither and slay them before me," says Jesus. "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed," thunders Paul. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," affirms Jesus, according to a text only recently discredited within the church. "Thou shalt not suffer a witch to live," says the Old Testament, and Jesus did not repudiate the atrocious order to murder, but, on the contrary, recognized the existence of witches and demons and cast them out of multitudes—or the record is false. The old Testament also explicitly commands that the worshipers of "false gods" be put to death, and that their nearest relatives shall be the first to strike them down, and Jesus did not repudiate the command. The history of the Christian church is the official interpretation of these texts. "Christ's peace" has indeed lost none of its meaning, but increasing civilization has deprived it of some of its power.

Almost anything is a crime in this city now except going to church, and we are not so very sure that that will not also be such before long, for three flower-sellers in a cemetery were arrested for supplying mourners with decorations for graves, and of course everyone knows that the churches have charge of most of the funerals. In the trans-Harlem district Mr. Julius Leibertz was arrested for working in his garden, but the magistrate before whom he was brought released him, with a rebuke to the arresting policeman. We hardly see the justice of the rebuke, for gardening on Sunday is no more a ne-

cessity than shaving, and the policeman was simply enforcing the law "because it is law." Neither is selling food on Sunday a necessity, as our masters interpret necessity, and so David Mostovitzsky of the East Side was arrested for selling a sausage on "the Lord's day." His lawyer says that he is going to try to prove that such sale was a necessity. He will fail; nothing is a necessity on Sunday that the priests do not like. The delicatessen men have organized to secure the opportunity to open their places after 10 A.M., when they must close, as the law is now enforced—for the disciplining of the police! But what does this mean? We have been hearing all along that the delicatessen men themselves wished to close on Sunday. Is it possible that they have been misrepresented by the preachers and their tools?

Rev. Martin D. Kneeland, secretary of the "New England Sabbath Protectiv League," says that they are greatly encouraged in Massachusetts by the success they had in their fight for an anti-Sunday-theater law. They have good cause to be. Poor old Massachusetts is still under the heel of the Puritan, and he purposes to grind her still deeper into the mire of her own degradation, as this bears witness:

"Our League hopes to unite all forces and [our] declaration meets with general acceptance on the part of the denominations and good citizens. [We are pleased to see that Mr. Kneeland understands the necessity of differentiating good citizens from the denominations.] The Roman Catholics are represented on the executive committee along with all [other] leading denominations. Educational and legislative methods will be employed and the work pushed forward on all sides."

Catholics and Protestants may fight each other savagely over the question of education, because both want to control it, but they work together like brothers for the perpetuation of Sunday superstition and tyranny, because it is to their mutual interest to have a monopoly of the day. We have not yet seen any protests from the state organizations of the Loyal Orange League, the Junion Order of United American Mechanics, the Patriotic Order of the Sons of America, or the American Protectiv Association against the Massachusetts anti-Sunday theater law, nor against the purposed further aggressions of the New England Sabbath Protectiv League.

In Richmond, Va., they are enforcing the law "because it is law" with a thoroughness that should turn New York's officials green with envy. From the account of the crusade on July 28th, which we find in the *State*, we gather that the police there cannot arrest the violators of the Sunday law on the spot, but must, after witnessing the offense, turn in a complaint at the station house, when a summons is issued ordering the offender to appear before the police court and show cause why he has attended to his own affairs on the first day of the week, which is the personal property of the priests. Shortly after midnight Saturday policemen visited the composing rooms of the *Times* and the *Dispatch*, saw that the wicked type-stickers were at work, went back to the station house and made their complaints, and then went out into the morning to hunt for other conspicuous law-breakers. Meanwhile summonses were issued for the proprietors of the two papers. During the day the proprietor of a hotel was reported for running his omnibus and carrying his guests from the hotel to the depots; the Chesapeake and Ohio Railroad company was complained of because the flagman at a crossing flagged a train; the manager of the Adams Express Company, the owner of a parcel delivery wagon, a livery stableman, dealers in ice-cream who were delivering goods to their customers, a transfer company handling the trunks of travelers, newsboys, bootblacks, saloon keepers, the superintendent of a street railway, fruit dealers, cigar sellers, a man who delivered fish ordered by a customer, ice-cream saloon proprietors, an ice manufacturing company, the superintendent of the Richmond Railway and Electric Company, merchants, grocers and other disrupters of society had formal complaints entered against them. We suppose that all this was for the purpose of "disciplining" the Richmond police,

although our pious neighbor of the *Independent* may try to show that it was done solely to kill the saloon traffic. At all events, they are going at the suppression business in a way that must delight the hearts of the Sabbath Union people. There is a vague tradition in this country that the ancestors of some of us threw a quantity of tea into Boston harbor because of objection to tyranny. We do not appear to have spirit enough to throw rotten statutes into the limbo of dead creeds and broken chains. We laugh at the ignorant Catholic for making an obeisance before the toe of the Pope, but we eagerly kiss the very ground trodden by our rural and venal legislators, who are in turn the cringing serfs or the interested allies of the clergy.

The Epworth League—the young people's society of the Methodist church—was recently in national convention at Chattanooga. In an editorial review of the proceedings, the *Christian Advocate* (South), of Nashville, deprecates the strong tendency which it observed to "applaud the speakers who made the most frequent use of certain catchwords and phrases." "Nothing is cheaper," says the editor, "than to humor the discovered whims of an immense audience." This is very true, and it is one of the explanations why there is so little truth-telling in the pulpit and press and on the rostrum. We fancy that if it were not for the ease with which "the discovered whims" of their congregations and subscribers can be humored, there are a great number of preachers and editors of religious papers who would give expression to some very unorthodox sentiments. It is this desire to humor "discovered whims," to cater to popular delusions and prejudices, that renders so much of the platform eloquence of the day mere "sounding brass and tinkling cymbal," utterly nauseating to persons of sense and convictions. So of most that passes for editorial opinion, and literature. It is echo, not honest thought. A man gets a reputation for eloquence because he can pump out by the hour words, words, words that tickle the ears of the uncritical masses and give countenance to their favorite superstitions. That's why he talks that way—he has "discovered" their "whims."

The Tokyo correspondent of a syndicate of American papers tells a story of one of our missionaries to Japan which finely illustrates the tolerant spirit of Christianity, and shows us what would happen to us if the Sabbatarians could get all the power they are after:

"Jonathan Gobel was a muscular Christian. He feared God and lived a righteous life. He desired every one else to do so, and when moral suasion failed, he often tried force. When he arrived in Japan he was a stalwart, powerful fellow, and usually came out uppermost when he wrestled with sin. He was living in Kanagawa when he endeavored to impress upon the people of that place the propriety of Sabbath observance. The Japanese have no Sunday. They have no fixed day of rest. Their holidays are numerous, and worship continues without interruption in the temples. There is no particular time for preaching, and it is always proper to pray."

But this worship was not of the kind acceptable to Missionary Gobel, and so he told the people that they were terribly wicked to break his Sabbath. But they were very sinful, and would persist in doing as the missionary did, that is, follow the customs of their ancestors. This was more than the righteous missionary could endure. He let his angry passions rise. Difference of opinion generally has that effect on Christians of the zealous sort. One Sunday Mr. Gobel was on his way to his appointed place to preach. He came upon a dozen or more men engaged in building a house. Mr. Gobel was shocked. Mr. Gobel stopped and entreated them to cease from doing wickedness. They refused. He ordered them to stop work. Again they refused. Then Mr. Gobel, missionary, girded up his loins, and sailed in with a heavy bamboo pole. He smote the heathen mightily. Great was the devastation wrought by this "sword of the Lord and of Gideon." Several idolatrous carpenters were laid out senseless. The next day the good Mr. Gobel found himself a prisoner in the office of the United States consul-general, where he pleaded "guilty, with strong provocation." He

was put under bonds to keep the peace. If you differ from the Sabbatarian, he will be sure to feel under "strong provocation" to knock you down, or have the policeman do the job for him. Christianity must be put under bonds to keep the peace. This can be done only by the enlightenment of the people and the absolute secularization of all government, municipal, state, and national.

More Books by Colonel Ingersoll.

The Field-Ingersoll Discussion.—In 1888 the Rev. Dr. Henry M. Field—as genial a minister, perhaps, as the Presbyterian creed permits—wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed, which reply was also printed in that magazine. Dr. Field rejoined, and the Colonel answered that. The Discussion, which was entitled "Faith or Agnosticism," was subsequently printed in pamphlet form, and owing to the great interest taken in it, the edition was quickly exhausted, but not reprinted. And until now the holders of the copyright have declined to permit it to be reprinted. However, permission has been obtained, and we have received from Mr. Farrell a supply of the pamphlet. It contains over a hundred large pages, and is very neatly printed, bound in paper, and sells for 25 cents, which is low. Every one of our older readers will know its value at once. To those who do not remember the discussion we can only say that they should lose no time in getting a copy if they want a controversial treat. Dr. Field does not rant and call names in his letters, but writes as a gentleman should, thereby distinguishing himself above most other followers of the meek and lowly one. This attitude gave the Colonel a chance to write so as to reach the tender-hearted among the Christians, as well as those who can reason, and his letters are different from those with which he met the arrogant Lawyer Black's epistles, while equally convincing. The low price at which this pamphlet has been placed should lead to its wide distribution.

The Ingersoll-Gladstone Controversy on Christianity.—When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. England's most noted man is a Christian in general and particular, and is famous as a controversialist. It was thought by the Christian world that, with his training, he might make some headway with the Infidel. He wrote a long letter to Colonel Ingersoll, which was published in the *Review*, and to which Mr. Ingersoll replied at length, and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. Unlike the discussion which led to it, this controversy was not reproduced in separate form by the magazine editors, but Mr. Farrell has at last succeeded in obtaining all parties' consent to its publication, and has now printed it uniform with the other. The price is also the same, 25 cents. Send here for it.

Myth and Miracle.—This is one of Colonel Ingersoll's best lectures, but never before put into print. Every one who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something everybody is looking for. It is printed uniform with the other pamphlets, and at the same price, 25 cents.

Since the last acknowledgment was made we have received for the Wise Defense Fund these sums: E. D. Nauman, \$1; A. Slaman, \$1.50; John Kane, \$1; "A Friend," \$1; San Marcial (N. M.) Free-thinkers, \$5. We thank all these contributors in the name of Mr. Wise and the Freethought party, and will express the hope that many others will do as they have done. Much more money is absolutely necessary in order to make an effective fight for Mr. Wise and equal liberty.

News and Notes.

Chester-le-Street is about the oldest town in the North of England. It dates back to the time of the Britons. Its church is over a thousand years old—the oldest but one in the United Kingdom. I visited it immediately on my arrival, Saturday, July 6th, with Mr. Thos. Birtley and other Freethought friends. It is indeed a venerable institution, and the air of the centuries is brooding about it. Here are the graves of mighty warriors. Here are their stone effigies, ranged alongside the walls of the church in everlasting silence. The trump of Gabriel will never arouse them. The ancient records of the church are a somewhat curious sign of the times. One man burned out of house and home received the munificent sum of one shilling and sixpence to help him out of his difficulties. This, however, might count more than at the present day, seeing that the daily wage of a laborer was only one penny. But in the same record it is also stated that the parson received one pound and six shillings for the purchase of a new umbrella. It seems that an umbrella was far more valuable than the whole possessions of the ordinary farmer. Those were queer times indeed, when saints were innumerable, and rags also. Chester-le-Street is the mother both of Durham and Newcastle. It was about 635 that the episcopal see was established which afterwards was transferred to Durham. In 883 the cathedral building was founded at Chester-le-Street, in which were placed the sacred remains of St. Cuthbert. In 995 these remains were miraculously "deposited where the Cathedral of Durham" now stands, and the ecclesiastical glory and wealth of Chester-le-Street forever departed.

Chester-le-Street has a wonderful record of saintly holiness. Godric lived in Finchdale Priory on the river Wear, and practiced unheard of austerities. He wore an iron shirt next to his skin night and day, and is said to have worn out three; he mingled ashes with the flour from which he made his bread, and lest it should be then too good, kept it three or four months before he ventured to eat it. In winter, as well as in summer, he passed whole nights up to his chin in water at his devotions. He was haunted by beautiful damsels, and so visited by evil concupiscence that he cured himself by rolling naked among thorns and briars. His body grew ulcerated, but to increase his pain he poured salt into his wounds. He finally was admitted into the calendar of saints. I should say that these old monks were fools, if it were not that as the result of their renown for holiness the monasteries became enormously rich. I think there was a method in the madness of these ulcerated saints. If they did not get the heavenly crown, they surely received from credulous votaries the gold and silver and precious stones of this earth, and I shouldn't wonder if they repaid themselves amply in secret for their austerities in public.

At any rate they have left behind churches and cathedrals which even to-day reveal the pomp and splendor of ancient worship; that humanity was crushed in order to give God the glory.

After visiting the church, dim and vague with memories of the superstitious past, I direct my footsteps with my comrades across the green fields to old Lumley Castle, towering magnificently among the groves beyond the river Wear. Over this we ferry in old-fashioned style, and, for the time being, with the moldering and majestic building in the distance, the meadows and forests around the quiet, meandering stream, over whose glassy tide we softly sweep, it seemed as if the nineteenth century melted into the lands of dreams, and the reality of the knightly ages was in the very atmosphere we breathed, and the verdant scenes in which the smoke and noise of industry have not yet prevailed. A grand old building is Lumley Castle, partially inhabited at present, but filled with the dust of ages, with wide desolate rooms in which once was heard the tramp of armed soldiery. We stood on the top of the towers from whence the archers hurled their deadly weapons. We peered into the gloom of the prison cell, and the awful dungeon; we saw the great kitchen and the enormous fireplace by which hundreds of troops could be fed; we viewed the remnants of ancient nobility mingled with the elegance of modern art. The Lumleys were a famous fighting race. They were with William the Conqueror, and among his most trusted councilors and defenders. They have left a brilliant record of devotion and daring in the annals of royalty. They belonged entirely to the old regime, and never had an idea of progress. The castle is a memorial of the past, glittering in melancholy grandeur amidst the festivities of to-day; a place where the traveler from the New World will ponder over the beauty and the sadness of the past; its wild strifes and awful crimes; its gloomy faith, mingled with brave

and careless song; its reckless ardor that dashed into the lists of death without a thought save of honor and glory. Beautiful fell the sunshine on this old castle—on its mighty walls and towers; beautiful around it spread the vast and undulating country, with dark green forests and radiant fields; the river Wear shining along in wavering expanses; the city, a thousand years old, glimmering on the indistinct horizon, while the church-spire, hoary with time, attracts the dreamy view. It was a picture where past and present might mingle in poetic charm, and from the darkness and struggle of the one be seen emerging the bloom and brilliancy of the other.

I find a stalwart Freethought company at Chester-le-Street. I lecture at Pelton, about three miles away, for the accommodation of friends at other points. On the whole there is a fair attendance, and I am glad to meet so many ardent comrades. I name a little child, Anna Ellen Lowther, and I am sure from the brightness of her eyes, and the cunning beauty of her smile, that she will ever be on the roll of Freethought. On behalf of parents and friends of universal humanity, I welcomed the little one into the glorious comradeship of truth, of liberty, of justice, of human work and progress. I think it well to thus enroll our children's names on the banners of our marching columns.

I enjoyed Chester-le-Street. There was the freshness and the cordiality of the new, with the suggestiv and moving associations of the old. Where kings and priests once ruled, the forces of Freethought now prevail. It was a contrast which, in the thoughtful mind, awakes a train of thrilling emotions.

I thank the Freethinkers of Chester-le-Street and vicinity for their generous support. In every way my visit to this most ancient spot was a delightful one. I could not have been treated better had I been St. Cuthbert himself.

Newcastle-on-the-Tyne is my Sunday's camping-ground. Here is a great center of industry, shipping, coal, factories, etc. In the time of Queen Elizabeth, although a celebrated town, it had only 3,000 inhabitants. Now it has over 200,000. And these figures do not express the real growth of this country, which is the heart of the North of England, for practically there is a great city here of one million of people, with Newcastle, Gateshead, Tyne-mouth, South Shields, etc. This is one of the oldest civilized and inhabited portions of the kingdom. In the year 80 Agricola, the Roman general, built a fort on the present site of Newcastle, and here also passed the stupendous wall built by the Emperor Severus from the Irish sea to the German ocean. About three miles from Newcastle yet remains a curious fragment of Severus's wall. It is about nine feet in breadth. An apple-tree grows out of the middle of it. From Roman times onward, Newcastle has been connected with the battles and struggles of Danes and Saxons, Scots and English, the houses of York and Lancaster, etc. At Jarrow lived and died the venerable Bede, the best historian of his time. The castle was built during the reign of William the Conqueror. It was at times a royal residence. Afterwards, amidst changing fortunes, it was a place of refuge for thieves and vagabonds flying from justice. It is now the rag fair of the town, a more useful institution as such than when the abode of kings.

Newcastle presents many objects of interest, both in what it has been on the roll of history, and what it is to-day in the world of industry. It has a large radical and Freethought element. John Morley is the representative of this place, and he is well known for his non-Christian opinions, and they do not seem to trouble him politically. The Liberal churchman will give him his vote. I find an excellent organization of Secularists at Newcastle. They are active and hard-working, and cultivate the spirit of comradeship. On Friday evening before the lecture we had a social gathering for the purpose of getting acquainted. Mr. Bartram, secretary, Mr. W. Gilhespy, Mr. Carl Aarshad, Mr. Thomas Foreman, Mr. Peacock, and others, were gathered together. There was a speech of welcome by Mr. Peacock, a response by the American visitor—songs and recitations, and the cheerful circle of an English high tea. It was a very pleasant introduction to the campaign labors. I give three lectures on Sunday, July 7th, to good audiences. The weather was so fine that people would rather walk in the park, or wander by the sea-shore, than attend church, chapel, or lecture. They are beginning to enjoy the Sunday here in a somewhat continental way, and the ancient gloom is disappearing. I was satisfied with the result. Those who do identify themselves with the movement in Newcastle are sturdy in their support. They are jovial companions. On Monday I went over to South Shields, where I met some of the Secularists of this flourish-

ing point. Mr. Peacock, the president of the society, Mr. George White, Mr. Sanderson, of Jarrow, and Mr. Wm. Gilhespy, etc., are gathered around the festive table. Afterwards we walked to the pier, from which, in the illuminated evening, is presented one of the most beautiful sights on the coast of England. The pier runs out one mile into the sea, and over it at times the waves break in giant fury. Here are the life-boat stations. Thousands have been saved from the stormy ocean. The two piers at South Shields and Tynemouth form an immense breakwater, and where once there was only danger to the tossing ship, is now a secure harbor. One would hardly think as he walked along the placid shore where multitudes of people are flocking, where boats are plying, and waves roll softly over the wide beach on which hundreds of children romp, while the sea spreads afar like a mirror, and the banks of the Tyne glow resplendent like fairy halls—one would hardly think that the tempestuous ocean might rush in with ten thousand battalions and shake these colossal piers to their foundation, and thunder to the very streets of the city. But such is sometimes the vast velocity and terror of this now smiling expanse. Man, however, does not lose his courage or his skill, and battles victoriously with the elements. I understand that the modern life-boat, which plunges defiantly into the very jaws of death, and cannot be engulfed, but always comes right-side up amidst the most whirling billows, was first invented at Newcastle. The impetuous bravery of the old Norse kings abides on the river Tyne, and the hero goes forth to combat the storm-god with joyous enthusiasm, not to destroy now but to save.

The North of England makes a noble record for the Freethought campaign; and the time was all too short that I could spend in this varied metropolis, with its progressive spirit, its vast industries, its beautiful surroundings, its thrilling and splendid historic associations. In no part of England can one better observe the evolutions of the human race, its struggle for existence, and the survival of the fittest.

On Tuesday, July 9th, I am again in London, after an absence of about five weeks. I spend Wednesday evening with Mr. and Mrs. Foote, Mr. and Mrs. Gilmour, of Glasgow, and J. M. Wheeler, at the home of Charles Watts, where, among congenial spirits, the life of London flows with the progress of the world. Watts is pre-eminently sociable. He does not reserve all his vivacity for the platform. He believes in good comradeship. And, indeed, we could not stand the tug of war, endure the battle with injustice and wrong, unless at times we did gather about the camp-fire, throw our weapons off, enjoy the pleasures of the hour with mental stimulation and happy impulse. Mr. and Mrs. Watts have the kindly art of making the fire-side light genial to both friend and stranger. Old-time experiences in America come flashing along, while new fields open before. I was pleased to meet our brilliant representative in the North, Mr. Gilmour, who is one of our best-equipped men, a thorough student, and a facile and suggestive lecturer. He keeps things on the move, and Freethought in his hands will never lack a successful defender.

On Thursday, with Mrs. Watts and Mrs. Foote, and Mr. and Mrs. Gilmour, I visit for the first time the wonderful gloom of Westminster Abbey. Here is the buried majesty of the ages. Here are the tombs of kings and queens, of the "illustrious obscure," and of poets and philosophers who have given glory to the universal world. Here for hours one can wander among beautiful and solemn chapels, the sunbeams falling from windows of marvelous hues upon the white faces of the dead shining in statuesque glory; the gorgeous tombs, clothed with imperial regalia; the marble slab, silent over the ashes of immortal genius; along the old parliament house, small and barren, within whose walls once rolled and surged an imperious host, and the green sward contrasting with the desolation of decay. To the eye of imagination, the portals of the centuries seem to open; the dust awakes, and a multitudinous procession appears. The old minster seems to melt, and its "frozen music" becomes an abounding melody of life. The poetry, the art, the romance, the gallantry and splendor of a thousand years fill the venerable aisles, and the great city is forgotten in the thronging shadows of this over-arching sepulcher, enriched with the pathos and sublimity of the dead generations.

Friday I had the pleasure of dining again at Simpson's, with Watts, Foote, Forder, and Mr. George Anderson. This time he gives the Pilgrim a beautiful golden compass, so that wheresoever he may travel—on top of the Andes, or on Greenland's icy shores, or India's coral strand, or, it may be,

Siberia's darksome plains—he will have, not the word of God, but the beautiful finger of nature, the unerring needle, that is ever constant to the glorious shining star, to guide him to liberty and truth. I thank my friend for this magnet of nature—more faithful than any saint, more accurate than any Bible, more subtle than any god, more enduring than any church—that, ever pointing to the sparkling reality, is a thousand times greater blessing to humanity than a million golden crosses.

One would scarcely think that among the crowding masses of London one would ever meet by chance a friend from America. One might roam for a hundred years in these streets and never come across another's track. But it happened that almost the first thing that Dr. Darrow, of Fargo, and Mr. Morton, of Minneapolis, did was to meet the Pilgrim on the Strand, one of the great thoroughfares of London. I couldn't recognize my transatlantic friends at first, it seemed so wildly improbable that anybody from Dakota or Minnesota would be in London. But so it was. I rallied to the occasion, and America for the moment was in the ascendant and we hardly realized that we were on the oriental side of the "great herring-pond." We joined forces for the time being, and beheld the wonders of the Palace, and the delightfully horrible wax-works of Madam Tussaud. It being a supreme necessity for all foreigners, especially Americans, to see these wax-works, we proceeded to do the business at the earliest moment. The exhibition is really no better than a ten-cent show in Chicago, except in the extent and the awful realism of its exhibits. There is quite a gorgeous display of the kings and queens of history, the great warriors, the successful statesmen, but to my mind the most interesting wax statue in the whole collection was that of Madam Tussaud herself—a little bit of a woman, but apparently full of grit and extraordinary energy; and it certainly must have taken an immense amount of enthusiasm and persistency to have gotten together a collection like this—the most varied and grotesque collection to be seen on the planet, especially the "Chamber of Horrors"—what a lurid fascination in these uncouth displays! Here is the identical trunk that held the murdered body, the identical knife that did the bloody deed, the identical dress worn by the victim, and so on to the end of the thrilling chapter. It was a relief to finish the round of this infernal curiosity shop.

Saturday I journey to Bristol. I am welcomed to the hospitable home of Dr. and Mrs. Stevens, and the days of work and entertainment pass delightfully along. The doctor is an earnest Free-thinker, and it would be a great help to our cause if a few more like him would stand in the ranks. He questioned the parliamentary candidates of his district as to their position in regard to the "Blasphemy laws," by which the Secularists of England are at present outlawed. The Liberal candidate expressed himself as distinctly in favor of their repeal, but Michael Hicks Beach, the Conservative candidate, said that while the law in its present form was a little old-fashioned, yet he was in favor of a blasphemy law of some kind. He was also opposed to the opening of museums, etc., on the "Sabbath," and expressed a great horror of the "continental Sunday." I think this is about the general position of the Tory party, and if that party wins, there is but little hope of the repeal of the "Blasphemy laws," although it must be admitted, even by the Conservativ, that these laws are an outrage on human rights. The parliamentary election is at present occupying the attention of the community to the exclusion of almost everything else; and so for the time being the Free-thought audiences are not so large as they might otherwise be.

I must thank Mr. and Mrs. Stevens for their kind attention to the American visitor. I must record the smiles and beauty of the little baby—five months old—Dorothy Winifred, who contributed much to the enjoyment of the occasion, and who will, no doubt, ever illuminate the path of Free-thought, if the laws of heredity prevail and the promise of a happy birth. SAMUEL P. PUTNAM.

Hints for Mr. Roosevelt.

Anybody who plays a game of any kind within two miles of any religious meeting is guilty of a misdemeanor under Section 275 of our extraordinary penal code. Why do not the police shut up all the billiard rooms, chess clubs, and the like during the Friday evening prayer meeting time?

Under section 277 of the Penal Code everybody connected with music halls, roof gardens and the like is a law breaker if acrobatic performances, rope-walking, exhibitions of strength, juggling or any-

thing of the kind is permitted there. Why do not the police enforce this law?

If Mr. Roosevelt will read page 2,223 of the Revised Statutes he will learn that every time he or any other citizen uses a "big, big D" he incurs a penalty of \$1, which he must pay or go to jail. If Mr. Roosevelt's police rigidly enforce this law the revenues of New York will overflow.

These are examples merely. They show that our statute books are full of dead-letter laws which the police do not enforce or attempt to enforce.—*New York World*.

Huxley's Funeral.

From the *Agnostic Journal*.

On the afternoon of July 4th the beautiful cemetery at East Finchley was invaded by pilgrim mourners assembled to honor themselves by reverent farewell to the dead leader, Thomas Henry Huxley. The crowd was numerically insignificant, but intellectually unique. Its annihilation would have been numerically imperceptible among England's teeming millions, but profoundly perceptible as a deduction from the sum total of England's intellectual life. In the hush of the surrounding hills and woods, heads were bared in homage to what in life was illustrious, in death a mighty influence. The centuries are as sorcerers—in another age Huxley would have passed in the flame of the martyrs instead of by natural doom. There was, in truth, a suggestion of tragedy. In sad, stern silence Leslie Stephen, Lecky, and many another brilliant rebel listened to the rites of the Church of England recited over the grave of the foremost and most uncompromising heretic of this generation.

There was no pageantry, as the *Times* observed. None was needed. There were no idle sight-seers, save perhaps a few villagers. These, by the way, were the only respondents to the "Amen" of the burial service. The Rev. J. L. Davies, old friend and neighbor of Huxley, liberal priest and evolutionist that he is, faltered in tremulous utterance. It may be that personal grief sensibly gave him pause. It may have been—and I think it was—that a sense of incongruity, of desecration—nay, even of shame—moved him as he was compelled to connect the official "sure and certain hope of resurrection" with the memory of the iconoclast of theology and the constructor of science. The force of superstition, allied to social convention, and probably (it is for one of the Huxley family who may read these lines to correct if the guess is wrong) some instinct of sentiment in one or other that loved him, made it possible and inevitable that a priest of the church of England (however unorthodox) should be obliged to say:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Respectfully and in profoundest sympathy with survivors it may be submitted that the very eminence of Huxley, so stalwartly sincere, demands that the world of science and enlightened culture should be advised whether this gnostic service was consistent with any wish or concession before the death that is lamented. If the responsibility rests with any who shared his life and love, criticism is disarmed while regret is active. We may especially appeal to Mr. Leonard or Mr. Henry Huxley to enlighten the public in historic justice to posterity.

Regret, however, is vain. Pride endures. Like the symbolic oak that restfully shadows the grave where the investigator now lies incurious, the lost leader could break but never bend. The willow that neighbors the oak sways to passing winds even as his affection was emotional. The ironclad smiter of Wace and Gladstone and the Gadarean swine was human, loving, and lovable. The quaint, tiny tombstone next his grave is eloquent witness—his first-born rests there: "Son, thy father brings thee sorrowing." Two of the Pollocks read that passionate sentence; the brave wife of William Kingdon Clifford paused over it, thinking then, maybe, of one of whom it was written, "Even as no man loved life more, so no man feared death less."

The sons of Darwin were there, Herbert Spencer was represented, Mrs. Humphry Ward—all of interest to readers of this journal. The authoress of "Robert Elsmere"—the famous heretical novel—was subject to the "heckling" of a stray and belated priest as the writer passed her. "Now, what would you prefer to think—immortality or annihilation?" the priest was uttering with unction. Perhaps I heard, perhaps thought I heard, the answer: "What we prefer to think is not always true!"

"What we prefer to think is not always true!" That was the sonorous message of the lost leader. He is dead, but not recreant. We shall remember him differently from the "lost leader" of Browning: We that had loved him so, followed him, honored him, Lived in his . . . magnificent eye,

Learned his great language, caught his clear accents,
Made him our pattern to live and to die.

But we shall not think of one who left us for a "handful of silver," for a "riband to stick in his hat;" we shall think of our rags that were purple to his heart—he who declined no task, left no foot-path untrod. The "devil's triumph," the "wrong to man and insult to God," was pronounced by the priest who journeyed from Westmoreland to oblige whoever was responsible for the blasphemous—there is no other word—rites of the church that Huxley combated with a combativeness inspired by the love of science and the care for mankind. And the priest said "Amen," and only the villagers responded. There were those by that grave who loved Huxley and who understood his life's work. How apposite it would have been had only two or three individuals, selected almost at random from that distinguished group, delivered each his brief dirge and eulogy by the side of that as yet unclosed grave! But it was not to be.

Saladin, Frederick Millar, and the present writer walked sadly away, thinking one thought—Superstition is endowed and fortified. It curses the cradle and the grave. Who shall end the last hypocrisy? John Morley was not there, but one, at least, thought of his words on his "dead master," John Stuart Mill:

"We have lost a great teacher and example of knowledge and virtue; but men will long feel the presence of his character about them, making them ashamed of what is indolent or selfish, and encouraging them to all disinterested labor both in trying to do good and in trying to find out what the good is—which is harder." AMOS WATERS.

"Desiccated Saints."

We are glad to note, by reverential articles in the *New York World* and the *San Francisco Examiner*, that St. Peregrinus has passed the United States Custom House, and is now installed in St. Anselm's Church, at One Hundred and Fifty-third street, New York City. When the saint was hoisted ashore in his sealed and padlocked box, a United States custom inspector was about to open him up, so as to see whether he was dutiable or not. But Father Gerard Spielman explained to the inspector of customs that "the canon rule of the Roman Catholic church required that the seals of a sacred relic should be broken only in the presence of the highest ecclesiastical authority, whose duty it is to pronounce upon their genuineness." The inspector thereupon let St. Peregrinus pass. We do not quite see why. The customs inspectors on the New York docks are not governed by the "canon rules of the Roman Catholic church," but by the regulations of the United States Treasury Department. These are so strict that the ordinary man cannot get even a hat-box through without opening it. Why, therefore, was St. Peregrinus permitted to pass? Evidently the Roman church has a pull with the custom house.

It is not so much permitting St. Peregrinus to pass free that we object to as it is permitting him to pass unopened. It is not probable that St. Peregrinus could be considered dutiable. Neither in the McKinley nor in the Wilson tariff is there any mention made of desiccated saints. But in the name of those American citizens and citizenesses who are forced, when landing from European steamers, to open trunks and boxes, to delve into their deepest recesses, and to drag out into the garish light all sorts of wearing apparel, we protest against such discrimination. Let all dried foreign saints, parts of dried foreign saints, and all parcels, portions, or integuments of dried foreign saints, be subject to as severe examination as are the impediments of living American sinners.

We are told that St. Peregrinus is the first of his brand to enter the United States whole. Most desiccated saints are shipped here in sections, the other portions being used to work miracles in other cities and in other lands. As the respectful *Examiner* says: "This is the first genuine entire body of a saint ever brought to this country, although, of course, there are plenty of relics here in the shape of fragments of saints and certain of their belongings." The wrist-bone of St. Anne, "the grandmother of God," will most readily recur to the minds of our readers in this connection. There is a thumb-bone of St. Anne's, if we are not mistaken, at the church of the Redemptorists in New York, where it is engaged in curing people of all sorts of minor maladies, but the larger and more effective fragment of St. Anne is the wrist-bone, which is now working in a Quebec church, where it cures even fatal disorders, with the utmost certainty and dispatch.

What possibilities in Peregrinus! It is true that his healing qualities have not been passed upon. Archbishop Corrigan, however, "has examined all the documents, authenticated the relic, and ap-

proved of its being exposed to public veneration in the church itself." St. Peregrinus is to be placed in a shrine in the church of St. Anselm. When there, it remains to be seen what he can do. We have already given the fairy-like history of St. Peregrinus up to his final enshrining in Bavaria, where he slowly desiccated and grew in the odor of sanctity. If he is any kind of a saint at all he ought to be able to do more than the fragmentary saints already shipped to these shores. We shall look with much interest for accounts of the miracles to be performed by Peregrinus when he gets to work.—*San Francisco Argonaut.*

Cyclones and Superstition.

Readers of THE TRUTH SEEKER know that about the middle of last month a cyclone descended from the clouds upon a hamlet called Cherry Hill, in Bergen county, New Jersey, and wiped the ground with the inhabitants and their houses. Five persons are reported to have lost their lives, while the destruction of property probably amounts to twenty-five per cent of the assessed valuation of the buildings in the borough. The Rev. Mr. Duryee, pastor of the single church in Cherry Hill, stood upon the rickety steps of the half-demolished home of the slain Conrad Friedman, across the street from his own wrecked tabernacle, and told the assembled mourners and villagers that the cyclone had its origin with God, and was one of the deity's ingenious methods of chastening his beloved. The deceased Mr. Friedman was a hotel keeper. When the storm of July 13th came up he went to an upper part of the house to close a window, but while there the cyclone lifted the roof, the chimney fell upon him, and he was dashed to pieces. Among the Rev. Mr. Duryee's hearers was Mr. August Mund, a German Socialist and Freethinker, doing business as a mason and a grocer. Mr. Mund's barn had been swept away, and his hired man, a Hungarian, known to him only as Antone, carried across the road into the middle of a cornfield, where he was picked up dead. When Mr. Mund heard the Rev. Mr. Duryee say that the cyclone had been sent to Cherry Hill by providence, and when he further heard the clergyman pray for a continuation of the divine blessing, he is said to have ejaculated, "Pfui!" "Humbug!" and to otherwise have expressed his dissent from the theological view. Later on, as he related the foundations of his barn and of one of his houses that had been twisted off its base, he argued with the spectators that if the cyclone had any theological significance whatever, it proved that there was no overruling providence. In a week he had the frame of a new barn reared, when another storm came up and the southeast post of the structure was demolished by lightning. Then his religious neighbors were sure that Mr. Mund must admit that the Almighty was participating in the proceedings, but he didn't. On the contrary, he pointed out that the cyclone had damaged the church more than his property, and that the lightning that hit his new barn had struck two churches in Hackensack only a mile or two away. The reasonable explanation, he said, was that Cherry Hill lay in the path of storms or in a center of electrical disturbance. As they were unable to answer his arguments the neighbors concluded to boycott him, and in the local papers a statement was published that he would receive no further patronage as a grocer or as a mason.

The state of affairs above described came to the knowledge of Mr. Henry Bird, president of the Newark, N. J., Liberal League, and, as he stated in a letter to THE TRUTH SEEKER office, his indignation burned within him. He at once dispatched a note to Mr. Mund soliciting the use of his barn, and printed circulars announcing a meeting there on Sunday, August 4th, to discuss the subject of "Causes of Cyclones." Besides Mr. Bird, the speakers advertised were Henry Rowley, of the Brooklyn Philosophical Association; Prof. Daniel T. Ames, of the New York Liberal Club, and Alderman McGuire, of Paterson.

The occasion promised to be so interesting that instead of writing Observations, I concluded to vary my usual form of Sabbath-breaking by attending. Cherry Hill is about twenty miles from New York, on the New York and New Jersey railroad, a line I had not previously heard of. Before reaching the place the passenger begins to see signs of the cyclone's havoc among the trees lying broken and withered along the track. The first thing noticed by the stranger is that at Cherry Hill there is no station. There was one, but the wind took it across the track into the swamp. Accompanied by my family I wandered about the hamlet. The ground is covered with wreckage—shingles, window-panes, pulverized glass and plastering, and tin roofs either lying on the grass or lodged half-way up a tree. Uprooted trees are everywhere, and the

grass in the mowing-lots is as flat as if a river had flowed over it. Some houses are totally demolished, while others, susceptible of repair, have been got into living shape again. The church, a structure about sixty feet square, stands askew on its foundations. Under the impetus of the wind it started off toward the southeast, but caught on a locust stump after going about two feet. Its north side is shattered and pierced by beams that came end-on, like arrows, from the broken-up hotel across the way. The corner-stone bears the inscription, "Re-erected 1892." In that year the building was destroyed by lightning. The congregation now worships God, and licks the hand that smote it, beneath a tarpaulin in the rear of the edifice.

While we were yet viewing the wreck, thunder began to rumble in the sky and we sought shelter at the house of Mr. Mund, the defendant. This gentleman turned out to be a well-informed German-American, with a hearty contempt for politics and politicians and no use whatever for religion and ministers. There is nothing aggressive about him except an inclination to express his thought on such subjects as are up for discussion in his presence. He is primarily a Socialist, and regards churches as an accident of "capitalism." He is a reader of the *People*, the Socialist paper of this city, and knows of Karl Marx and Lassalle and Shevitch and Sanial and De Leon and Alexander Jonas, but he never heard of THE TRUTH SEEKER, and perhaps never of Ingersoll, except as what the *People* calls him, "a doctrinaire of the god Capital." The Cherry Hill-dwellers say Mund is an Anarchist, but that only proves, first, that they don't know what he is, and, second, that they don't know what Anarchist means. His little store provides the railroad section hands and the foreign population generally with a place to meet, and smoke, and talk, and also with tobacco, ginger ale, candy, ham, bologna, and blutwurst. He is a man of family, of substance, and of industry, and with a good trade and money ahead doesn't give a damn for the "capitalistic ingredient" of Cherry Hill.

The rain fell vigorously until about three o'clock, the hour of the meeting, and just as it got through Mr. Bird arrived from Newark in a carriage, and Mr. Rowley from Brooklyn by rail. Mr. McGuire, the Socialist alderman of Paterson, did not come at all, neither did Professor Ames. The rain kept away the crowd that was due from Hackensack; the Paterson contingent, presumably Socialistic, failed to assemble, and apart from the dozen Freethinkers who had got wind of the meeting, there was no audience except Mr. Mund's neighbors and a few bicyclers from down the line. But the proceedings, though delayed, were not postponed. Messrs. Bird and Rowley consulted, looked over the field, and reasoned about as follows: "Here are a score of people within the sound of our voices. It cannot be possible that all of them know the cause of cyclones. We have come here to sow seed, and we will sow it, if only to the air." And so, with a heroism which I could never hope to attain, they got a table and a chair, and Mr. Bird, as president, opened the meeting. In due form he announced the subject to be discussed, "Causes of Cyclones," and informed us of the light in which the matter would be discussed. He then introduced Mr. Rowley.

The president of the Brooklyn Philosophical Association took us all into his confidence at once, pointing out that we had been called together by a calamity that had fallen upon the community unprovoked, without warning and without redress. Then he explained the origin of winds—the warming of the earth's surface by the sun, the rising of the heated atmosphere making room for the colder air to rush into the vacuum which nature abhors—all as simple as the draught of a stove with a fire in it. The meeting of diverse currents of air formed the cyclone. The occurrence of this phenomenon in Cherry Hill was not a miracle, but on the contrary it would have been a miracle if the cyclone had not resulted from the atmospheric conditions prevailing there on July 13th. Passing to the theological view that the whirlwind was sent from heaven to discipline the people of the community, and that it had fallen heaviest, as in justice it must, on those most deserving of chastisement, he asked if any person present would dare to maintain that theory in the house of one of the sufferers. Did they think that God, like a cannibal, would devour his own offspring with those of his enemies? In regarding natural phenomena, religious people are as children in the dark. Children are not afraid of the darkness itself, but they are afraid because they cannot see what is around them. So with the religious mind: it is blinded by superstition, or too indolent to investigate, and so stands in terror of the creatures of its own imagination. God never built a house in Cherry Hill, but it would be as reasonable

to expect him to do so as hold that he had destroyed one.

In such manner did Mr. Rowley, for a period of forty minutes, agitate the gray matter of the Hill-dwellers; and when he closed there was applause from unexpected sources.

Forty or fifty persons were now present, some sitting in carriages at a safe distance, and more arriving. Mr. Bird made an address. Considering the hypothesis that atmospheric disturbances are a means of punishment, he pointed to the apparent lack of purpose in those phenomena and the waste of energy involved in employing them with such an object in view. But would God be likely to destroy his own property to punish somebody else? If God was powerful enough to create a universe and set it in motion, would he not presumably have sufficient influence over a modest cyclone to steer it clear of buildings dedicated to his worship, where his creatures met habitually to prostrate themselves and invoke his mercy? Let them ask themselves this question standing beside their only church, warped, twisted, and bilged and hung up on a locust stump, like a stranded vessel on a sandbar. Mr. Bird had asked a lady in Cherry Hill if she thought God sent the cyclone, and she replied that she attributed it to the devil. Asked if God did not provide the world with a devil, she said that was a mystery. "Show me a mystery," said Mr. Bird, "and I will show you a humbug." Truth offers no mysteries as explanations of natural events.

Mr. Bird was getting warmer and more interesting every minute, when train time came and I had to leave. At the place where the station used to be we waited, with Mr. and Mrs. Rowley, a quarter of an hour for the cars to come along. From that point we could look back up the road and see that Mr. Bird kept his audience with him. Whether he missed our presence or not, I had no means of determining, but he had a carriage in waiting and was independent of railroads. We could see his vigorous gesticulation and knew that he was giving them the true doctrine. As the train came up we waved an unobserved good-by to the sturdy old warrior doing valiant battle for the truth, and then we were borne homeward. Some minutes later a rift in the trees gave us a last glimpse of the meeting place, and he was there still, smiting away at superstition with undiminished energy. Long life to him!

GEO. E. MACDONALD.

In Eastern Oregon.

Wagner is a paradise in the Blue mountains—Grant county, Or.—and nowhere has Secularism better representatives. I left home June 29, and the following Sunday was met at Hepner by Mr. Ferd Hunt and a fine team, and the forty-mile drive over the mountains was most enjoyable. Mr. Hunt is a magnificent fellow—jolly, generous, and with resources of laughable stories that shorten time and distance.

We arrived at the home of Mr. and Mrs. Warren Carsner in time for supper, and with their bright children, Robert and Maude, and other friends my first evening in Eastern Oregon was pleasantly passed. There never was a happier home than this until the death of their little darling Bertie. How sorry we all are for them, and how gladly would we lessen their grief! Messrs. Z. and O. Martin, loyal friends, are also just now mourning the death of their dear old mother.

The Secularists here had been looking forward to my coming for several months, and had made preparations to celebrate the Fourth in grand style, and you may be sure they did, too. What a host of good friends! Maxwell Ramsby, who might well be called the father of Secularism on the Pacific coast; George and Carl Wagner, on nobler men than whom the sun never shone—whose honesty, sincerity, and all-round goodness have made them honored and loved by Secularists and Christians alike; William Collins, who once escorted the Secular Pilgrim through part of this Haystack country, and who is a reformer politically as well as religiously; Mrs. Collins, the gentle "little mother," and her children; Mr. and Mrs. William Gates; Mr. and Mrs. W. P. Anderson, and many others. I cannot mention them all and still have space to tell about the "Trinity," as Mrs. A. M. Crawford, of Lone Rock, has christened the three preachers who the past two weeks have been making desperate efforts to defend their faith here.

Before I came our friends had sent out a general challenge to the preachers to meet me in debate, and on the Fourth of July the "Trinity" materialized, viz., Rev. Mr. Bramlet the Father, Rev. J. T. Moore the Son, and Rev. Mr. Henton the Ghost. The "Father" is a very poor excuse for a man, with a great deal of Braden pugnacity, and when challenged he replied that he "would debate with her provided she would shingle her hair and put on

trousers." So after my morning oration on "Ideal and Actual Liberty" and my afternoon address on "What Secularism Has Done for Woman," I publicly challenged the "Father" to debate with me the "Woman and Church" question, telling him that I had heard what he had said, and if he would not debate with me as I was, I would accept his conditions, for the satisfaction of discovering to his parishioners that they had over them a shepherd unfit to guard their religious fences. But he did not want to debate. He said he had a "representative" who would "give me all the debate I wanted." That representative was the "Son," Rev. F. J. Moore, a Baptist minister from Mitchell, and we agreed to debate the following questions, three days to each question: "Resolved, That the Bible is of Divine Origin," and "Resolved, That Infidelity is Conducive to the Enlightenment, Morality, and Happiness of Mankind."

Christians and Infidels for miles and miles around attended the debates. No such interest in religious questions was ever seen before in that whole region. The "Son," outside of debate, is an affable gentleman, and I enjoyed his acquaintance, but his method of debate is that of all Christian ministers. The overwhelming historical evidence presented by me on the first question he either ignored or referred to as "Catholic and semi-Infidel opinions," and tried to make out that nothing was good authority that did not originate with Baptists. He repudiated every sect but the Baptists, yet in his defense of the second question, he was only too glad to fall back on Clark Braden's pamphlet. He spent the greater part of two days reading from Braden. It was decidedly the weakest defense I ever heard, and in that community added nothing to the glory or credit of Christianity. Our friends here are jubilant over the result, and the applause that greeted my closing speech was something tremendous. Others will probably tell you more about the debates. I have agreed to debate the same questions with the same "Son" at Mitchell.

To day the campaign at Wagner closes with a lecture in the morning, "Freethought the Fundamental Reform," and a session of the Wagner Secular Sunday-school in the afternoon. Though the debates have kept me busy, I have managed to get a good deal of enjoyment out of it all. I do not wonder that Putnam wrote so charmingly of his trip through the Haystack country. I have been treated royally by these earnest friends, and I love them all for their generous hospitality, enthusiastic support, and good wishes.

Silverton, the banner Secular town on the coast, will have to look well to her laurels, for here, nestled among the mountains, is a formidable rival, and, while all of the hundreds of Liberals I have met here are interesting, I must especially mention Mrs. A. M. Crawford, of Lone Rock. She is fifty-five and upwards, hale, hearty, gentle, loving, witty, and aggressive. She is simply a power for our cause. "Heavenly signboards," she calls the preachers, and they are usually the butt of her inexhaustible jokes. A compilation of her laughable sayings would be a splendid antidote for the blues.

I leave these good people with regret, but with the happiest of recollections.

Wagner, Or., July 14. KATIE KEHM SMITH.

Two Days with Mr. Putnam at Birmingham.

Mr. Putnam, I suppose, must think England a land of rapid transit, as I thought America a land of velocity in eating. At the Astor dining-rooms in New York I saw persons enter, speak to the waiter, pay the cashier, and depart. In the interval they had eaten their dinner, but that I did not observe, so quickly was it done. In like manner Mr. Putnam goes to a railway station here, takes his ticket, and before long the guard requires it to be delivered up, and Mr. Putnam finds himself at the end of his journey before he is conscious that he has set out. So short are our long distances compared with those to which he has been accustomed. Twice he arranged to visit me at Brighton, and twice arrangements made for him prevented his coming. So I went up to London and thence to the Midlands, as he was to speak in my native city, Birmingham. I went in order that I might preside at his orations there, and "present" him to the audience, as you say in America. My friend Mr. Daniel Baker, who gave Baskerville Hall to the Secular movement, would have presided had he sufficiently recovered from a recent illness. It was therefore I undertook to welcome Mr. Putnam to Birmingham. I said: "A man who had placed his son under Rowland Hill assured the famous preacher that the youth 'had talent, but he buried it in a napkin.' After a time the father asked what Rowland Hill thought of the student, when Rowland Hill answered, 'he had shaken the napkin at all corners, and there was nothing in it.' When I was a youth,

I was told there was a priceless talent in the napkin of Christianity, and I thought so too. But when I became a man and needed resources, I opened the napkin and found there is in it nothing serviceable—mysteries which no man could understand—stories which gave no direction—assertions which no one could prove—precepts which no one could practice, and statements concerning deity painful to read. I took one corner of the napkin and let them fall to the ground, and I have never picked them up again. Now I am glad to listen to anyone who, like Mr. Putnam, preaches a wiser, a more practical, and a more relevant faith. That is why I have come here this morning."

The Birmingham Freethinkers did their best for their American visitor. The placards were superb and plentiful, but having no hall they had to hire one, to which many who wished to hear Mr. Putnam would not go. The rain, storm, and thunder were against him all day. Still he abated nothing of his energy or fulness of speech. We found him an intrepid speaker with the instinct of the orator in him. There were no "ragged sentences," as rhetoricians call them. Each was self-contained and complete, which only a speaker who is self-possessed and is a master of expression can produce. He has passion as well as articulate velocity which commands attention and retains it. Mr. R. Taylor presided in the afternoon, when, as Quakers say, "the spirit moved" the American orator, as it did also in the evening, when I presided again. Effective sentences were frequent. One was an answer to a Christian objector Mr. Putnam had met, who said "he should commit great crimes but for the fear of hell," to whom Mr. Putnam answered that "in that case he had better stick to hell, and he hoped hell would stick to him;" a reply which effectually disposed of the accusation that Freethinkers would deprive scoundrels of their Christianity. Mr. Putnam went next day to Stratford-on-Avon, the land of Shakspeare. He will return to America with an eye "with fine frenzy," not "rolling," let us hope, but steady and luminous.

Saladin published the generous message Colonel Ingersoll sent by Mr. Putnam in the *Agnostic Journal*. It has not appeared elsewhere in England. The second day implied in the title of this paper refers to our first meeting at Albany Cottage, Balsall Heath, the residence of Mr. Daniel Baker, the oldest and noblest friend of Freethought in the Midlands, when we all talked of everything. Mr. R. Taylor and Mr. Putnam's host at Shirley were of the party.

GEORGE JACOB HOLYOAKE.

Eastern Lodge, Brighton.

Mr. Steiner Philosophizes.

A Freethought lecturer has a varied experience. Possibly no other traveler is in a better position than he to study persons and places. He will lecture in a small town, and have every one out to hear him. In a large place, it takes great effort to bring out a fair audience. Sometimes he will talk in a small hall well-filled, and at others in a large one before a small audience. It is interesting to note how the majority of the people are affected by the sentiments of those in the ascendancy. Where the church has all under its thumb, and Christian bigotry, more poisonous than the serpent's fangs, permeates everything, the great masses will unthinkingly succumb to it. Where the men of influence are Liberals, we have the same effect, but from the opposite direction. There you find an intellectual hospitality and freedom, in great contrast with what exists in a church town. Even the churches themselves are affected by the spirit of toleration. Sometimes a lecturer will find outspoken Liberals in abundance. At other times, fear of orthodox boycott and ostracism keeps all but a few under cover. In some places the majority of the people do him honor. In most he is looked upon either as a monstrosity, to be seen once in a lifetime, or as an awful being, cursed of God, and to be shunned.

Accustomed to these changes, when I go to a new field of labor, I am constrained to ask myself, "Well, what next?"

From Park River to Red Jacket, Mich., required a journey of two days and two nights. I go through the timber regions of the North, where for many miles the only signs of human life are the log huts of the men who fell the forests. Red Jacket is in the copper regions, and is built on an island in Lake Superior. The vicinity is rich in copper and iron, and some silver and gold has been found. It is a peculiar place. Twenty-two thousand inhabitants, thirty-three nationalities represented, with each language spoken; twenty-two churches, five of which are Roman Catholic. The latter prevail. Last summer the people paid the priests to pray the grasshoppers away. The insects at once flew on the fence, and did no more damage. Protestant

and Catholic bigotry are united. The mayor refused us the city hall, saying that as long as he was chief executive no Infidel lectures could be given in the city building.

The Sunday laws of Michigan are here enforced with great severity on some people, for they are used to gratify malice more than to protect "God's day." Business houses of all kinds were kept open unmolested on Sunday, yet a few persons have been heavily fined of late for the same offense. On every side you find a saloon. The mass of the people care for nothing but drinking, carousing, and brutal sports. Filth and fanaticism are characteristic.

Everything was against us. First, by the stupidity of the pious mayor we were refused the best hall in town, and had to be content with an inferior one. A theatrical troupe for three nights, Memorial Day, and an Italian holiday were our competitors. Five lectures were advertised, but we gave only three. Fair audiences, including two high-school teachers, attended the last two, which were given on Sunday. I found a few splendid Liberals. Mr. C. H. Chase entertained me handsomely. He is thoroughly interested in Freethought, and is not ashamed to say so. Mr. Kenny, though in business, flies his colors to the breeze, as do all his family. Mr. Chase's mother is a Liberal Spiritualist. Captain Paulsen is an intelligent colored gentleman, and, of course, a Liberal. He is a great admirer of "Four Hundred Years of Freethought," and rendered us substantial financial support. Dr. Tape is also a Liberal and a *Truth Seeker* subscriber. Mr. Little, though a member of the Congregational church agrees with us in many things, and will soon, I think, stand on our platform. Red Jacket Liberals are not discouraged, and, when given a fair chance, are determined to make a course of lectures successful. Mr. Ezra Gladding, of Lake Linden, came over and heard all the lectures.

Freethought meetings should always be held in a good hall. They should not be advertised in a hall over a saloon, or in a dingy, dirty building in an out-of-the-way place. A good hall may cost more than a poor one, but the benefits to the cause will be greater. They must be well advertised, and they cannot be too well. Do not rely on handbills. People give them little attention, and Christians gather them up and destroy them. Posters are to be preferred, but one dollar spent in the newspapers is worth five spent in any other advertising. Written cards should be sent to all the Liberals. Lectures should not only be announced, but they should be kept before the people for at least a week before they begin. When these rules are observed I believe lectures can be made successful in nine places out of ten. FRANKLIN STEINER.

Treachery to the Constitution.

The *Christian Statesman*, referring to the plan of Mr. Woolley for the "reformation" of all things political and moral, says that the recognition of Christ as King is the "great, fundamental reform that needs, first of all and above all, to be secured." With a majority of the voters in favor of prohibition and willing to follow "Jesus Christ the Conqueror" in their political actions, the end sought can be achieved. But such a majority not ready to follow Jesus Christ will "utterly fail." That is of interest to some people besides Christians and live Freethinkers. This is the way Rev. R. C. Wylie, the writer of the editorial in question, reasons:

"If it is the proper thing for voters to combine under the leadership of Jesus Christ it is proper that the nation should acknowledge him as King. If he is the King of voters [as Mr. Woolley alleged], he is also the King of nations."

Mr. Wylie has no hope of the success of prohibition unless the advocates of the system will "combine under the banner of King Jesus," and he expresses his conviction that in connection with some of the "reforms" whose leaders believe they can win success only by following Jesus Christ "the nation will be led to honor him as Kings of kings." What Mr. Wylie hopes we fear, and it is because of this fear that we continually warn Liberals to beware of the seductions of the moralistic force "reformers" of all schools. If God and Christ and the Bible are smuggled into the citadel of our liberties it will be in the Trojan horse of some so-called moral reform. Only thus can our Constitution be transformed from a charter of religious liberty into a church warrant of persecution and spoliation.

JOHN E. REMSBURG has held three debates within three months. His last was with the Rev. F. W. Jacobs, at Auburn, Neb.

THE Seventh Annual Convention of the Oregon State Secular Union will be held in Portland, Sept. 20th to 22d, inclusiv.

Letters of Friends.

Still Others Want the Book.

FARRINGTON, CAL., July 27, 1895.

MR. EDITOR: Please send me the "Freethinker's Pictorial Text-Book."

SHERMAN L. FALL.

WELDON, IA., July 15, 1895.

MR. EDITOR: Inclosed find \$3 for THE TRUTH SEEKER and "Pictorial Text-Book." Mr. Cook made me a present of it three months, I believe, and I want it all the time. I send 40c. for cheap tracts.

Yours truly, CHAS. FOSTER.

MILL CREEK, IND. TER., July 12, 1895.

MR. EDITOR: Inclosed please find \$5, for which please send THE TRUTH SEEKER for one year and the "Freethinker's Pictorial Text-Book" to M. Penner, and credit my subscription with the balance.

Yours truly, FELIX PENNER.

DU QUOIN, ILL., July 21, 1895.

MR. EDITOR: Inclosed find money order for \$3.20, for which send me THE TRUTH SEEKER for one year and "Freethinker's Pictorial Text-Book." Also send me "The Religion of Humanity Better Than Eternal Punishment," and "The Roaring Lion on the Track," and oblige

Yours respectfully, JEROME KNAPP.

NEW HAMPTON, IA., July 14, 1895.

MR. EDITOR: I inclose \$3.50 on subscription and for one "Old Testament Stories Comically Illustrated." Also another dollar for one more copy of the above book.

In this church-contaminated town buyers of Liberal books are very scarce. The dollar for one of the books came to me from an unexpected source. This morning, while sitting in my front porch with a few of my boarders, the bell on a sinner-factory (church) across the street began to clatter. For saying that this was the Lord's fire-bell several of the young men called me a scoffer. In the discussion which followed I mentioned some absurdity found in the old Jew-book, and produced my "Old Testament Stories Comically Illustrated," as an invincible witness. It surprised them, and furnished amusement for fully three hours. After dinner they went at it again. One said that he got up sleepy, but the pictures had waked him up. Another said that he had been asleep for twenty-two years, but these pictures and what little he had read of the text had made him wide awake. Result, \$1 for a book of his own. He is a photographer, and intends to copy Adam and his living plow, "Billy" and all, for a photograph in his show case. I fear he is a "busted" Christian. I miss no chance to throw a stone at the holy monster.

F. L. DAUBERSMITH.

What Dr. Talmage Might Have Found.

OAK PARK, ILL., July 14, E.M. 295.

MR. EDITOR: Should any of your readers ever happen to be in Greeley, Col., and will call on Brother John Leavy, they will discover a veritable oasis of mentality and good fellowship in that desert of orthodoxy. Not that he is the only Freethinker there, but he is one that any Liberal will be delighted to meet. Aside from his own personality, he has a collection of curiosities "said" to have been collected by "Dear Brother Talmage" in the holy land, and which of themselves are worth going several Sabbath days' journeys to see. Herewith I append a list of the relics as described by Brother Leavy himself:

No. 1. Kettle, or hash-pot, found by Dr. Talmage at the foot of Mount Sinai, and supposed to have been used by the Israelites on their journey through the wilderness.

No. 2. Shako, or head-dress, worn by Simon, Peter's wife's mother, and certified to by Tontil Effendi, notary public at Joppa, Asia Minor, April 10, 1890.

No. 3. Frying-pan presented to Dr. Talmage by Hassan El Obid, of Joppa, and supposed to have belonged to one "Simon, a tanner, that lived by the sea."

No. 4. Whiskers worn by Mark Antony when on a visit to Cleopatra, and certified to by the good Mustafa El Haib, of Cairo, Egypt, April 29, 1890.

There are a few other less important

relics, but as some doubts exist as to their genuineness, they are not mentioned or listed. They are as follows: The black stone of Mecca, presented by an angel to Abraham; a portion of the wing of the swallow that dropped the residuum that put out Tobias's eye; the stone that killed Goliath, and the jackknife found in the trousers' pocket of the widow's son.

The goods have the regular exporters' and importers' cards attached, and altogether are calculated to "deceive the very elect." In fact, Brother Leavy assures me that a Sunday-school teacher from Council Bluffs, Ia., came to see them, and was so impressed with the remarkable collection that she begged leave to make a descriptive list to show her class when she went home.

Fraternally yours, A. CHAPMAN.

More About the First Steamboat.

CLAY CENTER, KAN., July 25, 1895.

MR. EDITOR: I write you this letter to correct a mistake of Mr. Putnam's, also as an answer to Mr. F. Steiner. As early as 1736 Jonathan Hall took out a patent for a steamboat which was never constructed. In 1756 two Americans, John Fitch and John Ramsey, broached the subject, as did Thomas Paine in 1778, wishing to introduce it on American rivers. In 1778 Mr. Miller, of Dalswinton, had the impression that vessels might be impelled by paddle-wheels instead of sails. Mr. James Taylor, tutor in his family, suggested such wheels be set in motion by steam. William Symington, engineer, was employed to build an engine to be placed in a vessel on the plan suggested by Mr. Miller. The experiment was made on Lake Dalswinton, Dumfriesshire, and was so successful that, in 1789, a large boat was constructed and placed on the Forth and Clyde canal and made the rate of seven miles an hour. Differences between Miller and Taylor prevented further experiment at the time. Symington, at the request of Lord Dundas, built another boat in 1802; made a successful voyage, but was obliged to suspend further experiments by the canal company claiming that the action of the paddle-wheels damaged the canal banks. This vessel, the Lady Charlotte Dundas, was seen and examined by Robert Fulton, an American engineer, born in Little Britain, Penn., who was accompanied by Mr. H. Bell, of Glasgow. He made sketches and drawings of it; went to Paris in 1800; proposed to Napoleon to place at his disposal the means of transporting his army to England in spite of wind, tempest, etc. His plans being rejected, Fulton returned to New York, built the Clermont in 1807 and made the voyage between New York and Albany. This is an abbreviated sketch taken from the introduction to "Hume's History of England." Says the article quoted from: "Popularly, the credit has been given to Fulton for being the inventor of steam navigation, but his boat was a copy of the Charlotte Dundas."

Yours truly, GEORGE HARRISON.

After the "Observations" Man.

MR. EDITOR: Having just read "Brother George's" criticism of my letter on bigotry, you will please allow me to reply, for I always read his writings with a smile, let the subject be what it may.

Whether he got a little seasick in reading my paper (as he did when he was on his outing), or whether the coat set a little "too soon" under the arms, I know not, but I much fear the readers of THE TRUTH SEEKER will surmise that George may be seated in the stern of the same boat of bigotry that I wrote about. He says: "I would not cast doubts, though I have some on hand, on the authenticity of that communication." This is where his bigotry comes in, for why should he doubt a phenomenon without a most thorough investigation when the opportunity is at hand? Certainly such a cause as the one in question is at least worthy of investigation, and were Jesus on earth at the present time, and I had an opportunity to know for certain whether he was really God and was crucified or not, I would do even more than doubting Thomas did to satisfy my curiosity. Neither sarcasm nor quaint expressions will disprove a truth or the authenticity of a real phenomenon; neither will it keep an honest investigator from

seeking to know the truth. It may, however, be like one whistling in the dark to keep up his courage, and answer the purpose for the time being.

Should George (excuse my familiarity in using his given name, for nearly all readers of THE TRUTH SEEKER must feel like brothers to both "Eugene" and "George" Maedonald) take time to investigate Spiritism and overlook fraud, should he find such (as I often have), and follow up his investigations by a study of spirit philosophy, and after two years of research he should find it to be a fraud and delusion, he will then please come out in THE TRUTH SEEKER in his usual "phunny" style, and tell us all about it, and we will all "laugh and grow fat."

I feel assured he will then have less "doubts on hand," and the communications will seem to him less of "blanked twaddle" than now. And should his "42 stout" ever pass "under the daisies," and his spectacular soul ever be permitted to return to earth, and use a "short pencil," we shall get no "twaddle" or "flubdub" nonsense, but shall all get "some comfort and information" worth having, and dead truth would come forth in such eloquent language that no one could doubt it as coming from George E. and the spirit world.

If Mr. Maedonald's definition of bigotry is correct, he must know of some greater bigotry than Webster defines, and I will inform Mr. Webster at my next "sitting" that he had better look a leedle out, and in the future I will specify that I only mean Bigotry Junior, and not the full-grown senior himself. To big a "Boo" is too much for a colt, and should only be given for a full-grown "hoss." As regards the "little sprig in colors," I see no reason why any one should object to such being drawn on slates, even by spirit friends, when I made a mental demand for it, and only got what I called for. "Consistency thou art a jewel."

I have since called for a communication to be given in colors on my own slates, but just purchased at the store, and received an answer in five colors, and the signature written with no two letters of the same color; this in daylight, without pencil, and the slates tied to the chandelier over our heads by my own hands, and which the medium never touched until after I took the slates down and read the communication in answer to my question.

A. D. SWAN.

The Second Coming of Christ, and Some Other Things.

LOS ANGELES, CAL., July 21, 1895.

MR. EDITOR: Those of us who have watched and waited so long for the second coming of Christ were led for a time last week to think that the event of the ages had occurred; and you can imagine—but faintly—how our souls thrilled with joy and expectation at the thought of his presence, and the immediate realization of the millennium. The report that Christ had come at last was based on the fact that a tall, blond man, with a Vandyke beard, suddenly appeared in our midst, announcing that he was Jesus Christ and was born the day before at San Pedro. He further imparted the information that he had just come down from heaven, and was under the personal direction of the Holy Ghost. Just as soon as he made known these facts the police gathered him in, and the next day the commission on lunacy sent him to the insane asylum.

Thus do human hopes rise and fall, and the heart grows sick with renewed disappointments as we wait in vain for the fulfillment of the Bible promise and prediction. But this bogus event has not been without one good result; it has set us to thinking, How shall we really know Jesus when he does come? There are no authentic and reliable portraits of him in possession of any of the churches, and if the American people are to always be so suspicious that every man who claims to be Jesus is sure to find himself in the hands of the police, and be brought before the commission on lunacy, then something must be done to spare the real Jesus this inconvenience and disgrace when he arrives.

After wrestling with this subject of identification in prayer and otherwise, I have found the solution. Knowing that

the same inspirational forces and extraordinary influences which controlled the writers of the Holy Bible are now with Heston in illustrating it, there is no room for doubt that his full-length portraits of Jesus are correct and accurate. Such being the case, all that is needed to stand off the police and prevent the possibility of Jesus being railroaded into an insane asylum, is to increase the circulation of THE TRUTH SEEKER and see that Heston's lifelike portraits are universally distributed. The importance of this work can not be over-estimated, and the fond hope is cherished that it may be successfully carried out. I wish now, while I think of it, to say that I am engaged in revising the New, New Testament, and the work is expected to appear simultaneously with the revision now under way by the "new woman." So many mistakes are found in the original Greek, it is more of an undertaking than I expected, and at times I am nearly discouraged. The handwriting of the Apostles is miserable, as might have been expected from ignorant fishermen, and St. Matthew's reminds me strongly of Horace Greeley's. I have time to mention but one prominent error in his manuscript, and that, which is in regard to the immaculate conception, will show how clumsy and inaccurate previous translations have been. He says distinctly: "And Mary dreamed that Joseph was with child of the Holy Ghost; for all things are possible with God, even as Adam was the mother of Eve."

While this version of that event increases the miracle, it will not necessitate an increase in faith, for faith in religious devotees is as limitless as time and space, and the more they believe the greater their reward in heaven.

Now, in conclusion, let me call attention to the word *selah*, by saying that a cursory inspection of ancient Hebrew manuscripts confirms an impression long held that the word when correctly translated reads "whoop-la," and is designed to show the ecstatic state of mind that prevailed from spiritual causes, in the inspired author. "Whoop-la" has long been used by the Texas cowboy to denote an excess of spirits, but in total ignorance of its divine origin, which is now revealed for the first time. Verily the Bible is a wonderful book, and we don't yet begin to understand it; but let us not despair.

C. SEVERANCE.

Religion, Education, and the State.

NEW YORK, July 25, 1895.

MR. EDITOR: The posthumous paper of Professor Johnston, printed in the *Century* for June, 1895, suggests some thoughts that it may be well to express at this time.

In the first place, if the constitutional guarantee of separation of church and state is to be respected, all forms of public education must be absolutely secular. Equal justice to all citizens and tax-payers imperatively requires that the state shall not teach religion of any kind in any manner anywhere. The dangers necessarily attending and the disasters surely following state patronage of religion are too well known to all intelligent men and women to require elaboration here. The founders of the republic so keenly realized them that they so framed the organic law that every special privilege since granted to the church by custom, Congress, and the state legislatures is undeniably in contravention of the letter or spirit of the Constitution, or of both. There are three possible ways in which the state can avoid the entanglements, menaces, and turmoils inseparable from official indorsement and inculcation of religious dogmas.

(1) Develop the public school system along present lines, supporting primary, intermediate, and high schools and universities by taxation, and keeping all of them entirely free from the teaching of religion. This does not involve the elimination of instruction in ethics, for ethical principles are derived from human relations, not from religious creeds. Neither is it necessary to do this in "a distinctly hostile spirit." State education should be non-religious, not anti-religious. The distinction is vital. Because the state does not teach the peculiar principles of the Democratic party or of the Republican

party or of the Populist party in the public schools no reasonable person argues that therefore the state is hostile to either of these political isms, that in the public school anti-Republicanism or anti-Democracy or anti-Populism is taught at the expense of the tax-payers of diverse political faiths. As regards political beliefs, the state is, in its educational department, strictly neutral, and it should be the same as regards religious beliefs. But there is a real difficulty in the way of putting in practice this theory of public education, a difficulty that is most clearly perceived from the view-point of the secularist. Of course there are other difficulties, and they will be considered later on, but they do not exist for the man who is convinced that the state is the proper educator of the child. They are the difficulties seen by the individualist. But the conscientious secularist, when he is also a believer in state education, must admit that Professor Johnston put his pen on a serious objection when he indicated the troubles growing out of the teaching of history in the public schools. However, the advocate of religious instruction does not escape this difficulty. It is a difficulty that has its source in the attempt to teach history in institutions of learning supported by the taxation of people of all forms of religious belief and non-belief. It bothers the secularist no more than it should bother the champion of religious instruction in school. Wherever history is made a part of the course of study in public schools there must be a conflict between Catholic, Protestant, and Freethinker. They cannot agree in regard to the facts of history, and no class can secure the teaching of that which it believes to be the truth without violation of the conscience rights of the others. If it is finally agreed that religion may be taught in the public schools the question is at once raised, *Whose religion?* If it be answered, Simply the fundamental doctrines accepted by all Christians (which would leave out of consideration the equal citizen rights of the Freethinker, the Jew, and other non-Christians), the difficulty of finding or inventing colorless history still remains. Neither Catholic nor Protestant would be satisfied with what the other would desire to put into the textbooks, while the Jew and the Freethinker would feel wronged whichever of the first-named sects interpreted history for their children. On the other hand, if the secular scheme be finally accepted and history be emasculated, as it generally is now, nobody will be satisfied. If, however, history be taught as the secularist reads it, we shall have what the religionist cannot fail to regard as the inculcation of anti-religious ideas, and his conscience rights will be trampled by the state. Is it not obvious, therefore, that history must, in any event, be dropped from the public school curriculum if we are to be spared the demoralizing spectacle of a constant wrangle among sectarians and the still greater demoralizing effect of the denial of equal justice which would follow the permanent triumph of any of the factions? But what is higher education if all historical studies are ignored? This leads us to the consideration of the second of the possible systems of state education.

(2) This possible system may be best described in the words of Professor Johnston, it being the fifth of the ways which he pointed out as open to the educators of the country:

The state may voluntarily restrict its sphere of instruction, and teach only the fundamentals of education, with manual or technical training, abandoning all forms of higher education, or of education for culture, to private competition, or to the eleemosynary or religious institutions. This would put an end to state universities, high schools, and all forms of gratuitous education except that which is purely elementary.

It would appear that this must be a great improvement over the present system. It would settle the question of instruction in history, for history is not properly an elementary study, except, perhaps, in so far as the outlines of the history of our own country are concerned, and these could probably be taught without offense. The existing system is overloaded, and is rankly unjust to the majority of the taxpayers, and beyond the strength of the

majority of the pupils. The need for universal education in a democracy would be met by such a system, in so far as the state can equitably meet it, granting the adequacy of this common argument for state education. The children turned out of our common schools at the end of a few years have, as a rule, only a smattering of the common branches. Their time and energy have been consumed in studies quite often much beyond their immature capacity, and which they will not be able to pursue in higher institutions, although their parents are compelled to help support those institutions. Each year, at the behest of this or that group of enthusiastic specialists, the legislature increases the number of common school studies, and when some cool-headed objector shows the short-sightedness of this policy, he is denounced as an "enemy of education." With the system of state instruction thus simplified, would religion, as a disturbing factor, cease to receive attention? It is to be feared that it would still torment us. Of course, those who believe in the religious instruction of the young in the common school would not be satisfied, even if morals were taught, for they would contend that morals cannot be dissociated from religion without disaster, while there would be perpetual conflict between the secular teacher, on one side, and the parents and its other instructors, outside the school-room, on the other. The first would teach morals as a part of the science of human relations, and that they were discovered and formulated by man in the course of ages of development, while the second would tell the children that the moral code was given to the race by a divine power outside of and beyond man. It is thus shown that the tax-payer would be compelled, as now, to help pay for a system of instruction that he deemed inadequate and misleading, and to send his children to a school where his home training would be, to a greater or less extent, nullified by the instruction imparted by others.

(3) We now come to the position occupied by the extreme individualist. He holds that education is no part of the proper work of the police power, the state. He says that education should be left wholly to private agencies. He claims that emulation, with really free competition, will furnish us with far better facilities for instruction than the state has yet given us or can give us. He reasons that if the people, freely associating, can not develop and conduct educational systems that will produce satisfactory results, it is too much to expect that they will, when forced into involuntary combination, achieve the results desired. This individualist pertinently asks: If it is better that religion and industry should be free, why would it not be better for education to be free? He points out that the principle that taxation without representation is tyranny applies in all cases where men are required to help support schools to which they send no children, and he also shows that when a parent is compelled to send his children and contribute to the expenses of a school wherein a child is taught that which the parent believes to be false in fact and pernicious in morals, the rights of conscience are violated and the equal liberty of the citizen denied. Let the state relinquish the work of education, and we are done at once with the problem of state teaching of religion to the young. The individualist is not alarmed by the prognostications of those who fear that if the state relegates education to private enterprise the people will degenerate into illiteracy. The time has passed when, in a really free country, there is any danger of such a catastrophe. Given industrial prosperity, and the possible careless and indifferent minority will be slowly but surely worn away, for even the poorest and most degraded know that education is a benefit and pleasure. Without industrial prosperity, the apology for education which so many of the children of the very poor and of the vicious receive can only accentuate their misery, and sharpen the weapons with which they war upon the more fortunate. We, Americans, heirs of the patriots of '76, are the last who should be afraid of freedom in education.

E. C. WALKER.

Mortuary—Ovee Colwick.

NORSE, TEX., July 21, 1895.

Ovee Colwick, my respected father, passed over the silent river which separates this breathing world from the great unknown beyond on July 12, 1895, after a short illness with heart trouble. A large concourse of sympathizing friends attended the funeral, which was conducted by the Masonic fraternity, and took place at his residence on Neils Creek, near Norse, Texas, on July 14, 1895. His remains were interred in his family cemetery on his farm.

He was a Freethinker who had the moral courage to express his honest convictions upon any and all subjects. He was a pioneer in Texas, having settled here in Bosque county in 1859, when this section of the country was, comparatively speaking, a wilderness. He thus endured the privations incident to a frontier life. He was the first outspoken Freethinker in this community. Endowed with great natural energy and endurance he, although almost in a penniless condition when he arrived and settled here, secured a farm, and by his unremitting toil and almost herculean efforts succeeded not only in establishing himself and family, but ere many years had passed found himself in independent circumstances (as we consider it here in the country).

The following biographical sketch was composed by myself, with the aid of Alfred M. Colwick (my brother). This brief sketch of O. Colwick's life's career was read at his funeral by his venerable Liberal friend and neighbor, O. Olson. I'll let this suffice as a slight tribute to my father's memory:

Ovee Colwick (or Kjelvig, as was the original name in Norway) was born at Kjelvig, near Stavanger, Norway, on March 27, 1825. He was married to Miss Johanne Margarete Naadland on July 7, 1853. The result of this union was eight children—four daughters and four sons—all of whom are now grown and surviving him. Johanne, his first wife, after years of suffering, and a long and lingering illness, passed away March 25, 1881. One of his sons and three of his daughters are married and have families of their own. He leaves twenty-two living grandchildren.

The subject of this biographical sketch was engaged in the fishery trade before immigrating to this country—fishing, trafficking in, and shipping fish, having a small vessel of his own.

While on one of his fishing excursions off the coast of Norway, his ship was foundered and sunk in a storm, and he very narrowly escaped. He was picked up in an unconscious condition, but was revived.

He was successful enough in the fishing trade to save a modest sum of money, and so determined to emigrate to America, that land of liberty, progress, and prosperity. Accompanied by his devoted wife, he embarked for and arrived in this country in the year 1854.

While on the passage across the Atlantic, which occupied thirteen long weeks, he fell sick, and a number of weeks of serious illness, with board and doctor's bills, etc., at a hospital in Quebec, Canada, consumed nearly all his means.

On regaining his health, he went to La Salle Co., Ill., where he lived until the year 1859, when he removed to Texas and settled upon this place, where he has resided ever since.

He again married on Nov. 3, 1881, wedding Miss Mattie Erickson, and he has since had born to him two boys and five girls, all living except one girl who died in infancy.

On June 10, 1892, an unfortunate accident befel him which crippled him for life. He was gored by a vicious bull, and his left hip was dislocated, and the bone fractured to such an extent that he was never afterwards able to walk without the aid of crutches, nor ever free from physical pain.

He joined the Free Masons a number of years ago, and has ever since remained a consistent member of that order. He joined the Farmers' Alliance, and was a good and consistent member of that organization for a number of years. With the co-operation of O. Olson, he originated

the Norse Mutual Fire Insurance Association.

He was raised and educated in the tenets and doctrines of the Lutheran church. In his numerous voyages and active business association with the citizens of the different towns and cities on the coast of Norway, he came in contact with people of various nationalities, each holding different religious views, and all equally conscientious in their respective opinions. This, combined with an active and thoughtful mind, led him to believe in the practical religion of deeds, rather than of theoretical creeds. He held that the universe is governed by immutable law; that, as certain as effect follows cause, every moral action sooner or later brings its reward, while all violations of the moral law bring suffering upon the actor, just as surely as transgressions of the physical law.

He was a man of positive convictions, and had the moral courage to express his honest thoughts upon every important subject frankly and freely, no matter how much, perchance, they might clash with popular prejudices. While living in a pro-slavery state, for instance, he did not hesitate, even at the peril of his life, to condemn the ownership of man by man. The industrial slavery of the present he likewise condemned.

He was a strictly conscientious man, intensely practical, and would never profess to believe anything that did not commend itself to his reason. Placing a firm reliance on natural morality, he ever impressed upon the minds of his children, both by precept and example, love for truth and right, teaching them to follow the path of duty in every relation of life.

He was an honest, benevolent man; not devoid of faults, it is true, but even his failings leaned to virtue's side. He was a good neighbor, a true and faithful friend, a devoted and affectionate husband, a kind and considerate father, and a good and useful citizen.

We live in deeds, not years;
In thoughts, not breaths;
In feelings, not in figures on the dial.
His life is greatest who thinks most,
Feels the noblest, acts the best.

Let me add that he endeavored to do his duty in every relation of life. He sought to teach his children, both by precept and example, habits of industry and sobriety, and the fact may be cited in attestation of his success in this respect that none of his children have ever yet been addicted to the use of intoxicating drink, nor do any of them even use tobacco in any form. They are all, without exception, sober and industrious citizens; and they are all Liberals. Instead of instilling or allowing any orthodox dogmas of religious superstition to be instilled into his children's minds (as is too often the case even with so-called Liberals), he ever endeavored to imprint upon their minds the principles of honesty, truth, justice, sobriety, and industry that are essential elements of true nobility of character.

Though an outspoken and uncompromising Freethinker, or Rationalist, he nevertheless enjoyed the esteem and confidence of all his neighbors, by whom he was respected without regard to their religious views or opinions.

Rest, rest in peace—a last lingering farewell.
T. THEO. COLWICK.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Nod-a-Bye Town.

Twilight comes down, twilight comes down,
Ho! for the harbor of Nod-a-Bye town;
Drifting away on the billows of dusk,
Wafted by winds which are drowsy with musk,
A dear little mariner glides from the quay
Of the here and floats out on the measureless sea
Of the Somewhere—'tis known as the ocean of Rest,
And the quay of the Here is a warm, loving breast;
And the cables which slip at a sailing like this
Are knotted with love and loosed with a kiss.
Twilight comes down, twilight comes down,
Ho! for the harbor of Nod-a-Bye town.
O beautiful harbor of Nod-a-Bye town,
Your lights glimmer brighter as twilight comes down;
They twinkle and gleam through the gathering dark—
Bright eyes keeping watch for each sleep-drifted bark;
Your shores stretch away to the bloom-covered hills,
And the breeze tilts the blossoms and out of them spills
The fragrance this dear little mariner sips
From the chalice some Naiad holds up to his lips;
And he smiles as he rocks like a bird in its nest
To this port, which of Dreamland is fairest and best,
Where the silver-winged fairies at twilight come down
To burnish the beacons in Nod-a-Bye town.
O dear little sailor for Nod-a-Bye town,
In dreams or awake may you never be blown
To harbor less fair, to less fortunate strand,
Over waters less smooth, by breezes less bland.
By and by you'll sail out on the ocean of Life,
From the harbor of Peace to the waters of Strife;
Be tossed by the merciless tempest of Fate,
Or, becalmed in some tropic of torture, will wait,
With racked, longing soul, for some message of cheer
From the heart and the love which now shelter you here.
May you find in these arms while the tears trickle down,
As of old, the fair harbor of Nod-a-Bye town.
—Detroit Free Press.

Auntie Bright's Lectures.

IV.—ORIENTAL RELIGION.

"Turkey is the golden land of stories," said Madge, looking out into the bright sunlight, then roguishly up into Auntie Bright's winsome face. "It is as full of romance as of green fields and forests. And I know an interpreter of flowery legends, who could render a perfect day more complete by favoring us with a translation." And she softly patted Auntie Bright's sleeve. Walter had just mounted the cool porch, and his face was streaming with perspiration. "Phew!" he exclaimed, mopping his heated brow. "What a long speech for a hot day! Hasn't it exhausted you, Madge?"

"Not to such a pitiable extent as you have reduced yourself," retorted his sister. "However, 'what do we live for if not to make life less difficult for each other?' And disappearing within the shady recesses of the house, she returned with a glass of lemonade. "All praise be to George Eliot for having taught me that line. And now here's to Cowper—'The cups that cheer but not inebriate.'"

Walter took it gratefully, and after becoming refreshed, he asked, with a twinkle in his eyes, "What do you want me to do now, Madge? You see," turning to Auntie Bright in explanation, "Madge never moves in anyone's favor but she demands an equivalent. What is it, sissy?"

Madge pouted. "I may desire the equivalent," she said, "but I do not always get it. However," as a bright thought struck her, "you can help me to coax Auntie into telling us a story, although you must admit that I went to considerable trouble for something I well knew you would not require coaxing to perform."

"My sweet, unselfish sister," returned the boy in comic extravagance. "Fair native of Altruria." Then turning to Auntie Bright, he said, in the same bantering tone, "Transport us, O learned one, back to the land of Persia in Asia, under the golden reign of the Caliphs."

"I hope," said Auntie Bright, very

gravely, despite the soft glow on her features, "that you receive these stories wholly as legends, with nothing to recommend them but their value as pictures of the superstitions of that time."

"They serve only to impress upon our minds the truths you want to illustrate," said Walter, confidently, and Auntie Bright smiled.

"The peculiar charm they have for me," said Madge, "is the fact of their reproducing the vagaries and illusions of an uncultured and fanciful mind. To me the 'World's Parliament of Religion' was but a mirror reflecting a childish attitude of mind, whose speculations on the unknown were the products of imagination and ignorance."

Auntie Bright laid her hand upon Madge's sunny head. "A study of the earlier and more imperfect forms of faith, before genius, yet young, came to the aid of superstition and wove the intricate web of fancy, is an interesting one. Earlier Oriental religions were the parents of the Christian religion, itself an Oriental faith, and romance is the foundation of all. Brahmanism is the religion of Hindustan. Its creator is Brahm, and Brahma, the universal spirit, is the cause of all existence. Dr. J. Muir, in the 'Original Sanskrit Texts,' vol. iv., p. 31, gives an account of creation strikingly similar to the Biblical account. It differs, of course, and is polytheistic where the Christian religion is monotheistic. And Buddhism is similar. It is greater. Burmah, Ceylon, China, Japan—in all Buddhist religion largely prevails. Buddha is the prince of India, and his history strongly resembles the account of Christ. Buddha means 'the wise,' 'the enlightened.' He taught that all visible and sensible things were but manifestations of the deity. Christ's biography is a corrupted copy of Buddha's, since the latter was the antetype. The Christian religion was undoubtedly taken from the Indian religions, and the Mohammedan religion is similar, only more fancifully described and decorated. Bountiful immortals are their gods, and their commands: 'Think good thoughts; do good actions; speak good words; and worship no demon,' their code of morality. The caliphs were appointed as successors of Mohammed to see that their code was lived up to. That the caliphs, in their power to do good, lived evil, and abused their power is not at all strange. Enlightened people are guilty of the same error. But how they—the caliphs—did so this little legend will illustrate."

NUMAN AND NA-AM; OR, THE OLD WOMAN WHO COULD TEACH TRICKS TO A FOX, AND THE WISE DOCTOR.

A long time ago, in the time of the kings of the family of Beni Ommieh, whatever family that might have been, there lived in the city of Cufah a young man named Numan, who had a most beautiful wife. I say most beautiful, for that is the simple English way of speaking of the woman, but it is as dust to gold in comparison to the Oriental adjectives that describe her charms. We are told that

"If ever there was a being unique in the world,
A second like which sure never was seen,
It was she, it was she."

This couple, we are also told, were "like two cedars in a garden of beauty," and further, that her loveliness was so lustrous that her face shone in the dark, which, I am a little afraid, may not be quite true. Still, it was long, long ago, and it is courteous to receive an old chronicler's testimony.

They lived in a palace, which, we are informed, was "like the garden of Paradise." The lady's name was Na-am, which you will be sure to remember. And it is related that, in addition to her personal beauty, she had a very melodious voice, and when she sang by the palace window the people in the street stopped to listen, and if they were not already married, they straightway fell in love.

Now the caliph, as a prophet, had declared his right to the handsomest women in the kingdom for his wives, and accordingly the officers of the state were ambitious to secure handsome women for him, and obtain their reward of choice gems. The governor of the city of Cufah was Hadjadj—pronounce it quickly, and show

your good school training. He was called "the cruel." One day, passing Numan's palace, he chanced to hear her singing. He was enchanted.

"If that lady's face is as beautiful as her voice, she is fit to be the wife of the caliph."

In Mohammedan countries, women wear veils over their faces, except in their own household. So Hadjadj instructed his chief of police to find a woman who could, by some artifice, catch a glimpse of Na-am's face. The chief of police at length secured the services of an old woman who could teach tricks to a fox, so she must have been very cunning indeed. When the chief told the old woman what the governor wanted her for, she answered:

"If the object of your desires be in the skies, among the Pleiades, under the earth, or on the earth, I will surely find her and put her in your power," which was a very highflying answer for the old woman to make.

She dressed herself to represent a soft, a Mohammedan nun, a hundred years old. She put a shawl over her head, and took in her hand an iron-shod stick and went into the street, exclaiming:

"Listen, O ye people. Allah is one God! Listen, O ye people!"

Na-am, who was as pious as she was beautiful—she must have been very religious—admitted the tricky old woman, who succeeded in inveigling her into the house of the governor, who surprised poor Na-am into unveiling her face, which, we are told, filled "the hall with splendor." Hadjadj ordered his soldiers to seize poor, hapless Na-am and convey her to the caliph.

When the lady found she was deceived, she was struck to the heart with grief, and her tears flowed continually. Her beauty began to wither. The caliph was enchanted when he met her.

"Her teeth in brightness could make the stars envious,
Rosebuds opened when she smiled,
Jewels were scattered about when she spoke."

So says the poet, and he ought to have been truthful, but we do not meet such charming women as that now. And Numan, the unfortunate husband! When he found that his lovely bride was stolen he shut himself up, and the youth faded from his cheek like the emerald-tint from an autumn leaf. He must have a skillful physician, said his friends, but how?

Now, there came to Cufah at this time a very wise physician. And the father of Numan summoned him to appear before the wasting form of Numan. The physician was certainly wise. He did not prescribe medicine "for a mind diseased." Instead, he declared that if Allah would assist him, he would find the lost bride and restore her to Numan. The wise physician soon discovered the art of the wicked old woman who could teach tricks to a fox, and learned where Na-am had been sent.

The caliph had a sister Abbassah who greatly pitied Na-am and helped to nurse her. She heard of the wise doctor, who, having entrance to Na-am, informed her of his plan to restore her to her husband. The young wife was delighted, and the roses came back to her cheeks. So the caliph had reason to congratulate Abbassah upon securing so wise a doctor.

Upon the advice of the crafty physician Numan gained entrance into the palace, cloaked and disguised as a woman. But he lost his way and wandered into the room of Abbassah, who exclaimed, "What foolish woman are you that, without permission, have entered my room?" Numan answered: "I am no woman, but a wretched man," and then in pitiful accents told Abbassah his story. Her heart was touched. "I will send for Na-am," she said. The meeting of the happy pair is described in glowing language, almost too flowery for practical people to appreciate. Na-am took her lute and began to sing. As she was singing the caliph approached. Abbassah, startled, threw a cloak around Numan, and approached the caliph softly. "O Emir the Faithful, I am about to tell a story. Listen! for I shall want your judgment upon the points I shall present." Then in a diplomatic manner, with a clever flattering of the caliph's vanity, Abbassah told the story of Numan and Na-am; the unconscious caliph appeared deeply interested.

"What did the caliph do, when he discovered the ruse?" He asked, as Abbassah paused.

She answered: "He drew his sword and slew them."

"What an ignorant ruler! The two persons were excusable. He should have learned their story and done them justice."

"Emir the Faithful, that is what you would have done."

"Yes, a caliph should be merciful and just."

"Then behold such a case before you."

Abbassah drew aside the cloak and revealed to the astonished eyes of the caliph a man.

"Behold," she said, "in the youth is the subject of my story, and this woman is the stolen bride. O Prince of the Faithful, by your own promise may justice pass by the innocent. The governor of Cufah has treated them as I have told you. What shall be done, not to these unfortunate people, but to Hadjadj ez Salim?"

"He shall be driven from the office, and the wise physician shall have his place."

"Allah is just! And what shall be done with Numan and Na-am?"

"They shall be restored to their palace, and Allah, who heareth the cry of the just, shall be praised."

The young auditors applauded.

"That was better than the lemonade," declared Walter, trying to tease his sister. But Madge was prepared to agree with him.
IDA BALLOU.

HOME AGAIN.

After a delightful trip and healthful vacation I have returned home ready for business, and shall hereafter be found at the old store personally attending to all orders and work my many friends may favor me with.

It will be my special endeavor to please all and to conduct business in such a manner that it will be an object and to the interest of all to favor me with their kind orders.

If in need of a Diamond, Watch, any piece of Jewelry, Silver or plated ware, Emblem or Watch work, please send to me and I will positively send you best goods at lowest prices.
Price lists on application.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon; The Freethought Badge.

PUBLICATIONS.

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents.

Interesting books by same author:
"Four Leading Doctrines," 247 pp., .75
"Divine Love and Wisdom," 248 pp., .75
"Divine Providence," 308 pp., .75
"Conjugal Love," 472 pp., \$1.00
"True Christian Religion," 682 pp., \$1.50
"Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1

Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold

There are 70 broad pages and the price is only

50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, and that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.
Address THE TRUTH SEEKER.

Cheap Tracts for Distribution to
Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed Exposing the Inconsistency of Christians Generally. H. Clay Luse..... 10

Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs..... 5

Apostles of Christ. Austin Holyoake..... 5

The Bible God Disproved by Nature. W. E. Coleman..... 5

Bible Idolatry. Robert G. Ingersoll..... 5

The Bible: Is it Reliable as a Guide? C. Watts. Blasphemy and the Bible. O. B. Reynolds..... 5

The Book of Esther. A Specimen of What Passes as the Inspired Word of God..... 5

Buddhist Nihilism. Prof. F. Max Muller..... 5

Constantine the Great, Portraying the Iniquity of the First Christian Emperor. S. H. Preston..... 3

The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wagoner..... 10

Cruelty and Cruelty of the Human Race. Dr. Daniel Arter..... 2

Christianity a Borrowed System. Bennett..... 2

Christianity: Its Nature and Influence on Civilization. Charles Watts..... 5

The Christian Deity. Charles Watts..... 2

The Christian Faith. 200 Questions Without Answers..... 2

Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin..... 2

The Christian Sabbath. John E. Remsburg..... 5

Christian Scheme of Redemption. C. Watts..... 2

The Church and Education. Anti-Jeuit..... 5

The Church and Freethought. Franklin Steiner..... 10

Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker..... 3

The Constitution and Holy Days and Holidays. S. P. Putnam..... 1

Constructive Rationalism. Annie Besant..... 1

The Devil's Due Bills, or Give the Devil His Due. John Syphers..... 2

Daniel in the Lion's Den. D. M. Bennett..... 2

Daniel, the Dreamer. A Biblical Biography. Austin Holyoake..... 5

Decadence of Christianity..... 1

The Decline of Faith. J. E. Remsburg..... 5

Defense of Secular Principles. Chas. Watts..... 2

Does there Exist a Moral Governor of the Universe? Austin Holyoake..... 3

Doubts of Infidels. Questions by a Weak but Sincere Christian..... 5

The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D..... 3

Evolution of Israel's God. A. L. Rawson..... 5

Essays on Miracles. David Hume..... 10

Father, Son, and Holy Ghost. T. E. Longshore..... 5

The Fear of Death. D. M. Bennett..... 5

Foundations. John Syphers..... 1

Free Speech and Free Press. Percy Bysshe Shelley..... 1

Few Words about the Devil. Chas. Bradlaugh..... 3

Freethought and Mod. Progress. Chas. Watts..... 3

The Fruits of Christianity. Annie Besant..... 2

German Liberalism. Mrs. Clara Neymann..... 1

The Gospel of Christianity and the Gospel of Freethought. Annie Besant..... 2

Has Man a Soul? Charles Bradlaugh..... 3

Heaven and Hell: Where Situated? Austin Holyoake..... 3

Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Eisberg..... 3

Is There a God? Charles Bradlaugh..... 3

If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D..... 3

Is America the New World? L. L. Dawson..... 10

Infidelity. H. W. Beecher..... 1

Infidels and Charity. Franklin Steiner..... 5

Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns..... 3

Ingersoll on McGlynn..... 3

The Ills We Endure: Their Cause and Cure D. M. Bennett..... 5

Is the Bible Indisputable? Annie Besant..... 2

Jefferson an Unbeliever. John E. Remsburg..... 5

The Jews and Their God. Isaac Pad. n..... 5

Labor's Prayer. Charles Bradlaugh..... 3

Plea for Atheism. Charles Bradlaugh..... 5

Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh..... 1

Protestant Persecutions. William Cobbett..... 1

Questions for Bible Worshipers..... 1

The Relation of Witchcraft to Religion. A. C. Lyall..... 10

The Religion of Humanity Better than Eternal Punishment. M. Babcock..... 10

Religion of Inhumanity. Frederic Harrison..... 10

Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker..... 3

Revivalism Examined. A. G. Humphrey..... 2

A Remarkable Book A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Sp. etator..... 1

The Safe Side. H. B. Brown..... 2

Science and Bible Antagonistic. Chas. Watts..... 3

A Secular Prayer. Austin Holyoake..... 2

Secular Responsibility. G. J. Holyoake..... 2

The Stage and the Pulpit. Robt G Ingersoll..... 3

Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy..... 1

Talk With the Four Evangelists. E. Woodruff, M.D..... 1

Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake..... 3

The Theory of Evolution. Thomas Huxley..... 10

The True Basis of Morality. Annie Besant..... 2

The Truth of History. Robert G Ingersoll. (Reply to some of the Sunday-school Stories About Him.)..... 3

Two Short Sermons. Rev. Theologians..... 1

Twelve Apostles. Charles Bradlaugh..... 3

Were Adam and Eve Our First Parents? Charles Bradlaugh..... 3

What Did Jesus Teach? Chas. Bradlaugh..... 3

Who Was Jesus Christ? Chas. Bradlaugh..... 3

Why Do Men Starve? Charles Bradlaugh..... 2

When Did Paul Live? Scholasticus..... 1

What is the Bible? A Review of Sunderland's "What is the Bible?"..... 1

Wonders of Prayer. D. M. Bennett..... 1

Washington an Unbeliever. J. E. Remsburg..... 5

Was Christ Crucified? Austin Bierbower..... 10

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

THE BRAIN AND BIBLE;

OR

THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies..... \$1.00

Fifty copies..... 4.50

One hundred copies..... 8.00

Larger quantities at special rates.

Address THE TRUTH SEEKER, New York.

Is Suicide

A Sin?

Colonel Ingersoll's Famous

Letters and Replies from Eminent Men. With a Startling

Chapter on

Great Suicides of History.

Schopenhauer's Celebrated

Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll|1892

400 Years
OF
Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION OF

THE DIEGESIS

BEING A Discovery of the Origin, Evidences and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

Price, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Gilt cloth, 40 cents; half bound, 25 cts.

Gems of Thought.

SWIFTLY the politic goes; is it dark?—he borrows a lantern;
Slowly the statesman and sure, guiding his steps by the stars.—*Lowell.*

It is not by turning over libraries, but by repeatedly perusing and intently contemplating a few great models, that the mind is best disciplined.—*Macaulay.*

SYMPATHY, which makes society possible, is cultivated by social intercourse. By habitual participation in the pleasures of others, the faculty is strengthened; and whatever prevents this participation, weakens it.—*Herbert Spencer.*

No matter though it towers to the sky,
And darkens earth, you cannot make the lie
Immortal; though stupendously enshrined
By art in every perfect mold of mind—
Angelo, Raphael, Milton, Handel, all
Its pillars, cannot stay it from the fall.
—*Gerald Massey.*

SELF-MASTERY stands at the gates of personality. It is the key without which all protest for entrance to the realm of free living were denied. It cannot be begged or borrowed. It must be wholly your own. It loses its cunning in an alien hand. At your own waist, who are self-warded, must be belted the full equipment of freedom.—*Horace L. Traubel.*

A FEW months ago the Freethinkers of the semi-French city of Barcelona arranged a festival to celebrate the news from a little town in Western Aragon, where a gang of ruffians had attacked a supposed witch and dragged her about in a sack, till they were routed by the alcalde with a posse of local Rationalists. "What a sign of the time," said the orator of the symposium, "and what a step of progress since the days when that mob would have been headed by a procession of *matabrujas*"—official witch-hunters with their inquisitorial experts and fagot-contractors.—*Felix L. Oswald.*

By science man becomes acquainted with causes and effects of things, attending in an extensive and sure manner to his preservation, and to the development of his faculties. Science is to him the eye and the light, which enable him to discern clearly and accurately all the objects with which he is conversant; and hence by an enlightened man is meant a learned and well-informed man. With science and instruction a man never wants for resources and means of subsistence; and upon this principle a philosopher who had been shipwrecked said to his companions who were inconsolable for the loss of their wealth: "For my part, I carry all my wealth with me."—*Volney.*

VOLTAIRE was a man of humor, of good nature, of cheerfulness. He despised with all his heart the philosophy of Calvin, the creed of the somber, of the severe, of the unnatural. He pitied those who needed the aid of religion to be honest, to be cheerful. He had the courage to enjoy the present and the philosophy to bear what the future might bring. And yet for more than a hundred and fifty years the Christian world has fought this man and maligned his memory. In every Christian pulpit his name has been pronounced with scorn, and every pulpit has been an arsenal of slander. He is one man of whom no orthodox minister has ever told the truth. He has been denounced equally by Catholics and Protestants.—*Ingersoll.*

THIS undertaking for another, is the blunder which stands in colossal ugliness in the governments of the world. It is the same thing in numbers, as in a pair, only not quite so intelligible. I can see well enough a great difference between my setting myself down to a self-control and my going to make somebody else act after my views; but when a quarter of the human race assume to tell me what I must do, I may be too much disturbed by the circumstances to see so clearly the absurdity of their command. Therefore, all public ends look vague and quixotic beside private ones. For, any laws but those which make for themselves, are laughable. If I put myself in the place of my child, and we stand in one thought and see that things are thus or thus, that perception is law for him and me. We are both there, both act. But if, without carrying him into the thought, I look over into his plot, and guessing how it is with him, ordain this or that, he will never obey me. This is the history of governments—one man does something which is to bind another. A man who cannot be acquainted with me, taxes me; looking from afar at me, ordains that a part of my labor shall go to this or that whimsical end, not as I, but as he happens to fancy. Behold the consequence. Of all debts, men are least willing to pay the taxes. What a satire is this on government! Everywhere they think they get their money's worth, except for these.—*Ralph Waldo Emerson.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin O. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERANCE. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Coudert is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know." **PERSONAL EXISTENCE AFTER DEATH IMPROBABLE.** L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 33 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardener's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. MacDonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: "The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light."

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considered: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queen Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

JONES: "I hav decided to join the church." Brown: "What hav you been doing?"—Puck.

AUNT: "If you're not a good boy, you'll not go to heaven." Johnnie: "But I want to go where you go, auntie."

The question now agitating the Christian world is: "Shall we save the Turk or shall we shoot him?"—Galveston News.

ORT those who read their titles clear
To mansions in the sky,
Will wake up rudely yet, I fear,
To find in Spain they lie.—Puck.

LADY: "I hope you don't sell papers on Sunday, little boy." Boy: "No 'm; I ain't big enough yet to carry de Sunday editions."

Heaven's not Oklahoma,
Let us giv thanks in prayer;
For, if it were, when we arrive
What "sooners" we'd find there!
—Puck.

THE ungodly may remark that those attendants at the Methodist camp meeting out in Michigan were struck and killed by lightning in the big tent just as if they had been wicked people at a circus.

PARISHIONER: "So your father is going to Oakland, Willie. I thought it was Sacramento to which he had a call." Minister's son: "I don't think it could have been a 'call,' sir, for it was 'raised.'"—Exchange.

A BUFFALO newspaper man interviewed Moody, the Evangelist, the other day, and gloried in his scoop in the story of the remarkable escape of a seafaring man named Mr. Jonah, who was swallowed by a whale. He thought 'twas news.

A WEALTHY Birmingham man, who made most of his fortune manufacturing idols for the people in India to use in worship, is going to giv a handsome sum of money, after his death, to help the missionaries in India make war against idol worship.—N. Y. Tribune.

EXPLORER PEARY will please be rescued in the regulation way—earnestly reading the Testament and chewing the remnant of an old boot. These examples must be perpetuated for their inspiring effect on the romantic ambition of American youth.—Cleveland Plaindealer.

"ARE all the animals in?" asked Noah, taking another look at the barometer. "All but the leopards," replied Ham; "and I think we have a pair of them spotted." Noah shook his head gloomily, and muttered something about "that boy coming to a bad end."—Cincinnati Tribune.

It is not often you hear humorous things in connection with the name of Sidney Lanier. His struggle against disease was so heroic and yet so pathetic—his closing years filled with such fevered desire to speak his message to the world before relentless Fate should seal his lips—that men often forget his younger manhood. But an amusing incident recurs to me now. Sidney Lanier had charge of the choir in the old church. The choir was large, filling the whole end of the church with its semicircle of singers. Deacons' wives, cousins and daughters had gone into it for generations, beginning young in the front row and gradually retiring, row by row, until they dropped out of the rear seats into their graves. Sidney passed through a trying experience in his effort to get rid of the discordant element and still to keep his place at the organ without duels. The feeling grew warmer. One day, as the choir came down from their places, they were confronted with a placard which read: "Swans sing when they die. Would that you were all swans and had sung."—Boston Transcript.

THE following story is told of a correspondent who has recently returned from a trip to the far West of the United States: Two men who had been sitting together in the seat near the door of a railway car became engaged in an animated controversy, and their loud voices attracted the attention of all the other passengers. Suddenly one of them rose and said: "Ladies and gentlemen, I appeal to you to decide a disputed point. My friend here insists that not more than three persons out of five believe they hav souls. I take a more cheerful view of humanity than that. Will all of you who believe you hav souls raise your right hands?" Every hand in the car went up. "Thank you," he said, with a smile. "Keep them up just a moment. Now, will all of you who believe in a hereafter please raise your left hands also?"

False Economy

Is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Co., N. Y.

Every hand in the car went up. "Thank you, again," he said. "Now, while all of you hav your hands raised," he continued, drawing a pair of revolvers and leveling them, "my friend here will go down the aisle, and relieve you of whatever valuables you may happen to hav. Lively, now, Jim."—Pearson's Weekly.

Truth Seeker Library.

Published Monthly at \$3 per Year.
ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.	\$0 25
Men, Women, and Gods. Helen H. Gardner.	50
The Age of Reason. Thomas Paine. Illustrated.	2
Answers to Christian Questions. D. M. Bennett.	25
Christian Absurdities. John Peck.	20
Victor Hugo's Oration on Voltaire.	10
The Crisis. Thomas Paine. Illustrated.	40
Sabbath Breaking. John E. Remsburg.	25
Travels in Faith from Tradition to Reason. Robert C. Adams.	25
Strike of a Sex. George N. Miller.	25
My Religious Experience. Samuel P. Putnam.	25
The Higher Criticism in Theology and Religion. T. E. Longshore.	50
ISSUES OF 1892.—\$3.	
Infidel Death-Beds. G. W. Foote.	25
Rights of Man. Thomas Paine. Illustrated.	40
Was Christ Crucified? Austin Bierbower.	10
Pulpit, Pew, and Cradle. Helen H. Gardner.	10
Bible Morals. John E. Remsburg.	25
Awful Disclosures of Maria Monk.	50
Pocket Theology. Voltaire.	25
Why Don't God Kill the Devil? M. Babcock.	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.	25
Six Lectures on Astronomy. Richard A. Proctor.	15
Candle From Under the Bushel. Wm. A. Hart.	40
The Holy Bible Abridged.	80
False Claims of the Church. John E. Remsburg.	10

ISSUES OF 1893.—\$3.	
Thomas Paine Vindicated. Col. Robert G. Ingersoll.	15
The Creation of God. Dr. Jacob Hartmann.	50
Crimes of Preachers in the United States. M. E. Billings.	25
Resurrection of Jesus.	40
Handbook of Freethought. W. S. Bell.	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.	50
Pen Pictures of The World's Fair. Illustrated. S. P. Putnam.	25
Common Sense. Thomas Paine.	15
Examination of Prophecies. Thos. Paine.	15
Pleasure and Progress. Albert M. Lorentz, LL.B.	50
Giant Delusion. Otto Wettstein.	10
Bible Inquirer. A. Jacobson.	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.	10
Woman: Four Centuries of Progress. Susan H. Wixon.	10
ISSUES OF 1894.—\$3.	
Thumbscrew and Rack. Geo. E. Macdonald.	10
Self-Contradictions of the Bible. W. H. Burr.	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.	15
Congress and Sunday Laws.	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.	50
Church and Freethought. Franklin Steiner.	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.	50
A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist.	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.
Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.
Single numbers sold at prices quoted.
THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine
By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.
10 cents a copy, 12 copies for \$1.
Address THE TRUTH SEEKER CO.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clasp-trap, but only in Wisdom—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

FREETHINKERS' PICTORIAL TEXT-BOOK.



SHOWING
THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF
FACTS,
HISTORY,
STATISTICS,
AND
OPINIONS OF SCHOLARS
TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON,
WITH PORTRAIT OF THE DESIGNER.

The Illustrations are classified as follows:

16 represent	Uncle Sam and the Priests.
2	The Church Hobbing the People.
2	Thanksgiving.
2	Sabbath Laws.
14	Children and the Church.
10	Woman and the Church.
6	The Church and Thomas Paine.
4	Studies in Natural History.
3	The Bible and Science.
15	The Clergy and Their Flocks.
1	Pietism in Our Penitentiaries.
4	The Atonement Scheme.
2	The Lord and His Works.
10	Prayer.
1	The Creeds.
1	Christians and Mohammedans.

8 represent	Samples of Christianity's Work.
5	Missionaries.
1	The Lord's Instruments.
25	Bible Doctrines and Their Results.
1	The Church and Slavery.
1	Priests and Politics.
4	Ireland and the Church.
2	Church's Idea of Civilization.
1	The Uses of the Cross.
1	Unkind Reflections on the Church.
12	Persecutions of the Church.
3	Some Allegories.
3	Heaven.
7	Hell.
7	Miscellaneous.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING," OR, The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.
By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 23, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF
ORIGINAL AND SELECTED HYMNS
FOR
Liberal and Ethical Societies, for Schools
and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

Desirable Real Estate.

FOR SALE

AT ABOUT ONE-HALF VALUE.
A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

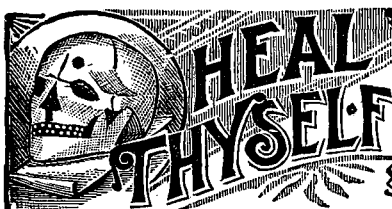
POPES AND THEIR DOINGS

ACCOUNT OF
Vicars of Christ and Vicegerents of God.
Cloth, 75 cents.

\$75 A MONTH and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

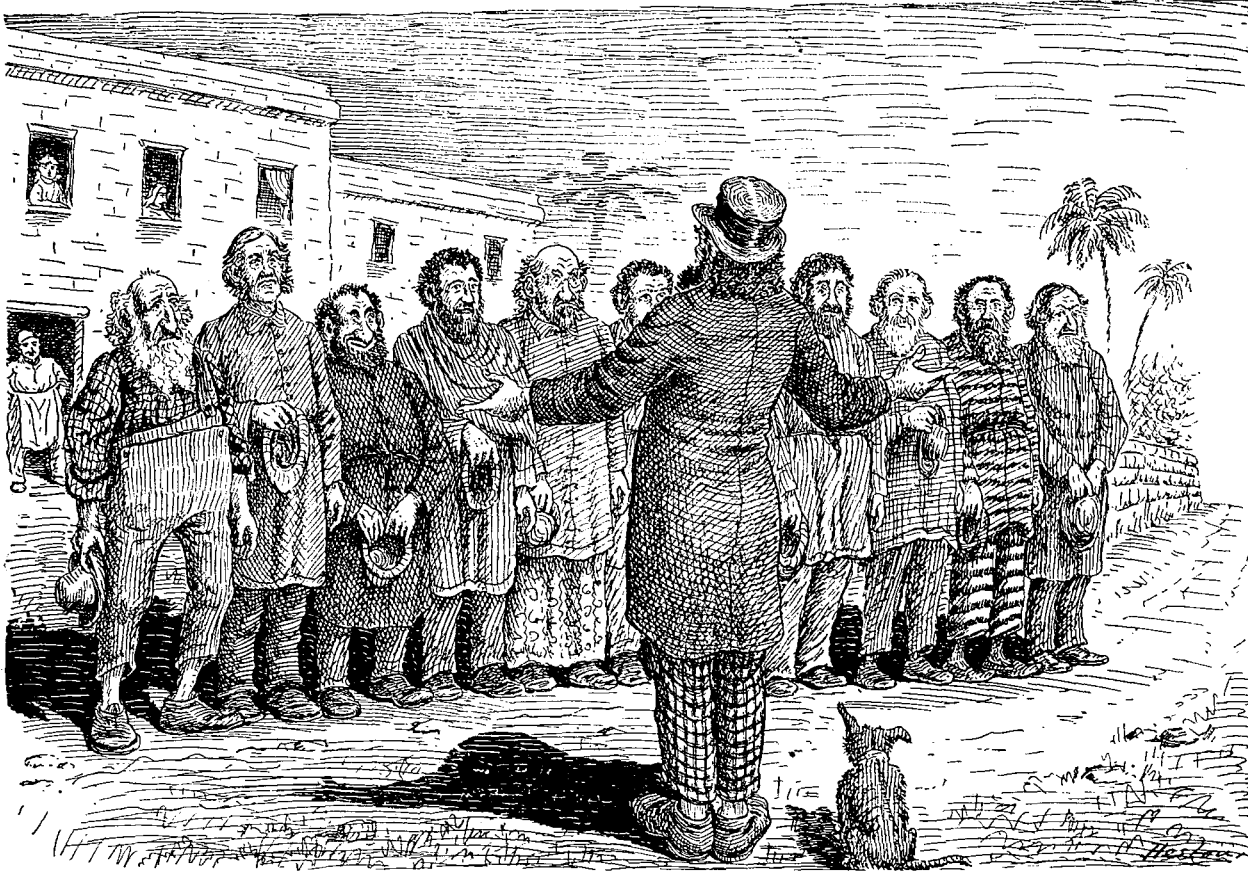
AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send today for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, etc., Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J.

NOW READ THIS!
Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



GIVING ORDERS.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.—Mat. x, 6.

News of the Week.

THE striking tailors of New York seem likely to easily win their fight.

A FEW more wars and rumors of wars in the Central and South American states.

THE next international congress of geographers will be held in Berlin in 1896.

IN the exports of copper and iron we have this year exceeded our best previous records.

BENJAMIN PIERCE CHENEY, the pioneer in the express business, died in Boston the last of July.

COTTON is advancing in price owing to the bad crop reports and the decrease in the world's stock.

THERE is further hard fighting reported between the Turkish troops and the insurgents in Macedonia.

THE delicatessen dealers of New York have organized to resist the Sunday law as it applies to their business.

THERE is trouble between whites and blacks near Marietta, Ga. Both sides are reported to be arming, and some have been wounded.

ON August 1st Professor Heinrich von Sybel, the eminent German historian, died at Marburg. He was born at Dusseldorf, Dec. 2, 1817.

THE New York World figures that there are now available for use in the United States, of coined gold and silver and bullion, bank notes and treasury notes, \$2,554,000,000.

THE Cubans are inclined to think that General-in-Chief Campos of the Spanish army is practically a prisoner at Bayamo with the detachment under his immediate command.

THE New York Grand Jury has indicted Sheriff Tamsen, his ex-warden of Ludlow Street Jail, and two ex-keepers, for misdemeanors in having allowed the escape of United States prisoners.

It now seems probable that the white men who killed the Bannock prisoners in Wyoming, and thus came very near precipitating hostilities between the two races, will be arraigned to answer for their crime.

ANOTHER massacre of missionaries and other Christians is reported as having occurred at Kucheng, China, on August 3d. Ten British subjects were killed. No Americans were hurt. The perpetrators were the Vegetarian order.

At Spring Valley, Ill., three hundred Negro laborers were attacked by five hundred whites, well-armed and armed and led by a brass band. Forty of the Negroes were clubbed and shot and all who could get away fled to Seatonville. Their homes, some more than a hundred, were destroyed and their furniture thrown into the streets and burned. The immediate cause of the trouble was the robbery and murder of a white miner. His assailants were arrested and jailed.

THERE is an alarming increase in the death-rate in the Whitechapel district of London owing to the scarcity of water. Women in the streets offer as high as six cents or more for a pail of water, but often there is none to be had at any price.

NEGRO colonists who went from the United States to Mexico are suffering terribly. Many have perished from small-pox and the rest would be dead of starvation were it not for the assistance rendered by a few wealthy men and the United States authorities.

THE foremost architect in the United States, Richard M. Hunt, died at Newport, R. I., on July 31st. He was born in Brattleboro, Vt., Oct. 31, 1828. Among other great buildings which he designed was the Administration Building at the World's Fair. He was founder and president of the Municipal Art Society of this city.

MAYOR STARKWEATHER, of West Superior, Wis., has been impeached for extorting money from the firemen and policemen. He was rector of the Episcopal church when elected mayor last fall, having been taken up as a joke by the Populists and unexpectedly elected. If reports are true, he blackmailed everybody in sight.

THE Shenango and Mahoning Valley manufacturers on August 3d voluntarily raised the wages of puddlers 25 cents per ton, the largest advance in years. For years the wages of puddlers have been dwindling from \$8 per ton as a maximum to \$3.25 as a minimum. But within six months the rate has advanced a total of \$1, now standing at \$4.25 for that district.

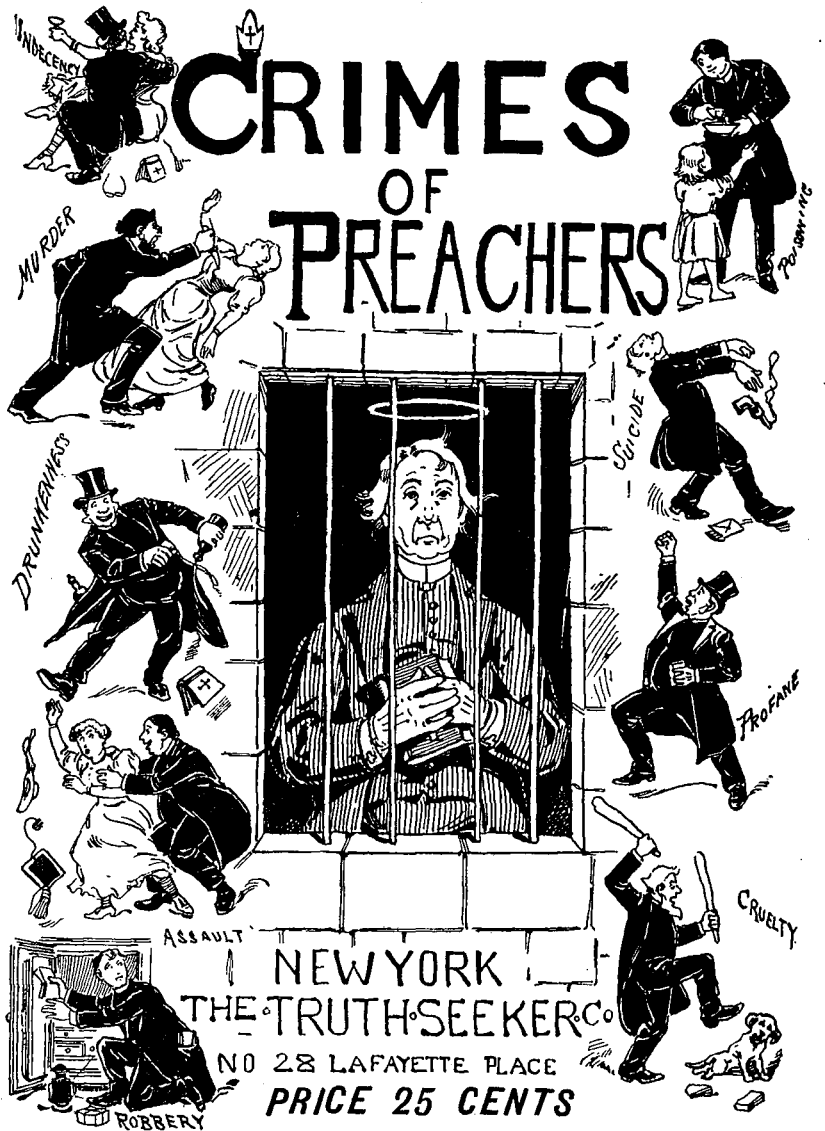
AN appeal is made to the press and people of the United States for funds to erect a monument at Alton, Ill., to Elijah Parish Lovejoy, murdered there nearly sixty years ago for his devotion to the cause of freedom. Illinois has appropriated \$25,000 on condition that \$12,500 more is raised by subscription. Lovejoy was a martyr to the cause of free speech and press. The antislavery issue was only an incident.

JUDGE STOVER, of the New York Superior Court, says that the court cannot consider the application for an injunction to restrain the police in the enforcement of the Sunday barber law. He says that this would be true if another department of the same court (Judge Brown) had not already decided the law to be constitutional. The courts are of very limited jurisdiction when it comes to a question of defense of the rights of the citizen.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Prop., Toledo, O.
Sold by druggists, price 75 cents.



At the last election in Belgium, under the multiple ballot electoral system, the clericals made great gains and secured the control of the Chamber of Representatives. Now they are pushing through a new educational bill. On August 3d the Chamber adopted, by the vote of 70 to 59, Clause 4, making religious instruction compulsory. A few days before there was a great demonstration in Brussels against the measure. A hundred thousand people marched in procession.

THE New York World of August 5th fills its editorial page with affirmations of and arguments for the fundamental principles of equal liberty. There are three broad columns of excerpts from John Stuart Mill's "Liberty," nearly a half-column from Herbert Spencer, quotations from the Declaration of Independence, the preamble to the Constitution, from Bolingbroke, George Mason, Jefferson, Blackstone, and many other famous men, and a clear-cut editorial.

Remodeling the Government,

An earnest essay for radical reform in our mode of government, to which are added bright, interesting sketches on Bible temperance, the Christ principle, morality, religion faith, and belief, Gods, Theist, and Atheist and spirituality

By W. L. WILLIS.

Well printed in large type on good paper.

PRICE, 10 CENTS.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER CO.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book. Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Address. THE TRUTH SEEKER CO

AN

ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN

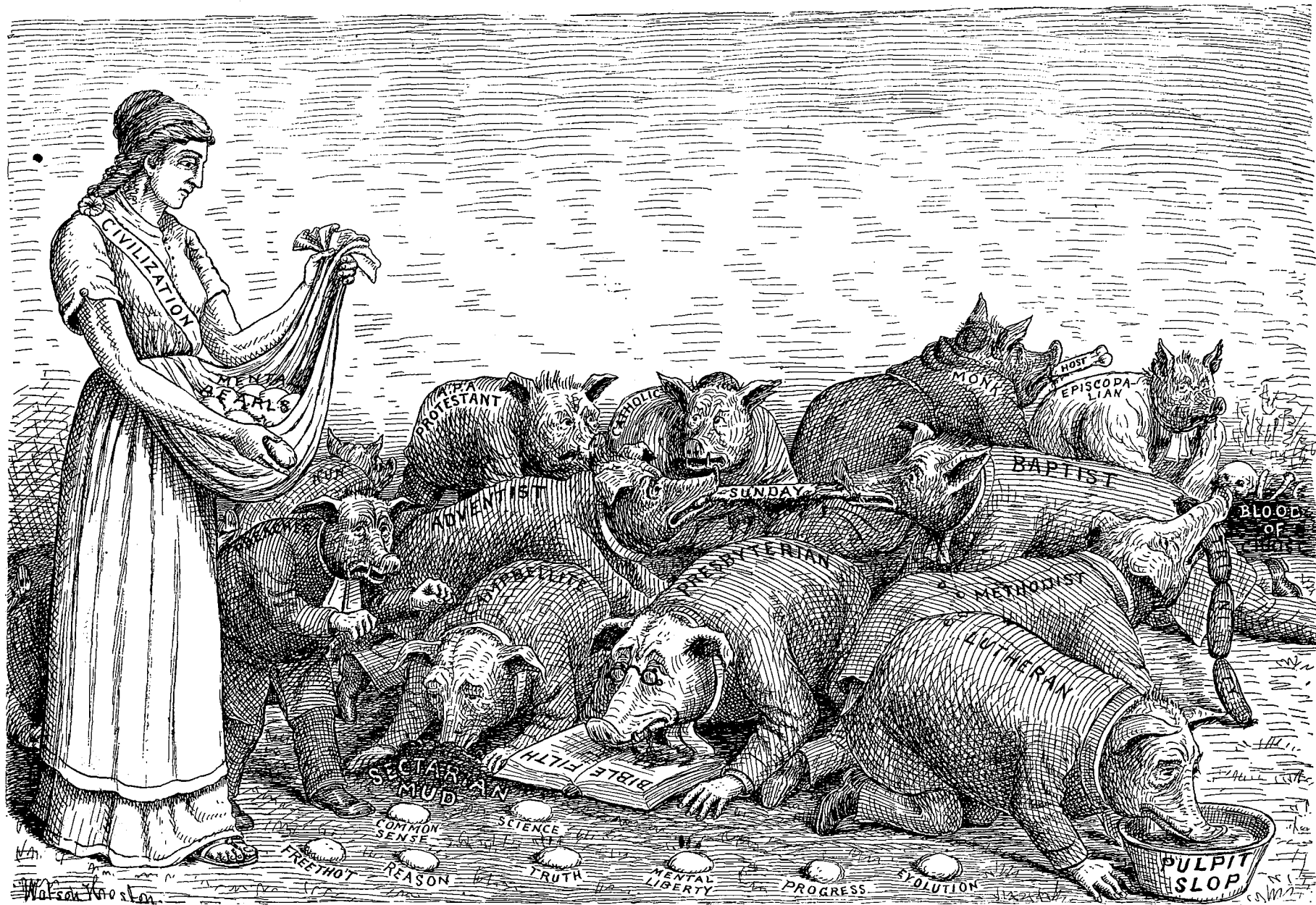
Price, 5 cents.

THE TRUTH SEEKER,
28 Lafayette Pl., New York

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 33. { PUBLISHED WEEKLY. } New York, Saturday, August 17, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



CASTING PEARLS BEFORE SWINE.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by Watson Heston and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BARRY.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send **THE TRUTH SEEKER** one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us **FOUR NEW YEARLY SUBSCRIBERS** at regular rate (\$12 in all), and we will send the **GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.**

AND FURTHER—To aid our friends in getting this book for themselves, we will offer *To the New Subscribers as a Premium*, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By **WATSON HESTON**,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send **THE TRUTH SEEKER** one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send **THE TRUTH SEEKER** one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send **THE TRUTH SEEKER** one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send **THE TRUTH SEEKER** one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send **THE TRUTH SEEKER** one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send **THE TRUTH SEEKER** one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send **THE TRUTH SEEKER** one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

FREETHOUGHT vs. SUPERSTITION.

AND THE TRUTH SEEKER ONE YEAR.

Will be sent for \$4.50. The \$2.75 Pin and **THE TRUTH SEEKER** one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and **THE TRUTH SEEKER**, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address **THE TRUTH SEEKER**.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Lafog. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.
History of Ancient Egypt, with numerous notes and illustrations, and an index. By George Rawlinson, M.A. In two volumes. Over 700 pages printed in large type. Postpaid for \$1.25.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.
By **GEORGE J. ROMANES**.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.
Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address, **THE TRUTH SEEKER**.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?
By **GEORGE W. BROWN, M.D.**

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to **THE TRUTH SEEKER COMPANY**, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by **R. G. INGERSOLL**.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address **THE TRUTH SEEKER**.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address **THE TRUTH SEEKER**, 28 Lafayette Place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address **THE TRUTH SEEKER**, 28 Lafayette Place, New York.

All are architects of fate
Working in these walls of time.
Some with massively deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO
Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.
By **L. G. REED.**

Price, 15 cents.

Address **THE TRUTH SEEKER**, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works
Address **THIS OFFICE**
Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gefittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Ped. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier. Aus dem französischen übersezt von Fräulein Anna Ansoop.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und flarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“ 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians) from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine: Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshipped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND

COLLECTION OF SECULAR HYMNS.

By **A. R. AYRES.**

"A good book written with a purpose."

Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse.

A short story that will interest children and parents.

By **JENNIE BUTLER BROWN.**

Price, Five Cents.

Address **THE TRUTH SEEKER CO.**, 28 Lafayette Pl., New York.

The Bible and Evolution.

By **Arthur B. Moss.**

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.

THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By **PROF. F. W. NEWMAN.** Price 25 cents.

Address **THE TRUTH SEEKER.**

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 33. { PUBLISHED WEEKLY. } New York, Saturday, August 17, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - AUGUST 17, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Bible and the School House.

"Back the Bible must go into the little red school-house, and the Christian Endeavorers must keep it there," said Dean Wright, of Auburndale, in the Boston convention. Quoting this, the *Christian Statesman* says that it expresses "the inherent and logical conviction" of the Christian Endeavor movement, and no doubt the theocratic organ is correct. But "the Little Red School-house" is a "patriotic" catch-phrase; what, then, are we to infer as to the community of interest between the various lodges and the Young People's Society of Christian Endeavor? Are they not all working together for the Bible in the schools, the control of public education by the Protestant churches? Listen to what the *Christian Statesman* says in this connection:

"This great movement [Christian Endeavor] is distinctively Protestant. It rests upon the open Bible. Its appeal is to the Bible, as of supreme authority in all moral questions. Its solution of the great problems of civil government must be, not a Roman Catholic solution, but a Protestant solution."

Then it quotes Dean Wright's declaration, and avers that he expressed the "inherent and logical conviction of the movement." All this being indisputable, it seems to follow that the great commotion raised about "the Little Red School-house" is simply a fight between Protestant and Catholic as to which one's religious views shall prevail in the "solution of the great problems of civil government." "A plague on both your houses"; we have neither fellowship nor sympathy with either. But it is pertinent to ask the *Christian Statesman* how it can have a Protestant solution of these problems when it rejects the Sabbath of the Protestant fetish, the Bible, and establishes by law the Sabbath of the Catholic church. More than this, the Catholics frankly say that they believe in a united state and church when it is possible for that church to be their own, but the Protestant theocrats pretend to favor religious liberty, although straining every nerve to utterly destroy it in the United States. Are they not out of their own mouths convicted of either rank hypocrisy or almost preternatural stupidity? Can they not see that if it is conceded that the Bible is rightfully in the public school, the Catholics may without blame put their Bible or catechism there when they have the power?

The Christian Endeavor Conspiracy.

The great convention of Christian Endeavorers in Boston has brought out into a still stronger light the determination of the leaders in that movement to Christianize the government. The convention was widely representative, there being present delegates from many parts of the world besides the United States. Out of the Christian Endeavor movement has grown the "Christian Citizenship League," an auxiliary organization intended to take the fight for Christ into politics, and this part of the program occupied the major portion of the time of the Boston convention. With these crusaders, "civic reform" means "Christian citizenship," the purpose being to unite all denominations in the fight for Christ at the polls. Last week we called attention to the fact that the Catholics are represented with the leading Protestant denominations on the executive committee of the New England Sabbath Protective League, and this is but one of the many evidences of the gradual but sure approximation of the various divisions of the religious army. They are coming together for the accomplishment of Christian unity, which portends the legal suppression of all unorthodox opinions.

"Mankind must be made to feel that it is absolutely wrong to divorce the sacred from the secular—to separate religion from politics."

So declared Rev. A. M. Phillips, of Montreal; and Rev. William G. Clark, of Chicago, uttered the same sentiment when he said:

"Practical Christianity means, among other things, a Christian politician and a Christian statesman. False to your nation and you are false to your god. Loyal to either and you are loyal to both."

"[Christian citizenship] maintains the supreme right of Jesus Christ to rule municipal and national as well as private life. The city, the state, the nation, should be governed by the principles laid down by him—principles of righteousness, of justice, of unselfishness."

That last is from an official publication of the Endeavor society. Of course we understand that the "principles of righteousness, of justice, [and] of unselfishness" here referred to mean only such interpretations of the teachings of Jesus as the ruling Christian power of the time shall make or accept, and that one of the chief of these "principles" is enforced Sabbath observance. It is indisputable that the millions of Christian Endeavorers are pledged to do all possible to compel the people of this country to accept the doctrines taught by Jesus. Jesus is said to have "laid down" certain "principles" which, we are told, must be applied to the "solution of every present-day problem." Has it not occurred to these compulsory moralists that Jesus—if such a man ever lived—is dead, and hence is utterly without authority over the men and women of the present age? The priest or legislator who attempts to force any person to accept the teachings of Jesus, either as they are read literally in the Bible, or as they are interpreted and travestied by modern Christians, is a traitor to liberty and a rebel against the Constitution which guarantees the equal freedom of all the citizens of the republic. Of these traitors one of the most conspicuous is Congressman Elijah A. Morse, who said in the Boston meeting:

"Another element of good citizenship, and conducive thereto, is a sacred, religious regard for the Sabbath day, as a day of rest and surcease from toil. The command given on Sinai, 'Remember the Sabbath day to keep it holy,' was given for every nation and every people; for that century, for the 19th and 20th centuries, and for the 200th century, if the world shall continue so long. The command to observe it is side by side with 'thou shalt not steal,' 'thou shalt not bear false witness.' Christian Endeavorers, love and defend the Sabbath day."

The italics are ours, and help to call attention to

the fact that "Sabbath rest" is demanded not in the interest of man but in the name of "god." Because an old writer says that the tutelary divinity of some ancient tribes commanded the "sacred," "religious," observance of the seventh day of the week, honest labor and innocent recreation on the first day of the week are to-day made crimes, and inoffensive citizens are robbed, imprisoned, and put in the chain gang. The report of the Boston convention gives plenty of evidence to confirm our contention that the church is now acting in the political field through auxiliary societies. We have been assured that not many of the churches have indorsed the Christian amendment program and the Christian citizenship movement. To this we have answered that the churches have not needed so to do; that the various organizations affiliated with them were attending to the political side of their work. It is merely an illustration of the division of labor. The dailies report Dr. Hoyt as saying at Boston:

"They should remember that Christian Endeavor is but a servant of the church; that the meaning of Christian Endeavor was to withstand drifts, to combat corrupt politics, to keep on saying that the politics of this country, city, state, and county are to be pure. There was another drift that would have to be met also, and that was Sabbath desecration."

Yes, the Christian Endeavor society is "but a servant of the church," as are also the Women's Christian Temperance Union, the National Reform Association, the Epworth League, the Divorce Reform League, the Prohibition party, the Boys' Brigade, the Sabbath associations, and a multitude more of similar societies. All these are doing the political propagandistic work of the churches. By "pure politics" is meant politics suited to the tastes of the Christian church, and it by no means implies that the opposite kind of politics is necessarily "corrupt politics." All heresy is immoral and corrupt in the eyes of the religionist, as witness the assertion of Dr. Hoyt that the "most immoral influence of the present day is the secular Sunday newspaper," meaning, of course, that it sets an example of "Sabbath breaking" that is very likely to be imitated. Read this from the *Christian Citizen*, the organ of the Christian Citizenship League:

"One of the significant signs of the times is the increasing number of young men and young women, all over the country, who are identifying themselves with reform movements of various kinds, and especially with the Christian Citizenship Leagues of their respective localities. In this way each local society of Christian Endeavor, or Epworth League, or Baptist Union; each Young Men's Christian Association, and each church, is being made a nucleus of reform. The demand for Christian Citizenship literature, for speakers on the subject, constantly increases with the increase of the number of those interested. Committees are being appointed by the young people's societies and charged with the superintendence of civic concerns. The churches, not as churches, but through their members, are readily and rapidly federating for good government and for the conservation of distinctive and imperiled American institutions, such as the American Sunday and the free school system. Sermons and prayer meetings and worship begin to take the form of political activity. The spirit of reform, defensive and offensive, is abroad. Let it stay abroad and strike quick and hard until evil is down and good is up."

There you have it plainly enough. Is it not very easy to see where the church is working and through what agencies? She is going to strike quickly and hard until "evil is down and good is up," that is, until such "American institutions" as the "American Sunday" are impregnablely fortified in Constitution and law. And what about the "free school system," which is one of the "American institutions" to be put "up"? There is no division of opinion here—"back the Bible must go

into the little red school-house, and the Christian Endeavorers must keep it there," as Dean Wright declared in this convention. To make public education Christian is one of the objects of all these friends of "good government." Their sectarian purposes are thinly disguised when disguised at all.

There are millions of Christian Endeavor members and a million of voters. Soon there will be millions of voters in this society alone. And other millions in other societies. The campaign is planned. The Christian Citizenship League will have branch societies in every city, town, village, and ward. Candidates will be watched and questioned. There will be a concerted demand for such legislation as they wish, and what Congressman or state legislator or councilman will dare refuse? *The Sunday fight is on NOW.*

Church Property Taxation in Illinois.

"Keep up the fight on the Sunday law," says F. L. Chambers, of Augusta, Hancock county, Ill., at the close of a letter in which he tells us what he and another Freethinker, William Golm, have done to bring the Christians of that town to a realizing sense of the demands of justice in another matter—the taxation of church property. The law of Illinois exempts from taxation church property exclusively used for purposes of religious worship, but the good Christians, who are always appealing to the common citizen to obey their Sunday law and other invasive statutes, were not too good to secure the exemption, through the failure of the assessor to list, of the parsonages of the Methodist Episcopal and Christian churches, and the lots upon which said parsonages were situated. This property has for years been on the assessors' books, put there by the county clerk in pursuance of law, but the churches have evidently been very near the seat of local power, and so the property has not been assessed for taxation. Messrs. Chambers, Golm, and Samuel Farlow went before the board of review, at its session on June 4th, and demanded the assessment of the two lots in question, submitting to the board a decision of the supreme court of the state which defined what property was and what was not exempt, the decision fully sustaining the contention of the Freethinkers. The latter offered to assume all costs, including taxes involved, should subsequent proceedings declare their claims illegal. The board of review and the assessor positively refused to list the property. Next Messrs. Golm and Chambers filed with the county board of supervisors a statement of the case, with their protest, which was referred to the Committee on Equalization, and this committee reported a recommendation for the taxation of all church property in Augusta except that exclusively used for purposes of religious worship. This leaves the lots as they were, listed by the county clerk, but not assessed by the assessor. On August 3d Mr. Chambers submitted the question to the attorney general and auditor of state. This is his letter:

AUGUSTA, HANCOCK COUNTY, ILL., Aug. 3, 1895.

To the Attorney General, State of Illinois, Springfield, Ill., SIR: I have the honor to submit the following for your consideration, and respectfully ask your decision pertaining to the same, viz:

"The assessor's books have carried as listed property for several years, yet that official has never assessed, the following property: Lot eight (8), Block two (2), Abernathy's second (2) addition, also out-lot two (2) of out-lots, recorded by Joseph Weinberg, all in the village of Augusta, county of Hancock, state of Illinois, each lot being occupied by a parsonage, of the M. E. church and Christian church, respectively, and each being distinctly separate from the respective church buildings. The township assessor has been urged to assess this property, it being duly listed, and has replied that he would investigate the law and be governed thereby. When the board of review met in regular session on the fourth Monday of June, 1895, Samuel Farlow, William Golm, and the subscriber (all resident taxpayers) went before this board, when the examination of the assessor's books revealed the non-assessment of this property. In our plea for the assessment of these lots, we submitted (as read to the board of supervisors) a decision from page fifty, Illinois reports, Vol. 117, which distinctly defines what property is exempt and clearly establishes our demand as just, that these lots be assessed. In reply, both the board and assessor positively refused to assess these specific lots, we conjointly agreeing to assume all costs, including taxes involved, should subsequent rulings declare our claim illegal. We (William Golm and the subscriber) then filed

with the board of supervisors on July 5, 1895, the following in communication [clipping from local newspapers] marked A, receiving through a special committee, appointed by the board of supervisors in their regular session, their report thereon marked B, both clippings herewith inclosed, which report leaves these two lots exactly as they were, as they have been continuously 'listed,' as recommended by this report, but *have never yet been assessed* since occupied by parsonages as described.

"In section 97, Clause I., Revenue Laws of Illinois, it is distinctly stated that the board of supervisors shall assess all property 'listed' by the county clerk.

"We respectfully appeal to you, as attorney general, for such action as is requisite to compel the assessment of the property, providing such action is not inconsistent with your legal requirements. And we would also request your opinion thereon. Very respectfully, your obedient servant,
F. L. CHAMBERS."

The Hancock county board's failure to obey the law in the case of the Augusta churches shows what a "pull" the church has with elective officials. If all Freethinkers were as much alive and as persistent as our comrades in Augusta, the Freethought party would be much more respected than it is now, and the cause of justice would receive a great impetus.

Since the foregoing was written we have received copies of the replies of the attorney general and of the auditor of state to the protest of Mr. Chambers, and reproduce them for the information and encouragement of our readers:

"SPRINGFIELD, ILL., Aug. 6, 1895.

"F. L. CHAMBERS, Esq., Augusta, Ill., Dear Sir: Your communication of the 3d instant is received and contents noted. It is evident from your statement that the assessor has neglected to do his duty. There is no law of this state exempting a parsonage from taxation. It is not too late, however, for the assessor to make amends. He should assess the property at once, and return it to the county clerk. This he can do even after he has returned his books.

"I note the action of the supervisors in regard to the matter, and would advise you to present it again to them at the September meeting, and call their attention especially to the fact that they have not passed upon the question submitted in your petition. If the board of supervisors take any action upon the matter at their September meeting, and you feel aggrieved by the same, you can have an appeal taken under section 97 of the Revenue act, provided their action comes within the provisions of the law.

"In the meantime, you had better consult the state's attorney of your county and ask his assistance as a public officer. It is the duty of the attorney general to attend to the matter after it comes into the auditor's hands, and is certified to the Supreme Court, but there is no duty before this that devolves upon him in relation to the matter.

"If the assessor makes an assessment of the property it will, perhaps, not be necessary for you to follow the matter up before the board of supervisors. There is a case in Volume 57 of the Appellate Court Reports, page 681, holding that property may be assessed after the return of the assessor's books, which will give sufficient light upon the subject. Yours truly,
"M. T. MOLONEY, Attorney General."

The state auditor replied as follows:

"SPRINGFIELD, ILL., August 6, 1895.

"F. L. CHAMBERS, Esq., Augusta, Ill., Dear Sir: Replying to yours of the 3d instant, we will say, we have no doubt that the property mentioned by you is subject to assessment and taxation. The second clause of section 2, Revenue law, provides as follows, viz:

"All church property actually and exclusively used for public worship when the land (to be of reasonable size for the church building) is owned by the congregation."

"The language of the statute is plain and explicit, 'actually and exclusively used for public worship.' This language could not be construed to include the parsonage, even if such parsonage stood upon the same or an adjoining lot, because a parsonage is in no sense a house of public worship. Again, 'the land to be of reasonable size for the location of the church building,' for the location of the church building, the building for public worship, and not the parsonage or residence of the minister.

"There are a number of decisions of our Supreme Court bearing upon this question, in all of which the court holds that the statute of exemption should be strictly construed. In 26th Ill., page 482, the First Methodist Episcopal Church vs. the City of Chicago, under a statute more liberal than the present one, where a building the third and fourth stories of which were each in one large room and were used exclusively for religious purposes, while the first and second were rented for compensation and the proceeds applied to religious purposes, the court held the portion rented for compensation was taxable and the portion occupied for religious purposes was not. The court said: 'The meaning of the law is as applied to religious buildings and furniture that they must be used directly for sacred and not for secular purposes.' This case is cited to show how strictly the courts are in-

clined to construe statutes exempting property from taxation.

"It was the duty of the assessor to assess the property mentioned by you; as he failed in his duty it was then the duty of the board of supervisors to assess it as provided in section 97 Revenue law, as cited by you. As I understand the law the auditor has no power to compel the assessment of property, but in case any township or number of townships fail to return an assessment to the county clerk he may require the county clerk to certify the assessment of the previous year. I would therefore respectfully suggest that the county attorney be consulted.

"Yours truly, DAVID GORR, Auditor P. A."

So the protest of a very few Freethinkers in a little town will open the way for the enforcement of the law in the entire state and thus compel the church to pay its taxes upon millions of dollars' worth of land and buildings not "actually and exclusively used for public worship." The church has too many—one would be too many—unjust privileges which are intrenched in the law, but she should not be permitted to enjoy any not so intrenched, and she should be dispossessed at the earliest possible moment of those which are so intrenched.

Nauseating Cant or Dense Ignorance.

Belle Kearney, writing from Geneva to the *Woman's Journal*, describes her visit to the famous castle where Bonivard, "the champion of Genevese liberties, was chained for six years, to satiate the vengeance of the savage Duke of Savoy." She tells of the smooth, sloping stone on which the condemned prisoners were put to sleep the night before their execution; she pictures the gallows from which their bodies were thrown to the lake, three hundred and fifty feet below; in the torture-room she saw the pulleys to which prisoners were attached and drawn up by their hands or hair while their feet were burned, the marks of the hot irons yet visible on the wood of the column which bore the pulleys; she saw also the beam with the iron collar, the latter used to encircle the necks of the victims to terrify and crucify them, and in another part of the castle she was shown the square, railed opening through which prisoners were told to go and they would find their liberty. After proceeding a short distance they would fall upon knives which cut them to pieces, and their bodies would drop into the lake. Then this Christian woman moralizes:

"It was all so horrible! We were glad to get into the sunlight again, and thanked God that the sweet religion of Jesus Christ had turned cruelty into kindness, crime into charity, and made all men brothers."

This is utterly disgusting. Does not this advocate of woman's rights know anything about the history of Europe and of Christianity? Does she not know that for centuries the man who could invent a new torture with which to torment the man who had a new idea was the best friend of Christ's church, and was sure of heaven, while the man who was tortured was as sure of hell? Does she not know that under the rule of Christ's church the art of torture was developed to the highest degree of refinement, and applied as never before in the known history of the world? Does she not know that Protestant vied with Catholic in the work of torture? When at Geneva, did she forget that it was there that one of Christ's ministers, John Calvin, burned slowly to death at a green-wood fire; another of Christ's ministers, Michael Servetus, for a difference of opinion? Is she not aware that today the prevalence of cruel sports and the cruel treatment of domestic animals and of criminals and of those suspected of crime, is generally in a direct ratio to the intensity of belief of the people in the religion of Christ? And, finally, does she not realize that if orthodox Christianity be true God will torture the innumerable billions of his prisoners, subjecting them eternally to torments in comparison with which the sufferings inflicted by the Christian Duke of Savoy would be as the ecstasies of the blessed?

"Turned cruelty into kindness?" But slavery is only just now extinct in Christian lands, after more than eighteen centuries of Christianity, and men accused of crime are yet burned at the stake by Christians. Christian Spain and Mexico still delight in the bull-fight; and in the Christian United States pigeon-shooting matches are of daily occur-

rence; in Christian Austria and Germany horses are deliberately run to death in the play of mimic war, and in Christian Switzerland and America Christians send fellow Christians to prison for working on a particular day, in America even subjecting them to the horrors of the chain-gang and convict camp.

"Made all men brothers"? In Europe five millions or more men are armed and drilled and the nations are impoverished in maintaining these vast equipments on land and sea for almost the sole purpose of slaughtering fellow Christians on the slightest provocation. Europe has stolen Africa and is to-day partitioning it out among her nations, killing ruthlessly such unfortunate natives as do not know any better than to object. France is murdering Hovas in Madagascar and imprisoning American citizens who are under suspicion of having given information of her designs to the doomed people. Spain is pursuing her traditional policy of robbery and slaughter in Cuba. Catholic Christian South America is always cutting throats, and here in North America it is not many years since Christians took at the point of the sword all they could from their brother Christians in Mexico, while the echoes of our terrible internecine conflict still ring in our ears, a conflict growing out of Bible-sanctioned and Christian church-defended chattel slavery. At present our Christian teachers and rulers and preachers are inculcating the gospel of the brotherhood of man by arming and training the children in the public and Sunday-schools to fit them in time for the work of death.

Such progress as we have made—and we have made great progress since the sad ages when it was death to question the truth of the dogmas taught by the church of Christ—has followed in the wake of scientific discoveries that have disproved the assertions of the Bible and of the church regarding "creation," and of historical investigations and Bible criticism that have torn to tatters the remaining supernaturalism and much of the human records depended on to hold the people in the meshes of Christian superstition.

"'Liberty' means naught unless it means that others can do what we don't like," writes "Teetotaler" in the *Sunday World*. That tells the whole story in the fewest words into which we have ever seen it condensed.

Without belief in the immortality of the soul of man, says Rev. Father Cronin, "in days of darkness and desolation there is no cheering light in the everlasting heavens." Neither is there any brain-maddening glare from the never-dying flames of hell.

"Indoctrinate the masses with the belief that death is an eternal sleep, and that all ends at the tomb, and you unleash the human heart for the commission of every description of crime."—*Catholic Union and Times*.

The most colossal criminal association in history was the Christian Inquisition, and it tortured, robbed, and murdered millions of men and women because its members believed that man had an immortal soul and that to save this soul from hell it was necessary to mercilessly extirpate heresy. Until the Christian church can wipe out the damning record of its own unparalleled crimes it will become Rev. Father Cronin to chatter about the demoralizing effects of the teachings of the Freethinker. If he wants to learn something further concerning the restraining influence of the belief in immortality, let him make a careful study of the religious statistics of the prisons and spend a few hours poring over the latest edition of the "Crimes of Preachers."

"The American Purity Alliance" will hold a big convention in Baltimore on October 14th, 15th, and 16th, to "advance social purity"—by law! No doubt, its deliberations will be governed by charity, moderation, and wisdom. This must be so, for we read that "many of the ministers of Baltimore have agreed to offer special prayers for the success of the convention's work, and to preach sermons on subjects in touch with it." Who can have any fears of the impartial nature of the convention's discussions and the scientific value of its conclusions?

Among those who will read papers are Elbridge T. Gerry, B. O. Flower, Mary A. Livermore, and Anthony Comstock. With Anthony Comstock's methods of dealing with purity problems we are somewhat familiar; Commodore Gerry has great faith in the whipping-post as an evangel of sweetness and light, while Mrs. Livermore pins her faith to a shot-gun. "I come not to send peace, but a sword," the Nazarene is reported to have declared.

A few weeks ago we sent notices to those of our subscribers who were indebted to us on their subscription account, and we are glad to say that a great many of them kindly responded with promptness. There are many, however, from whom we have as yet had no word, and to them we address these appealing remarks. We want some money, and want it badly, else we wouldn't say anything about it. But the cost of getting out the paper has to be paid regularly, and it takes a good deal of cash. So we again ask those whose time has expired to make an effort to renew their subscriptions now—at once—right off—so we can have the wherewithal to pay some bills that are due. We owe some people, other people owe us. If other people will pay us, we can pay some people; and then everybody will be happy. (Quod erat demonstrandum.) It is very unpleasant to be short of funds with a great deal more owed us than we owe, but that is our fix now, and hence this reminder to those who forgot to respond to the notice. We dislike to mention this matter, but Necessity has no fellowship with Squeamishness, and we have to do it. We need the money.

The religious press and the religious editors of the secular press are making a great fuss over the alleged saying by a particularly atrocious murderer (or alleged murderer) that he is a "believer in the teachings of Ingersoll and Tom Paine." There is no very good evidence that the man ever said anything of the sort, but if he did he is a liar—that is, if he alleges or would have anyone believe that Ingersoll and Paine teach anything that would lead him to commit murder. Paine's teaching was "to do good." Ingersoll's is kindness and benevolence personified. Indeed, Ingersoll's revolt against the Bible and the Christian theology is perhaps as much due to their cruelty—something which shocks him immeasurably and which he abhors—as to his perception of their inherent falsity. And the Deistical Paine can certainly not be quoted in support of murder or injustice. But we presume that the editors will ignore these plain facts and go on stating that it was the teaching of Paine and Ingersoll that influenced the man to commit the murders. We wish, however, they would point out the chapter and verse of these men's works which help to such a career. They cannot find a single one, while we can point them to hundreds from the Bible, and cite to them thousands of examples of Christians who have taken human life. But we are willing that this man should be an Infidel if it will mitigate the Christians' grief over the thousands of clerical villains who are pilloried in our little religious brochure, "The Crimes of Preachers."

The poor care God takes of his representatives is scandalous. He has just permitted the cutting to pieces and burning of a dozen missionaries in China, and Christians all over the world are frantically calling upon the governments of Europe and America to act for the protection of others menaced with a like fate, and to demand reparation of China for the wrong already done. What is the use of prayer if it is of no avail in a real emergency, and where would a miracle be of more service to the church of God than in China at this moment? It is a peculiar business, anyway. God would not let the carnivorous lions eat Daniel, but he did not interpose to prevent the Vegetarian society slashing his Christian servants to death. He saved the Hebrew children from the flames of the furnace seven-

times heated, but could not or would not preserve that missionary family which perished in the ordinary fire that consumed their house. Now comes the news that Rev. E. C. Wheeler, the Baptist evangelist, traveling in his car "Emanuel," was killed in an accident that wrecked the passenger train on the Atlantic & Pacific railway on the Continental Divide in New Mexico on August 7th. He appears to have been the only one killed, although several others were injured. The light shed by the doctrine of divine providence is too faint for us to read the lesson of this "dispensation." We could easily tell what it would be if Colonel Ingersoll or Samuel P. Putnam should be killed in that way, but in that event we should have the assistance of the ministers and religious editors.

More Books by Colonel Ingersoll.

The Field Ingersoll Discussion.—In 1888 the Rev. Dr. Henry M. Field—as genial a minister, perhaps, as the Presbyterian creed permits—wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed, which reply was also printed in that magazine. Dr. Field rejoined, and the Colonel answered that. The Discussion, which was entitled "Faith or Agnosticism," was subsequently printed in pamphlet form, and owing to the great interest taken in it, the edition was quickly exhausted, but not reprinted. And until now the holders of the copyright have declined to permit it to be reprinted. However, permission has been obtained, and we have received from Mr. Farrell a supply of the pamphlet. It contains over a hundred large pages, and is very neatly printed, bound in paper, and sells for 25 cents, which is low. Every one of our older readers will know its value at once. To those who do not remember the discussion we can only say that they should lose no time in getting a copy if they want a controversial treat. Dr. Field does not rant and call names in his letters, but writes as a gentleman should, thereby distinguishing himself above most other followers of the meek and lowly one. This attitude gave the Colonel a chance to write so as to reach the tender-hearted among the Christians, as well as those who can reason, and his letters are different from those with which he met the arrogant Lawyer Black's epistles, while equally convincing. The low price at which this pamphlet has been placed should lead to its wide distribution.

The Ingersoll-Gladstone Controversy on Christianity.—When the Field Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. England's most noted man is a Christian in general and particular, and is famous as a controversialist. It was thought by the Christian world that, with his training, he might make some headway with the Infidel. He wrote a long letter to Colonel Ingersoll, which was published in the *Review*, and to which Mr. Ingersoll replied at length, and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. Unlike the discussion which led to it, this controversy was not reproduced in separate form by the magazine editors, but Mr. Farrell has at last succeeded in obtaining all parties' consent to its publication, and has now printed it uniform with the other. The price is also the same, 25 cents. Send here for it.

Myth and Miracle.—This is one of Colonel Ingersoll's best lectures, but never before put into print. Every one who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something everybody is looking for. It is printed uniform with the other pamphlets, and at the same price, 25 cents.

Will the author of the lines, "There Shall Be Light," please send his address or another copy of the poem to this office?

News and Notes.

Plymouth is the great naval station of England. Here are the war-ships, the docks, and the great machine shops, in which about 5,000 people are employed. There are three municipalities which go to make up what might be termed Plymouth—Plymouth itself, Devonport, and Stonehouse. Stonehouse lies wedged in, as it were, between Plymouth and Devonport. These are in the county of Devonshire, and hence the name of Devonport for a part of the city. The total of this three-fold metropolis is 200,000. It has advanced wonderfully since the time of Drake, who sailed forth from this harbor and conquered the Spanish Armada, and decided the fortunes of Protestant England. It is also illustrious as the point from whence our Pilgrim Fathers tempted the chances of the unknown sea. I stood upon the very spot where they prayed for the protection of heaven and started on their momentous voyage. On the very stones at my feet are engraved the memorials of this one success amidst a thousand failures. I have much more kindly feeling for the Pilgrim Fathers than for the Boston Puritans. As a matter of history we must distinguish between the Pilgrims and the Puritans. The Puritans came afterwards and settled mainly at Boston. The annals of Cape Cod are not so dark and terrible as those of Boston. The Pilgrims were rather kindly in their religious disposition, and exhibited a tolerant spirit, and therefore I am able to render homage to the Pilgrims while detesting the Puritans and their infamous despotism. Had the Pilgrims been the ruling power in New England history, I do not think we should read its pages now with such blushes of shame and indignation. I cannot believe that those who suffered so much for religious liberty would have ever been so treasonable to its principles as were the severe and cruel Puritans. I will not honor the Puritans. I will hate them with every fiber of my being, unworthy as they were of the leadership of America. Let not the dishonor of the Puritans fall upon the brave and noble Pilgrims. It was not Plymouth, it was Boston that cursed New England for two hundred years with the reign of a barren and bloody theology.

Hence, as a Freethinker, I was glad to stand upon this historic spot, whence England gave its best life to America.

I enjoyed Plymouth and its surroundings. Here is one of the most beautiful portions of England. The sea views are grand and variable; the bays, the sound, the channel, and the vast, far ocean itself. The landscapes are equally magnificent—the hills stretching away in immense magnitude, fold upon fold, with fields and groves and fair dwellings to the distant horizon. I find a stalwart company of Liberals at Plymouth, who keep the flag flying rain or shine. I am entertained at the hospitable home of Mr. R. S. Smith, who, for many years, has been one of the leading citizens, both at Plymouth and Devonport. He was a staunch supporter of Bradlaugh, and here was the field of some of Bradlaugh's greatest combats and victories. In the early part of his career a warrant was issued for his arrest as a blasphemer while on the point of addressing an audience, but the police-officer was altogether too previous and laid his hands on Bradlaugh when he had uttered only the customary expression, "Ladies and gentlemen." As this could not be construed into "blasphemy" by any court of justice, an action for "false imprisonment" was open, which Bradlaugh, of course, pushed with his usual legal acumen and success. Determined, however, to utter his sentiments in spite of police and church power, he secured a boat and stood out a little from land and thundered his speech to vast crowds of people, while the officers of the law stood helplessly by, for it so happened that not Plymouth but Saltash, by some ancient arrangement, had jurisdiction of the waters to within a few feet of the Devonport shore, and hence Bradlaugh could not be arrested without a warrant from Saltash. The spirit created by Bradlaugh is prevailing in this community to-day. I gave two lectures on Tuesday and Wednesday evenings, July 16th and 17th. The weather was somewhat stormy, but I had fair audiences nevertheless. The reception was enthusiastic at both places, for America and England came together where, for the time being, in 1620 the ancestry of both separated for the sake of liberty, and liberty has triumphed, and the two countries are more united than ever, still carrying on the great battle for human rights. At Plymouth I lectured at Co-operative Hall, a very handsome hall in a beautiful and commodious building. The working people have carried co-operation in England to a wonderful extent and business success. This co-operative society at Plymouth started only a few years ago with seven members and a few pounds

capital. It has now a membership of 14,000, and does a business of hundreds of thousands of pounds yearly, and has a big bank account, and money enough to erect one of the most magnificent structures in Plymouth. It borrows money at five per cent and loans at four per cent, the object of which apparently uncommercial transaction is to give the workingman a good chance to invest his money if he has any, and if not, to borrow at reasonable rates, and the difference in interest is made up by the profits of the trade on the funds invested. Mr. Goodenough is one of the original members of this Association, and has done more for its progress than any other. He is a staunch Freethinker, one of the first to take a stand with Bradlaugh and Holyoake, both for Freethought and co-operation.

With my host, Mr. Smith, and Mr. Pearce, a young friend, of Plymouth, I take a voyage over to Saltash, along the harbor of Devonport, which is alive with craft of almost every kind. But that which principally attracts my attention are the enormous three-deckers. These used to be the crack war vessels of the British navy. It was on one of these three-deckers that Nelson went thundering against the enemy. They are no longer of any service, magnificent as they appear. They are now used as training ships. Saltash is a quaint old town, low buildings and narrow, steep streets. It was a climb to get to the top of them, but the open country was lovely, although it was raining at the time. We could see the misty ocean, the various shores, and Mount Edgcombe splendidly towering amidst the clouds and sunshine alternating. We traveled to an ancient monastery, entered the little church, and saw a cowed monk kneel before the crucifix and utter his *pater noster* and count his beads. How any man could be such a fool in this the nineteenth century I could not understand. It does convince one of the enormous foolishness of the human race to see such an institution as the church of Rome, with its ten thousand monks and melancholy nuns, flourish and increase. What reward is there for its votaries except a bare and miserable life like that of the poor devotee I looked upon with pity and contempt?

In contrast with the monastery is the huge railroad bridge, from Devonshire side to Cornwall, built by Brunell, 150 feet high, a tubular suspension bridge capable of bearing 1,000,000 tons. It is a brilliant triumph of engineering skill, and as we look upon its stupendous framework, so massive and so graceful and so useful, we recover our faith in human nature and its splendid possibilities. Rome must fail, and reason triumph.

Thursday, after the lectures, I had quite a day for sight-seeing with Mr. Smith. First we visited the government shops, where the machines cut iron as if it were wood, the knife going straight through the ponderous masses with irresistible keenness. In these vast shops are built the modern war vessels, the tower-ships, the torpedo-boats, etc. We are permitted to enter some of these tremendous engine-rooms, and to see how the superb and destructive instruments work, so that no floating timber whatever can resist them, only solid iron and steel. In the afternoon I set sail from the Barbican, which the Mayflower touched with her keel, and landing on the other side of the harbor, am met by Mr. Couch with his carriage, and together we take a drive over the Devonshire hills, where the famous cows roam that give eighteen quarts of milk per day. This is the finest country in the world for cows, the south of England, pleasant and comfortable, with the Gulf stream to keep it warm in winter.

We drive through many winding ways, up the hills, and reach Stadden heights, and here certainly is one of the most beautiful, extensive, and varied views to be seen anywhere on the globe. Before us is the great city itself, with its ten thousand dwellings, its fort, Eddystone lighthouse, Plymouth Hoe, the hotels, wharves, etc. To the right are Dartmoor and its vast ranges, from whence comes the river Plym, which gives the name to the city, the mouth of the Plym. To the left are the vast sheets of water, the port of Devon, by the side of wooded Edgcombe, the outer harbor and the breakwater, which it took thirty years to construct. Beyond the breakwater the English channel appears, sweeping into bays along the far-circling shores, and in the misty distance rolls the Atlantic itself. And all these shining liquid surfaces are covered with hundreds of ships, fishing-smacks, boats, steamers, sailing-vessels, ponderous iron-clads, and magnificent floating palaces, that are voyaging to Australia and America. Fifty miles seaward and fifty miles landward the prospects crowd upon the view. It is not simply the magnitude, but the infinitesimal variety that attracts. The grandeur and vastness of nature are realized, with the art and glory of man himself. At one moment

we can imagine ourselves in absolute isolation, and in the next we are enchanted with the elegance of civilization.

The old Eddystone lighthouse was rebuilt and placed upon a public square. I visited this and climbed to the top and enjoyed the splendid outlook. I also wandered around the old port, which held out against the king in Cromwell times. I looked upon the statue of Sir Francis Drake, one of the mighty sea-gods, or "sea-dogs," of English history, the man of valor and genius, who did more than all the winds of heaven, or a thousand deities, to smash the Spanish Armada and save English soil from foreign foot.

I cannot describe all that I experience at Devonport and Plymouth. They are places of historic association and living beauty. I like the comrades here. Mr. Berry, Mr. James Couch, Mr. Pascoe, Mr. Pearce, etc., all are ardent supporters of Freethought and willing to do their share. I must thank Mr. and Mrs. Smith for their generous entertainment. I leave Plymouth with delightful memories. It was the home of Mr. Foote in the days of his youth; and certainly Plymouth is a good place to cultivate the burning thought, and fit one for the arena of freedom.

After Plymouth is Birmingham, great, busy, massive Birmingham; a well built city. Some say it is the best governed city in the world. However, it costs something. The rates are one shilling and sixpence to the pound. No Yankee could stand that. Birmingham is what you might call an all-round city. It has no specialty like Manchester, Liverpool, or Sheffield. It manufactures almost everything. There is an air of universality about it. It is a ponderous, prodigious combination of all sorts of industrial matters. I like it, and enjoyed my stay to the utmost. There was plenty of life about it. I felt that I was in the heart of a great commonwealth, in the midst of intelligent and go-ahead people. I know, of course, that Birmingham is not right on the political question. It has gone Conservativ. But what's politics to business? Politics is on the surface, and there's not so much difference between the parties after all. We will let politics go and study Birmingham from a business and social point of view, and I must say that notwithstanding the prognostications of some of my Liberal friends, I have a great deal of faith in Birmingham. It has a population of 500,000. It is always on the increase. It has a vast and splendid country about it. It must ever be the center of an immense business community. It has a basis of solid and permanent prosperity. Looking at it from a general standpoint, as a traveler and citizen of the world, I must admire Birmingham.

And the Freethinkers here are of the right sort. I never had a better time in my life. I arrived on Friday evening, July 19th. I am met at the station by Mr. Taylor, president of the society, Mr. Partridge, secretary, and Mr. Ridgeway, an old Freethinker, who has the look and bearing of Bradlaugh himself, and has really been taken for Bradlaugh at times. Mr. H. Lees Sumner, of Shirley, near Birmingham, is also at hand. My first welcome is a most cordial one. I am invited for the time being to accept the hospitality of Mr. Sumner, which I do, and we take an omnibus for Shirley, which is about six miles off; and I thoroughly enjoy the evening ride through the busy and amply lighted streets of Birmingham into the quiet of the suburbs and the wide prospects of the expanding country. After the stage ride we have a walk through the woods and rural darkness to the bright and shining fireside of my friend, who in the midst of his intense activities enjoys the felicity of green fields and secluded gardens. He likes a good long walk after his day's work. I was indeed delighted to be so far out in the country, and revel in almost absolute repose. I was warmly welcomed by Mrs. Sumner, and the little baby, only five weeks old, did not seem to be at all afraid of the Pilgrim. I could rest to my heart's content in this genial home, and did so. I let the sun rise high on Saturday morn, before I buckled on the harness. It was somewhat showery, and the masses of cloud hung along the horizon; but the blue sky was not altogether conquered, and dashes of sunlight checked the scene. I was again on top of the stage with four horses in front, and the chariot rolled along firmly with the best whip in the country to guide the mettlesome steeds, who seemed to delight in the freshness of the atmosphere and the occasional thunder and lightning.

Saturday afternoon I visit some of the notable places of Birmingham, the library, art gallery, the Bull Ring, the market, the Arcades, the town hall, etc. In the evening I call upon Mr. Daniel Baker, who, for years, has been one of the main supporters of Freethought in Birmingham, and has given much of his wealth to aid the work, especially when

Mr. Watts labored here, with much success, amidst many discouragements, keeping the cause vigorously at the front. Mr. Baker is over eighty years old now, but the "sweep of years" does not destroy his hope for humanity, nor his devotion to truth. I was pleased, too, to meet his daughter. His wife is now upon a sick bed. Also here, for the first time, I met George Jacob Holyoake, who, for sixty years, has been a Freethought agitator. He is over eighty years of age, but the intellectual fire is not diminished. He is keen, alert, ready to lend a hand. To lend a hand has, in fact, been one of the great purposes of his life. Perhaps no man understands better than does Mr. Holyoake the science of co-operation, not as a religionist, but as a man of the world. In youth he suffered martyrdom on account of his outspoken Atheism, and he stands firmly today by the principles he then enunciated. He does not indulge in any sentimentalities of religion. He does not believe in them. He makes no compromise with Christianity. He has done what he could to prevent the priest from assuming the mastership of the co-operative movement. And he has succeeded. So far as I can discover, the religious element has been kept out of this co-operative movement in England, much more than in America. The curse of labor reform in our country is that priests are allowed to run it. Mr. Holyoake saw this danger and guarded against it over forty years ago. In all his associations with the reform party he has not denied his Atheism. I should judge that Mr. Holyoake was a good deal like our Horace Seaver. He has the gift of pertinacity and of resoluteness. If he makes up his mind to a thing, he stands by it, and all the opposition in the world would not induce him to change. If he makes up his mind to live to be a hundred years old, I guess he will do it. He came to Birmingham on purpose to be present and preside at my lectures, which afforded me great gratification, for knowing Mr. Holyoake by reputation for so many years, I desired to see him face to face, and to stand together with him in the ranks of Freethought.

The friends at Birmingham did the best they could; but it rained on Sunday, and the audiences were not large. It cleared off somewhat by evening, so that at the closing lecture there was nearly a hall full. I gave three lectures. Mr. Holyoake presided at the morning meeting. He said that as Birmingham was his native place he wanted to meet the representative of American Freethought and give him a welcome to Birmingham. The short address of Mr. Holyoake was received with the greatest enthusiasm, and it was certainly a stimulation to my own effort; and if it did storm outside there was sunshine within. I lectured on "The Bible and Modern Thought." In the afternoon Mr. Ridgway presided. I gave my lecture on "Christ and the Nineteenth Century." The method of the lecture was to accept the validity of the orthodox record, the four gospels, and then to discover what value, if any, Jesus was to the nineteenth century. I demonstrated from the record that Jesus was ignorant, superstitious, fanatical, immoral, and utterly unworthy of the intellectual respect of the present times. Of course my Christian critics after the debate quoted Mill and Renan. I answered that neither Mill nor Renan was an authority in Freethought, and that on this point I considered them entirely unhistoric and unscientific. It is nonsense for any man to-day to talk of the commanding excellence of Jesus. It is false whoever utters it, be he Renan, or Mill, or any the most illustrious of Freethinkers. The moral excellence of Jesus is one of the humbugs of the ages, and ought to be demolished with all the force of truth and intellectual sincerity. One man tried to come at me with the miracle of the resurrection, and wanted to know what became of the body of Jesus after it disappeared from the tomb. I answered that the body of Jesus, whatever became of it, had nothing to do with the question at issue, which was the moral character of Jesus as given in the gospels which I had demonstrated, according to the gospels themselves, to be valueless and opposed to the progress of to-day. My opponent sat down. He could not stand up for the Jesus of the gospel; only for an imaginary Jesus. There is not a Christian to-day who obeys or tries to obey the teachings of Jesus. The discussion was somewhat animated. In the evening I lectured on "Christianity and Woman." There was some debate after this, wandering as usual all over the universe and scarcely touching the points I made. One critic inquired if I did not think that Miss Willard and Lady Somerset were doing a great deal for the temperance cause. I answered, "No; that they rather had injured the rational temperance movement by their foolish and tyrannical methods; that the true method of temperance was science and education, and not coercion and sentimental gush. Of all methods of

temperance that of prohibition is the most orthodox, despotic, and unsuccessful."

Mr. Holyoake closed the evening with a short address; and really, as my friends say, he was never in better form. He was animated by the occasion, and the audience responded to his keen thrusts with hearty appreciation. A vote of thanks was given him by the audience.

On the platform also with Mr. Holyoake was another veteran and well-known Freethinker, Mr. Charles C. Cattell, a broad-browed man, gray with years, who looks as if he could strike many a strong blow for mental emancipation. I was glad to meet one whose writings I had read with so much profit—writings clear, logical, and to the point. There is a young and vigorous element at Birmingham, but it is seldom that four such veterans gather on one occasion as George Jacob Holyoake, Charles C. Cattell, Daniel Baker, and Joseph H. Ridgway. All honor to those who have made it easier for our footsteps to press forward in the thorny pathway of reform. After the lecture a few of us met at the house of Mr. C. H. Cattell and enjoyed a sociable union for an hour or so. Mrs. C. H. Cattell is the daughter of Charles Watts, as is also Mrs. Curtis, who was present. We all wished that Charles Watts was with us on this occasion, with President Taylor and other jovial spirits.

Thus the campaign at Birmingham closed with brightness and cheer. I have made friends whom I shall remember always. Among the workers here, besides those already mentioned, are Robert Meridith, David Thos. Bullows, S. Armfield, who made the Pilgrim welcome to his home; W. T. Pitt, J. H. Bridges, Mr. Stepton, Mr. J. Terry, etc. Mrs. Armfield and Miss Lillie Pitt, are also active in the ranks, with other ladies who are not afraid to be counted as Freethinkers. There have been many ups and downs for the cause at Birmingham, but there is still a good chance of winning the day, despite apathy, boycott, and various other things too numerous to mention that are always in the path of reform. In a city like Birmingham where so many elements are in play, where there are so many quasi-reforms and half-movements, the straight-out and pioneer rank cannot always advance. There will be drawbacks, but while the veterans pass off the stage, I am sure that youth will take their place with undiminished fire and with wider advantages for action.

I cannot write of the "Shakspeare day" in this letter, the richest of all days, perhaps, in mortal existence. With Birmingham comes Shakspeare, for Stratford-upon-Avon is only a few miles distant, and with choice friends I spend a whole day in that land of poesy, and a thousand thoughts throng into my mind.

SAMUEL P. PUTNAM.

Oregon Secular Union—Annual Convention.

The Seventh Annual Convention of the Oregon State Secular Union will be held at Portland, Or., on Friday, Saturday, and Sunday, September 20th, 21st, and 22d, 1895.

All delegates and other Liberals attending the Convention will be hospitably entertained by the Women's Auxiliary of the First Secular Church of Portland, conditional only on their writing the secretary of the Union, giving name and time of their arrival, when they will be met by a committee. The Portland Industrial Exposition opens on the same day, which will enable visitors to take advantage of reduced fares. It is proposed that morning and afternoon sessions—except on Sunday morning, which is to be awarded to the Sunday-school work—shall be devoted to the practical business of the convention; evenings to be taken up with lectures, a dramatic entertainment, and a dance. The business meetings will be held at Labor Council Hall, Union Block, corner of Stark and First streets. The evening entertainments, to which the general public is invited, will be in the largest and best available halls in the city. Definite arrangements have been made for music and singing of the highest order. The theatrical performance will be given by the Portland Dramatic Club, an auxiliary of the First Secular Church—Charles Hagner president, C. B. Reynolds stage manager. Sunday morning, Sept. 22d, will afford opportunity to observe the workings of our Secular Sunday-school, with its lessons, music, recitations, calisthenics, flag drill, etc. As secretary and a worker in this field, I would respectfully call attention to a few of the most important and pressing matters to be acted upon by the convention:

1. It is a matter for reproach that Liberals, as Liberals, have made no provisions for widows and orphans left destitute. If Liberals join any of the co-operative benevolent insurance orders they have to subscribe to Bible oaths, prayers, and other Christian mummery. We should have a co-operative insurance society of our own, somewhat after the order of A. O. U. W., but without high salaries to officers, and with provision so that in case of severe or

long continued sickness or permanent disability relief could be assured. There should also be a reserve fund, so that in case of epidemic the cost per year could not exceed the stipulated sum, and so arranged that a policy would have actual cash value and not be forfeited after years of paying dues and assessments. It should of course include women as well as men. The matter needs serious thought and should be thoroughly discussed. If approved, action to inaugurate the order should be taken at the coming convention.

2. We have quite a goodly number of young men and women, both in Oregon and Washington, who possess the zeal and natural ability for the work of lecturers and superintendents of Secular Sunday-schools but are deficient in some branch of education. We need a college or university where such young persons can devote their entire time to attaining proficiency in those branches in which they are lacking. Under our present successful system of Secular churches and Sunday-schools, with regular pastors and superintendents, a knowledge of music is indispensable. We have the needed grounds allotted, and a deed will be given as soon as the enterprise is an assured success. Plans and methods of securing subscriptions to stock should be discussed.

3. The completion of the buildings at our Secular Park at New Era should be provided for, so that next summer we may hold a three weeks' Secular camp-meeting.

4. Type-setting machines and hard times have reduced the price of type and presses. We greatly need an outfit for printing our lesson leaves and instructions to teachers.

5. It would be advisable to adopt some form of will, codicil, or authorization that could not be contested or ignored, by virtue of which, in case of death of a member of the Union, our lecturers could have exclusive charge of funeral services when surviving relatives happen to be in a state of servility to priestcraft.

6. It has been suggested that an amendment be made to our constitution—of which amendment this is due notice—that in future our conventions shall consist of regularly elected delegates from established churches, Sunday-schools, and societies.

7. By no means the least important subject for consideration is how to get avowed Liberals to be true to the cause they profess to love and induce them to support our Liberal periodicals. When a professed Liberal fails to take and pay in advance for a Liberal paper or magazine, how is he any more consistent than the church member who professes devotion to the church, yet never contributes one cent to its support? The wisdom of the convention cannot be better employed than in devising means to increase the circulation of our papers, and giving practical evidence of appreciation of the great and good work done by those faithful and fearless champions, our editors and publishers.

The work of salvation is well under way in our state—salvation from ignorance, from superstition, from priestly tyranny, from fear of death, and from servile obedience to Mrs. Grundy; but no one deserves liberty who does not contribute his share to the emancipation of mankind—who silently enjoys the air of freedom, while thousands sicken in the pestilential atmosphere of superstition. The persecuting spirit is abroad, and effective work must be done if the car of human progress is to continue onward to the goal of civil and religious liberty. Against us are arrayed all monopolists, all who enjoy ill-gotten gains, all the priests, all the ministers and other drones of society, and all the hypocrites. We are making encouraging headway in the West, but it has been mainly by the self-sacrifice of a few; the many have done little or nothing. But we are on the right track. Our Sunday-school work is enlisting the hearty help of the mothers, and with the women on our side eventual triumph is certain. We will succeed, not by persecution and ostracism, but by education, by justice, by love, by convincing people, old and young, that the only way to secure their own happiness is by promoting the happiness of others. Our convention is called not for mere amusement or encouragement of sociability—although we highly prize these—but for practical work; to earnestly study and to adopt plans for more effective service. We need the counsel, the encouragement, and the presence of the good, the true, the zealous, the workers. The Oregon State Secular Union appeals to such to attend the convention. Give the subjects herein named your most serious attention; come prepared to state—briefly as possible—the result of your thought. Decide at once to attend, then make everything bend to the accomplishment of that purpose.

C. B. REYNOLDS, Sec. O. S. S. U.

620 Seventh st., Portland, Or.

Last Chance to Obtain a Rare Book.

David Friedrich Strauss's "Life of Jesus Critically Examined" was first published in two volumes for \$9. The edition ran out, and another was issued in one volume for \$4.50. This edition is almost exhausted, less than fifty copies being in existence. Of what are left we have obtained a share, and can furnish them postpaid at the last price, \$4.50. They will not last long, and we advise those of our friends who want a copy to send at once. When these are gone there will be no more to be had. This edition is translated from the fourth German edition by George Eliot, and contains 784 large octavo pages of solid reading, very clearly printed. It is unnecessary to say to students that this is a very valuable work, one which the church wishes had never been written, but which it cannot controvert.

Observations.

A voyager around Cape Horn brings this greeting from one whom I have never seen. I understand that the writer is connected with the British consulate at Coronel, Chili, S. A. The message is addressed to "G. McDonald, Esqr.," and reads thus:

A
Schoolmate of the fearless "Saladin" (W. S. Ross)
sends
A warm remembrance
to the

brave leaders of my faith, Ingersoll, Putnam, and the McDonalds, and to whom I add the feeble spark of my Scottish enthusiasm from this faraway land of Chili at the mention of their glorious names. Yours in the cause.
WILLIAM TAYLOR.

That is graceful and kind. Looking toward you, Brother Taylor, I pass it along.

As long as governments maintain the custom of putting offenders against their laws to death, private murder cannot reasonably be expected to become obsolete. Such a custom keeps alive the notion that violent and premature death can repair an injury, and while it continues to be practiced officially, individuals influenced by so luminous an example will occasionally usurp the corporate function and kill on their own account. This will be true more especially in cases of lynching and the avenging of private wrong—murders incident to brawls and robberies belong to another class. Abolition of the death penalty ought to be a great civilizer, and I am in favor of it, not from any care for homicides, but for the sake of the example. As to the deliberate murderer, having committed the greatest possible invasion, he has forfeited every possible consideration previously due him from mankind. The final disposition of his body is to be determined, not by what is best for him, but by what will have the most salutary effect on others inclined his way. So much is prefatory.

People living in New York state and its vicinity are asked to sign a petition for the pardon of a girl named Maria Barberi, who killed her lover, one Cataldo, and has for that offense been sentenced to die in the electric chair. But one side of the story has been heard, which is of necessity the Barberi's side, for the reason that Cataldo was too dead to testify at either the inquest or the trial. She avers that Cataldo betrayed her and continued to betray her for a period covering nearly a year, and that because he refused to make the process continuous throughout the natural life of one or both she slew him, after the manner of her countrywomen, the Italians. The other side of the story, as divulged by the prosecution, is that Cataldo had saved a considerable sum of money earned at his trade of boot-shining, and that the Barberi, desirous of sharing the same, voluntarily entered into meretricious relations with the deceased. Cataldo deferred the division of wealth until her patience was worn out; and then the wronged and disappointed one cut his throat with a razor and repaired to the bank for the money, which was refused her. Her arrest and conviction followed. No offspring blessed her union with Cataldo. The petitioners for her pardon represent that she acted as every woman should whose virtue is gone and who has no money or marriage certificate to put in evidence as to the fact. Mrs. Susan B. Anthony, one of the signers, contends that since the Barberi is a woman, and women have no right to legislate or sit on a jury, the female is not amenable to the law. Mrs. Mary A. Livermore says that if the girl had been her daughter she would have killed Cataldo herself. There is no answering these arguments. If the leaders of the woman suffrage movement insist on inaugurating the vendetta, nothing but force can have the effect to dissuade them. But as one crying for mercy I would plead that though women do not make the laws, they are protected by them as well as men are if not better, and that even though the law should discriminate against women that would be a poor excuse for withdrawing its protection from men; that Cataldo is just as dead as though a male person had effected his decease, and that as the victim was a man it was wholly appropriate that a jury of men should condemn his murderer. It is not supposable that women can understand how it affects a man's feelings to be killed. Had Cataldo taken the girl's life, it might have been a graceful thing to let the ladies pronounce his doom.

The question of virgin honor has been made an unduly conspicuous term in the present problem, as it is in all others where there is the slightest opening for its introduction. Whatever the Barberi may have conceived her honor to be, it was certainly in her own keeping and was not ravished from her by force. I have often wondered why some women and men who become homicidal or litigious over the loss of their honor did not take the precaution to get it insured at full value.

But another case has arisen here in New York which deserves to be considered along with the foregoing. It is briefly stated. Kate Weil lived for a year with Filippo Giampapa, and a boy was born. The father thought so much of his son that the mother deserted both and returned to her parents. Filippo followed and solicited her with much earnestness to marry him and legitimize the young one. She refused and he stabbed her. It is the Cataldo-Barberi case reversed, with a child in the balance on the man's side. I should be interested to know how believers in the equality of the sexes before the law can make a hero of Barberi and a criminal of Giampapa. The truth is that both are murderous brutes, male and female, the product of Roman Catholicism and the political institutions of Italy. They are built

"with narrow foreheads vacant of our glorious gains. Like a beast with lower pleasures, like a beast with lower pains"—

as Mr. Tennyson might say. The case is in a sense a sanitary one, with about as little room for sentiment as is found in other questions of that class. If I were a governor I should not be sure how I ought to deal with the accused, and I doubt that the petitioners know what they are about. A hint that pleading the baby act will not promote female equality might be sufficient to the wise.

All is not well with the Rev. Dr. Funk's aggregation of political reformers at Prohibition Park. Last week Senator Ben Tillman, of South Carolina, was on exhibition at the park, where he engaged in a debate with Professor Dickie and ex-Governor St. John, of Kansas, on Prohibition vs the Dispensary. A jury of twenty-five reformers, among them the Rev. Mr. Boole, Methodist and Prohibitionist, was empaneled to hear the evidence and render a verdict according to the merits of the discussers. On the first day the Rev. Mr. Boole developed so marked an inclination to argue with Tillman, and to debate the question instead of adjudicating upon it, that Manager Haskell, in order to give the speakers a chance to be heard, was obliged to announce that on the second day no interruption by the jury would be tolerated. This graveled the Rev. Mr. Boole; besides, the other jurymen were obstinate, and voted for the dispensary instead of for prohibition, and so the next time he met Haskell there was a row. The manager charged him with disorderly conduct, and he called the manager a liar, whereupon Haskell swatted him on the brow with a bundle of religious periodicals. The reverend gentleman is a scrapper himself and an expert boxer, but before he could apply his science on Haskell the bystanders intervened, and the mill was deferred. Boole swore to God he would have Haskell "put over the road," and Haskell warned Boole to keep away from Prohibition Park under pain of arrest. It is now understood that Dr. Funk, editor of the *Voice*, will move to amend the Basis of Union by including the rules of procedure formulated by the Marquis of Queensbury and exemplified by Lord John Sullivan, late of the American prize ring.

No, Mr. H. G., of Skull Valley, Yavapai county, Arizona, I am not debating Spiritualism with Mr. A. D. Swan. We have some manifestations here in New York just now that make his \$2 spiritual phenomena look pretty sick. In a Roman Catholic church uptown there is a relic of a departed saint named Anne, whose full name is unknown to the deponent, consisting of a wrist-bone, which has been miraculously preserved. Miraculous preserves are common in the Catholic household. The bone has healing proclivities and effects cures in the most mysterious manner. Cripples are uncrippled every day, and they have thrown so many canes and crutches on the altar of the church that the sexton does not expect to buy any wood this fall. He has them to burn. One man who wore a cork sole four inches thick had his leg pulled at this miracle joint, and now he walks without a limp. Anyone doubting the cure may see the discarded cork-soled shoe and be convinced. Another man who had been speechless for years rubbed the relic across his thorax and then went home and swore at his wife, who was so overcome with joy that she struck him with the stove-handle. It is hinted that this patient had just completed a term in the penitentiary, where speech is discouraged, but the hospital records show that the doctors took five stitches in his scalp, so the fact of his wife's hitting him is as good as proved. Several other persons, male and female, testify how well they are since they touched the relic. They do look hearty, and if there were any evidence that they had ever been otherwise the managers of the relic would have a fortune at their command. With these things occurring so near by, how can I deny anything that Mr. Swan affirms as taking place in Cook county, Ill.? And how can he

doubt the efficacy of St. Anne's wrist-bone, or anything else?

The remarks by Editor Brann of the *Waco Iconoclast* on the subject of the new baby at Baylor Baptist University are crude in the extreme. He is probably correct, historically, in saying that Antonia Teixeira, a young girl, was brought from Brazil to Texas to be educated in the university and returned to her people as a missionary for their conversion and baptism. His statement that the girl has unexpectedly assumed the responsibility of motherhood may also be accepted, and his version of President Burleson's explanation involving a negro servant may be verbally accurate. But Editor Brann's assertion that the child has the "blue eye and wooden face" of the college faculty, and his implication that the Rev. Dr. Burleson knows more about it than he has revealed, don't go at all in this scientific age. A man good enough to be the president of a Baptist theological seminary would necessarily impress his personality upon all who shared the light of his countenance, and Editor Brann cannot be so unfamiliar with the laws of heredity and prenatal influence as not to have heard how much environment has to do with matters of this kind.

The courage of the amateur theologians who control our police department is distinguished as moral rather than physical. That is to say, in the face of public sentiment and in defiance of the Constitution, they have the fearlessness to arrest all ice-men, provision dealers, and vendors of collar-buttons who do business on Sunday. They also have the intrepidity to apprehend females found on the streets at night, and even to enter the domicils of such and drag them forth. This is moral courage. But the same puissant officials who with unblanched cheek achieve these deeds of valor, have surrendered ignominiously to the element distinguished as lawless in a mere physical sense. It has been customary for many seasons for societies of organized citizens, on returning from excursions by water, to march in a body from the wharf to such trains as would take them to their homes. These marchers have often been annoyed by gangs of "toughs" creating a disturbance in their ranks for purposes of robbery. The law provides that "it shall be the duty of the police authorities to furnish such escort as may be necessary to maintain the public peace and order," and under previous corrupt administrations this has been done, as ought to be done though it involved calling out the militia. Our constabulary, however, have ignored the precedent and simplified matters—at the same time shirking responsibility—by forbidding the parades. If the toughs, thus denied the processionist as meat for plunder, should, as a last resort, turn upon the isolated pedestrian, there is no doubt in my mind that the commissioners, by another exercise of moral courage, would prohibit residents of New York from frequenting streets reserved to the lawless gangs. From officials who have so little respect for human rights as to revive and rehabilitate a dead and popularly damned institution like the Sunday law, this refusal to guard citizens in their persons and property is what we might most naturally expect.

In the letter which in Sunday-school literature passes as one that Benjamin Franklin wrote to Thomas Paine to dissuade him from publishing the "Age of Reason," this sentence occurs:

For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother.

If Franklin is the author of this he wrote it when America had just officially rejected the established religion of its parent, England, and had raised itself into the company of the nations of the earth by administering to its mother a historical thumping in that encounter now referred to as the Revolutionary War. Franklin's illustration, therefore, would have had more force if he had thought of it before Paine published the "Crisis" and "Common Sense." As applied, it is wholly asinine and infelicitous, and is open to the criticism of being inappropriate as coming from a patriotic American.

GEO. E. MACDONALD.

They [the enforcers of law "because it is law"] do not seem to know that every battle for freedom began in an opposition to tyrannical laws. They have not heard that the Stamp act also was a law, and that a good many Americans, of whom George Washington was the head devil, gained some distinction by outrageously assuming an attitude of hostility to the enforcement of that law. But that was the case as to one law, and—there are others. —*New York Morning Journal*.

Letters of Friends.

Once More the Standby.

CORTLAND, N. Y., July 22, 1895.

MR. EDITOR: I inclose the \$1 in currency and the Fleckten school case. Please send same to destination.

Very truly yours, STEPHEN BREWER.

In a Good Cause.

AVON, July 22, 1895.

MR. EDITOR: I inclose \$10 to you to help the Wise case along, trusting you will see that it is used to the best advantage to help defray the expense of the suit.

Yours truly, THOMAS TRIPP.

It Is That to Thousands.

SARATOGA, WYO., July 15, 1895.

MR. EDITOR: As our subscription has just expired, we send \$5 for renewal for two years. We have taken it for so long that it seems a household necessity.

Respectfully, JONES & WILLIAMS.

He Wishes and He Does.

LEE, N. DAK., July 23, 1895.

MR. EDITOR: I believe I am in arrears. Sorry for it. Will try to do better after this. Please find inclosed \$5 for your TRUTH SEEKER, which I would not be without for twice the price, and Paine's "Great Works Complete."

N. C. RUCKE.

For the Wise Cause.

SAN MARCIAL, N. M., July 27, 1895.

MR. EDITOR: I herein inclose the sum of \$5, which comes to you from San Marcial's liberty-loving Freethinkers, for the J. B. Wise fund. Certainly that fund ought not to go a-begging.

Yours, etc., W. J. RIBLEY.

To Keep the Light Going.

SYBENE, O., July 30, 1895.

MR. EDITOR: Please find herewith \$1. Move date on tab, so when I see the oil running low, I can get a move on me.

Pardon me for being tardy, but charge it up to the banks for locking up the money. Yours for U. M. L. all round this planet.

FRANK EVANS.

"Travels in Faith" is Excellent.

REDMON, ILL., July 23, 1895.

MR. EDITOR: Inclosed find \$6-\$1 for the defense of Wise, the remainder for two years' subscription to THE TRUTH SEEKER.

I will add another dollar for eight copies of Paine's "Age of Reason." I want them for gratuitous distribution. If "Travels in Faith," by Captain Adams, could be put out in the same way it would be excellent as a missionary document.

Respectfully, MARK ROWE.

Thinks the Arguments Are Valid.

ESTES PARK, COL., July 14, 1895.

MR. EDITOR: Please send me "Myth of the Great Deluge," "Proofs of Evolution," "Crimes Against Criminals," "Essay on Money," and "Government."

Allow me to say that the "Design Argument Fallacies" is one of the most crushing arguments against religion, and the most thought-provoking article I have ever read.

ENOS A. MILLS.

Two from Presbyterian Pennsylvania.

PITTSBURG, PA., July 29, 1895.

MR. EDITOR: Please send me THE TRUTH SEEKER for one year and the "Freethinker's Pictorial Text-Book," and one each of the pamphlets named.

Inclosed find \$3.32. G. H. BOWDEX.

P.S.—Since writing my order a friend has concluded to send also. So please send THE TRUTH SEEKER for one year and the "Pictorial Text-Book" per announcement to address.

A Suggestion.

JERSEY CITY, N. J., July 28, E.M. 295.

MR. EDITOR: I wish to say to THE TRUTH SEEKER readers that I want to do what little I can to help my fellow man. A new idea of mine is this: Why cannot every subscriber to THE TRUTH SEEKER send in with his subscription twenty-five cents extra every year—"no objections to more"—for the benefit of our much-beloved Brother Watson Heston, as we all know he is not overpaid, and he richly deserves it. Individually it is not much; collect-

ively, it will do Brother Heston untold good. Let us all "lend a hand."

Yours without gods or spooks,

WM. THORPE.

A Reminder to Delinquents.

HACKLEMAN, IND., July 17, 1895.

MR. EDITOR: Inclosed find \$1.10-\$1 to be applied on my subscription to the grand old TRUTH SEEKER and the remaining ten cents for "Thumbscrew and Rack."

I have been rather slow in remitting, but I could not forget it; THE TRUTH SEEKER would call to mind the deficiency each week when it would come into my house and there in my presence give superstition a hard slap in the face. A. R. BUMPAS.

Some Are Not So Liberal.

TRUXTON, N. Y., July 21, 1895.

MR. EDITOR: I once more renew my subscription for THE TRUTH SEEKER. Would send for some books, also help the needy, had I the means to do so, but am old and poor. Nevertheless I am a Freethinker, and as liberal as I am able. I am outspoken and don't take a back seat for any of the church-goers.

With best wishes for you and the Truth Seeker Company, I am as ever yours for liberty and justice,

JOHN DEAN.

Virginia No Better than New York.

RICHMOND, VA., July 28, 1895.

MR. EDITOR: I hand you twenty-five cents, for which please send a copy of the "Age of Reason." The new chief of police here undoubtedly is thoroughly imbued with Christianity, as he is having street cars, shoe shining, and newspaper printing, etc., stopped on the Sabbath. The courts are being filled with trial cases in order to test the law. The street cars have not stopped yet, but they have been reported and will await the action of the court. We are getting as pious on Sunday New York.

D. J. PAXTON.

In Wonderful New Jersey.

OCEAN GROVE, N. J., July 23, 1895.

MR. EDITOR: I have not received my TRUTH SEEKER since the issue dated June 29th. I have been to the postoffice every week, and get the same reply, "Nothing for you." In this town you cannot ride a wheel on Sunday, but you may walk along side of it to the gate, then you may ride to hell, if you like. You can get the Sunday papers from a few licensed newsboys at whatever price they choose to ask, but outside the gate you can get them at city prices. Ditto most everything else. The wagons, known as "Beer Arks," will supply you with a dozen bottles on the sly, but there is not a licensed saloon in the whole borough. Yea, verily, it is a sanctified place, and, to the best of my knowledge, I am the only infidel here.

Respectfully yours, JOHN M. SIMMS.

A Very Rash Christian.

DALLAS, TEX., July 23, 1895.

MR. EDITOR: I am an enthusiastic reader of the old TRUTH SEEKER, and think that the cartoons are splendid. Several of your papers are sold in this city every week. Dallas is a city of about 50,000 people, and we have a lively, wide-awake Freethought Society here. Our standing challenge to the clergy gives them the chills, but none of them has so far mustered enough courage to meet us. We have been organized a year, and now have about 100 members. We meet every Sunday at 8 P.M., in Liberty Hall, 228 South Ervay street. We have had lectures from J. D. Shaw, J. E. Remsburg, and others. We also have some good local talent. Mrs. Sweeney, of the Women's Christian Temperance Union, attended one of our meetings, and wanted the name of the lecturer, saying that she would pray for him if he would acknowledge when God touched his heart. The secretary asked her if she would accept his name, too, and test her God by a time-limit of three months, and then, if they were not "touched," she should deny the existence of God and the power of prayer. She assented, but as yet neither of the "Infidels" is affected, though one of the secretary's dogs has been sick.

We are doing a good work here, and are Liberalizing the state to some considerable extent. If you will send me some sample copies of THE TRUTH SEEKER, I will

distribute them. With best wishes for the cause and its advocates, the Liberal papers, I remain most sincerely,

G. S. LINCOLN, M.D.

President Freethinkers' Association of Dallas.

Born Into Intellectual Liberty.

ISHPEMING, MICH., July 21, 1895.

MR. EDITOR: Copy of 13th inst. failed to reach me. Please send it. I, like many others, do not wish to miss even one copy, as "I love the truth," and do my share to help the good work along here and make TRUTH SEEKERS go around as far as possible. I am rather a new subscriber to your paper but old in infidelity, which I am proud to say, and never had the struggle to free myself from the fetters of theology, as my father was a Liberal in Europe ere my birth, but I realize keenly the effort necessary to overthrow the false teaching instilled from infancy with which unfortunately so many are burdened. We have many Liberals here of course in the ranks of our best men and women, mostly business and professional men. We have no Liberal organization here, which I regret, but have a business men's club, where many of the non-church goers congregate Sunday during church hours. I have read your TRUTH SEEKER more or less since its foundation, and always appreciated your great efforts in behalf of liberty and equality. I expect to hereafter be permanent on your books, and do all possible to secure more subscribers. I have not come across anything in your paper from this iron country, but we have many competent writers among the Liberals, who might and should make themselves useful.

Respectfully, ED. GIRZL.

Human Love "the Tie That Binds."

ST. JACOB, ILL., July 30, 1895.

MR. EDITOR: Received paper, together with "Freethinker's Pictorial Text-Book." I am well pleased. Would like to say to the enthusiastic brother who wishes a trial (mock trial, I suppose) on the merit of the gospel story, to involve himself in an argument with some blood-of-Jesus minister and report results. I should be as eager to read the controversy as he could be the report of the "trial."

What is most necessary is for all Freethinkers to work in unison as much as can be done; aid one another, and lastly: to become thoroughly conversant with the Bible. I venture to say, if even the most devout Protestant or Catholic sincerely investigated this matter impartially, the colonel's prophecy "that the churches become schoolhouses and the cathedrals universities," would be fulfilled, the ministers and priests becoming teachers of science, ethics, and philosophy.

Love is the strongest natural tie that can bind human life. Unbarred, non-interfered with, left to its own distinct reason, it creates the most sublime felicity of the human soul (life), as recently shown in St. Louis, Mo., in the marriage of a niece of Archbishop Ryan to a very worthy young gentleman of Protestant persuasion. All was done on the part of their respective parents to prevent it, but love conquered; coming out of the gulch of superstition victorious, they landed in the glorious realm of liberty, showing the progress of the spirit of Thomas Paine and hosts of others. May the blessings of peace, happiness, prosperity, and long life be their reward.

Yours in fraternal spirit,

DR. F. F. BERGER.

Out and About During Vacation.

PHILADELPHIA, PA., July 22, 1895.

MR. EDITOR: Inclosed is \$1 toward defending Brother Wise. I trust he will come out victorious, and that Liberals will respond to the best of their ability in this very urgent case. It is true that times are very much out of joint yet, and our friends, as a rule, are not abundantly blessed with that which helps to make life happy; still, many can help one much more easily than one can help many, and I hope the appeal in THE TRUTH SEEKER for funds will be responded to by thousands. It may be a pleasure for THE TRUTH SEEKER family to read a little of my experience these last two Sundays; I know it will be for some of them, at least, as, when they read it, they

will keep it as a memento and for future reference.

Our Sunday afternoon meetings being closed for the months of July and August has given me an opportunity to go out and visit our folks through the day. So, accordingly, I went to Bridesburg with my youngest daughter, Georgie, the first Sunday, to Mr. and Mrs. Ernst Platz's, who are well known to THE TRUTH SEEKER. It is needless to say that we had a glorious time. Grover Cleveland could not have been treated better had he been there. While there we were introduced to Mr. and Mrs. Moltz, with their family, who are also, I am pleased to state, admirers of THE TRUTH SEEKER. While there they expressed a desire that I should name their seven-weeks-old baby into the Secular ranks, but not having my Manual of Ceremonies with me, I promised to name the baby the next Sunday, if I came up, as I expected to do if my wife was able to accompany me. Sunday came, and my wife not being able to go, my second youngest daughter, Eleanor, went with me. We enjoyed another good time, and although the mercury was above the nineties, it did not prevent the mother from bringing her baby to have the ceremony of naming performed. His name is Ernst Ingersoll Moltz. We hope and trust that he will grow up and be as useful in our cause as is the intellectual giant after whom he is named. We hope other Liberals will follow this example by naming their offspring after the benefactors of the race. I will now close, with the hope that peace, plenty, prosperity, and health may reign supreme throughout the entire Freethought family.

GEO. LONGFORD.

Not a Question of Derivation.

GUELPH, ONT., July 23, 1895.

MR. EDITOR: Inclosed find \$1.75 for seven TRUTH SEEKER ANNUALS of different years. They are excellent. There is one thing wrong—in all the accuracy in them and in THE TRUTH SEEKER, and in the "Letters of Friends," many of which contain good points, there is the inaccuracy of calling papists Catholics. I know that many politicians pander to popery on account of the vote, but Rationalists must be accurate, especially as they are supposed to be natural and scientific. If there were a devil and he insisted upon calling himself an angel and desired everyone to do likewise, how would that be? A papist is a papist, and isn't anything else; and a Protestant is a Protestant, perhaps not quite so ignorant, superstitious, or intolerant as a general thing, but nearly so. All sects and creeds are intolerant whenever the power is with them. As the word *Katholikos* doesn't appear in any place in the entire text of the New Testament, though it does at the head of three or four epistles, to intimate that they are general and not addressed to any particular church, it cannot be an appropriate name either for any Christian or any Christian sect or church. Besides, the word is an adjective, wherever found in classics, and the English word "general" is the best translation of it. How can an adjective be the name of a sect? Or how can a sect be called an adjective? The pope derives his name either from the Greek *pappas*, or the Latin *papa*, father, and the papacy comes from the same. Then there are papal ablegates, papal delegates, papal this and papal that, including papal dispensations, etc. Popery is the only proper name for the religion of dupes of the pope. Neither is the "Church of Rome" a correct name for popery, as Rome was in existence many hundreds of years before there was any person called a pope; and popery adopted the word Roman on account of the prestige of the empire. Are papists ashamed that they were born and brought up papists? It looks like that. I would think that a proof-reader would change the word "Catholicism," "Romanism," etc., into "popery" whenever he would see it in copy. Neither is the word Catholic, or general, applicable either to popery or Christianity, as there are hundreds of millions in India, China, and other parts of the earth, who never heard of the pope or popery, or Christianity. I will not be sorry if I never see the "Church of Rome," "Catholicism," or "Romanism," where the word popery should be, in THE TRUTH

SEEKER again. I hope to write you more substantially before long. ACCURACY.

[With the word Catholic as with the word Infidel, it is not primarily a question of derivation but of usage. An Infidel is generally understood to be one who does not accept Christianity, although the word in Latin means "unfaithful," and was applied as an offensive epithet. It was in that sense an adjective, but everybody now uses it as a noun. The doubter is no longer, with us, "an infidel [unfaithful] dog," but an Infidel. From expressing a quality, the word has come to designate a man who holds certain views. So of Catholics: To the average intelligence, its use does not suggest "general," but calls to mind a church, which, in broad outlines, is the antithesis of the Protestant church. Or it means an adherent of this church, that is, a man who, as a Christian, is not a Protestant. We prefer to use the term which all understand and which is not offensive in the eyes of those it describes. A church has a right to choose its own name, as a political party has, and there is no occasion to use nicknames, even though those nicknames may be derived with perfect correctness etymologically. For these reasons we always speak of the Disciple church by that name, which it calls itself by, instead of using the nickname "Campbellite," bestowed by its opponents and derived from the name of its founder.—Ed. T. S.]

The "First Cause" Delusion.
NATIONAL MILITARY HOME, CAL.,
July 26, 1895.

MR. EDITOR: I ask the question most seriously, Why is it that all religions adhere so tenaciously to a belief in a God, when everything in the universe seems to say there is no God?

They believe in and talk about a being that they have no adequate conception of, and which has been disproven thousands of times by the most exhaustive arguments that ever were made on any subject. They assume a hypothetical, false premise of a first cause, when absolutely there can be no such thing. Let them reason ever so correctly from such a premise, and they will invariably come to false and absurd conclusions. This imaginary God they make little else than a tyrannical autocrat of the universe. Yet they attach love, mercy, and goodness as attributes to his others of omnipotence, omniscience, and omnipresence, and all this in the face of actual facts of both natural and moral evils which we experience every day of our lives.

They even go so far as to say evil is good in embryo, and that wickedness is the means of producing righteousness. Well, perhaps were it not for wrong, we would not know what right is, or, for lack of darkness, appreciate light. Almost everything has its antithesis, and goes by contrast and comparison and relativity. But God has no relativity, unless it is the devil. This kind of runs the matter, instead of into the ground (or grave), beyond the horizon of our knowledge, into the vast unknown. Still, rather than give up their God and heaven, they must have a devil and hell, and a God the author of everything, I suppose, himself included. Who can not see the egregious absurdity of such a being?

Now, this God question should be settled first. It is the root of the upas-tree, and a tree is known by its fruits. All other questions, in a religious point of view, are side issues, and settling them merely lops off a few of its branches, and from the trunk will sprout out new branches, and shade all else about. Of course, it is by deduction from a *priori* reasoning. But the root must be dug up and destroyed, or we shall be decoyed and destroyed.

Obsta principiis should be our shibboleth as radicals. Cutting off the branches, by induction from effect to cause, may do temporarily, but will not remove the cause. Science is doing its work bravely, but it has to work often in the shade of the poisonous tree.

The number three seems to have a magic power with the superstitious: The tri-headed vampire of a deity on which all monopolies are built, and the church the sum of all villainies. Then the tri-headed government vampire, subservient to the triple-godhead. The three professions, a

course to mankind. And I might add father, mother, and oldest son, who takes precedence of the rest of the family on the authority of the Bible and laws derived therefrom. So I might run the mysterious number into nature with her sun, moon, and earth—the three seasons—the three periods of life—the first, middle, and last, all of which are based more or less on superstition. Of course Deism is not so absurd, but it must go before the sweeping power of truth and science.

What are we to do? Labor and wait for ever? One would think electricity alone, even when it flows so copiously from the points of pens, would demolish the tri-headed monster. But alas! no, not yet. Truth moves slowly, even with the lightning of reason, and wait we must. Great heavens, what I have suffered from this one first cause alone! But what cannot be cured at once must be endured. Left an orphan, homeless, friendless, penniless, without education and now without a God, as I have all-sufficient reason to believe there is not such a being, and it is an insult to a long life of experience of the most disastrous kind to palm off on an innocent, harmless man. CHRIST MAS.

An Appeal.

LEEDHIANA, PUNJAB, INDIA,
June 28, 1895.

MR. EDITOR: I, like many others here, have for a long time been considering that the religion of Freethought—the practical religion of reason and humanity, virtue and good works—was the highest phase of religion which man, in his evolution and stages of religious transition, was bound to follow in the long run, if he was true to himself. I have always considered, for my part, that the term "Infidel," as applied to honest skeptics and ignorers of formalities and superstitions, is an equivocation, inasmuch as, by the law of gradation and degree, each and every individual in this world is an Infidel, in a greater or less degree, to one or another of the faiths in existence, whereas the Freethinker is far less an Infidel in its vulgar sense, since he culls out the good eclectically and practices it, leaving all dogmas to take themselves off. Either religion (if true) teaches you to be good and do good, or to be hypocrites, preaching one thing and practicing another. In all religions there is a prominent theory of good, but a practical admixture of evil. Freethought is, then, the reforming agency in this Babel of grotesque religious views. When we see a Christian good, virtuous, etc., we call him truly religious, but when we look around we see equally good Mohammedans, Jews, Hindoos, Buddhists, etc. Either all religions, then, are modifications of the same fundamental truth, or men are better than their faith requires of them, in which case they cease to be religionists and become sensible moralists. If we look carefully into all religions, as exhibited in their codes, we are inclined to believe that men make a good religion, such as Freethought, and not that religion makes a man good, for all religions permit, if they do not enjoin, evil. As for the future life, if there could be one after this body is decomposed, I think the agency by which it is rebuilt can take care of it and us. Let us concern ourselves with this life and certainty, and not with speculations. We know naught of death, as none of us has died before and returned, and nature contradicts the possibility of reappearance of the same dead plant or animal just as much as it denies annihilation or creation. Of a personal God (ourselves), a rational Pantheism, no true Freethinker speaks ill. We are defensive agencies of the church and the parsons, who act on the aggressive, and something in human nature forces us to be aggressive also.

I was born a Protestant Christian, of mixed European and Asiatic descent, imbibing the theology and philosophies of both, and in each transitional conversion gaining experience. I embraced Unitarianism, progressed to Mohammedanism, and this has brought me to Atheism, so far as a personal religious God and prophets are concerned, unless we include as minor prophets Buddha, Sankaracharya, etc., and seers Edison, Ingersoll, Bradlaugh, Voltaire, Paine, etc.

I am very desirous of learning more from Freethought literature, but such is

not to be obtained here, and radical politics is as deficient in India as rational religion. I have collected around me a band of Inquirers, but at present we are too poor to buy any of your works in such necessarily large and varied number as to constitute a circulating library, if not for distribution. Had any of us the means in this poor country (where we Eurasians are downtrodden) to individually or collectively purchase a sample copy of each of the cheap tracts published for sale in your issue May 18, 1895, no doubt our band would increase, hence our funds, and we could affiliate with you all, paying for the benefits derived.

The above tracts will cost only about \$5, and I write to ask you and other generous Liberal and Freethinker readers of your valuable journal to be so good as to, either individually or by subscription, send us the above books (one of each), and any others of Bradlaugh, Ingersoll, Paine, Shaw, Voltaire, Renan, Remsburg, Burr, and other works of the Truth Seeker Company's publication. In course of time we may pay off the debt, if we are trusted by you. India is slowly getting enlightened, though crowded with missionaries, and there is no doubt that the first great good that would accrue by the reading of such Freethought literature is moral courage, independent reasoning, and the exposure of fallacies, even of the enlightened Christian faith. Once missionary efforts are neutralized, it would be easy to sow the seeds, which are sure to bring fruit.

The following kinds of books are most required here:

- (1) "The God Idea and Its Fallacy."
- (2) "The Origin of Religions."
- (3) "Bible Contradictions."
- (4) "Christian Tolerance and Virtue!"
- (5) "Essays on Humanity, Virtue," etc.

In Madras and Bombay originally there were published Freethought journals, but these are now defunct for want of enterprise, tact, perseverance, confidence, or philanthropy of projectors.

If we, who intend to call ourselves the "Indian Freethought Reform League," under the guidance of Pundit Gorardan Dass, Jailer, Leedhiana (most of us graduates) are only provided with some literature, back numbers of Freethought journals, and a small hand-press (Victor or Baltimorean), self-inking, we shall pursue the propaganda enthusiastically and gratuitously, subscribing among ourselves for the cost of stationery, and distributing the labor among ourselves.

Hoping to hear from you, and trusting you will publish this, I have the honor to be, sir, your obedient servant,

H. U. R. SNOW,

Sec. Indian Freethought Reform League.

Freethinkers the Preservers of Peace.

SKULL VALLEY, ARIZ., July 10, 1895.

MR. EDITOR: I inclose some lines entitled "Death!" written in 1870 shortly after leaving a Catholic college. They were the result of my conviction (although a Protestant) that the Catholics had the safest ladder upon which to climb to heaven. The lines will testify that I am not using the ladder. The vigorous dispute concerning Spiritualism vs. Materialism between Geo. E. Macdonald and A. D. Swan, made me look them up and rewrite them, as you see. The wonder to me, now, is how I, at twenty, could face the ordeal of giving up heaven, when, in a few years after, I again became a "Christian"—now called "Disciple"—being over-persuaded that the fault, by their theory, was in the interpretation of scripture, and that the scripture was, indeed, good for "doctrine, reproof, and in instructions for all righteousness." Yet, in less than a year, I was tired of it, the weariness caused first by a good brother writing in Brother Libscomb's paper that "The unpardonable sin—the only sin that will not be forgiven—the sin against the Holy Ghost—was the calling of Christians or Disciples 'Campbellites!'" "Great God!" said I. It was my first breaking of the Third commandment for eight months—"what can't be proved?" But I was safe—not so. I, too, had often alluded to the "Campbellites." Next I was asked by some Adventists (Sunday Adventists) to read the Apocalypse. That pretty nearly finished me. After that I met a Sabbatarian Adventist who proved conclusively that I had not remembered the

Sabbath nor kept it holy. Then I knew why the Catholic church did not allow the laity to read the Bible; they are better dupes and Christians without it. I said to myself, "I wish I was out of it." Shortly after the good Lord helped me. I had a lame foot and could not wear a boot on it; some horses tied behind a wagon broke loose, and refused to let me catch them. I sat down, took a regular old-fashioned swear at them, and Christ was gone! A person sat on the wagon and cried lustily about my "lost religion," but I said I was glad I was "rid of the damned mixed up mess." I put grain in a feed box and the devil caused them (the horses, not the religious) to go up and eat. This proved to me that grain and the devil and a little headwork were almost as good as God and prayers on such occasions.

But I have a tender spot for all good Christians, Catholics and Protestants, priests and preachers alike; nine out of ten good ones do not believe the Bible [see Engstrom-Putnam debate], the only trouble is that they have no confidence in the inherent goodness of their fellowman. They say, in substance, "I am all right, but take the fear of hell away from people less intelligent than I, and they may burn my house, ravish my women, steal my property, and kill me whenever they conveniently can."

I now come to what I really meant to have mentioned at first, and that is A. D. Swan's remark that Materialists were as illiberal as are those "who would burn those of different views at the stake." History, recent and ancient, proves that such suspicions are the parents of the spirit of persecution and hate. That suspicion makes us want "to get in the first blow." The times are now when Protestant and Catholic glare at each other in a not very loving manner, and let a row once start, and Protestants will shout about Ireland in 1641, Bloody Mary and James II of England; while Catholics will have the same right to think evil because of Oliver Cromwell, William of Orange, and Henry the VIII. No, the mission of Freethought is to keep peace, to maintain justice, and keep the Goddess of Liberty on her throne (and keep our temper also). Let God into the Constitution, and the music will commence.

The trained cadets from Catholic institutions will be ready to assert their just claim to the "Prince of Peace" with shot, shell, and bayonet. The bands from Protestant institutions will return the favor with interest. If the matter were not serious Freethinkers could look on indifferently, but that will not be permitted. In the meantime it is our duty as Freethinkers, as Materialists and Spiritualists, as Theosophists, Adventists, Jews, and even Christians, to keep religion and law separate. We cannot afford to make laws about unprovable things. We have too many laws about things now that we can hear, feel, see, and taste. What will be our lot if those ideas that have not even a claim to enough substance on which to base a guess are recognized as facts? God and religion must remain separated from laws of all kinds.

I am a Prohibitionist, but the moment it seeks to cloak itself with religion it is no longer a secular policy, but becomes a principle of oppression, and it were better that people got drunk than to have them asked, "Do you believe in the God of the Constitution?" The way is open to a thousand vagaries in that case. Temples would have to be erected to him—grand, beautiful, costly, "as becomes a mighty nation." Days consecrated to his worship. "Jesus Christ, the sovereign Lord," might have to have a prime minister. People may not believe it now, and think it only a sensational statement made for effect, but a moment's reflection will show them plainly that he would not be placed in the Constitution if it were not deemed a benefit. No matter what the offices created might be called, their effect, expense, and greater evils would be the same.

Catholic and Protestant may well thank Freethinkers for trying to save them from their own folly, the least of which is, what they are getting ready for so diligently, cutting each other's throats. In the meantime, let all Spiritualists, Adventists, Jews, Materialists, and Liberal Christians be agreed on this one thing: No law or office unless there is an absolute material necessity for it.

H. G.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Three Ships.

Three ships there be a-sailing
Betwixt the sea and sky;
And one is Now, and one is Then,
And one is By-and-By.

The first little ship is all for you—
Its masts are gold, its sails are blue,
And this is the cargo it brings:
Joyful days with sunlight glowing,
Nights where dreams like stars are growing.
Take them, sweet, or they'll be going!
For they every one have wings.

The second ship is all for me—
A-sailing on a misty sea
And out across the twilight gray.
What it brought of gift and blessing
Would not stay for my caressing—
Was too dear for my possessing—
So it sails and sails away.

The last ship, riding fair and high
Upon the sea, is By-and-By.
O wind, be kind, and gently blow!
Not too swiftly hasten hither.
When she turns, sweet, you'll go with her—
Sailing, floating, hither, thither—
To what port I may not know.

—St. Nicholas.

Sayings of Children.

Selected.

A CITY BOY'S YEARNING.

wish I could move right away from this flat,
Where in five little rooms we are bound,
For I'd like to be out in the country once more,
To dig a big hole in the ground.

No one had thought to teach the minister's little girl a verse for Children's Sunday, as she was so small. She said she could say one, and her teacher lifted her up on the organ. Bonniwell folded her little hands demurely, and, with the most seraphic smile, said softly but distinctly, "My papa's fabrit vegetable is custard pie."

"Boys," said a teacher in a Sunday-school, "can any of you quote a verse from scripture to prove that it is wrong for a man to have two wives?" He paused, and after a moment or two a bright boy raised his hand. "Well, Thomas?" said the teacher, encouragingly. Thomas stood up and said, "No man can serve two masters." The question ended there.

Little Dick C—got into trouble with a school-fellow the other day, and agreed with him to 'hav it out' before school next morning. That evening when Dick knelt by his mother's side to say his prayers before going to bed, he delivered himself as follows, after the usual "Now I lay me": "And, O God, please make me strong as lions an' things, 'cause I got to lick a boy in the morning—Amen."

Ethel (aged four): "Did you know Adam named all the animals?" Frances (aged three): Did he name the elephant?" Ethel: "Of course he did." Frances (after a wondering pause): "How did he name the elephant?" Ethel (in a superior tone): "Why, I suppose he looked at the elephant, and he said, 'I think you look just like an elephant, and I guess I'll call you—elephant.' That's the way he did it."

Little Isabel's mother had very injudiciously allowed the child to drink weak tea with her meals instead of milk. One day Isabel was taken out to lunch at a friend's house, and the friend, never dreaming that a child could drink anything other than milk, placed it before her in a broad, low, fancy cup. The child gazed at the milk in silence for a while, and then astonished her hostess by remarking disdainfully, "I are no cat."

Sunday-school Superintendent: "I am glad to see quite a number of new faces with us to-day—bright, eager faces full of promise, full of interest in the Sunday-school, and rejoicing to be here. And now, before we close this little talk about the lesson and listen to the report of the secretary, I will wait a moment to see if

there are any points that have been overlooked. Has anyone a question to ask?" Several of the New Boys: "Goin' to hav a Chris'mus tree this year?"

One of the neighbor's little boys was going to a fancy dress party last night in the guise of a mediæval lord of high degree. Of course he was all excitement beforehand. In the afternoon he came running in next door with the announcement: "Oh, Miss S—, you oughter see the things I'm goin' to wear to the party to-night! There's a doublet, an' hose, an' a big hat with a feather in, an' a gold chain, an' a cloak lined with vermin!" He probably meant ermin.

To-day I asked my mamma if I could whittle, Yes, I did
"Oh no, my girlie," said she, "you're too little," So she did.

But Tom stepped so hard right on my toe, I cried, I did.
She said: "Oh, you're too big a girl to cry out so."

That's what she did.
Why can't I cry if I am little,
Or, if I'm big, why can't I whittle?

"Ah, Aunt Annie, I am to be cremated to-morrow," exclaimed a small boy joyously on his arrival home from school one afternoon. "Now, does the child mean cremated or promoted?" said the aunt to a visitor who was present. "It is what Alice in Wonderland would call a port-manteau word," said her companion, "but it is not half so bad as something my little son said the other day. He announced to every one in the house that his baby sister was to be 'crucified' the next Sunday. Of course he meant 'christened'."

"A prophet is not without honor save in his own country," is one of the old sayings that are never out of date. "You have been very naughty, Nelly," said a writer of children's stories to her little daughter one day, "and I shall have to punish you." "What are you going to do to me, mamma?" inquired the tearful Nell. "Shall you put me to bed now, in the middle of the day?" "No," replied her mother. "Well, I don't think anything else would be so bad," said the child, with renewed cheerfulness, "unless—O mamma!" she wailed, as a sudden thought struck her, "I haven't got to sit still and hear you read one of the stories you've written, hav I?"



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.

The Story Hour. An Exceptionally Hand some and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Address, THE TRUTH SEEKER CO.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum,

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

Something
QUITE NEW & UNIQUE

BETTER WORLD

A PHILOSOPHICAL ROMANCE

By Dr. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be

So said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.

Address THE TRUTH SEEKER.

That Plate means
Columbia
THE BEST BICYCLE

On the steering-head of every Columbia bicycle of this year's make that name-plate appears. It is unique, handsome, and indicates much—satisfaction and highest enjoyment to the rider.

No other bicycle has ever equalled a Columbia. No other bicycle ever shall equal a Columbia. The greatest bicycle factory in the world says so.

New Price \$100

HARTFORDS, next best, \$80 \$60.

\$50 for boys' and girls' sizes.



POPE MFG. CO.

Hartford, Conn.

BOSTON, CHICAGO,

NEW YORK, SAN FRANCISCO,

PROVIDENCE, BUFFALO.

An Art Catalogue of these famous wheels at any Columbia Agency, or will be mailed for two 4-cent stamps.

HOME AGAIN.

After a delightful trip and healthful vacation I have returned home ready for business, and shall hereafter be found at the old store personally attending to all orders and work my many friends may favor me with.

It will be my special endeavor to please all and to conduct business in such a manner that it will be an object and to the interest of all to favor me with their kind orders.

If in need of a Diamond, Watch, any piece of Jewelry, Silver or plated ware, Emblem or Watch work, please send to me and I will positively send you best goods at lowest prices. Price lists on application.

OTTO WETTSTEIN,

Established 1857. ROCHELLE, ILL.

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon; The Freethought Badge.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes are Egregiously Slow, They are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What is Called Design is Only Subserviency; and the Watch Argument is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause. Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO.
28 Lafayette Place, N.Y.

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only

50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

J. D. Shaw's Books.



The Bible: What Is It? A pamphlet containing eight chapters in refutation of the assumption that the Bible is a divine book of pure thought, and correct in all its utterances. Price, 25 cents.

Studies in Theology. A clear exposition of the biblical story of man's "creation," and "curse," theologically denominated "the fall." Price, 10 cents.

The Bible Against Itself. Containing one hundred and fifty plain self-contradictions of the Bible, involving questions of theology, morals, and history. Price, 10 cents.

The Human Nature of Jesus. A refutation of the assumption that he was a divine person, and that he was the fulfillment of Old Testament prophecies. Price, 10 cents.

Liberalism. Treating the subject from a negative and affirmative standpoint, showing what it is not and what it is. Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette place, New York.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse. 10

Astro-theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs. 5

Apostles of Christ. Austin Holyoke. 5

The Bible God Disproved by Nature. W. E. Coleman. 5

Bible Idolatry. Robert G. Ingersoll. 3

The Bible: Is it Reliable as a Guide? C. Watts. 5

Blasphemy and the Bible. O. B. Reynolds. 5

The Book of Esther. A Specimen of What Passes as the Inspired Word of God. 5

Buddhist Nihilism. Prof. F. Max Muller. 5

Constantine the Great. Portraying the Iniquity of the First Christian Emperor. 3

The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman. 10

Cruelty and Credulity of the Human Race. Dr. Daniel Arter. 2

Christianity a Borrowed System. Bennett. 2

Christianity: Its Nature and Influence on Civilization. Charles Watts. 5

The Christian Deity. Charles Watts. 2

The Christian Faith. 200 Questions Without Answers. 2

Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin. 2

The Christian Sabbath. John E. Remsburg. 5

Christian Scheme of Redemption. C. Watts. 5

The Church and Education. Anti-Jesuit. 5

The Church and Freethought. Franklin Steiner. 10

Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker. 3

The Constitution and Holy Days and Holidays. S. P. Putnam. 1

Constructive Rationalism. Annie Besant. 1

The Devil's Due Bills. or Give the Devil His Due. John Syphers. 2

Daniel in the Lion's Den. D. M. Bennett. 2

Daniel, the Dreamer. A Biblical Biography. Austin Holyoke. 5

Decadence of Christianity. 1

The Decline of Faith. J. E. Remsburg. 5

Defense of Secular Principles. Chas. Watts. 2

Does there Exist a Moral Governor of the Universe? Austin Holyoke. 3

Doubts of Infidels. Questions by a Weak but Sincere Christian. 5

The Ethics of Religion. W. K. Clifford, F.R.S. 5

Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D. 3

Evolution of Israel's God. A. L. Rawson. 5

Essays on Miracles. David Hume. 10

Father, Son, and Holy Ghost. T. E. Longshore. 5

The Fear of Death. D. M. Bennett. 5

Foundations. John Syphers. 1

Free Speech and Free Press. Percy Bysshe Shelley. 1

Few Words about the Devil. Chas. Bradlaugh. 3

Freethought and Mod. Progress. Chas. Watts. 3

The Fruits of Christianity. Annie Besant. 2

German Liberalism. Mrs. Clara Neymann. 1

The Gospel of Christianity and the Gospel of Freethought. Annie Besant. 2

Has Man a Soul? Charles Bradlaugh. 3

Heaven and Hell: Where Situated? Austin Holyoke. 3

Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Elsborg. 3

Is There a God? Charles Bradlaugh. 3

If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D. 3

Is America the New World? L. L. Dawson. 10

Infidelity. H. W. Beecher. 1

Infidels and Charity. Franklin Steiner. 5

Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns. 3

Ingersoll on McGlynn. 3

The Ills We Endure: Their Cause and Cure. D. M. Bennett. 5

Is the Bible Indictable? Annie Besant. 2

Jefferson an Unbeliever. John E. Remsburg. 5

The Jews and Their God. Isaac Paden. 5

Labor's Prayer. Charles Bradlaugh. 3

Land Question. Charles Bradlaugh. 2

Large or Small Families? A. Holyoke. 2

Lay Sermon. Robert G. Ingersoll. 5

Legend of Gautama Buddha. Paralleling that of Jesus Christ. 5

Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoke. 3

The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoke. 3

Ludicrous Aspects of Christianity. A. Holyoke. 5

Liberty and Morality. Moncure D. Conway. 2

The Liberty of Printing. Hon. E. P. Hurlbut. 3

Literature of the Insane. F. R. Marvin, M.D. 5

"Manna." Orthodox Descriptions of How People are off in Hell. 1

Materialism and Crime. B. F. Underwood. 5

Moral Value of the Bible. Chas. Watts. 3

Moody's Sermon on Hell. A Criticism of Revival Doctrine. 1

Natural Religion vs. Revealed Religion. Annie Besant. 2

New Life of Abraham. Charles Bradlaugh. 3

New Life of David. Charles Bradlaugh. 3

New Life of Jacob. Charles Bradlaugh. 3

New Life of Jonah. Chas. Bradlaugh. 3

New Life of Moses. Charles Bradlaugh. 3

The New Faith. J. L. Stoddard. 1

The New Age. W. S. Bell. 5

The Old Religions and the New. W. S. Bell. 1

On Eternal Torture. Annie Besant. 2

On Prayer. Annie Besant. 3

On the Religious Education of Children. Annie Besant. 2

Open Letter to my Old Friends the Quakers. S. D. Moore. 1

Orthodoxy. Robert G. Ingersoll. 10

Our Father in Heaven. Poem by Charles Stephenson. 1

Our Lord and Savior Jesus Christ. T. E. Longshore. 5

Paine and Wesley. John E. Remsburg. 5

Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes. 5

Protestant Intolerance. John E. Remsburg. 5

Philosophy of Secularism. Charles Watts. 2

A Picture of the Jewish Jehovah as described by the Bible. Per dozen. 10

Plea for Atheism. Charles Bradlaugh.....	5
Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyle.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the Origin of Sabbaths.) By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	2
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Austin Holyoke.....	1
Secular Responsibility. G. J. Holyoke.....	2
The Stage and the Pulpit. Robt G. Ingersoll.....	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	1
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoke.....	3
The Theory of Evolution. Thomas H. Huxley.....	10
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologian.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Who Was Jesus Christ? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	1
When Did Paul Live? Scholasticus.....	1
What is the Bible? A Review of Sunderland's "What is the Bible?".....	1
Wonders of Prayer. D. M. Bennett.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Austin Bierbower.....	10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.	

THE	THE
BRAIN	BIBLE;
OR	
THE CONFLICT BETWEEN MENTAL SCIENCE	AND THEOLOGY.
By EDGAR C. BEALL, M.D.,	
with a preface by	
R. G. INGERSOLL.	
This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.	
Price, cloth, \$1.	Address THE TRUTH SEEKER.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominations. Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustices of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies.	\$1.00
Fifty copies.	4.50
One hundred copies.	8.00
Larger quantities at special rates.	
Address THE TRUTH SEEKER, New York.	

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on

Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION
OF

THE DIEGESIS

BEING
A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

Price, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Gilt cloth, gilt title, 40 cents; half bound, 25 cents.

Not for Parsons.

NOAH got full once, but whatever else may be said against him, he knew enough to go in when it rained.—*Investigator*.

"KEEP your temper, laddie. Never quarrel wi' an angry person, 'specially a woman. Mind ye, a soft answer's aye best. It's commanded—and forbye, it makes them far madder than anything else ye could say."—*Tid-Bits*.

A CONNECTICUT clergyman wears the medal for unique and picturesque asininity. He thanked God that the frost destroyed the apple blossoms in his section, and prayed that they might be destroyed all over the world. What a hard-cider headache he must have had at one time!—*Portland Argus*.

Don't you find your religious work to your liking?" a Montana minister was asked. "Well," returned the divine, slowly, "I can't say that I do. For instance, last Sunday, a newly-converted member of the church, who sits near the door, said he'd fill me full of holes if I didn't speak louder."—*Harlem Life*.

SUNDAY-SCHOOL teacher (to little girl): "Do you say your prayers every night before going to bed?" Little girl (promptly): "No, ma'am." Sunday-school teacher: "Are you not afraid to go to sleep without asking God to watch over you during the darkness?" "No, ma'am, I'm not afraid, 'cause I sleep in the middle."—*Firefly*.

A METHODIST minister from New York went to Maine some years ago to deliver a lecture, and was entertained by a Congregational deacon, and while he was there he learned that there had been a very long and severe drouth in the state of Maine. When it came time for evening prayer, the deacon said to the minister: "Now, we have had a long and dry time, and when you offer prayer, pray the Lord for rain." The minister prayed ardently for rain. There came a wild storm in the night. Rain fell in torrents. The next morning the deacon found that almost all the hillside had been washed down in the doorway, and the fields were despoiled of their harvests, and he was heard to mutter to himself: "Oh, how these Methodists do exaggerate!"

THE WIDOW'S DEATH-BED.

"In the resurrection, therefore, when they shall rise, whose wife shall she be of them, for the seven had her to wife?"—Mark xii, 23.

THE widow lay on her dying bed, With candles at foot and candles at head, And feebly turned to the priest and said: "Father, good father, my soul to-night, In an hour, perchance, takes its last long flight; In an hour, perchance, I shall stand in the light Of the great white throne, borne down with affright— For the weight of my sins is crushing me quite,

But deeper than this is my present care, Deeper the depth of my dark despair, For my greatest trouble is how I shall fare When I meet with my various husbands there.

For each of the seven—or was it eight?— I promised to meet at the great gold gate; Each, as the death-mist dimmed his eye, Each, as his soul was about to fly, With gasping sigh that was half a cry, Said to me, "Sweetest, you and I Must part, but 'tis only to meet on high."

Or some such conventional bathos as this; And then, with a lingering, ultimate kiss, They successively started for heavenly bliss.

But, father, the thought that oppresses my soul Is what will occur when I reach the goal, And find eight cherubs, in white robes, wait

My coming, at old St. Peter's gate? Will they, in the shocked archangel's sight,

Disgrace themselves by a stand-up fight? And if they don't, but agree to share My charms, will celestial society stare And turn up its nose? And, oh, need I fear

The unmarried seraphim's maidenly sneer? And if I flirt with each and all, Will respectable angels refuse to call? Will the inner circle around the throne Begin to talk in a spiteful tone Of fast young minxes, and purse their lips, And gather their skirts round sanctified hips, When we meet to drink water of life in sips?

Will—here came a cough, a smothering sigh, A moan—and the lady had gone to try.

—J. W. Dinsdale, in *Lucifer*.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commanded, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERANCE. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Conder, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Conder is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignemur, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some Who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and COL. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignemur.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Consider into: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wigton.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT O. ADAMS. Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Gems of Thought.

ALL our dignity lies in our thoughts.—*F. Froebel.*

BAD laws are the worst sort of tyranny. They derive a particular malignity from the wisdom and soundness of the rest of our institutions.—*Edmund Burke.*

WHAT we call "truth," guiding us to successful action and consequent maintenance of life, is simply the accurate correspondence of subject to objective relations; while "error," leading to failure and therefore toward death, is the absence of such accurate correspondence.—*Herbert Spencer.*

EVERY man has a right to go to church on Sunday provided he does not interfere with others in their right to go to any other church or any other place they choose. There is just as much religious liberty involved in the right to stay away from church and go to other places as there is in the right to stay away from other places and go to church.—*New York World.*

PRIESTS and ministers, bishops and exhorters, presiding elders and popes, have filled the world with slanders, with calumnies about Voltaire. I am amazed that ministers will not or cannot tell the truth about an enemy of the church. As a matter of fact, for more than one thousand years, almost every pulpit has been a mint in which slanders have been coined.—*Ingersoll.*

WIDEN the view. Be not impatient. Do not hasten circumstance. It will grow. Growth does not only bestow, it conserves. Should I force my philosophy upon unwillingness? That would be counter-invasion. I pick what I can from events as they come. I am content to follow the gradual years. I never lose sense of direction. For every victory won or defeat suffered, somehow my picture grows clearer.—*Horace L. Trumbull.*

THERE will be classes as long as man remains a progressive being—classes based upon intellect, culture, and vocation. A more equitable reign of justice will strengthen those classes, emphasize their individuality and bless their labors. The effort to array class against class is the work of the demagogue who never flourishes except in the paradise of fools. There is a quest for justice which may be carried out, strengthening while every noble element in our civilization, hastening all evil at the same time to obsolescence. Bitter class hatred damns humanity, and let him be damned who arouses it. The peaceful, pervasive method of reason and righteousness should be employed. They bring the quickest harvests of permanent good, and entail no bedraggling inheritance of wrong upon us.—*Progressive Age.*

A MAN, a hero, ruthless Death hath slain;
A prince we loved, high worshiped, is no more;
His lips dropt truth, as heaven the gentle rain,

Yet fraught with dangers priests might well deplore.

Huxley is dead! his masterwork is o'er;
But, from the solid bases he hath laid,
Shall rise a temple seen from furthest shore—

Truth's lofty fane, with rarest gems arrayed;

The eye that scans its beauty, nevermore
Shall quail before the serried shafts of Error.

Thrice blest the man, and halest at the core,

Who lifts from myriad lives a pall of terror.
When Time declares that Truth shall be revered,
Shall Huxley's honored name be more and more endeared.

—*Loth, in Agnostic Journal.*

TAKEN on another ground the moral supremacy of the community is a term that has in a great degree become a superstition, to be worked like all previous superstitions to the oppression and hurt of the individual. The rights of the community are neither more nor less than the rights of each individual composing the community, and therefore the community has no legitimate function to perform except that of protecting the rights of the individual. What the latter cannot always do for himself the former is expected and authorized to do for him, and that is about all. Rights are not acquired or transferred by the mere fact of association—nothing is got by it but power. Hence a thousand or a million units making a community, have no more right to commit murder than the units themselves had before the combination. A writer in a modern publication declares that "the rights of the individual man are to-day not worth consideration." It may be so at a certain point and up to a certain limit, but is very far from being so absolutely. If an individual has no rights, simply because he has become a fractional part of a community, then he manifestly

has no responsibility either. The two go together. So if the individual may not kill another individual, neither may a community of individuals kill one of its component parts.—*Banner of Light.*

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert O. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50

ISSUES OF 1892.—\$3.

Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	10

ISSUES OF 1893.—\$3.

Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of the World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wettstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10

ISSUES OF 1894.—\$3.

Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradictions of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson.....	50
Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.

Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.

Single numbers sold at prices quoted.

THE TRUTH SEEKER CO.,
23 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-net, but only in wisdom—THE SCIENCE OF HEALTH. Wise men study nature, then disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER CO.,
23 Lafayette Place, New York.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent	Uncle Sam and the Priests.	2 represent	Samples of Christianity's Work.
2	"The Church Robbing the People.	5	"Missionaries.
3	"Thanksgiving.	1	"The Lord's Instruments.
6	"Sabbath Laws.	25	"Bible Doctrines and Their Results.
14	"Children and the Church.	1	"The Church and Slavery.
10	"Woman and the Church.	3	"Priests and Politics.
6	"The Church and Thomas Paine.	4	"Ireland and the Church.
4	"Studies in Natural History.	2	"Church's Idea of Civilization.
8	"The Bible and Science.	1	"The Uses of the Cross.
15	"The Clergy and Their Flocks.	4	"Unkind Reflections on the Church.
1	"Piety in Our Penitentiaries.	9	"Persecutions of the Church.
4	"The Atonement Scheme.	13	"Some Allegories.
4	"The Lord and His Works.	3	"Heaven.
10	"Prayer.	6	"Hell.
2	"The Creeds.	7	"Miscellaneous.
1	"Christians and Mohammedans.		

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine.*

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator.*

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER CO.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—*THE TRUTH SEEKER*, July 22, 1895.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

Desirable Real Estate.

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water. good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes' walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes' walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Viceregents of God.

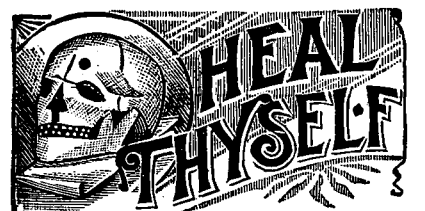
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

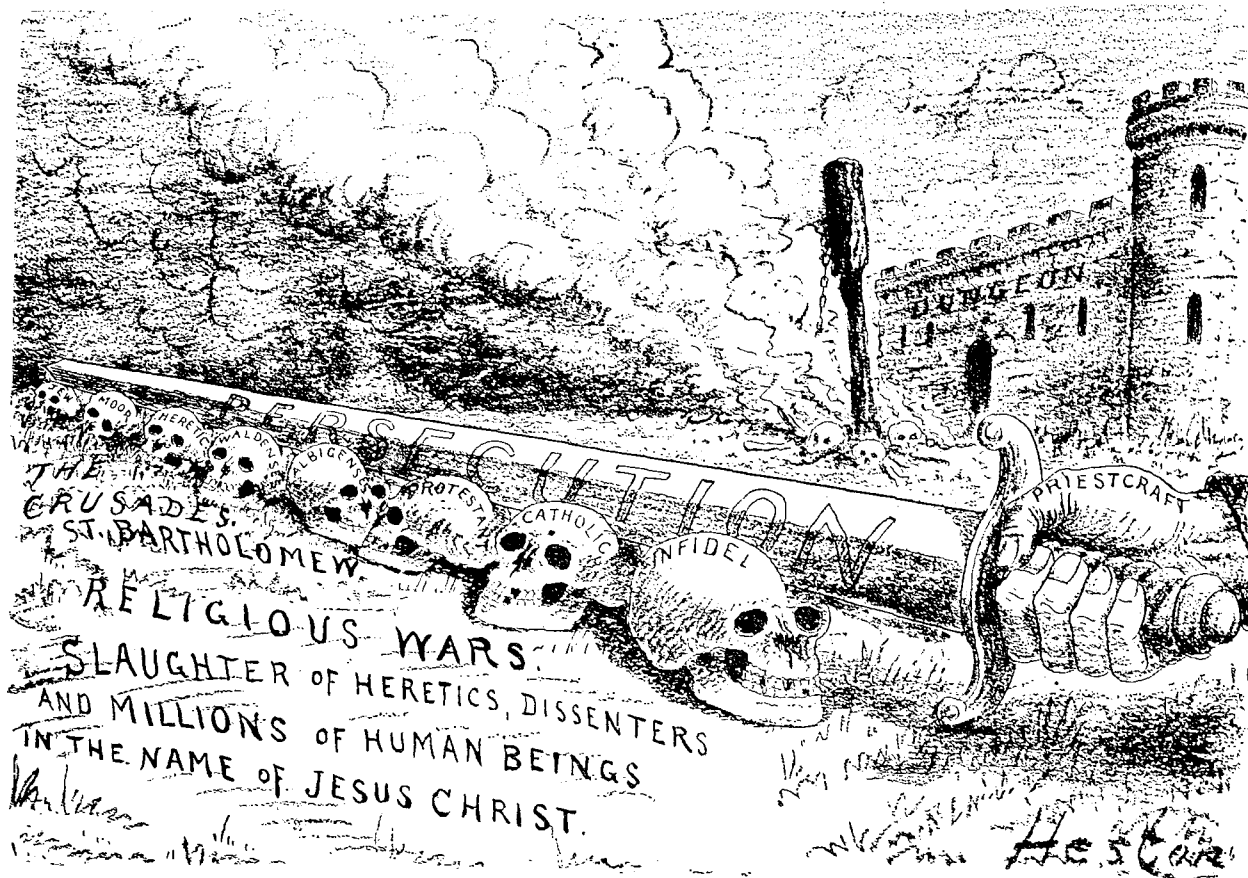
We want 100 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicose Veins, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaint, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, wherever you saw this ad.—*Vineland, N. J.*

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



WHAT CHRIST CAME FOR.

Think not that I came to send peace on earth: I came not to send peace, but a sword.—Mat. x, 34.

News of the Week.

THE East is having the benefit of a hot and humid wave.

HEREAFTER the *Banner of Light* will be published by a stock company.

THE free potato farms on Long Island give promise of very heavy crops of all kinds of vegetables.

THE Cuban insurgents appear to be steadily gaining in equipment, discipline, numbers, and territory occupied.

THE Iowa silver Democrats are not disposed to accept the anti 16 to 1 platform adopted by the state convention of the party.

OTTO KEMPNER, representing the United Societies for Liberal Sunday Laws, is organizing branches in the up-state cities of New York.

JAPAN has just closed a contract with Alabama producers for 30,000 tons of iron, the largest single order ever sent out of this country.

THIRTY-THREE thousand additional soldiers are to be sent from Spain to Cuba in August and 20,000 more in October. A new censor of war news has been appointed for Havana.

JUSTICE HOWELL E. JACKSON, of the United States Supreme Court, died at his home, six miles from Nashville, Tenn., on August 8th. He was born in Paris, Tenn., April 8, 1832.

By the collapse of an eight-story building in course of construction in this city fourteen persons were killed last week, and seven are still missing, their remains supposed to be in the ruins.

VERY valuable discoveries have been made in Kentucky, near Marysville, where there are about forty mounds on one farm. Eight skeletons were found incased in a stone box, the first ever found so buried.

THE tailors' strike in this city has been declared off, the strikers having won about all they demanded, after a fight lasting only two weeks. Only three hundred workers, employed by about sixty small contractors, are still idle.

FREDERICK ENGELS, head of the International Socialists, died in London on Aug. 6th. He was born in Barmen, Prussia, seventy-five years ago. He had a vast fund of knowledge, particularly in political economy, philology, and military science.

On August 11th in Old Orchard, Maine, at the A. B. Simpson Christian Alliance meeting, \$65,000 was pledged for missionary work, said to be the largest sum ever collected in the world in a single day for missionary purposes. In five minutes forty watches and other pieces of jewelry were given by persons in the congregation. After the collection 100 persons were immersed. Epidemics of insanity have prevailed in every age of the world. The average superstitious mind is all too weak to resist the contagion of example.

THE trial and imprisonment of ex-United States consul Waller by the French authorities in Madagascar has involved France in a serious diplomatic difficulty with the United States. No record was made of the trial, and so the French government has nothing to show that Mr. Waller was fairly convicted.

THE Jackson's Hole scare in Wyoming seems to have had no excuse, so far as the fears of whites were concerned. No whites were hurt and the Indians killed were prisoners who were trying to escape after being arrested for shooting elk on United States land. They were arrested by men who were themselves killing elk. The Indians had permits to hunt where they did.

ABOUT 500 miles southeast of Cape St. Roque, the most easterly promontory of South America, the British ship Prince Oscar came in collision with another vessel, name unknown, and both ships were sunk, the unknown vessel, it is supposed, with all her crew. The crew of the Prince Oscar took to the boats and after suffering greatly were picked up by a sailing vessel, with the loss of six men.

THE *World* of Aug. 12th is an "Equality" issue, the editorial page being devoted entirely to editorials and quotations relating to the equal liberty of citizens. Among the writers represented are Thomas Paine, Herbert Spencer, Rousseau, John Locke, Professor Bryce, De Tocqueville, Ernestine L. Rose, and Benjamin Franklin; also the United States Constitution, the Declaration of Independence, and the Declaration of Rights of the National Assembly of France.

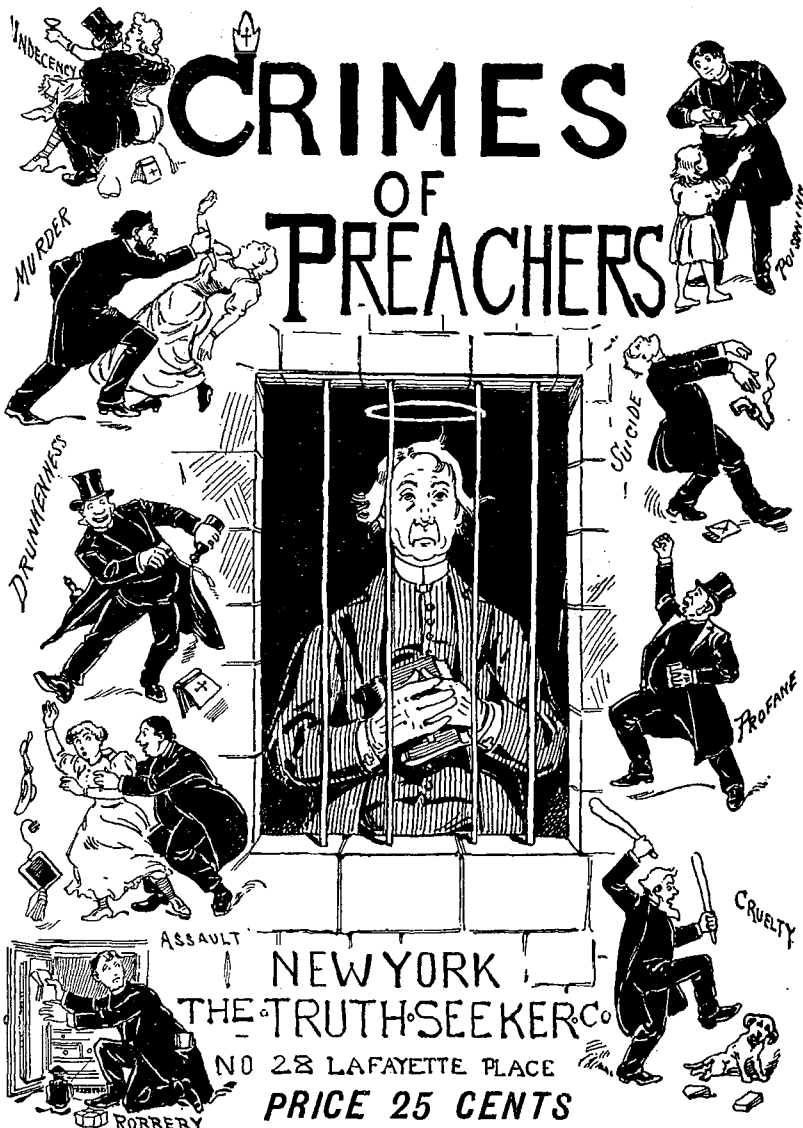
A PROVISIONAL government has been established in Cuba by the insurgents, with General Maso as president. He served in the revolutions of 1868 and 1870, and has vast property interests in the island. Joaquin Castillo has been selected as diplomatic agent to the United States. He was educated at the University of Pennsylvania and was a surgeon in the United States navy; he was a surgeon on the steamer Rogers which went to the rescue of De Long and his party of Arctic explorers.

MRS. CHARLOTTE SMITH, of the Women's Rescue League of Boston, is in New York asking the Police Commissioners what has become of the professional courtesans, 20,000 in number, who were turned out of disorderly houses the past year, as an incident of the reform movement. She says that the churches have done practically nothing for them, the political Christians

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Prop., Toledo, O. Sold by druggists, price 75 cents.



nothing, and that they are now on the street, a greater menace to morality than they were before, and their situation much worse. Mrs. Smith favors official toleration and regulation, including licensing and colonization.

LAST Sunday was not particularly "dry" in New York. The *World* claims that between four and five thousand saloons did business in a more or less quiet way. "Speak-easies" are becoming frequent. Of course the fashionable clubs were not troubled, and the big restaurants and hotels were less disturbed than on some previous Sundays. The cheaper restaurants were raided for furnishing wine to their guests with meals. Saloon-keepers were arrested for giving away butter-milk, ice-water, and other non-intoxicating drinks. One woman was arrested in the hallway of her house while carrying a piece of meat to the refrigerator in a saloon. An organ grinder of seventy-five was locked up, and clothing dealers and others were arrested. One man was arrested for selling a cigar

after he had resisted the pleading of the disguised policeman to sell him a drink.

Feed Them Properly

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiment in this very important matter. The Gail Berden Eagle Brand Condensed Milk has saved thousands of little lives.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

Address THE TRUTH SEEKER,

PUBLICATIONS.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG, (Servant of the Lord Jesus Christ.) Paper, 418 pages, 15 cents. Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid. Send for descriptive catalogue of Swedenborg's works. American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Remodeling the Government.

An earnest essay for radical reform in our mode of government, to which are added bright, interesting sketches on Bible temperance, the Christ principle, morality, religion faith, and belief, Gods, Theist, and Atheist and spiritology By W. L. WILLIS.

Well printed in large type on good paper.

PRICE, 10 CENTS.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.

By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER CO.

Pocket Theology.

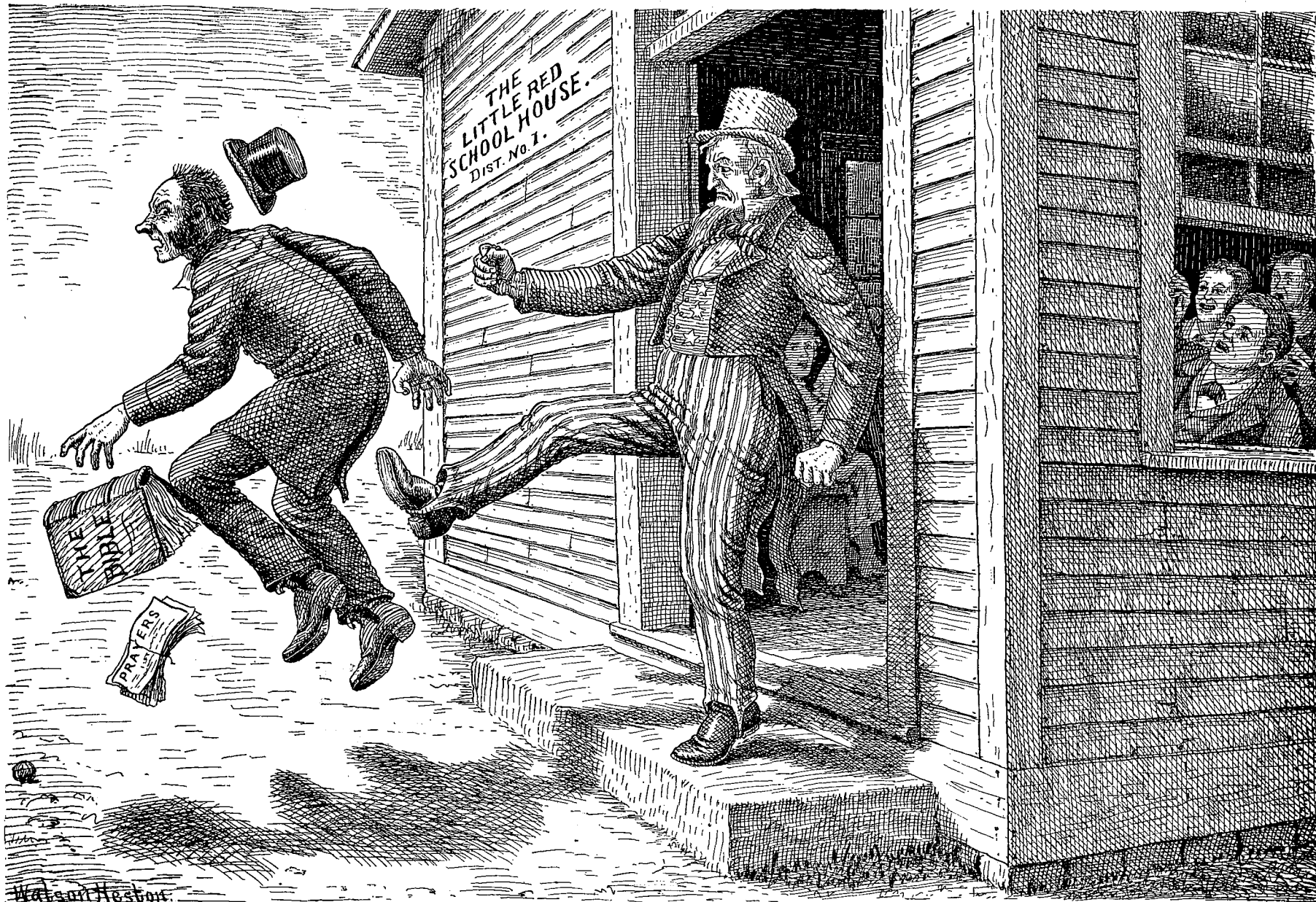
By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22, No. 34. { PUBLISHED WEEKLY. } New York, Saturday, August 24 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



WHAT UNCLE SAM SHOULD DO WITH THE FANATICS WHO WANT THE BIBLE IN OUR SCHOOLS.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church 'Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BAILY.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and THE TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Mediæval Education. By S. S. Laurie, LL.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.
History of Ancient Egypt, with numerous notes and illustrations, and an index. By George Rawlinson, M.A. In two volumes. Over 700 pages printed in large type. Postpaid for \$1.25.

Darwin and After Darwin

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible, and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address. THE TRUTH SEEKER.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

THE TRUTH SEEKER ANNUAL

Price, 25 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address

THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Jinnins? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Jinnins, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York

All are architects of fate
Working in these walls of time,
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works

Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.
von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“
von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“
von John Peck. Preis 20 Cents.

„Glaube und Vernunft,“
oder LE BON SENS,
des römisch-katholischen Priesters Jean Meslier.
Aus dem französischen überseht von
Fräulein Anna Knapp.
301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.
Diese Bücher sind in Papier-Umschlag und klarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, "The Truth Seeker,"
28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse.

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.,

28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.

THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.

Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 34. { PUBLISHED WEEKLY. } New York, Saturday, August 24, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - AUGUST 24, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Freethinkers Are Not Deceived.

A discursiv contemporary rejoices exceedingly over the platform put out by the Political Reform Union at its recent Prohibition Park meeting. The discursiv contemporary says that the platform is just what it has wanted for a long time, and that "Infidels" can find no flaw in it, for it does not mention "God" nor the Sabbath! And a gentleman in Pennsylvania, who certainly should know better, hastens to say that the discursiv contemporary's estimate of the Union Reformers' platform suits him to a "t." If the editor of the discursiv contemporary were informed, as every editor should be, regarding the men and influences under that platform, he would know that it was built for a trap to catch just such people as himself—men who are not informed and can not or will not make the investigation necessary to inform themselves. A man must be blind who cannot see what these schemers are after, especially when John G. Woolley, one of the star conspirators, so kindly exhibited the machinery that operates the talking Madonna. He distinctly said that the plan of political union for which he was working "honors the church and enforces the Sabbath." He proposes that all who are laboring for the various theocratic and paternalistic "reforms" now on the boards shall "combine politically in the name of Jesus Christ the Conqueror, and form an interpartisan order of independent voters, whose entire scope shall be the head of the ticket, in federal, state, judicial, and municipal elections." In pursuance of this plan, the platform which has so struck the erratic fancy of the discursiv contemporary was constructed, with the distinct aim of catching enough voters to secure control of the executive officers so as to enforce the prohibitory and Sabbath laws now on the statute books, with the ultimate object of electing the legislative bodies and enacting such new laws as may be needed to complete the triumph of the conspirators.

Mr. Woolley boasts that the party standing on the platform which has fooled the discursiv contemporary is "a new clean party built on Jesus Christ." "The church is in politics," he says, in illustrating the *modus operandi* of his plan; and the *Christian Statesman* looks for the success of the God-in-the-Constitution party through the triumph of some of these "reforms" engineered by Woolley and his astute confères and supported by such dupes as

the discursiv contemporary. God and the Sabbath were left out of the platform adopted at Prohibition Park because the makers of that platform were fishing for suckers—and they are catching them—a very few of them.

Specimen Theocratic Arguments.

The *Christian Reformer* of August 3d begins its editorial utterances with these words:

"It is difficult to tell just where to draw the line that bounds religious liberty and separates it from an immoral and corrupting license, but it is necessary often to draw the line in an authoritative manner."

After acknowledging the difficulty of drawing the line mentioned, the *Christian Reformer* proceeds without hesitation to draw it as though it had full authority so to do. The religious believers who style themselves "saints" or "holiness people" have recently been holding services in Pittsburg. The neighbors came to regard them as nuisances, which they may or may not have been, and it does not matter, for that was not the question raised, so far as we can gather from the report in and arguments of the *Covenanter* paper.

"It is stated that the so-called 'holy kiss' was practiced. The conversation, teaching, and practice of these people are said to be of a very questionable nature. A printed circular was issued and circulated by them which the superintendent of police pronounced to be demoralizing and obscene. They were ordered to take down their tent and leave the city. Evidently the right to worship God according to the dictates of conscience does not carry with it the right to practice immorality in the name of religion."

Let us briefly analyze these charges and arguments, for the whole story sounds theocratic and smells fishy. There are five passages in the New Testament in which the early Christians are commanded to greet one another with a holy kiss, and in none of them is anything said about "so-called" holy kisses. From all of which it would appear that the Christian has ample warrant for giving and receiving this salutation, but the modern Christian has a horror of obeying Bible commands, as is evidenced by his almost total disregard of the teachings of Jesus and his fierce persecution of the few of his brethren who do attempt to be Bible Christians. In proof of this, notice the hounding of the Seventh-day Adventists and the vituperation poured out on those who prove that the Bible is not a witness for either temperance or prohibition.

The fact that the "conversation, teaching, and practice" of any body of people are "said" to be of a "questionable nature" does not give any official a right to order them out of town. Deprivation of citizen rights is not permissible on mere hearsay; every person accused of wrong-doing is entitled to a fair trial and should not be punished unless and until guilt is proved. Neither has the chief of police authority to pass on the character of printed or written matter. He is merely a peace officer, not a literary censor, a judge, nor a member of a jury. The average policeman is not morally or intellectually qualified to decide upon the merits or demerits of literary productions, even if he had the legal authority for so doing, which he has not. It is probable that the circular of the "holiness people" had nothing in it worse than can be found in the Bible, and it is likely that everything in it was based on the teachings and positive commands of that fetic. Would the chief of police of Pittsburg have ordered anyone out of the city for circulating the Bible? Would the *Christian Reformer* have applauded the banishment of any one for such an offense? Consistency never was a conspicuous virtue of Christians. But the previously quoted statements and assertions of the *Reformer* do not reveal the real animus of that journal and its allies.

It reproduces from the Pittsburg *Commercial Gazette* some comments which show what is meant by all such petty persecutions by officials who usually act as the "powers behind the throne" dictate. Read this:

"When a body of men and women have rendered themselves amenable to charges of immorality, obscenity, and blasphemy, and seek defense or palliation on the plea of religious freedom, the police seldom make a mistake in compelling them to 'move on.'"

When an editor knows so little about the Constitution of his country and the rights of man as to claim that men and women may justly be ordered to "move on" because somebody thinks them guilty of "blasphemy," his opinions regarding what constitutes immorality and obscenity will be found so distorted by theological prejudice and superstition as to be unworthy of serious attention. This Pittsburg daily ought to know that in the United States there is no such crime as "blasphemy," except in a few belated provinces like Maryland and Pennsylvania, and that there blasphemy laws are flagrantly violative of the spirit of the Constitution, and gross anachronisms in this age of science and rationalism. This argument of the *Commercial Gazette* and the subsequent demands of the theocratic organ necessarily make us very doubtful of the reality of the "immorality and obscenity" charged against the holiness people. It is probable that those charges are as unsubstantial as that of "blasphemy." But more than this—how have these people "rendered themselves amenable" to such charges? Have they had a trial, as the Constitution guarantees? Who knows that they have rendered themselves amenable to the charge either of obscenity or blasphemy? By what authority does the chief of police proceed against them, even under the antiquated laws of Pennsylvania, if he has no warrant to arrest them or if they have not been tried and found guilty? Is not the order of expulsion simply a concession to popular clamor made by an officer too cowardly to take the responsibility of arresting and holding for trial probably innocent persons?

The *Commercial Gazette* says further that "offenses against good morals, orderly government, and common decency cannot be cloaked under the pretext of [freedom of] religious belief." Among these offenses the editor has included the fictitious crime of "blasphemy," and thus we are served with notice that whatever the civil powers, acting under instruction from the church, declare to be blasphemous is "against good morals, orderly government, and common decency," and, as such, is to be suppressed by law. And this is from a daily paper that owes the very possibility of its own existence to freedom of thought and expression. Once more it says:

"Men and women may accept, and even proclaim, any theory or dogma which may commend itself to their judgment, but when they begin to organize churches as a means of making converts, and entering upon practices which the customs and laws of the country forbid, they cannot escape by drawing around them the shield of religious toleration."

That is, people have rights if they do not attempt to make use of them! It is to be noted that the customs of the country are as sacred as its laws, which would make it very uncomfortable for the Chinese with his queue and the Turkish woman with her thick veil. Only the narrowest of narrow provincialism talks in that way. But narrow as it is, it is altogether too broad for the *Christian Reformer*, which says that the tone of the extract is correct, but that the line between true liberty and license is not drawn in the right place. It objects to permitting men to accept and proclaim such dogmas as their judgments commend, and yet denying

to them the right to organize for the propagation of those dogmas. Now, do not think for a moment that it is going to propose to give them the same right to organize that the secular paper concedes to them to individually hold and proclaim their opinions. Far from it:

"The broad principle, so often stated by writers on personal liberty, is, that whenever anyone's conduct affects injuriously the rights of others, the state has a right to interfere. In the exercise of its police authority the state may suppress whatever injures the public either physically, financially, or morally."

This is indeed a "broad" principle! Under it any tyranny is possible. The true statement is that invasion may be repelled and punished. That is the boundary of the province of the state. To permit it to do more is to open the way for all possible kinds of persecutions by the majority of the hour. Why did not the *Reformer* say that the state might also rightfully suppress what it thinks will injure the public, *i. e.*, individuals, *intellectually*? Because that demand would have shown the most stupid that it was aiming to outlaw unorthodox opinions, which is indisputably religious persecution, and it virtuously protests against any such imputation. It finds it necessary to mask its real purposes behind the pretexts of preserving the property of the citizen from theft, his health from contagion, and his morals from corruption. Once it was perfectly safe to imprison, mangle, and murder avowedly to save souls from hell, but the rise of Freethought and the development of science have forced the church to work under cover, to do its crimes in the name of human earthly virtues and needs. "Blasphemy" is no longer a crime against the gods, it is an injury to the "morals of the public." "Obscenity" and "morality" are to-day the shibboleths of the tyrants and the would-be tyrants, and whosoever is fooled thereby is not wise. Immediately following the last sentence before quoted, the *Covenanter* paper says:

"This will apply to public speaking and the printed page as well as to the formation of unlawful organizations. There is a paper published in New York called *THE TRUTH SEEKER*, which week after week contains blasphemous language and still more blasphemous pictures. If the tone of public morals were what it should be, this paper would be suppressed as calculated to affect injuriously the morals of the public. It seems clear that it is a violation of the law to send it through the mails. Our officers usually transgress on the side of leniency, and not on the side of severity, in the enforcement of law."

This is at once frank and deceptiv. It is frank in the open avowal of the desire to "stamp out" Freethought publications, but deceptiv as regards the reasons given for the desire. Instead of honestly saying that *THE TRUTH SEEKER* should be suppressed because it antagonizes the claims of the Christian church and is opposed to the union of religion and the state, it is asserted that the paper injures the "morals of the public," by which, it is to be presumed, is meant the morals of individuals who read its arguments or gaze upon its pictures. "Public morals" and the "morals of the public," as distinguished from the morals of the constituent individuals who compose the community, are absolute fictions, and only a mind steeped in superstition could for a moment entertain the idea of their existence. *THE TRUTH SEEKER* has not degraded the morals of its readers. It has advocated the use of the reason in the examination of the creeds of all the churches of the world; it has protested against teaching to the children of the land the monstrous falsehood that the crimes recorded in the Bible, and there attributed to Yahveh, were commanded by a god infinit in power and justice; it has shown that the devastations of nature are inconsistent with the ethics of civilized man, and it has demanded that all citizens be equal before the law, regardless of their belief or unbelief. There is nothing immoral in this, nothing calculated to make one man invade the rights of any other man. If the editor of the *Christian Reformer* cannot see this, we are not responsible; we cannot engage to clear his brain of theological cobwebs; he is joined to his idols. The best that we can do is to warn the people of the United States against the treasonable machinations of him and his fellow-

conspirators. He never attempts to answer our arguments, and only once has any of the theocrats essayed to dispose of our facts, and that was when we gave some of the figures which convicted the Sabbatarians of wholesale forgery and petition-stuffing in connection with the attempt to close the World's Fair on Sunday. They retired after one skirmish; it is so much easier to advocate the suppression of your adversary than it is to answer his arguments and explain or otherwise dispose of his facts. Logically and historically, it is the Christian method of argument.

We do not think that the postal laws have yet been made quite orthodox enough to prevent the circulation of *THE TRUTH SEEKER* through the mails, although that has been the object of many amendments proposed to the original Comstock statutes. Undoubtedly, if such extreme bigots as the editor of the *Christian Reformer* could determine the application of the existing statutes, there would be no difficulty in shutting us up and stopping the paper; in fact, these reactionists would do all that on general principles, if they could sit on the bench and in the jury-box, with no higher authority to nullify their usurpations. They are equal to the commission of any crime of the kind, as ready as Torquemada and Calvin were to suppress dissent and torture heretics. They lack only the power, and, at the present rate of movement backward here in the United States, they will not very much longer be without the power. But there will be no surrender on the part of the wide-awake Freethinkers, and we hope sometime to see the American people get their eyes open to the real state of affairs; then they will appreciate the gravity of the situation, and stop fraternizing with religious despots masked as reformers.

Infamous!

"Birdie was only four years old, but she had already been taught that God loved her, and always took care of her. One day there was a heavy thunderstorm and Birdie's sisters and mamma even laid by their sewing and drew their chairs into the middle of the room, pale and trembling with fear. But Birdie stood close by the window, watching the storm with bright eyes. 'Oh mamma! a'in't that bu'fu!' she cried, clapping her hands with delight, as a vivid flash of lightning burst from the black clouds, and the thunder pealed and rattled over their heads. 'It is God's voice, Birdie,' said mamma, and her voice trembled. 'He talks very loud, don't he, mamma? S'pose it is so as deaf Betsy can hear, and the other deaf folks.' 'O Birdie! come straight away from that window,' said one of her sisters, whose cheeks were blanched with fear. 'What for?' asked Birdie. 'Oh! because the lightning is so sharp, and it thunders so loud.' But Birdie shook her head, and, looking over her shoulder with a happy smile on her face, lisped out: 'If it funder, let it funder! 'Tis God makes it funder, and he'll take care of me. I ain't a bit afraid to hear God talk, Maizy.'" — *Sunday-School Times*.

"A Child's Beautiful Faith," is the heading the *Sunday-School Times* puts on the foregoing silly, demoralizing trash. "Child's beautiful faith"! Shame on the parent who will put the trusting innocence of inexperienced childhood to such a test as that! The man who will print and send out among little children such cruelly false assertions as are contained in that story is either an imbecil or an intellectual prostitute. He should be lashed by the whip of ridicule and cut by the knives of indignant criticism until he is shamed and terrified into silence. The courtesies of debate are wasted upon creatures with souls so small as his. His worthless—ten times worse than worthless—sheet has a circulation of more than 150,000 copies. It carries the leprosy of ignorance and falsehood into every home where it is permitted to crawl. It fattens on credulity and leaves a trail of moral death wherever it goes. It caters to the most besottedly uncultivated, the most reactionary elements in the Christian church. Every Christian to-day who has even a smattering of modern education knows that the thunder is not the voice of a god; he knows that the lightning will kill the trusting child as quickly as it will the worst criminal in the world; he knows that such teachings as that of the *Sunday-School Times* imperil lives by making the ignorant and faith-guided neglect the precautions that would often save them, and he knows that when the child so taught grows up it will learn that its

mother was a liar and is not to be trusted. In this idiotic story the mother's own voice trembled when she said that the thunder was God's voice; she knew that the lightning might strike her down, god or no god, even while she was telling the conventional lie to the little one, just as she had probably told it the other conventional lie that the doctor found it in the garden. Even the elder sister had sense enough to keep away from the open window, for she had lost some of her faith, but the baby, believing the lies of its mother, remained in the place of danger. One might as well talk of the "beautiful faith" of the child who, having been taught that "God loved her, and always took care of her," should bend trustingly down to kiss a rattlesnake, coiled and with head thrown back ready to drive its deadly fangs into her flesh. Such faith is not beautiful; it is ugly, it is deplorable, it is heart-rending. *Erasez l'infame!*

Mr. Putnam will soon be back in this country to look after the fall joint convention of the Free-thought Federation of America and the American Secular Union. His last lecture in England will be in London on the first Sunday in September. Mr. Foote, the president of the English Secularists, will superintend the affair and preside at the meeting. A dinner will also be given in Mr. Putnam's honor a few days before he sails from Southampton. It will probably be a good one, as the tickets are sold for it at four shillings each, which, we understand, will buy a good meal in England, and so our representative will not be sent home hungry. This will do much to obliterate the strained feeling between this country and England consequent upon the hilarity of a small tea-party some years back.

Governor Atkinson, of Georgia, has issued a proclamation in which he thanks God for having, as he alleges, delivered him "from the perils of a most serious sickness." This is praying on the house-tops instead of in the closet, with a vengeance. It is now time for this phenomenally brilliant chief executiv to issue another proclamation, setting forth that, as the seven doctors he subsequently employed made him sick, he wants the people of Georgia to know it and God to give them a taste of brimstone for it. If God cured him but had no hand in putting him on the sick-bed, is it not logical to infer that the doctors were responsible for making him sick in the first place? It is a very poor rule that will not work both ways, although Governor Atkinson does not seem to know it. Perhaps the editor of the *Macon News* is his theological adviser.

A writer in a Boston paper says:

"A system of religion that disputes the right of existence to all other religious systems, and that claims the exclusiv right to God's mercy in the world to come, invites opposition and attack, and cannot intelligently be called religious, certainly not American."

That exactly describes Christianity, although the writer had in mind only one division of Christianity. It is the fundamental claim of the Christian church that man is eternally lost unless he accepts the terms of salvation offered by God through Christ. Christ is man's redeemer from the hell that was earned by Adam, and the King of this world. So says the church, Catholic and Protestant and Greek. The doctrine of exclusiv salvation through Christ has inundated the world with blood and whitened plain and valley and mountain side with the bones of murdered millions. When Christianity yields this claim to monopoly of God's favor she yields everything.

A few days ago an Italian was arrested in this city for selling ice on Sunday. He was doing an excellent business from his wagon. Taken before Magistrate Cornell, the latter said:

"It's a crying shame to arrest a man for selling ice in the tenement districts. Why, ice is a necessity on such a close, hot day as this. I wish I could let you go, Bacco; but, unfortunately, as the law stands, I must hold you in \$100 for Special Sessions."

What can be said in defense of a law when even the judges on the bench declare that it is a "crying shame" to enforce it? But such are the laws that

With regard to the merely contingent, or, as it may be called, constructiv injury which a person causes in society by conduct which neither violates any specific duty to the public nor occasions perceptible hurt to any assignable individual except himself, the inconvenience is one which society can afford to bear for the sake of the greater good of human freedom.—*John Stuart Mill.*

News and Notes.

Shakspeare's day! What a day it was—of joy, of roses, of bloom and splendor; a day when man and nature blend in perfect poesy. The home of Shakspeare, the river Avon, the green fields, the beautiful church, the embowering groves, the thousand flowers, make a world of delight; the past and present mingling in glory and romance. What memories illuminate the brain at the magic word "Shakspeare!" what a long procession moves athwart the mind, what pomp, what variety, what passion, what power. And here is the land of his birth. Here he gathered the treasures of nature, here he caught the music of the birds and plucked the flowers, here he felt the flame of love and the grand ambition of youth, and here, after the triumphs of an eventful life, he found the repose of death. How the heart thrills and the imagination kindles at Stratford-upon-Avon! Scott, Burns, Byron, and then Shakspeare, who comprehends them all in the amplitude of his genius and enriches them and us so that poetry and art hereafter are a common heritage, like the earth, and sun, and sky.

I did not come a solitary pilgrim to this memorable shrine. Not simply the dead, but the living world itself was round about my pathway, as variable as the pages of Shakspeare himself, and the comedy of life softened and glorified its tragedy. Like Chaucer's company, we found as much wisdom in play as in labor itself, and certainly no one can appreciate Shakspeare who does not see the joy of life as well as its shadows.

I must describe the companions of my delightful journey, who added the luster of Freethought to the reminiscences of the poetic past.

Robert Taylor is the captain of the Birmingham host, and, after being twenty-three years in the military service of his country, is fully capable for the position. He has traveled over a good part of the Old World, and expects eventually to see the New. He is a jolly story-teller. He has gathered his materials from many a campfire and curious adventure, and there is not a subject he cannot illuminate with some telling anecdote. James Partidge, the secretary, is a quiet and persevering man, and does the hard and silent work without which there is no public success. W. T. Pitt, the treasurer, has the knack of paying all the bills, which makes the passage of life a free-and-easy one to the Secular Pilgrim. Joseph H. Ridgway, vice-president of the society, I have already referred to as a stalwart veteran. Mr. Stephen Armfield was ordained to preach the gospel according to Methodism, but found in Freethought and hard work a better field for humanity and truth. David Thomas Bullocks is the singer of our party, who puts the music in where it does the most good, and adds to the festivity and romance of the occasion; and Charles Henry Cattell joins us with Freddie Cattell, the grandson of Charles Watts, so that my famous American co worker has the dignity of a grandsire, which, of course, he carries with vigorous ease. This was a typical English party, proud of their own land, yet cosmopolitan in spirit, literary, poetical, musical, historical, anecdotal, reminiscent, and prophetic, so there was plenty of Promethean fire all along the way.

We left Birmingham at 9 40 in the morning, and it was about 11 o'clock A.M. when we rolled into the station at Stratford-upon-Avon. Stratford has a population of about 10,000. It is one of the cleanest and handsomest towns in England at the present time. It looks like a parlor. It has quite an aspect of modern magnificence. The old parts of the town are not apparent without a searching look. Ignatius Donnelly, the anti-Shakspearean critic, says that Stratford was a "dirty little town." I can see no evidence of this. All towns were dirty three centuries ago to what they are now. London was simply horrible. Stratford was no worse than its neighbors. It was evidently a town of some importance, the center of business for an extensive agricultural country, where crowds would gather on market days, and a bright boy would have a chance to see a vast deal of human nature. It was not a country place that Shakspeare lived in, but a bustling trading-point, which would afford much stimulation and knowledge to a youthful genius. Donnelly is very much out of the way when he calls Stratford a "dirty little town" in order to belittle Shakspeare. At the time in which Shakspeare lived, Stratford might be called a leading provincial town, and of this town Shakspeare's father was the chief magistrate, and must have been a man of energy and ability. Stratford was not a stagnant village. Shakspeare was born amidst active and superior elements of English life.

The first thing to attract our attention was the handsome American monument, which is gratifying as the expression of our national feeling for Eng-

land's greatest bard. They say that more Americans visit Stratford every year than Englishmen. It appears that every American tourist makes it a point to see Shakspeare's birthplace without fail.

But I cannot linger at the monument. It is too modern. I want to get back to the old times; to the very hearthstone of Shakspeare, and here, in a little while, I stand, beneath the very roof under which he was born. The big old-fashioned fireplace is before me. The iron dogs are gone, but the very stones are there where the fire glowed, and on the side are the stone seats under the chimney where, I suppose, little Willie must have sat when the embers were low and it was cold. At any rate, I sat myself down on these snug stone seats where Shakspeare might have toasted his shins. This was in the kitchen with its stone floor. Overhead is the room where Shakspeare was born; not much of a room now, but more royal than the court of any prince. I should think about a million names were scribbled all over the walls and the window-panes; among them, by careful observation, might be discerned Scott's, Byron's, Carlyle's, Dickens's, Thackeray's, etc., but it is almost impossible to distinguish. In another room opposite is a portrait of Shakspeare, probably the finest extant. To my mind it is certainly a veritable portrait, and conveys a noble impression of the poet. This portrait was discovered a few years ago among some old relics. It had a thick, heavy beard upon it. It was found, however, that this beard did not belong to the original picture, and, being carefully cleaned off, a new face appears—the face of Shakspeare himself. It is constantly guarded, being framed in a fire-proof iron safe, which is locked every night. It is a priceless treasure. I do not like the ordinary pictures of Shakspeare. They convey no impression of genius or character. One might think Shakspeare was only a comfortable burgher looking at these pictures. It is a heavy unintellectual face that confronts us, in which there seems to be no fine play of wit and cheer. But in this portrait now hung upon the walls of Shakspeare's home, and of which I believe there is no copy elsewhere, we see the real man, as described by Ben Jonson—"honest, brave, open, free, gentle, and witty." Here we see the lips that the muses might have kissed; the eyes where genius makes the world luminous, and the dome-like forehead. In connection with this portrait I am reminded of the Kesselstadt mask, which I think is the most wonderful and pathetic expression of Shakspeare's face ever given. Here we see the grandeur, the delicacy, the subtlety, the mobility of the poet-genius. Thus in the shadow of death, rather than in the fleshly lineaments of life, are revealed the depths and intensities of Shakspeare's inner being.

I cannot describe the many relics and curiosities, pictures, books, manuscripts, etc., now gathered within the poet's birthplace. Amidst the mingling rain and sunshine we journey to Shottery, about three miles from Shakspeare's early home. Here, on a bit of rising ground, is Ann Hathaway's cottage surrounded by an old garden, in which are many of the Shakspearean flowers. The cottage has been divided into three portions. The central portion is a fairly large room, with quaint chimney corner. There is an old settle with high back, and the window, under which Shakspeare might have done his courting in the "good old days." Up-stairs is a beautiful carved bedstead, which shows the care and workmanship lavished on furniture in the Middle Ages. This bedstead existed in the Hathaway house before the time of our poet. An old woman has charge of the house, a descendant of the Hathaways. She is eighty-three years old, and is a sprightly and chipper old lady. She can talk the day long. She is full of the old days, of her great-grandfather, and great-grand-aunt, etc. It was a pleasure to listen to her traditions. I liked the cottage and its surroundings. The modern look has not yet appeared as in bustling Stratford. The glamour of the old days is almost undisturbed. The garden has an ancient flavor. The flowers are in wild profusion, and we are permitted the blessed privilege of plucking a few. At Shakspeare's birthplace there is a garden in which are blooming, it is said, all the flowers spoken of in Shakspeare's drama, but the guardians will not allow one even to stroll through it, and not a petal is to be had for love or money. They are not so strict at Ann Hathaway's cottage, and you can roam around to your heart's content, and dream of the lovers of the "golden time."

There is no evidence that the poet's married life was an unhappy one; that he ever ceased his affection for his wife, or that he went to London from any other motive than an honorable desire to better his condition and that of his family. There is no evidence that he ever stole the deer or was arrested for any youthful escapade and had to run away.

There is no doubt that Shakspeare was a manly youth, honest, straightforward, energetic, and handsome. He went to London to make a fortune. He probably had many good friends to help him, among them the actors who visited his native town, and were cordially welcomed and sustained by Shakspeare's father, who was fond of dramatic entertainments. There is no evidence that Shakspeare went to London penniless, or that he was obliged to hold horses at the theater doors for a scanty living. Shakspeare was a first-class business man, practical and sagacious, if he was a poet. I have no doubt he went to London with a good capital to start with and ample support. He was the kind of a man to make friends and to keep them. Shakspeare became for his time a very wealthy man; and not by luck, but by foresight, labor, pluck, and perseverance.

From Ann Hathaway's cottage we drive to the church, a noble structure, which shows by its size and stateliness that Stratford must have been a town of note before Shakspeare's era. What a beautiful churchyard is here, the sunlight falling through the green arches upon the green grass and the solemn gravestones, even as when the poet mused and dreamed along the banks of Avon. We enter the church and wander among the memorials of the dead. We stand by the tomb of Shakspeare. I can only express myself in the noble words of Washington Irving:

"There are other monuments around, but the mind refuses to dwell on anything that is not connected with Shakspeare; his idea pervades the place, the whole pile seems to be his mausoleum. The feelings, no longer checked and thwarted by doubt, here indulge in perfect confidence. Other traces of him may be false or dubious, but here is palpable evidence and absolute certainty. As I trod the sounding pavement there was something intense and thrilling in the idea that in very truth the remains of Shakspeare were mouldering beneath my feet. It was a long time before I could prevail upon myself to leave the place, and as I passed through the church-yard I plucked a branch from one of the yew-trees, the only relic I have brought from Stratford."

As I was passing through the same church-yard I found the workman cutting down an ancient yew-tree, of which I secured a branch, also some leaves and grass, and yellow buttercups and white daisies and a beautiful red rose, in whose fading splendors I shall ever see the glory of Stratford church.

From the church-yard we walk past the great Lucy Mill, built about two centuries ago, from under whose wheel the waters of the Avon swirl and dash away; thence we pass over a foot-bridge to the other side of the river; and here for a half hour or so we remain under the stone bridge of the railway, for the rain in coming down in torrents. It was a picturesque scene, the old bridge, the mill and wheel, the church tower just beyond, glimpses of the village, a couple of fishermen on the banks, the prosperous Londoner, besides the yokel who does not seem to have changed since Shakspeare's time, and our own company trying to be as philosophical as possible. When there is a burst of sunshine we make a start over the meadows. The rain, however, has only stopped in order to make a more furious onset, which we meet just as we are half across. But the rain adds such a misty loveliness to the whole scene that I cannot but remain and enjoy it even if I do get wet to the skin. The river is flowing along, and beyond it on the wooded bank looms the church in a veil of shining mist; and the trees seem to be dripping with a million diamonds, and the grass presents the freshness and cleanliness of an emerald floor, and the roofs of the houses glitter where the columns of rain are already marching off from the advancing sun.

All this journeying and sight-seeing does at last make us hungry, hungry as bears. We therefore betake ourselves to Swan's Nest Hotel. This used to be called "The Leg of Mutton," and the picture of the leg of mutton is still there. I like the title "Leg of Mutton." It is not so euphonious as the present name, but it is more suggestive to the hungry traveler. However, it is a jolly tavern and we gather around the table and proceed to demolish about the best beefsteak I have ever tackled. As they say in Western parlance, it goes to the spot. If Shakspeare lived on such beefsteak as this, no wonder that he produced such glorious poetry. Beefsteak is much better than Bacon, I think, for Shakspeare poetry.

After the pleasant festivities of the table, we visit the Memorial Theater, Library, and Picture Gallery. This pile of buildings will always be connected with the name of Charles Fowler, who gave the grounds and worked energetically for its completion. Within is a large library devoted entirely to Shakspeare—his works printed in almost every

language. In the last report is noted a donation of books in the Cingalese. In the picture gallery are portraits of actors and actresses in their great Shaksperian characters, and engravings and paintings of many of the famous scenes in the poet's plays. We climb the tower, from whence there is a vast and beautiful view of the city and surrounding country. In April, the month of Shakspeare's birth, the theater is open, and the best dramas of English literature are produced. There is generally a fortnight's festivities, and it is a wonderful occasion for the lovers of Shakspeare. From the building we pass forth into the gardens alongside the Avon, where one can sit for hours and watch the ever changing prospect and the varying faces of people from all parts of the world who come to see the memorials of England's greatest glory.

Thence I go to the grammar school where Shakspeare learned "a little Latin and less Greek." This school and the guild were in existence in the fourteenth century. The long room on the ground floor was the Guild Hall. This hall is interesting from the fact that it was the scene of dramatic representation in the poet's youth. John Shakspeare, the poet's father, greatly encouraged the drama while mayor. This was when Willie was about five years old. Does it not seem probable that the child's imagination was fired by witnessing these performances. Here is the Latin school-room in which the poet received his classical education, and the very desk is shown at which he used to study. Shakspeare went to school until his fifteenth year, when reverses in his father's estate caused him to be taken out to work on the farm. Still he might have been fitted for the university while in school. The school dates from Edward VI, and the opportunities for instruction were quite favorable. At the time of Shakspeare's youth children were sent to the English schools at the age of five, and at seven they commenced the study of Latin, the regular course taking about ten years, so that boys usually left school for university studies at the age of fifteen. Among the books read were those of Esop, Ovid, Virgil, Terence, Cicero, Horace, and Seneca. Shakspeare might have been familiar with all these authors when he left Avon. He had good opportunities for a classical education, much more than Ben Jonson gives him credit for. There is not a particle of classical scholarship displayed in Shakspeare's poems that he could not have acquired before he was fifteen years old.

From the grammar school we turn our steps to the New Place where Shakspeare passed the last years of his life. Alas! the house where Shakspeare lived is gone, only the foundation is left. It was a clergyman who cut down Shakspeare's favorite mulberry-tree in the garden, and also demolished the house itself in 1759. He left Stratford immediately amid the curses of the inhabitants. The New Place is, at present, a beautiful garden, with many lovely flowers and smooth greensward, and the old stump of the mulberry-tree, which still produces some leaves, and is now carefully guarded from the ravages of time and clergymen. I suppose the modern elegance of the place gives but little idea of what it was in Shakspeare's time, seeing that the building itself is obliterated; but here is the soil on which Shakspeare trod when he rested from his labors; and here was the serene ending of a most wonderful life. Shakspeare's mind was so full in all directions; it was in such exquisite harmony with nature and equipoise with all life, so calm and deep, that he needed no outward pomp for the expression of his genius, no palace, no "golden round," only the sweet felicity of flowers and grass and the summer's sky. The greatness of Shakspeare is shown in the placidity of his closing years.

Returning to "The Swan's Nest" we cross over the Avon by the old Clopton bridge. This is built of stone, and very old stone, too. It was the work of Sir Hugh Clopton, lord mayor of London, in the reign of King Henry the Seventh. It is 376 yards in length, and has fourteen principal arches. It is even for to-day an admirable structure. The building of a bridge like this at so early a date, shows the importance of Stratford. In 1643 the Queen of Charles the First, Henrietta Maria, having to stay in Stratford, chose New Place as her residence. She was entertained by Shakspeare's daughter for three weeks during these troublous times.

I did not have an opportunity to visit the cottage of Mary Arden at Wilmcote. Mary was the youngest daughter of Robert Arden, esquire of Warwickshire. Her marriage portion was fifty acres of arable land, six of meadow and a right of commonage, which was considerable property for that age. Her father's family must have been cultivated and well-to-do. In 1557 she married John Shakspeare. In 1564 the poet was born.

Mary Arden must have been a beautiful woman,

with good blood and good brain and a happy genius. From her motherhood came the crowning glory of the human race. In the temple of her body nature breathed its divinest melody, and the "miracle of birth" revealed its most wondrous joy.

The Shakspeare day is accelerating its close to the Secular Pilgrim. The golden sunlight is over all the beautiful city; over the broad meadows and winding stream; over the stately church and loveliness of the quiet graveyard; over the lowly birth-place, and the gardens and paths of immortal love; over the sweet cottages and the embowering roses; over the forests thrilling with romance like those of Arden itself; over the Memorial building, and the Fountain, and the bright dwellings where modern luxuriance seems to drop like a jewel into the misty past and melt in the mild radiance of antiquity. Beautiful scene! and in this enchanting hour of mingling day and night, the chambers of the brain all crowded with imageries of Shakspeare, and the heart filled with unutterable emotions as the voices of the ages seem to call in tenderest music; in this resplendent evening we glide over the bosom of the river Avon. We see the fishermen along the banks; the boys in bathing; the boats sweeping past; the dimpling waters whispering to the shores. There are the willows and the rushes; the leafy beds of osiers; the mossy stone steps; the little bird on its precarious perch swaying almost to the water as it poises to take flight again; the green meadows and blue hills in the dim distance; the cattle coming to drink, or standing in the shallow water; the hedge-rows and the flowers reflected in the glassy depths; the buds of the water-lily, and the tiny water-rat plunging in and leaving a bubble or two on the placid surface; tall poplars and elms that fringe the bank, and flowers—the flowers of Shakspeare. Think of them all—the daffodils, the violets, the primroses, the cowslips, the Mary-buds, the honeysuckle, the pansies, and columbine. Do we not hear the song—

When daisies pied, and violets blue,
And lady-smocks all silver white,
And cuckoo-buds of yellow hue,
Do paint the meadows with delight.

And so, with the rhythm of the poet vibrating in the mind, and the river flowing musically along as it flowed centuries ago, when

Sweetest Shakspeare, fancy's child,
Warbled his nativ wood-notes wild,

dreamily we voyage the Avon while the sunset light is flushed with the emerald-hues of leaf and grass, dancing far as the eye can range to some Orphic harmony; and then our songs break forth, songs of nativ land, songs of freedom and of humanity; and from the opulent past, where man has blazoned his magnificent genius from nature's burning heat, we look into the future with hope born of a thousand years of toil, and in the splendor of Shakspeare's genius and the splendor of his nativ soil, we see all life enriched, all work made glorious, and the thought and heart of man triumphant.

SAMUEL P. PUTNAM.

More Self-Contradictions of the Bible.

I note below some "self-contradictions of the Bible," additional, I believe, to those in the two valuable printed collections THE TRUTH SEEKER has already published. They are cumulative only, and do not pretend to any novelty, but you may possibly think them worth going on record, as additional proofs that what is called inspiration does not prevent the Bible from contradicting itself in numerous instances, both as to historical facts and as to doctrinal and moral statements. If it can not be depended upon in either of these matters, what is it good for? I answer: It is a very interesting collection of historical, poetical, and theological writings, just as much inspired as Homer, Shakspeare, Bacon, Tennyson, Macaulay, or Sir John Sumner Maine.

It would be an interesting and useful undertaking to make an exhaustively complete collection of these self contradictions, and to add an account of a number of discrepancies of other kinds, such as cases of unfulfilled prophecy; contradictions on a larger scale, such as those between the whole spirit and character of Ecclesiastes, on the one hand, and Paul's Epistle to the Galatians, on the other; between the Gospel of John and the Revelation of John, etc.; obvious absurdities and impossibilities, like the doctrine of death by sin, the story of Jonah, the facts about the Exodus, the story of the serpent in Eden, the deluge story, etc.; cases of inconclusive reasoning, of which St. Paul alone furnishes enough; cases of what may be called belligerent piety, such as the quarrel between Paul and Peter; and so on. There should be added a very brief summary statement of what the Bible is and what it is not, and the quotations and subject-matter should be rearranged and well indexed. It

appears to me that any truth seeker would find a good deal of healthy satisfaction for his appetite for truth in such a volume.

The following passages are not in any particular order, and some of them are additional cases similar to others already printed. If you should find these worth using, I may perhaps trouble you sometime with additional ones.

Very respectfully yours,

PRIGGLES

1. The house of Eli to walk before God forever:

I said indeed that thy house and the house of thy father should walk before me forever.—1 Sam. ii, 30.

But they are not to walk after all:

But now the Lord saith, Be it far from me . . . Behold, . . . I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house . . . and all the increase of thine house shall die in the flower of their age.—1 Sam. ii, 30-33.

2. Israel and the house of David to be established forever:

Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more.—2 Sam. vii, 10.

None of David's seed to prosper or to rule in Judah:

Thus saith the Lord, Write ye this man [viz., Coniah or Jehoiachin] childless, a man that shall not prosper in his days; for no more of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.—Jer. xxii, 30.

3. Ephraim shall return into Egypt:

Because Ephraim hath made many altars to sin . . . the Lord accepteth them not; . . . they shall return to Egypt.—Hos. viii, 11, 13.

Ephraim shall not return into Egypt:

He [Ephraim] shall not return into the land of Egypt, but the Assyrian shall be his king.—Hos. xi, 5.

4. Paul remained at Damascus after his vision, until he went to Jerusalem:

Then was Saul certain days with the disciples which were at Damascus.—Acts ix, 19.

But Saul . . . confounded the Jews which were at Damascus, proving that this is very Christ.—Acts ix, 22.

And when Saul was come to Jerusalem he essayed to join himself to the disciples.—Acts ix, 26.

But showed first unto them of Damascus and at Jerusalem . . . that they should repent.—Acts xxvi, 20.

Paul left Damascus at once for Arabia, and did not go to Jerusalem until three years later:

But when it pleased God to reveal his son in me . . . immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem.—Gal. i, 15-19.

5. Jacob's name was changed to Israel at Peniel, east of Jordan:

Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and man, and hast prevailed; . . . and Jacob called the name of the place Peniel.—Gen. xxxii, 28, 30.

But it was at Bethel, west of Jordan:

And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name, and he called his name Israel. . . . And Jacob called the name of the place where God spake with him Beth-el.—Gen. xxxv, 10, 15.

6. The building of the temple stopped in the beginning of the reign of Artaxerxes or Ahasuerus (about B. C. 465), and resumed under Darius—as if Darius reigned after Artaxerxes:

And in the reign of Ahasuerus, in the beginning of his reign wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. . . . Then ceased the work of the house of God which is at Jerusalem . . . unto the second year of the reign of Darius king of Persia.—Ezra iv, 4, 5, 6, 24.

But the temple was finished fifty years before, in the sixth year of Darius, who reigned fifty years before Artaxerxes, about B. C. 515:

And the elders of the Jews builded, . . . and this house was finished . . . in the sixth year of the reign of Darius the king.—Ezra vi, 15.

7. Noah's grandchildren and great-grandchildren spoke various languages:

The sons of Japheth, Gomer . . . and Javan . . . and the sons of Gomer . . . and the sons of Javan. . . . By these were the isles of the gentiles divided in their lands; everyone after his tongue, after their families, in their nations.—Gen. x, 2, 3, 4, 5.

(The same for the sons of Ham, Gen. x, 20; and for the sons of Shem, Gen. x, 20, 31).

At a subsequent date all men spoke the same language:

And the whole earth was of one language, and of one speech.—Gen. xi, 1.

8. Adam's first-born was Cain:

And Adam knew Eve, his wife, and she conceived, and bare Cain, and said, I have gotten a man from the Lord.—Gen. iv, 1.

Adam's first-born was Seth:

And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.—Gen. v, 3.

9. The Lord's supper was on the day before the passover:

Now, before the feast of the passover, when Jesus knew that his hour was come . . . supper being ended . . . he riseth from supper.—John xiii, 1, 4.

The Lord's supper was on the day of the passover, viz., on the first day of the feast of unleavened bread:

Now, the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And the disciples . . . made ready the passover. Now when the even was come, he sat down with the twelve.—Mat. xxvi, 17, 19, 20.

(Mark and Luke to the same effect.)

10. Solomon had peace on all sides around about him:

He [i. e., Solomon] had dominion over all across the river, from Tiphsah to Azzah, over all the kings across the river; and he had peace on all sides round about him.—1 Kings iv, 24.

He did not have peace on all sides round about him:

Rezon, the son of Eliadah . . . was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did. And Jeroboam the son of Nebat . . . even he lifted up his hand against the king.—1 Kings xi, 23, 25, 26.

11. The tabernacle was in the middle of the camp of the Hebrews:

The families of the Gershonites shall pitch behind the tabernacle westward . . . The families of the sons of Kohath shall pitch on the side of the tabernacle southward. . . . The families of Merari . . . shall pitch on the side of the tabernacle northward. . . . But those that encamp before the tabernacle toward the east . . . shall be Moses, and Aaron and his sons.—Num. iii, 23, 29, 35, 38.

The tabernacle was outside the camp:

But there remained two of the men in the camp . . . and they . . . went not out unto the tabernacle, and they prophesied in the camp.—Num. vi, 26.

And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam: Come out ye three unto the tabernacle of the congregation. And they three came out.—Num. xii, 4.

12. The ascension of Jesus was on the evening of the third day after the crucifixion:

To-day is the third day since these things were done. . . . And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together. . . . And as they thus spake, Jesus himself stood in the midst of them. . . . And he led them out as far as to Bethany, and he lifted up his hands and blessed them. . . . And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.—Luke xxiv, 21, 33, 36, 50, 51.

The ascension of Jesus took place forty days after the crucifixion:

He [Jesus] showed himself alive after his passion by many infallible proofs, being seen . . . forty days . . . And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.—Acts i, 3, 9.

13. John the Baptist, before his disciples, recognized Jesus, and testified to his mission:

Again the next day after, John stood, and two of his disciples, and looking upon Jesus as he walked, he saith: Behold the Lamb of God!—John i, 35, 36.

Disciples of John who knew nothing of Jesus:

And a certain Jew named Apollos . . . spake and taught diligently the things of the Lord, knowing only the baptism of John.—Acts xviii, 24, 25.

Paul . . . came to Ephesus; and finding certain disciples he saith unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what were ye then baptized? And they said, Unto John's baptism. . . . They were baptized in the name of the Lord Jesus.—Acts xix, 1-5.

14. A false prophet is known by his recommending other gods than Jehovah:

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet or that dreamer of dreams. . . . And that prophet, or that dreamer of dreams, shall be put to death.—Deut. xiii, 1, 2, 3, 5.

A false prophet is known by the failure of his prediction:

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.—Deut. xviii, 22.

15. Man to die in the day when he should eat of the tree of the knowledge of good and evil:

But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.—Gen. ii, 17.

Man did not die in the day when he ate of it:

(See Gen. iii, 9-23; ending.) Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.—Gen. iii, 23.

16. Jesus taught to love our enemies and do good to them that hate us:

But I say, Love your enemies, do good to them which hate you, bless them which curse you, and pray for them which despitefully use you.—Luke vi, 27, 28.

Paul contradicts Jesus, and says our enemies ought to be made to smart for it:

Alexander the coppersmith did me much evil; the Lord reward him according to his works.—2 Tim. iv, 14. Seeing it is a righteous thing with God to recompense tribulation to them which trouble you.—2 Thess. i, 6.

17. Jesus promises the apostles high positions in the next world:

And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—Mat. xix, 28.

Jesus had no authority to give the apostles high positions in the next world:

Then came to him the mother of Zebedee's children. . . . She saith unto him, Grant that these, my two sons, may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, . . . to sit on my right hand and on my left, is not mine to give.—Mat. xx, 20, 21, 22, 23.

18. None but Jesus Christ has immortality.

Our Lord Jesus . . . who only hath immortality.—1 Tim. vi, 14-16.

All the redeemed have immortality:

. . . This mortal must put on immortality. So when . . . this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory.—1 Cor. xv, 53-4.

19. Paul is referred to men for instructions in his missionary work:

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.—Acts xxii, 10.

Paul's commission given him on the spot:

. . . I [i. e., Jesus] have appeared unto thee for this purpose, . . . delivering thee from the people, and from the Gentiles, unto whom now I send thee.—Acts xxvi, 15-18.

20. Jesus intended his gospel for the Jews only:

Go not into the way of the gentile, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.—Mat. x, 5, 6.

I am not sent but unto the lost sheep of the house of Israel.—Mat. xv, 24.

This day is salvation come to this house, for so much as he also is a son of Abraham.—Luke xix, 9.

Salvation is of the Jews.—John iv, 22.

Paul and Peter contradict Jesus, and say the gospel is for the gentiles also.

Of a truth I [i. e., Peter] perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts x, 34.

Then hath God also to the gentiles granted repentance unto life.—Acts xi, 18.

That I [i. e., Paul] should be the minister of Jesus Christ to the gentiles, ministering the gospel of God, that the offering up of the gentiles might be acceptable, being sanctified by the Holy Ghost.—Rom. xv, 16.

21. We should love even our enemies:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you . . . for if ye love them which love you, what reward have ye? do not even the publicans the same?—Mat. v, 43; and see also, Luke vi, 28; x, 27; xxiii, 34.

St. John thinks Jesus thought it quite enough to love our fellow Christians:

Now when Jesus knew that his hour was come . . . having loved his own which were in the world, he loved them unto the end.—John xiii, 1.

By this shall all men know that ye are my disciples, if ye have love one to another.—John xiii, 35.

This is my commandment, That ye love one another, as I have loved you.—John xv, 12.

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "*Self Contradictions of the Bible*," should go along with Paine's "*Age of Reason*" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self Contradictions will go hand in hand with the '*Age of Reason*.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "*Self Contradictions of the Bible*" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "*Self Contradictions*" as well as the "*Age of Reason*." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetich, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "*Age of Reason*" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

Observations.

In 1778 or thereabouts a "paper of characterizations of prominent Americans" was prepared for the guidance of the British Commissioners of Conciliation, which paper, it is reported, is now appearing in facsimile, edited by Mr. B. F. Stevens. I have not seen any of the characterizations except one reprinted by a religious journal, apparently having reference to Thomas Paine. It is as follows:

Mr. Payne—The Editor & part author of Common Sense, should not be forgot. He is an English man, was a School-master in Philada must be driven to work—naturally indolent—and led by His passions.

It is a misfortune that the identity of the author of this "characterization" is hidden from posterity. We would like to put something green on his grave. He must have been a perfect psychometer, and perhaps a reader of the stars, rather than of current literature, which would account for his knowing so much more about Paine's editorial labors than anybody else does, and so much more about his disposition than about the spelling of his name. But he is guilty of other omissions quite as serious as that of neglecting to affix his signature. In addition to the intelligence that "Mr. Payne" was "part author" of Common Sense, he might have told us what mute inglorious Milton wrote the rest of the book. The statement that Paine must be driven to work and that he was led by his passions probably left the commissioners in doubt whether the best way of imparting activity to the subject was to get behind him and push or to incite him from the front. Then, again, having been previously assured that he was "naturally indolent," they must have been more or less surprised at the pernicious activity Paine displayed some years later in their own country, when nothing in particular had occurred to stir him up. In fact, taking another look at their correspondent's sketch of "Mr. Payne," they could have remarked with propriety that the late School-master of Philada might as well have been "forgot" as described in so misleading a manner.

In the Far West I have heard residents speak of planting people—generally just after some unpleasantness had occurred—but regarded it as a form of expression not sanctioned by the best usage. It is scripture nevertheless, as appears from 2 Samuel vii, 10, where the author remarks: "Moreover I will appoint a place for my people Israel, and will plant them."

The *Union Printer and American Craftsman* does not wish to be understood as holding any opinion which, if known to a paying subscriber, would cause him to discontinue, but it declares nevertheless:

We are bound to admit that while a large number of the inhabitants of this country feel that they should drink more or less liquor on Sunday, it is not in keeping with the great American principles of freedom to deny them that right.

With reference to this, and without pointing out that "a large number" has no relevancy to the question of rights, the *Voice* (Prohibition and Agglomerate) observes:

So far as we know, no one proposes to deny them that right. Does the law that closes the bakeries on Sunday deny the right of men and women to eat bread that day? Get the mists out of your mind, brother? It is the traffic, not the personal act of drinking, that is being interfered with, and to abolish all laws that stop Sunday traffic means a week of seven work-days. Do you like to contemplate that?

John Stuart Mill held that you might as well deny a right as to make its exercise impossible; but Mill was a man who could think twice, while the editor of the *Voice* has not that power. The Sunday suppression of liquor selling has two objects in view—to prevent drinking and to preserve the sanctity of the day. If the prohibition-Sabbatarians could do it, they would penetrate into private houses as they do into private club rooms. They will deny this, though I don't see why they should. The place where a man wants to drink is the place where he happens to be dry, and the liquor suppressors, like other burglars and garroters, have as clear a right to operate in one spot as another. If I am in Harlem and want a glass of beer, the sneaks and spies will give me less annoyance by invading my premises at that particular moment than by closing the uptown hosteleries.

I have got through claiming any right whatsoever for the untravelling citizen, and won't assert that a man has the right to buy or sell liquor or bread on Sunday or any other day of the week. I leave it to the trespassers to demonstrate their right to prevent him: declining to have the burden of proof thrust upon me in a discussion which I have not provoked.

It may be admitted that "to abolish all laws that stop Sunday traffic means a week of seven work-days," but what of that? We have a week of six

work-days now, and the laborer who gets in five days' work a week is in luck. From the number of idle workmen who apply at this office for employment, I infer that the opportunity to earn an honest dollar on Sunday would not be deemed a misfortune. The seven work-days in a week ghost is a Sabbatarian scarecrow.

Making a transparent bluff at argument, the *Voice* asks: "Does the law that closes the bakeries on Sunday deny the right of men and women to eat bread that day?" Deny them the right to eat bread! Why, you abominable thief and assassin of liberty, it denies them the bread itself. You would kill a man by law, and then assure his friends that his right to life had not been denied—if he could get it.

A theological writer tells us that "God is to be conceived of as in law." Taken along with the theory that the personage spoken of is the author of our being, we are furnished with a father-in-law not previously recognized as such. Prose is inadequate to the occasion.

We find in our singular system of faith
The queerest phenomena man ever saw,
For though we divide on the feminine side,
Yet all of us have the same father-in-law.

There's Mary, the spouse and the mother of God,
The same by the Holy Ghost being enticed,
Which was also her son, called the crucified one,
And the God and the Ghost and the Son were the Christ.

Now Christ, being God, was the father, of course
(For God, we are told, is the sire of all flesh),
Of Mary his mother, and likewise her brother
And husband—which rouses our wonder afresh.

The Father to Mary was husband and son,
For never was tale with such mystery rife;
And the Ghost to his bosom—how could he confuse 'em?—
Took mother and daughter and sister and wife!

Such being the scandalous facts in the case,
The thought of relationship sticks in my craw;
And so if Jehovah will pass the thing over
I'll not urge his duties as father-in-law.

We are called upon to go back to first principles for the solution of the social purity problem. For many joyous centuries, whenever a man and a woman disregarded the limitations which custom placed upon social intercourse, it was submitted without argument that the female had been the beguiler. We all remember that after Christ dismissed the case against the woman caught sinning, the attorneys for the mob wasted no breath inquiring what should be done with the co-respondent. There was no precedent to go upon in doing so. In these degenerate days, however, there has been an observable tendency to charge the male with equal turpitude, or in fact greater, since it hath been speciously argued that, in order to avoid misdoing, the woman must both disregard her own inclinations or necessities and resist the solicitations of the man; and we have sympathized with her almost as heartily as we have denounced the wickedness of the villain who pursued her. But there is promise of a reversion to the previous system, and the Rev. W. J. Ward, a chaplain in the service of her majesty the queen of Great Britain, stalks boldly forth to the vindication of men. In a religious publication he discusses the matter, and having premised that "to find the true remedy we must go back to the root" (I quote his language), he discovers that in the case of women unchastity proceeds from desire, from passion, or from voluptuousness. "But in the case of men" (I quote again), "it is not passion." He italicizes the words "it is not passion," and adds:

In most cases it is the women who tempt and the men who are tempted.

There you have it, sisters, right from one of the disinterested sex. Now will you social innovators of the *Lucifer* family, you woman's rights agitators and new women—will you let up on us? Our engagement as heavy villains in the social drama has expired.

Considering the impossibility of any person but a fool believing the yarn with which Moses accompanied the delivery of the Ten Commandments, it is not at all strange that the Israelites should have found among them no prohibition of ordinary and miscellaneous lying. But the omission was not a very material one, because the introduction of the thunder and lightning display has been the inspiration of more bald untruth than such a commandment would have prevented if it had been the first of the ten.

Thunder and lightning are and always were useful as decorations for an otherwise unattractive lie, and they have been so used ever since the Decalog was promulgated, while the numerous electrocutions of blasphemers by the Almighty may perhaps

have suggested the use of the electric chair. The thunder and lightning lie always has a theological allusion, and, to make things even, nearly every theological truth has so close a resemblance to a lie that an uninspired person can hardly distinguish one from the other. Now, here is a story from Sullivan county, this state, that needs only to be told in scriptural language to make it true as the gospel.

Be it known, then, that twelve years ago Hiram Hornbeck, the prodigal son of this narrative, left his home in Neversink, N. Y., and went West. Whether he was ever reduced to standing in with swine for a husk lunch the account does not state, but last week he walked back penitent and hungry. Shortly after his arrival at his father's place a shower came up, during which lightning struck a calf in the barnyard, and the same bolt, entering the house, laid open the family Bible at the fifteenth chapter of Luke, and made a black mark opposite the twenty-third verse, which reads: "And bring hither the fattest calf and kill it; and let us eat and be merry."

The foregoing circumstance is related in the *New York Sun* of August 11, with no comment except the heading, which is: "Psalms cxvi. Evidence from Sullivan county that David wasn't so hasty." The verse cited is as follows: "I said in my haste, All men are liars." The rural congregation, the Sunday-school, and finally the heathen will get the story, with others from which it is copied, without the benefit of the *Sun's* reference and David's commentary.

GEO. E. MACDONALD.

Witchcraft.

From the *London Freethinker*.

The trial of Irish peasants for burning Bridget Cleary as a witch should bring home to everyone the horrible character of this Bible superstition. There is every appearance that ignorance and superstition are alone to blame for the atrocity. Had the accused persons believed that the poor woman was really herself, and not in the possession of some evil spirit, they would never have thought of injuring her. Under such circumstances, it seems as if to condemn to death the victims of ignorance and superstition is but to add a legal atrocity to that already perpetrated. What is needed is, that such instruction shall be given as shall remove the causes of superstition. These causes are to be found in the popular religion. The belief in witchcraft is a legitimate and logical outcome of that religion, and it may be doubted if it will be wholly extirpated while that retains unquestioning belief.

The delusion of witchcraft is the natural result of a religion that rests on terrorism, for, as Lecky remarks, the panic which its teachings create overbalance the faculties of the multitude. The belief in a devil who is the head of an organized kingdom of evil spirits (Mat. xii, 24-26), and who goes about seeking whom he may devour, contains in itself the essence of witchcraft. The theory is founded on, and supported by, the Bible, as I have fully shown in my recent pamphlet on "Satan, Witchcraft, and the Bible." Fear is at the foundation of all religion. One of its chief manifestations is fear of the dead, fear that they may return to plague the living, and the belief that all hurtful phenomena are the result of such action by evil spirits. Animism, the belief in spirits, is, in the words of the renowned anthropologist, Dr. E. B. Tylor, the groundwork of the philosophy of religion, from that of savages up to that of civilized man.

In his article on "Demonology," in the *Encyclopædia Britannica*, Dr. Tylor says: "No record shows the ancient theory more clearly than the New Testament, from the explicit way in which the symptoms of the various affections are described, culminating in the patient declaring the name of his possessing demon, and answering in his person when addressed. The similarity of the symptoms with those which in barbarous countries are still accounted for in the ancient way may be seen from such statements as the following by a well-known missionary (Rev. J. L. Wilson, "Western Africa," p. 217): "Demoniacal possessions are common, and the feats performed by those who are supposed to be under such influence are certainly not unlike those described in the New Testament. Frantic gestures, convulsions, foaming at the mouth, feats of supernatural strength, furious ravings, bodily lacerations, gnashing of teeth, and other things of a similar character may be witnessed in most of the cases." "Among the early Christians," continues Dr. Tylor, "the demoniacs or energumens formed a special class under the control of a clerical order of exorcists; and a mass of evidence drawn from such writers as Cyril, Tertullian, Chrysostom, and Minutius Felix shows that the symptoms of those possessed were such as modern physicians would class under hysteria, epilepsy, lunacy, etc." (See their works and references in Bingham, "Antiquities

of the Christian Church; Maury, "La Magic et l'Astrologie," part ii., chap. ii., etc.)

Though the belief in sorcery has existed from the earliest times, its palmiest days were those of credulous Christianity. Sorcery and saints, miracles and magic, grew and flourished together. If unanimity could turn fancy into fact, witchcraft was a stern reality. Divided on so many other points, here Christians were at one. Possession by devils, one of the chief features of the gospels, gave occasion for the display of that prime token of orthodoxy, the power of exorcism. So the thunders of the Vatican against witchcraft were re-echoed from Lambeth and Geneva. Indeed, the spread of the Bible in the sixteenth century vastly contributed to the renewed persecution of alleged witches. The Puritan was as bad as the Inquisitor, and in godly Scotland and pious New England some of the latest and most horrid atrocities took place. The men of God constantly preached about the devil and his agencies of evil, and, as a consequence, nervous terrors of witchcraft abounded. The accusation was, moreover, a specious plea for getting rid of all sorts of objectionable people. The witches of the Middle Ages were but the votaries of the ancient proscribed religion. There is abundant evidence that Paganism survived in Europe until close upon the time of the Reformation. The witches' Sabbaths were the orgies of Sabazios, a development of Dionysius or Bacchus. In stamping out witchcraft the church was really suppressing the remnants of a rival faith. The charge was afterwards leveled at heretics, political and religious opponents, and was also a means of extracting the property of the wealthy. Mr. James Russell Lowell, in his essay on "Witchcraft" ("Among My Books," First Series, p. 128), remarks:

I have already said that it was religious antipathy or clerical interest that first made heresy and witchcraft identical, and cast them into the same exorcist fire. The invention was a Catholic one, but it is plain that Protestants soon learned its value, and were not slow in making it a plague to the inventor. It was not till after the Reformation that there was any systematic hunting out of witches in England. Then, no doubt, the innocent charms and rhyming prayers of the old religion were regarded as incantations and twisted-out evidence against miserable beldames who mumbled over in their dotage what they had learned at their mother's knee.

It has been computed that the witchcraft mania cost the lives of over nine millions of people, mostly women. The Bible text, "Thou shalt not suffer a witch to live" (Ex. xxii, 18), has truly been written in blood and fire.

The case in Tipperary may, in some measure, enable us to realize the horrors connected with this scripture-warranted belief. We may be sure, however, that all the cruelties inflicted by witch-torturers were thrown into the background by the inner agony of those victims of credulity and hysteria who were looked on as sold to the devil, and who often themselves believed that they had entered unwittingly into a contract whereby they would be eternally lost. Mr. Lecky, in an eloquent passage, points out that no class of victims endured sufferings so unalloyed and intense.

Not for them the wild fanaticism that nerves the soul against danger, and almost steels the body against torments. Not for them the assurance of a glorious eternity, that has made the martyr look with exultation on the rising flame as on the Elijah's chariot that is to bear his soul to heaven. Not for them the solace of lamenting friends, or the consciousness that their memories would be cherished and honored by posterity. They died alone, hated and unpitied. They were deemed by all mankind the worst of criminals. Their very kinsmen shrank from them as tainted and accursed. The superstitions they had imbibed in childhood, blending with the illusions of age, and with the horrors of their position, persuaded them in many cases that they were indeed the bond slaves of Satan, and were about to exchange their torments on earth for an agony that was as excruciating, and was as eternal.

How was it that men could, without pity or compunction, see their fellows writhing amidst blazing fagots for an imaginary crime? The case of Bridget Cleary helps us to see that it was their religious belief, their Bible-supported superstition, which made them regard these as agents of an evil spirit. Is it not an anomaly that a government which authorizes the Bible as the word of God should yet try for the crime of murder, and perhaps condemn to death, the poor fanatics whom it has left in ignorance, and who read in the Bible the awful words "Thou shalt not suffer a witch to live"?

J. M. WHEELER.

*Michael Cleary, the husband of Bridget, was sentenced to twenty years penal servitude, and several of his fellow torturers to shorter terms.

FRANKLIN STEINER'S lecture engagements, so far as arranged are: Omaha, Neb., Sept. 1st; Castana, Ia., Sept. 2d, 3d, and 4th; St. Charles, Minn., Sept. 8th; Patch Grove, Wis., Sept. 10th, 11th, and 12th; Greenwood, Wis., and vicinity, Sept. 14th to 16th; Ashland, Wis., Sept. 18th, 19th, 20th; Fish Creek, Wis., Sept. 23d, 24th, 25th.

Letters of Friends.

They Are After the Book.

GOSHEN, N. Y., Aug. 8, 1895.

MR. EDITOR: I have made up my mind to send \$3 for THE TRUTH SEEKER for one year and the "Pictorial Text-Book."

SOREN CH. NICOLAISON.

FAIRMONT, NEB., July 26, 1895.

MR. EDITOR: Inclosed please find \$5, for which send me THE TRUTH SEEKER and the "Freethinker's Pictorial Text-Book," Paine's "Theological Works," and the pamphlets named. JAMES HOLMES.

MITCHELL, S. DAK., Aug. 3, 1895.

MR. EDITOR: Inclosed find \$3, for which please send THE TRUTH SEEKER for one year and the "Pictorial Text-Book." THE TRUTH SEEKER is just the paper I have been looking for. Will you please tell me of some cheap tracts that will start a person to thinking? Wishing you success in your good work, I am and remain,

Yours truly, CHAS. WELLER.

[A list of cheap tracts is found in our advertising columns. We strongly recommend their purchase and distribution.—ED. T. S.]

FOND DU LAC, WIS., Aug. 3, 1895.

MR. EDITOR: Inclosed please find \$6—\$3 of which is furnished by a new subscriber, and to him you may send the "Pictorial Text-Book"—and \$3 to pay my subscription to Feb. 5, 1896. Mr. Frederick A. Binney has been telling in the *Twentieth Century* why we have to work and wait so long to get a subscriber. Had the greenback been made a full legal tender it would have remained at par with gold, and had not the government changed \$1,400,000 into bonds no resumption would have worried us; and now, the Democratic and Republican ships being united (they may sink), I hope we may have a change in legislation, and out loose from redemption for money and the human family.

Yours truly, DE W. C. PRIEST.

A Generous Friend.

PARIS, ILL., July 28, 1895.

MR. EDITOR: Inclosed find \$5 to pay for the paper this year. Send me one of the last edition of the "Crimes of Preachers" and the ANNUAL, and the balance I give you.

Yours, J. CRETORS.

For Two Books and Paper.

MT. CLEMENS, MICH., Aug. 6, 1895.

MR. EDITOR: As it is about time to renew, you will find inclosed \$6—\$4.50 of it for THE TRUTH SEEKER and premium, the "Freethinker's Pictorial Text-Book," and the other \$1.50 for "Antiquity Unveiled."

Respectfully, COPLEY COTTRELL.

Sound Doctrin.

NEW YORK, Aug. 6, 1895.

MR. EDITOR: The "great Boston love feast," set forth by John Peck in last week's TRUTH SEEKER, calls for serious thought, especially that part wherein he says: "Let the American people never forget that Christianity is a species of insanity, and those who would put the destiny of the government into Christian hands would place their fortunes in the keeping of lunatics." That is sound doctrine, worthy of consideration.

S. R. THORNE.

He Keeps It Traveling.

XENIA, O., July 30, 1895.

MR. EDITOR: My "Old Testament Story Book" has been doing missionary work in this city for about a year; it is now in Dayton, O., in the same business, and more than likely I will never see it again. I would not be without one if it cost ten dollars, so I take advantage of your very liberal offer by inclosing \$5 for which please send "Old Testament Stories Comically Illustrated," "All About the Holy Bible," "Age of Reason," and renew THE TRUTH SEEKER for another year.

Yours, etc., HENRY FISHERING.

Back Numbers Brought Him Back.

CEDRON, KAN., Aug. 1, 1895.

MR. EDITOR: Last year I was a subscriber to your paper, the most welcome publication that ever made weekly visits

to my home, and as God, in his infinite goodness, saw fit to withdraw from this country, and leave us to the mercy of the hot winds and chinch bugs for the last three years, I felt compelled to stop the paper. Being without any good reading matter, I picked up some old numbers of THE TRUTH SEEKER, and they persuaded me to re-subscribe. Inclosed find 50 cents, which will insure me THE TRUTH SEEKER to the full value of the amount paid, at the expiration of which time my post-office address will be somewhere else I think.

We have some men with us who are moderately liberal thinkers when talking with a Freethinker, but would rather the Christians would not know too much about it. They can call me Infidel, Agnostic, Heretic, or anything that suits them best, but I want the grand old TRUTH SEEKER to aid me in battling for liberty. I am not a very successful worker, but

"Little drops of water
Make the mighty sea."

Respectfully, J. S. OGDEN,

A Small but Active Society.

ROCKEYVILLE, S. D., Aug. 1, 1895.

MR. EDITOR: I send \$1 for cheap tracts. Another member of our society and myself thought we would send for this small list, examine it, and see if we could get good people and children to read them; if only small success attends our efforts at first we will be satisfied and order more largely in the near future.

We find the greatest difficulty in talking to the average Christian is his or her profound ignorance of the Bible and its teachings; in arguments with them we call their attention to some pernicious or obscene passage or chapter, and they generally deny all knowledge of it and say it is not in the Bible. We also encounter difficulty in reaching those who do not belong to any church. On those questions they appear to be asleep. They seem to have a horror of any mental exertion.

We have organized a society here and named it "The Search-Light." We have only three members as yet; we meet once a week.

We are taking your most excellent paper on three months trial; we like it so well we will continue to take it. Wishing you the greatest success, I subscribe myself,

Yours truly, JOHN C. CARTER.

Who Wants a Bookkeeper?

MILLERSBURG, O., July 22, 1895.

MR. EDITOR: Please find inclosed \$4—\$3 for the renewal of my subscription and \$1 for the Wise case in Kansas. I would willingly give more if I had the money, but the times are so hard here that a person can hardly get a cent to lay on top of another, and besides I have just got through paying for my son's training in a business college, and that took about all the money I had.

If a membership in THE TRUTH SEEKER family entitles me to any privilege, or if I would not impose too much on your good nature, dear Editor, I would like to ask if any one of your readers is in need of a bookkeeper or assistant bookkeeper. I would be glad if they would give my son a trial. He is a boy twenty-two years of age, and of good, steady habits. He can furnish the best of references to be had in Millersburg, and, for further reference, he is the author of the picture in the "Pictorial Text-Book," where a saint is pulling another cheap soul out of purgatory. His name is in the center of the picture.

Wishing success to you and all the readers of THE TRUTH SEEKER, I remain, sincerely yours,

JOHN CHEVALLARD.

Address, John Chevallard or Anthony P. Chevallard, Millersburg, O., Box 337.

Not Afraid of Discussion.

EAST OTTO, N. Y., Aug. 5, 1895.

MR. EDITOR: Inclosed please find \$6.50 for the renewal of my subscription to the grand old TRUTH SEEKER and "Four Hundred Years of Freethought." Your paper is like an old friend, I have taken it so long.

"News and Notes," from Putnam, are very interesting. I never fail to read "Letters from Friends." If some of them do write against Spiritualism, all right. If independent slate writing can be ac-

counted for scientifically, or some other way, I shall continue to take THE TRUTH SEEKER just the same. I like to have both sides of a question discussed. If someone wrote upon the money question, or any other interesting subject, I think the reputation of your paper would not be injured.

I was a Sunday-school student in the Methodist Episcopal church when a boy, and became a convert in one of their revivals at the age of twelve. I began reading the Bible as any other book, and soon found some very large stories. When I asked my father how they could be true, he tried to satisfy me by saying they were miracles. After reading it through I was spoiled for a Christian. I am now over sixty, and am done believing in gods, devils, and hells, except those we make ourselves.

C. BURCHARD.

A Convert's "Testimony."

LYONS, KAN., July 25, 1895.

MR. EDITOR: Through the kindness of one of your subscribers of this place I have been reading a few copies of your valuable paper. I hope to soon become a subscriber. We are trying to get up a subscription club here. Thinking that perhaps a history of my conversion to Freethought might interest your readers, I will endeavor to give you a brief synopsis of the case. To quote Shakspeare, "that which has most sapped" my belief in the Bible was my ignorance. I joined the church when I was a child because others were joining. I said that I believed Jesus Christ was the son of God because I was requested to do so. When I became older, and began to read the Bible, to think and reason for myself, I said I did not believe all of it, such as the Witch of Endor calling Samuel up, and other absurdities. Realizing that by this statement I invalidated the whole, a Freethinker gave me a copy of "The Genealogy of Christ," by Stout. Well, I read it carefully, hunted up the evidence, found that it was just as it was stated in the so-called Holy Bible. I hid the book away, but could not hide the impression it had made on my mind. I resolved to never read it again, for I wanted to believe in part of the Bible, at least. But my conscience troubled me for professing to believe what I didn't believe. I attended a revival meeting. The preacher had a great deal to say about the "Age of Reason." He hurled maledictions at Ingersoll and Remsburg, the second of whom he designated as "the smaller fry." I became more and more disgusted with the false reasoning of the theologians. I made up my mind to procure the "Age of Reason." "No, we do not keep such books," was the haughty reply received from the booksellers. I sent away for it. I read it. I expect to continue reading it until I have absorbed all its contents. To me it is the book of books. Well, made I up my mind that I could no longer be honest and call myself a Christian. So here I am, a convert to Freethought, and if I have lost friends I have gained a clear conscience.

It was with pleasure that I read a letter from J. E. Remsburg to THE TRUTH SEEKER lately. I used to be acquainted with him in Atchison county. If this catches his eye he will remember. I am proud of having once known him. Also to know that he is having great success as a Freethought lecturer. Also that said "smaller fry" has distinguished himself as an author.

ROWENA GUERIN.

Those Two Genealogies.

WEST SALEM, ILL., July 26, 1895.

MR. EDITOR: I notice an article from one of your readers in regard to the genealogy of Christ as given by Matthew and Luke. Now I think Mr. Paine in his "Age of Reason" has made a mistake. He says in his remarks on this subject, in Part II.: "There are only the two names of David and Joseph alike in the two lists." Now this is not true, for in his own diagram of Matthew and Luke's lists I find in Matthew's list, Nos. 12 and 13, the names, Zorobabel and Salathiel, and in Luke's list, Nos. 21 and 22, I find the same names Zorobabel and Salathiel. This shows that Mr. Paine did not observe the names very closely. It is very likely that both lists are true ones, as I will proceed to explain.

Matthew gives Jesus's genealogy through Joseph, and Luke gives that which is by

Mary. In Jewish genealogy the women were not reckoned, but the husbands of the women were used instead. Thus Joseph was the son of Jacob by birth and the son of Heli by the law of marriage, or, as we would say, the son of Jacob and the son-in-law of Heli.

If you will read closely you will notice that Matthew in his genealogy uses the word "begat," meaning that each person was naturally begotten and a son by birth, while Luke in his genealogy does not use the specific term "begat," but says "the son of," meaning a son either by birth or by the law of marriage. According to the reckoning of the Jews, either way did not invalidate the genealogical right of Jesus to the claim of the messiah. As to the difference in the number of names given, I believe Matthew omitted several and perhaps Luke omitted a few, but if either did, Matthew omitted the greater number. But as every lawyer knows "omission is not contradiction," it does not invalidate their claim to truth. I admit that they should have given them all, without any omission of names, but it seems that they did not. If I should give my genealogy and omit my great-grandfather's name from the list, would that prove me untruthful?

The Jews, I understand, are still expecting the messiah, but if a claimant should appear at this or any future time how could he establish his claims by genealogy? Are not the genealogical records of the Jews totally destroyed and forever lost? This ought to be an unanswerable and convincing argument against their expectations of a future messiah.

Now, if I am mistaken in any of my statements, or if I am correct, will you please give it a hearing in the next issue of THE TRUTH SEEKER, and oblige

Yours for the truth, ED. FULLER.

Science vs. Religion.

FILLMORE, ILL., July 30, 1895.

MR. EDITOR: Inclosed please find \$3, for which you may continue THE TRUTH SEEKER. I have been taking your paper for about two months, and I like its pages above all I ever read.

We had a debate recently at this place, and I inclose to you my short talk, which speaks my sentiments straight from the shoulder.

L. V. HILL

Ladies and Gentlemen: Man's natural state of existence is a puzzle to every creature upon the entire planet—one is not superior nor inferior, more wise or less ignorant than anyone else in this regard. Man is man, woman is woman, and, according to the Bible, is made in the image of God. According to the Bible, God is a "true," a "righteous," an "ever-living," and an "unchangeable" God, and if we are images of him we must likewise possess the same characteristics; if he is true, we must all be true; if he is righteous, we are made by him in his own image. I cannot see wherein his supposed law of religion has advanced civilization, strengthened intellect, made happy homes, protected virtue, fostered liberty, or in any other way had any tendency to fit us to live even in this world, let alone entering his beautiful heaven.

Right here is something that I can't believe, and I can't help it, and I don't believe that God will damn me for this failure to believe. It is a fact that religion has always assassinated the liberties of man. When the government of the United States of America was founded, liberty spoke emphatically and said on the Fourth day of July, 1776: "This government shall be founded upon free principles, with equal liberty for all American citizens, and there shall be no interference with religious freedom." And I dare say that the measure of liberty we possess is the fruit of science and Freethought, not of religion. I wish to say to you that I cannot believe that religion has elevated mankind more than has science, and I doubt if there is a sane man in the audience to-night who believes or can believe that it has.

Science leads in the civilization of this vast country. Science has weakened superstition, has supplanted savagery, and has built the beautiful cities and towns in every state of the Union; it has connected them by railroads, telegraphs, and telephones, placing us in direct communication with our fellow beings all over the land; has built the steamship by which we are enabled to visit the other parts of the world, and has laid the cable under the waters of the seas, thus connecting us with the other nations of the earth. On the other hand, the subjects of religion have infringed upon the rights of man, and have demanded privileges that were granted against the better judgment of the law-

makers in the different states, at the behest of majorities or supposed majorities. The Sunday law, which is faster and faster encroaching upon the liberties of man, is a gross injustice to the people in general, and is not at all in harmony with the Constitution, which was framed by the noble Thomas Jefferson, a firm believer in science and liberty instead of superstition and religion. Religion has wrecked the minds and covered the world with the blood of its own followers.

Friends, all that I have asserted can be easily proved, and viewing all without prejudice I cannot see wherein religion has elevated or civilized mankind. Science is the only reformer of man, as truth has taught us. Science is the promoter of civilization.

He Thinks Spiritualism is Growing.

CHICAGO, Aug. 6, 1895.

MR. EDITOR: After a four months' trip in the West I return home to read a communication in your valuable paper of July 13th from C. Severance, which accuses me of bigotry and intolerance, for which, if true, I am certainly sorry. I will plead no excuse, but ask the correspondent to please read the many belittling terms used by Materialists who seek to ignore the idea that it is possible for others to know anything but the teachings of the past, which has known nothing but rank or gross Materialism, or of matter capable of being seen, tasted, smelled, and kicked into an infinity of shapes, and the life teetotally knocked out of it. I, of all men, intend to speak respectfully of the opinion of others, and would not do one good Christian act, such as to burn a Materialistic heretic at the stake, but would say, "first investigate to find the truth and afterward divine the cause."

So far as the claim that the question of "spirit phenomena has been settled by all scientists," I do not so claim, but to the contrary, yet, if it is true, as C. Severance says, that "among highly educated people the belief in a continuance of consciousness after death has visibly weakened during the present century," it neither proves nor disproves anything, and when we see five millions of Spiritualists in the United States who claim to have proof positive, evidence (not belief) to support their belief, it really proves nothing to unbelievers, for we see twenty million communicants in the Christian churches in our own country, and yet I fail to believe that one word of the Book is divine and comes direct from God.

Neither does the condemnation of Spiritualism by science disprove its claims, for science deals mostly with physical and not so much with the metaphysical, or with the real as recognized by our five senses, and not with the more sublime or refined matter, as understood by Spiritualists. I certainly have the right to claim bigotry when I see those who know absolutely nothing of the phenomena of Spiritism condemning it in positiv terms, although the door is ajar for them to enter in and investigate.

"It is an exhausted subject," says your correspondent, showing how little he knows of the great advancement made in the last few years in Spiritualism, which is much more than the progress made in science; and who would think of saying that science is an exhausted subject? The facts are that both are in their infancy and must go hand in hand. How long has it been since hypnotism and other demonstrations of the psychic law have been a subject of investigation, except in the East, where the subject of return of sub-consciousness, or spirit intelligence, has been known for centuries? No one claims that Spiritism, or transference of thought in some form, is of new birth.

Occultism may have discovered all there is to learn of the cause and demonstration of the forces, but I think not. "We face the grave to-day with no absolute knowledge that consciousness extends beyond it for any human being." This may be true to some, but not for all, and to me is erroneous, for while I have never been dead and again returned to uncorrupted flesh, that I know of, yet I have intelligent communications from some unknown source that compel me to accept spirit return, unless I shall find the communications to come from some other source.

When I see in several states a human form impersonating my deceased daughter, of the same size, feature, and conversation,

come from out the floor, from behind the audience (not from the cabinet), come to me, kiss me, and tell me of all my friends, both alive and deceased, besides many whom I had nearly forgotten, what am I to think? Slates by the score, that I take to a medium, and which never leave my hands or eye-sight, on which I obtain the most intelligent communications in many colors, in answer to my mental questions, also flowers in colors that I could distinctly hear the marking of pencil when being drawn (without pencil being placed between the slates)—when I see and hear all this, what shall I say? Please don't cry "hypnotized," "psychologized," or fool-sized, but learn the truth for yourself.

Of all things essential for a periodical to make it a "Truth Seeker," is to open its columns for free discussion, for it is by an honest exchange of thought that we grow intellectually.

Allow me to add that I am as much of a Materialist as ever, believing that nothing exists but matter and its accompanying entity or soul-life in correlation, behind which, and in which, is God, nature, and creation.

A. D. SWAN.

Unbelievers and Our Friend Judas.

LOS ANGELES, CAL., July 14, 1895.

MR. EDITOR: It has always been a mystery to me why people will persist in going to hell through unbelief, and it pained me much when I saw in his communication that Mr. Billings, of Texas, was headed that way. We are told so clearly in the revised New Testament the fate of unbelievers, that all who go to hell must do so wilfully, or as the result of a contumacious spirit; for the warning is expressed, as you well know, in these words: "He that believeth and is properly irrigated shall be saved, but he that believeth not shall be damned." Now, what are we expected to believe? We are expected to believe the so-called word of God in its entirety, and are not supposed to reject any part of it simply because it does not agree with our ideas of justice, right, and common sense. "God's ways are not our ways," and we must bear this fact in mind when we read his word, as now revised, or as it may be later on. What God says goes. Let that be understood, for, considering the crowded population of hell, it is high time people stopped doubting, and began to believe. Mr. Billings talks about the heathen ideas of what is called orthodoxy, and reveals the fact that the doctrines put forth by Universalists and Unitarians are in accord with his views. Allow me to correct him, and possibly, while doing so, to insure the salvation of his never-dying soul. It is wrong and absurd to connect orthodox doctrines with heathen ideas, for the heathen never believed in an endless hell and eternal torments? Those tidings of great joy were first given to the world by our Lord and Savior Jesus Christ, and nothing in the Bible is more clearly taught than the endless damnation of the wicked, who, when properly defined, are the unbelievers that have neglected to be irrigated in the manner desired by God, which is complete immersion, as I positively know, for a Baptist clergyman once told me so, and quoted scripture in evidence. In the two sects quoted by Mr. Billings we see private judgment run mad, and we behold the awful danger which attends the reading of the scriptures when mortal man presumes to shape God's ideas to fit his individual theories of right and equity. We must believe as commanded, and not reject the very foundation of Christianity—an endless hell, from which Jesus Christ came to save sinner—if we profess to be Christians. If there be no hell, then the crucifixion of Jesus was an unnecessary event, and God had no occasion to concoct a scheme which embodied immaculate conception and the resurrection, with all the intermediary acts that occurred. If we are going to endanger our souls with unbelief, let us reject the whole business, and not try to make out, as do the Universalists and Unitarians, that Jesus was simply a good man with moral ideas that would benefit the world if adopted, for, when we go that far, we become what those sects have been so aptly termed—"whitewashed Infidels." Orthodox Christianity is the only kind taught or sanctioned by the scriptures, and if we hope or expect to escape hell, we must do

so by believing, for God evidently meant what he said. Reason plays no part in the salvation scheme, and it is highly essential that this fact be known and established for all time. Says Evangelist Moody: "Don't reason; if you do you are lost." And as none of the sects do reason, except Universalists and Unitarians, we see why they alone will be found on the "left hand" when Jesus repeats his original remark: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Then will Mr. Billings realize how mistaken he was while on earth, and engaged in singing, "When the roll is called in heaven I'll be there." Then will he see the folly of having warmed and cherished within his breast those fatal doubts which led him to believe hell was a myth and Jesus Christ an elder brother with a moral mission only. It may be that a double-action mind is required to believe all the Bible contains, for there are many passages that apparently contradict each other, but doubt never rises until one begins to think, so the safest way is to read and let the parson do your thinking, choosing, of course, one that is strictly orthodox. In this way there is hope of reaching heaven, and I throw out the suggestion, hoping that Brother Billings will see the error of his ways and profit by it, for the man who lives in Texas, as I did, for two years, certainly deserves the best the next world has to offer.

In conclusion, there is one more fact I wish to establish in connection with Judas, that great and good man who helped to save the world from the wrath of God, by revealing at the critical time the presence and identity of our savior, thus making his mission a success. Mr. Billings, in common with many others, seems to think Judas made a mistake and repented, and he quotes the claim that he threw down the thirty pieces of silver. In the account of his second death we are told that he purchased a field with that money, and the fact that he had a clear conscience is proven beyond all dispute by the size of his abdomen at the time he fell and burst open, as recorded. No man with a guilty conscience can, or ever did, develop a large abdomen, and the fact that the ventral parts of Judas when he died the second time were so large and protuberant, disposes for all time of the idea that his conscience was in a state of perturbation. I hope his opponents are now satisfied, and will unjustly accuse him no more.

C. SEVERANCE.

He Wants Facts.

NEWBURYPORT, MASS., July 29, 1895.

MR. EDITOR: Could you not contrive without much expense to determine what is the average attendance, male and female, in the churches say of four or five large towns or small cities in Massachusetts? The places which ought to be selected are of two kinds, viz., residential cities like Salem, Newburyport, Taunton, Plymouth, Newton, New Bedford, Marblehead, and manufacturing places, such as Brockton, Lynn, Lawrence, Haverhill, Fall River.

The census should be taken on four Sundays in September, and four Sundays in January or February, and nothing should be published until all the returns are in. To do this properly there should be one man designated for each church, whose name should be sedulously concealed from the public. Sometimes the leader in the choir is the best man for this purpose, as he is not necessarily sectarian. The time for counting should be during the delivery of the sermon at the morning service, and the counter or teller should state the number of males and females. Where church edifices were not too far apart it might be possible to have one man count two church meetings. If two services were held in the same edifice on Sunday, the teller should report whether the persons who attended the second service were the same that attended the first service, so far as to make a general estimate. It might be impracticable, and in some cases impossible, to do this accurately. But by glancing at the pews and taking the number in each pew separately (and the sex) it would generally appear whether there were any new attendants at the afternoon service. The only real difficulty in getting at an approximate result would be in the Roman Catholic churches, where

by reason of the numerous masses and the crowds that go to different masses it would be hard to tell how great was the average daily attendance. In these churches, if you count only the males, however, in all the services, or in two services, and add them together you will get nearly the number of males. The young men do not attend more than one mass per Sunday generally, but the women, particularly the old women, go five times if they can.

I am led to write to you about this because it seems to me that there is a great deal of pious fraud in the statements as to actual attendance. Thus, an article in the Boston *Advertiser* for July 30, 1895, page 4, column 4, asserts that the census shows that in the Christian churches of the country there are 20,612,806 communicants, or about one-third of the entire population of the country. "This enumeration," comments the *Advertiser*, "does not include the equally large number of attendants upon religious services, who are not communicants, both children and adults." Such statements appear to suggest that there are some forty-one millions of people in the United States (adults and children) who habitually attend church on Sunday. If this be so, New England is the least religious portion of the United States, for in New England there is no such proportion. A census taken some twenty-three years ago in Newburyport, then a city of 13,000 inhabitants, on a fine Sunday in January, showed a Protestant attendance of 2,216, men, women, and children—a Roman Catholic attendance of 1,448. Such a census to-day would show probably 1,400 Catholics and about 1,400 Protestants. In 1872 there were nominally in the parish, of Catholics and children of Catholics, 2,200 persons who lived in the city and in the surrounding towns. In 1893 the total population in Newburyport, Newbury, and East Salisbury was about 16,000, and in this number were 3,500 Roman Catholics, and 12,510 not Romanists. Of these Roman Catholics, somewhat more than one-third commonly attend church. There is a larger proportion of Catholics who do not attend worship than formerly. In 1872 the average attendance hereabouts of persons who called themselves Catholics, if anything, was 65 per cent habitually, i. e., every Sunday, unless unavoidably detained. Now in 1895 the average attendance of nominal Catholics would hardly exceed 40 per cent. But of those classed as Protestants not one-half are really such. They are Agnostics, or indifferent people, who neither care nor know what theological belief they have. To cut the whole matter short, I express the belief that in this community of 16,000 souls, there are not more than 1,200 Protestants who attend church 40 Sundays in the year; not over 1,500 who attend 30 Sundays, not over 1,700 who attend 10 Sundays in a year. Of Catholics there are perhaps 3,000 who attend once a year, 2,000 who attend four times a year, and 1,000 who attend 45 Sundays in a year. Now this is so far variant from the common impression that it needs verification by enumeration. A counting would do it. Fraud is now practiced by counting two services, forenoon and afternoon, and adding them together, thus making the apparent number 75 per cent greater than the actual. It is disheartening to see the success of this false enumeration. People really seem to believe that Christians are in a majority, whereas Agnostics [indifferents, he probably means] in Massachusetts are in a very great majority.

Would it not be practicable to take a census on four successive Sundays, say from Sept. 10th to Oct. 10th, and from Jan. 10th to Feb. 10th? I select these periods because the first represents the time when the churches are fullest and the last an average time. I suppose June is the month when the churches are at their lowest, i. e., except the vacation months. A still more just way would be to take a census on the first Sunday of every month except August. The census should state whether it was clear, or raining, or snowing, and the thermometer record at 10 A.M. For it is the weather before church that determines the attendance, not the weather during sermon time. Now if only two towns were taken as a starter, interest would be excited and volunteer tellers would probably come forward.

AGNOSTIC.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Once on a Time.

At teatime in the ruddy light—
Chrysanthemums were in their glory—
My baby came to say good night,
And beg for "just one little story."

I told her how a girl like her
Came long ago, somewhere or other,
And brought her doll and made a stir
And begged a story from her mother.

Who, tired and listless, also crossed
The little, story-begging beauty
With news of how another glossed
Her irksome story-telling duty.

Still backward was the tale referred,
To weary her, but when I ended,
As if I had not said a word,
With looks half-pleading, half-offended,

She clasped my neck—her childish trust
Had made the hardest heart compliant—
"A little one," she said, "please—just
About a fairy and a giant."

I kissed her close, and off I went:
"Once on a time," low, slow and steady.
She heaved a sigh of sweet content—
My darling was asleep already.

—Menzies Macdonald, in Good Words.

A Day's Outing.

It was a lovely summer day when we went out to Lincoln Park—Bethia, J. W., William, Bonnie, and I.

In the morning we sat on the veranda when J. W. called, and we told him we were intending an outing, and should start in an hour, and would he join us? It was uncertain, there were some changes of apparel to be made, a long walk home, etc., but, when ready to go, J. W. was on hand, spick and span, and happy in anticipation of a day's pleasure. William, who has recently become the handy boy in our family, was to take care of the dog Bonnie, and to see the park for the first time. Tommy, the other dog of our household, was to remain at home, the faithful caretaker and watchman on the premises in our absence. Bonnie would have howled all day if left behind, being of a very emotional nature, and his doleful moans would have disturbed the neighbors; so, decked in a broad pink ribbon tied in a bow-knot around his little fat neck, his eyes glistened with joy and happiness to think he was to accompany us on our outing.

William—well, you ought to have seen William—one of our family calls him Trilby—when he had got himself fixed up for the day's excursion. He is a dark-skinned boy, or man, rather (for he remembers when Lincoln was president), about four feet high, with a mustache and half side-whiskers. He has all the love of color and display peculiar to his race, and Solomon in all his glory was not arrayed like William on this occasion. Very light trousers, a gorgeous vest, ornamented with a pearl and gold banjo pin and a showy watch-chain that looks like gold, from which was suspended a cube of glass called a charm, a dark out-a-way coat, a golf cap that set jauntily upon his head, a flaming red necktie, and a frivolous looking walking stick completed his attire.

"I guess I'll mash somebody's heart this day," said William, flirting his cane as he walked along. We boarded the electric car on Winter street, and were borne swiftly down through the heart of the city, thence eastward, through Flint village, where a large proportion of our French population reside, and crossed our lovely Lake Watuppa at the "Narrows." The pearl-tinted waters were as bright and fair as

When Massasoit, with kingly tread,
Along the strand his sachems led.
Here dwelt his people, free from care,
Each of his land the rightful heir,
But, vanished now, from off the spot
Where chance had cast his happy lot,
No more is seen the Indian face,
No more his wand'ring here we trace.
Another nation now holds sway,
And turns the tide another way;
And where once was forest wide,
Now stands a city in its pride.

Beyond the lake we were soon well out on the country road, only greenery and

sweetness on either side. Balmy breezes floated in upon us all the way, breezes laden with the perfume of juniper, sassafras, the swamp honeysuckle, and all the many beautiful woodsey wildings. Tall oaks, sighing pines, hemlock, chestnut, and other forest friends swayed back and forth their branches and flung shadows o'er the road-side, while the tangled vines and thick shrubbery made misty shadows and cool recesses, sending a thousand invitations to spend the day with them instead of visiting haunts whose rural beauty had been touched and changed by the hand of man into form and conventionality. Soon we were at "Beulah," a most enchanting spot, whereon is a beautiful grove of deep-shadowed pines, where camp-meetings are held.

Near by is another grove known as Selahameh, once owned by an eccentric but good-hearted man, who has now gone to rest. Here he loved to come and commune with nature. I remember once of eating watermelons across the road, from his own melon patch, and hearing him the while discourse on the Bible doctrines, of which he had his own translations, which, if not convincing, were at least original.

Leaving Beulah behind, we suddenly came out of the fragrant pines, and Westport Factory village is before us, near running water, a pretty winding river with an Indian name, upon whose banks stand cottages and many more pretentious homes. Upon the stream stands a mill for cleaning cotton waste, and one passenger remarked that a lot of money had been turned out of that same mill. We go over the bridge that spans the river, and soon we come to picturesque "Greenwood Gardens," where shade, shrubbery, and the placid waters of a lake combine to make a lovely and attractive stopping-place. Three miles more and we are at our destination, Lincoln Park, a lively place, with the usual attractions of a summer resort.

The handsome grove is composed of pine and oak trees, and rustic benches, arbors, swings, picnic tables are all around the sloping hills and dells. Two of the monkeys, "Sam" and "Bill," were running races and playing hide-and-seek about the grove. "Sam" espied Bonnie in the summer house, and was bent on making acquaintance, by patting him on the cheek and playing with his ears. Bonnie was disposed to be belligerent, and resented familiarities, but seeing that there was blood in the monkey's eye, he discreetly retreated behind my chair and surveyed the old-time man with disdain from the godets of my gown.

The monkey skipped away to a baby who was rolling on the mossy earth, and peered doubtfully into its face, as though he wondered if his children would ever in course of time look like that one. William was in high feather, visiting the bear, the five-legged calf, the theater, the fortune-teller, the glass-blowers, and all the other attractions, as long as his pocket change held out. I always patronize the merry-go-round, and as I had not with me the children of the Corner, I invited J. W. and Bethia to a seat in my coach. The ride, or the music, seemed to affect their heads, and they were sea-sick, they said, and before they were once around the ring, they both exclaimed—"Let me get out!" We lolled on the ground, listened to the singing birds, the joyous laughter of boys and girls and the sighing music of the trees. We chatted, recited bits and snatches of poems, and read aloud Putnam's "News and Notes" from England, from THE TRUTH SEEKER, that we had taken along as a pocket companion, and George Jacob Holyoake's sublime introduction of Putnam to a Birmingham audience. It was fine. "Read it again!" said J. W., who admires Holyoake from the crown of his head to the sole of his foot. He once drove thirty miles to hear him speak—that was in England, some years ago. Then we read Geo. E. Macdonald's humorous and instructive sermon on "Cyclones and Superstition." Roger de Coverley would never let anybody sleep in his church but himself, and nobody could think of napping while the "Observations" of the sermonizer of THE TRUTH SEEKER are before him.

The dinner hour arrived, the most fashionable hour in the world, and it was a

New England clambake, cooked in the open air. There were one hundred and eighty anxious faces at the tables, and it was very amusing to note how the tried, haggard, fretty, worried looks disappeared with the viands, and left instead smiles and good nature. Clams, lobsters, blue-fish, green corn, sweet potatoes, sausage, dressing, hot coffee, all done to a nicety, and watermelon for dessert. I looked about me, and the pacified expression on the faces seemed to say plainly enough, "These are the gods of my idolatry!" Anyway, any other god with cartloads of spiritual food would have had to take a back seat on that occasion.

Across the road was a big white tent which bore the legend "Gospel Tent," and, a meeting being advertised at 3 P.M., J. W., Bethia, and I walked over to see if sinners are being washed clean in the same old way. How many do you suppose were present that sunny afternoon in that gospel tent there amid the green trees? Just us three and no more! We laughed. We couldn't help it, as we waltzed across the platform to the recitation of a prayer by J. W. The music of the band and the flying feet of the dancers in the pavilion held the people at the park. The dance music, the theater, the monkeys, goats, and merry-go-rounds got the best of it. The gospel of happiness and enjoyment was being preached, and the other kind hadn't a single votary. Is was nowhere. William, who is piously inclined, and vibrates between the Salvation Army and the A. M. E. church, said he had made several trips to the gospel tent, and he "never once seed a soul in it." The souls were over in the other place, if anywhere.

But I am spinning such a long yarn. We came home on an early car to avoid the crowd later, quite refreshed and exhilarated by our day's outing at Lincoln Park.

S. H. W.

Correspondence.

LYON, KAN., Aug. 10, 1895.

DEAR MISS WIXON: I am a little girl twelve years old. I have been reading THE TRUTH SEEKER lately, and like it very much. I go to Sunday-school because there is no other place to go to here. My Sunday-school teacher happened to read the contradiction about Judas. She asked me if it wasn't a "hard death for him to die." I said: "It was pretty hard on him to die two ways." Of course, she saw the point, and didn't like it.

I am reading the "Age of Reason." I am also reading the Bible, for, if I am going to fight the enemy, I want to know what kind of weapons they use.

GLADYS GUERIN.

MINNEAPOLIS, MINN., Aug. 5, 1895.

DEAR MISS WIXON: As I have not written to the Corner for a long time I will now take up my pen and write again. I hope that you and the Corner have not forgotten me. I have not forgotten you.

I will be glad when school begins, because I like to go. I have a little girl friend who says that everything in the Bible is true, but I don't think so. Do you, Miss Wixon? If there are any little

girls in the Corner who are Spiritualists I would like to have them write to me, for I intend to be a Spiritualist when I am grown up. I would like to correspond with any little girl.

I remain your little Liberal friend,
BLANCHE G. CHAMBERLIN,
813 Penn ave., N., Minneapolis, Minn.

[There are many statements in the Bible that do not agree with the truth, and can not be accepted as facts. Hence they must be rejected by sensible people. Blanche is a good girl, and when she grows up she will be just what reason, evidence, good judgment, and sound sense compel her to be.—Ed. C. C.]

ATOHISON, KAN., Aug. 1, 1895.

DEAR MISS WIXON: The good Lord is to blame again. He is forever getting into the soup. At Vanceburg, Ky., July 30th, Richard Cooley, of Fairview, insane upon religion, attempted to cut his wife's throat, but was overpowered, not by the good Lord, though. He will be committed to an asylum. A revival has been in progress at Fairview for some time, and being a deeply religious man, of emotional temperament, Cooley became bereft of reason. Added to this, he was greatly grieved that his wife and children attended a dancing picnic a few days ago for the benefit of the church.

What won't these superstitious religious idiots do? It is becoming dangerous to have them running at large. I think the safest place for all of them is in an asylum, for they are all crazy more or less, and are liable to do anything. Will Mr. Cooley be forgiven and saved for attempting this terrible crime, and will his wife and children be admitted through the pearly gates into the golden city above for dancing at this picnic, or will they be side-tracked to that other city where the climate is so warm? If they escape this terrible city after committing the sins that God has inflicted upon them, then I think that there is a good chance for all; so I will forever keep my nose out of religious affairs and accept with free grace whatever is to come. Your Liberal friend,

JOHN J. I. REMSBURG,

[Our friend John is a reasoner, a philosopher, and his conclusions are correct. We should pity the weak-minded and demented who perform acts shocking to our sense of right and justice.]

There's a lot of work before us, John, in trying, as best we can, to undo the effect of a false system of education. We may not see great results in our time, but our efforts will tell in the long run.—Ed. C. C.]

My Repairing Department

Is now complete. I have facilities to repair, closely regulate and return watches 2d or 3d day. No better work in the world. Agents wanted in every town in the United States where watches are butchered instead of restored. Many are now making money but many more can make money easy by sending me the work of their friends and neighbors. Apply for terms, also send for price lists of Watches, Diamonds, Jewelry, Silver-ware, etc.

OTTO WETTSTEIN,

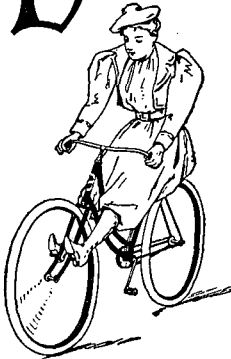
Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon, and The Popular Free-thought Badge.

Established 1857. ROCHELLE, ILL.

COLUMBIAS—They almost fly.

DIETING wont cure you



Neither will medicine.
Bicycling will.
All you need is to get out doors
and let the tonic of rapid motion
put new blood into your veins
and tissues.

Buy a . . .

Columbia \$100

Or a HARTFORD, \$80 \$60.

Boys' or Girls' Hartford, \$50.

Get a Columbia Catalogue. Free at
any Columbia agency; by mail for two
2-cent stamps.

POPE
MFG.
CO.
Hartford, Conn.
BRANCHES:
BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

THAT PLATE
MEANS
Columbia
THE BEST
BICYCLE

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed Exposing the Inconsistency of Christians Generally. H. Clay Luse.....	10
Astro-theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Austin Holyoke.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	3
The Bible: Is it Reliable as a Guide? O. Watts.....	2
Blasphemy and the Bible. O. B. Reynolds.....	5
The Book of Esther. A Specimen of What Passages as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. C. Max Muller.....	5
Constantine the Great, Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed System. Bennett.....	2
Christianity: Its Nature and Influence on Civilization. Charles Watts.....	5
The Christian Deity. Charles Watts.....	2
The Christian Faith. 200 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	2
The Christian Sabbath. John E. Remsburg.....	5
Christian Scheme of Redemption. O. Watts.....	2
The Church and Education. Anti-Jesuit.....	5
The Church and Freethought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holidays. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills, or Give the Devil His Due. John Syphers.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoke.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. E. Remsburg.....	5
Defense of Secular Principles. Chas. Watts.....	2
Does there Exist a Moral Governor of the Universe? Austin Holyoke.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Rawson.....	5
Essays on Miracles. David Hume.....	10
Father, Son, and Holy Ghost. T. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	5
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh.....	3
Freethought and Mod. Progress. Chas. Watts.....	2
The Fruit of Christianity. Annie Besant.....	2
German Liberalism. Mrs. Clara Neymann.....	1
The Gospel of Christianity and the Gospel of Freethought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situated? Austin Holyoke.....	3
Hereditary Transgression. Illustrations of Its Occurrence. Prof. Louis Eisberg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	3
Is America the New World? L. L. Dawson.....	10
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. With Mr. Ingersoll's Poem on McGlynn.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure. D. M. Bennett.....	5
Is the Bible Indictable? Annie Besant.....	2
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Padon.....	5
Labor's Prayer. Charles Bradlaugh.....	3
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoke.....	2
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoke.....	3
The Logic of Life, Deduced from the Principles of Freethought. G. J. Holyoke.....	3
Ludicrous Aspects of Christianity. A. Holyoke.....	5
Liberty and Morality. Moncure D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	3
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Crime. B. F. Underwood.....	5
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Spoddard.....	1
The New Age. W. S. Bell.....	5
The Old Religions and the New. W. S. Bell.....	1
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	1
Orthodoxy. Robert G. Ingersoll.....	10
Our Father in Heaven. Poem by Charles Stephenson.....	1
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes.....	5
Protestant Intolerance. John E. Remsburg.....	5
Philosophy of Secularism. Charles Watts.....	2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10

Plea for Atheism. Charles Bradlaugh.....	5
Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyall.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	2
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Austin Holyoke.....	1
Secular Responsibility. G. J. Holyoke.....	2
The Stage and the Pulpit. Robt G. Ingersoll.....	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoke.....	3
The Theory of Evolution. Thomas H. Huxley.....	10
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologians.....	3
Twelve Apostles. Charles Bradlaugh.....	1
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Who Was Jesus Christ? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	2
When Did Paul Live? Scholastics.....	1
What is the Bible? A Review of Sunderland's "What is the Bible?".....	1
Wonders of Prayer. D. M. Bennett.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Austin Bierbower.....	10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.	

THE BRAIN AND BIBLE;
OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.
By **EDGAR C. BEALL, M.D.,**
with a preface by
R. G. INGERSOLL.
This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.
By the census of 1890, the above is the value of
Church Property
in the United States.
Should It Be Exempt from Taxation?
REASONS WHY IT SHOULD NOT.
Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.
This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will lay the dew of morning on them so long as the injustice of church exemption is suffered to exist.
By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:
Ten copies..... \$1.00
Fifty copies..... 4.50
One hundred copies..... 8.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

Is Suicide A Sin?
Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on
Great Suicides of History.
Schopenhauer's Celebrated Essay "On Suicide."
Paper covers. - Price 25 Cents
The Truth Seeker,
28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll |1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.
With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!
Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly *nine hundred*, and the fifty portraits promised in the prospectus have multiplied to *one hundred and forty-one!* Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of **FOUR HUNDRED YEARS OF FREETHOUGHT**, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.
THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.
By CHARLES MORAN.
An inquiry into the powers of government, and an argument for limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all.
Price, 5 cents.
Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.
A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt beveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION OF
THE DIEGESIS
BEING
A Discovery of the Origin, Evidences and Early History of Christianity.
Never Before or Elsewhere so Fully and Faithfully Set Forth.
By REV. ROBERT TAYLOR, D.D.
Price, \$2.
Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Truth Seeker Readers!
HAVE YOU THE
Liberal Hymn Book?
Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Gilt cloth, gilt title, 40 cents; half bound, 25 cts.

Gems of Thought.

INTENSITY of life is also intensity of helpfulness.—*Ruskin.*

As soon as some men feel patriotic they want to fight.—*Galveston News.*

THE desires of a free people are seldom prejudicial to liberty.—*Machiavelli.*

He lives long who lives well, and the time misspent is not lived, but lost.—*Fuller.*

WHAT the world needs most is a remedy for narrow-mindedness.—*Galveston News.*

LET us consider the reason of the case. For nothing is law that is not reason.—*Sir J. Powell.*

A CLEVER theft was praiseworthy among the Spartans, and it is equally so among Christians, provided that it be on a sufficiently large scale.—*Herbert Spencer.*

TRUE courage is cool and calm. The bravest men have the least of brutal, bullying insolence, and in the very time of danger are found the most serene and free.

WE sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.—*H. W. Beecher.*

OF all injustice, that is the greatest which goes under the name of law, and of all sorts of tyranny the forcing of the letter of the law against the equity is the most insupportable.—*L'Estrange.*

THE spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged.—*Channing.*

VOLTAIRE made up his mind to fight the superstitions of his time. He fought with every weapon that genius could devise or use. He was the greatest of all caricaturists, and he used this wonderful gift without mercy. For pure, crystallized wit he had no equal. The art of flattery was carried by him to the height of an exact science. He knew and practiced every subterfuge. He fought the army of hypocrisy and pretense, the army of faith and falsehood.—*Ingersoll.*

DEMOCRACY is in the music of Wagner, the art of Millet, the poetry of Whitman. It is not a hand given one class at the sacrifice of another, a mode of life laid out for the poor, a tribute to or recognition of the efficacy or holiness of poverty, but loyal tenders both hands all around to rich and poor, prince and peasant, irrespective of antecedent or existing titles or family prestige, exalting neither possession nor disinheritance, frankly everywhere recognizing the movement of its life below and above the local and temporary conditions that are often misjudged to be the profoundest manifests of social and spiritual tendency.—*Horace L. Traubel.*

THE improver of natural knowledge absolutely refuses to acknowledge authority, as such. For him, skepticism is the highest of duties, blind faith the one unpardonable sin. And it cannot be otherwise, for every great advance in natural knowledge has involved the absolute rejection of authority, the cherishing of the keenest skepticism, the annihilation of the spirit of blind faith, and the most ardent votary of science holds his firmest convictions, not because the men he most venerates hold them, not because their verity is testified by portents and wonders, but because his experience teaches him that whenever he chooses to bring these convictions into contact with their primary source, nature, whenever he thinks fit to test them by appealing to experiment and to observation, nature will confirm them. The man of science has learned to believe in justification, not by faith, but by verification.—*Thomas H. Huxley.*

IN our lunatic asylums we frequently see persons sent there in consequence of what are called religious mental disturbances. I confess that I think better of them than of many who hold the same opinions and keep their wits and appear to enjoy life very well, outside of the asylums. Any decent person ought to go mad if he really holds such opinions. It is very much to his discredit, in every point of view, if he does not. Anything that is brutal, cruel, and makes life hopeless for most of mankind, and perhaps for whole races, anything that assumes the necessity of exterminating instincts which were given to be regulated, if received, ought to produce insanity in every well-regulated mind. I am very much ashamed of some people for retaining their reason when they ought to know perfectly well that if they were not the most stupid or most selfish of human beings they would become non-compotes at once.—*Oliver Wendell Holmes.*

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents. Address this office.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Coudert is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

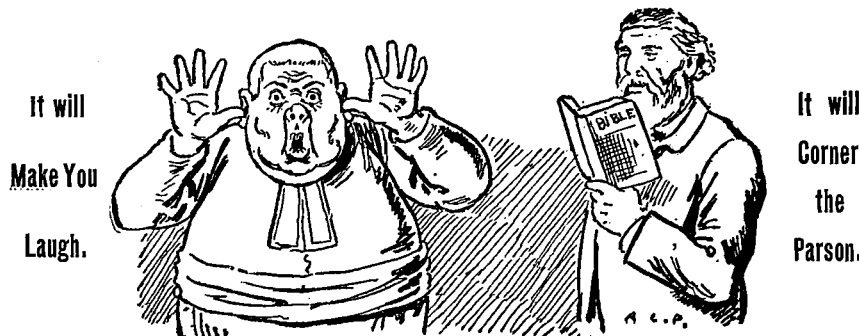
MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignenret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodoxy Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who Are Damned, What I Believe, Immortality. This lecture is

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His 'Sister,' One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Not for Parsons.

SNOOGS: "Was it not disgraceful the way in which Smiggs snored in church to-day?" **Stuggs:** "I should think it was. Why, he woke us all up."

MISS GOING: "Why do you object to baseball on Sunday?" **Rev. Mr. Rooter:** "Because it is impossible for me to attend on that day."—*New York Herald.*

HOST: "Why, you're surely not going to bed yet, captain. We are going to have prayers presently." **Captain:** "Aw, yes, thanks very much. I never take anything after dinner."

MR. JACOB AMBACHER, of Berkeley, has been pronounced sufficiently unlike the rest of us to be sent to the Ukiah asylum for the original. He recently entered a church and made off with the big Bible. The commissioners believed that he wanted to read it, and that settled the hash of Jacob Ambacher.—*Ambrose Bruce.*

ONE of the best stories told by Dean Hole is of an old-fashioned cathedral verger, "lord of the aisles," who, one noon, found a pious visitor on his knees in the sacred edifice. The verger hastened up to him and said, in a tone of indignant excitement: "The services in this cathedral are at 10 in the morning and at 4 in the afternoon, and we don't have no fancy prayers."

"Why, deacon, what are you looking for?" asked Golightly, as he observed the deacon examining his wood-pile the other evening. "Well, I'm just examining this load of wood to see if it is all right. You see, I bought it from Brother Brown yesterday, and in prayer-meeting to-night he called himself so many kinds of a miserable sinner that I thought it just possible it was the quality of this load of wood that was weighing on his mind."

WANTED!—A million boys and girls to attend Sunday-school in Newark, N. J. Boys taught how to kill each other to date! Girls encouraged in anything they want to do! Piety not an object! Sunday-schools must be crowded! The chance of a lifetime! Ho! for the meeting-house where you can leave your gun in the aisle while you wait! Nothing like it! Picnics and Christmas trees out of the race! Library filled with yellow-covered books! More blood, more thunder, more fun, more show than at any other Sunday-school in New Jersey.—*New York Press.*

THIS is old but always good: **Dr. Furness**, of Philadelphia, tells a characteristic story about Wendell Phillips. "Several clergymen," he says, "boarded a street car in Boston one day, and one of them, hearing it intimated that Wendell Phillips was on the car, got up and asked the conductor to point him out. The conductor did so, and the minister, going up to the orator, said: 'You are Mr. Phillips, I am told?' 'Yes, sir.' 'I should like to speak to you about something, and I trust, sir, you will not be offended.' 'There is no fear of it,' was the sturdy answer, and then the minister began to ask Mr. Phillips earnestly why he persisted in stirring up such an unfriendly agitation in one part of the country about an evil that existed in another part. 'Why,' said the clergyman, 'do you not go South and kick up this fuss and leave the North in peace?' Mr. Phillips was not the least ruffled, and answered, smilingly: 'You, sir, I presume, are a minister of the gospel?' 'I am, sir,' said the clergyman. 'And your calling is to save souls from hell?' 'Exactly, sir.' 'Well, then, why don't you go there?'"

THE ASCENT OF MAN.

"Professor Drummond's 'Ascent of Man' was discussed in the Assembly of the Free church, and very severely handled."

What? Sprung frae an ape wi' a danglin' bit tailie?

Evolved by a process o' naitural law? Wnat? Me, sir? An elder i' kirk an' a bailie?

That boast o' the bluid o' the Yellow Macaw?

Ye'd gar me be takin' me graunfeyther's Bible,

An' write down "Gorilla," the sire o' us a'

Na, na! 'Tisna me that's the traitor tae libel

The family tree o' the Yellow Macaw.

We gang straught awa', through the son o' ta Phairsons

Tae Noah an' Adam, and back to the Fa',

An' nane but respectable kirk-gangin' pairsons

Hae place i' the tree o' the Yellow Macaw.

Baboons! Leave the Sassenach o'er his manilla,

Tae boast as he will o' his Puggie-Papa!
But strike me teetotal if e'er a gorilla
Shall sit i' the tree o' the Yellow Macaw!
—*Monkey.* —*Punch.*

Truth Seeker Library.

Published Monthly at \$3 per Year.
ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50
ISSUES OF 1892.—\$3.	
Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk. Pocket Theology. Voltaire.....	50
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	10
ISSUES OF 1893.—\$3.	
Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of the World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz.....	50
Liars.....	10
Giant Delusion. Otto Wettstein.....	25
Bible Inquirer. A. Jacobson.....	10
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10
ISSUES OF 1894.—\$3.	
Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradictions of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson.....	50
Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.
Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.
Single numbers sold at prices quoted.
THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clasp-trap, but only in wisdom.—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER CO., 28 Lafayette Place New York.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.	2 represent Samples of Christianity's Work.
3 " The Church Robbing the People.	5 " Missionaries.
3 " Thanksgiving.	5 " The Lord's Instruments.
6 " Sabbath Laws.	25 " Bible Doctrines and Their Results.
14 " Children and the Church.	1 " The Church and Slavery.
10 " Woman and the Church.	4 " Priests and Politics.
6 " The Church and Thomas Paine.	4 " Ireland and the Church.
4 " Studies in Natural History.	2 " Church's Idea of Civilization.
3 " The Bible and Science.	1 " The Uses of the Cross.
15 " The Clergy and Their Flocks.	4 " Unkind Reflections on the Church.
1 " Piety in Our Penitentiaries.	9 " Persecutions of the Church.
4 " The Atonement Scheme.	19 " Some Allegories.
4 " The Lord and His Works.	3 " Heaven.
3 " Prayer.	6 " Hell.
10 " The Creeds.	7 " Miscellaneous.
1 " Christians and Mohammedans.	

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine.*

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator.*

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER CO.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—*THE TRUTH SEEKER*, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

Desirable Real Estate.

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water. good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

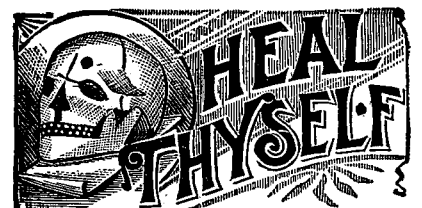
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P.O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1889. Address, STANDARD SILVERWARE CO., Boston, Mass.



HEAL THYSELF
Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, where you saw this advt., Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



A GLUTTON AND A WINEBIBBER.

The son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.—Mat. xi, 19.

PUBLICATIONS.

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents.

Interesting books by same author:
 "Four Leading Doctrines," 247 pp. 75
 "Divine Love and Wisdom," 248 pp. 75
 "Divine Providence," 308 pp. 75
 "Conjugal Love," 472 pp. \$1.00
 "True Christian Religion," 982 pp. 1.50
 "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
 Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Remodeling the Government.

An earnest essay for radical reform in our mode of government, to which are added bright, interesting sketches on Bible temperance, the Christ principle, morality, religion, faith, and belief, Gods, Theist, and Atheist and spiritology

By W. L. WILLIS.

Well printed in large type on good paper.

PRICE, 10 CENTS.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.
Address THE TRUTH SEEKER CO.

Pocket Theology.

By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

News of the Week.

THE revolution in Ecuador gives promise of being successful.

REPORTS of fighting and massacres have been received from Bulgaria.

At the present writing, war between Peru and Bolivia seems to be inevitable.

ON August 17th eight men were killed and ten injured by a blast near Clearfields, Pa.

THE National Democratic Silver Conference at Washington on August 15th was slimly attended.

A STRIKE of the garment workers (except the coat-makers, who recently won their fight) is on in this city.

THERE was a tumult in the Chamber of Deputies of Belgium when the religious education bill passed second reading.

A COMMISSION is now investigating the recent massacre of missionaries at Kucheng, China. Arrests have been made.

THE fourteenth parliament under Queen Victoria opened on August 12th. Speaker Gully was re-elected without a dissenting vote.

THE bicycle is coming into use in the distribution of newspapers. One paper in Nebraska has bought sixty for its delivery boys.

ALL the Lake Superior copper mines have raised wages since August 1st, generally an advance of 10 per cent. being given.

THE corn crop of the United States this year promises to be very large. It is now estimated that it will reach 2,000,000,000 bushels.

LORD WOLSELEY becomes commander-in-chief of the British armies, succeeding the Duke of Cambridge, resigned. Lord Wolseley is an Irishman.

A MAGISTRATE in this city fined a private detective for "shadowing" a man at the instigation of his wife, holding him to be guilty of "disorderly conduct."

IN Alabama timber thieves dug a ditch thirteen miles in length through which to float logs from government lands to a saw-mill hidden in the valley below.

THE American Wool and Cotton Reporter says that more than 100 new woolen mills have been constructed in the United States within the last six months.

THOMAS HOVENDEN, the distinguished artist, was instantly killed near Philadelphia on August 14th, while trying to save a little girl from an approaching train.

GENERAL and UNITED STATES SENATOR MAXEY (ex), of Texas, died at Eureka Springs, Ark., on August 16th. He was born in Monroe county, Ky., March 30, 1825.

IF a man forgets where he is when on a park bench in this city, reading his paper, and drops to sleep, he is taken to the police

station and fined by the magistrate the next morning.

SPAIN is mobilizing her reserves for service in Cuba, and, in one instance at least, volleys had to be fired over their heads to induce them to embark for the "Ever-Faithful Isle."

RETAIL merchants in Chicago are agitating for a prohibitive license tax on department stores for the ultimate purpose of preventing the lowering of the selling prices of commodities.

SILVER Democratic conventions have recently been held in Missouri and Texas. The regular convention in Mississippi declared for free silver, and the outvoted silver men in the Iowa regular convention seem disposed to bolt.

It is contended that there is no real competition between the Standard Oil Company and the Russian syndicate, they having, it is said, divided the territory open to trade between them, each supplying certain countries.

SENATOR PEPPER has written a letter in which he comes out strongly in favor of a currency based on land values. He has discarded silver and the sub-treasury plan as sure remedies, and says that the chief trouble with the country is interest and rent.

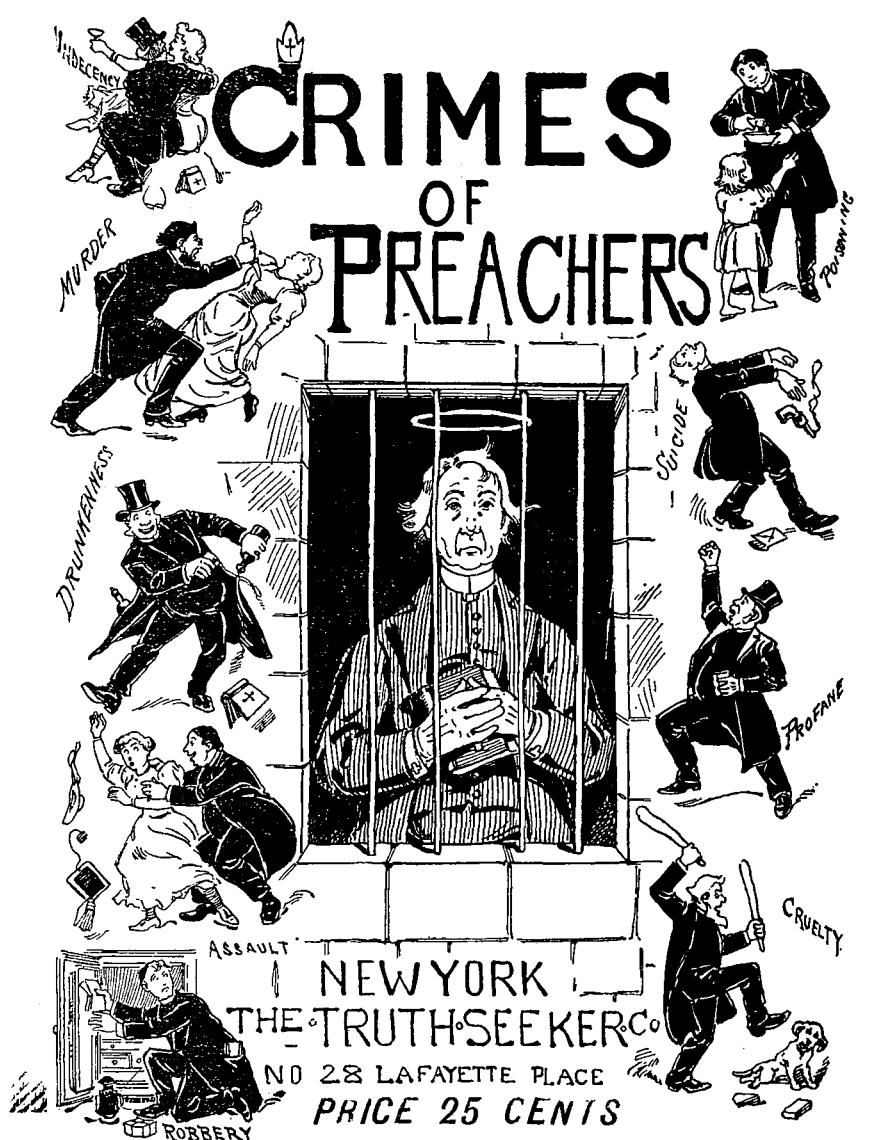
THE best known publisher in Europe, Baron Bernhard Christian Tauchnitz, of Leipzig, is dead, at the age of seventy-nine. At a time when there was no international copyright, he sought out authors and obtained their permission to the republication of their works, and voluntarily paid them.

THE attacks of the Prohibitionists have resulted in the closing of the Hotel Orleans at Spirit Lake, Iowa, practically ruining the resort so far as the patronage of the wealthy is concerned. Seventy-five guests had to leave, including United States Senator Gear and Congressman Henderson.

THE Sunday-closing crusade has nearly depopulated the northern resorts on that day. Bronx Park, Crotona Park, and others in that direction were almost deserted last Sunday. Two months ago there were tens on tens of thousands of people there every Sunday; now they go to Coney Island and other places not under the rule of this city.

HARRY DE WINDT, the explorer, purposes to make a trip overland from America to Europe, starting from Sitka in March, 1896. His object is to explore Alaska beyond Mt. St. Elias and the north-eastern part of Siberia. He will cross Bering Straits in the winter on the ice; the distance is thirty-two miles. The whole journey will be a long, perilous, and expensive one.

GOVERNOR EVANS, of South Carolina, says that the "blind tigers" are taking the state; that liquor is sold openly at more places than when license was the legal system. He says that the state is paying the dispensary constables \$5,000 per month, but that they are utterly unable to cope



with the situation, and he will now put every city and town under the metropolitan police if necessary to enforce the law.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Prop., Toledo, O.
Sold by druggists, price 75 cents.

ESSAY ON MONEY

and its
Relations to the Fiscal Policy of Nations.

By A. B. BROWN
Price, 5 cents.
THE TRUTH SEEKER,
28 Lafayette Pl., New York

RIGHT LIVING

Ethics as Understood by a
Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 35. { PUBLISHED WEEKLY. } New York, Saturday, August 31, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



WHAT THE CHRISTIAN BIGOTS ARE WORKING FOR.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BARRY.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$3.50). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$2). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$2). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$1.50). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and

The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and THE TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By R. S. Laurie, LL.D. 75 cents.

English Past and Present By Richard Chenevix Trench, D.D. 75 cents.

Modern Science and Modern Thought. By S. Laing. 75 cents.

Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.

Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.

The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.

Illusions: A Psychological Study. By James Sully. 75 cents.

Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.

Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

History of Ancient Egypt, with numerous notes and illustrations and an index. By George Rawlinson, M.A. In two volumes. Over 700 pages printed in large type. Postpaid for \$1.25.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design."

Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.

Address THE TRUTH SEEKER

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

THE TRUTH SEEKER ANNUAL. Price, 25 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History: ten chapters.

Part II.—Researches in Zoroastrianism: thirteen chapters.

Part III.—Derivation of Christianity: twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address

THE TRUTH SEEKER

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER,

28 Lafayette Place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER,

28 Lafayette Place, New York

All are architects of fate
Working in these walls of time.
Some with massy deed and great,
Some with ornaments of rhyme.

JINGLES OF
HUMOR,
SARCASM,
AND FACT.

TO

Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER,

28 Lafayette Pl., New York.

FOR ANY OF
Ingersoll's
Works
Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gefittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Ped. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen überseht von Fräulein Anna Knapp.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und Flaremdruck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“ 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose." Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse.

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.,

28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense." Price, paper, 50 cents.

THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents. Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 35. { PUBLISHED WEEKLY. } New York, Saturday, August 31, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY. - - - - - AUGUST 31, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Labor is Not a Crime.

"Religious freedom, as guaranteed by the Constitution of the United States, is a good thing, but when carried to an unreasonable extent, as the Seventh-Day Adventists have attempted, it is one of the most dangerous evils that could threaten the republic. By the same process of reasoning that it seeks to violate Sunday laws it might also claim the right to offer up human sacrifices or commit any other crime that might be dictated by a disordered brain."—*Macon (Ga.) News*.

What shall be said of the alleged intelligence of an editor who cannot discriminate between religious rites that are invasive of liberty and life and religious observances that injure no man? Human sacrifices—like that of the daughter of Jephthah by her father and of Jesus by God—are crimes in themselves, while work and play on Sunday, as on other days, are not crimes in themselves, nor even misdemeanors. But Sunday freedom is not merely a question of religious observance, although to those who believe that Saturday is the real Sabbath it is a denial of religious liberty to punish them for working on Sunday; the fundamental issue is one of human liberty, of the right of the individual to seek happiness in his own way, at his own cost. The *News* adds insult to injury by suggesting that the Adventists should be put in some state charitable institution, as "they are harmless except in so far as they seek to break the laws regulating the Sabbath, and but for their irrational ideas on this point would probably make good citizens." The coolness of that! And it comes from the representative of divisions of Methodists and Baptists who are more under the influence of uncontrolled impulse, and less educated, than any other Christians in the country, not excepting the Salvation Army and the rank and file of the Catholics. "Of course, as a rule they [Adventists] are of that class whose prejudices are more easily excited and whose credulity is more easily imposed upon," says the *News*. Think of that, coming from an editor who cannot distinguish between murder and honest work! Think of that, as the utterance of a man who is so credulous as to believe that one revolution out of seven of the earth around the sun is sacred, and so prejudiced in favor of one holy day that he is ready to send to the insane asylum his fellow-Christians who do not agree with him! Surely that is a case of the African brunette declaiming against the dark color of the Swedish blonde!

Protestant Suckers Taking Bait and Hook.

It is no wonder that Catholics despise Protestants; the latter are so easily "worked." They are so credulous and unsuspicious, that the priestly confidence man does not have sufficient exercise for his inveigling faculties. Were they as logical as they are superstitious, Rome would have had them back in the fold long ago.

Recently there was held in this city the convention of the Catholic Total Abstinence Union. It attracted wide attention, and has provoked much discussion. One of its most notable incidents was the exciting scene when State Senator O'Sullivan denounced the present crusade for Sunday closing. He exposed the pretensions of the crusaders in a masterly way. His reasoning was clear and coherent, but it provoked fierce resentment, and Archbishop Corrigan had to exert his authority to restore order, and give the Senator opportunity to conclude his address. Police Commissioner Roosevelt followed Senator O'Sullivan, but, as an answer to the first speaker, his "reply" was woefully inadequate. It did not touch the question at issue, and was sophistical and misleading. But it startlingly illustrated the readiness of Protestants to play into the hands of the Catholic leaders. Mr. Roosevelt and his associates are in power because the people of this city were tired of Tammany methods. Tammany was in power largely because of the support it received from the Catholic hierarchy, with Archbishop Corrigan at the head. The church did not see fit to denounce the non-enforcement of the Sunday excise law while Tammany was in power. Why, then, is it so eager to have it enforced now that Tammany is in the dust of defeat? Why the sudden change of front? Why all this righteous indignation against those who will not join in the hue and cry for the enforcement of law "because it is law?" Why this lightning change of heart? What is the game of the church? The answer to these questions is not far to seek.

In Austria, Rome fights against the separation of church and state, against the liberty of religious worship. Here she ostensibly favors both. In France, while the republic was in the experimental stage, Rome antagonized it with all the weapons at her command. When, however, it seemed that the republic would endure, she had a fresh revelation, and French Catholics were instructed in their duties to the new form of government. So in New York; while Tammany controlled the city, the hierarchy was hand and glove with it, and did not, apparently, suffer very much in its conscience because of the failure of the police to close the saloons on Sunday. Tammany was then the machine, and the church had no objection to helping run it. Now there is a new machine, and Corrigan and his subordinates are anxious to get their hands on its levers. Tammany has ceased to be useful to them, and they are ready to throw it over and take up with the new love. "The king is dead; long live the king!" Of course, there is nothing the least surprising in all this; the change of front here pointed out is in perfect harmony with the traditional policy of Rome. But the surprising part of the play is the awed stupidity of the Protestant dupes. The bait has been brought out right under their eyes; it has been put on the hook in the bright light of day, and the hook cast into the waters of popular agitation in full view of everybody, and yet the Protestant suckers are piling twenty deep on top of each other in the frantic effort to each be first to get the barbs into his gills. If it were not for the ever-present suggestion of imminent tragedy, the whole performance would be irresistibly comic.

Editor Godkin, of the *Evening Post*, is caught; he has swallowed everything in sight and only regrets that there was not more of it so that his capacity for being taken in could have been put to a severer test. In the issue of August 8th he devotes more than a column to the laudation of the church for the attitude it has assumed at this moment. The convention, he says, was indorsed by the "presence and sympathy of the highest dignitaries of the church in this country, and of the special legate of the Pope himself," but he makes no attempt to explain the silence and inaction of these dignitaries while Tammany was in a position to grant favors and was profiting by the same "law-breaking" that has so suddenly incurred the displeasure of said dignitaries.

"Many active politicians were present of the kind that attend primaries and manage conventions. Yet the feeling of the meeting was so evidently and overwhelmingly in favor of enforcing the excise law, especially of closing the saloons on Sunday, that the lone Tammany orator, put up to test the sentiment of Catholics on the great Tammany platform of not enforcing the law, retired in complete discomfiture."

Where was this overwhelming "feeling" less than a year ago? Those "active politicians," who "attend primaries and manage conventions," what did they do when Tammany was on the throne? Did they or Archbishop Corrigan object to the "great Tammany platform of not enforcing the law"? Why this access of Sabbatarian zeal? Why have they all become so extremely "law-abiding" since the election of last November?

"Discomfiture is visible in other quarters also. The *Sun* got wind last week of what was coming, was flatly notified, in fact, that the uproarious Tammany campaign it was going to conduct on the platform of violating the Sunday law would be a campaign in which the Catholic church would take the other side. Since then it has worn a distant and abstracted air when the subject was referred to."

So it appears that the Catholic church can muzzle the press! If there had been a gradual growth of sentiment in the membership of the church against the "violation of law" we should have heard something of it long before the overthrow of last fall. The fact that the change of front is instantaneous proves that the whole movement is the result of a definitely laid plan to advance the interests of the church by seeking new political affiliations.

"Now that the threatened is the actual, now that the authorities and the representatives of the Catholic church have made their position so unmistakable, the hilarity of a great many statesmen will in like manner be checked. Senator Hill will take a little time to think it over before he writes another letter in favor of open saloons on Sunday, law or no law. The Democratic state committee will be fully as cautious as was the Republican in handling this dynamite cartridge. Inner Tammany circles will be again shrouded in that gloom which they thought was surely lifting before the prospect of their coming back to power as the champions of lawlessness."

This means simply that the liberties of the citizens of New York are the playthings of the Catholic church; no political party will dare challenge a contest with it by declaring for Sunday freedom. It will no longer trust exclusively to Tammany, for it has been shown that Tammany is not absolutely master of the city and state. Hereafter the church will hold its vote in trust for the party that will give it the most. The Protestant churches also want to do that, but they have not the same sure grip on their adherents that Rome has, as the *Post* shows in the closing paragraphs of its editorial. Strange, is it not, that after all this the *Post* cannot see that Rome, as ever, is aiming at universal dominion and hence is perfectly willing to use the prohibition and "law-enforcing" sentiments as means to the end sought! Not that there are not sincere temperance men and women in that church, for there are many,

but the temperance question is one distinct and apart from the issue now being fought in this city and state.

The *Post* says that the official and authoritative attitude of the Catholic church towards the liquor traffic and the Sunday question has long been known. And we have also known her practical attitude. She has generally allied herself with the party which was inclined to do the least to restrict the first, while as to Sunday observance she has been content if her "children" spent the morning in the performance of religious duties; for the rest of the day they could enjoy themselves about as they saw fit. But the time has come when she thinks that it is to her interest to change her policy. As often pointed out in these columns, the Catholic church is rapidly assuming the leadership in the Sunday law movement, and it begins to look as though she would soon be found in the same position in the prohibitory campaign. This infallibly indicates that in the judgment of her leaders—and no men are more astute—she can greatly augment her power by an alliance with the Protestants to secure the adoption of prohibitory laws and the stricter enforcement of the observance of the Catholic Sunday. Once in the saddle she would relax towards transgressions of these laws and remorselessly enforce conformity in the essential matters of faith. "Platforms are made to get in on," as has been said, and Protestants and others who help Rome "get in" on any sort of a moralistic platform are the simplest of the simple, utterly unfit to be at large without guardians.

"Of course, the peculiar value of this great Catholic demonstration at the present juncture lies in the fact that it reveals the existence of an immense political power on the side of the observance of law and a quiet Sunday. The Catholic vote has undoubtedly been largely a Tammany vote."

Is the *Post* so gullible as to believe that this great vote will be shifted in one short year as the result only of a change in intellectual and moral convictions? No, it understands that it is the *mastership of the priest* that will transfer the vote from Tammany to the new machine. It knows that the Catholic electorate is "an immense political power" because it can be controlled by the priest. Listen:

"It is further to be considered that the working Catholic priests of this city are in a position to know and to influence the political sentiments of vast numbers of foreign-born voters. Their testimony is far more valuable than that of an equal body of Protestant clergymen. . . . They also carry greater weight than Protestants because their views have a way of affecting the votes of their congregations. Of too many Protestant clergymen the politicians will say, as Lord Carteret said of Bishop Sherlock, 'Oh, he talks like a parson; and consequently is so used to talk to people that don't mind him that I left him to find it out at his leisure, and shall have him again for all this whenever I want him.' Catholic priests are not so open to this charge, and their arraying themselves, with so many of their people, on the side of enforcement of law and resistance to the arrogant pretensions of saloonists to special privileges, cannot fail to give a different political aspect to the whole question."

And still the *Post*, in its eagerness to catch at straws or logs to save itself and its party from political drowning, utters no word of warning against the terribly dangerous power of this priesthood, and is perfectly willing to use it to choke the life out of liberty in the name of "law." Could folly be more fatuous?

It seems, then, to be settled that Protestant Sabbatarians and Catholic schemers have joined forces to secure a "quiet Sunday" by means of unconstitutional and invasive laws that are in no sense needed to protect the personal and property rights of the inhabitants of the city or of the state outside the city or of the nation at large. With the two divisions of the church working in real harmony it would appear that they can obtain any Sunday law that they want, even one decreeing compulsory attendance on church services. And any law that they could get would be enforced on the same ground that the excise and barber laws of this state are enforced now—the ground that it is the duty of the citizen to obey and of the official to enforce laws "because they are laws"—regardless of their unconstitutionality or of their criminal character.

At the convention of the Catholic Union, hereto-

fore described, its president, Rev. Father Cleary, said that "the liquor power, intrenched behind a fortification of wealth gathered from the earnings of the unfortunate," had grown "defiant of public opinion" and was "desecrating the sanctity of our Sunday." "Our Sunday" is a very fitting expression in the mouth of a Catholic priest, much more at home there than on the lips of a Protestant preacher, but none the less it warns us that the church is much more concerned for the sanctity of a day than for the well-being of the patrons of the saloon. Did it occur neither to Father Cleary nor to the *Post* that the church itself is "intrenched behind a fortification of wealth gathered from the earnings of the unfortunate"? Its hundreds of millions of dollars' worth of property were not earned by the priests and bishops and archbishops and cardinals who administer this wealth and wield the influence its possession bestows. No inconsiderable part of this church property has come from the pockets of outsiders, through the exemption of church property from taxation. Talk as you may of the "arrogant power of the saloon," it has not yet been able to place itself in the dead-beat list with the Catholic and Protestant churches. The will to do so may be there, but the ability has been lacking. The church has had both the will and the ability.

The Kansas Convention.

Mr. George W. Jones, the new secretary of the Kansas Freethought Association, sends us a report of the recent meeting of that organization at Forest Park, Ottawa. We judge from the report that our Kansas friends had a pleasant time and good speeches. From the program, we should incline to the opinion that the occasion was more social than otherwise, more attention being paid to the amenities than to the business of Freethought.

As the report we print comes from the secretary, we suppose it is official, and includes mention of all the work done. If that is so, the Association seems to have limited itself to the Harman case in its practical work, which is hardly all that should have been done. There is no reference to the position of their neighbor Wise, and the expression of their views on the Sunday war is limited to an extract from the letter of the Editor of *THE TRUTH SEEKER*. That the Editor was not as forgetful of other issues as the extracts from his epistle would have led one to believe, we print it here entire:

"NEW YORK, August 2, 1895.

"MRS. ETTA SEMPLE, Secretary of the Kansas Freethought Association—Dear Madam: It would give me great pleasure to be with you all at your Annual Convention, but Kansas is a good way from this village, and it cannot be this year.

"You have met to further the greatest cause for which human beings can labor—the cause of Liberty—and I hope everyone will realize the gravity of the fight now on hand not only in your state but all over the country. Kansas was once recognized as the foremost state in resisting tyranny, but I am afraid that it has retrograded. In your prison you have one man whose only offense is that he tried to make the lot of woman more tolerable by educating men to be gentlemen as well as husbands. I do not believe that all husbands are brutes, but there are enough ignorant ones to make Mr. Harman's work a benevolent necessity, and his imprisonment is an outrage against the freedom of the press. I hope you will have the wisdom and the power to do something practical for his release. When you send your greetings to him in his cell—now made doubly lonely by the thought that his wife cannot be the first to welcome him on his release—send mine, too.

"You also have in your state another person who is on his way to join Mr. Harman unless you, his friends, can make a public sympathy which shall deter the Christian bigots from fully expressing their sentiments of love toward unbelievers in superstition. Mr. Jacob B. Wise, of Clay Center, has done nothing that the church people have not done a million times and more—that is, sent part of the 'holy' Bible through the United States mail. The animus of his prosecution you all know. It is to stop the infidel from arguing against the 'holy' book; to prevent the minister from being beaten in debate; to fortify the pulpit against the pew. There is too much liberty, the clergy think, when an unlettered doubter can have the privilege of throwing up to a theologically-educated vicar of Christ the imperfections of his paper fetish. Ministers think that liberty ends with the freedom to believe. To doubt is blasphemy, and would spoil their trade. Mr. Wise should have your heartiest aid, your moral influence, and your financial assistance. It is not he alone that is stricken, but all of us.

"There is also a great deal of other work to do. The Sunday laws are sitting heavier and heavier upon us each month almost, and the churches are fastening their hold upon the country through them. Concerted, determined, and persistent opposition should be developed against these laws in every town in the land. Let the word be, No compromise! no settlement of this question short of the repeal of all Sunday laws.

"There are other matters of vital importance, but you of Kansas have work enough in these for this year. I hope you will do something more than 'resolute' and have a good time. Help Wise, help Harman, and do what you can to educate the people so that the dead will govern them no longer. Live for the living, work for liberty, and help your neighbors to get sense.

"I am glad to say that I have a good many friends in Kansas. I hope they will all be at your Convention. Convey to them my regards and confidence in their ability and zeal. Tell John Remsburg and Collings and your other leaders to set their thinkers to work on these matters, for, as the incomparable Colonel asks, if God didn't intend a man to think, what did he give him a thinker for? But don't ask this question of a minister, for he can't answer, and nowadays the clergy are having trouble enough, so much, in fact, that they are invoking the aid of the United States to protect them. The Rev. Mr. Vennum will tell you so.

"I hope you will send me a long report of good work begun by your association at this convention. And you must impress upon those there that they are not to backslide when they go home, when the enthusiasm of numbers and personal contact has cooled. The war will last longer than any of us, and our soldiers must be on duty every day. Only once a year won't do. Remember, 'That army is the bravest that can be whipped the greatest number of times and fight again.'

"I confidently look for liberty to be finally and actually established in this country. But it must be, as in '76, the heretics who lead the way.

"Yours fraternally, E. M. MACDONALD.

"Editor of *THE TRUTH SEEKER*."

It seems to us that it would have been a graceful and useful thing for the Kansas folks to have directed at least one resolution at the United States district attorney in regard to Mr. Wise and another at the attorney-general of the United States in regard to Mr. Harman. They could not have done any harm. In view also of the general enforcement of antiquated blue Sunday laws, and the attempted enactment of still more stringent measures, it might have been well, too, to have served notice on the church people of the state that there are a good many people alive who do not approve of such doings. We shall still hope that these things were done, and that the new secretary forgot to incorporate them in his otherwise interesting report.

"Eleven Protestants, including an English missionary, his family, and assistants, have been killed in China. If they were massacred for their faith in Christ, who would not envy them their fate?"—*Catholic Review*.

Well, we would not. We envy no one who dies for a cause. We admire the courage and devotion that lead men to take the risk of death rather than surrender to tyranny, but we do not envy them when they die. Life is better than death for those who can enjoy it. For those who cannot, we may well be glad when they are relieved from suffering, but so long as life has joy for us we are very foolish if we envy them the ceremonies or the graveworm. Let us be done forever with the deformities of asceticism and the fantastic inanities of superstition.

"Lightning this season has seriously disturbed the old sense of security which the uneducated mind felt in a church. Four accounts of death and damage have come to hand to men and women assembled at worship. At Quakertown, N. J., a stroke of lightning prostrated twenty members of a congregation at the conclusion of the benediction, and several of the victims will die. There are other uneducated minds who will instantly point out that this is a fine example of the utter indifference of the thing called providence to the desires of human beings. They would hardly argue, however, if spontaneous combustion occurred on a steamship, and valuable lives were lost, that there were no owners to the vessel."—*Nym Crinkle, in the World*.

Nym Crinkle must think that the *World's* readers are an uneducated lot, lacking natural sense withal, to be taken in by such a *non sequitur* as that. Does Nym Crinkle want to say that God is as helpless in the storm as the owners of the vessel would be under the circumstances? That is what he *does* say. The vessel's owners do not want it destroyed, but they are finite in knowledge and power, and cannot control the elements. Does God want the churches destroyed and his worshippers

killed by the cyclone and the lightning? If he does, what becomes of his benevolence? If he does not, where is his all-wisdom and all-power, and in either event what is the relevancy of Crinkle's illustration? Newspaper paragraphers should not get into water beyond their depth when they have not been educated to swim.

"Providence" has lately been guilty of another mean little trick that but for the admirable discipline of a ship's crew would have been a terrible tragedy. In a dense fog, the Lyon ran into and sunk the Seaford. The boats were at once manned and perfect order was maintained. But the boats were not launched, as the Lyon came alongside the Seaford and took off her crew and passengers. The latter lost all their baggage, but when the matter was presented to the agent of the steamships at New Haven that gentleman said that they had no redress, as the sinking of the Seaford through collision with the Lyon was an "act of Providence." Had the Seaford gone down through the carelessness of either of the ships, the passengers would have been reimbursed for their losses, but as it went down through the carelessness of "Providence" they will receive nothing. It was ever thus.

Those eminently pious "patriots," the editor and cartoonist of the *American Citizen*, of Boston, are to be congratulated on their powers of discrimination. On the first page of that paper of the issue of August 10th there is a cartoon entitled "Un-guarded Gates." It is intended to show what horrible evils flow through the broken gates of restriction on the tide of immigration. There are to be seen the "Mafia," "degraded politics," "sectarianism" (as though there could be a worse sectarianism than that represented by such "patriots" as the *American Citizen* and its congeners), "pestilence," "crime," "pauperism," "ignorance," "degeneration," "disease," and "filth," and in the midst of these "ATHEISM"! We trust that our Atheistic readers appreciate the delicate compliment paid them by the A. P. A. paper in thus associating their belief with Mafiaism, degeneration, filth, ignorance, crime, and the rest.

We have in preparation, to be out in a short time, a new edition of the "Crimes of Preachers." About fifteen extra pages are required to hold the latest additions to this list of famous preachers who have "broken the bread of life" to their flocks, and incidentally, while doing it, about all of the commandments. To adorn this monument of Christian endeavor we have put on a new cover, of which the advertisement elsewhere is a duplicate in black. On the book it appears in gorgeous colors—many hues, like Joseph's coat. It is very pretty, and the preachers cannot find fault with our typographical undoing of their holy selves. But notwithstanding the additions and the pretty covers in colors, so anxious are we to spread the gospel and to make known the work of the church of Christ, we have made no increase in the price, and will still send a copy of the book upon receipt of 25 cents, or five copies for \$1. Orders may be sent right along, and they will be filled quickly when we get the book away from the binder.

"There are many jaded souls who must make their Sunday serve a double purpose—direct spiritual culture, through private reading and church service in the morning, and physical recuperation in the afternoon. Only, we may be sure that no Sunday is well spent which does not send the spender back to his week-day work, not only refreshed in body, but also in spirit, with a little higher ideal of justice, mercy, humility, and reverence, with a little clearer faith in God, a little more spiritual hope for himself, and a little stronger and more enduring love for his fellowmen."—*The Outlook*.

The man prevented by Sabbath laws from enjoying himself and recuperating his mental and physical energies on Sunday elsewhere than in the church is not very likely to cherish "a little higher and more enduring love" for his Christian "fellowmen" who have denied him the opportunity to rest and play in such manner as he thinks best for himself. The victim of Sabbath legislation will not return to his weekly toil with a "little higher ideal" of the justice of his religious neighbors. On the

contrary, his heart is filled with disgust at their hypocrisy and hatred of their meddlesomeness and tyranny. It is possible for them to make him suffer on Sunday by means of their intolerant legislation, but they cannot thereby make him love their savage creed or respect them as men and women. The tyrant is never loved by his slaves, although often eulogized by the timid among them and fawned on by sycophants. Let Sabbatarians take this truth to heart.

"In analyzing the causes of the secularization of the church, a modern writer says: 'I believe, if you trace its hidden roots far enough, you would always, or nearly always, find that they lie in the prior secularization of the Christian home.' Substitute for the idea of secularization that of [non] attendance upon church services, and have we not the real explanation of the dearth of young men in the house of God? Can we reasonably expect devout attendance upon the services of the church to come from Christless homes?"—*Congregationalist*.

The lesson to Freethinkers is a very obvious one—secularize your homes. Let them and your public agencies of entertainment and instruction leave nothing lacking to be desired by the mind of a healthy child. Cultivate intellect, emotions, and the body; give to them the freest and fullest opportunities for exercise. Leave to the church nothing to do for your children but to teach them the follies of superstition, and it will find itself unable to do even that.

"The conflict concerning religion in our day is narrowing down more and more to a battle between Pantheism and Christianity proper. The remembrance of this fact may save some good people from much waste of time and confusion of thought."—*Nashville Christian Advocate*.

The "confusion of thought" is in the mind of the Nashville editor. Christianity cannot properly be set over against Pantheism. The foes of the latter are Atheism and Theism. Christianity's foes are the other forms of so-called revealed religion, and Rationalism. Theism is a part of Christianity, but not less is it a part of Judaism, Mohammedanism, and some other world religions. Can it be possible that the *Christian Advocate* means that the conflict is now narrowed down to the issue of Theism versus Pantheism? That would amount to the admission that all the distinctive tenets of "Christianity proper"—Special Creation, Revelation, the Fall, the Redemption, and the Judgment—have fallen before the onslaughts of Rationalism. This is substantially true, but we did not suppose that such an orthodox journal as the *Advocate* would for a moment concede it to be true in any degree.

A few weeks ago we sent notices to those of our subscribers who were indebted to us on their subscription account, and we are glad to say that a great many of them kindly responded with promptness. There are many, however, from whom we have as yet had no word, and to them we address these appealing remarks. We want some money, and want it badly, else we wouldn't say anything about it. But the cost of getting out the paper has to be paid regularly, and it takes a good deal of cash. So we again ask those whose time has expired to make an effort to renew their subscriptions now—at once—right off—so we can have the wherewithal to pay some bills that are due. We owe some people, other people owe us. If other people will pay us, we can pay some people; and then everybody will be happy. (Quod erat demonstrandum.) It is very unpleasant to be short of funds with a great deal more owed us than we owe, but that is our fix now, and hence this reminder to those who forgot to respond to the notice. We dislike to mention this matter, but Necessity has no fellowship with Squeamishness, and we have to do it. We need the money.

It used to be held by pious people that a bell on a church would drive away evil spirits and hold the lightning in leash. So the priests were in the habit of blessing bells, that they might be thoroughly prepared for their work. The account of the bell superstition forms a very interesting chapter in the history of the church. And the super-

stition is not dead by any means. On August 4th there was performed at Yonkers, N. Y., a ceremony that is thus described in the *World*:

"A new bell, known as St. Urban, presented by the Holy Trinity Dramatic Society to the Holy Trinity Catholic church, in Walnut street, Yonkers, was blessed yesterday by the Rev. A. A. Lings, pastor of St. Joseph's church. High mass was celebrated by the Rev. N. M. Reinhardt. The Rev. Francis S. Denes delivered the sermon. Clergymen from all over Westchester county and from this city were present."

In Europe there was a long struggle between the blessed bell and the irreverent lightning-rod, for it was considered blasphemous to carry God's wrathful glances into the ground by means of a wire, but common sense finally won, and we have a suspicion that Holy Trinity, Yonkers, is defended by other agencies than St. Urban and his resonant namesake.

Juvenil prodigies are generally quite numerous in the ministry. Just now two are attracting considerable attention. One is a negro girl, Claretta Nora Avery, at Darlington, S. C. She is nine years old and is preaching at the colored Baptist church to "tremendous congregations, many of whom are white persons."

"Her sermons are remarkable in many respects. Most remarkable and extraordinary from any standpoint under the circumstances. She is self-collected and calm in manner, forcible in speech and gesture. Talks with simple and natural pathos, and speaks with the strongest convictions."

So declares the evidently much impressed Darlington correspondent of the *Charleston News and Courier*. It is in Missouri, if we are not mistaken, that the other prodigy is to be found. He is a licensed preacher, and a boy of only thirteen years. Volubility is the cheapest of intellectual qualities, if it can be called an intellectual quality at all. There are many who are natural talkers, and whether they talk sense or nonsense depends on something besides the mere ability to utter articulate sounds. They may be parrots or they may be thinkers. To talk fluently and instructively on science one must have deeply studied and critically observed. To talk entertainingly to believers in religion it is not essential that one possess a vast or an accurate knowledge of facts. The Bible story is taken for granted and all that is necessary is to speak with earnestness and the kind of eloquence that appeals to one's congregation. Nothing has to be proved, as the man of reason would have to demonstrate a proposition to a really educated and discriminating audience. Miss Avery "speaks with the strongest convictions." Naturally, for she knows nothing of any other side of the gospel story, is undoubtedly a child of strong feelings, and, believing it to be her "duty" to save souls from hell, has no difficulty in speaking impressively, to the receptive emotions of the believer.

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "*Self-Contradictions of the Bible*," should go along with Paine's "*Age of Reason*" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self-Contradictions will go hand in hand with the '*Age of Reason*.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "*Self-Contradictions of the Bible*" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "*Self-Contradictions*" as well as the "*Age of Reason*." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "*Age of Reason*" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

News and Notes.

After my visit to Stratford-upon-Avon, a few Birmingham Freethought friends gathered at the house of Mr. and Mrs. Armfield for a farewell gathering, hoping that, as the age rolls on, we shall meet again and bivouac on the fields of time, and join forces for further struggle. Mr. Ridgway leads off with an address both of welcome and good-bye, and Mr. Armfield, Robert Taylor, Mr. Cattell, and others, add their hearty good wishes, while the American visitor responds to the best of his ability. It was a joyous occasion, after the inspiration of Shakspeare, to thus realize the universal genius and comradeship of Freethought.

The movement formerly carried on so strenuously by Mr. Watts in Birmingham is sure to make itself felt in future years. My faith is ever in the progress of humanity. After a swift journey, for they can go in England if they only try, I am again in London, and am refreshed with a chat on all the things that interest a Freethinker, from politics and religion, to art and literature, with my friends Foote and Watts. The next day, Thursday, July 25th, I again meet my American friends, Dr. Darrow and Dr. Morton, and we put in the time at Crystal Palace. I find that while I was on my tour, my friends, in usual Yankee fashion, in a little over a week, had visited Scotland, the North of England, and also Paris. I was rather astonished at the rapidity of their course, but being busy professional men, and obliged to return soon, they determined to enjoy as large a glimpse of Europe as possible, and they certainly made the most of every minute. Crystal Palace is one of those places that the traveler must behold, for it contains a vast variety of interesting objects. In art, in science, in history are displays that one could study for months. The varied riches of many countries are here. In the evening, especially, with the myriad lights, the animated crowds, the sparkling waters, the solemn and sprightly music of organ and stringed instrument, and, to wind up, the vast and brilliant rush of fireworks, where every sort of color and fiery particle blazes and sprinkles through the heavens, the Palace is like an enchantment, and, for the time being, we seem to be walking the mazes of romance. It is impossible to describe the thousand-and-one exhibitions that throng upon the view. After this visit to Crystal Palace I have to say good-bye to Dr. Darrow. He leaves the following day for America.

Friday, Mr. J. M. Wheeler takes me to the Tower of London. What a sad history is unfolded here. The heart aches to think of it. How many a bright life has been quenched in these gloomy buildings. Here are the mighty armors of the olden time that once made men invincible. These cumbersome suits appear foolish now. It makes one thankful that he can wear a modern suit of clothes and snap his fingers at these doughty knights, who must have had a hard time of it traveling about in these stupendous habiliments. By the way, all these suits of armor here and elsewhere are very small, showing that the average height and size of man have increased since the Middle Ages. Once in awhile you come across a suit that might do for a six-footer, but very seldom. The modern man in strength, grace, skill, and virility surpasses King Arthur and his famous knights. There is no question but that man to-day is nobler physically than he ever was before. Judging from the armor, the warriors of old were a rather poor lot, and as for the horses they were "slow coaches" indeed. They could not go much above a jog trot, and the jousts of chivalry would be very tame affairs at the present time. The heaviest man was sure to win, merely because of his weight. In this old-time royal residence and prison-house I wander in the chapel built by William the Conqueror, where he himself worshipped. I stand in the dungeons where many a prisoner has pined in agony, and on the spot where the scaffold was erected for the execution of Annie Boleyn, Lady Jane Grey, and other illustrious victims. How cruel and barbarous those times appear whose shadow oppresses us to-day! I can never enter these ghostly buildings, with their record of crime, without a thrill of horror. I can but think of the awful injustice that has existed in the universe. And there seems no help for it. The strong arm has triumphed. History is a perpetual puzzle. God is always a vanishing point, while man is both good and evil, and makes and mars his own destiny. Somehow, out of the everlasting turmoil, we have won the vantage ground. The terrific deeds of the past are no more. In them, however, we see the evolution of man and the annihilation of the deity.

Passing from these dark towers—a huge, strange relic in the bustle and glamour of to-day's civilization, seeming like a great ship stranded on a foreign shore, a wreck of the ages, freighted with the wealth of kings, jewels and crowns, swords and re-

galis, and the glistening instruments of war—I walk to the Tower Bridge, which arches the Thames near by, in glorious contrast with the ancient palace of kings, a modern structure, built for the people, and not for a despot. It is the noblest bridge over the Thames, with massive towers. Between these swings the enormous drawbridge through which the great ships pass. The traffic over this bridge, as over the London Bridge, is a marvel to those who first see London. One wonders where all the people and the teams and the crowded carriages come from, and would think that the great metropolis was pouring itself into this one highway. Still, if he went to London or Blackfriars Bridge he would find the same vast mass of tidal business.

I must confess there is an occasional stupidity in the English mind that is quite exasperating. Here are the great towers of the bridge, which we are invited to climb to the extent of 200 steps or more, with the expectation that as we pass aloft from tower to tower we shall have an extended view of the Thames and the city. Alas! you are doomed to a disgusting disappointment. Disgust is the only word that can express your feeling when you reach the top to find that you pass from one tower to the other through a closed archway. I was over the bridge before I knew it, and could scarcely believe that I was on the other side until I went back and looked through a few little crevices upon the broad stream beneath. It made me swear a prayer or two to think I had been so thoroughly deceived by the massive stupidity of Anglo-Saxon conservatism. If French or Greek genius had built this lofty highway, it would have been a light and airy structure, through which might be seen vast and glittering prospects of the river and the busy traffic. A noble panorama would have greeted one, instead of this dungeon-like path, through whose crevices you catch the sunlight while you stand on tip-toe, and wonder that the mind which built such a stupendous bridge should crown it with such a solid piece of folly. I say to every traveler, Do not climb the stairs of the Tower Bridge. You will be humbugged if you do. Walk over it, take a good look from the outside, see the great drawbridge rise and the stately ship pass through and the tide of traffic roll on again, and that is all that you can do. The splendid view from the top is shut out by an almost inconceivable blunder.

It is curious what you will see in London at times, a grotesque and yet romantic mingling of art and dilapidation. Just on the verge of Billingsgate—the dirtiest portion of London, I guess—is St. Mary's church on the hill, a humble looking edifice, with an air of desolation in the outward view that would make one think that the inside must be as gloomy as a grave. A change, however, passes over the vision as we enter, for within are perhaps the most exquisite and beautiful carvings in all England—a very gem of art in the slums of London. This church must have been on a favored and fashionable spot to be so nobly decorated, yet in process of time the debris of Billingsgate flowed around its site, and imprisoned its precious ornaments with the environments of poverty. This is an evidence of the vastness of London life and its perpetual changes, like those of the sea itself.

After these wanderings Mr. Wheeler and myself sit down for dinner in the famous Crosby Hall. This is where Richard III received the crown, and within it, in the dining-room and smoking-room, are memorials of the dim and dusty past, paintings, armors, carvings, etc. However, the ghost of the bloody Richard does not disturb our appetite. We eat heartily, and think that kings are no better than common clay, and a crown is a poor bauble compared with a healthy stomach.

Friday evening I am again with Charles Watts and family amidst the greenery of Effra Road. I have the pleasure of meeting Mrs. Butland, of Toronto, and her daughter, Miss Annie Butland, who is a marvelous player upon the piano, bringing forth music with the touch of genius. Our friend has a brilliant future if she chooses an artistic career.

Saturday is my busy day for mail, "News and Notes," etc., for America. But after these labors I wander over to King's Cross and meet my friend Mr. G. W. Foote and spend the evening with him and his family, with Mr. and Mrs. Charles Watts, and Mr. and Mrs. Wheeler, and others. It was delightful to sit out in the garden, on the green sward, with the flowers in perfume and bloom about you, the trees making soft music, the rich sunlight glancing on roof and wall, and making a mellow radiance over the scene; while the children play, and the elders talk philosophy. It was a charming place for thought, for reverie, for imagination. It was one of those resting places for the mind, where we forget the strife of the world, the injustice and falsehoods, and the stern duties that

must be met. We rejoice for the moment in the ideal life, and poetry touches our heart with its imperial scepter; as Alexander Smith says, "It clothes us with kingdoms." Our host is not simply the skeptic, the reformer, the warrior, the iconoclast; he is a lover of poetry, in all its moods of glory and of song. Especially is he a student of the supreme and universal Shakspeare, through whose domains he has wandered many a joyous day, and gathered from wide experience the noblest fruitage of the immortal bard. So the evening passes, and music adds its marvel to the occasion, and the soul of Freethought touches the heights of human excellence. It flashes the promethean fire, the forethought of humanity, the glory of the future, the budding of beauty and delight, after the destruction of misery and the wrong.

I am indebted to Mr. Victor Charles Jackson, one of our young Freethought workers in London, for a delightful visit to Canterbury on Sunday, July 28th, when I am for the first time free from the harness. Canterbury is an old and orthodox town. The spirit of the past broods over it. Its cathedral is one of the most ancient in England, and one of the most beautiful and impressive. It indeed charms the eye with its massive yet graceful glory. Its arched roof, its painted windows, its columned aisles present a scene of sweet attraction, mingled though it may be with the superstitions of a dead age. Glorious music was pealing through the vast space as we entered. It was a solemn religious service preparatory to the installation of Dean Farrar, a somewhat advanced theologian, who has just been appointed to the place. I enjoyed the music; the singing was delightful. Some of the voices are the finest in England, for they take especial pains at this cathedral to secure first-rate musical ability; and certainly the music was in harmony with the magnificence of the cathedral. But the formalities of worship, the stiff, artificial ceremonies, the dry prayers; and still drier preaching, did not conduce at all to elevation of mind. They were like a bitter pill which we had to swallow in order to get the real good of the occasion, which was simply in the masterful effects produced by the genius of man in the decorations of the building, in the superb and unmatched beauties of the windows, that flushed with soft yet splendid effulgence that must charm the imagination which delights in color, however critical the mind, and in the waves of music that flowed on and on as if the cathedral itself were a fountain of melody and all its beautiful forms and hues were melting into ethereal joy and splendor.

In the afternoon, in fortunate conjunction with a party of American visitors, and by the courtesy of Mr. Jackson, I had the pleasure of viewing the cathedral under the guidance of Canon Holland, who is a most cultivated gentleman, and who has made a faithful study of the cathedral and its wonderful history. This was the place where Thomas à Becket was murdered. The canon described the scene with dramatic felicity, so that a vivid picture was presented of the theater of the crime. We could see the crowding monks, the heroic prelate, and the relentless knights. We saw the very spot where the stubborn priest received his death wound; where he fell and poured out his life blood upon the pavement. Beneath, in the crypt of the cathedral, we saw the tomb of Becket, and the place where the king, in penance for the murder, received three hundred and twenty stripes upon his bare back. The canon remarked, with a somewhat subtle smile, that here was a case in which the value of penance was displayed, for before the king received the stripes he was defeated on every hand, but when he went forth from the cathedral after the penance, he was greeted with news of victory after victory. He was a lucky king without doubt. As usual, God was on the side of the heaviest battalions, penance or no penance, and the twinkle in the canon's eye meant as much, but I am afraid I didn't apply his logic to the whole case of Christianity.

We saw the tomb of Edward, the Black Prince, and the armor he wore in battle, and the tomb of the king and queen, Henry and Eleanor. I must express my thanks to Canon Holland for his genial politeness, and for the wealth of scholarly information which he furnished of the great cathedral and its centuries of existence.

After visiting the cathedral, we wandered to St. Martin's, which is said to be the oldest church-building in the land. It is indeed an antique structure, and looks as if it might have floated down from the flood. It is situated in the midst of an old cemetery, where wild grasses and flowers flourish over the graves. Services are going on as we approach, and soft and solemn music fills the air. It is said that this was originally a temple of the Druids, built 100 A. D. It afterwards became a place of Roman worship, and then a Christian church in

370 A.D. This is the legend. Whatever may be the facts, the "corridors of time" stretch far away to the foundation stones of this quaint little church, and we need not dispute the story as it is given.

Canterbury is also famous as the place where David Copperfield lived, and I think that David will be remembered as long as St. Thomas à Becket, and with much more delightful associations. "David Copperfield" is to a certain extent an autobiography of Dickens, and on that account is intensely interesting, as so is Canterbury and its surroundings, connected with the genius of the great story teller, who has so much of the wonderful exuberance of Shakspeare. Mr. Jackson, who is an enthusiastic student of Dickens, pointed out the house where Agnes used to sit sewing by the window; and where Uriah Heep used to look forth with his cunning eyes; and also the tavern where Micawber gave his farewell gorgeous banquet, for which he never paid the bill; and there was the butcher's shop, etc. All these things, associated with the immortal story, gave to ancient Canterbury the brilliant light of modern humanity and glorious romance. I shall not forget my excursion to this venerable place and must thank Mr. Jackson for his kindness and generosity.

Monday I have to write "New and Notes" again, but find a pleasant relief after these literary labors in a social reunion at the home of Miss Edith M. Vance and Miss Annie Brown. Our women friends do not fear to put on the harness and work for reform, notwithstanding danger and ostracism. Since I have arrived in England, in many places, in the field work there has been bitter opposition, and but for the protection of policemen there would have been bloodshed and riot. The cruel nature of the Christian religion is thus exposed. In these emergencies we find that woman does not lack in courage and devotion.

On Tuesday, July 30th, I sail with Dr. Morton down the Thames to Greenwich, and visit its museum and hospital and observatory. The voyage along the river is one of constant animation, so varied are the scenes, the vessels, the bridges, the shores, etc. The great hospital at Greenwich extends magnificently on the sight as we approach. In the museum and gallery are the portraits and relics of Nelson, and the melancholy remains of the Arctic expedition under the gallant Franklin. Time forbids a further description.

In the evening, with Mr. Jackson, I visit the India Exhibition, where the great wheel, 300 feet high, rolls around, where there is a most brilliant exhibition of oriental life, its trade, its skill, its art, its wild and luxuriant animal world; its temples of worship, its thousand gods. It was a resplendent scene, ten thousand blazing torches, ten thousand people, bands playing by the dozen almost, beautiful gardens, cascades and flowing waters. One need not travel to India to see its vivid and superb variety of human genius.

Wednesday, "News and Notes" and mail again, and preparatory work for America on return. The Congress of American Freethinkers will be held in New York the last week in October. I want all to come and listen to the story of Freethought in England, and join forces throughout the world.

Wednesday evening I went with Dr. Morton, to the magnificent Royal Aquarium, where music and the drama add their charms to a display of curiosities from every age and clime. I also visit, with Dr. Morton, the "Old Curiosity Shop" of Dickens. It is still standing in the heart of London, a little, crooked building, with old books and papers for sale, pictures of Dickens, relics, etc.

I have to bid farewell this day to Dr. Morton, whom I have found a pleasant American traveler, and I hope to meet him again and Dr. Darrow in the great West of our own country, and talk over our London experiences, which, though but glimpses, are, after all, deep and wide revelations of human life and destiny.

Thursday, with my genial and learned friend Wheeler, who is interested in all that pertains to literature, we visited Chelsea, the home of Carlyle, and the house where he used to live and work, and the garden where he used to smoke and muse. Carlyle has been a great influence in this century, a kind of thunderbolt of reform and sincerity. He was tremendously in earnest, and although he believed in God, he found fault with him also, and muttered: "He does nothing, he is asleep." Though Carlyle could not waken the deity, he did waken man, and set him to thinking and doing. Carlyle was a rugged old fellow, but he wielded the hammer of Thor and made the sparks fly. I plucked some jasmine planted by the wife in the garden. In this case I honor the woman more than the man. She was equally heroic, equally genuine; a woman of fine devotion and splendid nobility of character. I honor Carlyle, but Jane was the bet-

ter man of the two, and deserves a more shining crown.

Thursday evening I end my week's London experience at the home of Charles Albert Watts, the son of Charles Watts, who is engaged in scientific and Freethought publishing business, is editor of the *Literary Guide*, etc. Around his hospitable table is Mrs. Watts, his wife, the twin children, and Mr. and Mrs. Charles Watts, who can rejoice in seeing grandchildren gather about them. How old we are getting to be, yet no one would know it by our looks, only by our children, who grow up so fast about our pathway. We spend a delightful evening, and are loth to part when train time arrives, but we cannot afford to be "left"; we must keep up with time and tide.

Friday, August 2d. I start for Paris. What a story I shall have to tell next week!

SAMUEL P. PUTNAM.

The Cancer of the State.

Gen. Thomas J. Morgan, Commissioner of Indian Affairs, has made some statements in regard to Indian schools which ought to attract public attention.

He makes charges against the Roman Catholic church, but I am unable to see why every charge made against that church will not apply to Protestant churches with equal force. He says: "One of the greatest contests of the ages is now in progress on this continent—the struggle between Protestants and the papacy, between republicanism and despotism."

So far as the struggle between Protestantism and the papacy is concerned, the contest is a matter of indifference to me. If I am to wear the chains of slavery, I care but little whether the links are forged by Catholics or Protestants.

This fight between Protestants and Catholics is simply a squabble over the loaves and fishes. The one is as dangerous to the state as the other; neither can be trusted. Moses Harman is in prison. Is the outrage any the less because it was perpetrated by Protestants? The Protestants boast of the number of Bibles which they distribute each year, and yet they are hounding a poor, one-armed man, J. B. Wise, for sending a small portion of it through the mails.

What difference does it make to me whether I am compelled to pay taxes on Protestant or Catholic property? It is curious that a man of Mr. Morgan's caliber can see that Catholicism is undermining our republic, and yet can see no danger when men are imprisoned for not observing the day set apart by Christians for the worship of imaginary idols. All of these religious sects are despotic and clannish, and Mr. Morgan and his Protestant clan had better get the beam out of their own eyes before they attempt to cast the mote out of the eyes of others.

"In a land of free discussion, such as ours, there should be no limit to debate, and no effort made, by force or other foul means, to arrest the progress made by any sect."

How long is it, Mr. Morgan, since Comstock boasted that all Freethought literature would be "stamped out." Does this look like free discussion? Is Comstock a Catholic? Is not the despotism just the same, whether the stamping is done by Catholics or Protestants?

Were those Catholics who stoned Reynolds and tore down his tent in New Jersey? Were they trying to promote the freedom of discussion? Were the Protestants of Delaware and New Jersey striving to sustain the freedom of debate when they were trying to get Colonel Ingersoll in jail for exercising the freedom of debate which Mr. Morgan says must not be limited?

Mr. Morgan, if there is anyone whom I heartily despise, it is a Janus-faced hypocrite.

This fight between Protestants and Catholics does not involve the question of republicanism or free discussion, but which shall have the management of the "little red school-house." So far as I am concerned, I care but little whether the schools are under the control of the one class of bigots or the other. No matter which party gets control, the Bible will be read, and there will be religious instruction in the schools, regardless of the rights and preferences of all others, and it should never be forgotten that this government was not established in the interest of any class of religionists, or in the interests of gods, ghosts, or redeemers, but in the interests of the whole people of the United States.

"Politics and religion are inseparably blended." Mr. Morgan says this of the Catholic church. Is it not equally true of the Protestant church? Are not politics and religion blended when chaplains are paid out of the public treasury? Are all chaplains Catholics? Are not politics and religion

blended when we are compelled to pay taxes on Christian god-houses? Are they not blended when we are compelled to observe the Christian's "holy day" just as he may dictate?

"A sharper contrast cannot exist than that which separates the ideal American republic from the Roman Catholic despotism."

The ideal republic was founded upon the idea that the church and state should forever be kept separate. The members of the convention which framed the Constitution, knowing the aggressive spirit of the church, built a wall around the state to protect it from the buccaneering practices of the church. They declared in the fundamental law that Congress should make no law respecting the establishment of any religion.

Have Protestants never shown a disposition to override the Constitution? Do they not uphold the Comstock law? Was it not passed at the instigation of Protestants? And did it not put power into the hands of one man which the czar of Russia would hardly dare exercise?

When public libraries and public parks are closed, and bands are forbidden to play on the Christian's day, is it not that an exercise of despotic power?

It has never been claimed that these things have an immoral tendency. Then it must be conceded that the suppression of concerts and excursions and innocent amusements is in the interest of the church, and not in the interest of the great body of the people.

"The assault made upon our free institutions is more subtle and veiled in greater secrecy," etc.

Mr. Morgan would have us understand that every act of the Protestants is open, honorable and above board. Was it open and fair to obtain more names to the petition to close the Exposition on Sunday than there were inhabitants in the state where the signatures were obtained? If the Catholics were ever guilty of a more subtle and despicable act, then the fear of hell as a preventive of crime is all a farce.

"The dominant force which has urged on the Catholics has been to augment their power, to extend the influence of the papacy—to make Roman Catholics out of the Indians, and to secure whatever could be secured for the glory of the church."

Mr. Morgan would have us believe that the Protestants are not prompted by any such ambition—that they would not take a dollar from the public treasury and use it for sectarian purposes.

Now let us see what the Protestant churches have drawn from the public treasury in nine years for a single object—the education of the Indians: Presbyterians, \$346,120; Congregationalists, \$217,269; Episcopalians, \$110,166; Friends, \$160,557; Mennonites, \$29,590; Unitarians, \$39,150; Lutherans, \$68,580; Methodists, \$33,345. Nobody will contend that any of these denominations are Catholics, and yet according to the record, in nine years they have been given from the public treasury over one million dollars for conducting schools among the Indians.

Now is it reasonable to believe that these denominations have not promulgated their various dogmas in the schools under their charge? Just so far as they have used this money to instill their religious doctrines into the minds of the Indian children, just so far has the church and state been united.

But this is not all the money which has been drawn from the treasury in nine years under the pretense of educating the Indian children. The Catholics have drawn out \$2,738,571. Then individuals have drawn out vast sums for the same purpose, but always in the interest of some church, for Mr. Morgan says "the Indian office entered into contract with various religious bodies for the education of Indian children in mission or church schools."

All the money which has been given to the various religious societies in nine years, for the education of Indian children, according to the report of the Commissioner of Indian Affairs, in the aggregate amounts to the enormous sum of \$4,277,946. But of this sum the Catholics have drawn more than one half.

Now, why has not some of this money been given to individuals and societies other than religious? Whoever solves this conundrum will come to the conclusion that, whatever the government may be in theory, in practice there is a union of church and state.

I have called attention to only one hole in the skimmer. If all the money which is given to the various churches for pretended benevolent purposes, and all the people pay in taxes on, and for the protection of church property, should be faithfully reported each year, the people would be astounded.

A minister, preaching on the Sunday question, said: "There ought to be a stop put to Sunday excursions, they are robbing the church of its dues." If the government should be administered in the spirit of the Constitution, all such dues would be canceled, and never heard of again.

Here is something which should make the bones of Paine and Franklin and Jefferson rattle in their graves.

The commissioner says: "The schools carried on by the Roman Catholics and other religious bodies were distinctively mission schools, designed chiefly to proselyte the Indians to the peculiar form of religious faith held by each denomination carrying on its work among them." It would hardly be thought that the Commissioner of Indian Affairs would make such an admission, but there it is in black and white, over his own signature, and shows, to a dangerous extent, that the government is under the control of the churches.

This has been going on for years, and these sums have been drawn from the treasury with the full knowledge of the government that they were being used for sectarian purposes.

If the people do not rebel against this amalgamation of church and state, then they ought not to be surprised when they are brought under inquisitorial rule.

Now, it is pertinent to inquire whether this government was established "to promote the general welfare" of the people or to promote the welfare of the churches.

If the people's money can be taxed away from them, and appropriated to religious societies for missionary work, it is time to inquire whether there is any difference between despotism in this country and despotism in Russia.

There can be no more flagrant violation of the spirit of the Constitution than to establish any system of religion by governmental acts. But the government does help to establish a system of religion every time it grants one dollar for religious purposes.

The government is a political institution, and its business is to protect the rights of its citizens and to take none of them away. The church is a spiritual affair—its kingdom is not of this world, and the government can no more take cognizance of its notions than it can of the peculiar notions of the Digger Indians. To take public money and devote it to sectarian purposes is to engender strife among the different sects and nationalities in this country, and is in every sense un-American, and tends only to develop abuses, which all history shows to be inseparably connected with the union of church and state.

It is claimed that these appropriations are made in the interest of good morals. Masonry, Odd-Fellowship, the Sons of Temperance, Good Templars, and many other fraternal societies are said to be moral institutions. But the government has no more right to appropriate the people's money for the upbuilding of these societies than it has to grant money to Buffalo Bill to run his Wild West show.

The aims and purposes of the Constitution are set forth in its preamble in the clearest light:

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

The government cannot compel people to observe fast days or rites or ceremonies. Whether a man observes the old Jewish Sabbath or the Christian's holy day, or none at all, or whether he works or plays, or goes hunting or fishing, on a given day, is no concern of the government, so long as he does not disturb the peace. And what will not disturb the peace on one day will not disturb it on another. If ringing church bells on Sunday does not disturb the peace, any ordinary labor or recreation will not be likely to do so. Christians must learn that they have no rights under the Constitution not granted in common to all other citizens. Their church property has no more right to be exempt from taxation than theaters or railroad stations.

The American people are bound by acts of Congress, and not by the commands of an imaginary God, supposed to have been given to a half-civilized people three thousand years ago. JOHN PECK.

The National Christian Citizenship League desired to have 100,000 sermons on "national righteousness" preached on June 30th. "National righteousness" means laws compelling observance of the Christian Sunday, and various other kinds of Aunt Nancy legislation.

Observations.

An importer of curiosities has touched our shores with some relics of Waterloo in his possession. They consist of the Duke of Wellington's uniform, together with Napoleon's hat which the great soldier used to talk through, and also the sword that he waved at the head of the army when excited. The importer judged from the Napoleonic revival we have recently sustained that we were ready to pay money to "witness" these accouterments, and was therefore surprised to find that he would have to pay duty on them at the custom house. Very few foreigners understand our protective tariff system. It is doubtless true, as in the case of the desiccated Saint Peregrinus, that neither the McKinley bill nor the Wilson bill has listed old hats and boots, and the reason why they should be taxed and the saints untaxed is therefore inscrutable. An extra session of Congress to revise the tariff in this particular would seem to be desirable, for it is a gross injustice that our domestic manufacture of saints should be laid open to foreign pauper competition, when there ought rather to be a bounty paid for their exportation. Pending such a revision, the owner of the Waterloo relics would save money by combining with the manager of Peregrinus. The appearance of the old saint would be much improved by a Napoleonic hat and Wellington boots, while those articles would, of course, enjoy the immunity from customs duties accorded to other wearing apparel.

This country has not recently heard much of the Rev. Joseph Cook, the Boston lecturer, and a good deal of silent gratitude has doubtless been felt on that account. Since Colonel Ingersoll so happily described Mr. Cook's cult of German metaphysics and New England theology as a combination of sauerkraut and baked beans, it has scarcely been necessary that anything further should be said. But Cook has got himself disliked by the American administration, and so he is again before the public eye. It happened at Honolulu, Sandwich Islands, where the American residents were celebrating the Fourth of July. Minister Willis presided over the event, and there had been an understanding for a fortnight previous that the relations of the Hawaiian government and the United States, being somewhat strained, could not be harped upon without danger of snapping a string. Cook was apprised of the situation, but nevertheless, in the presence of Mr. Willis, he proceeded to roar against the president of this nation with all the noise he was capable of producing. Mr. Willis called him to order, and the whole audience, although no partisans of our esteemed Mr. Cleveland, arose as one man or more, and expressed their condemnation of Cook. The Rev. Sereno E. Bishop, in a letter the *New York Independent*, describes the occasion as one of great enthusiasm, and says that when Cook left the platform he was not followed by any applause. Bishop is a long resident of Honolulu, where he publishes a paper, and is popular. He will be remembered by American readers as the discoverer of the cause of the red sunsets which excited the surprise of the scientific world some years ago. He says that Cook appeared to be a "big combination of lion and elephant"—an elephant, presumably, on account of his weight, and a lion on account of the skin he habitually wears, though his bray undeceived the populace. It is a fortunate thing for this ramping and snorting declaimer that the world is large, for his presence twice in the same place is never demanded, and if the globe afforded him a more circumscribed range he might shortly find it too small for his feet.

The case of a married couple in Youngstown, Ohio, warns husbands with believing wives that they had perhaps best go to church occasionally although they may have to violate their inclinations in order to do so. A Mrs. Minnear of that city requested her husband on a recent Sabbath morn to accompany her to the house of prayer and worship, but found him obdurate in that respect. She went alone, and returning only to find that he had retired for the night, she touched a match to his bed and had made good progress toward cremating him when he awoke and put out the fire. The couple appeared in court the next morning, where Mrs. Minnear alleged the refusal of her husband to attend church, and the man, apologizing for harsh words used toward his wife, said that "the idea of being burned up made him a trifle angry." I take it that if there were more women with Mrs. Minnear's stern austerity of purpose, and who would rather see their husbands warmed up here than in the great hereafter, there would be a better attendance at some churches. The inhumanity of man concentrated all in self, and woman's

devotion touched and made tenderer by the gospel of Jesus Christ, are constantly receiving fresh and striking illustrations.

A New York policeman is the author of a remark worthy the attention of all persons who contemplate suicide on account of the business depression. Arresting an individual seeking euthanasia, this minion of the law inquired, "What do you want to kill yourself for?" "Because," said the man, "the times are so hard I do not care to live." "That," returned the copper, "is a very short-sighted thing to do. For if you go and kill yourself now, what remedy have you to apply when the times get worse?" A man should not recklessly or extravagantly take his only life. He should reserve something to fall back upon in case of extremity.

The tombstone of Professor Huxley has been provided with an inscription reading as follows:

And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid, ye waiting hearts that weep,
For God still giveth his beloved sleep;
And if an endless sleep, he wills so best.

There is nothing Agnostic about that. If, as Huxley said, Agnosticism means that a man is not to say that he knows or believes that which he has no means of knowing or reason for believing, then the statement that if death is an endless sleep it is because God "wills so best," is one that the professor could not have approved. For anything that we know, God permits the dead to sleep endlessly because he can't help it.

A Disciple paper, the *Christian Standard*, contains the remark, in the form of a complaint, that "nine-tenths of our young people, if asked why they were Disciples, could not give an intelligent reason for the faith they profess." This growler does not seem to know when things are well enough and to be let alone. As many Bible readers testify, it is quite possible for investigators to inadvertently disprove the very thing they set out to demonstrate, and there is danger that if the young people went to searching for a reason for being Disciples or members of any other sect, they would discover that there wasn't any.

The *Scimitar*, a Tennessee journal, contends that if the Italian girl, Maria Barberi, who vindicated her honor, and incidentally advertised its loss, by assassinating the man to whom she had voluntarily surrendered it, had lived in a Southern or Western state she would now be at liberty, instead of in prison and under sentence of death. That is probably true as regards some of the states in the sections named, but it is not all of the truth. The rest of that mighty and ever-uppermost commodity is that if the woman had been a resident of those parts where the *Scimitar's* sentiments prevail, a party of chivalrous gentlemen calling themselves Whitecaps or Regulators would have tarred and feathered her before she had lived with Cataldo for two months; and she could have preserved herself from that fate only by killing her paramour before the Committee on Morals arrived. The custom of honoring romantic murderers, and that of mobbing and flogging such persons as attend strictly to their own business, may be classified as products of the same uncultivated soil.

Although editor of the *London Agnostic Journal*, Saladin (or W. Stewart Ross) is not himself an uncompromising Agnostic. In answering a correspondent he says: "We, too, in certain aspects, incline to be gnostic, not so much with an evidential as an intuitional gnosticism." The total depravity wherein I rejoice to have been born instigates me to inquire in what respect, if any, "intuitional gnosticism" differs from what is conceived as subjective illumination; to what extent, if at all, it resembles inspiration, and whether it is not, as a matter of fact, the same thing as the operation of the holy spirit. Does it or does it not confirm the verity of what is known to be untrue? If it does, the foundation of a new religion is discovered.

GEO. E. MACDONALD.

Last Chance to Obtain a Rare Book.

David Friedrich Strauss's "Life of Jesus Critically Examined" was first published in two volumes for \$9. The edition ran out, and another was issued in one volume for \$4.50. This edition is almost exhausted, less than fifty copies being in existence. Of what are left we have obtained a share, and can furnish them postpaid at the last price, \$4.50. They will not last long, and we advise those of our friends who want a copy to send at once. When these are gone there will be no more to be had. This edition is translated from

the fourth German edition by George Eliot, and contains 784 large octavo pages of solid reading, very clearly printed. It is unnecessary to say to students that this is a very valuable work, one which the church wishes had never been written, but which it cannot controvert.

Prof. James H. Cook.

It becomes our melancholy duty to record the death of Prof. James H. Cook, of Columbus, Kansas, an oftentimes contributor to these columns, and for very many years an untiring worker in the cause of Freethought. He committed suicide by drowning on the morning of Wednesday, August 14th. For a long time he has been a severe sufferer from a complication of diseases of the eliminating organs, greatly aggravated by his extreme nervous sensitiveness and his habit of morbid introspection. He felt that his services during his working years entitled him in the decline of life to a greater degree of recognition than he received, and he was keenly stung by his poverty, and what he thought were the slights of his comrades. He was of a delicate, refined nature, alive in every fiber of his being to all that was beautiful in the cosmos and in art, and, as a consequence, vulnerable to the attacks of all that was ugly and cruel, wherever found. He was a diligent student of human character, and it was one of his delights to analyze the mental and moral organizations of men and women, either after personal examination or through correspondence.

Mr. Cook was a lover of liberty, championing the cause of the enslaved and oppressed everywhere. Only once, so far as the knowledge of the writer of this extends, did he lose sight for a time of the fundamental principle, and that was when his intense loathing of intoxicants and tobacco led him to temporarily ally himself with the Prohibitionists. He antagonized slavery in his youth and later won the hatred and incurred the persecution of the church and Mrs. Grundy for his devotion to mental and social freedom. We hope to be able at a later day to give our readers something of the history of his early struggles. His many friends, scattered from New England to the Pacific, will, we are sure, be glad of such a record, incomplete though it must be.

Dr. F. A. M. Cook, who sends us the particulars of the death of Professor Cook, says that he had attended the Old Settlers' meeting on August 2d, and came home very much exhausted. He took cold and later had a heavy chill. Subsequently he was better, as Dr. Cook thought. When a friend who had called to see him shook hands with him at parting and said, "I hope, Mr. Cook, you will be better the next time I see you," he replied, "You had better wish I would be dead." (He often said something like this under similar circumstances.) When his friend protested against his talking so despondingly, he asked "What is the use of living and suffering so?" That evening other friends called and he directed Dr. Cook to give them copies of newspapers, thus manifesting his interest in reform work to the last. He declined to have anyone sit up with him that night. When Dr. Cook went over later he had gone to bed. When she called in the morning with hot water to make him lemonade, she glanced in at the window and saw a paper lying in his chair. As she reached the door she saw the words "watering hole." A second glance showed that the bed was empty. At the watering hole, a pool only about two and a half feet deep, she found him dead. He had taken the rope from the water pail, tied a stone to each end, and placing the rope across the back of his neck, had thrown himself face downward into the pool. Careful of others to the last, he had taken off his shirt to prevent its getting soiled, and placed it, with his vest, in his trunk. In the pocket of the vest was the money for his cremation fees, and his final instructions. He had written his farewell to Dr. Cook the evening before, or very early that morning. Everything had been done with the greatest apparent deliberation and forethought.

Dr. Cook had the body embalmed, went with it to St. Louis, and it was reduced to ashes in the crematory there, in accordance with the long expressed wish of the reformer.

James H. Cook was born in East Hampton, Connecticut, March 12, 1819.

Dr. Cook wishes to extend her thanks to all the friends who assisted her in carrying out the wishes of the deceased, and to his correspondents she begs to say that as soon as she feels able she will endeavor to attend to unanswered correspondence. The last words in her letter were: "I am more in favor of cremation than ever."

The end has come. His sufferings are over. He lived a thinker and humanitarian. He died a philosopher. In his life he struggled toward grander heights. It is for us to carry forward, so

far as we are able, the work to which he contributed all that he had to give. On his urn we place the tribute of our respect.

Kansas Liberals Meet.

The Fifth Annual Convention of the Kansas Freethought Association was held in Forest Park, Ottawa, August 6th to 11th, inclusive, 1895. The popular meeting-place for Kansas people is the beautiful park on the Marias des Cygnes. There was good speaking and fair weather, and all had a gloriously delightful time.

Mrs. Etta Semple's address of welcome was received with interest and attention. It was followed by D. W. Hull with a fitting address, "The Object of Freethought Organizations and the Effect of Unity." C. V. Williams lectured on the "Conflict Between Reason and Religion." A very pleasing and well-written paper by Miss Laura Knox, on "Secular Sunday-schools," was received with great interest. Samuel Carter spoke on "Liberal Funerals." Other speakers were E. Z. Ernst, James Pontius, Alexander Rose, F. W. Cotton, and J. W. Adams.

A very interesting debate was had on the subject, "The Efficacy of Prayer and its Effects on Humanity," by Rev. J. H. Lathrop and ex-Adjutant-General H. H. Artz. Both are good speakers. The best of feeling was shown throughout by the speakers, and the audience was attentive and admiring.

Letters from persons who could not attend were read by the president, Etta Semple. Damon Higbee, J. H. Cook, E. M. Macdonald, A. Warren, Mary Tillotson, W. S. Bell, and Moses Harman were among those who wrote.

Sunday evening we were given a closing address by J. F. Oliphant.

The following resolutions were adopted:

Resolved, That Congress, in passing what is known as the Comstock law, has exhibited a profligate use of the power in it vested, has overstepped the bounds of reason and propriety.

That this act, which we most heartily condemn, brands useful information as obscene, prevents the spread of knowledge that would elevate all humanity, and increases and protects ignorance by law.

That this power, vested in Congress, if as recklessly used in future as in the past, will in the near future either enslave the people of the nation or destroy the government.

Resolved, That we, members of the Kansas Freethought Association assembled in convention at Ottawa, do extend to our brother and past secretary, Moses Harman, our sincere and heartfelt sympathy. That while we feel our helplessness to aid him against such a powerful influence as the law which holds him, yet we can remember him and sympathize with him, and we will put forth every effort to eradicate this growing evil, and thereby save other brothers and sisters from like fate.

A short quotation from J. F. Oliphant's speech:

Theology has sought with sword and flame to blight and blast the purest things of earth. Freethought has sought with argument and reason to fill the world with light and love; to gild the fleeting hours with gold, and to heap upon the hearts of men the priceless boon of joy. Freethought taught the valued lesson that opposition in thought is as essential to felicitous government as competition is necessary to the purity of the trades. Freethought was the parent of science; theology could not have been, for theology has boundary lines. Freethought has none. The religious say, "Thus far shalt thou go and no farther." Freethought says, "To the stars and beyond!"

True science has no such unknown quantity as faith; it either knows or does not know. It will not acknowledge a heaven that is built upon the sands of "promises," until it has seen the glitter of its throne, touched its Jasper walls, or heard the rustle of an angel's wing.

Officers of the Kansas Freethought Association: Etta Semple, president, Ottawa; first vice president, Samuel Carter, Asherville; second vice-president, Isaac Farley, Melvern; secretary and treasurer, Geo. W. Jones, Everest; state lecturers, James Pontius, Washington; Alexander Rose, Lawrence; Isaac Farley, Melvern; Samuel Carter, Asherville; Miss Laura Knox, Portland. The next annual meeting will be held in the full of the moon, August, 1896, at a place to be selected by a committee of seven.

Geo. W. Jones, secretary.

General Sherman and the Chaplains.

General Sherman, says *Harper's Weekly*, was not one of the silent generals, like Grant and Von Moltke. He had the gift of communicating his sentiments, both orally and in writing, and he had sentiments on many subjects which he was very ready to communicate. Whatever fault any one might find with sentiments that he expressed, it was seldom that there was occasion to complain that he failed to make himself understood, or cloaked his convictions with obscure or euphemistic language. The following letter, written while he was general of the army, is interesting, both as an example of his official epistolary style, and on account of its subject matter:

"MY DEAR SIR: Yours of July 24th is received, and if your brother, the Rev. ———, of Illinois,

will make his application to the secretary of war for a chaplaincy in the army, and send me his papers, I will indorse and lay them before the secretary for the action of the president, who alone always makes these appointments.

"I never give original letters to the president or secretary of war, because it would be wrong for me to do so, as they might refer several applicants to me for selection, and I would seem to be committed to the one holding my letter. I think there are several hundred applicants now, each one of whom is stronger in the faith than St. Paul, and most of whom, before appointment, are anxious to be martyrs; but once appointed and confirmed they object to our frontier posts because they are ill adapted for raising a large family of small children.

"Of course the whole system is now a farce and meant to be so. If Congress wanted the army to have the influence of religion, it would allow the commanding officer of each post remote from civilization to hire and pay for a minister while employed, like surgeons. Of such posts there are nearly a hundred, whereas the chaplains are limited to thirty, say half of whom are sick, or don't like the isolation of Texas, Arizona, etc. Of course there are no vacancies now, and they are gobbled up as soon as the telegraph announces a death—there are no resignations—and so greedy are the applicants that they will not even wait for the funeral.

"If your brother wants to join in this scramble to become a martyr, let him send me his papers, and I will see they are filed; and then let him have some Senator or member of Congress to rush to the president the moment he learns a chaplain is 'in extremis.' Very truly yours,

"W. T. SHERMAN, General."

Insulting His "Cloth."

The New York *Sun* of Aug. 19th tells this instructive little story:

Father Ducey of St. Leo's Roman Catholic church and an Atheist had a discussion concerning religion outside the West Thirtieth street police station last night, at the conclusion of which the priest, after he had soundly berated his adversary, jumped into his carriage and drove away.

It was shortly after 10 o'clock when the priest drove to the station house to compliment Captain Pickett on the manner in which he was enforcing the exorcise law.

After leaving the captain the priest stopped to talk with some reporters who were outside listening to the singing of the colored congregation of a church across the street.

While Father Ducey stood there a well dressed, elderly man, who had been asking Sergeant Lane some question, emerged from the station house and stopped beside the priest to listen to the singing.

Some one remarked that the Negroes were very enthusiastic in their form of worship.

"All religion is nothing more than enthusiasm," remarked the new comer.

"Why do you say that when we have such master minds as Cardinal Newman who believe otherwise?" retorted Father Ducey.

"Talking about master minds," answered the elderly man, "how about Alexander von Humboldt?" at the same time shaking his finger in Father Ducey's face.

Father Ducey seized hold of the man's wrist and shoved his arm aside, demanding, in an angry tone, what he meant by assuming a threatening attitude.

"You have insulted my cloth, sir," said Father Ducey, "and I have a mind —"

Seeming suddenly to recover his self-possession the priest walked quickly to his carriage. As he entered it he turned and said: "I am a member of the church militant."

"Oh!" answered the gray-bearded man, "I did not know you were a clergyman. Anyway, one would never think so, judging from your language."

The sentence was lost on Father Ducey, who by this time was whirling through Thirtieth street in his carriage.

The elderly gentleman was mistaken in one particular—the language of Father Ducey was eminently clerical. The priest, no matter to what church he adheres, cannot bear contradiction or free expression, and is always tempted to bluster, although he often nowadays finds it unprofitable to show what he really feels; in this instance Father Ducey's prudence put a check upon his temper at the critical moment.

"Religion's Unusual Effect" is the head that the *World* puts on a dispatch from Pine Bluff, Arkansas, telling how Jesse Isborg, a Negro, became crazed by religion at a revival meeting, prayed all night, and in the morning shot his landlady at the breakfast table, mortally wounding her, and finished his career by blowing out his own brains. Why did the *World* put such a misleading head on the dispatch? What is there "unusual" in the spectacle of a man driven crazy by religion?

Colonel Ingersoll's Lecture Appointments.

Sept. 1—Clear Lake, Ia.....Lincoln
 " 3—Peoria, Ill.....Lincoln
 " 8—Des Moines, Ia.....Lincoln
 " 17—Stamford, Conn.....Lincoln

Letters of Friends.

The Pictorial Text-Book Goes.

DAYVILLE, ORE., Aug. 10, 1895.

MR. EDITOR: For inclosed send THE TRUTH SEEKER for one year and "Pictorial Text-Book" to A. OFFICER.

GRAY, N. M., Aug. 5, 1895.

MR. EDITOR: Inclosed find \$7, for the renewal of my subscription, and that of a new subscriber, who is a great admirer of Freethought literature. Please send me the "Pictorial Text-Book," the "Age of Reason," "Liberty of Man, Woman, and Child," and "Awful Dislosures of Maria Monk." Yours truly, S. T. GRAY.

GILTA, CAL., Aug. 4, 1895.

MR. EDITOR: Inclosed find \$10, for which mark me up another year in THE TRUTH SEEKER family, and send me Putnam's "Four Hundred Years of Free thought," and for the other \$3 send THE TRUTH SEEKER for one year, and "Old Testament Stories Comically Illustrated" to Simon Barandun.

Long may you live to fight the sky pilots.
H. DANNENBRINK.

TUCSON, ARIZ., Aug. 6, 1895.

MR. EDITOR: Please find inclosed \$4, for which send THE TRUTH SEEKER for one year and the "Pictorial Text-Book" to a friend of mine. For the balance send me "Die Irrthümer Moses," die "Moderne Gotterdämmerung," and "Wunder und Wunderthaler," in German, as a friend of mine, who is not proficient in English, would like to read them, and oblige
Yours truly, GEO. PUSCH.

For Liberty of Bible Circulation.

WHITE RIVER, CAL., Aug. 5, E. M. 295.

MR. EDITOR: The inclosed fifty cents is for the Wise Defense Fund.
Yours, ETHAN ALLEN GATES.

Sailors to the Rescue of Wise.

U. S. S. OLYMPIA, MARE ISLAND, CAL.,
Aug. 7, 1895.

MR. EDITOR: Inclosed please find \$5 for the defense of Mr. Wise, of Kansas; \$3 of the amount I have collected from my shipmates, and \$2 more I am promised. So I send the \$5. Very truly yours,
G. H. PURDY.

Scattering Seeds of Truth.

PARKERSBURG, W. VA., Aug. 5, 1895.

MR. EDITOR: Please find \$1 for "Age of Reason" and "Self Contradictions of the Bible," about the same number of each. Wishing the truth seekers all good health,
Yours very truly, LEONARD WALTERS.

He Proves That He Likes It.

BURLINGTON, IA., Aug. 14, 1895.

MR. EDITOR: Inclosed find \$2 for "The Field-Ingersoll Discussion," "The Ingersoll-Gladstone Controversy," and "Myth and Miracle." The remainder you can credit to the Wise Defense Fund.

My paying for THE TRUTH SEEKER two years in advance, as I did a short time ago, shows that I appreciate it. I subscribe for quite a number of papers and magazines, but always read THE TRUTH SEEKER first, and I think Heston's pictures are simply immense.
WILBUR MOSENA.

He Reads it Through Each Week.

THORNBURG, IA., July 29, 1895.

MR. EDITOR: Inclosed find \$2.50. Please apply \$1 to defend Brother Wise and liberty, as I see by THE TRUTH SEEKER of July 20th that more money will be needed to establish the most simple principles of justice when religion is involved in a controversy. For the rest, please send me "Geological Sketches at Home and Abroad," and "Charles Darwin: His Life and Work."

Keep right on with your great work. THE TRUTH SEEKER is the only paper I can find time to read through each week.
E. D. NAUMAN.

The Car Is Rolling On.

FREDONIA, N. Y., Aug. 15, 1895.

MR. EDITOR: Inclosed find \$2. Paine's works are being read here and sent for as never before. No falsehood, by whatever name called, or covered by the myths of ages, but sooner or later must yield to the all-powerful truth that is so rapidly com-

ing up the steep of time. The engine of science and truth is on the track. It is surely and swiftly moving toward the goal of humanity, the universal brotherhood of the races.

One dollar of the inclosed is for the "Field and Ingersoll" and "Gladstone and Ingersoll" debates, "Myths and Miracles," and "Crimes of Preachers."

PLINY SMITH.

Thinks That He Is Good, but Young.

KIRKSVILLE, MO., Aug. 10, 1895.

MR. EDITOR: I inclose \$4 to renew my subscription to your paper, and for the book, as proposed in your liberal offer to those who renew. The regular price would have been satisfactory, and I would have remitted just as quickly. I have previously ordered several copies of the book, but have disposed of them. I have been at Monroe, Iowa, visiting a brother, and have just returned; that is the reason I have not remitted sooner. While at Monroe I listened to a lecture by Franklin Steiner, which was superb, although coming from one so young. Mr. Steiner is already widely known, and, if he lives and remains in the Liberal field, will be more extensively known in the future.
WM. HART.

At the Grave of W. R. Bachelor, Jr.

Aug. 15, 1895.

FRIENDS: I undertake the painful task of speaking a few words at the final resting place of my son. What shall I say of death? It is birth; it is life. It is the inexorable law of nature. Every moment a man is born; every moment one dies. A few years ago we were not; a few years hence and all now living will be gone. Do you ask me what becomes of the intelligence, loves, hopes, fears, of the dead? My answer is: Where is motion when the wheels stop, or the light when the candle is blown out? All in nature—all in the universe. The tearful eyes of millions follow loved ones to that curtain that has never been lifted.

Then, we all have to die, for nature's laws are unalterable. She seems to "create man without purpose, and destroy him without regret." Thus I fail to see any special providence, or the execution of any divine will. Prayers and supplications can have no effect on the laws of fate.

He that is before you—the fell hand of a wasting disease (consumption) was laid upon him in the days of his manhood. He lingered many months with the certainty of death before him. He belonged to no church—he was a Freethinker. He never murmured in his long illness, but met death with calmness and without fear. He was conscious to the last. A short time before he passed away he called me and told me he was dying. And thus he passed away and now rests. He was a filial son, a loving brother, a true friend. He stood for truth and right. We now leave him in the arms of mother earth. Among birds and flowers, green fields, babbling brooks, and the golden sunshine.

Farewell—a long farewell.

DR. W. R. BACHELOR.

Some Suggestions for the Brethren.

GREENVILLE, OR., Aug. 7, 1895.

MR. EDITOR: I read the paper every week and enjoy it very much, especially Observations and News and Notes, which take me back to the old days of Freethought, of which I have an almost complete file.

I write merely to give the churchmen a practical idea, and realizing the superiority of a diagram to mere written description, I ask Heston to illustrate it.

In driving into Hillsboro one day, I noticed that all the steeples on the churches were shaped like a speaking trumpet such as firemen and sailors use to make themselves heard in the midst of great turmoil. Now, if the churchmen wanted to hear the voice of the almighty, the steeples are all right, but the most of the prayers are appeals to "him" to do something for us, and as very little seems to be done it is just possible that in the din created by the Catholic and A. P. A. love feasts, cyclones, steam-whistles, dynamos, holiness ranters, and the like, that the supplications do not reach the ear of divinity at all. If we are to keep building churches and wish to realize the greatest amount of good attainable, let us turn the steeples "together" end

up, make the "bell" a little bigger, put the "mouthpiece" close to the pulpit and carefully follow the known laws of acoustics, and then if the "Thorne of Grace" is ever to be reached by an appeal from us poor critters, we will have the inside track on the effete and non-progressive old world where the churches are old and held in such veneration that they would not dare to try to remodel them.

As the bell being directed upward will catch a good deal of rain-water here in Webfoot, it (the water) could be turned into the baptismal font by a simple gate, and that alone would save enough in a short time to pay for the extra work.

Yours for utility and convenience,

THOS. S. WILKES.

Mr. S. J. Fleckten.

LEXINGTON, KY., Aug. 15, 1895.

MR. EDITOR: We are living on the outskirts of an ancient régime, or period, which was consistent within itself but which lost its great power through many defects.

We are now left without restraint, wild and uncivilized, but the holy cuttle-fish religion is as strong as ever, its slimy arms wound tightly around the public schools and the children who attend them.

These children are willing proselytes, stolen from their parents to all intents and purposes; a helpless credulity supposed to be a part of their nature. This ignorant faculty is termed "reverence" in later years.

Mr. Fleckten does not boast of anything of the kind. He is the prophet who has arisen in our Israel, who has brought to a crisis the evils of the school situation, characterized by suspense, deceit, misery, intrigue, and imposition.

The mass of the people have remained inactive, while religious exercises were conducted in our public schools, the fiend Fanaticism, also, corrupting the moral atmosphere which we breathe.

At this critical moment comes into the arena this true man, armed with the principle "Sink or swim, live or die, I am for liberty of thought," his noble children echoing the same sentiment.

A slow, temporizing policy will not eradicate great evils. Said Washington, "We must erect a standard, to which the people can always repair with safety." The great orthodox leaders, who capture the young, are slaves to their party marble statues, without progressive thoughts or noble pity for the world. How would they appear beside Condorcet and Voltaire.

Respectfully,

ALHAZA.

The Olla Podrida of Astronomy and Theology.

SANTA CRUZ, CAL., Aug. 7, E. M. 295.

MR. EDITOR: Find inclosed \$5, to renew my subscription to THE TRUTH SEEKER for two years.

I would like to know if some Christian scholar can tell the meaning of the following language:

The Lord delighteth not in any man's legs, neither hath he pleasure in the strength of a horse.

Our God is a consuming fire.

And when the devil had ended all the temptation, he departed from him for a season.

I will rend the caul of their heart, and there will I devour them like a lion.

For I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.

It is a fearful thing to fall into the hands of the living God.

What is meant by the seven eyes in God-all-mighty's forehead? The seven stars in J. Christ's right hand? The seven golden candlesticks? The seven vials of wrath? The seven seals of prophecy? The seven gifts of the spirit? The seven deadly sins? or any other of the seven holy or unholy things which we find always so ingeniously contrived to set the brains of religious people at sixes and sevens? I do believe that the whole affair of which they speak and preach, and which is called gospel, has no reference at all to any persons that ever existed, or events that ever occurred upon earth, but is astronomical. The author of "The Diegesis," Rev. Robert Taylor, D. D., said it is all to be seen and is all exhibited in the visible heavens; and so it is indeed. "I set my affections on

things above, not on things on earth;" that is, "I set my understanding and apprehension on the great principles of astronomical science. I do not believe that Jesus Christ and his apostles were persons that ever existed upon earth. The Bible, in the historical sense which the Christian clergy put upon it, is the language of idiosyncrasy or of stark, staring madness; but it rises into grandeur and astonishing wisdom and truth when read in its astronomical significance.

Hence, the sun speaks that sublimely allegorical and most correctly astronomical language: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." Thus the sun pledges to us, not the foolish dream of the immortality of man, but the philosophical truth of the eternity of nature.
VICTOR LAINE.

Anti-Missionary Vaccination Wanted.

LEAVENWORTH, KAN., Aug. 11, 1895.

MR. EDITOR: The killing of missionaries in China is merely an exchange of the religious compliments of the season. A few hundred Chinamen having been killed one time and another by the Christians in this country, it was getting high time that our imitative pagan neighbors should return the courtesy. They have been slow catching on, however, and are away behind in the count. The Christians are the best butchers, ten to one. Take notice what a dandy job they did at Rock Springs, Wyo., a few years ago. They massacred a whole colony of unarmed pagans (nearly one hundred) in less than an hour, and licked their chops for more. And our "Christian government" did not punish the bloody fiends either. But "all the same" the Christians now demand that our government must declare war against China if she does not ferret out and behead the slayers of the missionaries. That is different. No forgiveness; no turning of the other cheek. Turkey for Christian, crow for pagan. A fair sample of Christian justice.

The missionaries should stay at home. They force themselves into communities against the wishes of the entire population. They decoy the young and poison their minds against their parents' religion, thus becoming a public nuisance. This is infamous. It enrages parents, and the "mission" is hated and detested worse than a pest-house or a leper's den. That the "pagans" have endured the infliction so long and so patiently as they have speaks volumes for their good breeding and toleration, which is infinitely superior to that of the Christian.

The very act of sending "missionaries" there, as though they were savages, is an insult to the nation and to the people. Religious propagandism is extremely abhorrent to them. It is never practiced by Oriental religions, being considered a gross breach of the rules of etiquette. It is a vice peculiar to Christianity, or more likely a contagious disease. May we hope that some one may discover a way to vaccinate against it?
S. R. SHEPHERD.

A Freethought Hall.

Aug. 15, 1895.

MR. EDITOR: Iowa has another Freethought hall. It has been erected through the generosity of Mr. James Hart, of Monroe. While not of monster dimensions, and wanting in the touches of a Michael Angelo, it is of ample size for the community in which it is situated, and is a thing of beauty in addition. Several years ago Mr. Hart attempted to buy a lot for the purpose in the town of Monroe, Jasper Co., Ia. Such a storm was raised against the plan that persons owning land asked him twice as much as a lot was worth. The advocates of "Peace on Earth" threatened to burn such an edifice in case it was constructed. Not intending to be foiled, our friend determined to build it on his farm about a mile from town, and there it stands. Though not a regular carpenter, Mr. Hart sawed every board, and drove every nail. On Friday, August 2d, it was ready for dedication. The interior had been well furnished with chairs, two tables, and an organ. Mr. Wm. Hart, of Kirkville, Mo., brother to James Hart, came up to assist us. He is well known as the author of "The Candle From Under

the Bushel," and his activity in the work of Liberalism dates from many years ago. At eight o'clock in the evening the people began to arrive, and in a short time the road was filled with the buggies and wagons of those who had come from a distance. The hall was soon filled, and when I began to speak we had more people outside than inside, and still they came. The most sanguin of the Liberals expected only a moderate attendance, but they were happily disappointed. We had lectures in Monroe before, but they were poorly attended, and the Christians called them a failure. They could not say that this time. I must relate an amusing incident. When Mr. Hart first went to the hall in the morning, he found lying at the door a monstrous iron bomb, sixteen inches long and three and three-fourths inches in diameter. It was well made, and had evidently been put together by a mechanic. Two fuses on one end were nearly burned away, and a black circle on the step was the result. Matches were also found. It looked formidable, and was, doubtless, as strong an argument as could be offered, but it turned out to be like all other Christian arguments—harmless. When Mr. Hart opened it he found the contents to be half straw and half mud—two splendid representatives of the Christian religion. No doubt the person who placed it there would much rather it had contained dynamite, and he only showed what he would like to do if he could. The name of the hall is "The Oak Park Institute." It will be open for the discussion of all questions pertaining to the good of mankind, and particularly for Freethought lectures. Let us hope that we may see many more buildings of the kind all over the United States.

FRANKLIN STEINER.

No "American Sabbath."

CHARLESTON, S. C., Aug. 10, 295 E.M.

MR. EDITOR: Without any idea it would reach its columns, but on principle I sent the following letter to the *World* some time ago.

Possibly not brief enough, perhaps a little too pronounced, may be unsatisfactory otherwise, at any rate I am not aware its finality was other than the waste basket.

Fatuous Protestantism seems quite in a way to overreach itself and is acting the willing catspaw to astute and chuckling Catholicism!

But Catholic chestnuts (roasted or unroasted) are not to our eclectic liking—however accommodating our Protestant friends—and, "the burnt child dreads the fire," I think, still carries a searching moral.

LOUIS LEVINE.

SUNDAY "SABBATH!"

Editor *New York World*: The *World* moves to impress the truth that facts are stubborn things; the theory that attempts to ignore them insures its early destruction.

In a press report dated Boston, July 14th, is this item:

"Dr. Arthur Little, of Dorchester, presided at a meeting upon Sabbath observance, held this afternoon at Park Street church, which was well filled with Christian Endeavorers. In opening the speaking, he said it was the duty of the Republic to see that the Lord's Day was well kept."

"Dr. Page, of Leavenworth, Kan., pleaded for the Puritan Sabbath in the West, where he said Sunday was a holiday. Many Sabbath breakers were from families formerly worshiping in Park Street church."

Here is news! Here is a glorious chance for your state religion. Here is an opening for that much desired (by certain religionists) government department of religion (creedless?) to expound the contradictions of the scriptures, the incapables to decide the *meum et tuum* of the people's dearly-bought, perhaps too carelessly prized, liberties! Here is a Mafia-dagger for Religious Liberty's fair form! And here is the kind of an American that would loose the blood-hounds of religious proscription!

For a "religious" body to make the plea, it is *rest* (whatever that facile word may be made to mean), when they care not a fig more for "rest" than they do for the outraged principle, is palpably dishonest and immoral, and yet such a body poses as an immaculate "I-am-holier-than-thou!" and actually believes (amazing!) people are such consummate addle-pates as not to detect the ill-disguised hypocrisy.

"Religious clauses" of any description that would control in any matter of

mooted opinion and belief, are every one relics of colonial enactments; and with the 4th of July, 1776, for Americans, became mere barnacles on the American ship of state, which it is becoming quite evident now, should be struck away ere the safety and the sailing qualities of the glorious craft be seriously impaired.

There is no "American Sabbath" that we hear *ad nauseam*, in the sense that the government may have anything to do with any holy day of any religion, that it may deny liberty by enforcing a hybrid law that is expected to and does give to one body of citizens of one faith a privilege it would deny to any other.

Holidays are for "rest and recreation," and are deservedly popular, and these alone come into the state's purview.

There is a higher question than that of "beer" involved! It is a fundamental American principle that is challenged. The sooner the people awake to the latent possibilities for danger in any compromise, the sooner will the question of the total separation of the religious and secular interests—the absolute divorce between church and state—be definitely and forever settled.

Let the *World* champion this distinctive Americanism and see that justice is done, that the main contention be unobscured!

July 18, 1895.

LOUIS LEVINE.

Has God a Soul Factory?

MONTEREY, TENN., July 21, 1895.

MR. EDITOR: I am very much pleased with Mr. Pikard's intellectual autobiography. It may seem strange, but my experience was almost identical with his up to the time I left the church. After passing my final examination for the ministry, and after completing all the preliminary arrangements for my ordination, I severed my connection with both ministry and church. The soul problem is one that has occupied my attention for many years.

I said to myself, "What evidence is there to prove that man possesses a dual nature?" I read, and read, and sifted, and I am still reading and sifting, and all the evidence I have accumulated points the other way. The subject presented itself in this light to me: When a young couple get married, and the female conceives and brings forth a child, every act connected therewith is a natural act. Can a natural act produce a spiritual substance? Reason says No. Then, if nature, in her multifarious, intricate and wonderful workings, can not produce a soul, there is but one other way a soul could be brought into existence, and that would be by special creation by some almighty power. What kind of direct evidence have we in our possession that tends to demonstrate to us that we are immortal? None whatever. If there be an almighty being, his most essential attribute must be justice. Does such a being exist? If he has a soul factory in the seventh heaven, he must know the destiny of each soul manufactured there. Not only so, but he must also determine, prior to its leaving the heavenly factory, to what womb, family, and country each soul must be transferred. Here is a family of learning, wealth, refinement, and conspicuous morality. The wife gives birth to a beautiful daughter. It is loved, cherished, and trained in all things calculated to make it happy. It takes the good path through life. Doing good to others affords it boundless pleasure. It knows no evil, for it has never been permitted to witness one single scene of wickedness during its existence on earth. This child dies, say, at the age of thirty, and goes straight into Abraham's bosom. Here is another family, living in one of the lowest slums on earth.

This wife also brings forth a daughter. It is trained from its infancy in crime and immorality, in order to furnish an adequate income for its degraded parents. This child also lives thirty years, but during all these years it never knew one moment's honest pleasure, and, in a fit of melancholy, it ends its earthly existence by the poison route. The orthodox God, being omniscient, omnipresent, omnipotent, just, and munificent, made these two souls, sent one on its mission of pleasurable and ecstatic delight, which commenced here and will never end, and the other was sent on its mission of misery, pain, intensified suffering, and eternal agony. Where is his justice? The cruel, brutal, and blood-thirsty character of the Jewish God is well portrayed in 2 Samuel xxiv. This chapter shows him to be the most unjust and infamous monster that ever existed. He first

of all prompts David to number the people, then gets mad at David for executing his own order. It was David that committed the crime, if crime it was, but there were 70,000 innocent men who were barbarously massacred for David's crime. Where is God's justice?

I was much amused at the description of Mr. White's menagerie. His bills announcing its arrival are incomplete. The prison Peter was incarcerated in, the aprons Professor Paul made fly out of the bodies of his patients, the jawbone of the jackass with which Samson slew his thousands, a wheel off the chariot Enoch soared to heaven in, the giant's bed that was only 16 feet 4 inches long and 7 feet wide; the pillars Samson pulled out when he committed suicide, a sample of the eyes the Philistines wore when they took a peep through the roof, through the people below, and the ground floor, when they got their last glimpse of Samson; the log shanty where Samson saw the harlot, and a few of the foxes Samson tied together. My dears, there are many more curiosities not yet mentioned, but if you will look to the right, you will see nothing; look to the left, you will observe the same; look before, it is still there; look behind, there is still no change; but if the juveniles, when they crawl under the canvas, will only keep their eyes open, they may see some of the lice Aaron created when he worked his ten miracles. In connection with this lice business, Moses did not give the Egyptian magicians a fair show. Aaron had already used up all the dust there was in the country, so there was none left out of which the magicians could make lice. If they failed, it was because there was no dust left. If Aaron had taken hold of a chunk of nothing, and had made his lice from it, then he might have claimed a victory over the magicians, but as it was, the magicians were asked to do something that Aaron had not done. No, no, Aaron, this won't do. Give the magicians a fair show.

JOHN PRITCHARD.

An Address to the Doubters.

SPRINGFIELD, NEV., Aug. 15, 1895.

MR. EDITOR: O ye of little faith, know ye not, therefore, that in olden time there went forth a great warrior conquering cities and laying waste great countries, and the people marvelled greatly, saying, "Verily, verily, Joshua is a great general!" And it came to pass that the "virgin despoiler," in his many peripatations up and down the "vale of tears," allowed Joshua to have many and divers seances with his nibbs, and thus they stood pat.

Know ye not also that his armies were marshaled to the music of the most noted and world-renowned bands of that or any other age? Not even was Gilmore's circumstance.

Its leader, Gideon, was the greatest band-master east or west of Jordan, because, forsooth, he could blow a ram's horn to a finish. Ye shouldst know also that Gabriel as a ram's hornist was not in it even a little bit.

Verily, verily, I say unto you marvel not at his greatness, for even unto this day no man bloweth a ram's horn like unto Gideon. Now there was in that land (a Sabbath day's journey west of Jordan) a great and flourishing city, whose king was not warlike, neither were the people; nay, much more, but were so peace-loving that they continually cried out, saying, "You can play in my back-yard."

Then saith Joshua (the son of Nun) to the centurions and multitude of soldiers, "Be thou strong and of good courage, prepare thou 'grub,' for although Jordan is a hard road to travel, thou shalt within three days pass over it and to the city of Jericho." And they answered, saying, "All that thou commandest us we will do, and whithersoever thou sendest us will go, even though it be over the 'great divide.' As we did to Moses on the east of Jordan so will we stay with thee toward the setting sun." Then said Joshua, the son of Nun, "The city of Jericho must become a prey to us that we may overthrow it, and despoil the people thereof. Howbeit," saith Joshua, "it has a great non-scalable wall by which they hope to save themselves, their cattle and their asses." Then answered the centurions and the multitude of soldiers, saying, "Woe unto the people thereof, if ye have

seance with the great 'virgin despoiler.'" Then spake forth Joshua in a loud voice, saying, "Stand ye fast, whilst I seek a seance," and they stood fast. And it came to pass as he spake these things that a message from the great "virgin despoiler" was delivered in his ears, saying, "Send ye forth two spies out of Shittim that they may go forth and view the land even Jericho, that they may enter into the city and see who playeth in their back-yards." Then goeth he and taketh two spies out of Shittim and saith "Go forth and enter ye into the city of Jericho west of Jordan, and be ye careful to find out how the land lieth, so ye can straightway return and tell us." Now it came to pass after he had said these things, that they went forth and entered into the city, and they said one to another, "He that hath eyes to see, let him see," and it was so. Now when they had multitudinally seen they said, "Go to. Let us have some fun." And it came to pass as they spake these things a certain woman, whose name was Rahab, a keeper of a dive, lifted up her voice and said, "Look ye no farther, I have the best dive, and the best selection that dwell in the city. Ye are welcome. The last shall be first. What say ye?" And they walked in. Now straightway it was told the king of Jericho, saying, "Behold there came two men in hither to search the city, and are even now at this time carousing at Rahab's dive." Then spake the king to his people saying, "We cannot suffer Israelites to enjoy our chief place of amusement." And they arose with one accord and covered the distance. But Rahab seeing them afar off, saith to the spies, "Get thee to the house-top, that I may cover thee with flax, lest they make thee prisoners and stone thee to death, for behold the king seeketh thee even now." And they did according as Rahab ordered them. "Howbeit," saith Rahab, "this event shall be a by-word even to the end of time." And it was so, even to this day. The king marvelled greatly, and saith to the soldiers, "These men have absconded I believe for a surety. Rahab is the cutest woman in the city. She hath the greatest dive on earth in which to hide." And they with one accord vacated. Then went forth Rahab and saith to the spies, "I know of a truth that ye are 'tooters,' and that the king is fooled for once. They have departed. Now, therefore, thou hast had thy fun to thy heart's content; get thee up that I may let thee down the outer wall that thou mayest go home to Joshua, the son of Nun, and report thy findings. Thou wilt surely tell him how well we did receive and entertain thee, and that we will still be doing business at the old stand when he cometh to take the city."

Now therefore know ye not that as soon as the spies returned Joshua, the son of Nun, was made glad even to rending his clothing in pieces, and straightway he cried out with a loud voice, saying to the centurions and soldiers, "Get thee in readiness for the onslaught and especially, O Gideon, get thy ram's horns in tune, for much dependeth on the band-master."

Then cried out Joshua again, saying, "Go to. I have had a message from the greatest of all 'virgin despoilers,' saying 'Go thou and march thee around the high walls of the city once each day for six and the seventh day seven times shalt thou march around it, and the last round shalt be called the home-stretch, and thou shalt withal have Gideon the band-master and his band to continuously play whilst thou marchest and the last and home-stretch-round thou shalt have them blow one long, loud, and continuous blast even to the extent that no other horn would tolerate, and thou shalt see the strength and power and wisdom of thy God. Thou shalt see that he is indeed a virgin destroyer as well as a despoiler. Thou shalt see the walls fall flat, and thou shalt see both old and young and little babes destroyed off the face of the earth forever." And it was so. Selah! In a horn.

MORAL.

Any man who says that he implicitly believes the narration that has here been considered (Joshua i, 11, etc.), and that the deeds there narrated were righteous and that justice was perfectly done to all parties concerned, is either crazy, a hypocrite, or a natural fool. Z. C. DENNEY.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Sermon in Rhyme.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow,
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you see the hot tears falling
From a brother's weeping eyes,
Share them. And by kindly sharing
Own your kinship with the skies.
Why should anyone be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both joy and grief a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver,
Nature makes good seed to grow,
So, until its happy end,
Your life shall never lack a friend.

A Letter and Its Answer.

"ALL FOR JESUS."

WARRENVILLE, CONN., June 27, 1895.
MISS S. H. WIXON—My Friend: Some time since I received a copy of THE TRUTH SEEKER, and my heart was made to sorrow to see such a paper. I did not know there could be such a bad paper, though, years ago, a young gentleman friend said to me, "There is something in a paper uncle takes which I wish you would see." I said, "Well, bring it over." He said, "No, it is THE TRUTH SEEKER, and I would not insult you by bringing such a paper into your house." Now that I have seen one (the first one, and, I trust, the last), I don't wonder he would not insult me by bringing it here. If any one who is acquainted with me should send me such a paper, I should consider it an insult. I looked in the children's department, and there saw your name. As I saw it, it came to me to write to you, as I often do to strangers, and beg of you to seek truth where alone it can be found, viz., in the Bible, the word of God. I beg of you to "Look to Jesus and be saved," etc. . . . I beg you to stop and think what you are doing. Think of the time when you shall stand before God to give an account of your doings, etc. . . . If you will think of these things, I am sure you will feel you need the pardon Christ alone can give, etc. . . . In the paper sent me I saw, too, a letter from a boy of fourteen—Charles C. Carlton—who said, "Christians didn't bother them any more, as they found they couldn't convert them." Poor boy, I am so sorry for him, etc. . . . A few days ago I met a stranger, who, on reading the heading of a tract I had given him, which read, "Stop, poor sinner, Jesus loves you," said to me: "All very good if one can believe it, but I can't; I'm an infidel. I was brought up to love God and honor him, but twelve years ago I ran away from home, and have drifted away from all good," etc. . . . Is it so with you, my sister? Did your dear mother teach you to kneel by her side and offer your evening prayer? etc. . . . It will be a terrible thing to die and not be a Christian; terrible, indeed, to die a Christless death, to be laid in a Christless grave. Turn to him, etc.

DELIA A. GIFFORD.

The editor of the Children's Corner is frequently in receipt of letters of similar import to the one published above. She usually drops them into the waste-basket without comment, having little time at

*Mrs. Gifford's letter covers six closely-written pages, and to print it all would be a total waste of space. Where "etc. . . ." occurs, the reader will know that something has been omitted, and if he has ever heard the come-to-Jesus exhortation of an excited female, he can imagine what that something is.—ED. T. S.

her disposal to bestow upon such missives. The evident sincerity of the writer of the above letter leads her to reply through the channel of this department.

Mrs. Gifford appears to be in earnest, just as anyone believing the diabolical doctrines she professes, ought to be. The wonder is that all professing belief in eternal punishment are not as sincere in endeavors to save from "the wrath to come." How anyone believing such horrible and barbarous teachings can ever smile or be happy is beyond comprehension. It was hardly courteous to reflect upon so able a paper as THE TRUTH SEEKER in the way that Mrs. Gifford has done. If it is an insult to receive papers whose doctrines we do not accept, then the editor of the Corner is frequently insulted by having forced upon her attention such papers as *King's Messenger*, and other religious sheets, to say nothing of religious tracts. Mrs. Gifford declares truth can be found nowhere but in the Bible. She surely cannot mean this, for truth is everywhere, and the Bible contains many proven false statements.

Does our friend believe the earth was made and completed in six days? Scholars will tell her it has been millions of years in process of formation, and is not finished yet. Does she believe the earth is flat? That is the teaching of the Bible, but we know it is a globe, round and not flat. Does she believe the sun stood still at command of Joshua that he might have more daylight to slay his enemies? In respect to the earth, any schoolboy will tell us that the sun always stands still, and it is the earth that revolves around the sun. Does she take all the silly, improbable, ignorant falsehoods that are found scattered along the pages of "Holy Writ," from Genesis to Revelation, as absolute truth? Mrs. Gifford begs me to "look to Jesus," and get saved. Saved from what? If she will look into our prisons she will find them filled, not by Liberals and Infidels, but by professed followers of Jesus, and people are obliged to keep constant watch and ward against Christian thieves, swindlers, adulterers, and murderers, who do not hesitate to do their dreadful work anywhere, and everywhere, even in the very church edifice itself, as in the case of the young women murdered, not long since, in a church in California. One would think there is work enough to do in saving these miserable sinners, before laying siege to those whose daily lives are steadfast, moral, and upright.

Rejecting Christ! There are grave doubts in the minds of many Biblical students whether such a being ever existed, his prototype being found in more ancient religions. Nothing was written concerning him till after he had been dead a half century or so, and no history of his time alludes to him, except Josephus in one slight passage which is believed to be an interpolation.

He himself, according to scripture, wrote nothing, except on one occasion, when he wrote upon the sand, and he never went to church but once, and then he went with a horsewhip. It is not for me to say that he would not take the same implement of punishment along were he to go to church to-day. The editor of the Corner does nothing knowingly for which she should ask pardon. Her doings are open and above-board. She is conscientiously doing as nearly right as she knows, and cannot tell what in her conduct requires forgiveness.

That which Charley Carlton wrote is obviously true, and it is therefore in evidence that professing people do not believe the cruel dogmas they teach.

In regard to "drifting from all good," it matters little what people think, so long as men and women do not so drift. It is the conduct by which we judge

Our acts our angels are, if good; if ill,
The fatal shadows that walk by us still.

Perhaps Mrs. Gifford will give the name and address of the young man who "drifted," and inquiry will be made into the case. It is not common to find prodigal sons among true Liberals—they are generally on the other side.

One word in regard to the mother of the editor of this Corner. She was a noble woman. She taught her children to live true, honorable, and cleanly lives; to be honest and truthful; to avoid evil and wrong-doing; to be good, pure, and true

in every sense of these sweet words. She did not warp their minds by false teachings, nor did she bias them in any direction save that of goodness. She contrasted the false and true, and let their judgment decide which was the better. She taught them without prejudice, and with a leaning only toward the right. She taught them to fearlessly follow truth where'er it leads the way, to be kind, gentle, tolerant, and to owe no one anything but love and good-will. Did Mrs. Gifford's mother do better than that?

Mrs. Gifford thinks it a terrible thing to die and not be a Christian. It is not so, my friend. You are mistaken. Sensible people are never afraid to die. It is as natural to die as to be born. It is in the wise ordering of nature, and, as others died to make room for us, so we shall die to make a place for those who are to come. It has been the privilege of the editor of this Corner to stand by the bedside of dying persons who had not a belief such as Mrs. Gifford indicates as hers, and they passed away as calmly and sweetly as a babe at rest upon its mother's bosom, without a particle of fear or trouble as to the future. It has been her privilege, also, to conduct the funeral exercises of such by their particular request, they making all arrangements for their departure as calmly as though preparing for a pleasant visit to relatives and friends.

The fear, my friend, is with those who believe the monstrous and inhuman doctrine of a "loving heavenly father" capable of punishing his children forever and holding them in a lake of fire and brimstone, solely because they could not honestly say "I believe that Jesus died for me," and they would not be hypocrites.

In conclusion, we thank the unknown, but well-meaning lady for her interest in our welfare. We would assure her that our soul is in good condition. It is all right, but we take her words in the spirit they are given, and shall cherish no enmity against her. Religion is a matter of education, training, and geography. In India our friend would have believed in the religion of the Brahmins. In China she would have been a follower of Confucius. In Persia she would reverence the teachings of Zoroaster. In Arabia she would have worshiped at the feet of Mohammed. Brought up and educated in a Catholic country, she would have been a devout Roman Catholic. Having been taught by Protestant Christians, naturally she has imbibed their teachings. Christianity is a small part of the entire religious population of the globe, and if only Christians can be "saved," to use the popular vernacular, what an immense number of the world's population will be "lost!"

Now, this sister, who exhibits such kindly feeling, is, in our opinion, very much in the dark. We would like to see her converted to truth, and therefore take the same liberty with her as she has taken with us. She has much to learn, and should have read, not simply one side of a question, but both sides, before deciding. She should read, not with the eye of faith and prejudice, but with the clear, open, honest vision of candor, reason, and common sense. Read Volney's "Ruins," D'Holbach's "System of Nature," the "Letters to Eugenia," Paine's "Age of Reason," Graves's "Sixteen Crucified Saviors," and, for diversion, perhaps, the "Crimes of Preachers." It would be well to diversify her reading with some modern geological works, showing how the world was made, Proctor's Astronomical series, etc. It is not her fault maybe, but anyone can see that Mrs. Gifford is behind in her reading, and has not been in the habit of reasoning about the topics upon which she dilates. A little more study, a little more reason and exercise of judgment, and Mrs. Gifford will come out of the dark into the light of truth and understanding. With best wishes for a speedy conversion to truth as it is in reality, we remain, the friend of humanity,
ED. C. C.

ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN

Price, 5 cents.

THE TRUTH SEEKER,
28 Lafayette Pl., New York



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers: 4to, 224 pp., boards, \$1. Address: THE TRUTH SEEKER CO

MORGAN A. ROBERTSON'S



By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

My Repairing Department

Is now complete. I have facilities to repair, closely regulate and return watches 2d or 3d day. No better work in the world. Agents wanted in every town in the United States where watches are butchered instead of restored. Many are now making money but many more can make money easy by sending me the work of their friends and neighbors. Apply for terms, also send for price lists of Watches, Diamonds, Jewelry, Silver-ware, etc.

OTTO WETTSTEIN,

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon; and The Popular Free-thought Badge.

Established 1857.

ROCHELLE, ILL.

You will ride
a Bicycle

Of course you will ride. All the world will—fashion, pleasure, business—men, women, children. It takes a while sometimes for the world to recognize its privileges; but when it does it adapts itself promptly. Therefore, you who are in the world will ride a bicycle—a



COLUMBIA

bicycle if you desire the best the world produces; a Hartford, the next best, if anything short of a Columbia will content you. Columbias, \$100; Hartfords, \$80 \$60; for boys and girls, \$50.

POPE MFG. CO., Hartford, Conn.

Boston, New York, Chicago, San Francisco, Providence, Buffalo.

A Catalogue—comprehensive, beautiful—at any agency free, or by mail for two 2-cent stamps. The book tells of all the new Columbias and Hartfords

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse.....	10
Astro-Theology. L. L. Dawson, Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Austin Holyoake.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	3
The Bible: Is it Reliable as a Guide? C. Watts.....	3
Blasphemy and the Bible. C. H. Reynolds.....	3
The Book of Esther. Spinning of what Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. W. Max Muller.....	5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. L. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wicks is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed system. Bennett.....	2
Christianity: Its Nature and Influence on Civilization. Charles Watts.....	2
The Christian Deity. Charles Watts.....	2
The Christian Faith. 20 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	2
The Christian Sabbath. John E. Remsburg.....	2
Christian Scheme of Redemption. C. Watts.....	2
The Church and Education. Anti-Jeuit.....	2
The Church and Freethought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holidays. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills, or Give the Devil His Due. John Syphers.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoake.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. & Remsburg.....	1
Defense of Secular Principles. Chas. Watts.....	2
Does there Exist a Moral Governor of the Universe? Austin Holyoake.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Bringham, M.D.....	3
Evolution of Israel's God. A. L. Rawson.....	10
Essays on Miracles. David Hume.....	10
Father, Son, and Holy Ghost. T. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	5
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh.....	3
Freethought and Mod. Progress. Chas. Watts.....	2
The Frauds of Christianity. Annie Besant.....	2
German Liberalism. Mrs. Clara Neymann.....	1
The Gospel of Christianity and the Gospel of Freethought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situated? Austin Holyoake.....	3
Hereditary Transmission. Illustrations of its Occurrence. Prof. Louis Esherg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	10
Is America the New World? L. L. Dawson.....	3
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure; Their Cause and Cure. D. M. Bennett.....	2
Is the Bible Indictable? Annie Besant.....	5
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Padon.....	5
Labor's Prayer. Charles Bradlaugh.....	2
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoake.....	5
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake.....	3
The Logic of Life, Deduced from the Principles of Freethought. G. J. Holyoake.....	3
Lucretian Aspects of Christianity. A. Holyoake.....	5
Liberty and Morality. Moncreaf D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	2
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Or me. B. F. Underwood.....	1
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Stoddard.....	1
The New Age. W. S. Bell.....	5
The Old Religions and the New. W. S. Bell.....	1
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	1
Orthodoxy. Robert G. Ingersoll.....	10
Our Father in Heaven. Poem by Charles Stephenson.....	1
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. H. Hawes.....	5
Protestant Intolerance. John E. Remsburg.....	2
Philosophy of Secularism. Charles Watts.....	5
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10

Plea for Atheism. Charles Bradlaugh.....	5
Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyall.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	2
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Austin Holyoake.....	1
Secular Responsibility. G. J. Holyoake.....	2
The Stage and the Pulpit. Robt G. Ingersoll.....	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake.....	3
The Theory of Evolution. Thomas H. Huxley.....	10
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologians.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Who Was Jesus Christ? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	2
When Did Paul Live? Scholasticus.....	1
What is the Bible? A Review of Sunderland's "What is the Bible?".....	1
Wonders of Prayer. D. M. Bennett.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Austin Bierbower.....	10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.	

THE BRAIN AND BIBLE;	
OR	
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.	
By EDGAR C. BEALL, M.D.,	
with a preface by	
R. G. INGERSOLL.	
This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.	
Price, cloth, \$1. Address THE TRUTH SEEKER.	

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies.....	\$1.00
Fifty copies.....	4.50
One hundred copies.....	8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York

Is Suicide A Sin?

Colonel Ingersoll's Famous Letters and Replies from Eminent Men. With a Startling Chapter on Great Suicides of History.

Schopenhauer's Celebrated Essay "On Suicide."

Paper covers. - Price 25 Cents
The Truth Seeker,
28 LAFAYETTE PLACE, New York.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION

THE DIEGESIS

BEING
A Discovery of the Origin, Evidence, and Early History of Christianity.
Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Gilt cloth, gilt title, 40 cents; half bound, 25 cts.

Gems of Thought.

EVERY right action and true thought sets the seal of its beauty on person and face.—*Ruskin.*

If grand celebrations like those at Kiel had to be paid for by the great men who enjoy the fun and the champagne there would be fewer royal flutters of that kind.—*Galveston News.*

It must be remembered that a man may apparently have all society against him and yet be engaged in a work which will certainly and thoroughly revolutionize its opinions and its habits.—*Dr. J. G. Holland.*

THE most cultivated minds are usually the most patient, most clear, most rationally progressive, most studios of accuracy in details, because not impatiently shut up within them, as absolutely limiting the view, but quietly contemplating them from without in their relation to the whole. . . . This adaptation to the humblest wants is the peculiar triumph of the highest spirit of knowledge.—*James Martineau.*

VOLTAIRE was annoyed by the meaner and baser spirits of his time, by the oringers and crawlers, by the fawners and pretenders, by those who wished to gain the favor of priests, the patronage of nobles. Sometimes he allowed himself to be annoyed by these wretches; sometimes he attacked them. And, but for those attacks, long ago they would have been forgotten. In the amber of his genius Voltaire preserved these insects, these tarantulas, these scorpions.—*Ingersoll.*

RECOGNIZE the fact that incorporated masses of men grow, and acquire their structural characters through modification upon modification, and there are excluded those antithetical errors that humanity remains the same, and that humanity is readily alterable; and along with exclusion of these errors comes admission of the truth, that causes like those which have brought social arrangements to a form so different from past forms, will in future carry them on to forms as different from those now existing.—*Herbert Spencer.*

STRANGER, if thou hast learned a truth which needs
No school of long experience, that the world
Is full of guilt and misery, and hast seen
Enough of all its sorrows, crimes, and cares
To tire thee of it, enter this wild wood
And view the haunts of nature. The calm shade
Shall bring a kindred calm, and the sweet breeze
That makes the green dance, shall waft a balm
To thy sick heart. —*Bryant.*

It is over and over again in history the most clearly taught of all lessons that no quarrels are so bitter as antagonisms growing out of religious prejudices and race hatreds. It was for this reason, among other excellent political ones, that the framers of the American organic law pronounced against any combination of church and state, and declared for absolute religious freedom and equality in this country. Men or communities, on either side, who are agitating such issues and dragging them into politics are utterly un-American in spirit. A constitution would be but waste paper to them had they the power to dispose of it.—*Houston (Texas) Post.*

THE smoke from the burning censurs of stupid adoration in the Sistine chapel has well nigh obliterated the great outlines of Angelo's figures in the ceiling. So much of the unreasoning and uncritical adoration of George Washington in the years past has smirched and bedimmed his manly outlines. "Can't you take Washington down a little? You have set him too high," said Carlyle to an American. Nothing has done so much to set Washington down lower than where he belongs as the foolish attempt to set him higher than where he belongs. With him, as with the other great children of men, let us say, "Away with myth and fable; truth and reality are more wonderful and more beautiful.—*Unity.*

THE "people" who exercise the power are not always the same people with those over whom it is exercised, and the "self-government" spoken of is not the government of each by himself, but of each by all the rest. The will of the people, moreover, practically means the will of the most numerous or the most active part of the people—the majority, or those who succeed in making themselves accepted as the majority. The people consequently may desire to oppress a part of their number, and precautions are as much needed against this as against any other abuse of power. The limitation, therefore, of the power of government over individuals loses none of its importance when the holders of power are regularly accountable to the community—that is, to the strongest party therein.—*John Stuart Mill.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker. **CHRISTIANITY A REWARD FOR CRIME** Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religions and other Delusions.

FALSE CLAIMS OF THE CHURCH. John M. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERANCE. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Condit, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Condit is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some Who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know." **PERSONAL EXISTENCE AFTER DEATH** IMPROBABLE. L. R. Smith. **PROCEEDING OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON.** Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Hel'n Gardener's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger-

soll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man,

Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

Travels in Faith.

By CAPT. ROBERT O. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.
The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture. 400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

MINISTER (in his sermon): "The Lord reigns." Deacon (waking up): "And my thunderin' old umberill is at home!"

NEW MINISTER: "I saw you going into a saloon yesterday, Mr. DeGood." Mr. DeGood: "Yes; my wife was off to a church society meeting, and I dropped in there for something to eat."—*New York Weekly*.

LITTLE BILLY had been trained to wait until served, and not to ask for his dinner. The other day, visitors being present, Billy was overlooked. Presently he asked, "Mamma, when little boys starve to death, do they go to heaven?"

If that New Jersey lightning had played its pranks with a theater or a concert-hall, instead of a church, how many morals would have been drawn from it for the benefit of those who frequent "worldly amusements"!—*New York Tribune*.

"AND NOW," shouted the exhorter, "what is to be done when a man is rushing headlong, with lightning speed, along the road to destruction?" Deacon Jones (between snores): "Reduce—size o' yer sprocket! She's too high gear!"—*Cleveland Plain Dealer*.

A CLERGYMAN of the Baptist persuasion, holding forth in a Texas town, recently commenced his discourse thusly: "My dear friends: I want to talk to you about the infinit power of the almighty. He created a mighty ocean—and he created a pebble. He created the solar system—and he created the world—and he created a grain of sand. My friends, he created me! and he created—a daisy."

THE barber shops are closed in Brooklyn to-day, and the soda fountains are forbid den to play in New York. Now, if we can hav the street cars stopped, the "L" trains suspended, and the holes in the slot machines stuffed up, we may get back to somewhere near the standard of the good old New England days, when the Yankee farmer used to throw his cider barrel out of the cellar if he caught it working on Sunday.—*The New York Recorder, Sunday, July 14, 1895*.

"I WOULDN'T be such a heathen as you are, John," said his wife as she stood in the doorway dressed for church. "You could go with me very well if you wanted to." "How can I?" he half sobbed. "There's the wood to be split, and the coal to be shoveled over to the other side of the cellar, and no dishes washed for dinner yet." "Ah, I didn't think of that," she murmured, thoughtfully, and giving her new cloak a fresh hitch aft, sailed out alone.

PAT was on his way to church, and on the road met the priest. "Good morning, Pat." "Good morning, yer reverence." "Where are you going?" "To mass, sor." "Well, Pat, what is the meaning of mass?" Now Pat did not know, but he was bound not to let the priest find it out. "The loikes of you asking the loikes of me the maning of mass!" "Now, Pat, tell me, anyway." "I don't like to tell you." "But suppose a Protestant should ask you?" "Oh, I could easily tell him." "Well, I will be a Protestant and meet you at the next corner." So the priest walked away and met Pat at the next corner. "Good morning, Pat." "Good morning, yer honor." "Where are you going?" "To mass, sor." "What does mass mean?" "Well, if you're a Protestant, it's none of your business."—*New York Advertiser*.

By a telegram from Macon, Ga., lovers of "civil and religious liberty" may learn that forty citizens of that place have been arrested for the crime of selling dry goods, groceries, meat, and bread on the day of the week that some of their fellow men have corrected God by declaring "holy." In Tennessee a little while ago a considerable number of persons guilty of the same offense were working in the public street each with a ball-and-chain attached to his mortal part. For anything that I know to the contrary they are still so working. Wherefore, my brethren in the faith, let us inflate our American lungs with holy atmosphere from some contiguous church and thank God right stentoriously that in this favored land religious persecution is unknown—though the wicked must, of course, obey the laws. Is it not so, Parson Whackbible? Is that not about the truth of the matter, Father Bellyworship? And you, Sister Primpety, your soul in our papers against the Second Coming, hav I not rightly outlined the situation? O brute bigots, hearted tigerly all and minded madwise, if you but had the power that you forego for the happiness of hating one another worse than you hate us, how you would make us all smoke!—*Ambrose Bierce, in San Francisco Examiner*.

Truth Seeker Library.

Published Monthly at \$3 per Year.
ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50

ISSUES OF 1892.—\$3.

Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	10

ISSUES OF 1893.—\$3.

Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of The World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wettstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10

ISSUES OF 1894.—\$3.

Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradictions of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.
Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.
Single numbers sold at prices quoted.

THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clays, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital duties, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER CO., 28 Lafayette Place New York.

Science Versus Religion,

OR, THE
Conflict Between Reason and Superstition
By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

15 represent	Uncle Sam and the Priests.	25 represent	Samples of Christianity's Work.
2	The Church Mobbing the People.	5	Missionaries.
2	Thanksgiving.	1	The Lord's Instruments.
6	Sabbath Laws.	25	Bible Doctrines and Their Results.
14	Children and the Church.	1	The Church and Slavery.
10	Woman and the Church.	1	Priests and Politics.
6	The Church and Thomas Paine.	1	Ireland and the Church.
3	Studies in Natural History.	1	Church's Idea of Civilization.
3	The Bible and Science.	1	The Uses of the Cross.
15	The Clergy and Their Flocks.	1	Unkind Reflections on the Church.
1	Pietism in Our Penitentiaries.	19	Persecutions of the Church.
4	The Atonement Scheme.	1	Some Allegories.
2	The Lord and His Works.	3	Heaven.
10	Prayer.	6	Hell.
1	The Creeds.	7	Miscellaneous
	Christians and Mohammedans.		

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

NO "BEGINNING;"

OR.

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—*The Truth Seeker*, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR
Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. E. WASHBURN.

Price, \$1.50. For sale at This Office.

Desirable Real Estate.

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water, good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

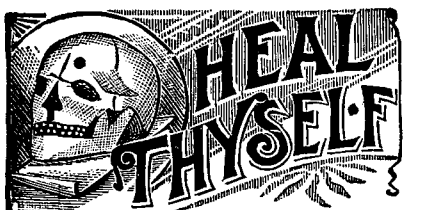
Cloth, 75 cents.

\$75 A MONTH

and expenses, Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P.O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Memory, Head, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, where you saw this adver. Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



THE YOKE AND THE BURDEN.

Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Mat. xi, 29, 30,

PUBLICATIONS.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.

Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Remodeling the Government.

An earnest essay for radical reform in our mode of government, to which are added bright, interesting sketches on Bible temperance, the Christ principle, morality, religion faith, and belief, Gods, Theist, and Atheist and spiritology

By W. L. WILLIS.

Well printed in large type on good paper.

PRICE, 10 CENTS.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.
Address THE TRUTH SEEKER CO.

Pocket Theology.

By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

News of the Week.

A SHARP earthquake was felt in Peru on August 20th.

It is stated that the United States will be asked to arbitrate the difficulties between Peru and Bolivia.

On August 22d railroad property and warehouses in Milwaukee were burned, entailing a loss of \$400,000.

BRITISH troops are engaged in an expedition against the "revolting" tribes around Mombassa, East Africa.

THE striking vestmakers, cloakmakers, and upholsterers in New York have received the increased wages demanded.

FRANCE is sacrificing thousands of her soldiers in the attempt to appropriate Madagascar. They are dying like sheep from disease.

THE Maryland Populists nominated Henry T. Andrew for governor, indorsed the Omaha platform, and declared against the coinage of silver at 16 to 1.

KEIR HARDIE, the English Socialist leader, and lately member of Parliament, but defeated for reelection, is now in the United States on a lecturing tour.

A TWO-DAYS battle is reported at Mata, Cuba, where the insurgents landed an expedition almost under the guns of a Spanish warship. Result not known here.

WHEN we get God into the Constitution shall we issue postage stamps in honor of the saints? Portugal has just issued one in honor of Saint Anthony of Padua.

IN the Ohio Democratic convention Senator Brice was in control and the Chicago platform was reaffirmed. Ex-Governor James E. Campbell was nominated for governor.

A FURNACE in the Carnegie Mills at Pittsburgh became clogged with gas and an explosion followed, killing eight workmen and injuring three others. This was on August 20th.

LI HUNG CHANG's troops mutinied because they had not been paid. Afterward they attacked shops in Tientsin and killed over a hundred persons. So a London dispatch says.

THE collapse of the Gumry Hotel in Denver, caused by the explosion of the elevator boiler, resulted in more than twenty deaths, including that of Gen. Charles Adams.

It is now claimed that Captain Samuel Morey invented a steamboat which, in 1793, made a trial trip on the Connecticut river, fourteen years before Fulton made his experiment on the Hudson.

At Sofia, Bulgaria, the editor of the *Svoboda* has been imprisoned for three years for publishing an article declaring that Prince Ferdinand was morally responsible for the murder of Stambuloff.

It is reported that six of the Chinese who were concerned in the recent massacre of the missionaries have been convicted of murder, and that new arrests are being made daily. Four of the murderers have been executed.

JOSEPH LAYDEN, of Malden, Kanawha county, W. Va., is seventy-four years of age. His wife is fifty-five. On Monday Mrs. Layden gave birth to a male child. The newcomer is the twenty-eighth child born to Mr. and Mrs. Layden.

IN Kentucky, General Hardin, Democratic candidate for governor, refuses either to harmonize his utterances on silver with the state platform or to retire from the ticket. Colonel Bradley, the republican nominee, is greatly encouraged by this.

AN infernal machine was sent to the house of the Rothschilds in Paris on August 24th. It was opened by the confidential clerk of Baron Alphonse de Rothschild. It exploded, tearing out the right eye and amputating several fingers of the clerk.

THE new Home Secretary of England has promised to investigate the case of Mrs. Florence Maybrick, sentenced to life imprisonment some years ago for the alleged murder of her husband, a crime of which many people have never believed her guilty.

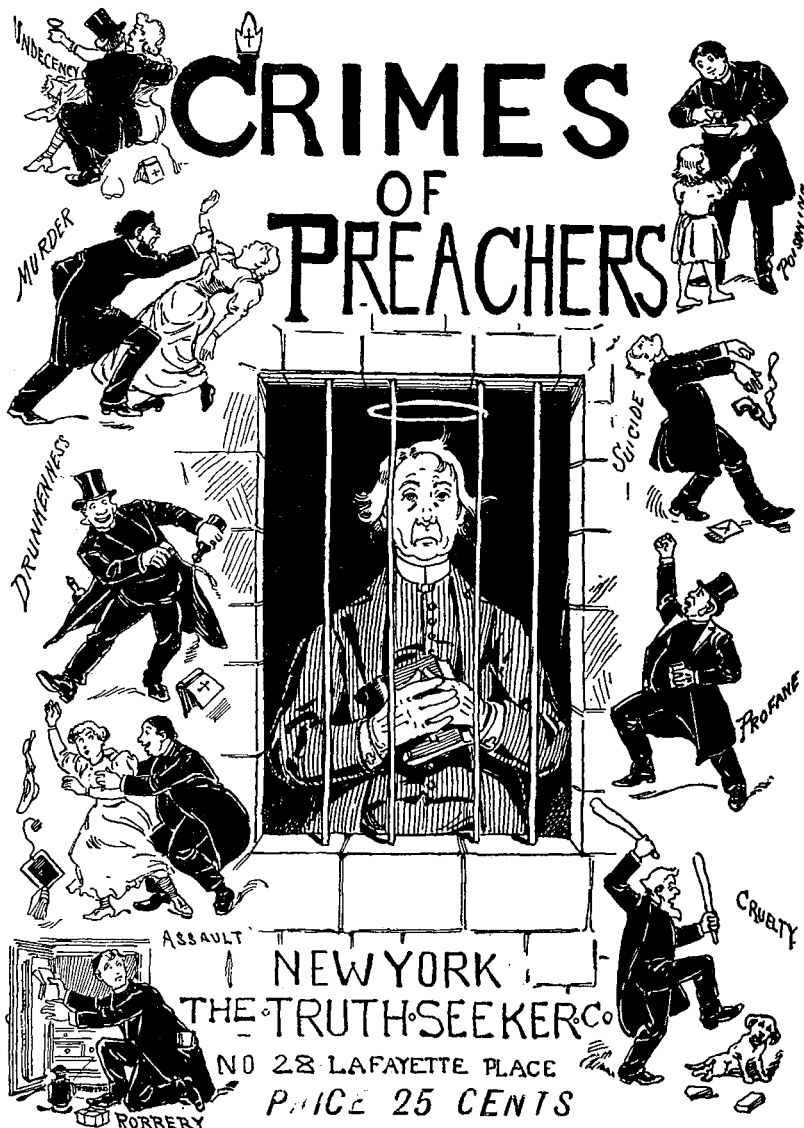
THE veteran Freethinker, John Chappellsmith, who lived for many years in Indiana, died on March 5, 1895, at Sheffield, England, of which country he was a native. The news has been long in reaching this side. Mr. Chappellsmith was very old.

THE Liquor Dealers' Association of New York, to which belong about five-eighths of the retail dealers in this city, has concluded to make no further fight against the enforcement of the Sunday excise law, but to labor for the enactment of a more liberal statute.

At Chicago on the night of August 21st the roof of the Coliseum, in process of construction, fell in with a tremendous crash, ruining the whole structure and entailing a loss of hundreds of thousands of dollars. The accident caused no deaths, as one shift of 300 men had just gone off and the next had not come on.

IN Mexico they are taking to punishing duelists. Colonel Romero, who killed Verastegui, has been sentenced to three years and four months in prison, to pay a fine of \$1,800, or serve three months more in prison, and to pay to Verastegui's widow and children \$4,500 per year for eighteen years. Also the dead man's funeral expenses.

"ONE kind of law" was in force in this state last Sunday as follows: New York city, beer gardens shut tight, barber-shops wide open (until 1 P.M.); Brooklyn, beer gardens open, barber-shops shut tight; Saratoga and Niagara Falls, both wide open; Poughkeepsie and Binghamton, both shut tight; Albany, Troy, Buffalo, Kingston, Rochester, Utica, Auburn, and Cohoes, side doors of saloons open, bar-



bers shut tight; Syracuse, saloons open after 1 P.M., barbers shut tight.

ON the editorial page of the New York World of August 26th three wide columns are devoted to an elucidation of the principle of justice—"What liberty and law require of the individual and should secure to him"—consisting of editorial and excerpts from the writings of Lalor, Judge Story, Blackstone, Kant, Willard, Herbert Spencer, B. A. Hinsdale, and H. D. Lloyd.

LAST Sunday in this city the fashionable clubs were wide open, and the hotels and leading cafés were selling all kinds of drinks, while the saloons in the tenement districts were tightly closed and a man was held for trial for selling five cents' worth of ice to a girl from a tenement house, another for selling three cents' worth of writing paper to a policeman, and still another for showing a policeman, at the latter's earnest solicitation, a pair of rubber shoes.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 36. { PUBLISHED WEEKLY. } New York, Saturday, September 7, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



SOME GOOD THINGS THAT BONAPARTE DID.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and infallible institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, Mo., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BRILEY.

LIST
OF

PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and

The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.O.S. Two books in one volume 75 cents.
History of Ancient Egypt, with numerous notes and illustrations, and an index. By George Rawlinson, M.A. In two volumes. Over 700 pages printed in large type. Postpaid for \$1.25.

Darwin and After Darwin

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible, and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address THE TRUTH SEEKER

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?
By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.
Address THE TRUTH SEEKER, 28 Lafayette place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.
Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

All are architects of fate
Working in these walls of time,
Some with massiv deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.
By L. G. REED.

Price, 15 cents.
Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works
Address THIS OFFICE.

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gefittung.
von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Ped. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier. Aus dem französischen überfetzt von Fräulein Anna Knoop.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts. Diese Bücher sind in Papier-Umschlag und klarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“ 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."
Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse.

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense." Price, paper, 50 cents.
THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By Prof. F. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 36. { PUBLISHED WEEKLY. } New York, Saturday, September 7, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - SEPTEMBER 7, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

A few weeks ago we sent notices to those of our subscribers who were indebted to us on their subscription account, and we are glad to say that a great many of them kindly responded with promptness. There are many, however, from whom we have as yet had no word, and to them we address these appealing remarks. We want some money, and want it badly, else we wouldn't say anything about it. But the cost of getting out the paper has to be paid regularly, and it takes a good deal of cash. So we again ask those whose time has expired to make an effort to renew their subscriptions now—at once—right off—so we can have the wherewithal to pay some bills that are due. We owe some people, other people owe us. If other people will pay us, we can pay some people; and then everybody will be happy. (Quod erat demonstrandum.) It is very unpleasant to be short of funds with a great deal more owed us than we owe, but that is our fix now, and hence this reminder to those who forgot to respond to the notice. We dislike to mention this matter, but Necessity has no fellowship with Squeamishness, and we have to do it. We need the money.

The "Disturbance" Humbug.

On August 13th, John Mathews, a Seventh-Day Adventist, was tried at Ridgetown, Ontario, for violating the Sunday law by putting up hay on the farm of Mr. Watt, another Adventist. He was convicted, and the fine and costs, amounting to \$20.65, he was ordered to pay within ten days from that date, with the alternative of thirty days' imprisonment if not paid. As Mr. Mathews positively refused to pay, there is no doubt he is in prison at this time. The trial was first set for Saturday, but Mr. Mathews is so sincere and determined that he refused to commit what he considered a violation of the Fourth commandment by attending court on that day. One of the witnesses testified that he was "disturbed" by the Sunday work of the accused, although when he stood at his gate at sundown while Mr. Mathews was raking hay in the meadow of Mr. Watts he was more than sixty rods from the culprit and there was a thick grove of maples between the sinner and the saint! That is a fair practical definition of "disturbance," as

Sabbatarians understand it. At the same time, a dozen discordant pot-metal church bells, and a frenzied Free Methodist exhorter on every vacant lot in town, wouldn't cause their nerves to quiver even the least little bit. The prosecuting lawyer strenuously objected to the defense bringing in the Bible to prove that Saturday is the Sabbath of the Decalogue. He was wise in this, but when he said, "Let the statute settle which is the Lord's day," he virtually admitted that he had no case against Mr. Mathews, from the view-point of the Bible writers, and he also inferentially asserted that the legislature may interpret the Bible as it pleases, which would of course constitute the civil law-making power an ecclesiastical court. This is in accordance with the program of the theocratic managers.

To Make Christians Consistent.

The *Christian Reformer* is very much disturbed by the non-observance of "Sabbath." It is particularly agitated because Christians fail to do what it conceives to be their "duty" in this respect. The Second Brigade of Pennsylvania Home Guards went into camp at Glencairn, a short distance from Pittsburgh, and the railway ran Sunday excursions to the grounds. Says a Pittsburg daily:

"As the hours wore on toward noon the railroad out at Glencairn became a confused spectacle of railway coaches, blue uniforms, muskets, gay dresses, etc. After noon there seemed to be a continuous chain of trains, both north and south, and it is little short of wonderful that no accident marred the day's gaiety."

The *Christian Reformer* quotes this and sorrows publicly. We have a well-founded suspicion that it would have welcomed a terrible accident as a god-send in the way of a "warning." It laments that "all the paraphernalia of a picnic, fair, or Fourth of July celebration seems to have been present on this occasion."

"Of course religious services were held in five or six different places, conducted by as many ministers of the gospel, but this was a comparatively unimportant event, and had nothing to do with the drawing of so large a crowd [said to have numbered 30,000], except in cases where it acted as a salve to the consciences of professing Christians. The chief event of the day was the dress parade in the afternoon. It was this that most of the people went to see."

Where is "the power of God unto salvation" that, after about nineteen centuries of preaching of the gospel of the "Prince of Peace," it is found that in the eminently Christian state of Pennsylvania the services conducted by a half dozen of Christ's official representatives constitute "a comparatively unimportant event" having almost "nothing to do" with the drawing of a great crowd to the temple of the war god? Is it any wonder that the theocrats want to get Christ into the Constitution, when, as they say, they cannot get him into the hearts of their own people? It may be remarked in passing that a very large proportion of the people who attend regular church services do so merely to witness "the dress parade."

The *Covenanter* organ says that the presence of Governor Hastings at the encampment was an "official sanction" of "the wholesale desecration of the Sabbath." It was nothing of the kind, for the good and sufficient reason that church and state are constitutionally separate, and hence disregard of church observances and holy days by the officers of the state is in no sense official. Governor Hastings has no official political connection with the church. So far as belief in its dogmas and obedience to its rules are concerned, he is a private citizen.

Not only have the militiamen shocked the Sabbatarians in the Keystone state, but the Grand Army of the Republic has done likewise. It went into

camp at Rock Point on Saturday, August 10th, and remained until the evening of Monday. The great feature of Sunday was the dress parade, and the Pennsylvania Railroad gave special excursion rates. Comments the *Christian Reformer*:

"What is popularly regarded as the spirit of patriotism directs its energies against the Sabbath, one of our most important civil and religious institutions. As a national defense the Sabbath is of far more value than the state militia or the G. A. R. We can get along without these fairly well, but we cannot exist as a free nation without the Sabbath."

"We cannot exist as a free nation without the Sabbath" means only that the Sabbatarians do not think themselves "free" unless they can compel everybody else to observe the Puritan Sabbath in the Puritan way. That is what they mean by "religious liberty." Like the Catholics, whom they inconsistently hate, they hold religious obligations to be above all civil and social obligations. Although made so by usurping legislators, the Sabbath cannot constitutionally be a law-enforced institution.

The *Christian Reformer* finds that the churches themselves participate in the work of Sabbath "desecration." Sometimes the managers of campmeetings make arrangements with the railroad companies to run excursion trains to the camps on Sunday and sometimes the railroads do so of their own volition. During July the Methodists held Pentecostal meetings at Ridgeview Park, Pennsylvania, and the railroad ran excursion trains to the grounds on Sunday. Says the *Covenanter* paper:

"Thus the forms of religion are made the occasion for wholesale Sabbath breaking. But the most absurd, grotesque, and iniquitous feature of the whole proceeding is the running of excursion trains on the Sabbath to Pentecostal revival meetings. The devil and his demons doubtless hold a jubilee when they can thus pervert religious services to their own ends. [Did not 'God' from the 'beginning' know that the Methodists would do this and that the devilish jubilee would come off per schedule?] What a spectacle is presented when ostensibly for the advancement of religion the sacred institution of the Sabbath is thus trampled upon! Doubtless individuals are sometimes blessed with the baptism of the spirit at such meetings, but for every one so blessed, thousands are cursed by reason of the desecration of the Sabbath. [If a man does not 'desecrate' the Sabbath when he walks three miles to a Pentecostal meeting, where is the desecration when the railroad train carries him and others at a far less expenditure of energy and time per man?] Church members do not feel their responsibility for the preservation of the Sabbath as they should. Consistent loyalty to the Lord of the Sabbath requires separation from this sin. But it is clear that nothing short of statute law properly enforced will meet the necessities of the case as set forth above."

Italics are ours. This is a plain and unequivocal demand that the state shall enforce the discipline of the church. And yet tricky theocrats vehemently assert that they are utterly opposed to the union of church and state! Manifestly, only the members of a church are under ethical obligation to observe the rites and ceremonies of that church. The church is a voluntary association entirely apart from the state, and as such makes its own rules, which it must enforce without the assistance of the civil powers. And it can compel none but its own members to obey its regulations. Yet here we have the *Christian Reformer* demanding that the state shall not only act as a disciplinary board of the church, but shall outrage justice and deny liberty by compelling all who do not accept the church's regulations to abjectly obey them! Could insolence be more insulting? Could criminal intent be more menacing?

This is one more sweeping demonstration of the utter falsity of the claim made by the more timid Sabbath worshipers that they are working for a "civil" Sabbath law only, that they do not wish to

hav Sunday statutes enacted or enforced on religious grounds. The truth is that no one would have seriously urged making honest work and innocent recreation crimes on Sunday had it not been for the desire of the church to secure a monopoly of that day.

Law to Take the Place of Faith.

Rev. Jesse S. Gilbert, writing in the *Michigan Advocate*, laments the decay of the emotional in religion. He says:

"Seldom do we any more see the mental anguish, the prolonged and desperate struggle, with the corresponding exultation and ecstasy, that marked the conversions of the olden time. Men are convicted without anguish and converted without rapture. The kingdom of heaven is no longer stormed with prayers, tears, and strong cries, as though to be taken by very force. . . . The decay of the emotional is seen in all the after phases of Christian life. The 'amen' corner has fallen into 'innocuous desuetude.' The class-room is well-nigh deserted. Preaching is largely argumentative and apologetic. As fervor diminishes, forms increase; hence responsive readings, Lord's Prayer, chants and amens no longer shouted out by happy saints, but rendered in the highest style of operatic art by trained and paid choirs."

Men are enthusiastic, they feel deeply and express themselves fervently, only when they have positive convictions, when they believe without doubts that great consequences depend upon certain actions. The blind faith of the early devotees is gone, never to return. Men no longer realize hell; if they believe in it at all it is in a traditional, conventional way that does not bring the horrible implications of the monstrous doctrine home to their consciousness. With most Christians, of even ordinary intelligence, it is now merely an inherited theory that does not make much of an impression, even at a "revival" meeting. Mr. Gilbert perceives this, for he says that in other matters people are as emotional as ever; "in politics, business, and the pursuit of pleasure mankind were never more susceptible to emotion than they are at the present time." It should be said here that men are in earnest and grow enthusiastic about those concerns in which they are the most deeply interested. They are to-day more interested in business, politics, and pleasure than they are in religion. Mr. Gilbert declares that the fact that the people are still very emotional in other departments of life proves that the decline of the emotional in religion is not due to "an increased education and culture." In this he is mistaken. Increased facilities for education and greater opportunities for enjoyment of life have marvelously weakened the intensity of belief in the old dogmas, and lessened the desire for the "consolations" of religion. In a word, education and invention have given men and women other matters to think about and other work to do. Rev. Mr. Gilbert now comes to the heart of the difficulty:

"Why, then, is the emotional so largely ignored in the religious life of to-day? The answer is not far to find. Worldly conformity has chilled the warm current of devotion, and substituted a formal respectability for old-time fervor. The subtle spirit of doubt with which the very air seems charged, and which so largely permeates modern literature, has weakened the faith of many. The truths of Christianity, when firmly believed and in any measure realized, tend to excite. Men cannot believe that they themselves, or that others, are upon the brink of an eternal hell, and remain unmoved. Judgment, eternity, responsibility, sin, and redemption, are all truths calculated to arouse. A return to the old paths is the only course that will awaken the cold hearts and the hardened conscience. There must be clear conviction, or there can be no conversion. A mighty baptism of the Holy Ghost will rekindle the fire upon the altars of the church, turn timid Elises into faithful Elijahs, and many a doubting Thomas into a courageous Peter. More than anything else does the church need this baptism of power from on high, Pentecost restored."

Yes, it is "doubt" that has "weakened the faith" of the masses as well as opened the way for the establishment of the scientific certitude of the few. It was the belief in the reality of a hell of actual fire that enabled the ignorant and the cultivated alike to make that "spiritual use of the imagination" of which Professor Romanes told us. Mr. Gilbert has admitted, what the Infidel has claimed, that hell was the driving power of the Christian machine. If the church would have the world "return to the old paths," if it would have

again "a mighty baptism of the Holy Ghost," it must bring upon the stage of action a generation imbued with a "clear conviction" of the truth of the dogma of an eternal hell of agony for all who cannot accept the Bible as the infallible revelation of God's will. The first step in this direction is to make the people submissive to "law as law"; once that form of fetish worship has become a habit, the church can galvanize her dead creeds into a semblance of life in the Constitution and laws of the country and punish as law-breakers all who refuse to bow the knee at her shrines. This would eventually give her the control of the schools and the press and enable her to again bring upon the world a thousand years of intellectual and moral night. This is the "movement in favor of ignorance" that to-day is sweeping everything before it in the political field. This is the meaning of the Sabbatarian crusade, of the God in the Constitution campaign, of the Comstock postal statutes and all similar legislation, of the prohibition revolt, and of every other scheme ostensibly intended to make the individual good and happy by a "Be it Enacted" of the legislature. The leaders of the church are too astute to openly proclaim all their designs, but they know that if they can get into the law, under any specious pretext whatever, what they want in the law, they can get the law enforced to the advantage of the church by an appeal to the silly superstition of reverence for law "because it is law" which they are so assiduously cultivating. The easy successes they are winning this year show how the poison has already penetrated the minds of a large portion of the people. But the Freethinkers are not deceived; they, if no others, know the old enemy of justice and liberty and are not to be beguiled by fine moralistic pretenses. They know that the church must win back through the state, if she wins it back at all, the empire she lost through biblical criticism and science. In the light of this knowledge they perceive the trend of the "reform" movements in which the church is interested. When will the press of the country acquire equal clearness of vision?

Since the last acknowledgment was made we have received \$2 from H. Schmidt for the Flecken Fund and for the Wise Fund the following: E. A. Gates, 50 cents; J. F. Miles, \$1; G. H. Purdy, \$5; Ole Eidem, 75 cents; W. Mosena, \$1.25; H. Schmidt, \$1; F. D. Rexford, 50 cents; A. W. Beery, \$1; Paul Fisher, \$1; J. L. Abrams, \$1; H. Gohrman, 50 cts.

"Many of those who repudiate the immortality of the soul and contend that all ends at the grave, will yet recognize their error to their dire cost."—*Catholic Union and Times*.

And so your "just" God will eternally torture those of his children who, with the brains he gave them, could not in their brief lives learn all the laws of the nature with which he endowed them?

"A man named Francis Schlader, who lives in Albuquerque, claims to be Jesus Christ. Schlader is in a fair way to play an engagement on the chain-gang."—*Galveston News*.

Would the New Mexican Christians put Jesus Christ in the chain-gang if his "second coming" should materialize at this time? How do they know Schlader is not the veritable Christ? Would they know Christ if he should come?

The religious papers which have attempted to justify the persecution of the Adventists in Tennessee are, according to the *American Sentinel's* list, five in number, and they are all Baptist papers. Roger Williams, the Baptist, was banished from Massachusetts because he opposed the doctrine that civil magistrates should inflict punishment for religious error, his objection to Sabbath laws being especially pronounced. The Baptists are certainly "degenerates."

Supreme Court Justice Gaynor, when asked if he was a candidate for mayor of Brooklyn, answered: "We are all in the hands of providence, and providence put me where I am without any seeking or effort on my part." There are quite a number of voters who were instruments in the hands of providence in putting the Justice where he is, but who will

be guilty of no more such foolishness. They did not know last fall who was the "boss" of the machine that was running Gaynor; they know now, thanks to Mr. Gaynor's modest frankness.

The *Catholic Review* says that "it is very possible that some wealthy Catholics, who have front pews in church, will have hot holes in hell for their injustice to the laborer and the poor." What! Has it come to this, that even Catholicism is losing so much of the genuine grace of Christian faith that a man's belief will not save him? Truly, civilization is doing its perfect work. Perhaps some day the Catholic will admit that even the Atheist who is good to the laborer and the poor can see heaven. If faith will not save bad Catholics from hell, why should lack of faith keep good Atheists out of heaven?

"Policeman John J. O'Brien arrested Corwando Locoto, a barber at No. 1483 Park avenue, for shaving a man yesterday at 1:40 p.m., and took him to the East One Hundred and Fourth Street Station House. The sergeant sent the man to a cell, and, turning to the reporter who was there, said: 'Now, if you know anything meaner for me to do than that, tell me and we'll do it.'"
—*New York World*.

And no doubt he would—such slaves would burn their own mothers at the stake for heresy if only a priest-inspired "law" had been violated. They are stone-blind to their duties as men and representatives of justice.

"The question of righteousness should never decide whether an existing law is to be enforced or not. Is it the law of the land? That question settled in the affirmative, then let the law be enforced. If the law is unjust, if it works hardship to innocent persons, still let it be executed so long as it remains upon the statute books."—*Rev. Thomas C. Warner, D.D., Memphis*.

If you really believe what you say, why do you denounce the Jews for the crucifixion of Jesus? If you really believe what you say, why do you, as a Protestant, declaim against the law-sanctioned atrocities of the Inquisition? Reverend Sir, you are either stupid or insincere, and in either case you are utterly unfit to be a teacher of the people. But the friends of justice may well thank you for exhibiting the fiendish doctrine of your class in all its naked horror. You are logical, at least, for you perceive and proclaim that righteousness, that equity, that justice, are less than dust in the balance when weighed against the demands made for your fetish.

"To-day all science, all philosophy and all religion in the minds of its interpreters, conspire to show us what a profound faith has been reached by any man who can sincerely say: 'I accept the universe.' Best of all we believe the number of those who are getting some glimpses of this faith and are thus preparing to accept it is increasing."—*J. C. L., in the New Unity*.

If by this it is meant that to "accept the universe" is to admit that all the operations of nature are in harmony with the ethical ideal of the most developed men and women, then we freely concede that the faith which can do that is indeed "profound"; it is simply abysmal and unfathomable in its depth. Below that self-deception could not go. The more sensitive the individual becomes, the more fully he can put himself in the place of the one who suffers, the less is he inclined to accept the universe as morally perfect. When the man who "accepts the universe" as morally perfect, and the creation of an infinitesimal and ethical intelligence, finds it necessary to imprison and judicially murder his fellows for the infraction of the rules of social order, he furnishes the most crushing answer to his own untenable theory.

The *New Unity* thinks that few of its readers "will question the importance of a unitary conception of life." We fear that that is true, but we hope that some of them will call to mind the fact that when the Christian world had such a "unitary conception of life" the instincts of mercy and truth were almost racked and burned out of the Western races. We to-day possess a small measure of freedom, owing to the fact that the various sects into which Christianity is divided cannot enforce a "unitary conception of life." Freedom is the essential condition of all progress, and until the majority learns to sacredly respect the rights of the minority

the only guarantee of liberty and the only security for life is the multiplication of warring sects. It would afford us unqualified delight if from this day forward no two Christians could agree on a creed for a church, no two citizens could build a political platform upon which both could stand. Then men and women could seek truth without danger of persecution, then the civil association would confine its labors to the protection of the individual from invasion. It seems to us that the self-styled "Liberal Christian" has read history to no useful end whatever.

"We have a law, and by our law he ought to die," has been the justification of injustice and persecution in all ages," tersely says the *American Sentinel*. The most astonishing phenomenon in connection with the clamor for the enforcement of law "because it is law," regardless of the justice or injustice of the law, is the religious and political worship rendered by the clamorers to the law-breakers of the past. There was scarcely a man or woman whose memory they honor who did not nobly condemn one or many of the iniquitous laws of the time. Those splendid rebels held, as we do, that justice is essential and abiding, statute law incidental and ephemeral. They held, as we do, that there are sacred precincts of personality into which no power, be it czar or majority, can rightfully force its way. The Constitution of the United States was framed to guard those sacred precincts. All Sabbath laws are invasive defiances of that Constitution and have the old-junk value only of the paper upon which they are printed. This is the plain truth in a nutshell, all fetish worshipers to the contrary notwithstanding.

"We know kind hearts who never hear a poor sermon; they are such intent listeners that they put merit into a poor discourse; ability to listen to a sermon is a mark of civilization. Heathens cannot."—*The Central Baptist*.

Maybe that was intended for a witticism. Perhaps it was written in all seriousness. Anyway, it may be true that ability to listen to a Christian sermon is a mark of Christian civilization. Certainly only persons with very "kind hearts" could listen patiently week after week and year after year to sermons of the average merit or lack of merit, unless the hearts were engaged in pumping very thin blood into very weak thinkers. We have seen men and women sitting under the "droppings of the sanctuary" and gazing into the face of the preacher with an expression on their countenances which said that they were "taking in" every word he uttered as the infallible deliverance of an oracle, while the simple truth was that the whole sermon was an insipid, a pointless rehash of unprovable assertions, utterly lacking in logic and unsupported by a single demonstrable fact, a discourse, in short, which would have discredited the ability of a smart boy of twelve. They were listening with rapt attention, not because they were putting "merit into a poor discourse," but because they did not know what merit was. They knew less than the preacher and so were not bored.

At Crawfordsville, Indiana, the Sunday law is enforced so impartially that not even a prescription can be filled at the drug stores, and the mayor announced on August 20th that thereafter not even the gas company would be allowed to operate. The shutting off of the gas would not make much difference, for the darkness at Crawfordsville could not be greatly increased by blotting out the sun and moon. In Mount Vernon, New York, the barbers have not been disposed to obey the new barber Sunday closing law. On a Sunday in August the shops were raided. One policeman was knocked down by a patron as he attempted to enter Michael George's shop. Several city officials, among others, were found in the shops and were all taken to the police station, some only partly shaved. When the cases were called for trial, one of the men, a deputy sheriff, could not remember whether he had been shaved that day, and was held for perjury. The chief of police threatened to have the whole force watching the shops the next Sunday. Here we see the entire corps of peace officers diverted from their legitimate work and transformed into the persecutors of honest laborers. This is

idiocy and criminality mixed in about equal proportions, and yet supposedly sane and honest men hold up their hands in approval of the enforcement of this damnable law, "because it is law."

"The laws against the violation of our day of rest are unrepealed, and no matter whether just or unjust, wise or unwise, . . . they should be enforced."—*Memphis Commercial Appeal*.

It may interest the student of hypocrisy to know that the paper which thus flippantly places a statute enacted by church-driven legislators above justice, itself publishes a Sunday edition for dollars and cents, thus wilfully trampling upon a law that it declares should be remorselessly enforced against conscientious Adventists. Such creatures as the publishers of the Memphis paper have sounded the depths of human depravity. They could not go lower if they tried. Commenting on the *Commercial Appeal's* vindictive hypocrisy, the *American Sentinel* very justly says: "This sentiment is worthy of an inquisitor of the 'Holy Office,' and had the editor of that paper lived in the days of the Inquisition, he would, if consistent, have said: 'The laws against the violation of our religion are unrepealed, and whether just or unjust, wise or unwise, they should be enforced.' Yea, he would have stood by and seen the cruel, red-hot pincers sear and tear the flesh of the tortured victim; or, perchance, he would have himself heated the instruments of torture or brutally bared the breast of the shrinking maiden or the devoted mother to the gaze of the rabble and to the bloody work of the scarcely more cruel iron." All that is needed to reestablish the Inquisition is for the church to get enacted, under any pretense whatever, anti-heretical laws. That done, the blind believers in the enforcement of law "because it is law" will help her put them into execution, no matter how bloody and cruel the means that may have to be employed, no matter what the cost in property, liberty, and life.

"Benedict Arnold was not less intelligent than George Washington, but one betrayed his country and the other saved it. Robert Ingersoll is as well informed in some departments of learning as William E. Gladstone. One is a brilliant blasphemer, who, for a consideration of a few hundred dollars a night, will denounce Christ as a trickster and the Bible as the most infamous book in the universe. The other is a Christian gentleman, a man whom a nation's treasury could not bribe, nor a nation's wrath turn from the path of duty."—*Rev. Dr. J. B. Hawthorne, Baptist, of Atlanta*.

Dr. Hawthorne manifests the customary courtesy of the clergyman, but he has made a mistake in paralleling his comparison of Colonel Ingersoll and Mr. Gladstone with that of Arnold and Washington. Washington was not a church member and appears to have held only a formal allegiance to Christianity, while on the other hand, so far as we know, no one has ever questioned the orthodoxy of Arnold. For the rest, it is not necessary to disparage the character of Mr. Gladstone in order to give due credit to the many virtues of Colonel Ingersoll. Free-thinkers criticize the expressed religious opinions of the English statesman; they do not attack him as a man. Dr. Hawthorne should know that it is unmanly to insinuate that Colonel Ingersoll could be bribed by the promise of national preferment and emolument, or made to hide his honest convictions through fear of the disapproval of the masses. Had he been amenable to such influences he would not, with the brilliant political career that was possible to him, have taken the position that he did on the subject of religion. Will the Atlanta minister tell us wherein Colonel Ingersoll fails to be as worthy a man as Mr. Gladstone, leaving out of consideration his heterodoxy, which the clergyman is bound to think a mortal sin? And again: Where has Colonel Ingersoll called the Bible "the most infamous book in the universe"? He has indeed said that some of the crimes therein attributed to Yahveh were infamous, as they were, but that is not branding the book as infamous. He has pointed out some of its imperfections and showed that an imperfect book could not come from a perfect author. The Bible is human, not divine, in its origin, and hence is fallible. So long as Christians claim that it is infallible they will be confronted by Free-thinkers who will prove that it is fallible. That is the offense of Mr. Ingersoll. Finally, it is true

that the Freethought lecturer receives pay for his lectures and books, but we are not informed that Dr. Hawthorne declines to draw his salary, which, it is fairly to be assumed, is as large as his talents will command.

Hypnotism has recently been introduced as a defense in cases of criminal invasion, but it now seems that the Pauline principle of the headship of the husband may prove to be more useful in some instances. In Williamsburg, a suburb of Brooklyn, Mrs. Maggie Strippel was brought to the bar in Justice Murphy's court for having punched, kicked, and pulled the hair of Mrs. Alice Whalen, another tenant in the same building. Mrs. Whalen testified that just before she was assaulted she heard Mr. Strippel tell his wife to give her, the witness, "a licking." This dialog ensued:

"Did you do this?" inquired Justice Murphy of Mrs. Strippel.

"Yes, your honor," she said, slowly, after having stood in silence for nearly a minute. "My husband ordered me to do it."

"If that's the case," said the justice, cheerfully, "you're a dutiful wife, and I'll dismiss the case and discharge you."

From which we gather that it is the "duty" of the wife to obey her husband to the extent of committing crime when he commands it. This is a logical deduction from the Pauline doctrine, and no loyal Christian can find fault with it, but why did it not occur to the antediluvian justice to order the arrest of Strippel as the principal, and punish him for the offense perpetrated by his minion in pursuance of his orders? If a married woman is not a unit, if she is not responsible for what her husband commands her to do, then he, as the "head of the family," should be made to answer for her torts and trespasses. Blessed be the Bible! How greatly it has contributed to the emancipation of women and the humanization of police justices! Let us put it in the Constitution. We want more such decisions as that of Justice Murphy.

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "*Self Contradictions of the Bible*," should go along with Paine's "*Age of Reason*" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 *Self Contradictions* will go hand in hand with the '*Age of Reason*.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "*Self Contradictions of the Bible*" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "*Self Contradictions*" as well as the "*Age of Reason*." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "*Age of Reason*" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

Last Chance to Obtain a Rare Book.

David Friedrich Strauss's "*Life of Jesus Critically Examined*" was first published in two volumes for \$9. The edition ran out, and another was issued in one volume for \$4.50. This edition is almost exhausted, less than fifty copies being in existence. Of what are left we have obtained a share, and can furnish them postpaid at the last price, \$4.50. They will not last long, and we advise those of our friends who want a copy to send at once. When these are gone there will be no more to be had. This edition is translated from the fourth German edition by George Eliot, and contains 784 large octavo pages of solid reading, very clearly printed. It is unnecessary to say to students that this is a very valuable work, one which the church wishes had never been written, but which it cannot controvert.

News and Notes.

Paris is not like London. It is a different evolution of the human race. It has other roots of life, and other meaning to the traveler, to the artist, to the thinker. It could not be transformed to London, any more than London could be transformed to Paris. Both are necessary to the complete manifestation of the civilization of the Old World, and in both, we might say, are contained all the elements of the intelligence and energy of Europe. London is life itself; Paris is the cream of life. London is like a sea; Paris is like a flowing river. London is the place of business, of trade, of commerce, of capital. It is the mart of all the earth. Every production of the planet finds its center in London, which is a huge magnet of attraction to every ship, to every mine, to every factory, to every field and rolling stream. The docks of London are a marvel in themselves. We are astonished at the magnitude of the transactions here. They are colossal in the instruments used; in the vast wealth that is constantly changing hands. From remotest quarters of the globe pour in a thousand riches.

Paris is not at all like this. It has not the thunder, the roar, the vibration, the immensity of London. It has not the profound, the immeasurable sweep of enormous forces. Paris is the city of glory and happiness; the city of beauty and delight. Here we see the perfection of art, of pleasure, of ornament. Here we see the joy of life; not the burden, the toil, the struggle; but the bloom—the gorgeous flower; the polished jewel; man “full summed in all his powers.”

There is no comparison between London and Paris. You cannot judge one by the other. Each has its own standard. Each is a law unto itself, representing absolutely different conditions of humanity. We might say that Shakspeare represents the English mind in its variability, energy, profuseness, brilliancy, and practical common sense, and intense love of home and soil. So the French mind is represented by the wonderful Voltaire. How different from Shakspeare is Voltaire! Yet what a world he reveals of thought, of wit and splendor, of noble philosophy and heroic action. There is a lightness, a brightness, and what Carlyle terms a persiflage in Voltaire, which we do not find in the Englishman, and which is pre-eminently distinctive of the genius of France, and which, to my mind, does not make it any the less glorious or beneficent. It is a relief to the gloom and tragedy of existence. It is a sort of intellectual carelessness without which our hearts would break at the awful sorrows we experience. Certainly French literature has gifted the world as no other literature has, giving piquancy to art, to philosophy, to labor itself, which illuminates and electrifies. Where is anything like the comedies of Molière, the romances of Voltaire, the novels of Balzac, the poetry of Hugo, and the vivid, palpitating, earnest realism of Zola, the greatest of living writers, who, from the very dust, evolves the brilliant and the beautiful of human life, and teaches wisdom from the most common details? And in Freethought, in reform, in the battle for human rights, what a history does France present; what radiance in the darkness of the past; what achievements out of mighty sufferings and rebellion; what happy hope and tranquil industry for the ages to come.

With these thoughts surging in my mind, memories and prophecies, dreams and exultations, I touch the deep heart of France in the magnificence of its great capital.

Fortunately, I am not alone. I have good English comrades with me, Mr. and Mrs. George Ward, Miss Robbins, Mrs. Hancock, Mr. and Mrs. George Standing, and Mr. Harry Jones, and by their companionship and knowledge I am piloted through the crowding varieties of this resplendent city.

I leave London on Friday, August 2d, and take the route by way of New Haven and Dieppe, which is altogether the pleasantest route from London to Paris. You see more of the country, and have a smoother sail over the sea. The rich English scenery is about us, glowing with harvest, as we whirl on the express to New Haven. It is a bit stormy when we plunge into the watery path for Dieppe, and it looks as if the rain would pour and give us a rough passage on the crowded steamer. But soon the clouds roll off, the bright sun appears, the billows sweep softly, and we escape sea-sickness and enjoy the glory of the blue and shining ocean beneath a radiant sky. Soon along the misty horizon we behold the hills of France, and the lofty cathedral and houses of Dieppe. We sweep into its harbor between two high images of the crucifixion, placed on either shore, and of course this preserves us from all harm. But it was funny, after all, to see these two solemn crosses towering in the

midst of busy traffic and travel. I don't think a single passenger took off his hat to these religious emblems.

We are soon on the train for Paris, and we pass through lovely Normandy, beautiful after the showers that had passed over it. There was a glittering freshness in the unfolding sceneries. It was sunny France, indeed, that spread its fields and woods about us, adorned with cottages and chateaus. I felt that I was coming into a domain where a new and sprightly genius was reigning. There was not the solidity of England, but a grace and felicity in the very landscape itself that suggested a contrasting race with a vitality all its own. Far away could be seen cultivated farms, the sheen of harvest, the dark beauty of groves, the winding river, the bridges, the boats, the towers and domes and dwellings. The first great city we reach is Rouen. It has a population of about 112,000. It is an important manufacturing place. It is sometimes called the Manchester of France. It is the richest of French cities in medieval architecture. Its old walls and old houses are being destroyed, and it is putting on a modern appearance. Here was the tower in which Joan of Arc was imprisoned and the castle where she was tried, and the Place de la Pucelle, the traditional scene of her burning in 1431. Here is the house in which Corneille was born, 1606, which dwelling is now public property. I enjoy a beautiful view of Rouen as we approach on the railroad. The bed of the railroad is elevated, and the city is stretched out before us in a spacious and handsome valley, where the river shines between the houses. The cathedral, the palace of justice, and other imposing public buildings are seen, together with the many factories. I have not time to remain and view this most ancient city; I must speed on to Paris.

It is raining like cats and dogs when we get to Paris, an extraordinary thing for this country. We have a deal of trouble to get to our hotel, for we don't find a single cabman who can speak English; and if we try to talk French, it's no use, for we can't get the pronunciation. No matter how you may try to twist your tongue you fail, and the ordinary cabman is too stupid even to catch your meaning. But finally we are landed in what is called an English hotel, but nobody in it speaks English. However, we found an interpreter in one of the lodgers, and so settled affairs. We afterwards found an English restaurant, where they did speak English, and we felt quite at home, especially after we had had a good round of English beefsteak and satisfied our hunger. Also at a *café* we found a waiter who said he had crossed the ocean forty-two times, and he could speak English, French, German, etc. The next day we met George Standing and afterwards Mr. Harry Jones; and they could speak French enough to get along quite comfortably. We had no further trouble about language. If one can pronounce about a hundred French words correctly, that is all he needs for traveling purposes; say, for instance, the names of the principal buildings and streets, the names of things to eat and things to drink, and the names of coins, and a few verbs. You are all right then, and the pleasure is, that you need not converse with the waiter, the barber, the driver, or “boots.” There is some advantage in a limited vocabulary.

Saturday we walk along the boulevards, where so much of the life of Paris can be observed in the multitudes that pass by. We reach the Arc de Triomphe de l'Etoile, the largest triumphal arch in existence, visible from almost every part of the environs of Paris. It was begun by Napoleon in 1806, and completed by Louis Philippe in 1836. The arch is 67 feet high and 46 feet wide. The whole structure is 160 feet in height, and 146 feet in width. The arch and pillars are adorned with colossal trophies of the many wars of France. Twelve avenues or great boulevards radiate from this magnificent point, the greatest and most illustrious of which is the Champs Elysées, the noblest boulevard, I guess, in the world. I shall say “guess” hereafter, for the more I travel the less certain I am that things are so, however much they may seem to be so. It may be true that somewhere there is a more splendid avenue than Champs Elysées, but at present I do not believe it. It is one and one-third miles in length from the Place de la Concorde to the Arc de Triomphe. It is flanked with handsome buildings, and the center is adorned with elms and lime-trees. Innumerable crowds throng this immense highway, especially in the evening hours, and the splendor of it all is indescribable. Wonderfully lively is the Place de la Concorde, with its lights, its illuminated groves, its open-air concerts, the fountains, the carriages, etc. I can only give a hint of these Parisian glories.

We stroll next to the woods of Boulogne, a beautiful forest covering an area of 2,250 acres. It was

long the resort of duelists, suicides, and robbers. Down to 1848 it received but little attention. In 1852 it was presented to the municipality, and it has since been a favorite promenade. There is nothing like it in London, New York, or any other city I ever was in. Almost in a moment you are transported into the depths of country life. The woods are thick, and all sorts of rural prospects are presented as you traverse them—glades, leafy arches, winding paths, greenswards, and here and there beautiful open spaces, without a sign of any dwelling. I believe you could walk for miles in these woods at times and not see a human being. I was astonished at the solitude, so sweet and profound, on the verge of this mighty metropolis. Through the radiant shadows we walk on to the Grand Cascade, a waterfall issuing from a grotto. From an eminence a little before it is a fine view of the Seine; to the left is St. Cloud, nearer is the Hippodrome de Longchamp, the principal race-course of Paris; opposite are a mill with two towers and the remains of the ancient Abbey of Longchamp, with the village of Suresnes beyond, and a little further off Mont Valerian. Suresnes is the village where the wedding parties come for a dinner and jolly time, so vivaciously described by Zola. We see the merry troops coming and going, full of happiness, ready for the wine, and music, and dancing. Picturesque, indeed, is the little village, as we wander over its motley streets, sparkling with the merriment of a varied assemblage, ever moving about, eating, drinking, singing, and loving, as bride and husband go dashing by.

We then take boat for Paris along the river Seine. The city unfolds with ever-changing splendor. St. Cloud, with its fountains, appears where the old palace stood. The palace in which Napoleon III. exploited his royalty is now vanished for ever. We pass by the great Eiffel Tower, which rears itself a thousand feet aloft, the ruins of the palace of the Council of State, and underneath the thronged bridges. We land and visit Notre Dame, around whose venerable walls Paris began many centuries ago. This cathedral is on an island in the heart of the city. We walk within its storied gloom. It was founded in 1163, on the site of a church of the fourth century. The towers are 223 feet high. The view from the top is one of the finest in the city, embracing the course of the Seine, with its numerous bridges, the public buildings, etc. After the church we visit the morgue. What a study of man is here!—the darkness, the terror of life, its loneliness, its desolation, its despair. From thence we bend our way to where once stood the Bastille. It is all gone. Not a rack is left behind. Only a few circular stones in the pavement tell the story of its existence. The site is now crowded with business. Ten thousand feet now hurry along where once was the lonely prisoner. The column of July here towers into the glorious sunshine in honor of the heroes who fell in the Revolution of 1830.

Sunday is too stormy to take train for Versailles, about twelve miles from Paris. In the alternate rain and shine we visit the garden of the Tuileries, the statue of Gambetta, the Place du Carrousel, etc. Thence to the Hotel des Invalides, with its conspicuous gilded dome, a vast establishment occupying an area of about thirty acres. The tomb of Napoleon is beneath the dome, in an open circular crypt. The walls are of polished slabs of granite, adorned with marble reliefs. On the pavement are recorded the names of the battles and victories of Napoleon. The mosaic represents a wreath of laurels. The sarcophagus is a single huge block of reddish-brown granite, fourteen feet high, thirteen feet long, and weighing sixty-seven tons, beautiful and massive in appearance, befitting the grave of the mightiest warrior of modern times. Above the grave rises the dome to a height of 160 feet. In front of the chapel appears a gigantic image of Jesus crucified—a strange combination indeed. From the windows the blue and golden tint falls upon the cross and figure, giving a somewhat ghastly aspect to the solemn grandeur of the scene. It fills one with awe to behold these colossal images and trophies, but I could not help saying to myself: “This is a lie and not a truth. This pageantry is not for the service of man. It is the incarnation of ambition and superstition.”

In the afternoon we visit Vincennes and St. Maude. From the top of the tramway we view the Palais de Justice, the Tribunal de Commerce, the Hotel-Dieu, the Place de Chatelet, the Hotel de Ville. We roll into the boulevard Henri IV., and thence into the Rue de Faubourg St. Antoine of sanguinary and revolutionary fame. What a mighty history is connected with this volcanic thoroughfare, teeming still with rebellious spirits! We reach the Place de la Nation, which forms the eastern extremity of Paris. At St. Maude a Sunday fête is going on. It is a curious sight. All sorts of exhi-

bitions are there—entertainments, music, sleight-of-hand, mesmerism, theaters, dancing, and varieties too numerous to mention. It is a picture of the way the working people of Paris enjoy themselves. They are in favor of a lot of fun, they are not squeamish in their methods, and they don't believe in a solemn Sunday.

Monday, all the places of exhibition, the Louvre, etc., are closed. It is "cleaning up" day. This is sensible, to keep open on Sunday and close on Monday for repairs.

We visit Pere-Lachaise, the largest burial ground in Paris. It covers an area of 160 acres. It is in the northeast part of the city, on one of its loftiest elevations. The number of monuments in this vast necropolis is 20,000. There are memorials of many illustrious persons—Abelard and Heloise, Rachel, Chopin, Talma, Marshal Ney, Laplace, Balzac, Comte. It is impossible to enumerate the celebrated dead. Entering this wonderful cemetery, the mausoleum of thousands, we feel what Wordsworth so beautifully sings

There is
One great society alone on earth
The noble living and the noble dead.

I have never been in a cemetery like this before. There is nothing like it in England or America that I know of by report or actual vision. It is beautiful. There is awe, and yet attraction, in its solemn glory. It is indeed a city of the dead. Never did the phrase, "City of the Dead," seem so appropriate. There are no head-stones or monuments, such as we have in our cemeteries. The bodies are placed in a deep vault, from ten to twenty in each, I should judge, and then over these vaults are built beautiful little temples, with every variety of architecture and sculpture, lovely and sublime, so that, as you enter the cemetery, it seems as if you were entering a beautiful marble city, with noble avenues and glorious trees that bend over and drop sweet music as you wander on and on in gentle and poetic melancholy, soothed by the sad loveliness of the entrancing scene, filled with thoughts of the immortal dead, seeing the richness of the present world in the glory of that which has vanished forever. I visited the graves of the Anarchists and Communists in a lonely part of the cemetery where they perished, with the red wreaths still flinging their somber splendor over the scene. Blindly and madly as they fought and died, with the bloody banner over them, even they represented something of the eternal worth of man and his heroic spirit. Let the evil be forgotten, and the true and beautiful survive in the majestic gloom of death.

From the lofty central portion of Pere-Lachaise is a commanding view of the city, and as I looked forth upon the vast and thronging world of the living, glittering far away with myriad lustres, I could but feel that the dead were still with us in the deeds they wrought; in the thoughts they uttered. From the past comes the bloom of to-day. The old must ever mingle with the new.

We have to make the most of our time at Paris, and arise at half-past six o'clock, and, like the busy bee, "improve each shining hour," for time and fortune only permit us to remain until Wednesday morning. When we die we hope, like every good American, to go to Paris. In the meantime, however, we must make the most of the life that now is. Before breakfast we visit the Palais-Royal; the Rue de Rivoli, one of the most important streets of Paris, named in honor of Napoleon's victory over the Austrians; the Rue du Pont-Neuf; the Madeleine, with its imposing colonnade of Corinthian columns; the Place de la Concorde, the finest in the world, 390 yards in length, and 235 yards in width, bounded by the Seine, the Champ Elysées, and the garden of the Tuileries. From it are ample views of the Madeleine, the Chamber of Deputies, the Champ Elysées, and the Triumphal Arch.

In 1792 the guillotine began its bloody work here. Louis XVI. was executed 1793, Charlotte Corday was beheaded, Marie Antoinette suffered the death penalty, Danton also, Anacharsis Cloots, and Robespierre. Over 2,000 persons have perished here by the guillotine. The bloody past was sought to be forgotten, and when the Obelisk of Luxor was presented by Mehemet Ali the name Place de la Concorde was finally given, and in the beauty and grandeur of art and industry the terrible memories vanish away.

We also visit the Hall Centrales, one of the most interesting and lively places in Paris, a vast structure, chiefly of iron. The "halls" consist of ten pavilions, between which run covered streets. The whole building fills a space of twenty-two acres. It is the great market center of Paris. An immense business is transacted every morning. It is estimated that 15,000 vehicles are employed in the traffic. The supplies include fish, poultry, game, oysters, frogs, snails, vegetables, fruit, butter, and

cheese. The show of flowers is a charming sight. Here is where one can see something of the real life of Paris, and the men and women in it who do the work. Here you see them throng by the thousand to buy the necessities of life. Here you see all sorts and conditions of people. It is a study of human nature that is quite endless. You might spend days in these market places, and always find something novel. The frogs and snails were especially novel to me. The frogs look nice and dainty, and I could eat them, although it seems as if it would take a dozen to satisfy an ordinary appetite. I don't believe, however, I can eat snails yet. They do not look at all inviting. They are said to be a very delicate luxury. I am told that if I could eat an English "winkle," I ought certainly be able to go a French snail. Well, I haven't tried a "winkle" yet, and rather hesitate to do so. It is said that the daily bill of Paris for meat, wine, and bread alone amounts to 3,000,000 francs.

I cannot in this letter enumerate all the places I glance at in Paris from 7 A.M. to 12 P.M. Of course, I visit the Louvre, where there are miles and miles of paintings and miles and miles of statues. You could not walk through it in a day's travel. I also visit the Hotel de Cluny, the galleries of the Luxembourg and the gardens, the Column Vendome, the Opera House, Palace of Trocadero, Statue of the Republic, church of St. Eustache, the Place of Execution, etc. I found it impossible to visit the Catacombs, St. Germain, Fontainebleau, Versailles, and the Bourse; but I feel that I have seen enough of Paris to give a broad idea of its characteristics, its tendencies, its business and currents of life. I have seen it in my own way and I have formed my own judgment. It is said that Paris is a wicked city. It is no more wicked than London, New York, or Chicago. All that you see in Paris can be seen in those cities. Paris is a cosmopolis of luxury.

People come from all quarters of the globe to enjoy life here. They come with money. Of course Paris will give them what they want, and generally in an open manner and above board. There is, however, no more immorality in Paris than elsewhere, only there is far less hypocrisy. We see what is going on. There is no false modesty or humbug. There is more personal liberty in Paris than in any other city. The police generally mind their own business. They don't seem anxious to arrest a man or knock him down. I saw one take hold of a drunken fellow in a fatherly sort of way and urge him to go home and behave himself. In Paris they wisely let human nature alone, unless a crime is committed, and then punishment is generally sure. I saw one poor woman fighting against the policemen, refusing to be arrested, crying out in wild accents, throwing herself upon the pavement, and being dragged along. It might have been an injustice. I do not know. It was a strange and sudden eruption into the brilliancy of Paris of the dark and seething channel beneath, of which now and then we catch a momentary glimpse. This is not exceptional to Paris. It is so the world over. We know not the misery, the crime, the despair that exist. It makes the heart sick when some ghastly vision sweeps thus vividly upon the view. However, I saw only one drunken man and one drunken woman while in Paris.

A week in Paris is crowded with incident. An ever-varying panorama is before you, of which I can give only a sketch—a few flashes of the hundreds of scenes, the masses of people, the lights and shadows of the city. It is estimated that Paris has a population of over two millions, against the more than five millions of London. Here are no such billowing crowds as there. Even New York and Chicago convey an idea of more business. People don't seem to "hustle" at all in Paris, and there is no pushing, no hurrying. There is an air of equanimity about the Frenchman, as if he had reached the top and had nothing in particular to do. The everlasting go-ahead of the Anglo-Saxon race is not apparent. Your real Frenchman is after all a home-body, and there are thousands of quiet firesides in Paris. He is somewhat sedate along with his vivaciousity. Those who surge the streets, visit all the wicked places, and see the sights are generally foreigners who when at home go to church and prayer meeting; they come to Paris to have their "fling," and put the blame upon the accommodating Parisian, who shrugs his shoulders and thinks these would-be moralists rather "fresh."

I must close my account of Paris with the Eiffel Tower, a marvel of human ingenuity. We do not see its massiveness, its grace, its loftiness, until we stand beneath the mighty pillar itself. We then realize the grandeur of its construction. It is the loftiest monument in the world, attaining a height of 984 feet. It is a marvelous specimen of the accurate skill of modern science. The base covers

about two and one-half acres of ground, from which rises the extraordinary and airy fabric of interlaced iron-work. Beneath the first platform is a kind of huge triumphal archway. This first platform has an area of 5860 square yards, 190 feet high; the second platform is 32 yards square and 380 feet high; the third and last platform is 904 feet from the ground, thirteen yards across, and can hold 800 people. The Lantern overhead rises 79 feet higher. One thousand seven hundred and ninety-two steps lead from base to summit.

Of course the American visitor must mount to the top of this unique tower; for certainly nowhere else is there such a view of Paris and its environs. We first ascend by elevator or "lift," to the first platform, and here we remain for awhile enchanted with the extensive prospect. The city lies before us in its varied magnificence. We then take a higher flight to the second platform. We now begin to look beyond the hills of Paris to the far country. Having drunk in this exhilarating view, with a sort of mild intoxication, almost dizziness, we might say, we begin the last and final voyage to the skies. Slowly we creep up the aerial iron pathway, while each moment unfolds a more resplendent picture. It makes the heart tremble somewhat as we climb, climb, climb, for if anything should break, there would be a fall, equal to that of Adam. It is no use to think of it. We are in the cage and must travel upward. It made me shrink to look from the Washington monument, 555 feet high, but now I am nearly a thousand feet high. We reach the topmost floor, and step forth. What a wonderful view! in some directions ninety miles, in others fifty miles away. We see all around Paris, the vast forests, the ten thousand dwellings; the great public edifices, the Louvre, the Tuileries; the cathedrals, the Pantheon; the winding river; the many bridges; the hundreds of boats. We see Montmartre, with its towering Catholic church bidding defiance to modern thought; Pere-Lachaise, with its wooded height, and beyond the luminous fields, the villages, the declivities and vales; the whole vast expanse like a bright, palpitating sea sinking into the distant horizon with mingling glories of azure and of silver. One realizes here the greatness of Paris. You seem to be taking a bird's flight over its vast extent, while with the power of a magician you pierce its thousand ways of toil and wealth. You rejoice in the genius of humanity, in the skilled hand and illuminated brain that could build this mighty monument, and pour upon the enraptured vision such riches of land and sky. It is a rare and thrilling experience to wander in this lofty pavilion; to see the empire of man, the vast world shining beneath, and above the victorious rays of his advancing science.

SAMUEL P. PUTNAM.

The Savage Thinks He Sees Purpose in Nature.

There is one thing about teleology* that nearly everyone who has thought on the subject must have remarked. It is this—namely, that the more barbaric and ignorant the people we are concerned with, the more abundant in their view is the evidence in favor of teleology. To the savage almost everything exists as a sign or thing of import in relation to some mind. If it rains more than usual, producing a flood, there is teleology in this flood. The gods or demons did not produce it for naught. There is design, there is purpose in it. It is "realized end" for some sky-mind or cloud-thought. The wind does not develop into a hurricane for naught, the moon is not eclipsed, the lightning does not flash, two birds do not fly to the left, the entrails do not move, the man does not fall ill, the cat does not sneeze, the foot does not slip for naught. In all these there is teleology, there is design, there is purpose. They exist as realized ends for some mind or minds. The skeptic may ask how we know this. We can only reply, It must be so. Everything we ourselves produce we produce having in view some definite end or purpose. Are we to suppose that the gods are intellectually inferior to ourselves, that they are such dolts as to produce things purposelessly? So long as we believe that the known universe of stars and planets is some sort of intellectual unity (the belief of Pantheism), or some sort of system carried on essentially on the mental methods of an anthropoid ape (the belief of Theism), we must, of course, go on believing in teleology. When, however, we discover reasons for believing that the universe need not necessarily be an anthropoid ape, or under the control of an anthropoid—that there is, in fact, less reason for ascribing personality or mind to the universe than for ascribing it to a stone—we must, of course, give up teleology on the grand scale. Lange, who is hostile

* TELEOLOGY—The science or doctrine of the final causes of things.—Webster.

to Materialism, writing on teleology in his "History of Materialism," says: "All teleology has its root in the view that the builder of the universe acts in such a way that a man must, on the analogy of human reason, call his action purposeful. . . . It can now, however, be no longer doubted that nature proceeds in a way which has no similarity with human purposefulness. . . . On this point we need wait for no further proof; the facts speak so plainly, and in the most various provinces of nature so unanimously, that no view of things is henceforth admissible which contradicts these facts and their necessary meaning." Teleology is based on the crudest analogies, and is on an intellectual level with fetishism.—*J. H. Beatty, in Agnostic Journal.*

Observations.

Piety in our public institutions is not on the universal wane, as the theocratic calamity howlers would have us believe. The capacity of one place of worship supported by this state has been doubled within the past two years. It is the chapel of the King's county penitentiary.

My respects to Monsieur Delannoy. He is the impostor extraordinary who fooled the promoters of the grotto of Lourdes until they almost came to believe that there must be something in that fake themselves. Delannoy was once a warder in a hospital, and there became convinced that less exertion was required to be a patient than to take care of one. He therefore shammed paralysis, and heroically endured the doctors' treatment for locomotor ataxia. But at last the doctors went to blistering him and hanging him up by the neck, so that life became a burden to him, and in 1889 he went to Lourdes to be healed by miracle. The game worked well. Arriving at the grotto in an apparently collapsed condition, he was carried to the gulch where the Virgin Mary is supposed to preside. Here they placed him prostrate, and he remained so for some hours. Then, as one inspired, he stood up, threw away his crutches, and walked forth singing a hymn of praise. The other pilgrims formed a procession behind him and joined in the song. Delannoy at once became famous, and for years his miraculous cure has been used for advertising purposes by the promoters of the grotto. His is the one case for which Emile Zola, in his work on Lourdes, confesses himself to be unable to account. But M. Delannoy couldn't stand prosperity, and abused his opportunities. He was a natural thief, and having a chance to steal he did so. The priests were slow to admit that their miracle of grace was a common criminal, but the secular authorities were skeptical, and the man who had fooled the doctors was exposed by a justice of the peace. Delannoy "threw a fit" when arrested, but without any good result to himself. He was "brought to" by a policeman, and upon conviction sentenced to four years' imprisonment and to police surveillance for ten years. And thus his career has ended. He had been shamming all the time. I extend my respects to Monsieur Delannoy because, although he is a colossal fraud, he has contributed his mite toward the exposure of a bigger one than himself.

The efficacy of prayer has lately undergone a crucial test in Dallas, Tex., and the residual calx is found to be wind. As related by Dr. George S. Lincoln, president of the Dallas Freethinkers' Association, the circumstances were that Mrs. S. J. Sweeney, president of the Dallas Women's Christian Temperance Association, attended a meeting of the local Freethought society, and requested the name of the speaker in order that she might pray for his conversion. The name was given her, together with that of the secretary, the conditions being, according to Dr. Lincoln's account, that if neither was converted within three months, Mrs. Sweeney should admit that there was either no God or no force in prayer. Mrs. Sweeney's version of the terms is that if neither was "touched" inside of the specified time, then she was to allow them (the speaker and the secretary) to make the denial. The difference between admitting anything and allowing another to admit it is not conspicuous, but as Mrs. Sweeney seems to think it vital, her amendment may be agreed to. The main point is that, in answer to her prayers, something was to happen inside of the three months beginning on June 4th, the date of the meeting.

This interesting incident, which attained general publicity through the newspapers, came to the notice of the Rev. Dr. Buckley, editor of the *Christian Advocate*, who at once put himself in epistolary communication with Mrs. Sweeney, in order to find out what she had been doing. Her reply makes him very weary, for it confirms the report as given by Dr. Lincoln, with the exception, before

noted, that she never agreed to surrender her faith in God whether he paid any attention to her prayers or not. It would naturally be supposed that faith like this, in a skeptical age, must command the admiration of every believer, but Dr. Buckley fails to enthuse. While admitting that Mrs. Sweeney's moral courage may be commended, he regards the presence of Christians at Infidel meetings as of "doubtful propriety," and Mrs. Sweeney's indiscretion in being there at all is, on the whole, about as serious as the offense of appearing in bloomers. He says further that professional lecturers against Christianity are not worthy of reply. Perchance he means not susceptible of reply, but "worthy" is the euphemism he employs. "Moreover," continues the editor of the *Advocate*, "no positiv promise can be found in the Bible that God will convert such persons in answer to prayer. On the contrary, it is explicitly stated that there are some for whom no prayer will avail." Again, "Others are described as 'past feeling,' whom it is impossible to renew unto repentance, as having committed sins that can not be forgiven either in this world or the world to come." Let the speaker and secretary reflect on that, and then listen: "Brazen, fierce, profane opponents of all religion, as well as those who make it a subject of buffoonery, may be prayed for indeed, but they, their writings, and their speeches should be avoided as one would shun an infected district." Finally: "An excellent biblical prescription for dealing with such persons, when one finds himself unexpectedly in their presence, is this: 'Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.' The presence of Christian people in such places invariably makes capital for the blasphemer."

If Dr. Buckley had put his closing proposition first, the rest of his objections to Mrs. Sweeney's attending the meeting of the Dallas Freethinkers would not have needed to be written. The presence of Christian persons does, of course, make capital for the Freethought lecturer. That is why they are so cordially invited to attend. If you listen to a Christian person outside a Freethought gathering, especially in a pulpit or at an experience meeting, you will have to either doubt his word or believe that he is simply in pain through his inability to meet and confound some denier of God and prayer. You know he is bluffing, but to call him is to call a policeman. When the Christian person enters a Freethought assemblage he leaves his power of arrest outside, and faces the audience on equal terms. His belief not being capable of either demonstration or convincing argument, he becomes capital, or at least raw material, for the "blasphemer." Dr. Buckley knows how worthless ordinary religious statements become the minute they are denied and proof called for. He sees with impatience that Mrs. Sweeney has taken the promises of God altogether too seriously, as though their fulfillment was to be expected, and hence the rebuke. Such a thing as her prayers being answered in this instance does not enter his head. In fact, he has a firm grasp on the truth that prayers are never answered, and ten days before the expiration of the time allotted to the test he writes in perfect confidence that God will pay no attention to Mrs. Sweeney's petition. A man of more faith might have hedged, along toward the first of September, but while any chance remained that accident could bring about the result prayed for he would not have volunteered an explanation of the failure.

An event like the conversion of Mrs. Sweeney to unbelief through the non-success of her prayers is not to be looked for. She can never have had any reason for believing in prayer, and can therefore have no less. But whether or not in this crisis she loses faith in God, it would be altogether surprising if she did not withdraw whatever confidence she may have reposed in the Rev. Dr. Buckley.

The City Vigilance League of New York is not averse to achieving its ends by the degradation of our youth. Into court last week came Frederick Schrenker, aged 16, as a witness against a saloon-keeper of whom, he alleged, he had purchased beer on Sunday. The magistrate inquired of him if he was in the habit of drinking beer in saloons, and he replied that this was the first time in his life that he had ever done so. Whereupon the magistrate addressed him in this fatherly manner: "My boy, don't do again what you did on Sunday. You might get in the habit of drinking, and that would ruin you. The society ought to be ashamed to ask boys of your age to get this evidence, and so destroy your morals. Let men get evidence against the places, and you boys keep out of them."

Such advice is sound as to the drink habit, but in this case the worst of the two evils involved was permitted to pass unprobed. The infamy of the

transaction lay in the circumstances under which the beer was drank. A man once said to another, "You are a fool." "Sir," was the reply, "you are drunk." "I know I am," said the first man, "but to-morrow I shall be sober, while you will always be the same damned fool you are to-day." Exactly so with the boys employed by the City Vigilance League to get evidence against Sabbath-breakers. The effects of the beer will pass off in a headache, but the influence of a mean act is not so ephemeral. For the inebriate there abides abstinence, the temperance pledge, and the gold cure, but what can rehabilitate and clothe in self-respect the Sunday sneak?

Keir Hardie, the ex-member of the British Parliament who has come to our shores as the apostle of Socialism, is a disappointing individual. Personally, he is commonplace; intellectually, considerably less. His first break here in New York is to applaud the enforcement of the Sunday laws, and to express the hope that the assault on Sabbath-breakers at this point is but "the beginning of a fight which is to extend all over the country." Proceeding in the same line, Mr. Hardie says that Socialism is Christianity, and that he has the same faith in it as a system of economics that he reposes in it as a way of salvation. In addition to being sentimentally pious, the Socialist ex-member of Parliament is inordinately vain. Nordau would call him an egomaniac. Exhibiting his miner's cap to an audience, he related that this same piece of headgear had created consternation in the House of Commons, the members pretending, says he, that they objected to the cap; but, he adds, sententiously, "It was not the cap they were afraid of, but the head inside of it." Of such timber is Mr. Keir Hardie, apostle of Socialism and Jesus Christ. One advantage enjoyed by these fellows who are so stuck on themselves is that they are not troubled with rivals.

I wouldn't say it myself, nor would I believe it on the word of a male citizen, but when Mrs. M. Florence Johnson, a daughter of Moses Hull and a contributor to *Lucifer*, the organ of sex emancipation, asserts, unrebuked by the editor, that woman is enslaved because she prefers the comparative ease of chains to the hard work necessary to industrial independence, there can be no offense in repeating the remark—more especially as it appears to be true. The thought has often occurred to this deponent that if there were no statute law whatever to govern in the matter, the relations of men and women would be substantially what they are now. That is, the woman would do the housework and the man would take the responsibility of grub-staking the outfit. The question of "sphere" has nothing to do with it—it is the line of least resistance for both parties. Eliminating that species of insanity designated as "love," which is but another form of avarice, and allowing for the dissolution of the partnership at the instance of one or both parties, I conceive that the arrangement is as near perfect as any that could be entered into by fools.

Adherents of the Prohibition party, after the manner of an evil and adulterous generation, are looking for a sign. They want a party emblem to put at the head of their ticket. Some would choose a lamb, as a symbol of the innocence and purity of the Rev. Dr. Funk, while others suggest a picture of Niagara Falls, typifying the eloquence of the Hon. John G. Woolley of Chicago. These, though beautiful, are basically inadequate. It would require a policeman with drawn club and a Prohibition office-holder with drawn salary to represent all there really is in the movement.

GEO. E. MACDONALD.

Jeremiah Hacker.

All Freethinkers in the United States have heard of Jeremiah Hacker, the veteran fighter of shams. To very many his name has long been a household word. Four decades and more ago he was publishing the *Pleasure Boat* at Portland, Maine. It found its way into all parts of the country where there were progressivemen and women, and it did an immense amount of good pioneer work. It exposed the contradictions and barbarities of the Bible in a trenchant, homely way that could not fail to leave a lasting impression on the mind of the thinking reader, and he traveled and lectured in the same cause seventy years ago. In a letter to S. P. Putnam, which appears in "Four Hundred Years of Freethought," he tersely tells his life story:

Seventy years ago I commenced lecturing against priestcraft. I traveled thousands of miles and delivered hundreds of lectures. I never took a fee at the door, nor permitted a contribution box to be passed, nor said

anything about money. The people were in such a condition then that if I had asked for pay they would have said that the dollar was all that I was after. I had to force them into the belief that I was working for their welfare, and wanted to free them from the bondage of the churches. In 1845 I met James Arrington Clay in Gardiner, Maine. He was the first outspoken Infidel I became acquainted with. He published a large book and circulated it free. He gave me five or more, for which I pledged my overcoat. I started a Liberal paper, the *Pleasure Boat*, and, with a small beginning, I ran the paper for sixteen years, and sent it at least one year to every man, woman, or child that asked for it, whether they paid for it or not. I had subscribers among the most enlightened class in every state in the Union. At that time Maine had vast quantities of land which it was selling to Shylocks in large tracts. Through my paper, and appeals to the governor and legislature, I got a law to give every landless man in Maine, and who would settle on it, one hundred and sixty acres of land for fifty cents an acre, and this to be paid in labor—making roads, etc. Then I saw scores of farmers, each with a two-horse wagon, covered with cloth, containing their beds, dishes, tools, wives and children—all they had in the world—steering for the wilderness. I also got a reform school established for juvenile offenders, at Westbrook, near Portland.

Mr. Hacker has resided at Vineland, N. J., for a number of years, and has kept up his warfare with the legions of ignorance and superstition, in verse and prose ridiculing and arguing against the doctrine of biblical inspiration, and attacking the popular follies and wrongs of his time. Six years ago his companion, whom, in the old *Pleasure Boat*, he always tenderly and respectfully spoke of as his "Mate," was laid to rest at Vineland. And now he reposes beside her. For Jeremiah Hacker is dead—dead in the fulness of years and of services. His card from H. G. Hancock, who cared for him in the closing days of his life, tells how he died:

That noblest of all our band of Freethinkers, Jeremiah Hacker, died at 5.30 o'clock this morning, August 30th, and never before in my life have I witnessed so quiet, peaceful, and painless a death. He had no disease, but grew weaker day by day and the candle burned out before he reached the hoped-for century milestone. Last May he was ninety-four.

The New York *Herald* of September 1st has this account of the man who was an Infidel to the end:

VINELAND, N. J., Aug. 31, 1895.—The funeral this afternoon of Jeremiah Hacker, a poet and author, who died on Thursday, at the age of ninety-four, was held without rites or ceremonies of any kind, and the body was conveyed to the graveyard in an ordinary wagon.

He was born at Brunswick, Me., in 1802, and received only a common school education. When yet a very young man he began teaching school for a living. His attacks upon the Bible, however, soon gained him wide notoriety, and he became editor of the *Pleasure Boat*, published at Portland, Me. The paper had an extensive circulation, but when on the eve of the rebellion he advocated peace the circulation of the paper quickly melted away.

He then came to Vineland, where his attacks upon the church again put him before the public. He composed poems ridiculing the Bible, and, followed by men and boys, walked through the principal streets of the town singing his poems and preaching to the crowds. An announcement in the daily papers that he would appear in the public square always attracted a crowd. Mr. Hacker was firm in his belief that he was doing good, and his large fortune was spent in inculcating his ideas. He was liberal to the poor.

When his wife died, six years ago, Mr. Hacker erected two tombstones on his lot at Siloam cemetery. On his wife's was inscribed, underneath the usual legend the question, "Where is God?" On his own tombstone was carved the following: "The Angry, Wrathful Bible God is a Myth."

These tombstones, so close to monuments piously inscribed, caused much comment, and many persons visited the graveyard to see "those awful tombstones." Lot owners appealed to the trustees to have the offensive slabs removed, but the trustees became divided over the question, and the tombstones are still standing.

Mr. Hacker was a member of the "Ten Dollar Coffin Society," of this place, the rules of which will not allow any member to be buried at an expense exceeding \$10. His last words were a request to be buried in a cheap box, and without a hearse. The latter part of the request was carried out, but to the first part his friends would not consent. Mr. Hacker's death was calm.

We do not know how large a fortune Mr. Hacker had earlier in life nor after the time of the incident he mentions in the quotation we have made from his letter to Mr. Putnam, where he speaks of leaving his overcoat as security for a few books; but it is certain that recently he has been very poor, so poor that it was feared he would be thrown on the charity of the outside world, and to prevent this the Freethinkers of the country contributed money for his assistance.

Jeremiah Hacker seems almost to have belonged to another century. He was more than double the age of the oldest man in THE TRUTH SEEKER office, with the exception of one compositor, and the sprightliest of us can only faintly hope that we can retain to the end of life the clearness and vigor of intellect that were his to the last. He was loyal to the truth as he saw it; he was an honest worker, a fearless speaker, a generous helper, and in death he signed no treaty of peace with superstition, hypocrisy, and despotism. At his graveside we uncover in sincere respect for a true man, and pledge ourselves anew to battle un-

ceasingly against the Christian church and all that it represents of devotion to darkness and treason to human liberty.

The Old, Old Problem.

In a recent number of THE TRUTH SEEKER, under "News and Notes," Mr. S. P. Putnam says: "Of course, true philosophy, as well as true science, will result in Atheism and Materialism. There can be no other conclusion. It must be conceded that material phenomena are the antecedent of mental phenomena, and while material phenomena are everywhere in time and space as we experience it, mental phenomena occupy but a very small portion of universal existence. So far as we know, such phenomena are only on this planet."

Is Mr. Putnam justified in the assertion that mental phenomena are only on this planet? Does he not know that animal life and intelligence are co-existent, be the plane ever so low? That as one improves the other also improves, and that when a planet is sufficiently developed for life to manifest itself it is ready to make that manifestation, let that be where it may? Our planet is no better than others equally well-developed, and there are celestial orbs far in advance of ours.

Every force of nature is equally applicable to every celestial orb in existence, so soon as it is sufficiently developed to receive that force, whether it be applicable to only inorganic or also to organic existence; therefore that assumption must be a mistake.

The force or principle we call spirit is always ready to combine with matter as soon as the planet is ready to receive it, and the result is life and mind, or intelligence. Now the question arises, Is matter the ruler of this spirit force, or is it the reverse? Is spirit force older than matter, or the reverse? I will venture the assertion that they are co-existent, and also co-existent with all other forces in nature's process of development, which is evolution; therefore I deny that material phenomena are antecedent to mental phenomena. Matter may be so attenuated or disintegrated that the influence of gravitation is not perceptible, but gravitation is ready to assert its power of attraction so soon as this matter is sufficiently consolidated to feel its force. This, however, is not evidence that matter is antecedent to the attraction of gravitation. I perceive that Materialism has grown out of antagonism to past religions, or rather, superstitions, and I want to search for the truth rather than antagonism.

Much in the article quoted from is true, and in harmony with the cosmic philosophy, which I believe to be true philosophy. I make another quotation: "Clearing away these stumbling-blocks, we have simply material and mental phenomena, known only by sensation and reflection, but really known as they are."

This passage requires some definite line to divide material from mental; we would like to know where one ends and the other begins. Is space a material property? Is matter material? Is time material? Are the forces or attractions, such as attraction of gravitation or cohesion, or electrical attraction or chemical attraction, material or mental? Are they known only by sensation and reflection, but known as they really are?

I will give you my opinion on this subject: Space is inappreciable to man, except when represented by the existence of matter, a substance that can be known to man only through his external senses. Time is a definite portion of eternity, the unit of which is measured to us on the planet earth by its revolution on its axis, producing light and darkness through the presence or absence of the sun's rays, one revolution being called a day, which is by man divided into hours, minutes, and seconds; or, when added together, are called months, years, or other measures of time.

The forces of nature are not perceptible to our senses, excepting through their application. Gravitation holds worlds together, and is manifested in the dewdrop or in the ocean's depths. Cohesion is manifested to our senses through the mountains, rocks, trees, metals, etc.; and of the other forces, each is known through its effects on nature, and only through its effects. I am not prepared to divide these properties into material and mental, although part are certainly material in character. Do any of these properties possess within themselves intelligence? Yet life certainly manifests intelligence, which is derived from a union of spirit force with matter, although spirit force may not of itself possess intelligence, and matter inherently certainly does not. Nevertheless, the union can produce this effect, on the principle that chemistry may mix two inert properties and the combination become a terrible explosiv.

The development of each and every planet had a beginning; life on each planet had a beginning, but the primary elements in nature are as eternal as a God could possibly be. Space without matter, and matter without gravitation or cohesion, or any other of nature's forces, is an absurdity. Each of these primary properties must of necessity be inherent in nature, ready for duty when conditions will permit. Growth or development is nature's method; it never goes backward, but advances with time. The leaves may fall, but the germ or tree puts forth a new growth.

There are casualties or conflicts occurring in the operations of nature's forces, such as storms, floods, fires, earthquakes, and various other phenomena that are destructive to human life. The earthquake is the result of causes and effects that relate to the formation or development of the earth itself, but has no consciousness of the existence of man, therefore it might swallow a city without the consciousness of its existence. This line of argument will apply to all the other forces in nature that are not controlled by intelligence. They are effects subject to causes which are forces in nature not controlled by intelligence, and which are not responsible for what man suffers through their agency. There is no god in the case to save man or cause him to suffer, but mere casualties or conflicts in the processes of nature.

I alluded to the spirit force that coalesces with matter and produces life. This life is not a creation, but the effect of an existing cause as certainly as the hardened rock is the effect of the attraction of cohesion. Man passes the germinal period, the pre-natal, and the mundane, and retains his identity, and in each transition his identity is intensified. The germ cannot be said to contain life, although the germ of life is there. The pre-natal is life in a very feeble state, but capable of growth, and after birth, although quite feeble, the powers of individuality are greatly increased, and growth or development is accelerated both physically and mentally. But after a time the physical attains maturity, and then the powers are directed to the development of the mental, which increases during mundane existence.

Is it reasonable that this continuous chain of progression should be snapped off in oblivion? [Is not the same true of the tree, the infusoria, the dog, the plant—are they not all immortal?] Reason says cause must produce its effect, that one step taken compels another as the effect of an existing cause. Facts corroborate the reasoning, and philosophy sustains the evidence of a continuous higher existence.

What have been mentioned are primary conditions, and we have only to cross the threshold to a higher school of development, of which spirit communion gives ample evidence, and this later transition will be followed by others, we have good reason to know.

Refusing or neglecting to investigate these facts is to be compared to the child that fails to learn the alphabet, which is a complete barrier to the acquisition of further lessons until it is mastered. There are other lessons ready for the pupil's acceptance as fast as he can receive them. So it is with future life—you cannot find the last lesson.

Montpelier, Ind.

WILLIAM ALLEN.

Colonel Ingersoll's Lecture Appointments.

Sept. 8—Des Moines, Ia.....	Lincoln
Sept. 17—Stamford, Conn.....	Lincoln
Sept. 29—New York city.....	
Oct. 6—Boston, Mass.....	
Oct. 7—Manchester, N. H.....	
Oct. 8—Portland, Me.....	
Oct. 11—Brookton, Mass.....	Shakspeare
Oct. 12—Pawtucket, R. I.....	Lincoln
Oct. 13—Providence, R. I.....	
Oct. 20—Chicago, Ill.....	
Oct. 21—Aurora, Ill.....	
Oct. 22—Joliet, Ill.....	
Oct. 23—Danville, Ill.....	
Oct. 24—Bloomington, Ill.....	
Oct. 25—Burlington, Iowa.....	
Oct. 26—Keokuk, Iowa.....	
Oct. 27—St. Louis, Mo.....	
Oct. 28—Decatur, Ill.....	
Oct. 29—Champaign, Ill.....	
Oct. 30—Lafayette, Ind.....	
Oct. 31—Crawfordsville, Ind.....	
Nov. 1—Columbus, Ind.....	
Nov. 2—Hamilton, Ohio.....	
Nov. 3—Cincinnati, Ohio.....	
Nov. 4—Mt. Vernon, Ohio.....	
Nov. 5—Wheeling, W. Va.....	
Nov. 6—Pittsburg, Pa.....	

The annual Congress of the Freethought Federation of America and the American Secular Union is to be held this year in New York city—October 25, 26, and 27. The official call will be published in THE TRUTH SEEKER next week.

Letters of Friends.

They Want the Pictures.

RIVERTON, OR., Aug. 10, 1895.

MR. EDITOR: Find inclosed \$5, for subscription for one year to THE TRUTH SEEKER and the "Freethinker's Pictorial Text-Book," "Old Testament Stories Comically Illustrated," and pamphlets.

Respectfully, JOS. ELY.

COLORADO SPRINGS, COL., Aug. 12, 1895.

MR. EDITOR: You will find inclosed \$5.25, for which please send THE TRUTH SEEKER and "Pictorial Text-Book" to J. W. Rumsey, and for the balance please send me "Sixteen Crucified Saviors" and "The Truth Seeker Collection of Forms, Hymns, and Recitations."

CHAS. D. SPRADLING.

MCPHERSON'S STATION, B. C.,
Aug. 7, 1895.

MR. EDITOR: I see in THE TRUTH SEEKER, which a friend lent me, that you are giving the "Pictorial Text-Book" free to a new subscriber, therefore I would like you to send it to me along with THE TRUTH SEEKER for one year, also "Old Testament Stories Comically Illustrated," "Handbook of Freethought," "Age of Reason," and the "Bible Inquirer."

Yours, E. H. FORREST.

After the "Voice"—"A Hell Rattler."

OGDENSBURG, N. Y., Aug. 20, 1895.

MR. EDITOR: Inclosed find fifty cents, for which send me "Myth and Miracle," and "Faith or Agnosticism." I have examined your "Pictorial Text-Book," and it is what might be called a "Hell Rattler," or, in other words, it is splendid.

GEO. W. FLACK.

Good Books to Circulate.

CHICAGO, ILL., Aug. 19, 1895.

MR. EDITOR: Inclosed find \$3.50 for THE TRUTH SEEKER and "Field-Ingersoll" and "Gladstone-Ingersoll" discussions. I am glad the price of the above books has been reduced, giving every person a chance to compare writings of the greatest exponents of the Christian creed with those of our truly noble Ingersoll.

Success to the cause is the greatest wish of
Yours truly, JOHN C. SPROUG.

For Foreign Missions.

SPRINGFIELD, MASS., Aug. 18, 1895.

MR. EDITOR: I notice an appeal from Mr. Snow, of India, for tracts. If it meets your approval, I will buy \$3 of books and tracts and also donate some of my own, the whole to be forwarded by you. Our friends in India should have ammunition to oppose the missionaries. E. O. TUTTLE.

[All who desire to follow the good example of Friend Tuttle can send their contributions here, and we will fill their orders very generously as to quantity. As to quality, use your own judgment within the limits indicated by Mr. Snow.—ED. T. S.]

One of the Faithful Guard.

ADRIAN, MICH., Aug. 17, 1895.

MR. EDITOR: I see I am far behind with you in my pay for THE TRUTH SEEKER, something that is not common with me, and all the excuse that I will now give is that my health is so poor and my life seems to be almost run out. I am in my eighty-fourth year, and I have thought it was about time to go, and so I have let my account run, to be settled at the end of my journey through life. But as I still live, I concluded that I would send you the needful for another year, and I will have it passed on, after I have the reading of it, to others. The faithful old TRUTH SEEKER I have always stood by and defended as the noblest representative of the true American principles that we have to-day, although I don't wish to be understood as intending to slight other noble Freethought prints.

Yours as ever for the truth and the right,
S. D. MOORE.

Christian Missionaries in China.

LOS ANGELES, CAL., Aug. 18, 1895.

MR. EDITOR: There are many regrets expressed and much sympathy bestowed on Christian missionaries in China, when the natives rise up and massacre a few and tear down their dwelling-houses; but, thus far,

I have never felt the presence of a regret or been conscious of any sympathetic feeling; for missionaries who force themselves into a country where they are not wanted, and attempt to introduce a fighting religion that has deluged the world in blood, deserve all they get, and more too. It is an insult to the great Chinese nation to have a lot of Christian fanatics go there and tell the people they are on the road to hell because of a false religion, and they must worship the god-phantom in Christian style or be forever damned. Yet this is just what they do, for before they can establish the doctrines of Christianity they must destroy a belief in the more ancient and more peaceable religion of Confucius. It has always seemed to me that it was time enough for Christians to go there with their system of foolish absurdities when they are invited, but modesty and a proper regard for the rules of good manners are never manifested by the followers of Jesus in their insane anxiety to convert the world. They are going there any way, and ram their creeds down the throats of people who are their superiors, from a religious standpoint if no other, for the Chinaman's religion is nowhere revealed by a trail of blood, and never, for the glory of God, have they tortured and killed to extend it. It is true their religion, like all others, is largely destitute of common sense, but its peaceable character elevates it far above Christianity. While it gives satisfaction to those who accept it, and no desire exists for a change, no good reason can be given for trying to displace it with one many times worse. So, when I see the efforts made by foolish fanatics to convert that great nation by introducing the most damnable religion ever generated in the minds of the priesthood, the opposition they encounter is seen with hearty approval; for, though opposed to bloodshed and violence, it seems necessary in such cases to compel Christians to mind their own business. Christians believe in a God endowed with omnipotence and the possession of such an attribute insures the establishment of any religion he desires; so, if God wants Chinamen to be Christians, he can make them so at once; and I am in favor of leaving that work of conversion right where it belongs—in the hands of omnipotent God. There is a building in this city, erected and owned by the Women's Christian Temperance Union, and the corner-stone has this inscription: "The battle is God's, not yours," and every time it is read I inwardly remark: "Then let him fight it." And the same feeling prevails in regard to the establishment of Christianity, both here and in China; for, if God wants the entire world to accept it, one little miracle will do the business, and miracles, we all know, used to be his specialty.

If Christians will persist in the absurd attempt of converting three or four hundred million Chinamen, who dislike and detest them, then let them reap the consequences, without calling for war-ships and soldiers to protect them. If they will mind their own business they will need neither, but if they won't, then, for one, I hope the Chinese will compel them to, and kick every Christian fanatic out of the country who persists in staying where he knows he isn't wanted. Let the good work go on, and may China soon be rid of the numerous and inharmonious sects that love Jesus and hate each other.

C. SEVERANCE.

"What One Can Do."

VERA CRUZ, MO., July 13, 1895.

MR. EDITOR: When I moved to this locality about six years ago, I found the blight of superstitious cant in almost complete control of the ignorant and unthinking parts of the country. At the revival meetings the pious sponges would picture a hell, or place of torture, that was always in waiting for those who chose to give their best food to their children at home instead of to the parson, or would not come under the wings of sanctimony and be fleeced of one-tenth of their earnings. But, alas! at an unexpected time, while one of their holy leaders of the Baptist persuasion (who had tramped into the country in the early spring of 1891 without money or scrip in his pockets, and whom rumor accused of being a fugitive from justice) was pouring hot shot on to the heads of some whom his

pious supporters had suspected of keeping their children away from the mourners' bench, he threw his lasso of wrath a little too far and very ferociously looped it around the horns of old "Infidel Davis." This created a tumult in their camp, and when all the pious snobs of pretension grabbed the rope and tried to haul in their victim and found the old Infidel immovable, they were dumfounded, and, in the spleen and venom of their natural Christian hearts, they poured on him all the vituperation and misrepresentation they were able to command. This set the machinery of reform at work in earnest, and although I had kept almost silent on the subject since coming to this country up to that time, I told them my mouth was open from thence on and that I was going to down them if it took me the rest of my life to do it. I commenced to put it to them without reserve in both private and public, and in connection with their misrepresentation, abuse, and ostracism they even threatened to mob me out of the country, but all to no avail. I have beaten them on every hand. I now have several good and able helpers, and we are coming out ahead; we have almost outlived it all. Some of my most earnest opponents at that time are now among my best friends. The people have gotten their eyes open to such an extent that the sky-pilots of the country can scarcely get a corporal's guard in numbers for hearers; their Lord has deserted them; their god-houses are rotting down; their holy Bible is riddled, and now, at the point nearing the close of the scene, two of the self-same Baptist pulp-pounders who lit on me the hardest five years ago, are quarreling about Bible translations. One of them has got one scale off his eyes to such an extent that he says he can see that the Bible has not all been correctly translated, and he can prove it. This makes the other parson wrathful, and verily the good work goes on. One after another of "gawds'" holy men have been brought to this country to get up another revival, but no good, no good—the one of five years ago is the last, and holy humbug has been compelled to take a back seat. I now have an agreement with a preacher that I will read one of his pamphlets if he will read your "Design Argument Fallacies," which I wish you to send me. Inclosed find stamps for same.

Yours for truth, S. B. DAVIS.

What One Sample Copy Did.

ELY, IA., Aug. 19, 1895.

MR. EDITOR: I have read the Letters of Friends with pleasure, and often thought I would write.

I never gave very much attention to Freethought until after hearing R. G. Ingersoll lecture on the Bible at Green's Opera House at Cedar Rapids last winter, and reading the sample copy of THE TRUTH SEEKER which you sent Mr. J. C. Dvorak. I now read all the Freethought literature that I can borrow, and when I can spare a few cents, buy a book. The "Age of Reason" I got of you I have not read yet, but lent it to Mr. Dvorak; and when he got through and was about to return it, a traveling agent came in and, taking out his catalog of goods, was ready for Mr. Dvorak's order. Mr. Dvorak told him that he had a catalog that would beat the agent's catalog out of sight, and handed him the "Age of Reason." The agent looked at it and told Mr. Dvorak that he had been looking for that book in the book stores and could not find one. He asked Mr. Dvorak if he would lend it to him, promising to return it in good order. Mr. Dvorak thought I would not object; so lent him the book. I am glad that Mr. Dvorak lent the book, and if he can do so again, I hope he will; and yet that duffer in Washington, D. C., has gall enough to say that the "Age of Reason" is out of date and belongs among the ancient and dusty literature. How can there be great sales of it when book-stores will not keep it for sale?

Both of my parents were baptized and brought up under the dark shadows of the cross, but after going among the people to earn their daily bread they found that Christianity is nothing but humbug. So they stopped putting their hard-earned money into the coffers of the priests.

While my father was among the living he was a subscriber to a Bohemian paper,

called *Dennice Novoveku* (*The Morning Star of the New Age*), published yet at Cincinnati, Ohio, by V. Snajdr. It is not entirely a Freethought paper, being also political, story, and news. Very often it contains articles on Bible absurdities, the pranks the priests and preachers are up to, etc. It also prints selections from the great writers upon Freethought.

August 14th was a great day for the Freethinkers of Ely. That day we had the pleasure of meeting J. E. Remsburg and hearing him lecture on the "Demands of Liberalism." The day dawned bright and warm, but towards noon the sky began to be cast over with clouds, and between 2 and 3 o'clock it began to rain and rained for about half an hour. It was a bad outlook for our lecture. But (as the Christians say, "Thank God from whom all blessings flow") about 5 o'clock the clouds began to sail away, and we saw the sun set in all its brightness, thus giving us a cool and beautiful evening. Another prayer of the Christians was unanswered, as I have no doubt that a great many prayed for a big down-pour of water, not so much on account of the drouth as to spoil the meeting. I should judge the attendance besides the children was between fifty and seventy-five. There were a few Christians in the audience. We thank them for their kindness in attending the lecture. We expected there would be more, but I suppose they thought it would be a sin to attend and eternal damnation to hear such a lecture. I have been told the few Christians that did attend speak very favorably of Mr. Remsburg and his address.

I hope friend Peck will write soon one of his humorous, entertaining, and instructive letters. I hope it will be a long one.

Yours, JOHN B. WIDRA.

When Those Laws are Fundamentally Just.

SPRINGFIELD, ILL., Aug. 17, 1895.

MR. EDITOR: Your "Freethinkers' Pictorial Text-Book" received. On the whole, it is a magnificent portrayal of the vast amount of perverse thought that exists in the world to-day, as reflected in the actions of creed believers. It is not unlike a panoramic illustration of the great and varied suffering entailed upon humanity by the cruel efforts of one portion trying to overcome an inexorable law of nature by resorting to every sort and kind of fraud, deceit, treachery, and even punishment, that the ingenuity of the meanest brain can devise. However, we, as Liberal thinkers, must be Liberal. Some of Mr. Heston's illustrations are radical—are overdrawn. And I resent all reflections on "Uncle Sam." His (Heston's) illustrations representing "Uncle Sam" in alliance with the church are severe and unjust. I don't see how any Liberal thinker can draw an illustration reflecting on our form of government, although it is not perfect by any means. It is not what Liberal thinkers would like to see. But it is such a vast step in the right direction, and so much better than any other form of government that ever existed among men, I think its highest praises should be sounded. Don't deride "Uncle Sam," for he is "a daisy" for the chance he has had. Let's stand shoulder to shoulder and make the government better—the foundation is splendid.

I am probably different from any Freethinker extant. At least I feel that I stand alone, so far as I have ever known. I am one of those who believe that every other individual creature upon this insignificant mundane sphere of ours has a perfect right to think as he pleases, and even act as he pleases, so long as he does not invade the civil rights of any other person. Furthermore, he must act within the pale of the system of civil laws adopted for his government, and when those laws fail to meet the wishes of a majority of the people, change them by quiet and peaceful exercise of the ballot. I believe Mr. Heston has overdrawn some of his illustrations, but he has a right to think as he does. I have an equal right to think differently, but must not do so to his detriment. I may convince him that he is wrong, if I can, but must not undertake to do so by any force that will invade his civil rights to "life, liberty, and the pursuit of happiness." Also, I think that in all the dark ages, and all other ages, men had a full and

perfect right to think and believe as they chose, so long as they were honest in it and did not try to invade the inalienable rights of others. Nero had a right to think that the early Christians were wrong and should be suppressed, but Nero himself was wrong when he killed Christians simply for their belief. He thereby invaded their rights. Calvin had a right to differ from Servetus in thought, but old Calvin was in the wrong when he dragged Servetus to the stake. The pope had a right to believe that Luther was wrong in his belief, but the pope should have stopped at that. The dignitaries of the Church of England had a right to think that all Catholics were wrong in their belief and ceremonies of religion, but there they should have stopped. We do not fully control our thought-producing machinery, hence we should not lose any civil rights for expression of honest thought.

Very respectfully, H. CLAY WILSON.

["Uncle Sam," and his nephews, the states, *not* Mr. Heston, are responsible for the present governmental alliance with the church. When he and they stop exempting church property from equal taxation with the homes of the people; when he and they stop enacting and enforcing church laws regarding the use of Sunday; when he and they stop teaching religion in the Indian and common schools; when he stops muzzling the mails and recognizing church holy days by proclamation; when he stops closing World's Fairs on Sunday at the behest of the church—when he and they dissolve their alliance with the Christian church, Watson Heston will stop calling attention to that alliance. Freethought stands for truth, and it is the truth that there is an alliance, *every day growing closer*, between the Christian church and "Uncle Sam."

As to Mr. Wilson's affirmation of the right of universal mental liberty, and his denial of the alleged right to invade, we do not know what he means when he says that he supposes that he stands alone in this regard, that he is probably different from any other Freethinker living. Of course all Freethinkers make that affirmation and that denial. That means simply the right of private judgment, which is the bottom principle of Freethought. If Mr. Wilson stands on this platform he has every Freethinker in the world with him.—ED. T. S.]

Cremation.

FISHKILL-ON-HUDSON, N. Y.,
Aug. 25, 1895.

MR. EDITOR: I have been to the Crematory and Columbarium at Fresh Pond, Queens county, N. Y., and am so delighted with all I saw there.

Cremation is a perfect success. All the world needs to convince it of the beauty and feasibility of this way of disposing of its dead is to make a visit to the place and read a few copies of the *Urn*.

The Columbarium is a building without its equal in this country. It was finished within one year, and in a time of unprecedented business depression, and bonds sold at par when other values shrunk fifty per cent! Everything speaks of the coming age when burying the dead in the ground will be thought barbarous and old foggyish.

Some may imagine it a terrible thing to have a dear friend cremated, but should they once see the process, all such feelings would pass away. Everything is decorous and orderly. The services are held in a large, handsome room, which has already two lovely memorial windows.

There are niches all around the walls, where beautiful urns of glass and other material are set. These hold the ashes of the dead. They are wreathed with flowers and green vines, and ornamented with ribbons; name, age, etc., inscribed thereon. All is bright, gay, and seriously cheerful.

The dead body is taken from the coffin and wrapped in a sheet dipped in alum-water, so that when it is moved into the oven it does not offend the sight by any show of flames. The door is closed upon it, and that is the last till the ashes only remain. Even the coffin is broken up and burned so friends will be sure it will be made no further use of.

The body is not cremated in the coffin, because the materials of it would take fire

at once. Everything is done with a kindly regard for the feelings of the spectators. No clouds falling upon the coffin. No thought of gradual decay and creeping worms and possible return to life only to die ten thousand deaths in the narrow prison.

We entered our names in the big book as visitors. Mr. Parkhurst and wife (who took me there) are among the largest shareholders in the Crematory, and expect to be cremated when they die, as I myself would be if I lived near.

The average cost is \$35 for adults and \$25 for children, while the average cost of burial, outside of the money spent for lots and monuments, is \$150.

There will be no terror of grave robbery, which is now so frequent.

No contagious diseases from drinking water coming through cemeteries. No waste of valuable lands in or near our great cities, devoted to burial places.

No digging up and removal of our dead by laws that sell us burial lots and yet give us no right to hold them indefinitely.

"Even in Glasgow to-day, how are the poor buried? Visit Belvedere and you will see great square holes, ten and twelve feet wide and about the same depth. These holes will be packed with the dead as so many fish might be packed in a box, and then three feet of dirt covers the top!" All this within touch of the city and the city's water supply.

Bodies from twenty-three different countries had been cremated at Fresh Pond Crematory up to April, 1895, Germany furnishing the greatest number (746).

The sanitary reasons for cremation are such as appeal forcibly to most intelligent people. At present, while there are, no doubt, many who would not consent to cremation for themselves or for their families, there are but few who do not consider it an admirable act, even a necessary procedure, in the case of some parts of the community. Our cities are growing so tremendously fast, presenting problems such as no other generation has ever had to meet, that the question of the disposal of the dead becomes a very serious and perplexing problem indeed. And the old-fashioned graveyard does not meet it.

Between burial and burning there is no difference in the final result. The difference is in the process. The inevitable change is wrought, in the one case slowly, in the other quickly; in one by the action of clean flame, in the other by the action of damp earth.

I assume, then, that the present way of disposing of our dead is not conducive to health, and that a better state of things would be ours if cremation instead of burial, were adopted. This will have its enemies from different quarters. But one of the greatest hindrances the advocates of cremation will meet will come from the church, because of its established forms of religion and its theological conception of man's future condition. The church has in every instance opposed science in her onward march to give light and life to man.

There is said to be "no firmer friend than fire." It burns up all waste, contagion, and offensive material. It is the concentrated essence of the glorious sunshine.

Let us, then, all be fire worshipers, purity seekers, and cleanliness creators.

'Tis wisdom's way, and hence Of all man's methods since the world began Doth best become the cultured state of man.

Then, prejudice away, none need to turn From the clean ashes in yon sacred urn, The innoxious fruit of fire's refining art, And lone chaste remnant of life's human part.

ELMIRA SLEEKER.

The Cause in Oregon.

PORTLAND, OR., Aug. 20, 1895.

MR. EDITOR: Despite the intensity and immensity of caloric, rendering the city like a bake shop of Tophet with the lid on, the First Secular Church of Portland has held her own. The Sunday evening lectures and the Secular Sunday-school have continued without intermission or vacation; interest has increased, attendance has been excellent, constant additions being made both to Sunday-school and church. Last Sunday three new members signed the membership roll, declaring they would do all in their power to advance the aims and objects of the church, and pay monthly in advance the sum promised as dues. It is impossible to sustain an organization without means. The simply signing blanks amounts to ———, nothing

more. The fact is, "where your treasure is there will your heart be also" is just as true to-day as when repeated (borrowed from the pagans) by the Galilean pessimist.

The church gave its pastor, Miss Olds, three weeks' vacation, and it tested the ability and devotion of the other workers to sustain the interest in her absence. C. B. Reynolds filled her place as lecturer, while the Sunday-school work and entertainments were most creditably conducted under the management of those trustworthy assistants, Mrs. Clara Bailey and the Sunday-school superintendent, Miss Ada Dawey. Miss Olds repaired to Long Beach, in search of rest and much-needed strength for the coming fall and winter campaign, but, in response to the very kind and urgent invitation of the Secular church of Silverton, abridged her holiday to comply with their solicitations.

Silverton has always been the banner town of Liberalism in this state. Never once have they allowed the banner to trail in defeat or disuse, and there is no liability of Silverton ever failing to maintain its proud and well-earned pre-eminence, for all the leading farmers and merchants are Liberals—Liberals in very deed as well as profession. Miss Nettie A. Olds scored a grand triumph at Silverton. The following extract from a most reliable correspondent will be read with interest:

Miss Olds lectured at our Universal Mental Liberty Hall, Saturday evening, August 10th. Her subject was "Salvation—the Real and the Ideal." The harvest was at its height, with the church and Sunday-school adjourned for the summer, and many away to the coast and mountains, yet the interest to see and hear the much-talked-of youngest one of the most devoted workers and able exponents of our principles, resulted in an attendance of 150. Miss Olds won the hearts of our people here. Our bright, brainy young president, Pearl W. Gser, made a few very appropriate remarks at the close of the lecture, and commented upon the rapt attention that had been paid the speaker, due to her charming delivery of new, bright thoughts and her logical reasoning. Her words came from her heart, and touched the hearts of all her hearers. Miss Olds was the guest of Mr. and Mrs. J. Hammond, whose happy home is a daily living illustration of the harmony, peace, and joy that result from the practice of the principles of Liberalism.

On Sunday evening our own Silverton brass band rendered a number of exhilarating pieces—it was really an admirable concert—and called the audience together. There were fully one-third more present than on Saturday evening. The lecture was preceded by overtures by the Silverton Secular Church orchestra. Miss Olds recited "Nameless," with a pathos and feeling that proved her an able elocutionist. Our own accomplished secretary, Miss Myrtle Buff, an able elocutionist, charmed the audience with a masterly recitation. Then Miss Olds delivered the lecture, "The Flag Above the Cross." The enthusiasm was tremendous, and the long-continued applause testified appreciation of the truths and sentiments uttered.

Some one told of Miss Olds' ability as a violinist, and a general demand was made on her to play. She consented, to gratify the old folks, saying that her knowledge of music forbade her to play for the young folks of Silverton, who themselves possessed so much of culture and natural musical talent. So she played "Opera Reel" and "Soldier's Joy," to the delight of the baldheads and graybeards, who could scarcely be restrained from "shaking their hoofs." The young folks are eager for the return of Miss Olds.

Thanks to Charles Hagner, the most indomitable worker, whom nothing can discourage, the Secular Sunday-school at Vancouver has become an established success. This has not been brought about without persistent effort; but from a little few and a listless, almost hopeless despondency, because of difficulties and indifference, by his zeal and heroic enthusiasm and persistence, he has now the satisfaction of having awakened a real interest, not alone on the part of the children, but of the adults, and has over twenty children, earnest students of natural philosophy, and a calisthenic class and enthusiastic little army in the flag drill. The parents of the children appreciate the practical lessons taught by the Secular Sunday-school Lesson Leaves, and the Gems of Thought tersely and pleasingly making indelible impressions on the young minds, alike of

everyday facts of science and simple moral truths.

The outlook for the Seventh Annual Convention of the Oregon State Secular Union is most encouraging. The proposition to devote the morning and afternoon sessions to practical business and the completion of plans to more successfully carry on our work receives many commendations. The Co-operative Benevolent Insurance Secret Society is heartily indorsed by every one who has written me on the subject.

The Portland Industrial Exposition is now an assured fact, so that friends from all sections can have the advantage of the reduced rates. The board of directors are especially anxious to have a goodly delegation of Washington Liberals present at the Convention. They are most cordially invited and urged to be present, and are assured of a most hospitable and hearty reception. (Please notify me as soon as possible of your coming, so that satisfactory arrangements can be made, and all insured desirable homes during their sojourn.)

The business meetings, day time, will be held at Labor Council Hall; the public meetings, lectures, and entertainment, Friday evening at Turn Hall. Saturday evening, grand dramatic performance; interesting drama, "Ireland As It Was," followed by the glorious, laughter-provoking farce, "Sarah's Young Man." Exhibition of the Sunday-school work, Sunday morning, 10 A.M. Convention will close with a grand ball at Labor Hall, Sunday evening.

Our expenses are heavy, and any true Liberals who, without doing injustice to any one who has prior claims, can remit financial help, will receive the gratitude of the committee of arrangements; and the remembrance of their having helped to make others happy by relieving them of anxiety and administering to the general advancement of the cause and the success of the Convention, will afford them sweet source of meditation and rejoicing in the future.

C. B. REYNOLDS,
Sec. Oregon and Wash. Sec. Unions.

Mortuary—Ellen Hutchison Burt.

ARMSTRONG, IA., Aug. 18, A.M. 295.

MR. EDITOR: I wish to let the readers of THE TRUTH SEEKER know that my mother, one of its old-time readers and an admirer of its founder, died August 7th. Her maiden name was Ellen Hutchison. She was born in Fifeshire, Scotland, and came to this country in 1852. She was born and raised in the Presbyterian faith, but after the writer subscribed for THE TRUTH SEEKER, and she read its outspoken pages, she turned her back on all class opinions, and longed for the complete emancipation of the mind of man from the thralldom of religious fear. She was very outspoken, making herself enemies sometimes thereby, but she would say, "I dinna care a curse for folk that dinna care for me," meaning, of course, for their opinions, as she always was free with them as before. She was seventy-three years old, and was buried without the aid of the church, according to her wishes; for she had said that if her family disregarded her last wishes by having a preacher talk over her remains, and it were possible, she would kick the end out of the coffin. One of our neighbors, a Mr. Ogilvie, read Form No. 2 of THE TRUTH SEEKER Collection, and parts of several other forms. Two of her daughters failed to attend the funeral simply because there was no preacher, and those of us who are Freethinkers were not giving her a Christian burial. However, there were many of the old neighbors in attendance, and some of them spoke well of the ceremony afterwards, and the preachers of this community got a chance to see that we could die without them as well as live without them. Mother leaves a family of eight to mourn her loss, four of whom are Agnostics. Also a husband who is an admirer of Ingersoll and John Peck. Mother was also an admirer of Heston, and one of her legacies to me was the "Freethinker's Pictorial Text-Book," on the flyleaf of which I have written

Remember 'tis no idle toy,
A mother's gift—remember, boy.

Yours, PETER H. BURT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

When I Am Gone.

Will grieving friends, when I am cold,
Beside my narrow bedside stand,
And softly kiss the withered hand,
And speak the name I bore of old,
When I am cold?

Will loving feet, when I am dead,
At fond affection's bidding come,
And follow to its silent home
My lifeless form, with gentle tread,
When I am dead?

Will tender hands, when I am gone,
Caress the form so silent now,
And softly touch the marble brow,
And deck with flowers the simple stone,
When I am gone?

When life is o'er, and I am dead,
Will loving eyes their brightness dim
With tender tears at thought of him
Who lies so still upon his bed—
When I am dead?

Will kindly lips, when life has flown,
Recall the dear and olden days,
And cover all my faults with praise,
And tell the good I did, alone,
When life has flown?

O friends of mine, while I am here
Imprint your kiss upon my brow;
I need your true affection now;
Oh, let me feel your presence near,
While I am here.

Let loving feet, while shines the day,
Keep faithful march beside my own,
Nor let me go my way alone;
Attend me as I tread the way
While shines the day.

And let me feel the willing clasp
Of helping hands to cheer and aid;
Of what avail, when I am dead,
Their tender touch and lingering grasp—
Their thrilling clasp?

And cheer me with your gentle light,
And with your fond affection beam,
O loving eyes, ere ends the dream;
I cannot see, when falls the night,
Your tender light.

Oh, do not wait till I am gone,
But speak the cheering words to-day,
And chide me when I go astray;
I cannot hear the chilling tone
When I am gone.

—E. A. Marshall.

How Did Fire Come?

There are many pretty myths in relation to the origin of fire, and the people of ancient times had many theories about it.

No doubt when they saw the lightning flashing in the sky they formed some ideas regarding it, especially when they observed that if it touched a tree it became a pillar of fire in an instant.

In autumn, when they saw the forest trees aglow with flaming colors, they were impressed with their beauty and grandeur, and unexpressed ideas of fire must have awakened in their minds. They must have thought the lightning had been playing among the trees. The scarlet feathers of the Southern birds must have told them, also, a story of flame and fire. There is an old legend that says: "The fire is a bird with flaming crest and glowing wings. It flew from the heavenly ash-tree and alighted upon one of our trees, and the glory of its presence burned the earth-tree to ashes." From this arose the story of the phoenix. After awhile, any bird that had color on its breast or wings would be called a lightning bird, as the robin red-breast, the oriole, and the black-bird, with a red feather in its wings. These were regarded as the bearers of fire from the skies.

When in California last year I saw an implement for making fire in primitive times. It was done by rubbing two sticks together until the friction produced flame. The instrument was made by Navarino, an Indian aged 107 years. My friend, Mr. Emory Munyan, promised to have Navarino make a similar one for me, which he did, and it was sent to me after my return home.

This curious way of producing fire must have been hailed with delight in the old time. It was, no doubt, regarded as a great and grand achievement, and no wonder the people worshiped it, and kept the

symbol as sacred, never letting the fires upon the altars go out. To them the sun and the stars were emblems of fire that they regarded with great awe and reverence.

It was another advance when fire was made by means of flint and steel, and it was probably thought that the very acme of perfection was reached in friction-matches. In our time electricity is made to do what was formerly done by two sticks, flint, and matches. Thus progress and invention bring light in various ways and by many strange devices.

Nature is a great and good mother, and she carries in her bosom everything for the comfort and well-being of her children.

S. H. W.

A Brave Soldier.

There are men who, after a battle, die of imaginary wounds, and there are others who seem incapable of realizing actual danger. Of the latter class was a brave fellow whose courage is thus described in Regis de Trobriand's "Four Years with the Army of the Potomac."

He was a strapping Irishman, whom I found smoking his pipe at the door of the hall where lay the wounded.

"Well," said I to him, "how do you find yourself?"

"Perfectly, colonel. Never better in my life."

"Why have you got your face half covered with bandages, then?"

"Oh, a mere nothing—a scratch. I'll show it to you."

"No, I thank you."

"Yes, yes, you will see what it is."

Raising compresses and bandages, he showed me a gaping wound in the place of the eyebrows, which had been carried away.

"I see," said I, "that your wound has not been dressed this morning."

"No, the doctor put this on yesterday; but to-day he's so busy with the others, who need his help more than I, that I didn't want to bother him."

"And your eye?"

"Gone. But you see, colonel, it's only the left eye, and that will save me the trouble of closing it while I take aim, which always did bother me. In a fortnight I'll be back with the regiment."

But the brave fellow never did rejoin his regiment. Before the fortnight was over he had died of this "mere nothing" of which he had made so light. —Pittsburg Dispatch.

A Good One at Last.

"Did I tell you the latest bright thing my little boy got off?" asked McBride, as he joined a group of friends at the club.

"Yes, you did," replied all, in concert, with discouraging unanimity.

"That's where I've caught you," retorted McBride, "for it only happened last evening, and I haven't seen a soul of you fellows since. Besides, this was really a good one."

"Then you haven't told it to us," replied Kilduff, speaking for the crowd. "Go on."

"Yes, tell us quickly," added Skidmore, "and let us have the agony over."

Thus encouraged, McBride began: "You know, boys, little people have sharp ears, and they are not at all backward about telling any little scraps of information they pick up. This peculiarity has led a good many parents to resort to spelling words when their young children are present. Of course that sort of thing is of no avail after the youngsters learn to spell. Well, Mrs. McBride and I are in the spelling stage now, and little Freddy is often very much mystified by our remarks to each other.

"Last night we had our new minister to dinner, and Freddy watched the good man helping himself very liberally to biscuits. He thought it a good opportunity to put into use the family verbal cipher, feeling perfectly certain that the minister would find it unintelligible. So he called out, 'Mamma!'

"What is it, Freddy?" asked my wife.

"Mamma, isn't the m-i-n-i-s-t-e-r a p-i-g?" spelled out Freddy, triumphantly."

The fellows had to admit that this story about McBride's boy was really a good one. —Hurper's Magazine.

What the Little Folks Are Saying.

Florence was communicating a bit of information to her brother Meryl. "Pooh," said Meryl, "I knew that before." "But I knew it first," persisted Florence. "You couldn't, for I have known it ever since the world was made," declared Meryl, triumphantly. "I knew it before God was made," said Florence, "so that settles it."

One day this same Florence found a catechism, and coaxed her mamma to read aloud the questions, which she answered. When she came to the part relating to the crucifixion of Jesus, this question came up: "What was given to Jesus to drink while on the cross?" Without a moment's hesitation, Florence answered: "Hire's root beer!" The look of consternation and dismay following this reply may be imagined, but not portrayed.

Right Living.

H. C. Tripp, of Kingsley, Iowa, writes thus of "Right Living": "It is one of the most wholesome and readable volumes I have read in many days. It deserves a place in every home." Mr. Tripp is the author of a volume of poems entitled, "Around the Fireside." It contains many beautiful gems, among them being one on "Freedom," and inscribed to our worthy friend, Otto Wettstein, whose picture also adorns a page. This picture and poem are worth the price of the book. —Ed. C. C.

Correspondence.

MILLEDGEVILLE, ILL., Aug. 24, 1895.

MISS SUSAN H. WIXON: As I have read five of your books, I wish to write and tell you how well I like them. I think "Right Living" is grand. It contains some of the best thoughts I have ever read.

My only sister wrote to me some time ago, and that encouraged me to write also. We are alone in our views in the community, but care not.

I have been doing considerable elocutionary work lately. I have taken one gold medal in the county as second-best in the rural schools, and have also taken a Demorest silver medal. On Wednesday next I enter at the county fair for a gold medal. My piece is "Kate Shelly," which I chose because a woman was the chief actor in it.

We don't take THE TRUTH SEEKER now, but intend to renew our subscription.

I would thank any Corner friend ever so much who would be kind enough to send me the piece entitled "Grant at Vicksburg," by George Remsburg, I think.

Mr. J. E. Remsburg lectured at Milledgeville one week ago. I had the piece I spoke of, but lent it before I committed it, and never regained it. I wish to learn it and deliver it in the future. I will gladly send any piece I have to anyone sending it to me.

Your friend and admirer,

MATTY AVLYN HUNTER.

[Thanks, Matty, for kind appreciation of our books. We are proud of the attainments of a girl who wins gold and silver medals. Live truly, and honors will be easy, not only for Matty but for all. Always pleased to hear from you. Regards to sister. —Ed. C. C.]



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 393 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1. Address, THE TRUTH SEEKER CO.

NEW BOOKS

BY

ROB'T G. INGERSOLL

The Field-Ingersoll Discussion. Price, 25 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, 25 cents.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

The Truth Seeker,

28 LAFAYETTE PLACE, New York

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Pocket Theology.

By VOLTAIRE.

Terse, witty, and sarcastic definitions of theism. Price 10 cents.

My Repairing Department

Is now complete. I have facilities to repair, closely regulate and return watches 2d or 3d day. No better work in the world. Agents wanted in every town in the United States where watches are hatched instead of restored. Many are now making money but many more can make money easy by sending me the work of their friends and neighbors. Apply for terms, also send for price lists of Watches, Diamonds, Jewelry, Silver-ware, etc.

OTTO WETTSTEIN,

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon, and The Popular Free-thought Badge.

Established 1857.

ROCHELLE, ILL.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed Exposing the Inconsistency of Christians Generally. H. Olaf Luse.....	10
Astro-Theology. L. L. Dawson, Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Austin Holyoake.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	5
The Bible: Is it Reliable as a Guide? O. Watts.....	5
Blasphemy and the Bible. O. B. Reynolds.....	5
The Book of Esther. A Specimen of What Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. F. Max Muller.....	5
Constantine the Great, Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed System. Bennett.....	2
Christianity: Its Nature and Influence on Civilization. Charles Watts.....	5
The Christian Deity. Charles Watts.....	2
The Christian Faith. 200 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	2
The Christian Sabbath. John E. Remsburg.....	5
Christian Scheme of Redemption. C. Watts.....	2
The Church and Education. Anti-Jesuit.....	5
The Church and Freethought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holidays. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills, or Give the Devil His Due. John Syphers.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoake.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. E. Remsburg.....	5
Defense of Secular Principles. Chas. Watts.....	2
Does there Exist a Moral Governor of the Universe? Austin Holyoake.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Rawson.....	5
Essays on Miracles. David Hume.....	10
Father, Son, and Holy Ghost. T. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	5
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh.....	3
Freethought and Mod. Progress. Chas. Watts.....	3
The Fruits of Christianity. Annie Besant.....	2
German Liberalism. Mrs. Clara Neymann.....	1
The Gospel of Christianity and the Gospel of Freethought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situated? Austin Holyoake.....	3
Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Eisberg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	10
Is America the New World? L. L. Dawson.....	3
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure D. M. Bennett.....	5
Is the Bible Indictable? Annie Besant.....	2
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Padon.....	5
Labor's Prayer. Charles Bradlaugh.....	3
Land Question. Charles Bradlaugh.....	3
Large or Small Families? A. Holyoake.....	5
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake.....	3
The Logic of Life, Deduced from the Principles of Freethought. G. J. Holyoake.....	3
Ludicrous Aspects of Christianity. A. Holyoake.....	5
Liberty and Morality. Moncreuf D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	2
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Crime. B. F. Underwood.....	1
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Stoddard.....	1
The New Age. W. S. Bell.....	5
The Old Religions and the New. W. S. Bell.....	1
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant, written during her transition from Christianity.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	1
Orthodoxy. Robert G. Ingersoll.....	10
Our Father in Heaven. Poem by Charles Stephenson.....	1
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes.....	5
Protestant Intolerance. John E. Remsburg.....	5
Philosophy of Secularism. Charles Watts.....	2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10

Plea for Atheism. Charles Bradlaugh.....	5
Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. O. Lyall.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	2
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Austin Holyoake.....	1
Secular Responsibility. G. J. Holyoake.....	2
The Stage and the Pulpit. Robt G. Ingersoll.....	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake.....	10
The Theory of Evolution. Thomas H. Huxley.....	3
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologian.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Who Was Jesus Christ? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	2
When Did Paul Live? Scholasticus.....	1
What is the Bible? A Review of Sunderland's "What is the Bible?".....	1
Wonders of Prayer. D. M. Bennett.....	5
Washington an Unbeliever. J. E. Remsburg.....	1
Was Christ Crucified? Austin Bierbower.....	10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.	

THE BRAIN AND BIBLE;
OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.
By **EDGAR C. BEALL, M.D.,**
with a preface by
R. G. INGERSOLL.
This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address THE TRUTH SEEKER.

\$679,694,439.
By the census of 1890, the above is the value of
Church Property
in the United States.
Should It Be Exempt from Taxation?
REASONS WHY IT SHOULD NOT.
Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.
By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:
Ten copies..... \$1.00
Fifty copies..... 4.50
One hundred copies..... 8.00
Larger quantities at special rates.
Address THE TRUTH SEEKER, New York

RIGHT LIVING
Ethics as Understood by a Student of Science.
By **SUSAN H. WIXON.**
Sixty Chapters
Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.
PRICE, \$1.00.
Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

1492|Columbus to Ingersoll |1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.
With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!
Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION

THE DIEGESIS

BEING

A Discovery of the Origin, Evidencees and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Green cloth gilt title, 40 cents; half bound, 25 c. s. s.

Not for Parsons.

HOSTESS (to little six-year-old visitor at dinner): "Why, don't you ask a blessing at your house, Tommy? Don't you thank the Lord for what you eat?" Tommy: "No, ma'am; we don't hav to. We pay for what we get."

PASTOR TOO GOOD: "Don't you think that the great number of Sunday fatalities is a judgment on the American people for abandoning the Sabbath of the Puritans?" Deacon Hardhead: "Well, I don't know. The Puritans had a good many Sunday fatalities themselves whenever the Indians got up an excursion."—*New York Weekly*.

It was a very hot day, and when Mr. Dunnigan happened to meet his daughter with her friend, he, wishing to do the polite thing, invited them to have some ice cream, an invitation which was at once accepted. When they were seated at the table in the ice cream parlor, Mr. Dunnigan, addressing his daughter's friend, affably inquired, "An' phot koind will yez hav, me dear?" "I will take some orange ice," she replied. Mr. Dunnigan's brow darkened, and glaring at the young lady malevolently, he thundered, "Av yez do, ye'll arder it yersilf."—*Harper's Magazine*.

MR. GOBEL [American missionary in Japan] built himself a modern house on what is known as "the Bluff," south of Yokohama, and surrounded his grounds with the first fence that was ever built in this part of the world. It was made of bamboo palings, and the boys in the neighborhood used to annoy the good missionary greatly by rattling sticks against it as they ran along the street. The British admiral lived just above him and had a very natty Tommy Atkins for an orderly. He wore a little round cap on the northeast corner of his head and always carried a little cane of rattan in his hand. One morning, having been sent with a message, he appeared before the admiral with his face bruised to a jelly and his uniform tattered and torn, and covered with dust. "Mercy on us!" exclaimed the admiral, in astonishment at the spectacle, "what has happened to you?" "I beg your pardon, sir," replied Tommy, "but, has I was coming halong hup the 'ill a-rubbing my stick hagaint the missionary's fence, 'e came hout in 'is pyjamas and said as 'ow 'e 'ad vowed by the grace of God to lick the 'ide hof the next man who did that, and 'e 'as done it, sir."

AN INCOMPLETE REVELATION
While Quaker folks were Quakers st'ill,
some fifty years ago,
When coats were drab and gowns were
plain and speech was staid and slow,
Before Dame Fashion dared suggest a single
friz or curl,
There dwelt, 'mid Penfield's peaceful
shades, an old-time Quaker girl.
Ruth Wilson's garb was of her sect. De-
void of furbelows,
She spoke rebuke to vanity, from bonnet
to her toes;
Sweet redbird was she, all disguised in
feathers of the dove,
With dainty foot and perfect form and
eyes that dreamt of love.

Sylvanus Moore, a bachelor of forty years
or so,
A quaintly, pious, weazened soul, with
hair and beard of tow,
And queer thin legs and shuffling walk and
drawling, nasal tone,
Was prompted by the Spirit to make this
maid his own.

He knew it was the Spirit, for he felt it in
his breast
As oft before in meeting time, and, sure
of his request,
Procured the permit in due form. On
Fourth day of that week
He let Ruth know the message true that he
was moved to speak.

"Ruth, it has been revealed to me that
thee and I shall wed;
I hav spoken to the meeting and the mem-
bers all hav said
That our union seems a righteous one,
which they will not gainsay,
So, if convenient to thy views, I'll wed
thee next Third-day."

The cool possession of herself by friend
Sylvanus Moore
Aroused her hot resentment, which by
effort she forbore,
(She knew he was a goodly man, of simple,
childlike mind),
And checked the word "impertinence!"
and answered him in kind:

"Sylvanus Moore, do thee go home and
wait until I see
The fact that I must be thy wife revealed
unto me."
And thus she left him there alone, at will
to ruminate,
Sore puzzled at the mysteries of Love,
Free Will, and Fate.

—Richard A. Jackson, in the *Century*.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religions and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Westste n's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Condit, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Condit is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seigneur, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. Frederick Douglass and Col. Robert G. Ingersoll on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 88 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widd comba.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seigneur.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poems so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.
Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

In the nature of things,

RAYA



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

Gems of Thought.

PERSONAL liberty is the paramount essential to human dignity and human happiness.—*Bulwer.*

It is the function of government to maintain the conditions of liberty, and beyond that to let men alone.—*New York World.*

ALL sin may be pardoned but the covert it hides in, which must be broken up.—*C. A. Bartol.* [In other words, hypocrisy must be done to death.]

MANY persons are developed far enough to be jealous of their own liberties. Few persons are sufficiently ample to battle for the liberties of others.—*Horace L. Traubel.*

I AM not a friend to a very energetic government. It is always oppressiv. It places the governors indeed more at their ease at the expense of the people.—*Thomas Jefferson.*

LET every one insist on reality and sincerity, and refrain as much as he can from complimentary usages which involve untruths. If each resolves to tell as few tacit lies as possible, social intercourse will be much healthier.—*Herbert Spencer.*

IF any man is able to convince me and show me that I do not think or act right, I will gladly change; for I seek the truth, by which no man was ever injured. But he is injured who abides in his error and ignorance.—*M. Aurelius Antoninus.*

THERE is no alleviation for the sufferings of mankind except veracity of thought and of action, and the resolute facing of the world as it is when the garment of make-believe by which pious hands have hidden its uglier features is stripped off.—*Huxley.*

ART should refine our sense of character and conduct, of justice and sympathy, greatly heightening our self-knowledge, self-control, precision of action, and consideration, and making us intolerant of baseness, cruelty, injustice, and intellectual superficiality or vulgarity.—*George Bernard Shaw, in Liberty.*

It is fashionable to say that he [Voltaire] was not profound. This is because he was not stupid. In the presence of absurdity he laughed, and was called irreverent. He thought God would not damn even a priest forever—this was regarded as blasphemy. He endeavored to prevent Christians from murdering each other, and did what he could to civilize the disciples of Christ. Had he founded a sect, obtained control of some country, and burned a few heretics at slow fires, he would have won the admiration, respect, and love of the Christian world. Had he only pretended to believe all the fables of antiquity, had he mumbled Latin prayers, counted beads, crossed himself, devoured now and then the flesh of God, and carried fagots to the feet of Philosophy in the name of Christ, he might have been in heaven this moment, enjoying the sight of the damned.—*Ingersoll.*

WHEN the notion is once firmly implanted in the mind that the source of honor is from without rather than from within, it must invariably happen that the possession of external distinction will be preferred to the sense of internal power. In such cases the majesty of the human intellect and the dignity of human knowledge are considered subordinate to those mock and spurious gradations by which weak men measure the degrees of their own littleness. To talk of the pride of hereditary rank is a contradiction in terms. The proud man sees in his own mind the source of his own dignity. The vain man, restless, insatiable, and always craving after the admiration of his contemporaries, must naturally make great account of those external marks, those visible tokens, which, whether they be decorations or titles, strike directly on the senses, and thus captivate the vulgar, to whose understandings they are immediately obvious.—*Buckle.*

The public schools exalt rather than debase womanhood. While they tend to destroy the assumptions of dogma, and weaken the authority of ecclesiastical organizations, they, on the other hand, strengthen, exalt, and idealize the authority of truth. Who dare say this is not advantageous to the individual and to society? Truth understood and obeyed will care for us all here and hereafter, in this or another world. We recognize that the public schools make it more difficult for the church to control its communicants, because of the higher demands made upon the church. Intelligence is ever exacting, both intellectually and morally. This is the chief reason for the public school, and any church which is unwilling to meet the most exalted demands of the age, any church which will not urge its communicants to participate in the noblest opportunities, to that extent declares its weakness.—*Progressiv Age, replying to Cardinal Gibbons.*

Truth Seeker Library.

Published Monthly at \$3 per Year.
Issues of 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50

Issues of 1892.—\$3.	
Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonies to Walt Whitman with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	10

Issues of 1893.—\$3.	
Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of the World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Weststein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10

Issues of 1894.—\$3.	
Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradictions of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.
Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.
Single numbers sold at prices quoted.
THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine
By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.
Address THE TRUTH SEEKER CO.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.
Address THE TRUTH SEEKER,
28 Lafayette Place New York.

Science Versus Religion,
OR, THE
Conflict Between Reason and Superstition
By T. C. WIDDICOMBE,
Price, 10 Cents. For sale at this Office.

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

16 represent	Uncle Sam and the Priests.	8 represent	Samples of Christianity's Work.
1	"The Church Robbing the People.	5	Missionaries.
3	"Thanksgiving.	1	"The Lord's Instruments.
6	"Sabbath Laws.	25	"Bible Doctrines and Their Results.
14	"Children and the Church.	1	"The Church and Slavery.
10	"Woman and the Church.	2	"Priests and Politics.
6	"The Church and Thomas Paine.	4	"Ireland and the Church.
4	"Studies in Natural History.	2	"Church's Idea of Civilization.
3	"The Bible and Science.	1	"The Uses of the Cross.
15	"The Clergy and Their Flocks.	4	"Unkind Reflections on the Church.
1	"Piety in Our Penitentiaries.	9	"Persecutions of the Church.
4	"The Atonement Scheme.	12	"Some Allegories.
4	"The Lord and His Works.	8	"Heaven.
2	"Prayer.	6	"Hell.
10	"The Creeds.	7	"Miscellaneous.
1	"Christians and Mohammedans.		

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 23, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF
ORIGINAL AND SELECTED HYMNS
FOR
Liberal and Ethical Societies, for Schools
and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

Desirable Real Estate.

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water. good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes walk of the railroad station, 9 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

SHOWING
THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF
**FACTS,
HISTORY,
STATISTICS,
AND
OPINIONS OF SCHOLARS**
TO MAINTAIN THE ARGUMENT OF
THE ARTIST.

DESIGNS BY WATSON HESTON,
WITH PORTRAIT OF
THE DESIGNER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

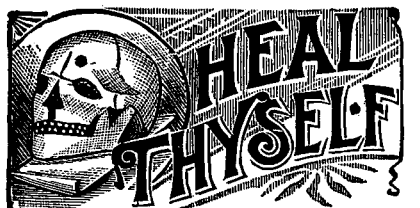
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the above, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, where you saw this advt.—Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



CHRIST AND HIS "ARMY" BREAK THE SABBATH.

At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.—Mat. xii, 1.

News of the Week.

The grand conclave of the Knights Templar was in session in Boston last week.

On Aug. 29th a torpedo boat upset in the North Sea and thirteen persons were drowned.

The prospects for fall trade are excellent, so the manufacturers and merchants are saying.

MORE rioting is reported from China, the nativ Christians being the sufferers in this instance.

It is reported from Shanghai that there were 40,000 deaths from cholera in Peking during August.

MAYOR SWIFT, of Chicago, ordered that no red flags should appear in the Socialistic reception to Keir Hardie.

It is rumored that Turkish soldiers and Kurds have attacked the town of Kemakh and several villages in Armenia.

The CHINESE government has granted the French missions in the Sechuen province an indemnity of 4,000,000 francs.

By cloudbursts in Algeria and Mexico on Aug. 28th fourteen lives were lost in the first-named country and eight in the last.

By the sudden descent of water into the shaft of the Sleepy Hollow mine at Central City, Col., on Aug. 29th, twelve miners were drowned.

CHOLERA has broken out in Honolulu. There had been eight deaths at latest reports. The same disease is spreading rapidly in southwestern Russia.

JOHN MORLEY is engaged in writing a history of the present century. It is a stupendous undertaking, and has occupied his spare time for several years.

A VERY severe electrical storm swept over New York and vicinity late Saturday afternoon, Aug. 31st. Considerable damage was done and an inch of water fell in twenty minutes.

At the Erie, Pa., centennial there will be a parade of Sunday-school children of all denominations. This was decided upon at a convention of Catholic, Protestant, and Jewish clergymen.

Two Roumanian bear tamers and traders have been arrested in Hungary charged with feeding human flesh to their animals. They have confessed that they killed four boys and fed them to the bears.

The Metropolitan Traction Company of New York has at last decided to substitute the underground trolley for horse and cable power as rapidly as it can be done. They now use about 6,000 horses.

The first white man to be hanged in Africa has just paid the penalty. He was an ex-missionary named Stokes, and he was hanged in the Congo Free State for supplying arms to the Arabs for their war on his own race. He made a fortune in trade.

By the vote of 60 to 46 the New York Liquor Dealers' Association voted to submit to the Sunday law. This is not binding on the non-members, of course, and it is hinted that it will not be respected by the minority of the members.

On Aug. 30th there were arrested at Penn's Grove, N. J., twenty Cubans, who were taken to Wilmington, Del., and put in jail. Twenty-eight cases of arms and ammunition were seized. The arrest was ordered by Secretary Carlisle.

NEW YORK policemen serve their masters by going in disguise into the delicatessen stores on the East side and buying something for the purpose of getting a chance to arrest the proprietors. This is called "disciplining" the police.

On Aug. 29th a strike of the employees of the Cordage Trust began in the jute mill of the American Manufacturing Company at Greenpoint, L. I., when 500 men, boys, and girls went out. The strike may become general in the works of the Cordage Trust.

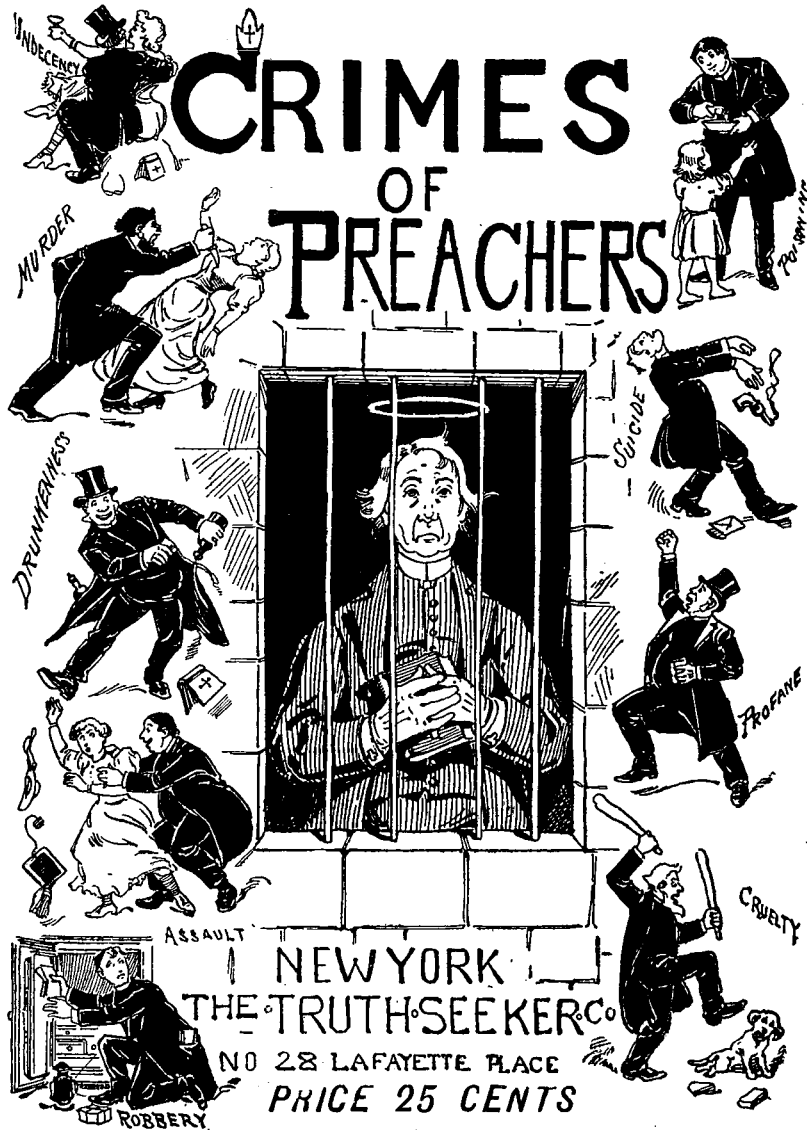
BIBLES must be scarce in Tennessee, where Henry Hammel was arrested for stealing one from a bookstand. He was a laborer and said: "I didn't mean any wrong; I just wanted to read the book and had no money to buy one." Where are the Bible and home missionary societies with their millions of Bibles and dollars?

THE Treasury Department has declined to admit free of duty the clothes and sword of the Duke of Wellington worn by him at Waterloo, and Napoleon's hat and sword worn by him on the same occasion. The intention of the importer was to exhibit them in this country for pay. Dead saints, for exhibition for pay in Catholic churches, are admitted free.

WILLIAM STRONG, ex-associate justice of the United States Supreme Court, died at Lake Minnewaska, N. Y., Aug. 19th. He was born in Somers, Conn., in 1808. He affiliated with the God-in-the-Constitution Association as early as 1864, the year the national organization was perfected, and while he was on the bench of the supreme court of Pennsylvania.

At 6:10 A. M., Sept. 1st, a distinct earthquake shock was felt in Eastern New York, Delaware, New Jersey, and Eastern Pennsylvania. The vibration was from north to south and lasted about ten seconds. Of it and its effects, the *World* says: "In a few places the more ignorant or more superstitious part of the inhabitants were thrown into paroxysms of terror, and betook themselves to their knees, their prayers and their Bibles."

WILLIAM STEINWAY, the piano manufacturer, is preparing to enter upon the manufacture of horseless carriage motors on a large scale, at the Long Island village bearing his name. The motor is the Daimler, which won the grand prize in the international race between Paris and Rouen, in 1894, the gold medal and first prize at Turin, and the first, second, third, and fourth prizes in the round trip race between Paris and Bordeaux, last June.



The fuel is petroleum, producing gas explosions at regular intervals.

SIXTY-NINE excursionists were injured, many very seriously, in a Labor-day collision on the Sea Beach railway between New York and Coney Island. The disaster was caused by a runaway engine which had been abandoned with reversed lever after previously colliding with another engine. It overtook and struck the excursion train in the rear, telescoping four cars.

THE United States district attorney and the marshal of Wyoming report to Washington that Tanega, the Bannock Indian killed in the late "war," was atrociously murdered by Constable Manning and his deputies, but that it will be useless to try to bring them to justice, as the commissioner before whom the case would have to be brought is in sympathy with the outlaws and gave them the advice upon which they acted. It is suggested that the commissioner should be removed.

PUBLICATIONS.
"Intercourse Between the Soul and Body."
 By Emanuel Swedenborg. Price, 5 cents.
 Interesting books by same author:
 "Four Leading Doctrines," 247 pp., .75
 "Divine Love and Wisdom," 248 pp., .75
 "Divine Providence," 308 pp., .75
 "Conjugal Love," 472 pp., \$1.00
 "True Christian Religion," 988 pp., 1.50
 "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
 Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
 - II. If There Were a Designer He Could Not Be Beneficent.
 - III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
 - IV. What is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
 - V. What Actually Did Cause So-Called Design.
 - VI. Astronomy and Design.
 - VII. The Argument of a First Cause.
- Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO.
 28 Lafayette Place, N.Y.

A Chinese circular has this arraignment of Christian missionaries: "The sanguinary hogs calling themselves foreign missionaries fool both earth and heaven. They try to destroy the dignity of our ancestry and our ancient religion. If they were riddled with bullets and cut up with swords, the punishment would not be too great. The dirty dogs! The wild beasts! The foul books! The hypocrites, destroying the religion of the angels for their savage doctrines. Every people in every land and on every sea want to see them punished."

ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN

Price, 5 cents.

THE TRUTH SEEKER,
 28 Lafayette Pl., New York

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22, No. 37. { PUBLISHED WEEKLY. } New York, Saturday, September 14, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

No. 1.

No. 2.



THE HEATHEN AND THE HYPOCRITE.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price two dollars).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and infallible institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, MO., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressive Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library. Respectfully, W. F. BRILEY.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Mediæval Education. By S. S. Laurie, LL.D. 75 cents.
English Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.
History of Ancient Egypt, with numerous notes and illustrations, and an index. By George Rawlinson, M.A. In two volumes. Over 700 pages printed in large type. Postpaid for \$1.25.

Darwin and After Darwin

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the Church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.

Address THE TRUTH SEEKER

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

THE TRUTH SEEKER ANNUAL

Price, 25 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address

THE TRUTH SEEKER

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Law of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$2.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York

All are architects of fate
Working in these walls of time,
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gefittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Bed. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen übersezt von Fräulein Anna Knoop.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und Flarend Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“

28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshipped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.,

28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.

THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History

of the New Testament.

By Prof. F. W. NEWMAN. Price 25 cents.

Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 37. { PUBLISHED WEEKLY. } New York, Saturday, September 14 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - SEPTEMBER 14, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Argument and Action Are Inconsistent.

Judge Owers, of Leadville, Col., recently handed down a decision in a Sunday closing case that is a disgrace to the bench—one of those decisions that tend to bring the administration of law into utter contempt. He denounced the Sunday law of Colorado and demanded its repeal; he talked of "blue laws" and New England "witchcraft"; he favored local option and said that Sunday laws were sumptuary in character; he quoted Cooley's declaration that "the inability to secure a reasonable enforcement of a law is always a strong indication of its unconstitutionality in a free country"; he said that the law undoubtedly had its foundation "in some religious idea" and therefore was not based on any economic or sanitary reason; he affirmed that "Sunday, as a religious institution, can receive no legal recognition without violating the guarantees as to religious liberty made in our Constitution"; he exposed the rest and sanitary pretexts; he said that "the majority of the legislators who aid in enacting such laws expect to and do constantly violate them"; he pointed out that the continual violation of such laws with impunity leads to contempt for all law; he stoutly asserted that "the plea of rest is as indefensible, when made in support of Sunday laws, as are the religious grounds upon which such statutes are sometimes defended," and he proved it; he denounced the persecution of the Adventists in Tennessee and other states; he showed how Sunday laws "encourage bribery and corrupt politics," and he gave a number of other excellent reasons against the Sunday statutes. Yet—amazing stultification—he held the Sunday closing statute with which he was dealing to be constitutional! Has Judge Owers ever read the Bill of Rights of his state? That says that "no person shall ever be denied any civil or political right, privilege, or capacity on account of his opinions concerning religion." Is not such denial of citizen right made when the legislature incorporates in the statutes of the state an edict subjecting to punishment the person who shall refuse to observe the holy day of a church? The citizen punished does not believe that Sunday is a day different from other days or that the church has any right to require him to act as though he believed that it was.

Again, the Bill of Rights declares that no preference shall "be given by law to any religious denomination or mode of worship." Is that not

plain enough for Judge Owers to understand it? Observance of Sunday is a mode of worship, and when a law is enacted compelling observance of that day a preference is given to that mode of worship and to the denomination practicing it, as the Seventh-Day Adventists know to their bitter cost. Judge Owers' unconstitutional decision makes a mockery of all his fine words, which, in this case as in many others, "butter no parsnips" and safeguard no rights. "Even the devils believe and tremble," we are told in an old volume, but we do not learn that by doing works meet for repentance they ceased to be devils. We trust that Judge Owers will pardon the scriptural allusion in consideration of the precedent we have in James' censure of those out of whose mouths proceeded both "blessing and cursing," and the denunciation of those others who were neither hot nor cold, but merely discreetly lukewarm.

A Specimen Church Yarn.

About once in six months, and oftener in dull years, the daily papers of some city get from some backwoods district a yarn about the awful effects of some revival upon some unbeliever. This seems to be a dull year, for the yarns might almost be said to come two at a time. The accounts usually portray the said unbeliever in the act of being stricken dumb by lightning while denying the existence of God or reviling the church. Paralytic strokes are also favorite forms of divine vengeance on these occasions, while sometimes the blasphemer is turned into stone. The latest thing of the sort is from Georgia, the home of Methodism in all its superstition and ignorance. It is so good a specimen of what the Christian imagination can do in this line that we give it entire as it appeared in the *Atlanta Constitution*, a journal somewhat remarkable for its bigoted devotion to untruth as promulgated by the Christian church:

"Tongue Paralyzed—A Blasphemer Struck Dumb while Ridiculing Religious Worship—Now Thinks He Is Doomed to Hell—He Writes a Note to a Preacher and Asks a Congregation to Pray for Him—Many People Converted.

"ATHENS, GA., August 27.—(Special.)—A remarkable story comes from the little town of High Shoals, located fourteen miles from Athens, a story that many may not believe, but which is vouched for by one of the leading members of Oconee street Methodist church, of this city.

"Mr. H. T. Rogers, a steward in Oconee street church, and an old man honored and respected by his fellowmen, returned to-day from High Shoals, where he had been attending a revival held at the Methodist church at that place. Mr. Rogers tells the following awe-inspiring story of an incident that happened at the Shoals Sunday afternoon, and he says it has created a great deal of excitement there.

"The revival has been going on about one week, Rev. J. T. Lowe, a consecrated Methodist minister, having charge of it. A great deal of interest was manifested in it and large numbers of people attended the meetings.

"Among other citizens of High Shoals is Mr. William Haygood, an old gentleman who moved there a short while ago from Princeton Factory. He was marshal of the town of Princeton. Mr. Haygood is an honest, hard-working old man, and for many years was a member of the Methodist church. Lately he has taken up the doctrine of unbelief, preaching against heaven and hell, declaring that no such places exist, and denying many of the claims of Christians as set forth in the Testament. During the progress of the meeting at High Shoals last week, Mr. Haygood would go to the meetings at the church and then collect a crowd of men together and attempt to answer the arguments of the preacher. He declared that the preacher was talking nonsense, that there was nothing in it, and that they wasted their time in going to the meetings. In such a vein he went on, throwing cold water on the revival whenever he got an opportunity.

"Sunday afternoon the services had been concluded, and a crowd collected around Mr. Haygood at Mr. Medlin's store, at the Shoals. Haygood was proceeding in his usual way to argue against the meeting, and the men were listening to what he had to say.

"Suddenly silence fell upon the crowd, as if rooted to the spot. The old man had started a sentence when he suddenly stopped. He attempted to complete it, but he could not utter one syllable. The crowd was dumfounded, but hoped the old man would soon come around all right. But the minutes slipped by and still that tongue was silenced. On rolled the hours, but no sound came from that tongue. In the midst of his argument against religion, his tongue had refused to speak. Was it mere chance paralysis, or was it the finger of God that had been laid upon that unruly member to rebuke the utterances made or to prevent the utterances to come? Those were the questions asked by the crowd of themselves, and a holy awe spread through the crowd.

"Mr. Haygood went to his home, and everything possible was done to restore his speech, but the golden gift came not back. The incident was heralded throughout the town, and there were more prayerful hearts there Sunday night than ever before in the history of High Shoals.

"Monday morning came, and at the appointed hour the meeting was opened at the Methodist church. Mr. Rogers, coming along the road, met Mr. Haygood and spoke to him cordially. He simply touched his lips, for his tongue could not move.

"During the progress of the meeting Mr. Rogers had to take charge in place of Mr. Lowe, the pastor, who had become very much exhausted by reason of preaching three sermons on Sunday previous. Mr. Rogers was leading the meeting and delivering a discourse on Infidelity, telling his experience in discussion with an unbeliever once, and he noticed Mr. Haygood, who sat in the audience in front of him. Mr. Haygood began to tremble and his hands and body shook perceptibly. Tears streamed from his eyes and rolled down his cheek, but the quivering lips could not fashion words to express his thoughts. The congregation noticed him, and looked on with wonder.

"He drew a pencil and a piece of paper from his pocket and wrote nervously a few lines. Then he passed the paper up to the pulpit to Mr. Rogers, who read it aloud to the congregation.

"It was as follows:

"I am doomed to hell. There is a hell. Pray for me.
WILLIAM HAYGOOD."

"The effect upon that congregation was electrical. It seemed as if they were perfectly awe-stricken. The services proceeded, and the religious feeling manifested was very noticeable. In the presence of such a striking incident, the hardest of sinners quivered and became alarmed at his state of mind.

"The next service was Monday night, and on that occasion Mr. Haygood was on hand, but still the power of speech was denied him. He could hear, he could feel, he could see, he could walk, but not one syllable could he utter. When the mourners were called for he went to the altar and fell upon his knees in silent prayer. He arose and went back to his seat in the congregation, but he did not feel as if pardon had yet come, and still he spoke not.

"Mr. Rogers left High Shoals this morning and Mr. Haygood was still speechless. The people of High Shoals have no explanation to make of this wonderful occurrence."

The foregoing creation has been extensively circulated, and has lost nothing on its rounds. At times the man Haguewood is set down as a thorough, dyed-in-the-wool Infidel who made nightly addresses against the church, declaring the preachers to be frauds and deceivers of the people; other papers make him out a backsliding Methodist, while still others stick to the orthodox version that he was affirming there is no God, no heaven, no hell, when his tongue suddenly became paralyzed. The *Constitution* supplements its first version of the fake by reporting on the following day that Mr. Haguewood's power of speech was restored by his conversion, from which it is to be inferred that God let him talk when he would talk to order. We have on hand five different accounts of the affair, and every mail brings more.

Of course no intelligent person is for a moment deceived by such a canard as this, but to silence ignorant believers who may recite the tale and grinningly call the attention of Freethinkers to it, idiotically hinting that a similar fate awaits all who will not contribute to the support of the preacher, it is

well to have the story denied in detail. One of our subscribers, Mr. H. R. Teal, who lives near the scene of the alleged divine visitation, read the yarn in the *Constitution* and wrote to the gentleman most interested, Mr. William Haguewood, as it turns out that his real name is. In reply this letter was received:

"HIGH SHOALS, GA., Aug. 30, 1895.

"H. R. TEAL, Dear Sir: Yours to hand. In answer to it I write you concerning the article in the *Constitution*. The revival has been going on, as Brother Rodgers stated. As for me being struck dumb, that is not so. Ever since I was twelve years old my powers of speech would give way at times, and I would go for weeks and could not speak or make one bit of noise. As for my being an unbeliever, I was trying to believe that there was no hell, but the good spirit got hold on me and I am now a believer in the Lord and Savior Jesus Christ. As for my going to meeting and attempting to answer the arguments of the preacher with a crowd gathered around me, that is false. As for being at Mr. Medlin's store on Sunday with a crowd gathered to discuss the subject, that is untrue, for I was not there at all. As for going home and having everything done to restore my speech, that is untrue, for I do not have anything done when I am in that condition.

"Brother Rodgers did conduct the services on Monday morning, but his discourse was not on Infidelity. As for taking my pencil and writing nervously a few lines and passing it to Brother Rodgers—"I am doomed to hell"—that is untrue. I did write this: 'Pray for me, and ask the church to pray for me,' and handed it to Brother Powell, who read it to the congregation and requested them to pray for me. There was no electrical effect upon the congregation. On Monday night, when there was an invitation for prayer, I went, and God for Christ's sake pardoned me, and I am now happy in the enjoyment of the religion of Jesus Christ.

"As for my disease, the doctors say it is a spinal affection, and have treated me accordingly. I am now fifty-nine years old, the fourteenth day of September. There was no excitement at all at this place, as all here knew me and knew my condition.

"I am your friend, WILLIAM HAGUEWOOD."

From this it will readily be seen that the imagination of the reporter is a most active and fertile one, and also that the brethren who vouched for the imposture are equally ready to tell pious lies. The sudden silence of God's victim is naturally explained, and it is found that he never was an Infidel, so that—had the divine visitation been a reality instead of the fake of a space-filler on a paper published for the ignorant—the almighty was wreaking vengeance on one of his supporters. Judging from the letter of Mr. Haguewood, whose orthography and construction we have taken the liberty to revise, he is an unlettered person of about the right caliber mentally to make a good Methodist. That he ever even tried to believe there is no hell is surprising, considering his surroundings and his evident church training. He seems, however, to be honest, and has not yielded to the solicitation of the preachers to maintain the truth of false reports and thus make capital for his religion at the expense of facts. His letter is a complete and circumstantial denial of the whole affair, and puts Brother Rodgers and the reporter in an unpleasant light if they care at all for their reputations for veracity, which is not likely.

Christian Failure in China.

The New York *Tribune* recently contained a letter from Rev. Mr. Donehoo, a Presbyterian minister of Pittsburg, in which he said, in effect, that while strongly in favor of missionary work he did not believe that the Chinese could be converted to Christianity. Referring to his experience with them in this country, he says:

"I have never yet found one who gave evidence of thorough conversion to Christianity, though I have known a large number who have been in our Sabbath schools and a few who have professed conversion."

If this is the best that the church can do here, where the Chinese are surrounded by Christians and the ministers can make use of all possible agencies in the work of attempted conversion, what obstacles must be presented to the missionaries among the teeming millions of China itself? The New York *Sun* remarks:

"Moreover his [Mr. Donehoo's] observations among the Chinamen who have immigrated to this country coincide with the reports sent and brought by many of our navy officers, and by American and European merchants and other representatives who have visited China and lived among the people. They all bear witness to the devotion of the Christian missionaries there, but they express the

opinion that the self-sacrifice is almost wholly wasted, so far as the Chinamen are concerned. Like Mr. Donehoo, they question the genuineness of the conversions of which the missionaries are so hopeful, saying that they are almost invariably due to the interested motives which have gained for the supposititious converts the title of 'rice converts' in China, or people who have professed Christianity for the sake of the loaves and fishes distributed among them by the missionaries."

How much longer will the missionary boards be able to draw millions yearly from the credulous Christians of Europe and America for the conversion of people who cannot be converted? How long before other Christians will accept the conclusions reached by the editor of the *Sun*?

"The inference from Mr. Donehoo's remarks and their confirmation by American and European visitors to China is that the enormous self-sacrifice which the insignificant results of missionary effort cost can be expended elsewhere with far greater practical returns. It is that, in their humanity, zealous and devoted men and women ought not to be stimulated to risk their lives in vain attempts to convert to Christianity a people whose evangelization has been proved in actual experience to be impossible."

But what is the *Sun* going to do about the positive command of Jesus to his disciples to go out and preach the gospel to every creature? Has that order been countermanded? Is it not the duty of the Christian to implicitly obey his Lord? Has he any warrant to set up his experience and his common sense against the instructions of his Commander, which he finds in the Bible? Some time since we quoted the declaration of a very influential Catholic missionary, who said that he had absolutely no hope of the conversion of the Orient. When asked why, if thus despairing of ultimate success, he continued in the field, he replied to the effect that he simply obeyed the before-mentioned command of his Savior. Can Rev. Mr. Donehoo, Presbyterian minister, and Mr. Charles A. Dana, Christian journalist, do less?

Liberals in Oregon and Washington will bear in mind that the state convention of the Oregon Secular Union is to be held in Portland Sept. 20th to 22d, inclusive. Those who propose to attend should write to the secretary, C. B. Reynolds, 620 Seventh street, Portland, Or., who will arrange for their cordial reception.

The Milwaukee *Journal*, speaking of the common notion that dogs are more apt to go mad during "dog days" than at other times, says that "popular superstition has joined dog days and mad dogs, and for this there is no divorce court but a growing intelligence." That is the only cure for all other superstitions, including the belief that Sunday is a holy day, and its running mate, the absurd delusion that because the opinion of fifty-one men is that Sunday should be observed as a holiday by everybody, the forty-ninth man of the other forty-nine of the one hundred in the community—he chancing to be a peace officer—is in honor bound to compel his forty-eight dissenting associates to do just as the fifty-one day-worshippers think they ought.

In this city as elsewhere where Puritanism is in the saddle, the attention of the courts is occupied in "rushing through" suits against the violators of the Sunday law, while real crimes go unpunished. Long ago the persons held responsible for the poor construction of the building in Orchard street, in the fall of which several lives were snuffed out, were indicted, but the courts have not had time to try them. This is but one case out of very many which could be cited. At the same time the men whose only offense is that they rendered their fellows a service which was desired and asked for are given the shortest possible shrift. Amateur societies, peace officers, and courts all seem to have much more inclination and leisure for meddling and invasion than for defense. The more influence the church secures in the legislature and the court room, the more we have of this trifling with the scales of justice. We notice that the other day Father Ducey of St. Leo sat on the bench with Recorder Goff while the latter was enforcing law "because it is law," taking the property of the citizen "without due process of law" as the Constitution contem-

plated. In Catholic Mexico Father Ducey could not thus sit beside the civil magistrate to bias his decisions and terrorize the victims of oppression. Whither are we drifting? How long before some Catholic or Protestant Ducey will sit, as a priest-magistrate, on the bench in the Recorder's court?

"A daily paper publishes the following correction of an article which had appeared in its column: the previous day: 'Yesterday we gave the particulars of a fire which had occurred in the town of Barrie, mentioning the names and surnames of the victims. Having obtained further information we hasten to rectify certain inaccuracies in the report of the sad event. There were no victims, since the fire in question never took place. We may add that the town of Barrie does not exist.'—*Motto per Ridere*."

This story has a theological application. There was once a battle in Heaven, and one-third part of the inhabitants were banished to hell after the insurrection was crushed. That was the earlier bulletin from the scene of hostilities. "Having obtained further information" the ministers "hasten to rectify certain inaccuracies in the report of the sad event." Nobody was banished, since the rebellion in question "never took place." But most of the ministers have so far neglected to say: "We may add that the place called heaven does not exist." They will come to it, however, for they have already rectified the first dispatches, so far as hell, the other locality mentioned, is concerned.

In giving his opinion upon some Sunday closing cases, Judge Owers of Leadville said that all Sunday laws are a departure from the principle of home rule or local self-government. If this were all that the Colorado judge could say against such enactments it would not amount to much. Strictly speaking, that objection would apply only to national Sunday laws, for state laws are local in a legitimate sense, although, of course, not so narrowly so as municipal ordinances. Individual self-government is the real basis of the protest against Sunday legislation. Sunday laws are violative of religious liberty and prostrate the rights of the individual. In principle there is no difference between a national Sabbath law and a town ordinance having the same object in view, although practically the national law is the more dangerous because it is so much more difficult to get a bill of repeal through Congress than through a city council, and also because the national government is usually more remorseless in enforcing its laws than is the local government, and it is not so easy to boycott national as local tyrants.

The dailies of August 31st contained this heart-rending dispatch from Sullivan, Missouri:

"Three children of a widow named Jenkins while at play last evening went to a place near the barn to gather eggs. One child thrust its hand into what it supposed was the hen's nest, and quickly withdrew it, exclaiming that the hen had pecked its hand. The other two children put in their hands with the same result, and then set up a loud cry.

"The mother was at the well with the baby, and the alarm so excited her that she left the baby and ran to the assistance of the three children, who it seems had been bitten by a rattlesnake. During the excitement the little babe fell into the well and was drowned. The three other children died."

Will some honest believer in "Divine Providence" please tell us why this terrible "accident" was permitted? Can there be an "accident" with God? The most debased of men would have saved those children if he could. God could, but did not. Why? Was he too busy watching the fall of sparrows and enumerating hairs? Is it possible to believe that that unhappy mother had done aught that could merit such torture as the death of her four children in that awful way inflicted upon her? And who but a fiend would murder innocent children to punish their mother for any offense? He who reads the open book of the universe and still believes in a god of unlimited knowledge, power, and goodness is beyond the reach of reason.

The St. Louis *Globe Democrat* says that "it is intolerant, bigoted, and cruel to persecute and prosecute a sincere, earnest, and religious body of men and women, simply because they observe a day of rest which does not please the majority of people." Very true, but is it not equally intolerant,

bigoted, and cruel to persecute and prosecute any number of men and women simply because they choose their own time for rest and work? This is what all Sunday laws do. On July 21st a Seventh-Day Adventist carpenter was arrested in Chicago for working on Sunday. When the case came to trial a nonsuit was entered, the police captain saying that they were after criminals, not honest workingmen. Good enough, so far as it goes, but is not this and every other police captain in that city enforcing the new barber-shop Sunday closing law which Governor Altgeld had the courage neither to sign nor to veto? Is not a barber an "honest workingman"? The Adventist was properly released, and never should have been arrested, but was he not released because he had a "religious" reason for observing another Sabbath than Sunday, and is not the law against Sunday work in barber shops enforced because the barbers can give no "religious" reason for working on that day? Have men, *as men*, no rights in the United States which preachers, brawling legislators, and cowardly governors are under obligations to respect?

It is commonly supposed by Christians that John, when on Patmos, saw heaven in a vision. But Talmage says that he looked through a telescope! Listen to this raving of a disordered mind:

"As we stand looking through the telescope of St. John, we see a blaze of amethyst, and pearl, and emerald, and sardonyx, and chrysoparous, and sapphire—a mountain of light, a cataract of color, a sea of glass, and a city like the sun.

"St. John bids us look again, and we see thrones: thrones of the prophets, thrones of the patriarchs, thrones of the angels, thrones of the apostles, thrones of the martyrs, throne of Jesus—throne of God. And we turn around to see the glory, and it is—Thrones! Thrones! Thrones!"

There is a whole sermon of this sort of stuff, and the New York Times prints it all, making two long columns in fine type. We don't know why the Times prints Talmage's sermons; it would seem that they are fit only for the syndicate sheets, while the Times is a paper with a good many pretensions to intelligence and a consequently proportionally small circulation. It may be that the sermons are intended to constitute the humorous department of the paper, but if that is the case it should be distinctly so stated, on the same principle that the country papers act when they put "Poetry" or "Poetical Department" over their original and selected verse. The little boy who wrote under the figure he had drawn on his slate the legend, "This Is a Horse," was more thoughtful than the editor of the Times. To prevent unnecessary wear and tear of thinkers, amateur art, cross-roads poetry, and pulpit humor should always be plainly labeled.

The mischievous notion that certain men, by reason of their vocation, are either too good or too bad to exercise the ordinary functions of citizens is quite prevalent in the South, where, as we have before had occasion to point out, the constitutions of some of the states forbid a minister to hold any civil office. In other words, the idea of equal citizenship is lost in that of class distinctions based on occupation. By a curious coincidence, the church is stronger in the South than elsewhere in the country, and laws against freedom on Sunday and discrimination against Infidels are more numerous and stringent, and generally more rigorously enforced. A disfranchised or disbarred class can dominate legislation in spite of its disabilities if it is accepted by the voters and law-makers as the teaching class. This is precisely the position that the clergy occupy. In view of this fact, the demand of the *Press and Banner*, of Abbeville, South Carolina, that the legislature "forever prevent any minister of the gospel from holding office or dabbling in politics" is foolish in the extreme. Such a law would vastly augment the influence of the clergy, for whatever savors of persecution redounds to the benefit of the persecuted. But there is a vital principle as well as a question of expediency involved in this proposition. The state can rightfully discriminate neither for nor against the church. If it debar clergy from office on the ground that they are too good

to make and administer laws, it discriminates ostensibly in favor of the church. If it debar them on the ground that they are too bad, it discriminates ostensibly against the church. If it forbids them to take part in political discussions it denies free speech to a class because they are religious teachers. The state has nothing whatever to do with ministers as ministers; it can recognize them only as inhabitants of the state, subject to the same laws as and no other laws than those which regulate the relations of the other inhabitants.

"No executive officer has authority to repeal and hold void even the worst laws. The assumption of such authority by any executive officer should be made a felony, punishable by the severest penalties and by removal from office."—*Judge Owers, of Colorado.*

The appeal from the legislator to the executive is often the appeal from Philip drunk to Philip sober. They both stand as the representatives of the people and both have large discretion. Perhaps they should be held to the strict letter of their instructions, but the legislator rarely keeps within the limits of action prescribed for him by the Constitution, and his disobedience to orders necessitates, if the rights of minorities are not to be utterly wiped out, that the executive shall interpose his passive veto when the jurist fails to interpose his active veto by declaring the unconstitutional enactment null and void. That is the situation; it is not a question of "two wrongs not making one right," as some stickler for statism may be disposed to say; the legislator has transcended his powers and invaded the reserved rights of the citizens; the executive, by refusing to follow his lead and join in the unconstitutional aggression, simply stands by the original instructions. His offense is a technical one, a negative one, but by committing it he avoids the infinitely greater actual, positive offense of trampling the fundamental law of the state and the equities of social organization. Judge Owers talks quite bravely of removing and punishing passive executive officers, but it is very much a question whether he is prepared to follow his logic to the bitter end. Had he been an executive officer of anti-slavery views in the ante-bellum days, and had he been ordered to restore a trembling fugitive slave to his master, he might have obeyed, but the suspicion that he would have "lost" the fugitive somewhere will persist in intruding itself. Had he been an executive officer in the time of the Inquisition, and had his mother, convicted of witchcraft or heresy, been put into his hands for torture and death at the stake, he might have obeyed, but it would have been to escape a similar fate, not because of respect for the law or because he thought he ought to obey it.

"Doubtless there are laws and customs in Turkey in conflict with the moral laws of Christianity. The teachings of the Bible cannot but have, therefore, an influence that tells against the immoralities of the Turkish government. But this is not the fault either of the Bible or the missionaries who teach it. The same thing is true of our own country and in every other nation under the sun. The liquor traffic which our own government licenses, the desecration of the Sabbath by the United States mail service, the violation of the laws of Christian marriage by our loose and corrupt divorce legislation are in evidence on this point."—*Christian Reformer.*

Such appeals as this to Christian ignorance and prejudice are despicable. The Turkish government can triumphantly point to the Bible for ample justification for every crime of spoliation, invasive lust, and persecution of which its subjects have been guilty or can be guilty, and the *Christian Reformer* knows it, whatever may be the blissful ignorance of the mass of its readers. If there were no drinkers of intoxicants there would be no sellers of them; the Bible is the text-book of the drinker, and the *Christian Reformer* knows it, however successful it may be in keeping the truth from the knowledge of its subscribers. There is in the Bible no warrant whatever for the keeping of Sunday as the Sabbath; both Jesus and Paul explicitly condemned the enforced observance of any day as a Sabbath; Sunday was the old pagan festival day of the sun, a day of mirth and joy, officially grafted into Christianity by the edict of Constantine the Catholic, and centuries later made a day of gloom, penance, and persecution by Puritan and Covenanters. It is

a Catholic holy day, resting on the authority of the church alone. All this the *Christian Reformer* knows, despite its contentions contrariwise, which are deliberate attempts to deceive the unread Christian laity. The Bible stands for polygamy, for the subjection of the wife to the husband, for the silence of the woman in the church, and for rape by wholesale at the command of God, and the *Christian Reformer* knows it, cant as it may about the "sanctity" of "Christian marriage." The theocratic propaganda is humbug and fraud from beginning to end, and the *Christian Reformer* knows it.

The New York Tribune has just struck a profitable lead. In a quietly humorous but altogether thought-provoking editorial in its issue of August 29th it points out that the stock targets of the popular caricaturists and newspaper paragraphers exist only in the fancy of their creators, as a rule. The décolleté bathing dress is rarely seen, "the fool farmer from Wayback, with goat-like beard and straw in mouth and hayseed in hair, exhibiting the intelligence of a compound cylinder, triple-screw idiot, is familiar to the professional fun-maker, but is a stranger to the census"; the "polysyllabic speech of Boston is heard only at the funny man's desk," and so on to the end of the list of paragraphistic butts. "They do not exist; or, if they do, only in remote exceptions which serve to prove the rule." Then the Tribune proceeds to inquire how much, if any, harm "such wholesale exaggerations and fabrications" do. An officer of a prominent college for women declared that such attacks had greatly injured that institution, and the Tribune has been informed that the "constant lampooning and caricaturing of farmers as clowns and gawks has operated to keep many young men from engaging in agriculture." The New York daily's conclusions are embodied in these sentences:

"Certainly it is an open question whether it would not be better for comic artists and paragraphers to sharpen their pens and pencils against the many real evils and undoubted follies of the world, rather than against foibles of their own devising."

There is one American caricaturist who does not fire his shafts against foibles of his own devising, but who directs them against "the real evils and undoubted follies of the world." That caricaturist is our artist, Watson Heston. He sharpens his pencil against superstition, hypocrisy, and tyranny, and every stroke is a blow for enlightenment, candor, and liberty. It would be well if there were many more like him in purpose, but it does not follow that there is no place for the others, for those who amuse without arousing. Life is not all work nor all battle, and there must be times of relaxation for wearied muscles and strained nerves. In art and in letters we need both the teacher and the amuser. Sage and clown have each a place that can not be filled by the other.

A few weeks ago we sent notices to those of our subscribers who were indebted to us on their subscription account, and we are glad to say that a great many of them kindly responded with promptness. There are many, however, from whom we have as yet had no word, and to them we address these appealing remarks. We want some money, and want it badly, else we wouldn't say anything about it. But the cost of getting out the paper has to be paid regularly, and it takes a good deal of cash. So we again ask those whose time has expired to make an effort to renew their subscriptions now—at once—right off—so we can have the wherewithal to pay some bills that are due. We owe some people, other people owe us. If other people will pay us, we can pay some people; and then everybody will be happy. (Quod erat demonstrandum.) It is very unpleasant to be short of funds with a great deal more owed us than we owe, but that is our fix now, and hence this reminder to those who forgot to respond to the notice. We dislike to mention this matter, but Necessity has no fellowship with Squeamishness, and we have to do it. We need the money.

News and Notes.

It was a beautiful day when our company left Paris. The city sank from view in lusters of light, and the variegated landscapes, with silver expanses of water, enlarge upon the view as the rapid locomotiv winds through the realms of Normandy. Once more the old and new town of Rouen advances and recedes, villages and farms appear, and Dieppe and the bright ocean put in a lovely appearance in charming association. Again we sweep by the lofty images of Jesus, into the tumbling billows that try to make us seasick with their musical motion, but don't succeed. Again the white cliffs of England edge the blue and dancing main, and in the soft expanse of the harbor we float safe and sound. From New Haven we wend our way somewhat slowly on the train to Brighton by the sea; and even after Paris Brighton does not pale its luster. Brighton is the largest watering-place in the world. It has 150,000 inhabitants, and I am sure there can be no more attractive place. Besides, it is the "pink of fashion." The aristocracy of England flutter here, but the common people also can have a good time. There is plenty of room on sea or shore. The ocean spreads far away, decked with many a sail, and the city, with its magnificent streets and massiv hills, fronts the imperious Neptune. There is variety, animation, business, and pleasure all around. There are boats, fishermen, the immense piers, the market-places on the beach, and the "machines." The bathing-houses, or "machines," are on wheels. You get into the machine, don your bathing-suit, and the machine is then trundled out into the tide, and you can jump in from the machine itself, without the trouble of walking. They are so wonderfully "moral" here in Brighton and elsewhere at English seaside resorts that the men and women bathe separately, even as they used to sit on opposite sides of the church. Perhaps bathing is still considered a religious ceremony in England, and hence, according to orthodox ideas, the sexes must keep apart. In France, as in our own country, men and women bathe together, even as they eat and drink together. And I understand that in England this common-sense custom is beginning to prevail, and the old pharisaical nonsense is disappearing.

On Thursday, by the kindness of Mr. George Ward, who is mine host on this occasion, with Mrs. Ward and Miss Robbins, we take a drive to the "Devil's Dyke." This is about four miles from Brighton, and is a wonderful spot. The devil undertook a big job here once on a time—to scoop out the earth and make a dyke or canal by which, the ocean could sweep in upon the interior country and so create a vast inland sea; but after digging an immense basin, some saint or angel stopped the devil in his nefarious undertaking, and he was compelled to surrender his shovel, and even his ghost, for the grave of the devil himself is pointed out. There is a cable road over this stupendous chasm, and we swung across it in merry fashion. It was a dizzying ride. We could peer down into the depths of the enormous dyke, 235 feet; and it certainly made one feel that if he did tumble in, he would surely see innumerable stars and Lucifer himself. But the cable held us in its wave-like motion, and our lofty voyage to and fro was completed in safety.

The view from the top of the dyke is one of the most extensive and magnificent in England. From a circle of massiv hills the cultivated lands, adorned with villages and dwellings, stretch away for fifty miles. On clear days one can see as far off as the Crystal Palace and Windsor Castle, fifty miles distant. We seem to be standing on a lofty cliff, and like a sea itself the glittering expanses roll away.

From the Devil's Dyke we direct our course to the crowded race-track. It is a gala day; vast numbers of people are in attendance, and all sorts of shows attract the view. The supreme delight, of course, is the galloping horses. I think this is the finest race-course in the world. It is not level, but is built upon vast hills, and for two miles you can behold the steeds flying along, and watch them as they thunder to the goal. It is a grand and beautiful sight, and wild is the enthusiasm of the multitude as the splendid coursers bound forward neck to neck. They do not have, I understand, trotting races in this country, as in America; it is the running race—the gallop. So far as trotters are concerned, America takes the lead. The English put their skill almost altogether into the running horse. It strikes me, therefore, that America surpasses England in the skill of horsemanship, and has evolved a finer type of this magnificent animal.

Friday morning I visit George Jacob Holyoake, the philosopher and the philanthropist, who has made Brighton his home for the last twenty years.

It was a delight to behold his books and pictures and the serene abode where he passes his youthful old age. He has a portrait of Thomas Paine, upon the back of which is the autograph of Paine himself; also a portrait of Richard Carlile, who reminds one of Ingersoll in the breadth and nobility of his features, and the face of Ingersoll also greets us, and that of Mazzini, Garibaldi, Orsini, Harriet Martineau, George Henry Lewes, Herbert Spencer, friends and companions in reform with Holyoake, showing the comprehensiveness of his labors. The aroma of revolutionary thought is about us, together with the dreams and hopes of a reconstructed humanity. There was also a small bust of Voltaire, made in the lifetime of Voltaire, I understand, and certainly its eyes and lips, more than any picture I have seen, convey the wonderfully smiling satire of the immortal iconoclast. It shows that deep in the heart of Voltaire, back of all his biting jests, was a sweet and sunny spirit of humanity.

Mr. Holyoake presented me with his own book, "Sixty Years of an Agitator's Life." I shall certainly prize this book because of the giver and his generous appreciation, and also because of the charming and unique panorama it gives of English life and progress for over half a century. Mr. Holyoake writes from his own point of view, and certainly he has been in the midst of vast and varied scenes; he makes one acquainted with the many heroes and martyrs of our cause, and he infuses into his own narrative both a philosophic and poetic spirit. Mr. Holyoake, in his early youth, did write poetry—even religious poetry; but while the form of poetry has passed away, still the poetic imagination remains and colors his keen philosophy without disturbing the sharp line of truth, giving a picturequeness and rhythm to his language which makes his history possess the fascination of a romance of real life. Mr. Holyoake is no optimist, but he has the faculty of making one see the good things of this human earthly life. In the midst of the vast conflict he does not forget the flowers that bloom nor the stars that shine.

Our good comrade, Arthur B. Moss, and his two boys, were with us on this occasion, and it was a pleasure to thus briefly meet in the passing holidays, to forget awhile the stress of war, and enjoy the universe like a child at play. Mr. Moss is doing some popular work in the drama, and has made quite a hit with some excellent productions which are vital with the spirit of modern progress. After a drive along the bright shores to Rottingdean and return, with the boundless, glittering sea on one side, and the splendid city and the shining hills on the other, and a call upon our stalwart friend, Mr. Tripp, who has done so much for Freethought in this orthodox community where fashion reigns—and of course fashion precludes almost any kind of thought—we take our departure for London, glad to have had a view of Brighton, one of the representative cities of the old world. Amidst its wealth and elegance we find real human nature, the glory of the outward world blooming into the wide, free play of intellect and heart.

Of course I drift to Johnson's Court while in London, to the realms of the *Freethinker*, which, though not palatial, are always illuminated, and thence to Gatti's, for we reformers believe that a healthful mind should be in a healthful body, and what conduces more to a healthful body than a fine English beefsteak and its accompaniments of merry speech and philosophic disquisition? I am always in favor of a good square meal. We thus lay the foundations of mental courage and strenuous thought.

Saturday afternoon I take the express for Manchester. Although the sun is shining brightly when I start, one of the biggest storms of the season pours down its cataracts when I arrive. Mr. Westwell meets me, and we plunge through the rainy columns to his home, eight miles out. But a pleasant fireside awaits me, a jolly supper, and the wine that cheereth God and man, and we find rest after the tumultuous conflict. Sunday morning dawns with changing skies, now dark, now blue, and between spells I find my way to Failsworth. It is the anniversary of the Failsworth Secular Sunday-school, and, notwithstanding the stormful weather, large audiences are present, men, women, and children, and we have a festival-time indeed, "with a heart for any fate." The Failsworth Secular Sunday-school is a singular institution. It is an evolution that is of remarkable interest. It began over fifty years ago, with somewhat obscure elements, the history of which it is difficult to trace. The property was, originally, I understand, in the hands of the church. Then, by some legal process, it drifted into the possession of the Secular party. The property, at that time, was not considered valuable, and its possibilities were not regarded. Finally, the orthodox

party awoke to the fact that the property was useful, and made a desperate effort to regain control, and actually did get control of the lower part of the building, while the Secular party triumphantly entrenched themselves in the upper part. The Secular party were not to be caught napping; they had their sentinels out day and night, and once on a time, when the orthodox forces quitted the ground floor, trusting, I suppose, in the providence of God, the Secular party secured possession, locked the door, and kept the orthodox picket-line out in the cold. Resort was then had to the courts, and the legal right of the Secular party to the property was there maintained, and ever since Secularism has held peaceable possession. The Secular school was started and has become a flourishing institution. It is a recognized establishment, and in all town celebrations has its place and its banner with the other schools. It is no longer ostracized. Even the orthodox are rather proud to have such a school in their midst as a representative of universal humanity. There is nothing succeeds like success, as the French say, and when a Secular school does succeed, when it is on a firm foundation, why, then, the churches are ready to do it honor. It is a fact that orthodoxy is always ready to welcome the victor. The greatest heresy is defeat.

The Failsworth Secular Sunday-school is a success, deep-rooted and far-reaching. The youthful element is continually flowing into it. As the old depart, the new take their place with fresh enthusiasm. The evolution broadens and strengthens with time. Although vigorous personalities have no doubt contributed to its advance, yet it does not depend upon any one individual for its growth, but upon humanity at large, and the permanent elements that are in it. It shows that Secular education is profoundly adapted to the real nature of the child, much more so than any religious training. A Secular school can be as attractive in art, in music, in flowers, in beautiful and poetic accompaniments, as a religious school, while, at the same time, it teaches science, common sense, and real duties without the dogmatism and superstition of theology. I look upon the Failsworth Secular School, not only as an accomplishment, but as a prophecy of noble and splendid things to come on the basis of simple humanity, free from the vague and puzzling ideas of God.

There are two choirs connected with the school, a choir of little children, and one of older pupils, also an orchestra of young men. Besides the regular Sunday services, they have, during the season, musical and dramatic entertainments, festival gatherings, etc., and there is no dependence on any outside help. There is sufficient talent in the school itself. The services began on Sunday afternoon at half-past two. First there was an overture by the band; then a hymn sung by the choir; then the "Children's Hymn," and then the address, and afterwards music by the band and choir; the same order of exercises being observed in the evening. The audience room was filled; on the platform were the singers; there was a large display of flowers, and the walls were ornamented with pictures and wreaths. It was in every respect a delightful service. Mr. Henry Taylor presided in the afternoon, and Mr. Gimson of Leicester in the evening. Mr. Alfred Warren is leader of the orchestra, and Mr. Thomas Anderton of the choir. Mr. Wm. Jones is president of the school; Mr. E. Howard, secretary. The American visitor was warmly welcomed and had appreciative listeners. He spoke on "The Bible and Modern Thought" and on "Freethought and Morality." The little children were good hearers, too. In their bright faces and in the beautiful surroundings of this auspicious service one might see the glory of the future, the full and happy days to come, when over the path of infancy shall float no cloud of superstition; when no dark and savage fear shall enthrall, but the sunshine and flowers, the voices of love and truth, shall charm the innocent way. What beautiful hope there is in the music of childhood! There is the true heaven of our advancing age, in the ever-shining dawns of happy births.

It was my privilege on this occasion to name the little child of Mr. Joseph Clough and Mrs. Sarah Jane Clough. The name enrolled on the banners of Freethought is Henry Clough, and I have no doubt it will be a bright and honorable name in the annals of our cause.

I must record my meeting with John Haigh, the brother of Joseph Haigh, well known in our American ranks. John walked in five miles to hear me speak and to give me a good hearty English welcome, and I have no doubt he is just as earnest in the cause as Joseph himself. In the pages of *THE TRUTH SEEKER* they can shake hands across the Atlantic.

I must also acknowledge the gift of a beautiful

bouquet of flowers from Mrs. Howard—a happy omen for future work. I enjoyed the hospitality of Mr. and Mrs. William Jones. After the services we had a pleasant sociable gathering at Mr. Jones's, with music and recitations, closing an eventful day with the cheer of good fellowship.

Fairworth has a population of about 15,000. It adjoins Manchester, and is a manufacturing point. The people have lived here from generations back, and it is said that almost all are related to one another, so that it is like one great family. The stability and neighborliness of the people account perhaps for the growth of the school and the absence of bitter sectarianism. Members of the same family divide up, some to the Secular school, some to the Wesleyan, but there is no ill-feeling. The ties of relationship overcome the discords of religion, and fraternity prevails.

I shall always have a happy remembrance of Fairworth. It is one of the "day-stars" of the Secular movement. It shows what Secularism is capable of achieving; that it is not a theory but a practical power. It is comprehensive, and meets the wants of humanity in all conditions, except those of fear and ignorance.

Monday morning, by the kindness of Mr. Wm. Hilton and his son, Mr. Thomas Wm. Hilton, I visit the great shops of Platt Brothers and Company at Oldham. Oldham joins Fairworth, and has a population of 160,000. It is an active place. It has 12,000,000 spindles in operation. It is one of the leading centers of cotton industry. It has but little ancient history, but its modern development is wonderful. In the middle of the last century there were but sixty buildings all told in Oldham. Besides the cotton industry, there is the working of the coal-mines, which abound in the vicinity. There is not much beauty about Oldham. It is all for business. The coal-mines give a griminess to the landscape, which does not suggest Arcadian felicity. Huge piles of factories, tall chimneys, busy machineries, are what make up the picture of Oldham.

Among the foremost industrial temples of Oldham are the renowned factories of the Platt Brothers. I think they beat the world. The buildings altogether cover a space of 55 acres; 11,000 men are employed. I stand at the entrance and watch this vast army of workers as they come trooping in. It sets one's imagination at work, thinking of the colossal power in the hands of these regiments of toilers, and I wonder will this army be a triumphant army, or will it eventually be an army of slaves, no better than the machineries they manufacture. There is strength, there is intelligence, there is will in this mighty force. In it are the fibers of humanity; and if it is crushed, civilization will cease to be. I could not but feel the thrill of hope as this great stream of powerful men went sweeping by. It was more than an army with banners.

The Platt Brothers are manufacturers of every description of machinery for preparing, combing, spinning, and weaving cotton, wool, and worsted on a scale of magnitude unequalled. The manner in which this work is carried on, the efficiency of every resource, the toil of thousands, the vastness of the capital invested, the splendid organization which exists, make this industrial palace of unique importance. Its trade extends to every country. It is now filling an order of 42,000 spindles for Fall River, Mass. The annual consumption of fuel is 36,000 tons of coal and 12,000 tons of coke. Of material, 36,000 tons of iron and 325,000 cubic feet of timber are used each year. As I wandered through these vast regions of toil, manifold in aspect, watching the beginning, process, and completion of the superb machinery, I was deeply impressed with the magnificence of human genius, for it seems to endow the machine itself with thought, to give it subtlety, wisdom, energy, the gift, almost, of selection, as it moves on its brilliant and unerring course. One might pass hours in these extensive areas, and still see new exhibitions of skill and industrial power. There is something entrancing in the "world of magic" created by the incessant hands of labor. The lurid workshops might remind one of Milton's picture of hell, but out of their depths what a glorious paradise arises, such as all the gods have never been able to create.

SAMUEL P. PUTNAM.

Colonel Ingersoll's Lecture Appointments.

Sept. 17—Stamford, Conn.	Lincoln
Sept. 29—New York city	
Oct. 6—Boston, Mass.	
Oct. 7—Manchester, N. H.	
Oct. 8—Portland, Me.	
Oct. 11—Brockton, Mass.	Shakspeare
Oct. 12—Pawtucket, R. I.	Lincoln
Oct. 13—Providence, R. I.	
Oct. 20—Chicago, Ill.	
Oct. 21—Aurora, Ill.	
Oct. 22—Joliet, Ill.	
Oct. 23—Danville, Ill.	

Freethought Federation and Union.

FREETHOUGHT FEDERATION OF AMERICA.

SAMUEL P. PUTNAM, President.

141 South Water St., Chicago.

E. C. REICHWALD, Treasurer, 284 Warren Ave., Chicago
MRS. M. A. FREEMAN, Secretary, 1037 W. Madison St., Chicago

VICE-PRESIDENTS:

FRANKLIN STEINER, Des Moines, Iowa. N. F. GRISWOLD, Meriden, Conn.

AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, President, 141 S. Water St., Chicago
JULIET H. SEVERANCE, M.D., Vice-President, cor. 64th St., and Grace Ave., Chicago.

HON. C. B. WAITE, Vice-Pres., 6050 Oglesby Ave., Chicago
JOS. H. GREER, M.D., Vice-Pres., 127 LaSalle St., Chicago

G. A. F. de LESPINASSE, M.D., Vice-Pres., Orange City, Iowa
MRS. M. A. FREEMAN, Cor. Sec., 1037 W. Madison St., Chicago

OTTO WETZSTEIN, Treas., Rochelle, Ill.

Call for the Annual Congress.

NEW YORK, OCTOBER 25TH, 26TH, AND 27TH.

To the Liberals of America, Members of the Freethought Federation and Secular Union, and all Societies organized for the Purpose of maintaining a purely Secular Government:

It is of great importance that Freethinkers should combine. It is of more importance now than at any previous period, for there is more work to do and the work cannot be done by isolated effort. There are vast ecclesiastical combinations organized for the express purpose of overthrowing Freethought, and also of uniting church and state in a more dangerous form than ever before. These questions immediately confront us:

The Taxation of Church Property,
The Bible in the Public Schools,
The Sabbath Laws, and
The Liberty of the Press.

Property to the value of a billion of dollars is exempt from taxation in the American Republic, in many places religious exercises in the public schools are on the increase, and the very foundation of universal education is being destroyed. The conflict in regard to Sabbath laws is now waged both in the states and in the national Congress, and a centralized political power is being established for the purpose of aggrandizing the authority of the church in civil matters; and honest Freethinkers are imprisoned to-day for discussing questions of the utmost importance to human improvement. Against these flagrant and ever accumulating acts of injustice we must unitedly contend. Freethinkers throughout the Union, in every state, county, city, and village, should be in active communication, and ready to meet at any point the encroachments of the church. It is often the case that a Freethinker is alone in his community in the open support of Liberal thought and principles, and for this reason suffers persecutions. Religious bigots assume that they can trample upon the Freethinker's rights with impunity on account of their own vast majority.

When it is well understood that the Freethinkers of this country are joined together and will defend one another at all hazards, the rights of Freethought will be respected and the individual Freethinker will have the power of numbers to support his cause. The theologian is naturally a coward. He persecutes only the minority. He does not trust in God unless God has a big majority. When the theologian realizes that the Freethinker is not a solitary unit, but the representative of a great force, he will not only cease his persecutions, but even welcome him to social equality. A theologian is very considerate towards a powerful party, however much he despises the humble citizen.

There is a great contest before us. We must be an organized party or submit to defeat and ostracism. We cannot fold our hands and do nothing. We must become an intellectual, social, moral, and political power through a generous and permanent comradeship. We can do this only by public meetings, congresses, associations, and a Freethought press. We must use the same instrumentalities that are constantly used by the churches. They have their great gatherings, their synods, their councils, their conventions, and in this way the churches create an immense enthusiasm and exercise a more potent sway. These are human, practical, and far-reaching means, and Freethought must avail itself of such necessary aids.

All, therefore, are urged to come together at the National Congress of the American Secular Union and the Freethought Federation of America, to be held in New York, October 25th, 26th, and 27th, 1895.

It is hoped that there will be a large attendance, and that measures of co-operation, greater advance and usefulness will be adopted and cordially carried out by all the friends of freedom throughout the country.

The members of the American Secular Union are notified that such amendments to the Constitution

will be proposed at the coming Congress as will enable the Union to consolidate with the Freethought Federation of America.

The members of the Freethought Federation are also notified that changes of the same nature will be proposed for its Constitution in order that it may unite as an organized body with the American Secular Union.

It is the general desire that there be one grand national organization adapted to all the needs of the present and future work. Without doubt this will be determined in a wise, conciliatory, and progressive spirit. Let us close our ranks and meet the common enemy, the bigots of the Christian church. We work for the future; we work for humanity; we work for the best interests of civilization, for the liberty and the progress of all. Let us stand bravely by our colors and unite in the common cause. There are vast and profound principles which should harmonize superficial differences. We have no creed to support, but always and everywhere the rights of man. This is the mighty battleground. Let us rally now as never before, with earnest convictions, courage, and enthusiasm. We cannot evade the issue, neither can the church itself. It is liberty or it is slavery. This is the conflict of the ages, and in the American Republic all that is most precious and ennobling is at stake.

SAMUEL P. PUTNAM, President.

Freethought Abroad.

According to the French Freethought Annual for 1894 France is divided into 86 political departments. Of these 81 contain one or more Freethought societies. Paris has 42 societies; the department of Seine, 35; 4 departments have 20 to 30 societies each—a total of 101 societies; 15 departments have 10 to 20 each, the others less than 10 each—total number of societies in France, 234. Besides these the Federation has 250 individual members, whose yearly contribution amounts in all to 1,250 francs. The Federation owns its own building, No. 7 Rue de Ecauffes, Paris. During the past year the additions numbered 21 societies and 43 individual members, making a total of 258 societies and 402 individuals. Four provincial congresses and a large number of minor celebrations were held during the same period. The financial report for the last year is as follows: The "Penny fund" (*Denier*) receipts, fr. 935.35; expenditures of same (propaganda) fr. 717.90; the building fund receipts, fr. 3,135.80; expenditures, fr. 2,532.60; the Federation income receipts, fr. 4,097.15; expenditures, fr. 3,774.05; leaving a surplus for the year of fr. 1,644.20, which is a very good financial showing. Of the 25 members elected to the "Central Council," E. Pasquier received the greatest number of votes, viz., 83; Amline the fewest, viz., 61. The "Commission of Control," 5 members, Bévalet received 57, Soubsal, 52 votes.

A new crematory has been opened at Apolda, Sachsen-Weimar. This makes 4 ovens for the German empire. . . . The annual congress of the German Freethought Federation was held during the month of May at Munich, Bavaria. . . . *Der Freidenker*, Cologne, compliments THE TRUTH SEEKER highly on its spirit of propagandism. It mentions particularly the pamphlet on "Church Property" and a distribution for a nominal price of Paine's "Age of Reason." . . . Dr. Bruno Wille (portrait and biography in "Four Hundred Years of Freethought"), editor of *Der Freidenker*, labor, invites such of his readers as can translate English, and wish to do so for his paper, to inform him, and he will supply them with numbers of THE TRUTH SEEKER. . . . A brilliant lecture by Dr. Voelkel, Part III. of "Shall the Children of Dissenters be Compelled to Take Part in the Common School Teaching?" has been published. It deals with the women of the Bible. This brilliant coterie of ancient female worthies is shown in their true light, which is very different from that produced by the most Christian theologians. Sixty-six pages. . . . The Free Religious Society of Berlin, Germany, held its silver jubilee March 24th.

Religion a Matter of Geography.

Assuming that the supposed discovery that General Grant and Jefferson Davis had the same great-grandfather is true, a writer in the New York Times remarks that it would be curious, if possible, "to discover how and why the Revolutionary spirit of William Simpson, transmitted through a son on the one side and a daughter on the other, took such strangely different directions and came together at last in a deadly conflict in which the grandson of John Simpson defeated the grandson of Ann Simpson." The Hartford Times says: "There seems to be nothing strange about it. The two men grew up in communities that were subsequently arrayed against each other, and each looked at things in the light of his association and environment, just as a man in Spain is likely to be a Roman Catholic, in England a Protestant, and in China a Buddhist."

The new magistrates are now holding under heavy bail men inculpated for selling beer on Sunday, but men charged with selling adulterated milk they do not hold at all. Why? Hard to say. Beer is what the people want; adulterated milk is what they do not want. Perhaps the essence of crime is the old Puritanical one that it is wicked to give the people what they want.—*New York Morning Journal*.

Why Jesus Was Crucified.

It was not for his religious teachings but for his alleged political agitation that Jesus suffered death on the cross at the hands of the Romans, says the *Literary Digest*. Such is the contention of a prominent Jewish rabbi in Germany in a new book entitled "Jesus of Nazareth." Dr. Hamburger, the author, is "Oberlandes-Rabbiner"—that is to say, he holds rank under the Prussian government somewhat similar to that of a bishop. This Jewish theologian denies that Jesus fell a victim to his opposition to the religious doctrine of the priesthood of his times. Jesus, he thinks, was crucified, like others before and after him, because Caiaphas regarded him as a political agitator only, and likely to lead the discontented masses in open rebellion against their Roman masters. Once in the hands of the Romans, the life of Jesus could not be saved any more than that of the "messiahs" Judas and Theudas, who were executed shortly before Jesus (Acts v, 36, 37). That the people of Jerusalem received Jesus with joy was sufficient to reuse the Romans, who were wont to crucify the Jews by hundreds and thousands if they removed the votive tablets and statues of the emperors. A review of the book appears in the *Nation*, Berlin. Speaking of the blasphemy which Jesus is said to have committed—from a Jewish point of view—according to St. Matthew, St. Mark, and St. Luke, the author says:

"It would have been impossible to sentence the Christ to death on such grounds. According to Talmudic law, the only blasphemy punishable by death consisted in uttering Jehovah's name with an accompaniment of curses, i.e., cursing the almighty (Mishner Sanhedrin vii, 5). But Jesus is not accused of having done this. If Jesus called himself God, and this was misunderstood, he nevertheless could not be punished for it, as the mortal nature of all men is so evident that it is not necessary to find punishment for one who calls himself divine (Sanhedrin S. 61 b). Besides, Christ recites the Jewish articles of faith, recognizes God as his god and the god of his ancestors, and this alone would have been sufficient to free him from the accusation of having called himself God or God's son in an anti-Jewish sense (Mark xii, 29, 30). The charge of blasphemy could not possibly be proved against him, and the traditional account of his trial does not agree with the requirements of the Talmudic code. A charge of blasphemy could be preferred only before a full conclave of the Sanhedrin, which numbered seventy-two members and formed the highest court in all secular and religious disputes (Gemara Sanhedrin S. 61 b). The case could be heard only in the temple and in the daytime (152, Rashi Sanhedrin S. 41 a), could lead to a conviction and sentence only on the following day (Mishna Sanhedrin iv, 1; Gemara Sanhedrin 32), and the verdict could not be published before three days more had passed to allow time for the defense. But even if the sin of blasphemy had been committed, no sentence could be pronounced, and, more than that, no charge could be preferred against the accused, unless the witnesses deposed under oath that the accused persisted in his blasphemy after having been warned three times. The Jews extended this last clause to all other capital crimes, and this led to a practical exclusion of death sentences, especially as the sentence had to be executed by the witnesses. In conclusion it must be mentioned that nobody could be sentenced upon his own assertions, as the Jewish law allowed for suicidal intentions and melancholia (Maimonides Sanhedrin xviii, 6). All the requirements of the case as cited here are wanting in the Evangelical accounts. The account given in the gospel according to St. Matthew therefore clashes with all Jewish law as well as with the gospel of St. John, which declares that Caiaphas demanded the death of Christ, not because he deserved death, but because a prophecy had to be fulfilled.

"Nor could the account given in the gospels come from persons who were present, if a proper, legal Jewish proceeding took place, as is claimed in the gospels. The judges did not sit in open court in determining upon such cases of blasphemy, being desirous to prevent a public repetition of that blasphemy. The accused had to make his statements before the lawyers ere he was confronted with the tribunal (Tosephta Sanhedrin x, 11).

"How difficult it was to obtain even a much lighter punishment for dissenting opinions on the subject of religion is shown in Acts v, 34-40, where Rabbi Gamaliel defends the followers of Christ. This liberality was not unusual or exceptional; it only agreed with the perfect freedom of speech and freedom to teach guaranteed by the Talmud. Dissenting preachers were too common to excite much remark. It was only when Jesus acted against the rules laid down by the Sanhedrin that he could be punished; as he only accused it of neglect of duty

he went free. Cause against him was found in his driving the traders and money-changers from the temple."

Observations.

The fact to which attention is called by Rabbi Hamburger, that under the Jewish law Christ could not have been put to death for preaching himself crucified, leaves the story of the cross in almost as doubtful a shape as the yarn about the tongue-paralyzed Infidel of High Shoals, Ga. But the ignorance of the gospel fabricators who represent Jesus as having been crucified for an act that was not punishable in that way, is advanced enlightenment compared with the blindness of the Christian world which accepts the death of the Galilean agitator and martyr as a sacrifice or as an atonement. Sacrifices and atonements, as anyone can see by reading Leviticus, where the law governing such rites is laid down, must be offered under certain specified conditions in order to take effect or to have any orthodox meaning. For example, they must be made voluntarily by the person expecting to profit by them. There is nothing to show that one man could steal another man's sheep, and, having slaughtered it, set it out on his table, in the regular course of housekeeping, as an atonement for the sins of the owner. He must take his own mutton and offer it on the altar of his religion presided over by one or more priests. Otherwise it is no more a sacrifice than a bath is a baptism. In order that Christ might be an atonement he should have been taken to the temple by his disciples, the priests called in, and the immolation performed with due Levitical ceremony. Instead of this, he was arrested by the secular authorities as a rioter, and put to death as a criminal; and if any priest of God appeared, it was to denounce a malefactor and not to bless a sacrifice. A public execution is not a religious rite, and has no more theological significance as related to a sin or trespass offering than a free lunch has as compared with a communion service.

As D. M. Bennett was wont to remark, Christianity is full of errors.

The Prohibitionists of this state held an ecclesiastical council at Saratoga last week. For political purposes the gathering was called a convention. After prayer, and an exhortation by a clergyman to enter "a campaign for the Lord God Almighty," the council proceeded to formulate its confession of faith, otherwise its "platform." Trusting in the "power of Almighty God," the Prohibition party of the state of New York affirmed that "this is a Christian nation," that "a Christian citizen's ballot is his testimony and witness," and that an acceptance of the church's dictum as to prohibition shall be the test of a candidate's fitness for office. The Rev. Funk explained that "the Prohibition party stands for political sanctification," while that winged and articulate ass, the Hon. John G. Woolley of Chicago, called upon "all Christian men that they stand by the church and make her resolutions good in the politics of the land." Three thousand people with uplifted hands vowed to vote for no candidate who did not stand upon a platform in full and positive harmony with the official utterances of their respective churches with regard to the liquor traffic. Sabbath laws were indorsed on the "rest" pretext, and, by a shameless theft of Republican political capital, a telegram was sent to the police commissioners of this city, congratulating them on their enforcement of the Sunday statutes. It was not forgotten to chuck in a few sociological conceits to catch the votes of those who worship at the shrine of statute law, and who, in the face of universal experience, maintain an abiding faith in acts of the legislature.

In choosing a party emblem or gonfalon, the council overlooked the appropriateness of a bladder, either inflated or distended, and adopted a fountain—presumably the one that is filled with blood.

At the convention of the New York Populists at Syracuse, August 30th, when Mr. Thaddeus Burr Wakeman was nominated for secretary of state, a measure of considerable moment was proposed for submission to the people. This is it:

That all laws should be enforced by public officers or the police responsible to and paid by the people only, and we favor the suppression of the "Pinkertons," "White-caps," "mob laws," "lynchings," Gerry "societies," or "agents" for the suppression of Vice or crime under the support and employment of individuals or societies, whether incorporated or not, and insist that any useful public duties or functions now performed by them be returned to the people or to officers paid by and directly responsible to the people.

The authorship of this measure is as unmistakable as that of the Declaration of Independence. It is Wakeman's, and he is perhaps the only person at the convention who knew it was aimed at Anthony Comstock. Possibly the locality where Mr. Wake-

man found himself recalled the old fight, for it was at Syracuse that the National Liberal League committed its life, fortune, and sacred honor to a similar proposition.

A strange thing happened at this Populist convention—no less than the proposal by a Freethinker, Mr. David Rousseau, that the next convention of the party be held in conjunction with the Prohibitionists, and a motion to appoint a conferring committee to effect such union was carried. Have the unorthodox Populists forgotten that the National Reform or God-in-the-Constitution party and the American Sabbath Union both hold conventions next year; that both these religious organizations have claims upon the co-operation of Secularists equal to those of the Prohibition party, and that both, like it, are fishing for gudgeons?

When an observatory was erected on Mt. Adams, Cincinnati, President John Quincy Adams, who was a Unitarian and after whom the observatory was presumably named, prophesied that the structure would be "a beacon of true science that should never be obscured by the dark shadows of superstition and intolerance symbolized by the popish cross." The world is now notified by a Catholic paper, the *Review*, that Mr. Adams's prophecy "was long ago proved false." For many years the observatory has been occupied by the Passionist Fathers, a religious order which practices celibacy and kindred indecencies, and on August 25th a new Catholic church was dedicated on the same eminence. Thus, as the *Catholic Review* admits, "the beacon of true science" has been "observed by the dark shadows of superstition and intolerance symbolized by the popish cross." President Adams, though a patriotic American, was a poor Christian and a worse prophet. The A. P. A. may count him one of its patron saints.

Members of the Liquor Dealers' Association, who a few weeks ago were denouncing the "odious spy system" and demanding the right to sell intoxicants on Sunday on grounds of "personal liberty," have surrendered to the police, adopted the odious spy system themselves, and profess to be assisting the authorities to detect violations of the law by dealers who do not belong to the association. The state of mind thus revealed by the publicans explains the largely increased church attendance since the saloons were closed. The "rummies," as the courteous *Voice* terms its political opponents, are good Christians after all, and that, again, explains their inability to perceive that personal liberty means liberty for others as well as themselves. So many people are developing this defect of late that it is hard to say whether, should a universal test arise, Liberty would be found to have any friends at all except the plumbline Freethinkers, whose name is not legion.

I see that we—that is, the United States—are going to send a commission to China to investigate the attacks on the American missionaries at Cheng Tu and its vicinity. This is the proper thing to do. Outrages on American citizens abroad are intolerable. It is only at home that such things can be permitted. If Moses Harman or J. B. Wise or the Adventists of Tennessee had been outraged for alleged offenses against some foreign power, all the jingoes in the United States would be drilling, or at least advising other citizens to drill—for the jingo himself is under suspicion of being a summer soldier. The papers of last week contained an account of the mobbing and stoning of Chinese boys in Greenpoint, Long Island; and a statistician publishes the fact that since last March one hundred and four persons, many of them women and some of them innocent, have been lynched in this country. Let us rally round the flag, boys, and maintain its honor abroad. Its support at home is becoming decidedly rocky.

It was in Ohio that a godly wife set fire to the bed of her irreligious husband in order to stimulate him to acts of worship, and I took occasion at the time to point out how wifely devotion was both stimulated and made tenderer by the gospel of Jesus Christ. Another case illustrating the influence of the same divine power has occurred hereaways. We are keeping up with the procession. In the police court Mrs. Annie Ulrich accused her husband of trying on several occasions to kill his family, because its members did not pray often enough to satisfy him. Ulrich himself was there, and said: "That's right. I'm a good Christian myself, and I pray before and after my meals, and also before I go to bed and after I get up. I have tried to raise my children in the same way, but my wife has let them play pinochle before and after meals and before they go to bed. She won't make them pray."

The justice deemed him too sincere a Christian to be at large, and held him in \$500 bail.

Our Supreme Court has held that this is a Christian nation and that our laws are founded on the Mosaic code. It would therefore be interesting to know where this upstart of a police justice gets his authority for preventing Mr. Ulrich from sacrificing his children, his wife, or any of her relations who neglect the means of grace.

That froward wight, Algernon Charles Swinburne, is a possible successor to Alfred Lord Tennyson as English poet laureate. If so laureled, it will be Mr. Swinburne's function to celebrate in rhyme all births, deaths, and so forth, in the royal family of Great Britain. As the queen is getting well along in years, it is evident that a hand will soon have to be hired to sing her dirge, and Swinburne is good at dirges. It is Herbert Spencer who observes that "among the Foolahs in Africa there is a set of people called singing men, who travel about the country singing the praises of those who wish to purchase renown." The survival of the custom in some civilized countries shows that the Foolahs are not all dead.

Geo. E. Macdonald.

A Vision Veiled.

[The publication some weeks since in THE TRUTH SEEKER of that exquisite nature poem, "When in the Night We Wake and Hear the Rain," together with some prefatory words of appreciation, have been the fortunate means of placing in our hands another poem of the same character, which we are sure our readers will put into their scrapbooks beside "Thanatopsis" and "When in the Night We Wake and Hear the Rain." In none of them is there a single trace of superstition, and the melody is flowing and beautiful. We have so little poetry that is free from theological allusion and delusion that we should give a generous welcome to such productions as "A Vision Veiled." Bryant wrote "Thanatopsis" when in his nineteenth year, he lived to a ripe old age, and occupies a proud position in the galaxy of American men of letters. The author of "A Vision Veiled" if as old, was no older, when he penned the lines given below than was Bryant when his world-famous poem was produced, and we hope a like illustrious career is before him. We make this statement regarding his age on the authority of an excellent photograph which now lies on our desk, and which reveals an exceptionally intellectual, keen, refined, and withal well-balanced organization.—Ed. T. S.]

Spring comes apace; the sluggish pulse of Time
Quickens with warm vibration, and the void
Of atmosphere profound expands with life,
And breathes the silent mystery of birth
Through all the cells of being. In the breasts
Of rugged trees that stand against the storm,
Tall, grim, defiant, stirs a stranger spell
Than ever threatening thunderbolts could rouse
Or wild winds wake—the impetuous vital sap,
Fresh from innumerable secret springs,
Trembles and thrills to every tenderest tip
Of every tiniest twig. The beaten clod
Beneath the feet swells into bursting bud,
Green blade, and glorious blossom. All the hills
But yesterday were white with drifted snow,
And now are white with pale anemones,
Purple with violets, and rich with all
The rainbow colors of the insect's wing
That make up beauty. Yonder smiling stream—
A thread of silver, winding fold on fold
In bright embroidery down the sunlit slopes
And shadowy levels; flapping in the light;
Chasing the gloom through all the leafless woods
That once were Summer's refuge from the noon
Of her own vaulted season—wanders on,
Now choked with trembling cresses, now above
The shining gravel chequering all its course
With crystal shallows; weaving evermore
A mystic measure for the tuneful tread,
And murmuring in the ear a nameless song.

So to the soul of man the voice of Spring
Speaks with sweet accents, and the mighty heart
Of Nature beats against his frozen breast,
And warms it to her music. Hand in hand
She leads him forth through all her affluent realms
And chooses for him, half against his will,
The choicest blossom and the fairest fruit.
There builds the bird, and frames his loveliest lay,
Rich with luxuriant cadences that sweep
The lyre of passion to its utmost strings,
For one sweet ear alone. Is not for him
In the wide world a happiness like this?
He loves, and she is beautiful, even she
Whom he has passed unnoticed in the throng
Of youths and maidens on his native green
A hundred times before that wondrous day
Of transformation. Of the years to come,
The clouds that fret the prospect, and the view
Of distant hills that darken as he looks,
He takes no thought—the one of all the world
Is by his side, her breath upon his cheek,
And love is all a vision veiled with light,
And life a splendor and a dim surprise.

So when Ambition, like a troubled dream,
Pride like a passing pageant, wealth and power,
Like the swift meteors flashing through the night,
Fade into chill oblivion, and there steals
Over his tired soul that breathless sleep
Which men name vaguely, with averted gaze
And awed resolve—if even then his lips,
Pale as the ashes of extinguished fires,
Murmur, however faintly, "I have lived
To love and to be loved!" let no hand write
The sad word Failure on his wasted brow.

FREDERICK A. EATON.

The Devil Appears in a Church.

A rare pamphlet in the library of the editor bears the following quaint title: "A Strange and Terrible Wunder Rouget Verie Lately in the Parish Church of Bungay; namely, on the fourth of thys August in the Yeere of our Lorde 1577." The story, stripped of the quaint language in which it is couched, and briefly told, is as follows: A storm of extraordinary fury raged during divine services in the church alluded to; rain fell in torrents and the lightning flashed "blue, red, green, and in a mixture of indescribable colors," while the thunder peals "not only bequieted men and dumb creatures but senseless things devoid of all life and feeling trembled and shook with terror."

While the tempest was at its height, a fiend from the lower regions appeared in the midst of the terror-stricken congregation. The account says: "It was in forme, as well as could be discerned, of an enormous dog, of black color, the sight whereof, together with fearful flashes of fire which then were seen, moved many minds to the belief that the end of time had come, and that doomes day was upon us." The evil one, for he it was in such strange likeness, ran with extraordinary speed into that portion of the church where the majority of the congregation was seated. In doing so, it passed between two persons who were upon their knees in the attitude of prayer, grasped and wrung the necks of both in an instant, so that they died presently as they knelt. As he passed by another he gave him such a grip on the back that he was drawn together and instantly shrunken up like a piece of leather scorched in a hot fire.

Leaving the church at Bungay, the devil is said to have "flown with a great noise and rustling" to the church at Blibury, seven miles away. He was seen to alight upon the roof and to instantly pass through it, dropping from the vaulted ceiling upon the heads of three persons—two men and a boy—who were all instantly killed, "beying scratched bye the horyd thing and burned to nearlie a cracklyng."

The "Book of Wonderous Visitations," published in 1680—110 years after the events mentioned above—says that the prints of the devil's claws where he ran down the aisle of the Bungay church were then plainly to be seen.—*National Referendum.*

Hard Hits at the Fetiche Worshipers.

There are two main ways in which the people assert themselves against oppression through the law-making machinery. One way is by revolution; by armed resistance continued covertly through generations, as in Russia, or asserted openly in the field, as when our forefathers organized their resistance to the stamp tax, for that also had the authority of a law which the wooden-headed executive officers of that time were determined to enforce. But armed revolutions are exceptional, and the almost universal way of defeating an obnoxious law is through the passive revolt of a whole people—the moral determination of the community that a law is bad and ought not to be enforced. In the face of such an attitude on the part of the people executive officers themselves, when they are gentlemen, resign their positions rather than array themselves on the side of the enemy.

But when the executive authority is not rationally directed, and is in the hands of persons each one of whom is "wiser in his own conceit than seven men that can render a reason," tyrannical legislation does not pass away by the easy process of a popular repeal. On the contrary, it produces a sort of permanent riot. One of the most striking cases of this in our history was that of the Fugitive Slave law. That law was looked upon with opprobrium in every Northern state, and in every conspicuous instance of its enforcement the troops had to be on duty. People would not admit the possibility of such a violation of freedom in free states. If whenever you have to enforce a law you must also fight a battle, the violation of the law is eventually winked at as a trifle by comparison with the consequences of enforcing it.

But the people of the North were never more determined in their opposition to slave hunting in free states than the people of this city are determined against the enforcement of a prohibitory liquor law in this city, as well as against the enforcement of a Puritanical observance of Sunday in defiance of our Constitutional guarantee of religious liberty. To force upon the people the cessation of all their ordinary amusements or occupations for a Puritanical Sunday is to compel a religious observance of a certain day, and such legislation is in violation of our constitutional rights. The people at large, we are sure, love a quiet Sunday, but there is no authority to compel them to it.—*New York Morning Journal.*

A Hypocrit Exposed.

These thirty thousand Adventists want the statutory laws which meet the approval of some twenty millions of Christians in this country changed to suit their views, or amended so as to give them the privilege of disregarding Sunday while denying the privilege to all who do not believe as they do.—*Knoxville (Tenn.) Tribune.*

Replying to this, the *American Sentinel* says with delightful irony that it supposes that not even the *Tribune* can be "held responsible for what it does not know, as it would be unfair to so hopelessly load down even a newspaper." Then it goes on to show that there is no reason whatever why the *Tribune* should not have known the real attitude of the Adventists. Last April, in a memorial presented to the legislature of Tennessee, they said:

We do not ask simply for a clause exempting us from the penalties of the law, but for the repeal of the law; because to ask simply an exemption would be to admit the right of the state to legislate upon such questions, and consent that the legislature might properly require of others that which we are not willing it should exact from us.

The *Tribune* proceeds to stultify itself by declaring that "the Adventist is not compelled to work on Sunday," the plain implication being that he is therefore without excuse for his violation of the law. It also says:

The law provides the largest religious freedom consistent with common sense and good government; it can not undertake to adjust itself to exactly suit the views of the Adventists whose peculiar ideas lead them into deliberate violation of the law.

The rank cant of this talk will be manifest to the reader when he learns that the *Tribune* issues a Sunday edition! Of course it is not worth while to enter into serious argument with such a hypocrit; he is beneath the contempt of a sincere man.

It is noticeable that the plea of the Knoxville sheet that the Adventists demand special privileges is the same as that put forth by the actors in and apologists for the Sunday-closing crusade in this city. It is said that the victims of this crusade demand "special privileges," which is unqualifiedly false. The party in interest that is demanding and receiving special privileges is the church, which claims and exercises the right to be open and do business on Sunday. Incidentally, the fashionable clubs and the big hotels and cafés are sharing in said privileges.

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "Self Contradictions of the Bible," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self-Contradictions of the Bible" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self-Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetiche, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

Last Chance to Obtain a Rare Book.

David Friedrich Strauss's "Life of Jesus Critically Examined" was first published in two volumes for \$9. The edition ran out, and another was issued in one volume for \$4.50. This edition is almost exhausted, less than fifty copies being in existence. Of what are left we have obtained a share, and can furnish them postpaid at the last price, \$4.50. They will not last long, and we advise those of our friends who want a copy to send at once. When these are gone there will be no more to be had. This edition is translated from the fourth German edition by George Eliot, and contains 784 large octavo pages of solid reading, very clearly printed. It is unnecessary to say to students that this is a very valuable work, one which the church wishes had never been written, but which it cannot controvert.

Letters of Friends.

A Nice Little Group This Time.

GRATTAN, MICH., Aug. 31, 1895.

MR. EDITOR: Find inclosed \$3, for which send THE TRUTH SEEKER for one year and "Pictorial Text-Book" and oblige

L. A. ELKINS.

NORTH AMHERST, O., Aug. 19, 1895.

MR. EDITOR: Inclosed you have \$3, for THE TRUTH SEEKER for one year and the "Pictorial Text-Book."

Respectfully, ALEX. C. KERR.

KING, N. C., Aug. 22, 1895.

MR. EDITOR: For the inclosed \$3 please send me THE TRUTH SEEKER and "Pictorial Text-Book," as per your offer to new subscribers.

S. O. SCHAUB.

HARLETON, TEX., Aug. 18, 1895.

MR. EDITOR: Please send me THE TRUTH SEEKER for one year with "Pictorial Text-Book" and the other books named. Inclosed find \$5.10 for same.

G. W. ALLEN, M.D.

PROCS, TEX., Aug. 19, 1895.

MR. EDITOR: Inclosed herewith find \$3, for which please send THE TRUTH SEEKER for one year together with the "Pictorial Text-Book," as per offer.

Yours truly, C. M. WILSON.

ATLANTA, GA., Aug. 21, 1895.

MR. EDITOR: Inclosed please find \$3, for THE TRUTH SEEKER one year and the "Pictorial Text-Book." I also want the book "Old Testament Stories Comically Illustrated," but am a little short of funds just now.

W. R. RAY.

AMSTERDAM, N. Y., Aug. 26, 1895.

MR. EDITOR: I received a copy of your paper of August 3d, and inclose \$4.68 for one year's subscription for it and the "Freethinker's Pictorial Text-Book," eight copies "Age of Reason," and the tracts herein named.

PHILIP PLAYFORD.

SPRING LAKE, MICH., Aug. 14, 1895.

MR. EDITOR: Find inclosed \$3. I accept your offer of THE TRUTH SEEKER for one year and the "Freethinker's Pictorial Text-Book." I shall take pains to lend THE TRUTH SEEKER to friends and acquaintances each week.

Yours fraternally, J. EMERY.

CRESCENT, OK., Aug. 24, 1895.

MR. EDITOR: Please find inclosed \$3, for which send me THE TRUTH SEEKER for one year and the "Pictorial Text-Book." We have an association of Freethinkers here, forty-four members, which almost takes the breath from the orthodox in these parts. The association was organized last spring. Yours against myth and superstition,

J. O. BREWSTER.

SOLDIERS' HOME, ORTING, WASH.,
Aug. 1, 1895.

MR. EDITOR: Inclosed find \$3 for paper and picture book, also 50c. for one copy of "Age of Reason" and "Voltaire." I am an inmate of the Soldiers' Home, am seventy-three years of age, from Pennsylvania, and of the late Ringgold Cavalry.

Please send a copy of your paper to the home occasionally. We number now 125 inmates.

A. DOBBS.

NIPOMO, CAL., Aug. 19, E. M. 295.

MR. EDITOR: Inclosed please find money to pay for THE TRUTH SEEKER for one year. Send it to the Nipomo Freethought and Scientific Library, and we would consider it a favor to our struggling little society if you would send us "Old Testament Stories Comically Illustrated," as a premium with it, instead of the "Pictorial Text-Book," as we have that already. We also want "Right Living," two copies of "Crimes of Preachers," twelve copies of "The Glory of Infidelity," and twelve other pamphlets.

Our little society is prospering finely, and our library, though small, is growing. The churches hate us as only true "followers" can hate, and call the Library "the Devil's Den," but we are here, and, from all appearances, here to stay. There is a very bitter feeling among the Christian people since the debate last winter, and its influence can be felt even in politics. There has just been quite a sharp

skirmish here over the trustees for our public schools, but a Freethinker carried off the long term and a Catholic one of the short terms, so, as God in his mercy has made the Catholics and Protestants to hate each other more than they do us, we are all right. With best wishes to THE TRUTH SEEKER, I remain,

BERTHA WILSON FOREMAN,
Sec. N. F. S. L. A.

He Is a Center of Instruction.

CONTINENTAL, O., Aug. 20, 1895.

MR. EDITOR: Inclosed please find \$5. I have no very good excuse for not having sent it before, so will offer none. Let \$4 apply on subscription to THE TRUTH SEEKER, and send me something good for the balance. Three years ago, when I came to this place, I was the only outspoken Liberal here. Now there are several. I have quite a little Liberal literature, and it is out among the thinking people all the time.

We had Mrs. M. P. Krekel here last winter, and she set them to thinking. Wishing you success, I remain,

Yours very truly, A. JACKSON.

For Mr. Wise.

SKULL VALLEY, ARIZ., Aug. 28, 1895.

MR. EDITOR: Please find inclosed 50c. for the Wise Fund. I had made up my mind to sacrifice him, so far as I was concerned, but concluded it would do no good.

How is it that in this government "for the people, of the people, and by the people" a poor man can get no justice unless money is given him? Why is a law violated if a man has no money, but by raising so much money for him it is all right? If a poor man gets in the toils of the law, why must he also be a beggar or suffer disgraceful as well as painful punishment?

HENRY GOHRMAN.

Into the Priests' Ready Hands.

ST. CATHARINES, ONT., Aug. 16, 1895.

MR. EDITOR: Inclosed find \$2, to pay on THE TRUTH SEEKER, for a trial subscriber.

I give my paper away as soon as I read it. A great many like to read it, but do not want to subscribe for it; they are afraid of Mrs. Grandy or that it will hurt their business; and they want it on the sly. They will read it if some one else will pay for it. But Freethought is on the increase in this Canada of ours all the same. If we could get a Remsburg or a Putnam here to lecture this winter I think it would make quite a change in the people's minds. St. Catharines is a priest-ridden city, and a heavily taxed community, giving its last dollar to the church.

JOHN SECORD.

But Could Not Drop the Truth Seeker.

HEALDSBURG, CAL., Aug. 21, 1895.

MR. EDITOR: I have allowed my subscription to THE TRUTH SEEKER to run behind, in consequence of our business supplying but little income above expenses, so that I have been considering where retrenchment should begin. We take many papers and magazines. I am loath to give up any as long as my sight lasts, which I cannot expect will be much longer, having entered on my eightieth year of life. I send my copy of THE TRUTH SEEKER to a poor friend, whose large family delights in reading. I inclose \$3.25 for the ensuing year and a copy of Ingersoll's Bible lecture. I am delighted with Putnam's "Four Hundred Years of Freethought." I call it my Bible, and read it oftener than any other book.

Yours sincerely, THOS. P. TURNER.

The Heathen Sunday.

NEW YORK, Aug. 18, 1895.

MR. EDITOR: If we desire liberty the Sunday law must be repealed. If it is not, we are slaves to a set of fanatics.

Some people say, You must obey the law. What! when a law takes away one's liberty! I am now nearly eighty-six years of age; have traveled in most parts of the world, and never found any trouble in procuring a drink or something to eat on a Sunday, except at present in the great city of New York. Where is the freedom to worship God as the spirit dictates? A set of reformers take away my right to worship my god, nature, in the manner I consider the most reasonable. To forbid a man to buy bread and a drink when he

is thirsty, is one of the greatest of tyrannies. If the God-fearing people think that the first day of the week, Sunday, should be observed as a holy day, let them keep the day holy and enjoy it. But let them not deny others the equal right of enjoying the same.

S. R. THORNE.

A Pupil Who Understands.

ELIZABETH, N. J., Aug. 26, 1895.

MR. EDITOR: I am still a schoolboy, and have taken a great interest in the question of introducing the Bible into the public schools as a text-book, and think that the only department where it might be used would be in the kindergarten, where they might, for pastime, read the children such stories as that of Noah's ark, Jonah and the whale, and other mythical tales, of which the Bible is full. It can go no farther, as the pupils in the schools to-day take nothing for granted. They know that heaven and earth and all things on the earth were not made in six days, and that no one can go against the laws of nature without suffering the consequences, even if it is in the Bible. It is folly for a teacher to teach these things in the morning, and then, in the course of the day, teach just the opposite. It makes her out a hypocrite.

Inclosed you will find 25c., for which please send me a copy of "Self-Contradictions of the Bible," and also a copy of "Shall the Bible be Read in Our Public Schools?" and accept this as an idea of one who is a member of the public schools.

Respectfully, D. W. HENRY.

They Are Persecuting Now.

HOOPER, WASH., Aug. 1, 1895.

MR. EDITOR: Please find inclosed \$1.75, for THE TRUTH SEEKER and Ingersoll's "Argument in the Reynolds Blasphemy Trial." I believe in the equality of man—equal rights to all, special privileges to none. I am opposed to all Sunday laws. If church members are so zealous for the observance of the Fourth commandment, why don't they keep holy the seventh day as commanded? Or why don't some of them take a tumble, and work six days out of the week?—"Six days shalt thou labor." How would this strike some of the stiff-necked preachers? Is this a land of the free, when a few fanatics can cause a person to be shut up in jail or put to work in the chain-gang for differing from them in opinion? Is this equal rights to all? Is this the straight and narrow road to heaven? Is this the way they love their neighbor as themselves? Would they revive the flames of persecution? Do they thirst for blood? For shame! Down with the Sunday law! Your paper was loaned to me, and I have read it with interest, and am glad to find so many noble-minded men who advocate equal rights; they have my respect and admiration.

I see many works advertised that I would like to send for, but cannot at present. You will hear from me again when my ship comes over. Yours for liberty and right,

H. H. SCOFIELD.

Ingersoll Helps Redeem America.

GREENE, N. Y., Aug. 23, 1895.

MR. EDITOR: I received "Liberty for Man, Woman, and Child," and like it; it is one of the best books I ever read; the papers, too, are good. I wish I had seen something of that kind a few years ago. I would have got my eyes open. Still it may do some good yet. In a week or two I may be able to send for more. Some of your papers I have given to young men, and now the churches are down on me.

The little I have already done has given me the title of "Infidel," enemy of the church. I have had many a trial or trouble lately; the church members have worked my ruin more than once. I will now try to get up again.

August 28th.—To-night I received THE TRUTH SEEKER, and I think it is better and more powerful than ever before. I feel sorry to see so few who know anything about such a paper or men like Ingersoll and Paine. I am glad to see women are coming out of the dark into the marvelous light.

I have been here twenty-five years, and I am not a voter yet, because I have found so many liars and cowards and hypocrites among the citizens. I thought it best for me to keep out of an assembly

of liars and hypocrites. I am bad enough outside them. Robert Ingersoll has made me think better of the citizens of America, and I would like to sell his books wherever I can.

ARTHUR HANSON.

"God" a Very Bad Manager.

ST. JOSEPH, MO., Aug. 25, 1895.

MR. EDITOR: Having been a constant reader of your paper for several months, I feel it my duty as a Freethinking individual to express my thoughts that others may be benefited thereby. It has been a little hard for me to banish from my mind the thoughts of the cruelty of that imaginary being called God by the people at large, and Gaud by the sky-pilots and other gospel peddlers. That being is supposed and said to be an all-knowing and all-powerful being. Now, readers will think that to be an all-knowing being one must know everything that has transpired in the past, even back to the beginning of time, and to the end of time in the future. He must know every act of our lives even before we are created. If there is such a being as an all-knowing God, why did he make such men as Guiteau, John Wilkes Booth, Jesse James, and Jack the Ripper, knowing at the time he was bringing them into this world the very sins and crimes they were going to commit? Did he act wisely, or do you think it more foolish than wise? Just think of making a man, knowing at the time you were bringing him here that he was going to commit some great crime, and that after you had let him commit it you were going to condemn him and send him to hell. It is a fine merciful God! He is worthy of neither prayer nor song; he should be condemned, if there is such a being; but I hope there is not, and believe there is not. I do not think any all-wise, all-merciful, all-powerful, all-seeing being would conduct his business in such a way.

Your new friend, JOHN R. ALLEN.

The Theologians Challenged.

TITUSVILLE, PA., Aug. 7, 1895.

MR. EDITOR: Why do the Seventh-Day Adventists disagree with most of the other Christians in not observing Sunday as their Sabbath day? Now let us see from teachings of the Bible the reason why they disagree, viz.:

"Remember the Sabbath day to keep it holy."—Ex. xx, 8. And Ex. xx, 9, 10, 11.

"And they went into Capernaum, and straightway on the Sabbath day he entered into the synagogue, and taught."—Mark i, 21.

"But pray ye that your flight be not in the winter, neither on the Sabbath day."—Mat. xxiv, 20.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him."—Mark xvi, 1.

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."—Luke xxiii, 56.

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures."—Acts xvii, 2.

From these few passages we see that in both the Old and the New Testament Saturday, the seventh day, is recognized as the Sabbath day.

1. There is no divine command for Sunday observance.

2. There is not the least hint of a Sunday institution.

3. Christ never changed the Sabbath to Sunday.

4. He never observed Sunday as the Sabbath.

5. The apostles never kept Sunday for the Sabbath.

6. There is no prophecy that Sunday would ever take the place of the Sabbath.

7. The word Sunday never occurs in the Bible.

Nine Seventh-day Adventists, Christians, in the state of Tennessee, convicted by opposing Christians at the last term of court, are now working in the county chain-gang because they had worked on Sunday, the day which the Bible does not recognize as the Sabbath day. I now challenge the theologians to refute the above statements.

GEORGE SINNING.

The Genealogy of Jesus.

WORCESTER, MASS., Sept. 3, 1895.

MR. EDITOR: In the Letters of Friends in your issue of August 25th is a communication from Mr. Ed. Fuller, of West Salem, Ill., about the two genealogies of Christ. As it no doubt refers to mine of July the 20th, I would like to make a few observations about it.

Mr. Fuller is right about the two names unnoticed, but I do not see that it helps the case very materially. It rather makes it still more complicated. It looks to me as though the two names happen to be mixed up in two otherwise altogether different lines.

Mr. Fuller takes the ground (and the same is seen in the marginal notes of L'Abbé Glaire's translation of the Bible) that Luke gives the genealogy through the woman's side. Now, how could a correct genealogy of a man be given through his fathers-in-law? Suppose some of those women had married several husbands, which of them would have been given the child for a father? Or suppose one or several of them had married Gentiles (as in Samson's case), would Jesus, or rather Joseph, have been of the seed of David? Another thing that cuts it shorter still is that Mary's father was Joachim, according to the church of Rome (whether it is found in the Bible or not I could not say, and I cannot stop to look it up), and has been honored to this day by the Catholics as St. Joachim, the husband of St. Ann, grandmother of God on his mother's side; and I think that old mother of Christianity (the church of Rome) is as good an authority as any other on those things.

I don't see why Luke or the ghost that giv him his information should have taken that route while there was a shorter and better road, as Matthew has shown.

Then Mr. Fuller says, "As to the difference in the number of names given, I believe Matthew omitted several, and perhaps Luke omitted a few." How could Matthew have truthfully said Abraham begat Isaac, Isaac begat Jacob, and so on all through the list, if there were some that were omitted? Could a man be said to have begotten his grandchild, or his great-grandchild? "Omission is not contradiction." All right; but when Matthew says a man did something that he did not do, he is mistaken (or he lied), and that invalidates his claim to the truth altogether. I have known many to try to explain this, but I have never seen one that could do it successfully or with any show of logic. If Mr. Fuller can do it he will do very well indeed.

Mr. Fuller next goes on to talk of the Jews and their genealogical records. What have the records to do with the so-called holy scriptures, if those men were writing under the inspiration of the Holy Ghost? Could those men have written from records away back in the Old Testament time even as far as Adam? Were any records kept then? Were Genesis and the other books of the Old Testament written from records, or are they not claimed to have been written from inspiration?

Yours for something that looks more like the truth,
J. O. BELLEFLEUR.

PIERSON, IA., Sept. 1, 1895.

MR. EDITOR: Those Bible apologists who attempt to reconcile the diverse genealogies of Jesus by the excuse that Matthew gives Joseph's genealogy and Luke Mary's, should remember that Mary's father was Joachim and not Heli, as Luke has it. Joachim was the husband of Anna, and hence father-in-law to Joseph. Joseph might have another father-in-law by a former wife, but he could not figure in Mary's genealogy. Theories built on guesswork only lead to worse confusion.

S. F. BENSON.

Indecent Parade.

NEW HAMPTON, IA., Aug. 25, 1895.

MR. EDITOR: On the 22d inst. I witnessed the most slavish and degrading occurrence it has ever been my lot to see. Because of the funeral of a minister all business places in this town were, as far as I could ascertain, closed for more than two hours. Christians, indifferents, and Infidels, all shut up shop in cowardly obedience to the ukase of the Methodists, whose hierophant the deceased had been. It was a demoralizing sight; and I expressed

myself freely to that effect and caught "sheol" from all sides. Even time-serving non-Christians kicked because I did not look my shop in honor of the defunct. Of course I had no calls from customers for the time being, as nearly everybody was playing gaping booby in the courthouse yard, where the performance took place. Some Catholics and other non-Methodist Christians were sullen but submissive. Many of them expressed their disapprobation, but lacked backbone to maintain their independence, and cringed to Methodist arrogance and imposition.

Socially, Mr. Cook, the deceased, was a gentleman, having but very few of the usual priestly bombastic airs about him. In my several talks with him on religion, I discovered that he realized the weakness of his god-scheme, as also his inability to defend it when confronted with reason. When I endeavored to draw him into an argument he would say that we would surely get into deep water and be in danger of drowning. Being told that I was accustomed to that kind of water and had no fear, he would usually excuse himself very politely, well knowing that the Infidel could outswim the soul-fisher in the waters of fact.

I do not wish to be understood as objecting to honoring the dead, or rather their living friends and relatives, but I detest abominable public affairs such as the one described here, because of the religious importance attached to them. The corpse of a wood-chopper is as good as that of a preacher. If this man was doing good here, why did his god kill him or permit him to die instead of keeping him at his post?

Most of the Christians who timidly denounce this sort of public religious swagery would cheerfully accept the same thing in connection with the funerals of their own ministers, and will be quite apt to demand it when opportunity offers.

It is the duty of every real Freethinker to ventilate such pomp on the part of obtrusive pietists. Yours for fight,
F. L. DAUBERSMITH.

I Told You So.

WYMORE, NEB., Aug. 2, 1895.

MR. EDITOR: For some time this burg was and is still supposed to be a stamping-ground of that more than useless element, the beggar-on-horseback intermediators between God and man, commonly called heavenly dragoons or reverends. Those of the Baptist battalion inaugurated a "revival," and, with their supposed God's help—or rather with an imported evangelist family, quartered around on the faithful—felt their oats. And as "God had so wonderfully blessed the people," Infidels got a particularly big slice of the blessing in the sermons on Sundays, when the death-bed scenes of Infidels were too sweet a morsel for the mind-cripplers not to roll forward and backward incessantly in their food-wasting mouths. The children were told that Infidels were dishonorable, dangerous, dishonest men, who had not the courage to come out, as they had nothing to go on. This became a nuisance too great to bear, so a few of us concluded to give the "gentlemen of the cloth" a set-down.

We accepted an offer from Brother Remsburg to deliver a lecture here on August 1st. Meanwhile we were not idle, but worked like beavers to astonish the natives and make our undertaking a success. Printer's ink was called into requisition, and personal exertion was not spared, and soon every telegraph pole and other conspicuous spot in and around town was to be seen ornamented with a poster: "Lecture on Freethought. Subject: 'False Claims of the Church.' Admission free." The rage of the "elect" was great. Posters were torn down or mutilated, or camp-meeting notices pasted on them, but just as quickly were they re-posted, and camp-meeting notices covered with our new posters, regardless of the friendly advice given by our Christian neighbors, with a Satanic smile, to cease our efforts to force unpopular ideas on a Christian community (3,000 inhabitants, with six churches, of which only five are able to starve their preachers through).

At last August 1st came, when the first Freethought lecture in Wymore was to be delivered. We had rented the opera-house,

but had our misgivings about the size of the audience. Thomas Paine's picture, life-size bust, was set up on the stage, with plenty of flowers in front of it. At 8 o'clock at night the first of the audience appeared, and such a rush set in that by 8:30 over 400 people graced the hall, the biggest audience a lecturer ever had in Wymore, and that in spite of the first night of a district camp-meeting, where a woman preacher painted to terrified sinners the awful consequences of starving poor preachers, and the reward for filling them full of good things. There was also a Democratic county convention in session at Beatrice.

Our audience was composed half of women, a very promising feature. That our heads were swimming, is putting it very mildly. Mr. Remsburg delivered his lecture in the forcible way peculiar to him, and he took well with the audience, his logic making an impression on many, convincing them that the church claims entirely too much of the benefits to the world, and that its jacket is fully as dirty as is often claimed by us. To judge by the audience, the cause of Freethought is not quite so unpopular here as Christians want to make us believe, of which fact four preachers who were present had an ample chance to be convinced. We were much gratified to notice that not the least misconduct marred the occasion, even when Mr. Remsburg made the people acquainted with that good man and patriot Thomas Paine, eulogizing him for what he had done for this country, and touching the unbelief of Washington and others down to Abraham Lincoln.

We have made several efforts to organize, but have so far failed through Infidel indifference.
WM. A. ALLEN.

How Did Jesus "Die for Men"?

LEAVENWORTH, KAN., Aug. 4, 1895.

MR. EDITOR: Since you took my bit of serio-jocoseness concerning Jesus to heart, allow me to explain: Yes, I read J. Symes's articles, but contumaciously refuse to accept his "estimate" of the Nazarene. The only thing in my piece possibly justifying your speaking of my "estimate" of Jesus was my associating him with Paine and Ingersoll as an Infidel.

Our revered Bennett sinned in the same way. He gave him a prominent place among the "World's Sages, Infidels, and Thinkers," remarking that "they will hardly deny him the dignity of a Sage; they cannot truthfully claim that he was not Infidel to much at his time, and they will scarcely contend that he was unworthy to be esteemed a Thinker. In the character attributed to him there is much that is lovely, much that is human and benevolent, much that appeals to the finer feelings of our nature. It is not to be denied that the moral sentiments ascribed to him were of an excellent character, and that some of his utterances have rarely been excelled by the moral teachers of the world."

With Mr. Bennett I believe in recognizing Jesus as a sage, Infidel, and thinker—in the domain of spiritual science at least. But that he fought the church and was by it cruelly murdered is enough for us to know. When Symes declares that "he is all or nothing, a God or a sucked orange, his boasted character all the invention of his worshippers," he simply writes himself down a prejudiced extremist. Between the two extremes, "God or a sucked orange," there is little to choose. They are equally absurd.

All intelligent and sane Christians have really abandoned the dogma of the godship of Jesus. Even in debate with one who affirms his godship nothing is gained by putting him under microscope and scalpel and subjecting his alleged utterances to the merciless dissection of materialistic or literal interpretation. There are far more efficacious methods of proving his humanity. To convert a man from belief in the godship of Jesus, you want to be fair and accord to him all due honor as a man and as a great spiritual teacher. To belittle or demean him, to rob him of that to which he is entitled, is to forfeit the respect of your opponent and confirm him in his superstition.

We should take Jesus as a whole, and discredit what is inconsistent with his general character. To believe that he could get mad and curse a fig-tree for not bear-

ing out of season, requires an abnegation of sense equal to believing him a god. Still, I do not care how imperfect he may have been. Jim Bludso's one act of holding "her nozzle again" the bank till the last galoot's ashore, was enough to absolve him of all his faults and emblazon a halo of glory about his name.

Jesus and Jim both "died for men," and that places their names upon the highest summit of human honor. I do not care if Jim had forty wives in Natchez-under-the-Hill and fifty here in Pike. I'm not the one to pick flaws in his character. His name is down in my calendar of saints.

Mohammed is another of my saints. With much delight I have read over and over again his life and studied his character and teachings. My human "ideals" are not faultless by any means. An absolutely perfect person, real or ideal, I have little use for. We Westerners have notions and standards of greatness all our own.

Nearly forty years ago, in the mountains, I had a partner, a Missourian, who could neither read nor write, but who knew how to drink whisky, "chaw terbacker," fight, swear, gamble, or do pretty much everything else, I reckon, except lie, steal, or go back on a friend. He was one of nature's noblemen, one of the bravest, truest, gentlest, and most loveable men I ever met. I saw him stake his life to save a friend, and—plump down on my roll of saints and heroes went the name of Charley Spangler.

"If this be treason, make the most of it."
S. R. SHEPHERD.

[Had Jesus denounced any of the great evils of his time we might accord to him the dignity of sage and thinker. But we fail to see that he attacked fundamental wrongs; he abused the priests and educated classes in the community, just as certain Christians do the same classes to-day, but, like them, he failed to get to the root of the trouble; he denounced individuals without understanding the underlying wrongs that alone made them dangerous. He was "Infidel," to a certain extent, to the old priesthoods, but so was Joseph Smith without being an improvement on them. As a contributor to THE TRUTH SEEKER very voluminously and conclusively showed, the practical teachings of Jesus, where they differed from the similar teachings of the Old Testament, were in almost all respects immeasurably inferior thereto, both on the side of equity and that of practicability. Vague general assertions cannot prevail as against the great mass of facts carefully marshaled by Mr. Cooper in this paper last year.—Ed. T. S.]

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO.
28 Lafayette Place, N.Y.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine.

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Keep Your Eye on the Compass.

Keep your eye on the compass
If the sea runs high,
And the ocean's inky billows
Mock the blackness of the sky.
When beating up against the winds,
So pitiless and strong,
Keep your eye on the compass,
And you can't go wrong.

Keep your eye on the compass
And your white light trimmed,
Though the moon hide in the heavens
And the stars are dimmed.
Though the voyage may be lonely
And the way seem long,
Keep your eye on the compass,
And you can't go wrong.

Keep your eye on the compass;
It will guide you o'er the deep,
It will show you where the north star is
And where the flowers sleep
In the sunny south. No matter.
If the way seems long,
Keep your eye on the compass
And you can't go wrong.

—Cy Warman in New York Sun.

How I Shall Get to Heaven.

Many people seem to be concerned about my hereafter, as to whether I shall ever reach the heavenly kingdom or not. I am frequently questioned upon the subject, both orally and by letter.

To set the minds of these friends interested in my behalf forever at rest, I conclude to answer their queries, one of which came verbally this morning in this wise:

"And do you think you'll ever get to heaven?"

"Why, yes, certainly," was my reply. "If there is such a place, and anybody else goes there, I shall."

"What makes you think so?"

"Because I have a right to go there if I wish to, and no one has any power to keep me away," which caused my interlocutor to stare somewhat savagely at me, as he asked:

"But what merit have you to enter the abode of the sanctified, for the dear Christ's sake?"

"None whatever for Christ's sake."

"How, then, will you be justified, you sinner?"

"On the score of humanity, and I am not a sinner more than you, or any other human being. I obey the laws of the state, the health laws, the moral laws, pay all my honest debts—and I have no other debts—and do whatever is in my power to ameliorate the condition of the unfortunate and unhappy. What more can you ask?"

As my questioner was silent, I proceeded: "If I should die to-night, and my soul, which we will take to be the intelligent part of myself, the ego, should suddenly find itself free, and able to navigate the air, it would undoubtedly start on a tour of discovery and investigation."

"Where is heaven?" would be my inquiry.

Some one would probably say, "Up there!" and direct me which road to take. Arriving at the gate of the much-talked-of city, I would be halted by the famous St. Peter, who would at once begin to catechize me as to my right to enter the heavenly abode. I should relate to him the following incident: Once upon a time, while dwelling on the earth, there lived in my family a man of African descent, familiarly known as "Joe," or Joseph Williams. He was born in Halifax, Va., in the condition of slavery, and that condition had kept him in ignorance of the exact date of his birth. He was held as a bondman by Christian men who found indorsement of their acts in the Holy Bible. Finally, made free by the Great Rebellion, he drifted north, and found a home eventually in our family.

For many years he was a faithful servant and friend, trusty, fond, and obedient.

He was large-hearted, generous to a fault, or, as some would say, reckless and improvident, *i. e.*, he had never been taught

prudence and economy, and hence was like many another, utterly unable to lay up any part of his earnings against rainy days—the days that come sometime in almost every person's life. Finally, in old age, the rainy weather overtook this poor man with the dark skin, and he fell sick with a sickness that knows no relief till one enters "the low green tent whose curtain never outward swings."

Those knowing the case said, "Of course you will send him to the poorhouse. He has no claim on you, and you must not burden yourself with this sick and infirm black man, who was your servant, but is now unable to serve you longer."

"For that very reason," I said, "he will not be sent to the poorhouse like some useless old pauper, there to linger and, at last, to die, perhaps unattended and alone."

"But, he will be cared for well enough," was the answer; "let him go. You are not bound to take upon yourself this great burden."

This was the reasoning of the world.

But he did not go to the poorhouse. No. Looking above and beyond caste, creed, color, condition of servitude, I saw only a poor fellow-creature, sick and suffering, and to whom my hands could minister.

He had been my faithful, patient, obedient helper these many years, and now, in his extremity, should I forsake him or begrudge him home and shelter the few months remaining to him? Not I.

And I cared for him, nursed him through the trying hours of illness, sat by his bedside, night and day ministered to his wants, and anticipated his wishes. I soothed his restless hours of pain, was patient with all his querulous complainings, amused him with story and anecdote during the intervals when he would be free from intense suffering; smoothed his pillows, was quick to respond to his calls at midnight as by daylight; bathed his aching head, held his hands in the paroxysms of distress and agony; cheered him with kind, encouraging words when despondent and downhearted; performed the most menial service required in the sick room, prepared his nourishment, procured for him all that his fancy craved, took many steps, upstairs and down, watching over him carefully and kindly. And all through that most painful and trying illness, not one impatient word escaped my lips. At all times, day and night, I was the care-taker, nurse, and friend of this poor, dying man.

He was a member and officer in good and regular standing in the A. M. E. church, and, incidentally, I would say that it was in support of that church and its pastor that his money had mostly gone. When he lay sick and restless, did pastor and his associate members come and care for him? They did not. True, they occasionally came in to pray, and that was all. When very near the closing hour, the pastor called and said, "Would you like me to pray, Joseph?" "No," said Joseph, "you have prayed with me many times, but your praying does no good. It does not relieve the pain nor help me at all, so you need not pray for me any more."

S. H. W.

[TO BE CONTINUED.]

Auntie Bright's Lectures.

V.—CONCLUSION.

"We are going back to the city in a week," said Madge, a regretful cadence in her usually merry voice. "Auntie, can you not tell us something good to carry away with us, and thus add to our already rich collection of legends and traditions?"

"Your demands have been so many and variable," said her aunt, smiling, "that I shall have to study up some more before venturing to visit you next winter."

"Next winter," said Madge, musingly, her face resuming its animated expression. "Oh, auntie, how I shall look forward to that. Just imagine the fireside, and Auntie Bright with her charming stories? It seems like a desecration to say it, but, really, I am impatient for summer to be gone. Do you know that thought will recall those lines in a magazine I read somewhere?"

The summer was not such a dream, perhaps,

Of bliss as we thought 'twould be;
And the brilliant things we planned to do

Went amiss for you and for me.
But still it is gone for all of that,
And we raise our wistful eyes
To the land where beyond the winter
snows,
Another summer lies."

"But the story! the story!" exclaimed Walter, who had listened to all this with ill-concealed impatience.

So very obediently Auntie Bright told them the story of

"THE SICILIAN VESPER."

It was on Tuesday in Easter, 1282, and Sicilians were holding a festival on the pretty esplanade near the city of Palermo. The French had long ruled Sicily with an iron hand. The Sicilians, whenever they assembled on a public occasion, were sure to be reminded of their servile and crushed condition by some act of tyranny from the dictatorial French. And they burned with patriotic ardor to throw off the rule of their oppressors, only waiting for some opportunity.

Lent had passed, and the zealous natives were at their gayest. Dancing, music, and song combined to form a pretty picture of their rural innocence and peace. Fair ladies and gallant soldiers feasted from little tables on the grass, and merry children played games under the stately trees.

Suddenly the French officers appeared among them, insolently ordering them to disperse, coming, as they claimed, to restore order. All happiness vanished, and fierce anger filled the Sicilians' hearts.

At last a Frenchman offered an insult to a lady, who fell fainting in terror at his words and impudent conduct.

"Death to the French!" shouted the husband of the injured woman. A young Sicilian sprang upon the offending French officer and killed him.

"Death to the French!" shouted the people. The Sicilians slew two hundred French people on the spot. The tables arranged for the festival were covered with blood. The angry crowd armed themselves with the weapons of those they had overcome.

"Death to the French!"

It was nightfall. The victorious Sicilians came rushing into Palermo, striking down every French person they met. The French people rushed to the church altars, but the Sicilians followed them there and reddened the churches with blood.

The startled monks thronged up
In the torchlight cold and dim,
And the priest let fall his incense cup,
And the virgin hushed her hymn;
For a boding clash, and a clanging tramp,
And a summoning voice was heard,
And fretted wall and tombstone damp
To the fearful echo stirred.

The peasant heard the sound
As he sat beside his hearth,
And the song and dance were hushed
around.

And the fireside tale of mirth.
The chieftain shook in his bannered hall,
As the sound of war drew nigh,
And the warder shrank from the castle wall
As the gleam of spears went by.

Proud beings fell that hour,
The young and the passing fair,
And a flame went up from dome and tower,
The avenger's arm was there!
For wakened pride of an injured land,
Had burst its iron thrall;
From the plumed chief to the pilgrim band,
Woe, woe, to the sons of Gaul!
A night of slaughter followed; two thousand French people fell.

The morning sun with a quiet smile
Looked round o'er hill and glen,
O'er ruined temple and moldering pile.
And the ghastly forms of men.

Aye, the sunshine sweetly smiled
As its early glance came forth,
It had no sympathy with the wild
And terrible things of earth;
And the man of blood that day might read

In language freely given,
How ill his dark and midnight deed,
Became the light of heaven.

The massacre is known in history as the "Sicilian Vespers."
That is all.

"Oh, Auntie, that is terribly meager for five long months," said Madge, dolefully.

"I'm sorry, dear; but I am positively exhausted," returned Auntie Bright, kindly.

"Oh, what a greedy girl," cried Walter, notwithstanding the fact that he was far from guiltless. IDA BALLOU.

DIRECT LEGISLATION. By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price 25 cents. Address THE TRUTH SEEKER.

TWO DOLLARS FOR ONE.

"THE LITTLE FREETHINKER"

The only paper published for the young that is free from superstition. One year 50 cents. Six months, 25 cents. Sample copies, 3 cents. *Little Freethinker* has been enlarged and improved and is now a paper Liberals may be proud of. I'll send *Little Freethinker*, *Footie's Health Monthly*, and *The Mayflower Magazine* one year, the *Home*, a 16-page story paper, and twelve fine flowering bulbs of different kinds, all for \$1. Address ELMINA D. SLENNER, 3137 Snowville, Pulaski county, Va.

Correspondents Wanted

With Liberal and Freethinking women between the ages of 20 and 40 years. Address L. C. I., care Truth Seeker office. 10637

My Repairing Department

Is now complete. I have facilities to repair, closely regulate and return watches 2d or 3d day. No better work in the world. Agents wanted in every town in the United States where watches are butchered instead of restored. Many are now making money but *more* can make money easy by sending me the work of their friends and neighbors. Apply for terms, also send for price lists of Watches, Diamonds, Jewelry, Silver-ware, etc.

OTTO WETTSTEIN,

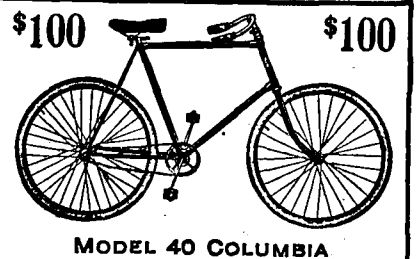
Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon, and The Popular Freethought Badge.

Established 1857. ROCHELLE, ILL.

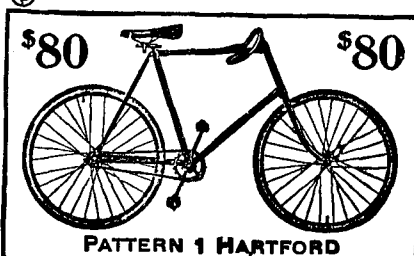


Beautiful Bicycles...



Bicycle Beauty comes from graceful lines and fine finish, in which points Columbia bicycles excel. But there is more than mere looks to recommend a Columbia. Back of the handsome design and elegant finish is a sterling quality that over the roughest road and the longest journey will carry the rider with safety and satisfaction.

Buy a COLUMBIA or a Hartford.



POPE MFG. CO.
General Offices and Factories, HARTFORD
BOSTON, NEW YORK, CHICAGO,
SAN FRANCISCO,
PROVIDENCE, BUFFALO.

Send two 2-cent stamps for a Columbia Catalogue; free if you call at a Columbia agency.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse.....	10
Astro-Theology. L. L. Dawson, Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Austin Holyoake.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	5
The Bible: Is it Reliable as a Guide? C. Watts.....	5
Blasphemy and the Bible. C. B. Reynolds.....	5
The Book of Esther. A Specimen of What Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. F. Max Muller.....	5
Constantine the Great, Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Crockpot Postal Law. Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed System. Bennett.....	2
Christianity: Its Nature and Influence on Civilization. Charles Watts.....	5
The Christian Deity. Charles Watts.....	2
The Christian Faith. 200 Questions Without Answer.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Man.....	2
The Christian Sabbath. John E. Remsburg.....	5
Christian Scheme of Redemption. C. Watts.....	5
The Church and Education. Anti-Jesuit.....	5
The Church and Freethought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holidays. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due. Or, Give the Devil His Due. John S. Phelps.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoake.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. E. Remsburg.....	5
Defense of Secular Principles. Chas. Watts.....	2
Does there Exist a Moral Governor of the Universe? Austin Holyoake.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S.....	5
Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Rawson.....	5
Essays on Miracles. David Hume.....	10
Father, Son, and Holy Ghost. T. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	5
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh.....	3
Freethought and Mod. Progress. Chas. Watts.....	3
The Fruits of Christianity. Annie Besant.....	2
German Liberalism. Mrs. Clara Neymann.....	1
The Gospel of Christianity and the Gospel of Freethought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situated? Austin Holyoake.....	3
Hereditary Transmission. Illustrations of its Occurrence. Prof. Louis Eisberg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	3
Is America the New World? L. L. Dawson.....	10
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechized. With Mr. Ingersoll's Poem on Robert Burns.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure. D. M. Bennett.....	5
Is the Bible Indictable? Annie Besant.....	2
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Padon.....	5
Labor's Prayer. Charles Bradlaugh.....	3
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoake.....	2
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake.....	3
The Logic of Life, Deduced from the Principles of Freethought. G. J. Holyoake.....	3
Ludicrous Aspects of Christianity. A. Holyoake.....	5
Liberty and Morality. Moncure D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	3
Literature of the Insane. F. B. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Crime. B. F. Underwood.....	5
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Stoddard.....	1
The New Age. W. S. Bell.....	5
The Old Religions and the New. W. S. Bell.....	1
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	1
Orthodoxy. Robert G. Ingersoll.....	10
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes.....	5
Protestant Intolerance. John E. Remsburg.....	5
Philosophy of Secularism. Charles Watts.....	2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10
Plea for Atheism. Charles Bradlaugh.....	5

Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Religion of Witchcraft to Religion. A. C. Lyall.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	2
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Austin Holyoake.....	1
Secular Responsibility. G. J. Holyoake.....	2
The Stage and the Pulpit. Robt G. Ingersoll.....	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake.....	10
The Theory of Evolution. Thomas H. Huxley.....	3
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologians.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	2
When Did Paul Live? Scholastics.....	1
What is the Bible? A Review of Sunderland's "What is the Bible?".....	1
Wonders of Prayer. D. M. Bennett.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Austin Bierbower.....	10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.	

NEW BOOKS

BY

ROBT G. INGERSOLL

The Field-Ingersoll Discussion. Price, 25 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, 25 cents.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

The Truth Seeker, 28 LAFAYETTE PLACE, New York.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

Address THE TRUTH SEEKER.

1492|Columbus to Ingersoll|1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all.

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by "the prince of orators," Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION OF THE DIEGESIS

BEING A Discovery of the Origin, Evidences and Early History of Christianity. Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Green cloth gilt title, 40 cents; half bound, 25 cents.

Gems of Thought.

THERE is nothing more despicable than to jump over with the majority when you know it is wrong.—*Galveston News.*

SUNDAY ought to be a day of rest—a holiday. But it is not the business of the state to regulate the work and rest of the people or to interfere either with their fast or feast days.—*New York World.*

FAIR play for the Seventh day keeper, the Hebrew and the Freethinker, as well as for the Puritan-Sunday advocate! Less than this is illiberal, inconsistent, and most decidedly un-American.—*Boston Globe.*

EVERY reader of Huxley's writings inevitably gets an insight and an impulse that forever after makes it harder for him to confound things that contradict or disagree with other things known to be true.—*Springfield (Mass.) Republican.*

THOUGH all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do ingloriously, by licensing and prohibiting, to misdo her strength. Let her and Falsehood grapple—who ever knew Truth put to the worse in a free and open encounter?—*John Milton.*

THE sympathy which prompts denial of self to please others, is a sympathy which also receives pleasure from their pleasures when they are otherwise originated. The stronger the fellow-feeling which excites efforts to make others happy, the stronger is the fellow-feeling with their happiness however caused.—*Herbert Spencer.*

OUR legislators are not sufficiently apprised of the rightful limits of their power—that their true office is to declare and enforce only our natural rights and duties and to take none of them from us. No man has a natural right to commit aggression on the equal rights of another, and this is all from which the laws ought to restrain him.—*Thomas Jefferson.*

It used to be a very hard word to fling at anybody to say that he was a Materialist, but that sort of word does not hurt so much now; and it is rather curious that a great many of these words which have been very hard in one generation, change sides and just hit the other people in the next. These eminent men have always been few in number, but we ought to speak of their numbers with the very greatest respect.—*W. K. Clifford, F.R.S.*

THE great artist is he who goes a step beyond the demand, and, by supplying works of a higher beauty and a higher interest than have yet been perceived, succeeds, after a brief struggle with its strangeness, in adding this fresh extension of sense to the heritage of the race. This is why we value art; this is why we feel that the iconoclast and the Puritan are attacking something made holier, by solid usefulness, than their own theories of purity; this is why art has won the privileges of religion.—*George Bernard Shaw, in Liberty.*

IN the most general acceptance of the term, justice is a moral virtue which leads us to render to every one that which is his due, and to respect the rights of others. The term is sometimes used as synonymous with fulness of right and reason. It is used especially to designate the act of recognizing the rights of a person. The Roman law defined justice to be the constant and perpetual disposition to render every man his due. This is the definition of justice which has been most generally accepted by jurists and publicists. The essential conditions of justice are these: It should be equal, it should know no distinction of race or class, it should be accessible to all.—*John J. Lalor.*

FOR many years this restless man [Voltaire] filled Europe with the product of his brain. Essays, epigrams, epics, comedies, tragedies, histories, poems, novels, representing every phase and every faculty of the human mind. At the same time engrossed in business, making money like a millionaire, busy with the gossip of courts, and even with the scandals of priests. At the same time alive to all the discoveries of science and the theories of philosophers, and in this Babel never forgetting for one moment to assail the monster of superstition. Sleeping and waking he hated the church. With the eyes of Argus he watched, and with the arms of Briareus he struck. For sixty years he waged continuous and unrelenting war, sometimes in the open fields, sometimes striking from the hedges of opportunity—taking care during all this time to remain independent of all men. He was in the highest sense successful. He lived like a prince, became one of the powers of Europe, and in him, for the first time, literature was crowned.—*Ingersoll.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS.

Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLODY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Coudert is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some Who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: "The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light."

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things.

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger-

sol Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man,

Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

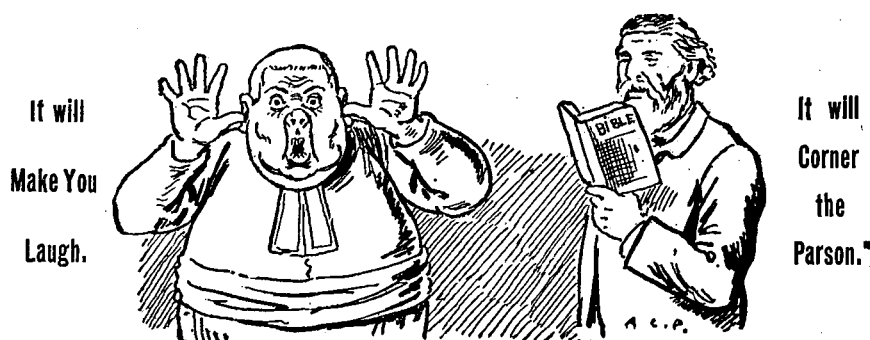
"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



It will
Make You
Laugh.

It will
Corner
the
Parson."

By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory.
Some Giants.
The Adventures and Work of Noah.
A Hunting Anecdote.
Abraham, Christ's Great Ancestor.
A Queer Family.
Isaac and His "Sister."
One of Twins.
Jacob and Esau.
Joseph the Man of Dreams.
Holy Moses.
Balaam the Diviner.

Bloody Joshua.
The Campaign of Deborah and Barak Against Jabin and Sisera.
General Gideon.
Jephthah and His Human Sacrifice.
Samson the Strong.
Ruth and Boaz.
Unstable as Water, God Shall Not Excel.
David, God's Favorite.
Some Stories from the Book of Kings.
Adventures of the Prophets.
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

GENTLE ALICE BROWN.

It was a robber's daughter, and her name was Alice Brown. Her father was the terror of a small Italian town; Her mother was a foolish, weak, but amiable old thing; But it isn't of her parents that I'm going for to sing.

As Alice was a-sitting at her window-sill one day, A beautiful young gentleman, he chanced to pass that way. She cast her eyes upon him, and he looked so good and true That she thought, "I could be happy with a gentleman like you."

And every morning passed her house that cream of gentlemen, She knew she might expect him at a quarter-unto-ten. A sorter in the Custom House, it was his daily road. (The Custom House was fifteen minutes' walk from her abode.)

But Alice was a pious girl, who knew it wasn't wise To look at strange young sorters with expressiv purple eyes, So she sought the village priest to whom her family confessed— The priest by whom their little sins were carefully assessed.

"O holy father," Alice said, 'twould grieve you would it not? To discover that I was a most disreputable lot! Of all unhappy sinners, I'm the most unhappy one." The padre said, "Whatever hav you been and gone and done?"

"I hav helped mamma to steal a little kiddy from it's dad, I've assisted dear papa in outting up a little lad, I've planned a little burglary and forged a little check, And slain a little baby for the coral on its neck."

The worthy pastor heaved a sigh and dropped a silent tear, And said, "You mustn't judge yourself too heavily, my dear. It's wrong to murder babies, little corals for to fleece, But sins like these one expiates at half-a-crown apiece.

"Girls will be girls. Your very young and flighty in your mind; Old heads upon young shoulders we must not expect to find. We mustn't be too hard upon these little girlish tricks— Let's see, five crimes at half-a-crown; exactly twelve-and-six."

"O father," little Alice cried, "your kindness makes me weep, You do those little things for me so singularly cheap. Your thoughtful liberality I never can forget, But oh, there is another crime I havn't mentioned yet.

"A pleasant-looking gentleman, with pretty purple eyes, I've noticed at my window, as I've sat a-catching flies; He passes by it every day as certain as can be, I blush to say I've winked at him and he has winked at me!"

"For shame," said Father Paul, "my erring daughter! On my word This is the most distressing news that I hav ever heard. Why, naughty girl, your excellent papa has pledged your hand To a promising young robber, the lieutenant of his band.

"This dreadful piece of news will pain your worthy parents so! They are the most remunerativ customers I know. For many, many years they've kept starvation from my doors. I never knew so criminal a family as yours!

"The common country folk in this insipid neighborhood Hav nothing to confess, they're so ridiculously good; And if you marry any one respectable at all, Why, you'll reform, and what will then become of Father Paul?"

The worthy priest he up and drew his cowl upon his crown And started off in haste to tell the news to Robber Brown; To tell him how his daughter, who was now for marriage fit, Had winked upon a sorter, who reciprocated it.

Good Robber Brown he muffled up his anger pretty well. He said: "I hav a notion, and that notion I will tell; I will nab this gay young sorter, terrify him into fits, And get my gentle wife to chop him into little bits.

"I've studied human nature, and I know a thing or two; Though a girl may fondly love a living gent—as many do— A feeling of disgust upon her senses there will fall When she looks upon his body chopped particularly small."

He traced that gallant sorter to a still suburban square, He watched his opportunity, and seized him unaware; He took a life-preserver and he hit him on the head, And Mrs. Brown dissected him before she went to bed.

And pretty little Alice grew more settled in her mind; She never more was guilty of a weakness of the kind, Until at length good Robber Brown bestowed her pretty hand On the promising young robber, the lieutenant of his band.

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 2
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	2 1/2
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	2 1/2
Travels in Faith from Tradition to Reason. Robert C. Adams.....	2 1/2
Strike of a Sex. George N. Miller.....	2 1/2
My Religious Experience. Samuel P. Putnam.....	2
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50

ISSUES OF 1892.—\$3.

Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	10

ISSUES OF 1893.—\$3.

Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	60
Pen Pictures of the World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wettstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10

ISSUES OF 1894.—\$3.

Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradictions of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear. Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired. Single numbers sold at prices quoted.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS, HISTORY, STATISTICS,

AND

OPINIONS OF SCHOLARS

ARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.	5 represent Samples of Christianity's Work.
3 " The Church Robbing the People.	5 " Missionaries.
3 " Thanksgiving.	1 " The Lord's Instruments.
14 " Sabbath Laws.	25 " Bible Doctrines and Their Results.
10 " Children and the Church.	1 " The Church and Slavery.
10 " Woman and the Church.	1 " Priests and Politics.
8 " The Church and Thomas Paine.	1 " Ireland and the Church.
4 " Studies in Natural History.	1 " Church's Idea of Civilization.
3 " The Bible and Science.	1 " The Uses of the Cross.
15 " The Clergy and Their Flocks.	1 " Unkind Reflections on the Church.
1 " Piety in Our Penitentiaries.	1 " Persecutions of the Church.
4 " The Atonement Scheme.	12 " Some Allegories.
4 " The Lord and His Works.	3 " Heaven.
2 " Prayer.	7 " Hell.
10 " The Creeds.	7 " Miscellaneous.
1 " Christians and Mohammedans.	

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

Price, \$1; postpaid.

Address THE TRUTH SEEKER

COSMIAN HYMN-BOOK

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for School and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at this Office.

Desirable Real Estate.

FOR SALE

AT ABOUT ONE-HALF VALUE.

A small farm of 10 acres 86 perches, located within one and a half miles of Media county seat and within four miles of Chester, Pa., on the Delaware river. Several springs of soft water good timber growing on the place, some choice apple and pear trees in fruiting condition. House and barn on the place, but are old buildings. Within five minutes' walk of the railroad station, 3 miles from Philadelphia. Trolley line between Media and Chester, with less than five minutes walk.

The place is specially well located for a florist, and it would be a fine summer residence for one who would put a modern house on it. Eight years ago the land adjoining sold for \$618 per acre, and no land near it has sold as low as that since. Several smaller places have sold at \$1,000 per acre. The land slopes toward the southwest, overlooking beautiful woodland scenery.

THE PLACE CAN BE BOUGHT FOR \$3,500.

Address W. H., care THE TRUTH SEEKER.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Viceregents of God.

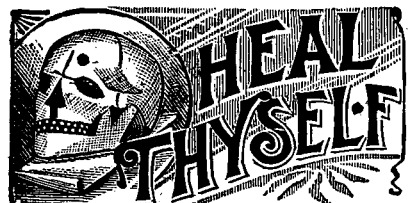
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

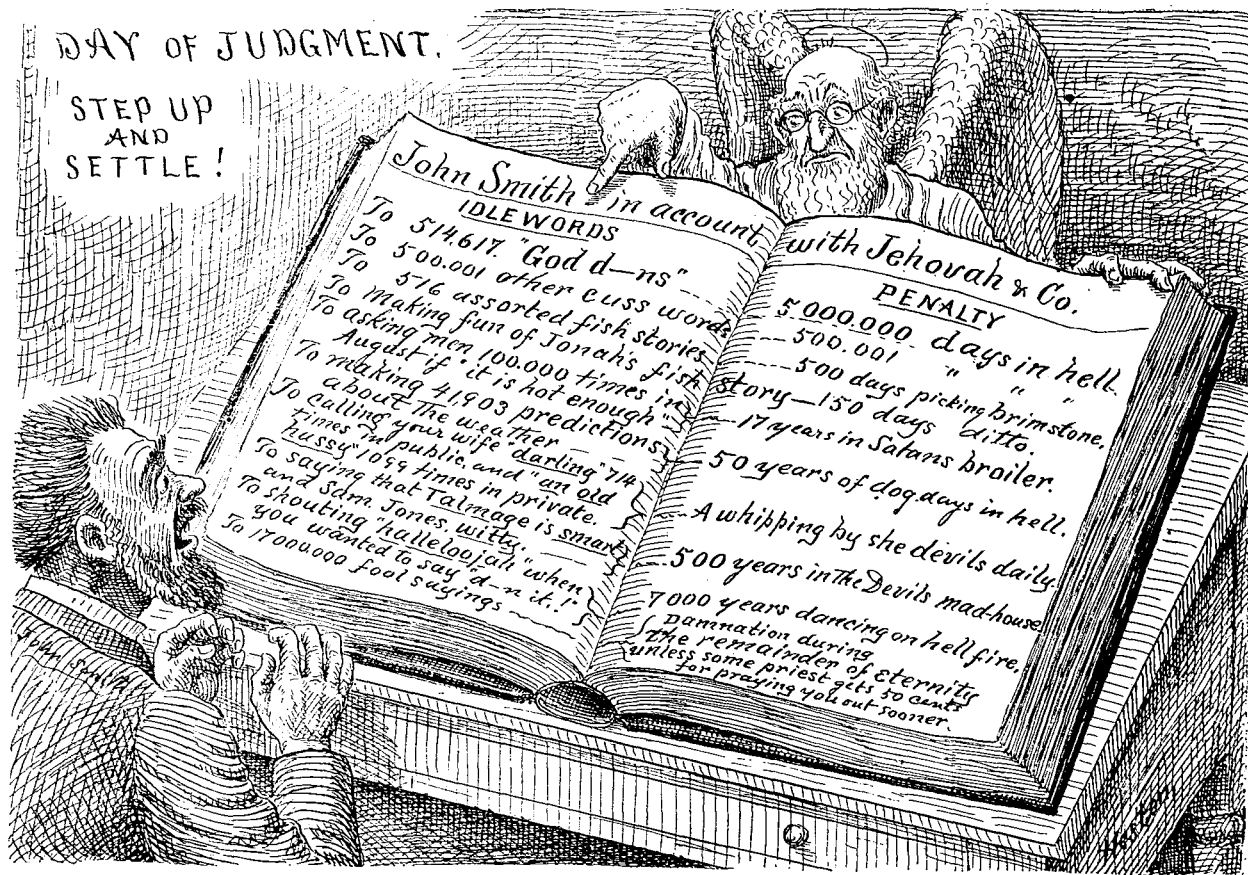
We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1832. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, wherever you saw this adver. Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



SETTLING AN OLD ACCOUNT.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.—Mat. xii, 36.

News of the Week.

NEW YORK city pays more than one-half of the state's taxes.

The British trades unionists in convention at Cardiff, Wales, excluded the Socialists.

ENGLISH cricketers vanquished the All New York team in a game on Staten Island last week.

THE cost of New York's police service for the coming year is estimated at \$6,750,000.

OWING to the action of the leather trust, the price of shoes is to be advanced from 25c. to 50c. per pair this fall.

SVEN LOVEN, the Swedish naturalist, is dead at the age of 87. He was a native of Stockholm, in which city he died.

THE accounts of Librarian Spofford, of the national library at Washington, are in a tangle. He is about \$7,000 short.

THREE hundred dollars is now the tariff for Sabbath-breaking in New York city; selling liquor to children, \$50 to \$75.

FIRE among the piers and warehouses of the Boston and Albany railroad at Boston, on the 4th inst., caused a loss of \$365,000.

THEODORE DURRANT, the young man charged with the murder of two girls in Emanuel Baptist church, San Francisco, is now on trial.

TWENTY-NINE men are imprisoned in the Osceola copper mine at Houghton, Mich., which is afire, and there is said to be no hope of their release.

THE American line steamship St. Louis has been accepted by the United States government for ocean mail service. Her speed is 20 miles an hour.

A MAN walked into the Paris bank of the Rothschilds on September 5th with a bomb, which he endeavored to light, but was prevented by the approach of an officer. He was arrested.

BOMBS, arms, and Nihilist pamphlets have been seized by the government at Cracow, Russia. These munitions of war were found, it is alleged, in the lodgings of members of a secret league.

In his report on the military expedition to Jackson's Hole, Brigadier-General Copinger says that the Indians were blameless, and that the rough element among the whites were responsible for the recent trouble.

MANY women were delegates to the Democratic convention of the new state of Utah, held September 5th. Among the candidates nominated for the supreme court was Thomas W. Young, a son of Brigham.

BRIG.-GEN. AUGUST V. KAUTZ, U. S. A., died in Seattle, Wash., on the 5th inst. General Kautz participated in the Mexican war, and in the war of the Rebellion he was captain of the Sixth U. S. cavalry. He was 67 years old.

REPORTS of further massacres of Christians come from China. The Chinese authorities have made several arrests, but it is not known whether the real offenders or their substitutes will be punished for the atrocities committed.

It is reported on the authority of Cardinal Gibbons that Satolli, our papal legate, will be recalled to Rome. His relations toward American Catholics will remain the same, but he will superintend their affairs at long range.

A HUMANE society has been organized in this city with the object of effecting reform in the penal laws, including the abolition of the death penalty. Miss Katharine Stagg is president and Thaddeus B. Wakeman legal adviser.

ONE of New York's park policemen recently stopped an Englishwoman who rode her horse astride in Central Park. An appeal was taken to the higher authorities, who supported the woman in her right to sit her horse any way she wanted to.

THERE were but eighteen excise arrests in this city last Sunday. The saloons being closed, the detectives and police disciplined themselves by arresting the poverty-stricken hucksters who ward off starvation by selling suspenders and collar-buttons.

THE Cubans report a battle with the Spaniards in which 600 of the invaders were killed. The Spaniards report the battle, but not the result. The insurgents have captured a fortress at Sagunaseo, within sight of Santiago, the capital of the east division of Cuba.

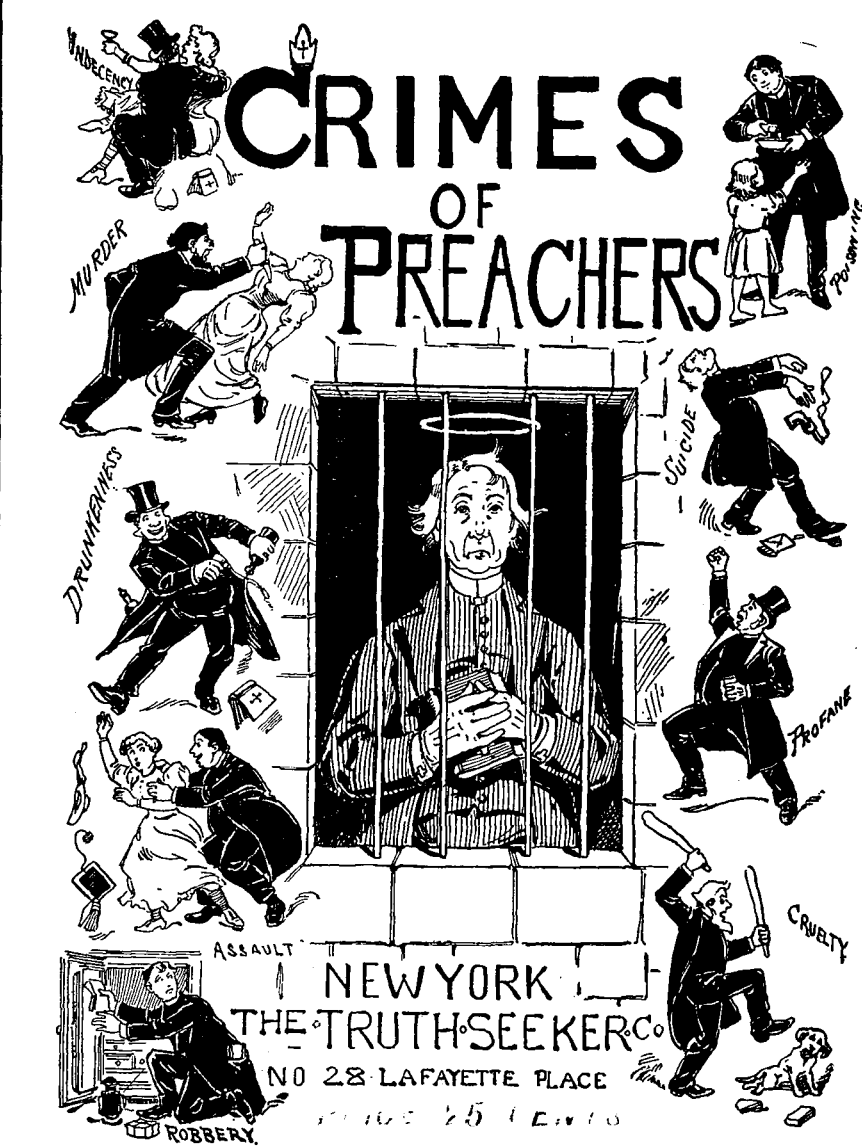
AN arson conspiracy has been unearthed by the police of Montreal. Some merchants and well-known citizens are implicated. The fires were set in order to swindle the insurance companies, and already more than \$1,000,000 worth of property has been destroyed.

THE Rev. William E. Hinshaw, pastor of the Methodist Episcopal church at Belleville, Ind., is on trial for the murder of his wife last January. It is charged that Hinshaw killed his wife because he was in love with another woman. The accused avers that she was shot by burglars.

At a Labor-day celebration at Terre Haute, Ind., United States Senator Voorhees highly praised E. V. Debs, president of the Railroad Labor Union, denounced Judge Wood who condemned him, and declared that the conviction and imprisonment of President Debs was unlawful.

DEFENDER won the first of the series of international races between 90-foot sloop yachts, last Saturday, in the waters outside New York harbor, beating her competitor, the English yacht Valkyrie, more than eight minutes over a thirty-mile course. The wind was light, and supposed to be most favorable to the English boat.

A WOMAN jumped from the suspension bridge between New York and Brooklyn last Saturday. She committed this foolhardy act in order to get a place as a curiosity in the dime museums, and so contrib-



ute to the support of her family, but found herself in custody charged with attempting suicide. She was fined \$5. The bridge is about 150 feet high.

At Specht's Ferry, on the Mississippi, near Dubuque, Ia., a boy named Latshaw, who was firing a pistol, missed the target, and the bullet entered a cellar and exploded 600 pounds of dynamite which was stored there. The house was blown to splinters, and the five inmates, including the boy's parents and a brother and a sister, were killed.

DR. FORBES WINSLOW, the English specialist, now in this country, is authority for the statement that the Whitechapel murderer known as Jack the Ripper has been identified, arrested, and confined in a lunatic asylum at Broadmoor, just outside of London. He is a religious fanatic, who, something like our Parkhurst, imagined it was his duty to remove the social blot from the face of the earth. His victims were prostitutes.

MORGAN A. ROBERTSON'S



ILLUSTRATED
By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Hard Knocks
at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.

Address THE TRUTH SEEKER.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)

Paper, 416 pages, 15 cents.

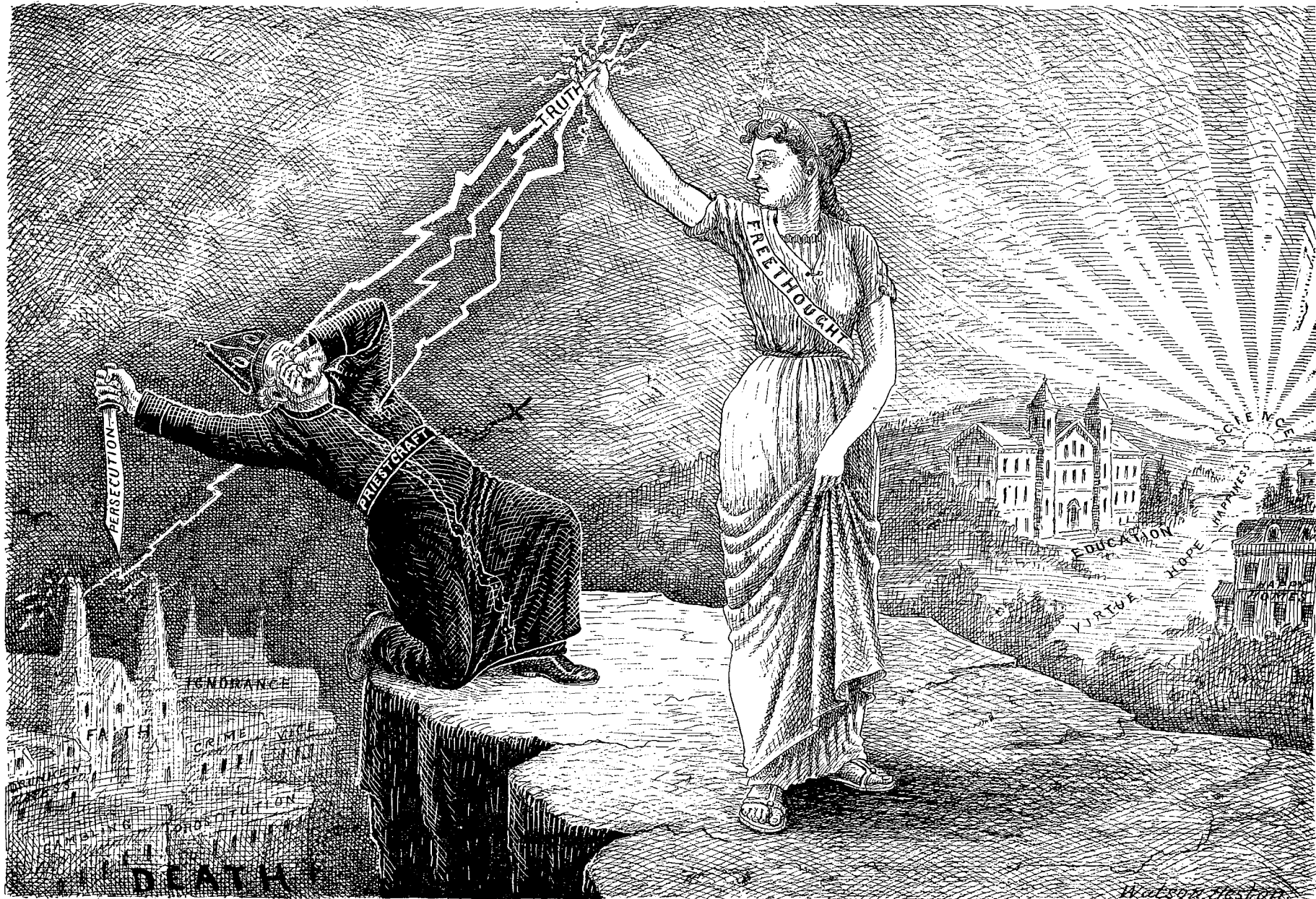
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.

Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 38. { PUBLISHED WEEKLY. } New York, Saturday, September 21, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE DOOM OF PRIESTCRAFT.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL **NEW SUBSCRIBER OFFER:**

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS)

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and infallible institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; represent-

ing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. *Premiums for them can be found on the second page of this issue.* We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. *Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.*

Read what the papers and people hav said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; *five thousand copies hav been sold*, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but **get it now.**

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator.*

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

What a New Subscriber, Who Has Received His Pictorial Text-Book, Says of It.

LAMAR, MO., May 8, 1895.

EDITOR TRUTH SEEKER: The "Freethinker's Pictorial Text-Book" is received, and after a careful examination of the work I unhesitatingly pronounce it one of the most impressiv Freethought works ever issued from the press. It will indeed "corner the parson" and all his flock, and I shall take great pleasure in showing the book to my orthodox friends. As a reference book it is invaluable, and it should find a place in every Freethinker's library.

Respectfully, W. F. BRILEY.

LIST
OF

PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Free thinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and

The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, L.L.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Lafue. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.
History of Ancient Egypt, with numerous notes and illustrations, and an index. By George Rawlinson, M.A. In two volumes. Over 700 pages printed in large type. Postpaid for \$1.25.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address: THE TRUTH SEEKER.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address

THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

All are architects of fate
Working in these walls of time.
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Ped. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS,

des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen übersetzt von Fräulein Anna Knapp.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und klarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“

28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Landaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.

THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 15 cents. Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22, No. 38. { PUBLISHED WEEKLY. } New York, Saturday, September 21, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY. - - - - - SEPTEMBER 21, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

All Pretense.

"As to the observance of the Sabbath, I believe it should be kept as a day of rest and quiet, as a holy day, for this seems necessary to the upbuilding of the nation, and for the instillation of a proper respect and reverence on this day, which is especially set apart for religious worship. This I have always preached in my own diocese."

"Do you, then, believe that a proper observance of the Sabbath implies total abstinence?"

"That is what I have urged in Baltimore. I believe the day should be given up to the uplifting of the heart to the Creator."—Cardinal Gibbons, in an Interview.

By this time every person not wholly blinded by prejudice or self-interest should be able to see that the demand for a day of "rest" is a false pretense, that the Sunday-law movement would never have been heard of had it not been for the desire of the priesthood to monopolize the day. The Roman prelate wants a day of "rest and quiet," a holy day, and he wants this because it is necessary for "the instillation of a proper respect and reverence on this day," which is "set apart for religious worship." He wants this day to be "given up to the uplifting of the heart to the creator." Who is interfering with the cardinal's right to so use the first day of the week? He can hold as many services as he chooses. Freedom of religious assembly is amply protected. He can celebrate mass, have all the solemn music he wishes, preach, hear confessions, administer extreme unction, bury the dead, and engage in all the other "duties" which his church imposes. But, to judge from his talk and that of his Protestant fellow-conspirators, one would imagine that the law forbids him and them to worship on Sunday. As this is the farthest possible remove from the truth, the question forces itself upon our attention, What is he and what are they growling about? The answer is right at hand. They are disgusted and angry because they cannot always, as the laws are now, force all other people to use Sunday for purposes of "religious worship," to uplift their hearts "to the creator" in the way acceptable to the priests and preachers. They feel outraged because they find some who dispute their authority to rob the people of one-seventh of their time. That is the hard, cold fact. Their liberty is not in danger, but they are determined to murder the liberty of their neighbors. In other words, they are priests, the enemies of mankind.

The One Conclusiv "Argument" of the Theocrat.

Our readers will find some highly interesting and very significant matter on page 599. The attack on THE TRUTH SEEKER there reproduced appeared in both the *Christian Reformer* and the *Christian Statesman* of August 31st. These papers are the representatives of the Reformed Presbyterian (Covenant) church and the National Reform Association (God-in-the-Constitution party). They stand for the extreme opposite of every principle of Freethought and Secularism. To the activity of that Association, its newspaper organs, and its lecturing and legislative agents is to be attributed, in a very great degree, the Revival of Puritanism that is now sweeping like a prairie fire over the whole country. The Association is the logical and dynamic heart and soul of the Sabbatarian and allied movements. Behind and to the right and left of this, the center corps of the army of reaction, are deployed all the other forces rallied for the overthrow of the secular republic and the assassination of civil liberty and justice. Where it leads, they follow as reserves and supports, some very close to the front, others farther removed, but all with one goal in view—the suppression of Freethought, the establishment of the Christian theocracy.

Unlike the *Reformer* and *Statesman*, THE TRUTH SEEKER does not fear to let its readers see what can be said on the other side. The Editor is convinced that he could not possibly fill the space occupied by the reprint with anything that could do more to awaken Liberals of all shades of belief to a realization of the imminence of the danger threatened by the rapid spread of theocratic ideas. It is beyond possibility of reasonable dispute that the Freethinker will find himself bound and gagged if the present crusade continues much longer to gain in popularity and strength. The utterances of the *Christian Reformer* and *Christian Statesman* show clearly at what points the attacks on us are to be made. The boast of Anthony Comstock is to be made good—Freethought publications are to be "stamped out" under the pretext that argument against and ridicule of Christianity are "indecent" and immoral; and it is to be contended that "blasphemy" is immoral because the enemies of free speech and press and mails know that they cannot suppress THE TRUTH SEEKER and other legitimate Freethought papers on the ground that they are "obscene" and "indecent" in the usual meaning of those words. The careless masses must be fooled into believing that "blasphemy" is corrupting and a menace to "society." In addition to this method of suppression, the theocrats will employ the blasphemy laws now slumbering in the statute books of a few of the states, and enact similar or more stringent ones in the remaining states.

SPECIMEN SOPHISTRIES AND UNSUPPORTED ASSERTIONS.

Now let us glance briefly at some of the assertions of the theocratic editors. In one paragraph we are told that of course we can "see nothing of immorality in the blasphemies against God and Christ" with which THE TRUTH SEEKER is said to abound each week, but in a subsequent paragraph the question is asked, "Do not the souls of these blasphemers shudder when they think of their awful responsibility to a tribunal, not human, before which they shall one day stand?" Only this question is required in answer to that: If we see nothing wrong in the cartoons and arguments named, why should our souls shudder at the prospect of sometime standing before a tribunal, not human, provided it is a just one? But these gentlemen are so fanatical in their belief that they seem to be unable to understand that what are awful realities to them

are only myths and legends to others. We do not attack "God"—for we know absolutely nothing of such a being—but the ideas of a god held by our Christian and other Theistic opponents. It is passing strange that apparently sane and educated men cannot perceive so clear a distinction as this. We see in Jesus Christ, if such a person lived, only a man struggling as we all do with the wrongs of the world and the limitations of his own nature. We laugh at the claim that he was the son of God by a Jewish virgin, just as the Christian scouts the claims made for other virgin-born saviors by those who have been educated to believe in them. There is far less reason for believing that Jesus was a demi-god than there is for holding that certain things should be done in the full of the moon and other things in the first quarter, and yet we presume that these Christians do not think that they will have to answer at the "tribunal, not human," for laughing at the latter superstition. Why can they not comprehend and concede that we are as sincere in our skepticism as they are in theirs? Is it impossible for them to grasp the idea that there may be honest differences of opinion on the subject of religion, even to the extent that some shall reject all the pretensions made for all the teleological and "revealed" systems? As to ridiculing the "Word" of "God," our critics should know by this time that we attack the Bible, not as the word of any god, but as the production of fallible men—a work falsely claimed to be of divine origin? We say that it is an imperfect work, and hence could not have been written by a perfect being. The task of the Christian is to show that the Bible is perfect, not to prosecute its careful examiners for "blasphemy." All heresy and blasphemy laws are in reality laws to punish dissenters from the accepted opinions of the dominant power. Not discovering any evidence of the existence of a god, seeing in Jesus only a human reformer at most, and believing that the Bible is a collection of books written in different ages by many men of vastly varying degrees of intelligence and goodness, it logically follows that we are not attacking or "blaspheming" either the God, the Christ, or the Word. Our criticisms are directed against what we conceive to be the unfounded beliefs of our fellow men and women, and these criticisms are no more "blasphemous" than are their criticisms of our beliefs. We have just as much right to prosecute the Presbyterian Covenanters and the God-in-the-Constitution party as they have to prosecute us—that is, none at all. When men become so stupid or so knavish as to set up the claim that their opinions concerning gods, and saviors, and holy books and days, are the laws of an infinite God, it is time that their pretensions and their creeds were laughed at and argued against and antagonized in every other legitimate way.

BLASPHEMY UNKNOWN TO OUR CONSTITUTION.

The stuff which the Christian editors quote from Judge Cooley (the first paragraph quoted) is a reflection of the old common-law opinion of "blasphemy," an opinion which was logical and in place in the time when church and state were united, but which has no relevancy in this age and in a country where church and state are constitutionally separate. It is quite probable that the theocrats perceive this as clearly as we do, and this is why they are straining every nerve and exhausting every resource in the endeavor to put a Christian amendment into the Constitution, and thus make church and state practically one, and that one the church. Referring to the origin of blasphemy laws, and noting the discrimination in favor of "controversy among learned disputants," made by Judge Cooley

in the second excerpt from his "Constitutional Limitations," Judge Parker, of Kentucky, in an opinion in a blasphemy prosecution, handed down in July, 1894, said:

"Under this constitution [Kentucky's] no form of religion can claim to be under the special guardianship of the law. The common law of England, whence our law of blasphemy is derived, did have a certain religion under its guardianship, and this religion was part of the law. The greatest concession made to religious liberty was the right of learned persons to decently debate upon controverted points. The essence of the law against blasphemy was that the offense, like apostasy and heresy, was against religion, and it was to uphold the established church, and not in any sense to maintain good order, that there was a law against blasphemy. The most superficial examination of the chapter in Blackstone treating of offenses against God and religion, must convince any mind that the sole aim and object of these laws was to preserve the Christian faith, as it was then understood and accepted by the established church. It may seem to us that the punishments for these offenses were severe in the time of Blackstone, but they had then been greatly mitigated, as the stake and fagot had been of but too frequent use in propagating what was deemed to be the true religion. Even Blackstone complains that the definition of heresy had been too uncertain, and that the subject had been liable to be burnt for what he had not understood to be heresy until it was decided to be so by the ecclesiastical judge who interpreted the canonical scriptures. To deny any one of the persons of the trinity, or to allege that there were more gods than one, was a heresy and was punished in the same manner as apostasy.

"Blasphemy is a crime grown from the same parent stem as apostasy and heresy. It is one of a class of offenses designed for the same general purpose, the fostering and protecting of a religion accepted by the state as the true religion, whose precepts and tenets it was thought all good subjects should observe. In the code of laws of a country enjoying absolute religious freedom there is no place for the common-law crime of blasphemy. Unsuitable to the spirit of the age, its enforcement would be in contravention of the constitution of this state, and this crime must be considered a stranger to the laws of Kentucky."

This is the American position, the Nineteenth century position, THE TRUTH SEEKER's position. The *Christian Reformer*, et al., wish to take their law from the ages of persecution, from the nations where there was a state church, and this proves that they are working for a state church, that they are ready and eager to persecute.

Drs. McAllister and George, Rev. Mr. Wiley, and the rest of the staffs of the two theocratic papers, should know that what they have quoted from Cooley is wholly out of place in a state having a modern, a civilized system of jurisprudence. The definition of "blasphemy" there given is in the language of men who believed that rejection, or even mild criticism, of their beliefs was a willful attack upon God himself and all that was worth preserving in the moral universe. They put themselves in the place of their deity, and imprisoned, hung, quartered, and burned men and women in his name and for a criticism of themselves, which they falsely said were criticisms of him. The Freethinker does not speak "evil of the deity"; but he shows the childishness and barbarousness of men's conceptions of what they call the deity. He does not engage in this work "with an impious purpose to derogate from the divine majesty," for of that he knows no more than do the Christians, but rather he speaks to rebuke the unworthy views which the latter entertain regarding what they are pleased to call God. He is not trying "to alienate the minds of others from the love and reverence of God," but to express his own convictions, and to lead others to think for themselves concerning the cosmos and the phenomena of life. Only the most besotted superstition could lead a jurist to say that the Freethinker "purposely" uses words "concerning the supreme being calculated to impair and destroy the reverence, respect, and confidence due to him as the intelligent creator, governor, and judge of the world." For the Freethinker, the supreme being pictured by the Christian does not exist, and hence he cannot deliberately set himself to work to destroy the respect given him as the creator, governor, and judge of the world. He recognizes the existence of no such being, and therefore cannot attack him. This should be self-evident. Whatever, if any, deity he worships, he does not laugh at or criticise. This, too, should be self-evident. The, to him, unfounded beliefs of others are what he re-

jects, just as the Christian rejects the, to him, unfounded beliefs of the "pagan" and "heathen."

CANNOT SLANDER MYTHS.

It is the height of folly to accuse one of deliberately trying to calumniate a man or a god whom one does not believe to exist. Could Dr. McAllister slander the Man in the Moon if he did not believe there were such a being? And yet is it not easily conceivable that in a country where the people believed in the Man in the Moon Dr. McAllister would be prosecuted for blasphemy if he argued against or ridiculed the attributes given to that mythical personage? The man, lawyer or preacher or editor, who asserts that the Rationalist makes a "willful and malicious attempt to lessen men's reverence of God by denying" the accuracy of other men's conceptions of him is foolish to the verge of imbecility, and when he pleads for a law to punish the "blasphemer," he is a criminal in intention, and lacks only the opportunity to be a criminal in fact. And yet these champions of violence have the audacity to say that to differ from them in opinion, to smile at ancient legends, and protest against savage creeds, is to sap "the foundations of society and of public order." "Society" must be kept as it is, though to prevent the expression of heresy involves the shedding of rivers of blood. "Public order" must be maintained, by which it is meant that the Christian majority must see to it that the expression of differing opinions be ruthlessly crushed out. That is what the church has always done when she had the necessary power, and that is what the theocrats will do in the United States if our people do not arouse themselves in time. The article we have quoted is fair notice of their desire and intention.

It is asserted that "the manifest and indisputable purpose" of THE TRUTH SEEKER "is to derogate from the character and attributes of God." That this is manifestly and indisputably false we have already shown; but supposing, for the sake of argument, it were true—what then? Who gave the Covenanter ministers authority to speak for God or to punish in his name? If, as they assert, he is infinite in knowledge and power, what do they suppose he cares for the adverse opinions of such comparatively microscopical creatures as Freethinkers, or needs of the assistance of such microbes as Christians? Do they think that he is going to burn us forever because we do not believe that the Bible tells the truth when it says that he ordered the indiscriminate slaughter of the Midianites, with the exception of the young women, who were given to the soldiers; or that he will thank them for insisting that he did order this and scores of other atrocities to be committed? It is merely a futile attempt to obscure the issue when these minister-editors asseverate that THE TRUTH SEEKER manifests "a venomous spite at the name that is above every name." They know that we have nothing to do with that name (if there is such a name) in itself considered; we are called to examine only the arguments and pretensions of the Christian apologists, and it is our ventilation of these that constitutes our "blasphemy" and makes THE TRUTH SEEKER "low, vile, and vulgar" in the sight of the theocrats. This paper is "vile" because it is "contumelious and profane"; that is, because it does not accept the authority of the Bible and its self-elected guardian, the church. But as to the charge of "vulgarity," radical difference of opinion does not excuse that. That assault is made to create prejudice against it in the minds of those who are not familiar with its character. THE TRUTH SEEKER is never vulgar, in which particular it presents a refreshing contrast to the Bible.

WHY THE TRUTH SEEKER IS HATED.

How desperately the Christian hates Freethought, and how perverted are his moral sentiments, is shown by the declaration of the *Statesman* and the *Reformer* that THE TRUTH SEEKER is "more outrageously shocking and more disastrous to the welfare of society," within the limit of its influence, than either the saloon, the desecration of Sunday, or gambling and lotteries. When even "Sabbath profanation" is ranked below THE TRUTH SEEKER in capacity to fit men for hell, we may begin to see ourselves as the theocrats see us and to anticipate

the vengeance that will be meted out to us when the Sabbatarian has the satisfaction of his desires, for he has often informed the world that disregard of the Lord's Day will of itself bring down the merciless wrath of heaven upon this unhappy land.

This paper is not amenable to the Comstock postal law as it is, but there have been many attempts to incorporate in the law the word "disgusting," the bigots foreseeing that it would be easy then to get juries who would bring in a verdict against any Freethought paper; for to the average Christian all criticism of his beliefs is "disgusting," and he is so unfamiliar with or defiant of the principles of justice that he would be eager to suppress whatever did not suit his taste. If the friends of a free press and mails are not instantly vigilant, in season and out of season, the law will yet be made a drag-net for the capture of all classes of dissenters. "The movement in favor of ignorance" is pushed forward by men who are zealous, aggressive, and unscrupulous. They have no intention to be merciful to an unpopular minority, nor to concede the right of the Freethinker to propagate his views in his own way, as they demand and exercise untrammelled the right to propagate theirs. In fact, there is nothing to show that they would permit him to propagate his views in any way.

It is high testimony to the efficient work of THE TRUTH SEEKER that it has been selected by the theocrats as the especial object of their vengeance. This is not because we are more "blasphemous" than other Liberal papers in the United States, for we have not been more "contumelious and profane" than the rest, but it is because we have antagonized the theocrats' treasonable schemes persistently, systematically, and without exception. We have met them at every point and exposed their false pretenses and sophistical arguments. Until this time THE TRUTH SEEKER is the only Liberal paper that has shattered the "rest" mask of the Sabbatarians and forced them into the open to fight for Sunday laws frankly in the interest of the church. We have been alone in showing that in order to give the laborer a day of rest it is not necessary to enslave him and everyone else on Sunday. So far as our space and the information at hand would permit, we have kept our readers informed regarding the aggressions, attempted and accomplished, of the church and its allies. We have directly appealed to other Liberal papers to do likewise, but there has not been the intelligent and hearty co-operation that we expected and that the exigencies of the situation demanded. It is clear, therefore, that the theocrats have been quicker to perceive the tendency and effect of THE TRUTH SEEKER's work than have, in some instances, the Liberals themselves. But, as Patrick Henry said, we must hang together or hang separately. It is no longer altogether a question of Higher Criticism or of Jonah and the whale; and while not in any degree losing sight of the Rationalistic propaganda, it is very necessary that we—all of us—understand that there will soon be no liberty of propaganda of any kind unless we meet and check the organized forces of ecclesiasticism. This is not a holiday parade—not simply a question of now and then an article against the notion of Sunday sacredness. The vindictive attack upon THE TRUTH SEEKER by the *Christian Statesman* and *Christian Reformer* is the proof, if such proof were needed, that the campaign we have conducted for years has been and is effective.

It may be, indeed, that the "sentiment of the country is rising" for our suppression and that of "kindred moral evils"—such as spending Sunday as one prefers; it may be that "society shall be purged from the contamination" of our presence and that of other outspoken Freethinkers; but we wish to tell the Rev. Dr. McAllister that every flood-tide has its ebb, and that the church, triumphant as she seems to-day in the halls of legislation and in the police courts, possesses not a tithe of the absolute authority that was hers when she ruled Europe with thumbscrew and rack and stake. She of to-day must not be too sure that the world is hers. She can carry her insolence and cruelty too far for even the easy-going American. Our people have thought that church and state were two because the Constitution said they should be two, but some know bet-

ter now, and more will on the morrow of the night when she sets herself seriously and without disguise to the suppression of heresy. After that she may not be even *one*, or one as the church is in Mexico, in France, and in Italy, the subject of the very civil power that she sought to use for the burlesquing of justice and the crushing of freedom. Let her beware; repulse will follow invasion as surely as men love liberty and hate slavery. Let her be content with the equal opportunity granted and guaranteed by the Constitution. More she has gotten by fraud, and more she still may get and hold for a time by fraud and force, but her triumph cannot last. The inevitable reaction will come, and then she will owe it only to the greater sense of justice in her foes if she retains even that which is rightfully hers. Let her remember the words of her own fetich book, that "pride goeth before destruction, and an haughty spirit before a fall."

"A new religion has been started in Hillsboro, Ill. Well, why not? This is a free country and Illinois suckers, dreamers, or frauds have as good a right to invent a new religion as Luther, Calvin, Henry VIII, or any of the other hundreds of inventors of the new religions that so abound."—*Catholic Union and Times*.

By an oversight excusable under the circumstances, Father Cronin omits to include in his list of inventors the artificers of the Christian religion and the patentees of the Roman division thereof.

T. De Witt Talmage says that the beauties of the ancient city of Corinth can be described, but that the beauties of heaven cannot be described. This is manifestly true, contrary to the rule in the case of Mr. Talmage's utterances. Corinth was a real city and there are some historical records pertaining to it; then what we lack of detail we can supply from our knowledge of other cities. On the other hand, we have no credible information regarding heaven. In a word, Corinth was on earth; heaven is in dreamland.

On August 29th William Conlin, a manufacturer, at Camden, N. J., tried to murder his son, who is his partner. "He says that he has received orders from God to kill his son and, while he is sorry that he must do so, he has to obey the divine ordinance." Is it probable that his insanity would have taken that form if he had not read the stories of Abraham's purposed sacrifice of his son Isaac and Jephthah's accomplished sacrifice of his daughter? Why do Christians praise Abraham for his great faith in and obedience to God and send William Conlin to the insane asylum? Who but the most superstitiously stupid believe that Abraham was any more under the guidance of God than is William Conlin? The New Jersey manufacturer talked with God just as much as did the Arab patriarch.

Cardinal Gibbons says that he is glad to see the Sunday law enforced in this city "because it is good for the law." Ah, then, it is for the *law's* sake that it is enforced? This explains what is meant by the demand for the enforcement of law "because it is law." The "law" can be kept in good health and spirits only by rigorously enforcing it. If it is allowed to fall into desuetude it pines and dies. However, there are those who say that the surest way to kill a bad law is to enforce it. Cardinal Gibbons, it seems, thinks that to enforce it is the best way to nourish and strengthen it, and we confess that we believe that he is right. That does appear to be the effect in a nation of fetich worshipers, where people imagine that law should override justice. We want no enforcement of Sunday statutes and similar enactments if enforcement is "good for the law." Human dignity and liberty require that such a course shall be pursued as will be bad for all laws of the kind.

Samuel P. Putnam landed in this city from the American line steamship *Paris* about nine o'clock last Sunday forenoon, September 15th. He is in splendid health and spirits, after his four months' campaigning in the United Kingdom. He likes the Freethinkers over there, says they all treated him excellently, and he hopes to see them again on their native heaths and will be greatly pleased to welcome any of them who may find their way to this side of the salt-water reservoir. What they thought of

him and what kind of a "send-off" they gave him on the return voyage, may be judged from this report of his last meeting, which we quote from the London *Freethinker* of September 8th:

"Mr. S. P. Putnam delivered his farewell lecture at the Foresters' Hall on Sunday evening. Considering the wonderful weather, and the difficulty in organizing for a fresh meeting-place, there was a very gratifying attendance. Mr. Foote took the chair, and made a brief speech in introducing the lecturer. Mr. Putnam was accorded a most enthusiastic reception. He was in first-rate form, and his discourse was both instructive and entertaining. It was followed with close attention and evident pleasure. At the close our American visitor had quite an ovation, the audience cheering lustily and unanimously, many rising to their feet, the men waving hats and the ladies handkerchiefs. Mr. Foote wound up the proceedings with a farewell to the lecturer in the name of the Freethinkers of England. This elicited another outburst of applause, and the meeting came to an ideal conclusion, with plenty of hearty hand-shaking and fervent good-speeds."

Mr. Putnam will now devote his energies to the work of preparation for the Annual Congress of the Freethought Federation and American Secular Union, called to convene in this city on October 25th and continue in session three days. As all our readers know, Mr. Putnam is president of the joint association, and will be sure to do all he can to make the Convention a practical success and the national organization an immovable sea-wall against the in-rushing waves of theocracy. Let us all take hold and help him with earnest sympathy, with enlightened appreciation of the imperative demands of the hour, and with the pecuniary means for education and defense. Welcome home, Samuel P. Putnam, poet, orator, historian, and champion of equal liberty.

We strive to be courteous in debate and to avoid what might be called intemperance of language. But is it intemperate to call a liar a liar? It is this doubt that always makes it so much a matter of discretion, in dealing with the utterances of ministers, particularly when the ministers are engaged in attacks upon Infidels and Infidelity, whether the speakers shall be so characterized or not. They certainly commit with great frequency the offense which makes the term appropriate. The Kansas City (Mo.) *Journal* of September 9th has a condensed report of a sermon by the Rev. E. N. Allen, pastor of the First Cumberland Presbyterian church of that city, the subject being "Infidelity: Is it a Blessing or a Curse?" Here is a sample of his assertions:

"Outside the gates of Jerusalem, nineteen centuries ago, on a slight eminence, in appearance remarkably like a skull, a mob of Infidels and blasphemers murdered in cold blood an innocent Man. Of course, at the time they were worked up to a bent of fury, but it was in cold blood they laid their secret plans by which he was to be taken, condemned, and executed."

Could mendacity, even pulpit mendacity, be at once more stupid and malignant than that? Granting, for the argument's sake, the substantial accuracy of the gospel narrative of the accusation and death of Jesus, and there is in it not a single statement upon which to base the charge that the enemies of Jesus were Infidels or blasphemers. Not only were they not Infidels in the sense in which we now employ the term, but they were not infidels in the sense of disloyalty to or disbelief in the creeds of their time and country. They were orthodox Jews, anxious to preserve their inherited faith from the contamination of heresy. If there was an Infidel or blasphemer concerned in the tragedy, it was the victim, Jesus himself, and the Rev. Mr. Allen knows this perfectly well. All that he said on this point was a deliberate attempt to make use of the ignorant prejudices of his congregation for the purpose of intensifying their fear and hatred of the Infidel by making his skepticism retroactive in effect and therefore responsible for the murder of their "savior." There is no other possible explanation of the utterances of this minister, for to suppose that he has erred through ignorance or dullness is to suppose him actually imbecil, and it is not conceivable that such an incapable should occupy even a Cumberland Presbyterian pulpit.

An excitable and disconnected editor asserts that THE TRUTH SEEKER holds that a man who loathes

intoxicants and tobacco loses sight of the "fundamental principle" of Liberalism. This is because we said in our remarks on the life and death of Professor Cook:

"Only once, so far as the knowledge of the writer of this extends, did he lose sight for a time of the fundamental principle, and that was when his intense loathing of intoxicants and tobacco led him to temporarily ally himself with the Prohibitionists."

Probably no person in the United States but the excitable and disconnected editor aforesaid has a thinking machine so out of gear as to permit him to torture out of that perfectly plain statement the affirmation that the man who is opposed to drinking alcoholic liquors and using tobacco is false to the fundamental principle of Liberalism. May not a person's intense feeling against a certain habit or belief lead him to advocate methods of antagonizing it that are contrary to the principles of the philosophy which he professes—and this without in the slightest degree discrediting the justifiableness of the feeling against such habit or belief? To say that the forcible suppression of the church would be a flagrant violation of the principles of Liberalism is not equivalent to saying that disbelief in church dogmas and hatred of church methods are incompatible with the acceptance of Liberalism. We have no more made an "argument for the liquor traffic" when protesting against sumptuary laws than we have made an argument for Catholicism when opposing proscription of Catholics, or Seventh-Day Adventism when we have denounced the persecution of Adventists. The simple truth is, this excitable and disconnected editor is so unfortunately organized that he cannot reason at all by comparison. Added to this the fact that not so very long since he tumbled helter-skelter into the Infidel and Prohibitionist propaganda without any previous acquaintance with the logical demands of Freethought and Liberalism, and we have an adequate explanation of his utter failure to understand that the Freethinker is the last man in the world who should advocate resort to the law for the curing of mental, moral, and social ills. Let the church have and retain the monopoly of proscription and persecution; she has been using those weapons for centuries, and by using them she has bungled and butchered every reform movement that has fallen under her baneful influence. Cannot the excitable and disconnected editor get even a glimmering and transient perception of the fact that veteran Liberals may venture to differ with him as to methods without being enemies of the improvements which he is vainly trying to advance by fury and force? He talks about anti-prohibitionists "encouraging the liquor traffic." If a law should be enacted imprisoning all preachers and we should oppose the law as contrary to the genius of Freethought and a cruel invasion of person, there is little doubt that he would rush into print with the assertion that we were "encouraging" Christianity. If he did not it would be because he finds it impossible to be consistent in his inconsistency.

A few weeks ago we sent notices to those of our subscribers who were indebted to us on their subscription account, and we are glad to say that a great many of them kindly responded with promptness. There are many, however, from whom we have as yet had no word, and to them we address these appealing remarks. We want some money, and want it badly, else we wouldn't say anything about it. But the cost of getting out the paper has to be paid regularly, and it takes a good deal of cash. So we again ask those whose time has expired to make an effort to renew their subscriptions now—at once—right off—so we can have the wherewithal to pay some bills that are due. We owe some people, other people owe us. If other people will pay us, we can pay some people; and then everybody will be happy. (Quod erat demonstrandum.) It is very unpleasant to be short of funds with a great deal more owed us than we owe, but that is our fix now, and hence this reminder to those who forgot to respond to the notice. We dislike to mention this matter, but Necessity has no fellowship with Squeamishness, and we have to do it. We need the money.

News and Notes.

I have the pleasure of another visit with Prof. Edwin Johnson, and this time we take a stroll over Hampstead Heath. This park is nearly as large as Central Park, and consists of hill, forest, and lakes, which present a charming variety. In fact, it seems more like being in the country on Hampstead Heath than in any other place I have visited in London. The views are wilder and more secluded. The air of cultivation is not so apparent. The neighborhood is both ancient and rural. There is the old hotel, and the chair in which Queen Victoria sat when she was a young lady and was in danger of an accident from restive horses on the steep Hampstead hill; and in this chair she recovered her nerves and equanimity. Since then the chair has been held sacred, and the tavern preserves its aristocratic dilapidation. Of course the thirsty traveler takes a glass of beer at this historic spot. Farther on are "The Spaniards" connected with the Lord Gordon riots, as depicted in *Barnaby Rudge*. We pass by the grove of pines amidst whose melodious songs Keats used to wander in his poetic youth, and it is certainly a beautiful spot. One can see far-off into the glowing country with its diversified sceneries, while opposite the busy city looms, and between are the pastures where blackberries used to grow and lovers still wander. Many a dream the poet might have had amidst these delicious and contrasting scenes. From one point on Hampstead Heath the city can be seen in almost its entire extent. This is one of the finest views that England can present. I shall still more remember the beauties of this place because, almost immediately after the visit, I came across the poem of James Thomson (B.V.) entitled, "A Sunday at Hampstead Heath," also "A Sunday up the River." I did not know that Thomson was so great a poet until I read those fresh and vigorous idyls. He has the ring of Burns, and the airy spaces of Shakespeare. He brings nature right before you, and pours forth the genuine human heart. I had read his "City of the Dreadful Night," and, while it is a marvelous poem, I did not like it. It is a kind of abnormal production, a gloomy curiosity of literature. But the "Sunday on Hampstead Heath" is gloriously healthful and jubilant, and, to my mind, ranks Thomson in essential genius with the greatest singers of the day. My visit to Hampstead Heath made me realize better the fidelity of this bard to nature's opulent display.

Professor Johnson is a scholar and a philosopher, both of fine literary insight and extensive reading. We talked on all manner of subjects along Hampstead Heath, and among his books. He is rich in experiences of the remarkable men of this era. Like myself he was compelled to give up his orthodox position and accept the perils of out-and-out heresy. He has been brave and true to his convictions. He has written a radical novel, "The Quest of Mr. East." I have not read it yet, but I have no doubt it is a suggestive work. It is not yet published. I hope, however, it will find its circle of readers. Professor Johnson has the pen of a felicitous writer.

Friday I take my way to Leicester, and Leicester is indeed a handsome place. It has a population of 180,000. It is a large manufacturing point, but its atmosphere is clear of smoke. The chimneys must consume their own smoke. The city fathers enforce this rule. If a chimney pours forth too much smoke there is a call at once for a halt of the columns, so that the city always presents a bright and clean appearance. Leicester is famous in the history of England. One of the ancient Earls of Leicester was the originator of the British parliament. Here are remnants of the old Roman wall, and the Roman Fosse, or public highway, is now one of the elegant streets of the city. There is King Richard's Road, along which Richard the Third galloped to Bosworth field, eight miles distant. At the bridge where he passed over is the inscription, "Near this spot are the remains of Richard the Third, the last of the Plantagenets." It is not known where his body was buried, if at all. Some say that it was thrown into the river and never recovered. I journey to Leicester on Friday in order to attend an "outing" of the employees of Mr. Sidney Gimson and Company, who have large manufacturing works at Leicester. Mr. Gimson is president of the Secular Society at Leicester, and is active in our cause. About four hundred men are employed at the company's works, and these, with their wives and sweethearts, made a rally of about six hundred excursionists. The British workers do not do anything by halves. They go in for a whole day of fun when they set about it, and enjoy themselves from morning till night. We start off before 7 o'clock A.M. A special train of fifteen cars is chartered for the occasion. These

are filled full; even the babies join in the festivities and don't seem to get tired. Our destination is Skegness, a watering-place in Lincolnshire, about seventy miles off. On our way we pass through old Boston, the original of Massachusetts Boston. The Puritans came from here, and the Pilgrims from Plymouth. A grim sect were the Puritans, and armed with authority. Old Boston has something the appearance of its namesake. You might imagine yourself in a part of the "Hub" as you roam its ancient streets. It used to be the third seaport in England, ranking after London and Bristol. London has maintained its supremacy, but the glory of Bristol and Boston has departed. Other cities have rushed to the front. The parish church at Boston is one of the largest in the kingdom, larger than any in New England, I think. It has a noble tower, which is called the "Stump," for, as you approach the city, especially in the evening, it has the appearance of a huge stump, rising above the surrounding dwellings. It is massive, and, as you view it nearer, beautiful in its structure. It is a notable landmark. Boston has a population now of about 15,000. It has some shipping and manufacturing business. The country around is level, and rich in agriculture.

We also pass by Belvoir Castle, pronounced "Beaver," the seat of the Duke of Rutland. It is, I understand, a French word, meaning "beautiful sight," and certainly there must be an extensive view from its lofty battlements. It is on a high hill clothed with forests, the highest elevation in the county, from which a vast and level expanse stretches, mostly of prosperous farms. The railroad extends through what are called the "fens," which were once swamps, incapable of cultivation, but have been drained, canals and huge pumps being used for this purpose, and now the landscape shines with harvest. Thousands of acres have thus been utilized. We reach Skegness about half-past nine, and to the music of the band we march to the pavilion, and the broad and shining beach, miles in length, over which the children rush with joyous excitement, and the older folks follow, equally interested in the ever-varying panorama of sea and shore. The children take off their shoes and stockings and paddle barefoot along the sands and incoming waters, and it is interesting to watch their maneuvers. They enjoy it with the recklessness of childhood. Some of the elders take to the bathing machines, some to the boats, and some sail over the tide on the yacht or steamship. It is a checked scene on every hand. A long pier stretches out into the ocean, upon which the band plays, and various entertainments attract for ten continuous hours. There is a "switch-back," and although this was invented in America, and ran its course at the World's Fair, I had to come to Skegness in order to take my first ride, which was an exhilarating affair, something like coasting down hill. Various games are advertised, shooting the cocoa-nut, etc. The negro minstrels put in their fun, and altogether there is a wide and resounding effervescence of jollity. The tide is somewhat insidious along these sands, and creeps inward before one is aware, and the loiterer is shut off from the mainland by an ever-broadening stream, and the way people clamber over that watery barrier is somewhat amusing to those who are safe on the other side. At one o'clock sharp is the dinner hour, and we all gather promptly in the vast pavilion, and in true democratic fashion proceed to the consumption of a "good, square meal," with a pint of beer attached. The British workman has a good appetite, and eats vigorously, and when he gets through he proceeds at once to the open firmament of heaven, and takes a smoke. He does not wait to listen to speeches, as we do in America. Everybody, so far as I can see, is satisfied, sober, contented, and happy. The afternoon pursues its glorious march. The mists of morning disappear, the sky is almost cloudless, and the brilliant sea and the vast, level shores, glimmering into distant silver, make a resplendent picture. Out on the smooth water one can hear the music of the band, mellowed into wondrous harmony by the beaming distance, while a million waves break along the strand and join their voices to the sweeping melody. Even the donkeys seem to have an ear for music, and trot jubilantly along, with the little children shouting and laughing on their backs. The silvery afternoon slowly changes into golden twilight. More beautiful appears the ocean, now almost like a mirror. The sails are drooping and the boats are lazily floating. The children are tired, but trudge sturdily onward. The crowd gathers at the station, and at 8.05 P.M. we start for home through the broad and glistening night. The earth hath its electric stars, answering to the stars above, as we thunder through the cities, villages, and fields. At eleven o'clock we arrive at Leicester,

and of all the joyous crowd only one man is left behind to pay the penalty of too much "income-tax" on the brain. It was a regular British holiday, and I enjoyed every moment of the breezy entertainment. It was a delightful "water-sketch" of Merrie England.

The Gimson company paid the expenses of this big picnic, the railroad fare of all the men, and provided the excellent dinner, and they did this with no patronizing airs, but in the true spirit of liberty, fraternity, and equality. They are genuine men, and appreciate the manhood of the worker.

I suppose right here I might give some of my impressions of the British workingman and his conditions. Of course I have not had time to study the matter thoroughly, but I have learned many things. I used to think that the position of the workingman in this country was not much better than slavery, and the sooner he could emigrate to America and "go West," the better. As far as I can see, the position of the workingman here is fully as good as in America. He may not receive as much for his labor, but then it does not cost so much to live. Rents and clothing of all kinds are much less than in America. I can buy as good a suit of clothes here for \$7 as I can for \$15 in New York or Chicago. Shoes that cost \$10 in America are only \$5 here, and so on. You can get a shave for 3 cents in London that costs 10 cents in New York, and 25 cents in the Far West. Luxuries, however, are not much cheaper. Restaurant living in London is fully as expensive as in New York, Chicago, or San Francisco. They have a fashion here of charging for everything. You have the impression at first glance of the menu that you get your steak or chop at a less price than at home; but you have to pay extra for potatoes and other vegetables, for bread, butter, napkin, and also two and three pennies for attendance, so that by the time you finish you have paid even more than in New York. You cannot get a good meal in London short of 50 cents, and it is more often a dollar if you are extra hungry. I think, however, that the materials for home living throughout England are much cheaper than in America; and if you get into out-of-the-way places, off the line of travel and fashion, you are surprised at the abundance, goodness, and cheapness of the living.

I am therefore satisfied from observation and the reports of those who should be well informed that the workingman is pecuniarily as well off in England as in America.

The British workingman is intelligent and independent. To a certain extent he has won his rights. He is not by any means the "under dog." His power is respected. There is getting to be a good understanding between employer and employed. They are finding out that both are made of the same stuff; both are human beings, with the same interests and the same world to live in. The old feeling of antagonism and distrust is disappearing. Of course there are strikes, with more or less bigotry on one side, and selfishness on the other; but arbitration is generally resorted to, and justice prevails. Wrongs exist, but enlightenment and improvement are on the gain, and the rights of labor are more and more acknowledged. This, mainly by voluntary co-operation, and not by any interference of the state.

The British workman takes things easier than the American. The American works faster; he will get more out of a machine, and of course gets greater wages. But if he works faster, he also spends faster; and even if he takes a holiday, he still "rustles" and hurries through his pleasure as if time were short. But the British workman will take his time. He doesn't hurry. He enjoys life as he goes along. He is tranquil. He makes the most of his holidays. He gets all out of them he can. He doesn't seem to make it a business to be happy, as the American does. He simply is happy with a jolly complacency. He makes no fuss about it. The workmen don't labor hard in England, so far as the factories are concerned. They have for holidays Sundays, half-Saturdays, and generally half-Wednesdays or Thursdays. They begin work at six in the morning, breakfast from eight to half-past, work from that time to one, dinner from one to two, and then quit work at five. It strikes me that this arrangement breaks up the monotony of labor better than the custom in America.

While much is yet to be accomplished, I feel that labor in England has made magnificent progress, and its vast results are not going into the hands of the few. Wealth is on the road to equitable distribution. The principle of co-operation, as I have before noted, has been developed with wonderful success in Great Britain. An International Co-operative Congress is now being held in London, whose sessions I have attended. At the meeting yesterday, when George Jacob Holyoake, the father

of the co-operative movement in England, was introduced by the chairman as of "Great Britain and the world generally," it was stated that in Great Britain there were no less than 1,700 co-operative stores. Enrolled in the ranks are a million and a quarter of members, carrying on a trade of \$250,000,000 a year, with a profit of \$25,000,000 a year. About \$200,000 were spent in education, and \$90,000 in charities. I am glad to hear from Mr. Holyoake that from the beginning there has been no question of the full equality of woman. She has been shareholder, and received the profits as a man. There is a Woman's Guild connected with the movement, for the education of woman, not only in domestic but in social and universal life, while woman endears the home and also wields the "basket power," that is, the marketing power. Yet she is not simply for the home, but for all the world, side by side with man.

It must be noted that these vast results have been achieved by voluntary co-operation, not by State Socialism. The interference of the state in such matters would not only be useless, but injurious.

Sunday morning, with my host, Mr. Gimson, and his little son Humphrey, five years old, I wander over the stately Abbey Park of Leicester. The old ruined abbey is near by, though not in the park itself. In this Abbey Cardinal Woolsey died, and, I believe, was buried. Only the walls are standing of the once grand structure. The sunshine flouts it, as fortune flouted the poor cardinal himself. The people of Leicester who do not attend church come to the park to enjoy the Sunday, and the young folks make love, and it presents quite a pastoral scene.

In the afternoon I make acquaintance with the Secular Society of Leicester. First of all we have a splendid sociable time. We gather around the tables, over one hundred of us, in all. There is a delegation of eight good comrades from Derby, and another friend travels thirty miles on his bicycle to attend the first Freethought lecture of his life. Music adds its charms to the festal hour. Nobody says grace, but before we partake of the tea and bread and cake the orchestra pours forth its animating strains.

It is certainly a great pleasure to satisfy the hunger to "the Dorian mood of flutes and soft recorders." It adds to the conversational ability of the occasion, and we don't eat so fast. After the tables were pretty well cleared of the delicacies, and the tea which "cheers, but not inebriates" had permeated the chambers of the brain, the chairman, in the name of the Secular Society, gave a warm and generous welcome to the American visitor, to which he responded with cordial good will. The party then adjourned to the club-rooms, reading-room, and library until half-past six o'clock, the hour for the evening service, at which I gave my lecture on "Christianity and Woman." The hall was filled. It was one of the best audiences that I have greeted in England. There was music by the choir, which was excellent every way. I was cheered by the animating surroundings of this Leicester campaign.

I have much to say of this Leicester Secular Society. It has a noble record, of small beginnings, of struggles and of brilliant victory. The building in which the society now meets is about as large as the Paine Memorial Hall, Boston. It is a handsome structure on one of the best streets of Leicester, with ample accommodations for improvement and pleasure.

The origin of this society dates back to 1840. A Discussion Class was held in the Mechanics' Institution, originated and animated by George Bown, one of the advanced thinkers of that time. Among the young men who gathered about him was Josiah Gimson, the father of Sidney A. Gimson. The subjects brought forward in the class soon became the talk of the town. Afterwards a school was carried on during the week, with lectures on the Sunday. A library was also formed. The social and Secular views of progressive thinkers were discussed, and Leicester thus had the opportunity of listening to new thoughts. Out of this evolving institution, which, having no creed, readily adapted itself to circumstances, in May, 1873, was organized the Secular Hall Company, and the site of the present hall was purchased. In 1881 the hall was completed from designs of W. Larnier Sugden, and opened on the first Sunday in March. A large number of notable Freethinkers were present from all parts of England. The property now pays an income of six per cent on the investment. Secular, social, political, and religious advocates are welcome to its platform, provided they submit their views to criticism and debate. A long list of illustrious names adorns its record. Among them I must mention James Thomson (B.V.), who contributed a poetic address at the opening of the hall. I must

quote a few lines, for they show the vigorous Atheism of the poet, whom I have already referred to as a genius of high order:

Lo, all the lands wherein our wandering race
Hav led their flocks, or fixed their dwelling-place,
To till with patient toil the fruitful sod,
Abound with altars to the Unknown God
Or Gods, whom man created from of old,
In his own image, one yet manifold,
And ignorantly worshiped. We now dare,
Taught by millenniums of barren prayer,
Of mutual scorn and hate and bloody strife,
With which these dreams have poisoned our poor life,
To build our Temples on another plan,
Devoting them to God's creator, Man;
Not to Man's creature, God. And thus, indeed,
All men and women, of whatever creed,
We welcome gladly if they love their kind;
No other valid test of worth we find,
Who loveth not his brother at his side,
How can he love a dim dream deified?

Another name must be added to this extraordinary list, that of Professor Huxley, who placed himself among the supporters of the society. An appeal being made for funds, he wrote, Feb. 12, 1891:

Mr. Huxley incloses a small contribution to the special fund of the Leicester Secular Society in evidence of his full sympathy with the objects of the society.

To a request for permission to publish the above he replied:

You are quite at liberty to use my note, and I shall be glad if it is of any service. I am,
Yours very faithfully, T. H. HUXLEY.

This record, it seems to me, places Huxley in square accord with the principles of Secularism.

The importance and far-reaching nature of the Leicester movement will thus be understood. In Leicester, as in Failsworth, we see that, give Secularism a fair field, it will show its true adaptation to humanity. It will satisfy, not perhaps a "believer," but anyone who is willing to accept the truth and do his duty.

In the hall are the portraits of Charles Bradlaugh, George Jacob Holyoake, and Josiah Gimson. The name and fame of the latter cannot be forgotten in the history of this society. He was one of its founders, and a most ardent and generous supporter. At his death, in 1883, he bequeathed, in maintenance of the Institution, an income of one hundred pounds for ten years.

I am cordially entertained during my stay at Leicester by Mr. and Mrs. Sidney A. Gimson, and I must thank them for the delightful and instructive hours I spent in this beautiful city, where I had an opportunity to see so much of progressive English life. I cannot name all the Secular friends I met here. They are many. I shall not forget the generosity of their reception. SAMUEL P. PUTNAM.

The Mask Dropped.

THEOCRATIC PAPERS DEMAND THE LEGAL SUPPRESSION OF "THE TRUTH SEEKER."

From the Christian Reformer and the Christian Statesman.

A few issues since we referred to THE TRUTH SEEKER, of New York, as containing week after week "blasphemous language and still more blasphemous pictures." This charge, which is very mildly put, considering the character of the paper in question, has called forth a long editorial in reply. The substance of this reply is in the denial that the language and pictures referred to are immoral. Says the editor: "THE TRUTH SEEKER has not degraded the morals of its readers. It has advocated the use of the reason in the examination of the creeds of all the churches of the world; it has protested against teaching to the children of the land the monstrous falsehood that the crimes recorded in the Bible, and there attributed to Yahveh, were commanded by a god infinit in power and justice; it has shown that the devastations of nature are inconsistent with the ethics of civilized man, and it has demanded that all citizens be equal before the law, regardless of their belief or unbelief. There is nothing immoral in this, nothing calculated to make one man invade the rights of any other man. If the editor of the Christian Reformer cannot see this we are not responsible; we cannot engage to clear his brain of theological cobwebs; he is joined to his idols."

Of course the editor of THE TRUTH SEEKER and all that school see nothing of immorality in the blasphemies against God and Christ with which that sheet every week abounds. But what is the view which the recognized authorities in criminal law take of such matters? These authorities generally define blasphemy as "consisting in speaking evil of the deity, with an impious purpose to derogate from the divine majesty, and to alienate the minds of others from the love and reverence of God. It is purposely using words concerning the supreme being calculated and designed to impair and destroy the reverence, respect, and confidence due to him as the intelligent creator, governor, and judge of the world. It embraces the idea of detraction as regards the character and attributes of God, as calumny usually carries the same idea when applied to an individual. It is a willful and malicious attempt to lessen men's reverence of God by denying his existence or his attributes as an intelligent creator, governor, and judge of men, and to prevent their having confidence in him as such. Contumelious reproaches and profane ridicule of Christ or the holy scriptures have the same evil effect in sapping the foundations of society and of public order and are classed under the same head." (See Judge Cooley's Constitutional Limitations, pp. 472, 473. See also the definitions of Chief Justice Shaw, of Massachusetts, in 20, Pickering's Reports, 213, 216; Chancellor Kent, of New York, in 8 Johnson's Reports, 295-96; Jus-

tice Duncan, of Pennsylvania, in 11 Sergeant and Rawle, 394-409; Justice Story, of the Supreme Court of the United States, in 2 Howard's Reports, 198; Bouvier's and Burrill's Law Dictionaries, under the word "Blasphemy"; Wharton's Criminal Law, vol. i, §36; vol. ii, §2542; Bishop's Criminal Law, vol. ii, §76.)

The above are only a few of the standard authorities that might be quoted on this point. They disagree on a few points, but they agree in the main. And the chief point on which all agree is this, that blasphemy is a crime against the state, and that it "saps the foundations of society and of public order." It is thus an offense against the public morals and consequently against the public welfare, and ought to be suppressed by the strong arm of the law.

Judged by the laws and the decisions of the courts of our country, are the discussions and pictures of the paper in question blasphemous and immoral, or are they not? Our courts say that "contumelious reproaches and profane ridicule of Christ and the Holy Scriptures" are blasphemy; and that they have the evil effect "of sapping the foundations of society and of public order." And we do not hesitate to affirm that there never were more contumelious reproaches and profane ridicule of Christ than are paraded week after week in this blasphemous sheet. Its editor may assert that its discussions and illustrations are in the realm of lawful controversy among learned disputants, and therefore justified under the decisions of our courts, which have been careful to state that "they did not intend to include in blasphemy disputes between learned men upon particular controverted points. The constitutional provisions for the protection of religious liberty not only include within their protecting power all sentiments and professions concerning or upon the subject of religion, but they guarantee to every one a perfect right to form and to promulgate such opinions and doctrines upon religious matters, and in relation to the existence, power, attributes, and providence of a Supreme Being as to himself shall seem reasonable and correct. In doing this he acts under an awful responsibility, but it is not to any human tribunal." (Cooley's Constitutional Limitations, pp. 474, 475.)

The man who draws the shocking pictures of THE TRUTH SEEKER, and the publisher who scatters them broadcast over our country, certainly act under an awful responsibility to a higher than any human tribunal. It makes us tremble under the sense of this awful responsibility, as well as fills us with unutterable disgust, every time we see the caricatures of our Lord and Savior Jesus Christ and of God the Father, the manifest purpose of which is "to lessen men's reverence of God" or to deny "his existence or his attributes as an intelligent Creator, Governor, and Judge of men, and to prevent their having confidence in him as such." The malignity of the impious purpose stands out in the baldest manner. As the definition of blasphemy states it, it is on the very face of it "an impious purpose to derogate from the divine majesty, and to alienate the minds of others from the love and reverence of God." Do not the souls of these blasphemers shudder when they think of their awful responsibility to a tribunal, not human, before which they shall one day stand? Or are they so hardened that they will make a mockery of this appeal to their immortal nature and eternal interests?

But by the very definition of blasphemy this sheet should be called to account before a human tribunal. Its manifest and indisputable purpose is to derogate from the character and attributes of God; its every issue is low, vile, vulgar, and grossly contumelious and profane in its reproaches and ridicule of Christ and the Holy Scriptures. The effect of its circulation can be nothing else, therefore, than to corrupt the public morals and sap the foundations of society and public order. And if our courts and the supervisors of our mail service would do their duty in protecting the good order of the state, maintaining the public morals, and supporting the very foundations of society, the blasphemous publication would be promptly suppressed. And sooner or later it will be suppressed.

The saloon is a corrupter of public morals and saps the foundations of society. So does the desecration of the day of rest and worship. So do gambling resorts and lotteries of every kind. The sentiment of the country is rising for the suppression of all these and other kindred moral evils. Some of these are already under legal ban. More outrageously shocking and more disastrous to the welfare of society than any of them, so far as its impious influence extends, is this weekly paper with its venomous spite at the name that is above every name, and that to the best of men and women is as ointment poured forth. At that name every knee shall yet bow and every tongue confess, and then shall laws against blasphemy be enforced, and society shall be purged from the contamination of all such contumelious and profane publications.

Apart from its blasphemy it is unfit for decent society. We cannot understand why the post-office authorities of New York city, or the Society for the Suppression of Vice and Immorality, do not compel the publishers to change the character of the paper or suppress it as an enemy of public morals and the nation's weal.

Probably one of the chief reasons why this publication has been permitted to go unchallenged by public officers and courts, and by the Society for the Suppression of Vice, is the fear of giving it greater notoriety and thus increasing its circulation. Reputable journals generally are silent as to its blasphemies, doubtless for the same reason. It is possible that the publishers would welcome the advertising that would come by a criminal prosecution. And they may hope quite confidently for a wider circulation through the very notoriety that would come by the exclusion of their papers from the mails. For our part, we see but one thing to be done in the interest of good order and the welfare and safety of the state. And that is, let the law against blasphemy in New York, clear and explicit as it is, be rigidly enforced. And that would mean not only the exclusion of the paper from the mails but the prohibiting of the printing and publishing of it as well.

What must the constituency of such a journal be? To many an office, as to our own, it comes in exchange. And even in making note of it, as we do of other offenses against good morals, as a necessary duty for the welfare of the public, we are often constrained to turn from it with abhorrence. But there must be a large number of subscribers on whom this paper depends for its support,

and to whom its fetid pollution must possess all the attraction of a savory and appetizing meal. It was a sad thought as well as a keen thrust when Colonel Stone said in the committee room at Washington: "I have only received four objections to this [the Christian Amendment], and two of these were written from a lunatic asylum." But it is a far sadder view of the case to think of the publishers and readers of this paper as men and women, too (O, the unspeakable perversion of womanhood to be in such a company), with the gift of reason and many high mental endowments, delighting in this weekly exponent of profanity and blasphemy. The greatest boon the civil power could confer on them would be to cut off their supply of congenial pabulum and thus induce them to seek something more wholesome both mentally and morally.

Observations.

The American liner, City of Paris, which arose above the eastern horizon last Saturday with the Secular Pilgrim, Mr. S. P. Putnam, on board, had been pretty severely jostled by the old Atlantic. She had parted a pump-rod or some other gilguy, and was forty hours late. Moreover, she had on board a clergyman with a broken leg, the work of an enormous wave that came over the bow when she was two days out and swept the vessel from stem to stern. That the shot was intended for Putnam there is reason to believe, and that it failed through bad marksmanship is apparent. The Secular Pilgrim was below at the time, and was somewhat disappointed, upon coming on deck and learning that a clergyman had been injured, to find that it was a Unitarian instead of a Presbyterian. Mr. Clarence S. Darrow, of Chicago, got caught in the rush and piled up alongside Mayor Hopkins of the windy city and forty others, but his unbelieving bones were miraculously preserved.

We are all glad to see Putnam home again, and with him rejoice that he escaped from England before the strained relations between this country and that, over the late yacht races, could lead to a massacre of Americans in the streets of London.

I am invited by the editor of a Prohibition paper to enter with him into a discussion of the subject of the suppression of the liquor traffic. I am unanimous in declining the invitation. I am opposed to legal prohibition on the ground that the sale of liquor is not an act of aggression against the liberty of any citizen. I am familiar with the reasons offered by the Prohibitionists in extenuation of their invasive propaganda, but know of none that touches the issue. Only the deleterious effects of liquor drinking are discussed, and they are conceded. Concerning them I am as liberal with concessions as the Western candidate upon whom a personal attack had been made. He admitted for the argument's sake that he was confirmed in habits of gluttony, intemperance, and concupiscence; also that he had been twice hanged for horse-stealing back in the states before ever he came West; but he held that in dwelling so much on these or kindred points his opponents were guilty of the fallacy in logic termed mistaking the issue, or *ignoratio elenchi*; the cause on trial, he maintained, was the soundness of his political principles and whether he should be elected.

Were this writer to discuss the liquor situation, his remarks would not be directed to the question of suppressing the traffic, but would be addressed, rather, to an inquiry where the politicians acquired the authority to place upon it such restrictions as they have already imposed. I am unable to recognize their right to raise the price of liquor by imposts, taxes, and license fees. Talking about whisky trusts, the biggest and most voracious liquor trust is the United States government, which, by mulcting both producer and dealer, doubles the cost of the commodity to the consumer. We have a liquor problem to-day because parties other than those who manufacture, vend, or buy have unwarrantably interfered, and the elimination of these is its solution. There ought to be no liquor question except whether one will drink or decline.

"We see," says the Boston *Investigator*, "that the management of the A. P. A. is evidently being absorbed by the Protestant church." It may be, though, that this is merely a return to the original source, and that it is not so much the management that is being absorbed as the mist of false pretense which has hitherto obstructed our vision. What else but the Protestant church is interested in bouncing the Catholics out of the red school-house and chucking that structure full of Bibles to the ridge-pole?

Is there anything in the Constitution of the Trades Unionists that exempts a church from the general operation of the laws of labor which in their wisdom they have framed? In this city, the Episcopalians are building a cathedral at a cost of ten millions or less, and all the workmen engaged in its construction are non-unionists. With this fact

agitating his mind, the walking delegate of the Plumbers' Union proposed to the walking delegates of the Building Trades Unions that a strike should be ordered on the spot. But the sacrilege was not consummated. Up rose a delegate from some other union and protested. "It would be a damned shame," said he, "to strike on a place of worship. We can't profane its sacred precincts by a strike." By which consideration the other delegates were awed, and no strike was ordered.

This is instructive, as intimating where "Labor" will be found on questions affecting the interests of the church. Why did not the Labor delegates propose that the allied unions present the cathedral with a memorial window? Such a window, bearing this inscription from Lowell's "Parable," would serve to keep a pertinent query before the worshippers:

Have you founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?

"God, who knows all things, knows whether I am guilty or not." Such is the language of Mary Alice Almont Livingston, accused of causing, on August 30th, the death by poison of her mother, Mrs. M. Evelyn Bliss, a late resident of New York. As very little direct evidence is obtainable in the case, there is likely to be a miscarriage of justice unless this repository of important information is subpoenaed. If what Mrs. Livingston says about his familiarity with the facts is true, he would be the star witness.

Item of news from Catholic Mexico: A number of Catholic missionaries went to Penon Blanc, state of Durango, recently, to labor among the operatives of a cotton mill. Discovering that many of the hands had been married only by civil law, the missionaries threatened them with excommunication if they did not get married again by the church. This has had the result of breaking up many families, the women getting rattled and going back to their parents. Upon those who surrendered, a penance was inflicted, and they were made to walk in a public procession with halters on their necks and heavy crosses on their backs.

There are people in Mexico who threaten the missionaries with prosecution, but it does not seem that those poor devils are altogether responsible. The penance they impose on the Mexican peons are only hempen and wooden figures of the less desirable "spiritual" halters and crosses that all Christians affect to glory in. The milk in this particular cocoanut is that through civil marriages the church loses the enormous fees she charges for consecrating conjugal unions. As marriage by priests is an invention of the Christian church and has resulted in much profit, it is no wonder the Catholic clergy claim it as a sacrament. Everything with a dollar in it—birth, baptism, christening, confirmation, marriage, more births, christenings, etc., indulgences, absolution, unction, funerals, purgatorial deliverances—the whole of these and perhaps some things I have forgotten to enumerate, are bound as by an umbilical cord to the vitals of the church. And the dollar makes them sacraments.

The late William Henry Hurlbert was a poet as well as a distinguished journalist. He sang thus cheerfully:

Giv thanks to God for infants damned,
Doomed from their birth to endless flames;
The vaults of hell with such are crammed,
And Satan only knows their names.

Their wicked parents would not heed
The mild commandment of the Lord;
Therefore their unbaptized seed
By him most justly are abhorred.

In these days, when political action has taken the place of the Christian life, and when hypocrisy is accepted as an adequate substitute for belief, those lines have the jibe of satire and the snicker of irreverent mirth. They are orthodox, though, and would have been set to music in the "Pilgrim's Harp" had they appeared contemporaneously with the Rev. Michael Wiggleworth's paean, "Hell is crammed with infants damned, without a day of grace."

If the Protestant missionaries who fled from the scenes of disorder in China to the security of Shanghai had not been burdened with the care of women and children, they might have stayed at their posts to encourage their neophytes to suffer for conscience' sake and to lay down their own lives for Christ. As it is, they have loved their wives and their babies more than Him, and sacrificed the opportunity of martyrdom in order to take their families to a place of safety.—*Catholic Review*.

That rather than have their own and their families' throats cut the Protestant missionaries took to their heels may show that they "loved their wives and babies better than Him;" but, on the other

hand, the failure of "Him" to protect his agents shows that He loves his ease better than Them. He always lets the devil take the hindmost. The necessity of flight seldom overtakes the Catholic missionary, who at the approach of danger may seek the seclusion afforded by the petticoat of some native female. Keeping on the best of terms with the women of the heathen is one of the forms of martyrdom which he is most often called upon to endure, and the alacrity with which he has accepted the issue has been as effectual in sacrificing the opportunity of martyrdom as the flight of the uxorious Protestant. What is needed by both kinds of missionaries is that their God should get a move on him and take measures for the safety of his ambassadors. His habitual neglect in this matter brings him under the reprobation of St. Paul, who advances the proposition that anyone who fails to provide for his own has denied the faith and is worse on the whole than an infidel.

This excerpt is from the report of a ministerial conference in Seattle, Wash. I borrow the word excerpt from Mr. E. C. Walker, who thinks he will not need it this week. The report is sent me by a correspondent:

When A. J. Hanson, of Puyallup, arose to present his report, he said he had some good news from that great hop country. The hop crop, the main support of the people, was a failure; the crop had been cursed by God.

Bishop Bowman: "The hops have not grown?"

Dr. Hanson: "They have grown, but have been cursed by the hop louse."

Bishop Bowman: "Good."

And from all over the room voices could be heard giving utterance to the fervent ejaculation: "Thank God."

It is wonderful that the Almighty should blast so desirable a thing as hops and yet permit the crop of clerical jackasses to bloom and mature so abundantly in the Puget Sound country, but his ways are past finding out. In California the same bray is to be heard when grapes are short, though the year's great corn yield causes them no sadness. The Washington ministers are not worried in especial over the prospect of hard times following the failure of the principal resource of the farmers in the White river valley, for they are aware that the church gets fat on famine. They probably know also that over-stimulation leads to remorse, often followed by contrition, conversion, and contribution, and that with plenty of whisky in sight the population can switch off onto that beverage without diminishing the receipts. If these clergymen have not thanked God for the demonetization of silver and the ruin of the mining industries of the state, involving a smaller consumption of the hop product, it is because they have not thought of it in that light.

My correspondent expresses astonishment that love of God should so constrict the bowels of men that they can be thankful for the failure of their neighbors' harvest. What, then, will he think of the people at a camp-meeting in Macon, Ga., who prayed that the same or an identical God would use his power to prevent the arrival of a trainload of excursionists who proposed to dance for their own amusement, and who—that is, the camp-meeting savages—accepted the wrecking of the train as an answer to their prayer, and praised heaven for the dispensation?

The conclusion I reach is that what is called the love of God in a man is a miraculous negative development of the faculty of minding his own business. GEO. E. MACDONALD.

Light or Night.

THERE SHALL BE LIGHT.

There shall be light for him who bravely breasts
The steep ascent of knowledge e'er before him;
Each upward step illumines some lesser crests,
Though still the summit casts its shadow o'er him.

There shall be light for all who boldly press
Onward and upward, trusting reason's guiding,
In search of truth, no matter if in dress
Of fable, myth, or creed 'tis found abiding.

There shall be light so far as human kind
May struggle upward toward the summit lit
By cause beyond the grasp of finite mind—
Th' incomprehensible, the infinit.

THERE SHALL BE NIGHT.

There shall be night for those content to plod,
In ruts worn cycles deep by pagan travel,
In search of that great mystery called God,
Which finite minds may never here unravel.

There shall be night where unsupported faith
Assumes control, and, stifling voice of reason,
The finite worm presumes to say God saith,
And asking evidence is deemed high treason.

There shall be night where priestly powers o'erride
The civil law, and war 'gainst conscience rages;
Aye, night as dark as that which occupied
That Christian era known as the dark ages.
Muskegon, Mich. A. B. WOOD.

Raining Puritanism.

The old Puritan Sabbath is going fast. The old Blue Laws are passing away or sinking into deserved disrepute. —*Kansas City Star*.

The *Star* would remind you of the fellow in the tree who hailed the ark as it floated by and asked to be taken aboard. His request being refused, he told Noah to sail on with his old scow, he didn't think there was going to be much of a shower anyhow. The fact is, it is raining Puritanism all over the country, with a pretty good prospect for a regular deluge. Wichita is all afloat. Atchison and Kansas City are under water, and in every part of the state the people are fleeing to the hills and tree-tops.

And Sunday-law Puritanism in on a rampage all over the United States. It is more alive and aggressive than at any time for a hundred years. The Puritans are thoroughly organized, and last winter succeeded in several states in passing new Puritan laws. Every state has its Puritan code, and with the aid of Comstock, Blair, and others, the United States has, during the last fifteen years, added quite a good-sized Puritan code to its repertory of law.

Only three months ago Massachusetts enacted that: "Whoever is present at a game of sport, a play, or any public diversion except a concert of sacred music on the Lord's day, shall be fined \$5." For participating, the fine is \$50. For being the manager of said sport, play, or diversion, \$500. For keeping open a place of business, \$50.

This looks a good deal as if "the old Puritan Sabbath is going fast"! A fine of \$5 for merely looking at "a game of sport, a play, or any public diversion." At this rate of "going fast," it will soon be a crime to wink or brush a fly off your nose on Sunday. Several state supreme courts, as also the United States Circuit court, have recently sustained the Puritan laws. The latter court, in the case of R. M. King, who has since died, charged with the crime of keeping Saturday instead of Sunday, held that the United States Constitution did not guarantee religious liberty as against state laws.

Of course this is not good law construction of the Constitution, but it is good enough for Adventists, who haven't very many votes.

Public Opinion, a neutral New York journal, says:

It is in reality a national struggle that has been entered upon in this city. This is equally evident from whichever point of view we look at it, whether as advocates of the strictly religious, Puritan Sunday, or of the European, holiday Sunday. Unless all signs fail, the contest will prove one of the greatest and bitterest in the history of our country.

The *Star* is simply whistling to keep up its courage. —*Evening Standard, Leavenworth, Kan.*

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "*Self-Contradictions of the Bible*," should go along with Paine's "*Age of Reason*" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self-Contradictions will go hand in hand with the '*Age of Reason*.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "*Self-Contradictions of the Bible*" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "*Self-Contradictions*" as well as the "*Age of Reason*." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetich, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "*Age of Reason*" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

Colonel Ingersoll's Lecture Appointments.

Sept. 29 New York city.....
Oct. 6 - Boston, Mass.....
Oct. 7 - Manchester, N. H.....
Oct. 8 - Portland, Me.....
Oct. 11 - Brockton, Mass.....Shakspeare
Oct. 12 - Pawtucket, R. I.....Lincoln
Oct. 13 - Providence, R. I.....
Oct. 20 - Chicago, Ill.....
Oct. 21 - Aurora, Ill.....
Oct. 22 - Joliet, Ill.....
Oct. 23 - Danville, Ill.....

Freethought Federation and Union.

FREETHOUGHT FEDERATION OF AMERICA.

SAMUEL P. PUTNAM, President.

141 South Water St., Chicago.

E. C. REICHHWALD, Treasurer.....281 Warren Ave., Chicago
MRS. M. A. FREEMAN, Secretary.....1037 W. Madison St., Chicago

VICE-PRESIDENTS:

FRANKLIN STEINER, Des Moines, Iowa. | N. F. GRISWOLD, Meriden, Conn.

AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, President.....141 S. Water St., Chicago
JULIET H. NEVENS, M.D., Vice-President, cor. 64th St. and Grace Ave., Chicago.

HON. C. B. WAITE, Vice-Pres.,6050 Oglesby Ave., Chicago
JOS. H. GREER, M.D., Vice-Pres.,127 LaSalle St., Chicago
G. A. F. DE LESPINASSE, M.D., Vice-Pres.,Orange City, Iowa
MRS. M. A. FREEMAN, Cor. Sec.,1037 W. Madison St., Chicago
OTTO W. TITSTEIN, Treas.,Rochelle, Ill.

Call for the Annual Congress.

NEW YORK, OCTOBER 25TH, 26TH, AND 27TH.

To the Liberals of America, Members of the Freethought Federation and Secular Union, and all Societies organized for the Purpose of maintaining a purely Secular Government:

It is of great importance that Freethinkers should combine. It is of more importance now than at any previous period, for there is more work to do and the work cannot be done by isolated effort. There are vast ecclesiastical combinations organized for the express purpose of overthrowing Freethought, and also of uniting church and state in a more dangerous form than ever before. These questions immediately confront us:

The Taxation of Church Property,
The Bible in the Public Schools,
The Sabbath Laws, and
The Liberty of the Press.

Property to the value of a billion of dollars is exempt from taxation in the American Republic, in many places religious exercises in the public schools are on the increase, and the very foundation of universal education is being destroyed. The conflict in regard to Sabbath laws is now waged both in the states and in the national Congress, and a centralized political power is being established for the purpose of aggrandizing the authority of the church in civil matters; and honest Freethinkers are imprisoned to-day for discussing questions of the utmost importance to human improvement. Against these flagrant and ever accumulating acts of injustice we must unitedly contend. Freethinkers throughout the Union, in every state, county, city, and village, should be in active communication, and ready to meet at any point the encroachments of the church. It is often the case that a Freethinker is alone in his community in the open support of Liberal thought and principles, and for this reason suffers persecutions. Religious bigots assume that they can trample upon the Freethinker's rights with impunity on account of their own vast majority.

When it is well understood that the Freethinkers of this country are joined together and will defend one another at all hazards, the rights of Freethought will be respected and the individual Freethinker will have the power of numbers to support his cause. The theologian is naturally a coward. He persecutes only the minority. He does not trust in God unless God has a big majority. When the theologian realizes that the Freethinker is not a solitary unit, but the representative of a great force, he will not only cease his persecutions, but even welcome him to social equality. A theologian is very considerate towards a powerful party, however much he despises the humble citizen.

There is a great contest before us. We must be an organized party or submit to defeat and ostracism. We cannot fold our hands and do nothing. We must become an intellectual, social, moral, and political power through a generous and permanent comradeship. We can do this only by public meetings, congresses, associations, and a Freethought press. We must use the same instrumentalities that are constantly used by the churches. They have their great gatherings, their synods, their councils, their conventions, and in this way the churches create an immense enthusiasm and exercise a more potent sway. These are human, practical, and far-reaching means, and Freethought must avail itself of such necessary aids.

All, therefore, are urged to come together at the National Congress of the American Secular Union and the Freethought Federation of America, to be held in New York, October 25th, 26th, and 27th, 1895.

It is hoped that there will be a large attendance, and that measures of co-operation, greater advance and usefulness will be adopted and cordially carried out by all the friends of freedom throughout the country.

The members of the American Secular Union are notified that such amendments to the Constitution will be proposed at the coming Congress as will

enable the Union to consolidate with the Freethought Federation of America.

The members of the Freethought Federation are also notified that changes of the same nature will be proposed for its Constitution in order that it may unite as an organized body with the American Secular Union.

It is the general desire that there be one grand national organization adapted to all the needs of the present and future work. Without doubt this will be determined in a wise, conciliatory, and progressive spirit. Let us close our ranks and meet the common enemy, the bigots of the Christian church. We work for the future; we work for humanity; we work for the best interests of civilization, for the liberty and the progress of all. Let us stand bravely by our colors and unite in the common cause. There are vast and profound principles which should harmonize superficial differences. We have no creed to support, but always and everywhere the rights of man. This is the mighty battleground. Let us rally now as never before, with earnest convictions, courage, and enthusiasm. We cannot evade the issue, neither can the church itself. It is liberty or it is slavery. This is the conflict of the ages, and in the American Republic all that is most precious and ennobling is at stake.

SAMUEL P. PUTNAM, President.

There is an old gentleman about who has done much for my conversion, that is, for bringing me back into bondage to superstition. I met him the day after the libel trial, and he said he had just buried his daughter, by whose side he had watched and prayed for many days and nights; "and," said he, "I always thought of you then." "What did she die of?" I inquired, feeling sorry for the old man's trouble and bereavement. "Of cancer," he said. "Oh! dear," said I, "what a terrible thing to die of!" (I never hear of cancer without a shudder more or less). The poor old man now began energetically to urge my conversion. "What!" said I, "worship the thing that makes cancers to torture his poor helpless creatures! What! He deserves ten thousand cancers himself!" The old gentleman looked sad. He rallied a bit and again went for my soul. I repeated, "He deserves a million cancers himself;" and I was rather earnest in asserting it. The old gentleman exclaimed, "Shocking!" and went his way. Why don't they worship other noxious things? snakes, serpents, sharks, etc.? There is less madness in that than in worshipping the author of all evil. And what can Christians think to set up a God, heaven, etc., and then ascribe to him the manufacture of cancer? How can people worship the thing they feel persuaded is torturing and killing innocent friends and relatives in so inhuman a manner! What a frightful madness this is, to be sure! It beats all other superstitions, ancient or modern; and stamps the worshiper the lowest and most paltry of animals — *Joseph Symes*

Twenty years' imprisonment does not seem an over-severe penalty to impose on a husband who pours paraffine over his wife, sets her on fire, and then stands calmly by while she burns to what is commonly known as "a crisp." The resident of Clonmel, Ireland, who did all this was moved to take such drastic measures by his belief in witches, and more especially by his belief that the woman whom he cremated was a member of that reprehensible class. The jurors who tried him evidently held that Mr. Cleary's opinion on the witch question should be taken into account, since they convicted him of nothing more serious than manslaughter. The case establishes, therefore, that in Great Britain it is not murder to torture to death any woman whose behavior is eccentric enough to suggest demoniac possession. Once it was regarded as a pious and commendable act to put such people out of the way. Now it is manslaughter. Evidently the world moves—and ahead. —*New York Times*.

Lectures and Meetings.

THE Newark Liberal League will resume its meetings the first Sunday (not the Sabbath) in October. Mr. Putnam will lecture there in the evening on "Freethought in England." The League meets in Liberal League Hall, corner Market and Halsey streets.

THE Fellowship for Ethical Research meets Fridays at 8.15 p.m., at Mercantile Library Hall, Tenth below Market street, Philadelphia. September 13th, the Fellowship will discuss this question: "What Can Be Said for and Against the Roosevelt Campaign in New York City?"

FRANKLIN STEINER is now lecturing in Wisconsin. He will be in New York to attend the Congress, and then go West, lecturing in the states of Pennsylvania, Ohio, Indiana, and Illinois. About the first of January he starts for Texas, Missouri, Kansas, New Mexico, Arizona, and Colorado. Mr. Steiner has had remarkable success for the short time he has been in the field.

Letters of Friends.

And the "Pictorial Text-Book."

WEBB CITY, Mo., Aug. 30, 1895.

MR. EDITOR: I see it advertised in THE TRUTH SEEKER that you will send the "Freethinker's Pictorial Text-Book" and also your paper one year for \$3. Find the amount inclosed, and send to

S. E. CARTER.

DANVILLE, ILL., Aug. 29, 1895.

MR. EDITOR: Inclosed you will find a draft for \$6. Be pleased to put my name on your subscription list and send me the "Pictorial Text-Book" and other works named. Respectfully,

D. D. EVANS.

GEORGETOWN, COL., Aug. 27, 1895.

MR. EDITOR: Inclosed please find \$4.50. Please apply \$1.50 to my father John Cowen's subscription, and for the remaining \$3 send the "Freethinker's Pictorial Text-Book" and THE TRUTH SEEKER for one year to the new subscriber herein named. Wishing you success in the good cause, I remain, as ever, your true friend,

MAGGIE E. COWEN.

From the Progressing South.

GUNTERVILLE, ALA., Sept. 2, 1895.

MR. EDITOR: For the inclosed \$6.50 send me THE TRUTH SEEKER for one year, and "Four Hundred Years of Freethought," by S. P. Putnam.

JOHN BEISSER.

A Cheer.

KENT, O., Aug. 26, 1895.

MR. EDITOR: Hurrah for Heston! Long may he live to show up to ridicule the idols and absurdities of the Christian sect. He is now on his best work, illustrating the solemn shams of its mythical tramp-god. Hoping he may have courage to continue to liberate mankind from its thralldom to priestcraft, I am, fraternally yours,

M. H. HEIGHTON.

Confirmed in a Good Habit.

BRIGHTON, IA., Aug. 29, 1895.

MR. EDITOR: As this is the eighty-first anniversary of my birth, as my subscription to THE TRUTH SEEKER is nearly out, and as it is my habit to pay in advance for my paper, you will find inclosed \$3 to continue my subscription for another year. I have been taking the paper since soon after it was started by D. M. Bennett in Illinois.

IRA G. RHODES.

Grateful Acknowledgments.

NEWARK, N. J., Sept. 2, 1895.

MR. EDITOR: We have received your paper regularly, and thank you very much for your kindness in sending it. Kindly publish our thanks (if possible) so that other publishers may see them and follow your example. Hoping that you will continue sending us THE TRUTH SEEKER, we remain, Yours respectfully,

UNIVERSAL WORKINGMAN'S EDUCATIONAL CLUB.

The Pleasure is Mutual.

WEST SUTTON, MASS., Sept. 5, 1895.

MR. EDITOR: I am as glad to be able to send, as you will be to receive, the \$5 which I inclose to be applied to my subscription. I have felt ashamed every time a TRUTH SEEKER arrived since my subscription expired, but the delay was well-nigh unavoidable.

We heartily approve of the work you are doing. We commend your methods, and rejoice at the good results.

Fraternally yours, J. E. PHELPS.

Between Two Elements.

CENTERVILLE, CAL., Aug. 26, 1895.

MR. EDITOR: Inclosed find \$4.25 for the accompanying list of books. I am collecting works of this nature as fast as my circumstances will permit. I am about the only one in these parts who takes any interest in Secular doctrines, or cares to spend money to read or investigate them. There is a large class here who have no relish for investigating anything except food and drink, and the rest are mostly under the thumb of the priest, or are fettered by the creed of religious faith which they profess. I read THE TRUTH SEEKER, and also take the Freethought Magazine, being much interested in the outcome of the Kaye-Oswald controversy. I hope that

the professor will be able to show the reverend brother that slinging mud is not logic, but that is always the preachers' best weapon, except lying. They have little else to stand upon against the Secularist or against Freethought. Yours, a Freethinker of thirty-five years' standing,

JOHN J. RISER.

With Settled Convictions.

SACRAMENTO, CAL., Aug. 29, 1895.

MR. EDITOR: Inclosed find \$3 for THE TRUTH SEEKER another year. I am not able to read much now, as my eyesight has gone back on me of late. I am now nearly seventy-seven, and will soon have to pass in my checks.

I have become thoroughly convinced that this life ends all, that the dead know not anything, and that all intelligence comes through a live brain. Eternal sleep is a happy thought.

R. BUTTERFIELD.

Some People Will Not Learn.

CADMUS, KY., Sept. 5, 1895.

MR. EDITOR: I see my time is out the 1st of the month. I also see you want and need the money due you, which is quite natural, and I hope the brethren will whack up, for there is much need for every one to help all he can. The churches are closing in wherever they have the power. Politics and religion go hand in hand. God goes right on demolishing his houses, killing his priests, and stunning and mutilating those that have met to do him honor. And still they will not take the hint.

ASA SMITH.

A Philosophical "Earthist"

STURGIS, S. D., Aug. 27, 1895.

MR. EDITOR: Please find inclosed \$3 (three Christian gods) to be applied on my subscription to THE TRUTH SEEKER. I will not say that I can't get along without it, for I often do. It does not come regularly, but as this is the only life that I can have any pleasure in, I don't bother myself with trifles. I believe that the human race, at one time, were all lunatics, and the churches are schools for perpetuating the insanity. I believe that when we die we are like drops of rain falling into the ocean—we shall never see one another again, and we do not need to be afraid of meeting our past wives or mothers-in-law. I remain, a true earthist,

THOS. HOTCHKISS.

Then Give Us Free Coinage of Silver.

HEBER CITY, UTAH, Sept. 1, 1895.

MR. EDITOR: I have been a long time in responding to your call, but it is next to impossible to get hold of a dollar since the repeal of the Sherman Purchasing act and the reduction of the tariff on lead, which have closed down a good many mines, reduced the number of men and also the wages in the rest of them, and taken away our home market nearly altogether. The prices we have received in the last two years are starvation prices, and if they last much longer very few farmers out here in the West will own their homes. I think, like all the rest of the people in the West, that the nation will never prosper until the free coinage of silver is restored to the people.

I send you \$1—all I can at this time—but I can't do without the old truth teller as long as it is possible for me to pay for it. If I were able I would like to help Brother Wise, but it seems that those that are the least able are the most willing.

Your friend and well-wisher,

ANDREW LINDSAY.

Dishonorable Clerical Tricks.

ST. JOHN, KAN., Sept. 1, 1895.

MR. EDITOR: I am one of the delinquents that you admonish weekly to settle with the publisher, but I am sorry that I cannot pay up in full. But I will send you what I have and pay the balance as soon as I can make the turn, which will be before long. I am well pleased with THE TRUTH SEEKER, and often wish that I could spare the money to get all the Freethought literature you advertise. I am going to move, but when I am settled down again I must have your paper once more, for I cannot keep house without it.

A short time ago, one of our friends, a good old Freethinker, died, and a few days before his death the sky-pilots and other Christians crowded themselves upon

him to convert him, and they prayed and talked God and Christ enough to kill a strong man, and when they got through the pilot asked him if he believed in Christ, and he said, in a murmur, he did not believe in a Christ, which were the last words uttered, and a few days later he died. He died an easy death. After his death this same gang forced a funeral sermon on his friends, and now the sky-pilots are telling the story that they converted that infidel on his death-bed, which is a damned lie. He died in just the same belief in which he lived; at least, everything pointed that way.

OLIVER FRANK.

Early Steam Navigation.

DANVILLE, ILL., Sept. 1, 1895.

MR. EDITOR: Ever since Mr. Putnam introduced the subject of "the first steamer," I have been expecting some one would give John Fitch's experience, and not only give him the credit he deserves, but give the readers of THE TRUTH SEEKER as correct information as can be found concerning the history of early steam navigation. My information is taken from Johnson's Cyclopaedia, and it would be profitable for our young readers if they would look up the whole article:

"John Fitch says the happy thought of propelling vessels by steam originated with him, 1784. In 1785 he commenced building his steamboat. The engine of the same was the first double-acting, condensing, transmitting power by means of cranks ever constructed. On May 1, 1787, Fitch's steamboat, the Perseverance, was put in motion on the Delaware river and made three miles an hour. After many improvements were added, the steamboat was successfully tested in 1788. It ran at the rate of one mile in seven-and-one-half minutes in dead water. With thirty passengers the vessel left Philadelphia and, moving against the current of the Delaware, reached Burlington, a distance of twenty miles, in three hours and ten minutes."

L. W. LOUTZENHEISER.

A Correction.

VINELAND, N. J., Sept. 9, 1895.

MR. EDITOR: We notice a number of errors in the Herald report of Mr. Hacker's death, which you copied. That is all a fabrication about his walking the streets and singing his poems and preaching to the crowds, and his large fortune was a myth. He was never a member of the "Ten-dollar Coffin Society," and he never requested to be buried in a cheap box and without a hearse, but desired a neat, plain, inexpensive coffin and plain hearse, without plumes or glass sides, and his wish was carried out as nearly as possible. Not an ordinary road-wagon, but a neatly-painted hearse conveyed the body to its last resting-place in the beautiful Siloam cemetery. Everything was arranged decently and in order. He was buried in a beautiful coffin, rosewood finish, lined with a shirring of some soft, white material. It was a casket nice enough for a prince, and we could but say, as we arranged his lovely silver hair that curled about his noble forehead, and brushed for the last time his long, silken, shining beard, as he lay in his coffin: "He looks like a saint or a patriarch, pure and holy, taking a well-earned rest." No expression of pain was on the calm face, and he looked not more than sixty. Not wishing a crowd, we had the funeral private, and the few dozens present were true friends, more than willing to help. Several friends spoke words of praise and tender appreciation, but the one sad feature was the want of a speaker from the ranks of the Liberals or Infidels with the eloquence of an Ingersoll to deliver at the grave a funeral oration that would do justice to the memory of the grand old hero, Jeremiah Hacker.

MRS. H. G. HEACOCK.

A Bigot of a Father.

NORTH BENTON, O., Sept. 1, 1895.

MR. EDITOR: Within find \$2 to apply on THE TRUTH SEEKER, the greatest light-bearer of the age. The cartoons show up the ridiculousness of the divine theory of the Bible better than language. We have a considerable amount of divine foolishness here yet, but it is passing away. A Methodist clergyman recently advertised that he would preach a sermon on the "Book of Maccabees," and I went to hear

him. He announced his sermon and read two verses in Maccabees, after which he said a preacher did not know much about the Book of Maccabees, and that was the alpha and omega of his sermon. I asked him if he knew the Book of Maccabees was voted on as canonical when the Bible was voted into existence? He said he did. I asked him: If Maccabees and other rejected books had got a majority of votes, would they have been declared the word of God? and he said he supposed they would. Said I: "Does not that settle the divinity of the word of God?" but he replied that he did not want to discuss that subject.

I heard the will of a Presbyterian read a few days ago, and I mention this to show the moral rottenness of the teachings of the Christian religion. This man, Henry Hartzel, was born of Presbyterian parents; he was baptized in infancy in the Presbyterian church, he always belonged to the Presbyterian church, and a Presbyterian sermon was preached at his funeral. He accumulated a vast fortune. He had three women, and outlived them all. By his first wife he had three children, two boys and one girl; by his second wife, five children; by his third wife he had no children. He raised these eight, his daughter by his first wife staying with him till they were grown up, and, in fact, doing the part of a mother to the whole family. She was married at the age of about twenty-four years, but not to a Presbyterian, and went to housekeeping in 1861 without a penny's aid from her father. Hartzel died last month, over ninety-four years of age. He made a will in 1890, revoking all his other wills, and giving all his estate, both real and personal, to six of his children, whom he named, leaving out this daughter—who was his slave, as might be said, till she was twenty-four years old—because she refused to marry a Presbyterian instead of the man of her choice. That daughter is not in destitute circumstances, and proposes to erect a monument in memory of her dead mother, which has been neglected.

Yours truly, CHESTER BEDELL.

Belief an Absurdity.

RICHMOND, VA., Aug. 31, 1895.

MR. EDITOR: It is a remarkable fact that a large majority of intelligent people allow their minds to become warped upon the subject of religion. To doubt and investigate is thought to greatly offend an imaginary something called God. Laboring under this impression while reading the Bible, common sense is for the time laid aside, the reasoning faculties are given over entirely to blind credulity, and the consequence is that the scriptures are believed literally, word for word, from Genesis to Revelation. It must be remembered that the supposed inspired book was written by men and compiled by men, that it is filled with mistakes and contradictions, and was finally voted upon in a convention to decide which of the books were inspired and which were not. The result of this meeting was that some of them were rejected, and the probability is that those that were discarded should have been retained, and vice versa. Theologians have from time immemorial taken special delight in harping upon several passages in the New Testament, the substance of which is, unless a man believes in Christ he will be damned; that is to say, unless you believe that Christ is actually the son of God, and that he is endowed with the power of giving an immortal life of happiness to all those who profess this faith, good deeds stand for naught, and you will be cast into everlasting hell-fire. The church has always insisted that an honest disbelief in this creed is the most diabolical of sins, deserving and incurring the same future punishment as murder and robbery. Under this amazing dispensation of divine law, the world's greatest geniuses, philosophers, and benefactors, the most refined and cultured element of mankind, have been doomed to the identical fate of ruffians and out-throats. Let us calmly and dispassionately consider this, the most momentous of all questions; and in doing so, I propose to prove that such a doctrine of eternal retribution is inequitable and unjust, and that it is not in accordance with reason. As an illustration, we will say a widow, who has been married twice, goes to the cemetery and stands by the graves

of her departed husbands. She is in a retrospect mood, and as she looks upon the tomb of her first husband, she remembers how kind and loving he was to her, and what a noble, upright man he had been. But he was unable to believe in the inspiration of the Bible, and he died as he had lived, making no confession or recantation whatever. She now turns to the grave of the second husband, and it flashes across her mind how dissipated and cruel he was, and what a contemptible rascal he was considered. But he was a firm believer in the Bible, a member of the church, and upon his death-bed he declared he would be saved, and that faith had washed all his sins away. Which of the two men had this woman rather meet in heaven? Yet, according to the Bible, the one that had made her life happy was suffering in torment, and the one that had made it wretched was an angel, enjoying perpetual bliss. In the name of justice and mercy, I ask, can this be true? Can there be anything more absurd than the dogma of salvation by faith, which teaches that a certain belief is necessary in order to be saved, and that an honest intellectual conviction to the contrary merits damnation. When a man commits a sin, and goes to a priest, who in consideration of a sum of money gives him absolution, this man feels and believes that he will never suffer the penalty of his sin, because he thinks he has obtained forgiveness. Always having this easy method of pardon in view, he can with impunity do the same thing the next day, pay another visit to the priest, and again feel contented. I not only contend that such a religion is not a restraint, but claim that it is the greatest demoralizer upon the face of the earth, because it offers an escape from punishment. The first step toward reforming the world and banishing superstition is to abolish the idea that a mere belief in the supernatural is a universal panacea for all our iniquities.

The gospel of Humanity must be preached, which says that we must reap the result of our acts, that for every injury done ample restitution must be made, for there is no pardoning power. This is, after all, the only true religion.

DANIEL J. PAXTON.

The Canse in Oregon.

PORTLAND, OR., Sept. 5, 1895.

MR. EDITOR: The Seventh Annual Convention of the Oregon State Secular Union will be held at Portland, Or., Friday, Saturday, and Sunday, Sept. 20, 21, and 22, 1895.

Liberals of Washington are especially and most cordially invited. All who attend will be hospitably entertained by the Women's Auxiliary of the First Secular Church. Business sessions will be held at Labor Council Hall, Stark and First streets; public meetings, Friday evening, lectures and musical entertainment; Saturday evening, dramatic performance at Turn Halle, corner Fourth and Yamhill streets; exhibition of Sunday-school work, under the direction of Miss Nettie A. Olds, at Turn Halle, Sunday morning, at 10:30. That alone will well repay a journey from any part of the United States. The Convention will close with a ball at Labor Council Hall, Sunday evening, Sept. 22d.

The opening of the Industrial Exposition has been postponed for two weeks, which will prevent friends from taking advantage of reduced rates. President Jesse is negotiating to secure reduced fare on railroad lines. In some cases this cannot be effected, on account of his not being able to guarantee the required number of passengers. Be sure to inquire for special rates when purchasing tickets for the Convention.

Neither the summer heat nor the exodus to the hop-fields has materially affected our work in Portland. The attendance continues good and the interest unabated. The greatest drawback to the work in this city is want of a suitable hall in a desirable location. When this is obtained, and efforts are being made in that direction, we shall have five to eight hundred people every Sunday night. Our Sunday-school is making glorious headway. Last Sunday we had twenty-nine members in the adult class, and fifty-four children in the catechetical and flag march.

The interest awakened can be best gaged by the fact that the leading ministers of the city, as they severally return from their vacations, make Secularism the subject of their opening sermons. Last Sunday the two most prominent ministers of the city made their sermons the vehicles of abuse of Secularism. The enemy are up in arms, terribly alarmed, and wailing for the loss of their lambs. The imbecil twaddle they get off is most pitiable, but with all their volubility and the help of the Holy Spirit (*i. e.*, *Pneuma*—wind) they dare not even meet our young Hypatia, and the very mention of the old veteran's name threatens them with convulsions. Not one of them dares defend his faith in public debate. To us it is very encouraging to know how deeply our success stirs them. "She do move."

The secretary of the Sunday-school at Vancouver, Wash., has just sent in her quarterly report, announcing the average attendance of children as thirty-eight. The greatest interest is manifest. Liberals are very desirous that a lecturer should be stationed there, so they can have a lecture every week. Immediately after the Convention we hope to make arrangements to this effect.

On August 31, the Dramatic Company, an auxiliary of the church, gave their initial performance at Turn Halle, presenting the domestic drama, "Chimney Corner," and the comedy, "Irish Magnetism," with a gem selection of songs by the Sunday-school children. The performance was admitted by all to be most admirable. Both pieces were rendered without a flaw, hitch, or error. The reputation of the club is secure.

In the midst of joy we are called to mourn. The following from the *Oregonian*, the leading paper of this section, tells the sad story:

The funeral of Mrs. Catherine Kehm, aged sixty years, wife of Conrad Kehm and mother of Katie Kehm Smith, former pastor of the First Secular church of this city, was conducted under the auspices of the First Secular church at the undertaking parlors of Finlay & Reiger yesterday at 2 o'clock p. m. The oration, a tender and touching tribute to the memory of the dead, was delivered by Miss Nettie A. Olds, in the presence of a large circle of friends and relatives. Mrs. Kehm died as she had lived—a Secularist. The interment, at Lone Fir cemetery, was attended by a beautiful and impressive service, concluding with a song by the Secular church choir, "Lay Me Low, My Work Is Done."

Mrs. Kehm had been enjoying good health up to a few minutes before her death. Fortunately her youngest son, Herman, who had been spending a vacation in the country, arrived home just in time to receive her parting words and looks of love, and to make glad the poor old loving heart by his affectionate ministrations. She died of hemorrhage of the lungs, within twenty minutes after being attacked, leaving to the lonely sorrow of old age her faithful husband and life-long co-worker in the cause of mental freedom.

These sudden deaths, which are occurring almost every day, remind us we should ever be mindful of our duty toward our loved ones, and never neglect to gladden their hearts with words and acts of love and kindness; for how very sad must be the awakening, after some petty jealousy, pique, or passion has caused us to scorn, neglect, or fail to minister to them, to find them suddenly taken from us. Ah, if we could only realize that the happiness of life lies in the actions of to-day, and learn the lesson that Liberalism teaches, to act every day so that to-morrow will bring no regrets, we would never be called upon to shed the bitter tears of remorse. Life hangs upon a thread; then let us live so that when it is suddenly broken we shall never feel that our loved ones passed away sorrowing for the lack of that affection it was our duty to have bestowed upon them.

All intending to attend the Convention will please write me at their earliest, so that arrangements can be made for their entertainment. C. B. REYNOLDS,

Sec. Oregon State Secular Union,
620 Seventh st., Portland, Or.

What's to be Done?

CHICAGO, ILL., Sept. 19, 1895.

MR. EDITOR: Behind the veil of the past lie years of work, the work of those who

stood and those who yet stand within the arena of combat with the monster church. Placing the results of the combat in a calm light of judgment, one must say with disheartened spirit that the combat is unsuccessful so far.

What is to be done in order to hold that monster at least so far beneath you that it do not overpower you? A straining of the faculties is unavoidable, and though every effort seems in vain, effort is still to be made and work is not to cease. But the work which is to be done must be other than that which has been done. Mere advertised lecturing and the spilling of ink will not subdue the monster. Taking Liberalism aggregatedly, to my results of reasoning, it is simply impossible to introduce ethics of a broad liberal nature if such a work is not begun with the first essential object to see that the industry of a land becomes not impaired. Industry is so lame now that many are driven to such poverty that the solicitation to have them accept the old religion becomes welcome; and hence we see them preach and lie and degrade themselves at the corners of streets, spreading the banner of plenty and collecting the beggings and charity. An army of religious beggars is growing and thereby fostering the crude religion which is so much abhorred, and with which so much injury has been done to humanity. It should be involved in the work of Liberalism that industry maintains its healthy channels, for then alone the work of Liberalism will tell. The Freethinker who gives wide scope to his investigation must understand that Liberalism means practical action, that a great movement must comprise in its component demands a furtherance of the essentials of human existence. If it merely confines itself to the untruths and curiosities of biblical dogmas, and don't become of broader function, it will be equally a curiosity, not assisting humanity, and of unintrinsic worth when confronted with the every-day ailments of the people to which it addresses itself.

The largest possible development of industrial life in the medicine for the sick, is the oil for the Freethinker. It is the bulwark that protects us from religious tyrants. The religious tyrants work upon economic principles; and whenever industry becomes impaired, it is more or less their plot to have it so, and to take advantage of the moment, drawing mankind back into religious fanaticism, thus creating an army of force and crossing the earnest efforts of Liberalism.

The object of second consideration for the Freethinker, in his work of Liberalism, is to have an all-seeing eye over the system of public schooling, that its teachers as well are purely secular and free from any taint of sectarianism. A public school is a state school, and a state school is not and cannot be a parochial school. A parochial school is the school of a society, and, if the society chooses to send its children there, it may do so, but this society has no right to force its artificial system of doctrines and usages into a state school. A state school may cease to exist if the citizens choose to withdraw their children from it, but if it ceases to exist it must cease as a pure, secular, unadulterated state school. It is a crime and a villainy for any religious, credulous society to interfere with a state school when it don't wish to send its children there, and when it has its own school and the state don't interfere to injure it.

The third important object for the Freethinker to look to, in his work of Liberalism, as a fundamental work, is, that he must build up a union of active workers, and have constitutional provisions for the mutual assistance of his fellow-member with respect to the economic well-being of his co-worker. Means must be at hand, and if the proper mode of operation is found and chosen and practiced, means, sufficiently, will come. It depends upon the caliber displayed in an organization to assure respect and success.

If the active worker happens to be a well-to-do man, he is so much better off, but if he is poor, and is dependent for a livelihood, he exposes himself to persecution and trouble should he make earnest and telling and thorough attempts at work of agitation. He therefore needs every support and an income assured to him.

Such are the cornerstones of the edifice, and no matter what ecclesiastic precedent or bad fungi may vegetate within the organization, if the cornerstone is well founded the work will flow as smooth as oil. If these fundamental objects are neglected, all attempts will fail because, being attempts founded upon sand, the showers and storm will clear them away. The organization is laughed at; it becomes rent within itself, and the more earnest you try to be the more insane you will appear when the cornerstone and foundation are not there.

Intelligence must be patronized and, in a manner, be supported. The church does this. A union must be founded upon principles by which it cannot be rent. Religion has this. Religion makes use of the babe already by a baptism to further its bad cause. It follows up the babe through its childhood and youth, and makes use of its intellect by either entirely dwarfing it, or capturing it for the seminary, where it becomes trained to assist in the crimes which the clerical bandits commit against the world.

Beware also of mingling the cause of Liberalism with numerous other isms. It is idiotic to indulge in Utopian theories, for they belong to the ideal unreal. That which I can reach is tangible, and therefore real, and I cannot afford to pass it and reach out farther for anything intangible and mere Utopian. The Freethinker must work on limited ground where he can reach about. The Freethinker must be consistent and limited in his purpose, and Freethought cannot be of universal function, but it must be consistently extensive in its demands and claims and purpose.

J. U. MANUTH.

NEW BOOKS

BY

ROBT' G. INGERSOLL

The Field-Ingersoll Discussion. Price, 25 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, 25 cents.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents, Address this office.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Retort.

One day, a rich man, flushed with pride and wine—
Sitting with guests at table, all quite merry—
Conceived it would be vastly fine
To crack a joke upon his secretary.

"Young man," said he, "by what art, craft, or trade,
Did your good father earn his livelihood?"
"He was a saddler, sir," the young man said,
"And in his line was always reckoned good."

"A saddler, eh? And had you stuffed with Greek
Instead of teaching you like him to do!
"And pray, sir, why did not your father make
A saddler, too, of you?"

At this each flatterer, as in duty bound,
The joke applauded, and the laugh went round.

At length the secretary, bowing low,
Said (craving pardon, if too free he made),
"Sir, by your leave, I fain would know
Your father's trade."

"My father's trade? Why, sir, but that's too bad;
My father's trade! Why, blockhead, art thou mad?"

My father, sir, was never brought so low;
He was a gentleman, I'd have you know."

"Indeed, excuse the liberty I take;
But if your story's true,
How happened it your father did not make
A gentleman of you?" —Anon.

How I Shall Get to Heaven.

II.

When at last death, the benefactor, came,
and Joseph lay calm and still, quite free
from pain and all disturbing influences,
his body, robed for the last long, sweet
sleer, was placed in a casket, as good as I
would desire for myself, and taken into
the best room in the house. At the proper
time, friends, both white and dark, were
invited to come in to pay their last re-
spects, and speak the last farewell to the
clay that bore the name of Joseph, once
full of life, hope, and animation, now ly-
ing limp, cold, and helpless.

In accordance with his wishes, his pastor
came to speak the last few words at the
funeral, for I never interfered with his re-
ligious fancies, and the singers with whom
he had been wont to associate came and
sang the tunes he most liked to hear. It
was on the 23d day of August, 1894, and
through the open windows floated the
strains of

Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.

And then, at the close of the service,
Nearer my God to thee,
Nearer to thee,

was chanted as only the Afro-Americans
know how to render it.

And when this service was over, we laid
his body gently and carefully away in our
family burial lot in Oak Grove cemetery,
where sleep my father, mother, and little
Susie. In all these cares, my sister was a
willing helper. Together we watched over
and nursed the sick one, day and night.

I do not claim that this was more than
I or she, or anyone, should have done, or
ought to do, nor yet do I tell it in any
boastful sense, or with any vainglory.
Nor was it done for Christ's sake, or think-
ing that the doing of the same would take
me to heaven, for such thought never on e
entered my mind. But that which I did
was for poor, suffering humanity's sake
only.

When I shall have told this to Peter, he
will say, "Your name and former resi-
dence." I shall reply, "Susan Helen
Wixon, Fall River, Massachusetts, U. S.
A." "Member of church, and if so, what
denomination?" he will further inquire.
"I was never identified with any particu-
lar church—my views seemed to be broad-
er and more liberal than any church I
knew of on earth," will be my answer.

Then Peter will turn to the busy type-
writer who keeps the account of deeds
done in the body, and will ask this ques-
tion, "What does the record say?"

Looking over the ponderous tomes till
he comes to the W's, he will run his finger
down the long line, where he finds my
name and calls out, "Wixon, Susan H.,
Fall River, Mass., U. S. A.—Deeds done
in the body," and he will begin to read so
many things that I have forgotten—"little,
nameless, unremembered acts of kindness
and of love," that I shall be astonished
myself to think they were recorded. "Pass
to the incident that she has related, if
there," says Peter, doubtfully. The man
will turn a few pages, and say, "Yes, here
it is, only there is more to her credit than
she has told." "And you did not do this
and other deeds for Jesus' sake, and hop-
ing for reward?" and Peter will look at
me in some surprise. "No, sir," I shall
reply emphatically. At the same moment I
shall catch the sound of a voice chanting
low and sweet from a far-off aisle, but
perfectly plain, these words: "Inasmuch
as ye have done it unto one of the least of
these, my little ones, ye have done it unto
me."

"Is there anybody here to vouch for
this story as told by this lady and written
in the Book of Life?" and Peter will speak
up loud and distinctly. Immediately from
the shining host there will emerge an angel,
his face glowing with happiness and peace,
and he says, "I vouch for it—I, Joseph
Williams. She did it all and more."

The pearly gates will then swing wide
upon their golden hinges, the music of
millions of voices will burst upon my ears,
and myriads of hands will be outstretched
to greet me; among them I shall see the
sister who died before I was born, my
brothers, my father and mother, dear little
Susie, and all my loved ones who went be-
fore into the unknown country.

The chieftain of the guard will say,
"Miss Wixon, you have the freedom of the
city. As you roamed o'er the earth, free
and fearless, as you were bound by no
ecclesiastical sect, fettered by no creed,
cramped by no theological chains, we can
not put them upon you here. You have
the same liberty here that you had on
earth. Go and come at your own pleasure,
and none shall harm or molest you."

With Joseph for my guide, I shall start
on a tour of inspection. From the en-
trance we go down a sort of Midway Plai-
sance, with booths and inclosures on either
side. The noise is something terrific, bells
jangling, folks screaming, horns blowing,
and music strings twanging, all sadly out
of tune. "What is all this, Joseph?" I
ask. "Oh, dey is de different creeds, you
know. Yonder is de Met'dist, an' nex' to
dem is de 'Piscopals. Done you see ole
——, dat ye uster know, he stanin' up
er readin' outer er prayer-book, jess de
same as eber—see how big he feel. Ober
dere is de Baptis' folks, all walled up—dey
is clos' communion, jess de same, dey is.
An' dey got a puddle in dere whar dey do
baptizin'." "Where are the Presby-
terians, Joseph?" I ask. "Right ober dere,
Miss Susan; in dere whar de blue lights
shine, in dat pen, dere's de Preseterians.
Dem ministers you uster know, who was
wid ye on de school committy—Rev. Mr.
——, an' ——, an' —— dey is in
dere. Sometimes dey gets outen de pen,
an' dey goes off by demsels, but dey come
back mosely. Ober yonder is de Conga-
tionals. De Holiness folks, dey is in dat
little pen yonder, and de Mormons is ober
dere, and dem folks ye see on dere knees
in de mud is de Salvation Army. Dem big
buildings off der 'longs to de Cat'lics, an'
here comes a priest wid a bag o' goles in
both his han's—'tis all for de chu'ch, ye
know. Dat's what dey all say. De Chi-
nese an' de Hindoos an' all de nations, dey
all here, and dere havin' a parleyment of
all de 'ligions up dere—ye can go an' see
'em, if ye wants to."

We pass one big bazaar on our walk
through the Plaisance, with all kinds of
curious images displayed. Joseph informs
me they are all the various idols and gods
used on earth, and now on exhibition in
heaven. It is a marvelous display and at-
tracts many visitors. I am much amused
as Joseph points out the many emblems
and objects, grotesque, revolting, fright-
ful, or otherwise, and calls them all sacred.
"Ye see, chile, dey counts from de begin-
nin'." Dere's beetles an' bugs, an' snakes,
an' trees, an' oxen, an' oder beasties; im-
ages of fokes, too, an' rain-gods, an' sun-

gods, an' fire, an' debils, an' eberyting dat
eber was washiped, an' de las' one is a big
book—see."

"And where are the golden harps, the
crowns, and white robes, Joseph?"

S. H. W.

[CONCLUDED NEXT WEEK.]

Too Well Grounded in Truth to be Shaken.

Mrs. Gifford, in her zeal, has written a
long letter to one of our boys of the Cor-
ner—Charley Carlton—and sent him some
"Look to Jesus" tracts and cards. She
means well, and is evidently sincere, and
we all like sincerity and good motive.
But for Charley, boy as he is, to follow
her instructions, would be like going back-
ward a long way. Our boys and girls of
the Corner are too well grounded in truth
to be swayed by the breezes of supersti-
tion. They are good, sensible, bright
boys and girls, and would not do anything
wrong and injurious for all the world, that
is, if they follow the teachings of the edi-
tor of this department. Certainly, if Mrs.
Gifford feels like praying for Charley, he
will not object, but we know that all her
prayers, though numbered by the million,
will only go to show their uselessness.
The universe is governed, not by prayer,
but by law, and there are no miracles.
The other name of miracle is ignorance.
We are sorry for Mrs. Gifford, and wish
she could be brought to see the light as it
is in reason and common sense. She would
then no longer be miserable and unhappy
in the anticipation of an eternity of misery
and unhappiness for herself or anybody
else, but joy and peace would reign in her
heart.

S. H. W.

What the Little Folks Are Saying.

Lulu looked bright and rosy when she
came into the dining-room, but she said,
as she poured the cream on her oatmeal:

"I guess mamma was right about two
pieces of chocolate cake being too much
for tea. Anyway, I haven't slept very well.
Why, I believe I turned over a thousand
times."

"Is it possible?" exclaimed papa, look-
ing very serious. "Let's see! How long
were you abed? Ten hours? That would
be about 100 times an hour, or once every
36 seconds. A thousand times! Why,
how tired you must be!"—*Youth's Com-
panion.*

Correspondence.

ROCKVILLE, IDAHO, Aug. 18, 1895.

DEAR MISS WIXON: I thought I would
drop you a few lines and send you a letter
from Delia Gifford that I got the last time
I wrote to the Children's Corner. Also an
Indian arrow-head and some rattlesnake
rattles. I will send you the collection as
soon as soon as I get it gathered; it will
have some of nature's drawings. Yours
very truly,

CHAS. C. CARLTON.

[Thanks for the pretty arrow-point and
the rattles.]

Poor Mrs. Gifford! It is quite evident
that her religion has nearly turned her
brain, and it is pitiful. While Charley
is in no need of her prayers, her sincerity
is to be respected, and if it does her good
to pray, it can certainly do him no harm.
He will keep straight on in the path of
duty, doing all the good he can, and living
the true and upright life that ever makes
the respected citizen, the honorable mem-
ber of the community.—Ed. C. C.]

THORNBURG, IA., Sept. 8, 1895.

SUSAN H. WIXON—*Madam*: I was
amused at the pious, motherly advice which
Delia A. Gifford gives you in THE TRUTH
SEEKER of Aug. 31st, and greatly delighted
by your answer. Such expositions never
come amiss, even in the Children's Corner.
They are good for the children, and good
for grown people. Let us have some more
occasionally.

We have your books, "Story Hour" and
"Right Living." Both of them are splen-
did. For small children the pictures of
"Story Hour" make good amusement.
For older ones the text matter is excellent.

I have taught school a number of years,
and while so engaged often wished we
could have such works, free from supersti-
tion, in the public school at least.

Yours truly,

E. D. NAUMAN.

[Thank you, friend Nauman, for kindly
words of praise. They help us in our
work, and take the chill off when others
say things which hurt, as they sometimes
thoughtlessly do.—Ed. C. C.]

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents.

Interesting book by same author:
"Four Leading Doctrines," 247 pp.,75
"Divine Love and Wisdom," 248 pp.,75
"Divine Providence," 308 pp.,75
"Conjugal Love," 472 pp., \$1.00
"True Christian Religion," 982 pp., 1.50
"Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
Send for Descriptive Catalogue to the American
Swedenborg Printing and Publishing Society,
20 Cooper Union, New York.

SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by
a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress.
By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance
12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for
Boys and Girls. 12mo, 388 pp., \$1.25.

The Story Hour. An Exceptionally Hand-
some and Interesting Book, Without Supersti-
tion, for Children and Youth. The Only Free-
thinkers' Children's Story-book ever issued.
66 full-page illustrations and 25 smaller; large
type, heavy, toned paper, broad margins, illus-
trated covers; 4to, 324 pp., boards, \$1.
Address, THE TRUTH SEEKER CO

FOR SALE!

Having been appointed administrator of the es-
tate of the late Lullie Monroe Power, consisting
of the Franchise and Equipment of the *Ironclad
Age*, I now place the same upon the market.

It is the desire of the heirs, Mr. L. H. Power
and daughter, that the paper be perpetuated.
Being in its fortieth year and well established,
with a circulation reaching into every state and
territory in the Union, and located at one of the
best points of distribution in the country, I feel
that it would be remiss in me not to give those
interested in Journalism of this class an oppor-
tunity to buy and continue it. I will hold the
same open for private sale for 30 days. If, at the
expiration of that time, it is not disposed of, I
will sell at public sale.

The office is fully equipped with material and
machinery to issue any kind of publication and
commercial job work; besides there is over \$500
worth of stock, book and valuable library.

Address, C. E. GEISENDORFF,
Indianapolis, Ind. Administrator.

TWO DOLLARS FOR ONE.

"THE LITTLE FREETHINKER"

The only paper published for the young that is
free from superstition. One year 50 cents. Six
months, 25 cents. Sample copies, 3 cents. *Little
Freethinker* has been enlarged and improved
and is now a paper Liberals may be proud of.
I'll send *Little Freethinker*, *Footie's Health
Monthly*, and *The Mayflower Magazine* one
year, the *Home*, a 16-page story paper, and twelve
fine flower ing tulbs of different kinds, all for \$1.
Address, ELMINA D. SLENNER,
3137 Snowville, Pulaski county, Va.

Correspondents Wanted

With Liberal and Freethinking women between
the ages of 20 and 40 years. Address L. C. L., care
Truth Seeker office. 10137

My Repairing Department

Is now complete. I have facilities to repair,
clean, regulate and return watches 2d or 3d
day. No better work in the world. Agents
wanted in every town in the United States where
watches are butchered instead of restored. Many
are now making money but many more can make
money easy by sending me the work of their
friends and neighbors. Apply for terms, also
send for price lists of Watches, Diamonds, Jew-
elry, Silver-ware, etc.

OTTO WETTSTEIN,

Designer of

The Otto Wettstein Watch; The Ingersoll Sou-
venir Spoon, and The Popular Free-
thought Badge.

Established 1857. ROCHELLE, ILL.

HIGHEST QUALITY OF ALL.

Columbia Bicycles

THE STANDARD
FOR ALL.....



HAVE you feasted your
eyes upon the beauty
and grace of the 1895
Columbias? Have you
tested and compared
them with all others?
Only by such testing can
you know how fully the
Columbia justifies its
proud title of the Stand-
ard for the World. And
the price is but

\$100

POPE
MFG.
CO.

Hartford, Conn.

BRANCHES:

BOSTON

NEW YORK

CHICAGO

SAN FRANCISCO

PROVIDENCE

BUFFALO

An Art
Catalogue

of these famous wheels
and of 1147 models, \$50
\$60, free at any Colum-
bia Agency, or mailed
for two a-cent stamps.



Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse.....	10
Astro-Phology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Austin Holyoake.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	3
The Bible: Is it Reliable as a Guide? C. Watts.....	5
Blasphemy and the Bible. C. B. Reynolds.....	5
The Book of Esther. A Specimen of What Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. F. Max Muller.....	5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed System. Bennett.....	2
Christianity: Its Nature and Influence on Civilization. Charles Watts.....	5
The Christian Deity. Charles Watts.....	2
The Christian Faith. 200 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	2
The Christian Sabbath. John E. Remsburg.....	2
Christian Scheme of Redemption. C. Watts.....	2
The Church and Education. Anti-Jehovah.....	5
The Church and Freethought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holidays. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills, or Give the Devil His Due. John Syphers.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoake.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. E. Remsburg.....	5
Defense of Secular Principles. Chas. Watts.....	2
Does there Exist a Moral Governor of the Universe? Austin Holyoake.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Rawson.....	10
Essays on Miracles. David Hume.....	10
Father, Son, and Holy Ghost. T. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	1
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	3
Few Words about the Devil. Chas. Bradlaugh.....	3
Freethought and Mod. Progress. Chas. Watts.....	2
The Fruit of Christianity. Annie Besant.....	2
German Liberalism. Mrs. Clara Neymann.....	1
The Gospel of Christianity and the Gospel of Freethought. Annie Besant.....	3
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situated? Austin Holyoake.....	3
Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Eisberg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	3
Is America the New World? L. L. Dawson.....	10
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure D. M. Bennett.....	2
Is the Bible Indictable? Annie Besant.....	2
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Paden.....	5
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoake.....	5
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gantama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death. Why Should the Atheist Fear to Die? By G. J. Holyoake.....	3
The Logic of Life, Deduced from the Principles of Freethought. G. J. Holyoake.....	3
Ludicrous Aspects of Christianity. A. Holyoake.....	5
Liberty and Morality. Monrore P. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	5
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Crime. B. F. Underwood.....	5
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Stoddard.....	1
The New Age. W. S. Bell.....	5
The Old Religions and the New. W. S. Bell.....	1
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	1
Orthodoxy. Robert G. Ingersoll.....	10
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes.....	5
Protestant Intolerance. John E. Remsburg.....	2
Philosophy of Secularism. Charles Watts.....	5
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10
Plea for Atheism. Charles Bradlaugh.....	5

Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyall.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	1
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Austin Holyoake.....	3
Secular Responsibility. G. J. Holyoake.....	3
The Stage and the Pulpit. Robt G. Ingersoll.....	2
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake.....	3
The Theory of Evolution. Thomas H. Huxley.....	10
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologians.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	2
Why Do Men Starve? Charles Bradlaugh.....	3
When Did Paul Live? Scholasticus.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Austin Bierbower.....	10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.	

Book Notes.

Anyone having a set of the Humboldt Library, cloth bound, and wishing to dispose of the same at a reasonable figure may find a purchaser by addressing this office.

We have received the "Handbook of Freethought." It is a small encyclopedia of fact, argument, logic, and science, presented as evidence against the false claims of orthodoxy. In this book you can put your finger on the arguments that overthrow orthodoxy. In his preface to the work Mr. Bell says: "I have aimed in preparing this work to put into compact and orderly form a large amount of irrefragable evidence against the superstitions of the church. I have often felt the need of such a work for my own use. The matter herewith presented has been culled from some of the ablest writers living and dead. As a book of reference I hope it may be a valuable aid to all investigators and truth seekers. Its running headlines, chapter heads, subheads, and classified subjects make it a 'handbook.'" Mr. Bell has certainly produced a valuable book, and we take pleasure in saying that we find it to be about the most useful work we now have in our library. Every Freethinker should have this work. It is handsomely bound and consists of 381 pages and an index, and sells for \$1 in cloth and 50 cents in paper.—*Truth*.

Says the New York TRUTH SEEKER: "A short time ago we said this to more than thirty Liberal writers: There has been a great deal of talk at various times and by a good many of the leading Liberals about the Positive or Constructive side of Liberalism. It is stated that there is an Affirmative as well as a Negative philosophy connected with the Freethought movement; and that Liberals should build a religion or philosophy or system of morality, as well as destroy the system founded on superstition and supernaturalism." To obtain for publication the opinion of these writers on this subject the matter was put thus: "Is there an Affirmative, Positive, Constructive side to Freethought? If not, the reason why? If there be, in what, in your opinion, does it consist, and in what should it consist?" We believe with our contemporary that "this expression of opinion on this subject will be one of the most valuable and interesting contributions ever made to the literature of Freethought, and may mark the beginning of a new era in the development of the mental world." We trust every Liberal will read this symposium and circulate it among his neighbors for their enlightenment. In pamphlet form, 25 cents.—*Truth*

SEVERAL ministers have preached sermons against the wearing of bloomers by women bicyclists. The passage in holy writ depended upon as a crusher is found in Deuteronomy xxii, 5: "The woman shall not wear that which pertaineth unto a man, for all that do so are an abomination unto the Lord." Evidently these ministers would have the women discard shoes, stockings, and their intimate clothing.

It is reported that Mr. Keir Hardie, the Socialist ex-member of the British Parliament, now on a tour of this country, met with a very cool reception at Denver from the Populist ex-Governor Waite of Colorado. Waite is said to be opposed to the Sabbatarian and extreme moralistic and religious views of Hardie, and says that all that is good in Socialism is incorporated in the People's party platform.

1492|Columbus to Ingersoll |1892

400 Years OF Freethought

By Samuel Porter Putnam

Large Octavo, 1165 pp., Gilt Sides and Back, Marbled Edges. \$5.

With The Truth Seeker for One Year, \$6.50.

141 FULL-PAGE PORTRAITS!

Of the Most Eminent Freethinkers, of the Past Four Hundred Years.

THE TRUTH SEEKER COMPANY announced in October that this superb work was at last ready for delivery. It had been in preparation for so long that some of the subscribers were getting a little impatient and wondering when they would have the opportunity to see for themselves whether it possessed all the merits claimed for it by the publishers. They did not realize the magnitude of the work, and that the six months' delay in getting it out was due to the fact that they were to have fifty per cent more reading than they had been promised and nearly three times as many portraits. Such was the case, however. Instead of six hundred pages of letter-press there are nearly nine hundred, and the fifty portraits promised in the prospectus have multiplied to one hundred and forty-one! Considering the fact that the illustrations are the most costly part of the book—as undoubtedly to many they will also be the most attractive—and properly estimating the expense of the extra three hundred pages of text, it is evident that the subscriber received about one hundred per cent more for his \$5 than was guaranteed to him. Well, the nearly eleven hundred copies of the volume subscribed for were sent out, and now we know what the recipients think of their investment. Judging by the letters that reach this office, they are not only satisfied—more than satisfied—but surprised and delighted that they got such a bargain.

As for the subject matter of FOUR HUNDRED YEARS OF FREETHOUGHT, it covers nearly every phase of progress and development and presents them in such orderly sequence as to give the best possible picture of human evolution. In Part First we have Freethought as a manifestation and influence; in Part Second, as an organized force. With this history are given sketches of the lives of the men and women who have taken part in the movement. It unites the past and the present. It is a world book and a home book. It fulfils the promise of its inception, and is the most magnificent work ever issued by the Freethought Press.

Price, \$5. With "The Truth Seeker" One Year, \$6.50.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for "limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all."

Price, 5 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Pl., New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by the prince of orators, Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt beveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

A NEW EDITION OF THE DIEGESIS

BEING A Discovery of the Origin, Evidences and Early History of Christianity. Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Green cloth gilt title, 40 cents; half bound, 25 cents.

Gems of Thought.

LIBERTY, like the sun, should know no day of rest.—*New York World.*

THE standard which no genius ever reached is his own severe conception.—*Hawthorne.*

THE person who takes things for granted is apt to find that he has no title to them.—*Galveston News.*

To be able to discern that what is true is true, and that what is false is false—that is the mark and character of intelligence.—*Emerson.*

HUXLEY was a Hiram of Tyre, who furnished timber and stone out of the primeval forests and rock.—*W. H. Lyon, in Christian Register.*

THE influence of Professor Huxley has been and, we fear, will continue to be very pernicious to the cause of religion.—*New York Observer (Presbyterian).*

WHATEVER institutions we have should be for the protection of the individual. There is nothing else to protect that ought to be protected.—*E. C. Walker.*

WHAT we need is an individual freedom larger even than that which we now enjoy—a larger opportunity for the best men to gain all the advantages possible for the free employment of their abilities, to the end, among other things, that they may increase opportunities for others, and especially for men of humbler powers.—*Harper's Weekly.*

THAT our principle [that of liberty] however baffled or delayed, will finally triumph, I do not permit myself to doubt. Men will pass away—die, die politically and naturally; but the principle will live, and live forever. Organizations rallied around that principle may, by their own dereliction, go to pieces, thereby losing all their time and labor; but the principle will remain, and will reproduce another, and another, till the final triumph will come.—*Abraham Lincoln.*

POSTHUMOUS fame will belong to Huxley as one of the great teachers of the last half of the nineteenth century, not because he broke from tradition, but for the reason that, following Plato, he believed that the acquisition of wealth, the possession of cleverness, and acquiescence to dogma were things which were mean "and not worthy to be called education at all."—*Barnett Phillips, in Harper's Weekly.* [And because he believed all this he "broke from tradition," for strict loyalty to tradition renders impossible such a life as his beliefs demanded.]

At present the most powerful and most instructed mind has neither the knowledge nor the capacity required for symbolizing in thought the totality of things. Occupied with one or other division of nature, the man of science usually does not know enough of the other divisions even rudely to conceive the extent and complexity of their phenomena; and supposing him to have adequate knowledge of each, yet he is unable to think of them as a whole. Wider and stronger intellect may hereafter help him to form a vague consciousness of them in their totality.—*Herbert Spencer.*

It has been claimed by the Christian critics that Voltaire was irreverent; that he examined sacred things without solemnity; that he refused to remove his shoes in the presence of the burning bush; that he smiled at the geology of Moses, the astronomical ideas of Joshua, and that the biography of Jonah filled him with laughter. They say that these stories, these sacred impossibilities, these inspired falsehoods, should be read and studied with a believing mind in humbleness of spirit; that they should be examined prayerfully, asking God at the same time to give us strength to triumph over the conclusions of our reason. These critics imagine that a falsehood can be old enough to be venerable, and that to stand covered in its presence is the act of an irreverent scoffer.—*Ingersoll.*

THE BRAIN AND BIBLE;

OR

THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1.

Address THE TRUTH SEEKER.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H C Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C Walker. **CHRISTIANITY A REWARD FOR CRIME** Authenticated by the Bible. O B Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic B. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D M Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P Putnam.

THE LIMITATIONS OF TOLERANCE. A discussion between Col. Robert G. Ingersoll, Hon. Frederic B. Condit, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Condit is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. "The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, 'No Bible, No Civilization', Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Hel n Gardener's bright efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T O Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H J Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B F Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L K Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: *The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.*

WILL THE COMING MAN WORSHIP GOD? B F Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B F Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger-

soll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

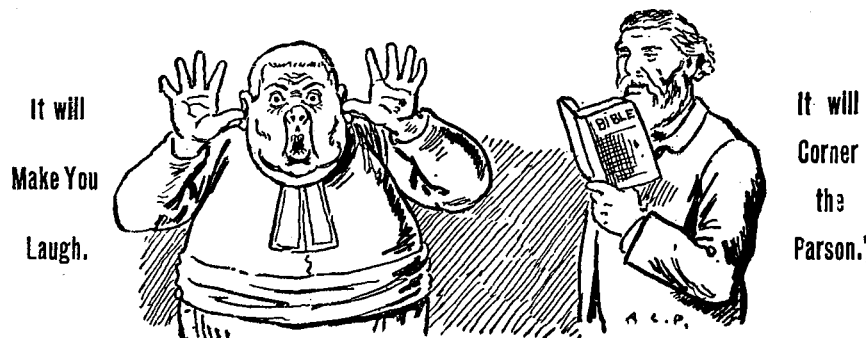
"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His 'Sister,' One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Exeol, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

UNIVERSITY OF CHICAGO PROFESSOR (lecturing): "Now Arsinius was sent as a legate to Rome. He was an exceedingly wicked man, and was later excommunicated. On dying, soon after, he went (according to all belief) to hell. We shall see more of him hereafter."

INDIGNANT AMERICAN: "Why is it, sir, that in Russia there is such great prejudice against the Jews?" Russian: "Because the Jews are a quiet, inoffensive people, who attend strictly to their own affairs, and do good work for fair wages, just as the Chinese do in this country."—*Ex.*

BOBBY was very much impressed by the remark of the minister at church that man was made of dust. "Ma, he said," after a thoughtful silence, "was I made of dust, too?" "Yes," she replied. "Well, how is it, then, that my birthday comes in January? There isn't any dust in January."

MOTHER: "There, Willie, is ten cents for you. Now, what are you going to buy with it?" Willie: "Save it up to buy fireworks for the Fourth of July." Mother: "But you know you are saving money to give to the heathen." Willie: "Yes'm, but the Chinese are heathen, aren't they?" Mother: "Yes, dear." Willie: "Well, they make the firecrackers, so the heathen'll get my money just the same."

ABRAHAM AND EPHRAIM.

He sermonized industriously in his didactic way,
And moralized momentarily with Ephraim every day,
And taught by tale and proverb and by every good device
The virtuousness of virtue and the viciousness of vice.

His hortatory homilies intended to impress
The rightfulness of righteousness, the sin of sinfulness,
Were ever hurled at Ephraim throughout the whole year long,
That he might rightly comprehend the wrongfulness of wrong.

"A youth can grow up virtuous, if we but pay the price;
If we but saturate his soul with showers of advice;
If we instill," said Abraham, "perpetual truth in him—"
And so in truth perpetually he soaked young Ephraim.

The youth absorbed a sermon every morning ere he ate
On the awful reprobation of the awful reprobate;
And he swallowed moral theses that were meant to edify,
And he masticated maxims with his gingerbread and pie.

And 'twixt breakfast time and dinner the iniquity of sin
Was taught to him industriously and patiently rubbed in,
The turpitude of turpitude was duly analyzed,
And the evil of depravity was loudly advertised.

And then right after dinner the enormity of crime
And the wrong of immorality was preached till supper time,
Then Abraham would sermonize through all the evening hours,
And drench young Ephraim's consciousness in moralistic showers.

Thus through cumulative precept did old Abraham desire
Accumulative virtue should young Ephraim acquire;
He taught him virtue endlessly and waited long to see
How superlatively virtuous young Ephraim would be.

Thus maxim-goaded Ephraim found righteousness a bore,
For salve is but an irritant when jammed into a sore;
Even bread is innutritious if you resolutely cram
An indiscriminate bakery down the bursting diaphragm.

Thus by hortatory homilies did Abraham impress
The wrongfulness of righteousness, the good of sinfulness;
And taught by tale and proverb and by every good device,
The viciousness of virtue and the virtuousness of vice.

Hence, Ephraim lived a reckless life and died a felon's death,
But gave this vindication with his latest dying breath:
"I have been sermonized to death; I die, to speak precise,
An unprotected victim of perpetual advice."

—Sam Walter Foss.

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods. Helen H. Gardner.....	50
The Age of Reason. Thomas Paine. Illustrated.....	2
Answers to Christian Questions. D. M. Bennett.....	25
Christian Absurdities. John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis. Thomas Paine. Illustrated.....	40
Sabbath Breaking. John E. Remsburg.....	25
Travels in Faith from Tradition to Reason. Robert C. Adams.....	25
Strike of a Sex. George N. Miller.....	25
My Religious Experience. Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion. T. E. Longshore.....	50

ISSUES OF 1892.—\$3.

Infidel Death-Beds. G. W. Foote.....	25
Rights of Man. Thomas Paine. Illustrated.....	40
Was Christ Crucified? Austin Bierbower.....	10
Pulpit, Pew, and Cradle. Helen H. Gardner.....	10
Bible Morals. John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology. Voltaire.....	25
Why Don't God Kill the Devil? M. Babcock.....	15
Liberty in Literature. Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy. Richard A. Proctor.....	15
Candle From Under the Bushel. Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church. John E. Remsburg.....	10

ISSUES OF 1893.—\$3.

Thomas Paine Vindicated. Col. Robert G. Ingersoll.....	15
The Creation of God. Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States. M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought. W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie. S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian? John E. Remsburg.....	50
Pen Pictures of the World's Fair. Illustrated. S. P. Putnam.....	25
Common Sense. Thomas Paine.....	15
Examination of Prophecies. Thos. Paine.....	15
Pleasure and Progress. Albert M. Lorentz, LL.B.....	50
Giant Delusion. Otto Wettstein.....	10
Bible Inquirer. A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress. Susan H. Wixon.....	10

ISSUES OF 1894.—\$3.

Thumbscrew and Rack. Geo. E. Macdonald.....	10
Self-Contradictions of the Bible. W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth. Dr. E. B. Southwick.....	50
Church and Freethought. Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought. F. D. Cummings.....	50
A Tale of a Halo. Morgan A. Robertson. Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm. L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc. W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear.

Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired.

Single numbers sold at prices quoted.

THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Place, N.Y.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS ON

FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent	Uncle Sam and the Priests.	8 represent	Samples of Christianity's Work.
2	"The Church Bobbing the People.	5	Missionaries.
3	"Thanksgiving.	1	"The Lord's Instruments.
6	"Sabbath Laws.	25	"Bible Doctrines and Their Results.
14	"Children and the Church.	1	"The Church and Slavery.
10	"Woman and the Church.	2	"Priests and Politics.
6	"The Church and Thomas Paine.	4	"Ireland and the Church.
4	"Studies in Natural History.	2	"Church's Idea of Civilization.
3	"The Bible and Science.	1	"The Uses of the Cross.
15	"The Clergy and Their Flocks.	4	"Unkind Reflections on the Church.
1	"Piety in Our Penitentiaries.	9	"Persecutions of the Church.
4	"The Atonement Scheme.	19	"Some Allegories.
4	"The Lord and His Works.	3	"Heaven.
2	"Prayer.	6	"Hell.
10	"The Creeds.	7	"Miscellaneous.
1	"Christians and Mohammedans.		

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

Price, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease, learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, initiated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.



POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

Cloth. 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5309, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1832. Address, STANLEY SILVERWARE CO., Boston, Mass.



These Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaint, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, wherever you saw this adver. Vineland, N.J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of his long practice, which should give confidence to those afflicted.



THE CARPENTER'S SON MAKES A FALSE PREDICTION.

For as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth.—Mat. xii, 40.

News of the Week.

THERE was a killing frost last week over New England and in the Middle states and lake region.

AN earthquake at Tegucigalpa, Mexico, on the 12th caused the death of 300 persons and a property loss of \$750,000.

THERE are said to be 30,000 prostitutes in New York city. On an average they live nine years after becoming such.

CITIZENS of New York who favor a "more liberal Sunday law" will hold a monster parade on September 25th.

THE gold reserve in the United States treasury is reduced by shipments abroad, and another issue of bonds is discussed.

STEERAGE rates on the Cunard line of steamers have been raised to \$26 and reduced rates by rail to embarking points abolished.

DURING a thunder shower at Allegheny, Pa., on the 10th three churches were struck by lightning. All the churches were Presbyterian.

TWO hundred Chinese, who landed at Vancouver, B. C., en route for the Atlanta Exposition, will not be permitted to enter the United States.

TWENTY persons have been arrested at Bucharest, Bulgaria, upon the charge of complicity in a conspiracy against the life of Prince Ferdinand.

NONE of the miners entombed in the burning Osceola mine, near Houghton, Mich., on the 7th, were rescued. Nearly thirty bodies have been recovered.

HENRY M. STANLEY, the African Explorer from London, is in New York. He will go West as far as San Francisco, and on his return will report whether the country is satisfactory.

SOUTH CAROLINA has a constitutional convention now in session. The problem before it is how to provide for universal male suffrage and at the same time curtail the Negro vote.

OF the seventy persons injured in the Sea Beach railway collision near New York on Labor day, but two have died. One was a minister, the Rev. John A. Edmonds, of Arlington, N. J.

LATEST advices from the Orient are to the effect that China refuses to punish the murderers of Christian missionaries, and that the Vegetarian fanatics are preparing to commit further outrages.

SPAIN has paid the Mora claim of \$1,449,000. Mora is an American citizen whose estates in Cuba, worth \$5,000,000, were confiscated by the Spanish government twenty-five years ago.

AT the Grand Army national encampment at Louisville, Ky., September 12th, Gen. Ivan N. Walker, of Indiana, was elected commander-in-chief. During the war General Walker was in command of the Third Indiana Volunteers.

THE Melbourne Harbinger of Light says that Mrs. Mabel Besant Scott, only daughter of Mrs. Annie Besant, was baptized into the Roman Catholic church on May 1st.

CHOLERA has secured a strong hold in Honolulu, where the difficulty of treating it is enhanced by the lack of native confidence in the health authorities. The disease has also appeared in Tangier, Morocco.

AN accident, Sept. 11th, on the Great Northern railroad between Ashton and Evansville, Minn., caused the death of seven persons. Thirteen were seriously injured. All the dead were residents of St. Paul.

THE New York Central railroad runs a train from this city to Albany and back at the rate of 64½ miles an hour. England has heretofore held the record for swift railroading, but this is the fastest train in the world.

MRS. MARY E. LEASE, the Kansas Populist, is reported to have espoused the "nationalization of the liquor traffic"—all breweries and distilleries to be under government control, and government agents to supervise the sales.

To quell a riotous strike of miners, the mayor of Ishpeming, Mich., swore in a crowd of the strikers as special police. The new officers arrested all non-union men who appeared, and in that way order was partially restored.

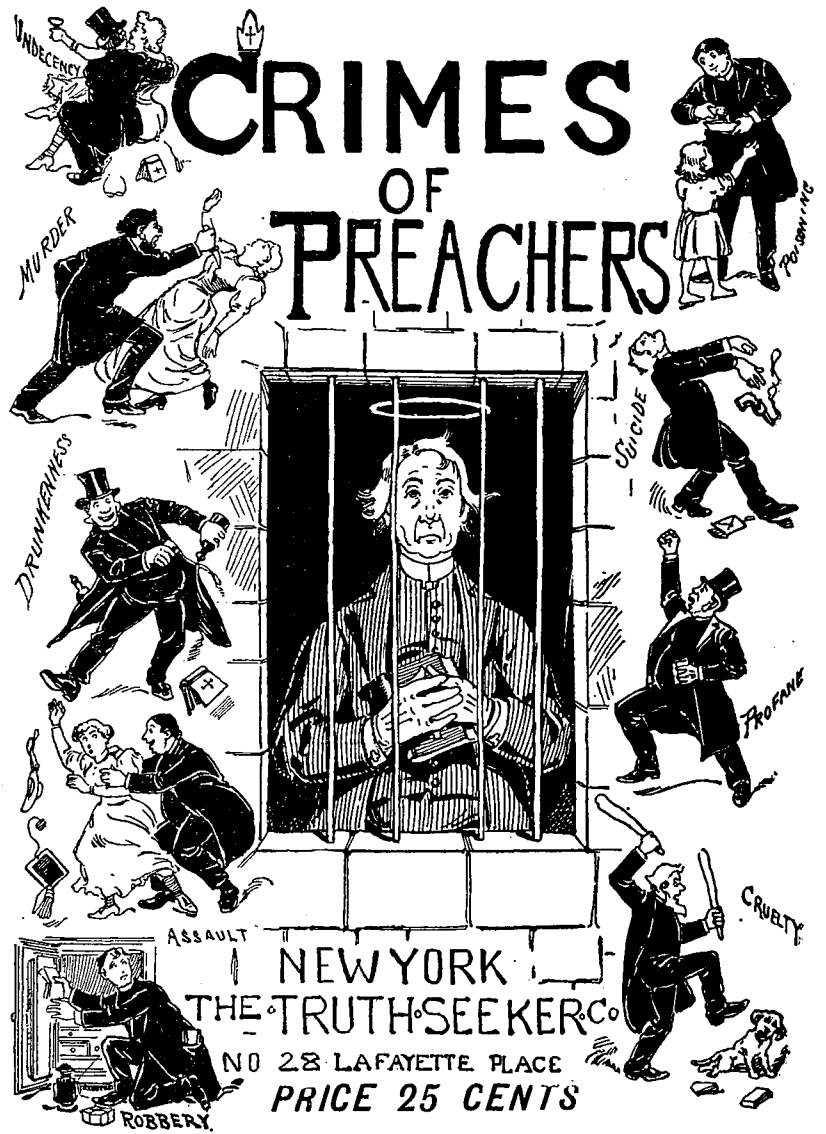
A MEDDLING parson in Paterson, N. J., named Wood, who, in collusion with his deacon and another member of his church, laid plans for securing evidence against a saloon keeper for the purpose of getting his license revoked, has been arrested on a charge of conspiracy.

THE troops at Fort Logan, Col., one day recently, tested a new "emergency ration" prescribed by the war department, and in a few hours the medical officer had fifty men on his hands suffering from gripping pains in the stomach, and had to go to Denver for assistance.

THE editors of the German papers *Vorwaerts* and *Volksblatt* are under arrest for speaking in uncomplimentary terms of the recent celebration of the German victory over France in 1870. Emperor William expresses his determination to suppress Socialism in his domain.

MORE than 24,000 Spanish troops have been landed in Cuba this month. There is talk that the United States may soon recognize the belligerent rights of the Cubans. Meanwhile preparations for the prosecution of filibusters are going on, and Spain is purchasing ships in New York.

THE New York police did not fulfil their promise to suppress the sale of liquors in the rich men's clubs of the city last Sunday. There was no suffering in any of these institutions, and the Union League Club, of which Police Commissioner Roosevelt is a member, was wet, as usual. Twenty-seven saloon keepers were arrested.



CHARLES C. MOORE, editor of the *Blue Grass Blade*, Lexington, Ky., has been arrested on a charge of sending obscene literature through the mails. The matter complained of is his advertisement of Mrs. Besant's work, "Law of Population." Moore is a careless writer, and got up the advertisement in the same manner in which everything else from his pen is written. It is rather flippant, in view of the delicacy of the matter discussed, but, except that it does injustice to the book itself, it is as harmless as Mother Goose's melodies. The arrest is probably instigated by the clergyman who had Moore prosecuted last year for blasphemy and failed to secure a conviction. At last accounts Editor Moore was in jail in default of \$1,000 bail, which, though doubtless able, he refused to give, declaring that he would spend his life in jail before he would fight the case in court. It is likely to prove a very serious matter for the accused.

THE international yacht races off Sandy Hook, on the New Jersey coast, between

The Glory of Infidelity

WITH A POEM ON
Thomas Paine.

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

RIGHT LIVING

Ethics as Understood by a
Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those

fair humanities that make life worthy to be

lived. It will help everybody.

PRICE, \$1 00.

Address THE TRUTH SEEKER.
28 Lafayette Place, New York.

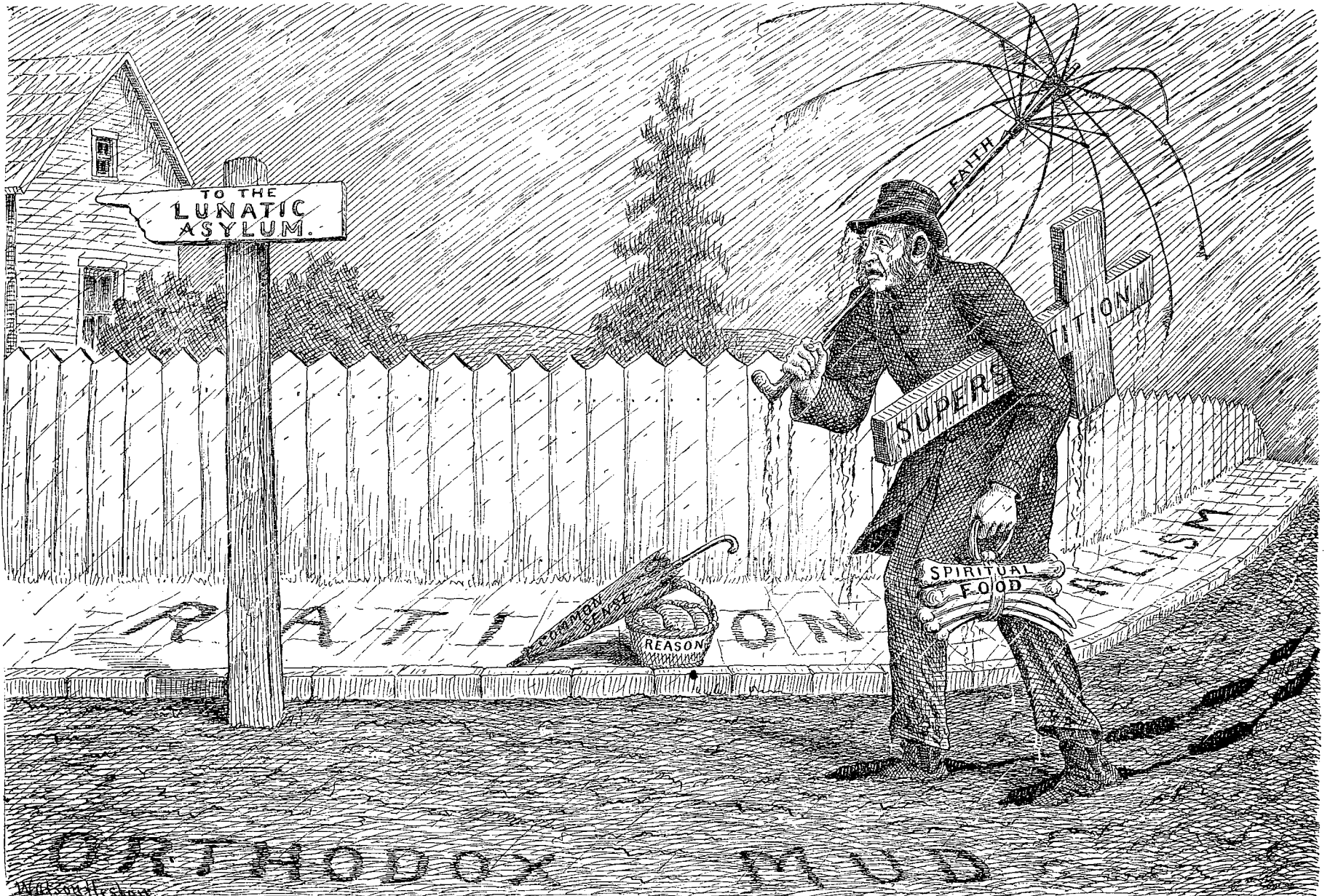
the American yacht *Defender* and the English yacht *Valkyrie*, did not end satisfactorily, though the superiority of the American boat was demonstrated. Before the start of the second race the *Valkyrie* fouled the *Defender*, carrying away the latter's topmast stay and seriously crippling her. The *Valkyrie* won this race by 47 seconds, but it was awarded to the *Defender*, which had lost two minutes at the start, on account of the foul. In the third race the *Valkyrie* crossed the starting line and then quit, Lord Dunraven, the nominal commander, alleging that the course was not clear of excursion boats. His action is severely criticised on this side of the Atlantic, and is commended on the other, though nobody thinks that he could have won the race if he had sailed. The owners of the *Defender* have proposed to resail any or all the races, and prizes worth from \$2,000 to \$10,000 have been offered the *Valkyrie* to enter a new contest either here or elsewhere on the Atlantic coast, but Lord Dunraven declines everything. The cup is awarded to the *Defender*.

PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 39. { PUBLISHED WEEKLY. } New York, Saturday, September 28, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE FOLLY OF THE FAITHFUL.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and infallible institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—Freethinkers' Magazine.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—Boston Investigator.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON, Or, if preferred, a copy cloth-bound of BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

FREETHOUGHT vs. SUPERSTITION.

AND THE TRUTH SEEKER ONE YEAR.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and THE TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address. THE TRUTH SEEKER.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.
Address THE TRUTH SEEKER CO.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world.
Price, 25 cents. Address

THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.
Physical Education; or, The Health-Laws of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.
Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.
Address THE TRUTH SEEKER, 28 Lafayette place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.
Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.
Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.
Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.
Jnnius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.
Address THE TRUTH SEEKER, 28 Lafayette Place, New York

All are architects of fate
Working in these walls of time.
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.
Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works
Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.
von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“
von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“
von John Bed. Preis 20 Cents.

„Glaube und Vernunft,“
oder LE BON SENS,
des römisch-katholischen Priesters Jean Meslier.
Aus dem französischen überseht von
Fräulein Anna Knapp.
301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.
Diese Bücher sind in Papier-Umschlag und
Flaremdruck. Unsere deutschen Leser
sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“
28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine: Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."
Price 25 cents.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Gilt cloth title, 40 cents; half bound, 25 cts.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."
Price, paper, 50 cents.
THE TRUTH SEEKER.

RELIGION NOT HISTORY.

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 39. { PUBLISHED WEEKLY. } New York, Saturday, September 28, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - SEPTEMBER 28, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

"The Truth Seeker" Prohibited in Canada, but Still Circulating.

That THE TRUTH SEEKER is cutting deep and getting at the vitals of the Christian superstition is more and more evident every day, as the efforts of the church bigots to suppress it attest. The frantic cry of the National Reformers, as the God-in-the-Constitution party style themselves, was noticed in these columns last week, and this week we must expose another attempt to suppress our paper. Invidiously this last assault furnishes the best possible answer to those Christian who want to give our postmasters and post-office officials the power to decide what shall be circulated through the mails, and shows that, could Comstock get his law amended as he wants to, no paper in the country would be safe if it opposed the administration in power. In this decision against THE TRUTH SEEKER by the postmaster-general of Canada we have another convincing illustration of the injustice irresponsible power can inflict. We want the Canadian press to particularly ponder on the wording of their law, which renders "scurrility" a sufficient excuse for suppression, leaving it to the postmaster-general to decide what scurrility is, and making his decision final, unappealable, and irremediable. Under this decision, it will be very easy to suppress the political press, as there never was a political campaign conducted in which both parties did not use what the party in power can call scurrility in discussing the other fellows' candidacy.

The opposition to THE TRUTH SEEKER is of course on account of its alleged blasphemy. Even the malignity of a Roman Catholic postmaster-general cannot make it scurrilous, which is, as Webster gives it, "using the low and indecent language of the low and indecent people, or such as only the license of buffoons can warrant." At no time did this paper ever "contain low indecency or abuse," nor was it ever "mean," "foul," "vile," or "obscenely jocular." No stretch of language can make it come under any of these definitions, though no political journal could escape one of them, so we know that it is its "blasphemy" which makes it obnoxious to the post-office people of Canada.

The postmaster-general of Canada is Adolph Caron, a Roman Catholic bigot. We have a subscriber in Guelph, Ont., named Robert Mitchell, who missed getting his paper, and as we sent it regularly, we asked him to make inquiry of his

postmaster as to its non-delivery. With this explanation the following correspondence is very interesting:

"IN HASTE.

"GUELPH, ONT., Aug. 26, 1895.

"Dear Sir: I wrote our post-office inspector and received the inclosed. Our Postmaster-General Caron is a French Canadian papist of the densest ignorance and full of superstition. He gets his instructions through what is called Cardinal Taschereau by the dupes, but of course a British dominion like Canada shouldn't have a popish postmaster-general. Had we had a Protestant postmaster-general, even, such a thing would not have happened. You should make a terrible racket at Washington and have all Canadian papal publications stopped from demoralizing the United States of America. I have not yet received the back numbers, but hope to; will be glad to hear from you shortly.

"Sincerely your friend, ROBT. MITCHELL."

The letter of the post-office inspector referred to by Mr. Mitchell is the following:

"STRATFORD, Aug. 24, 1895.

"Dear Sir: I am in receipt of yours of the 23d inst. re non-receipt of TRUTH SEEKER. In reply I beg to inform you that this paper is prohibited transmission by mail in Canada. H. G. HOPKINS, P.-O. Inspector.

"D. M."

Upon receipt of this we wrote to Mr. Caron, saying:

"NEW YORK, Aug. 27, 1895.

"POSTMASTER-GENERAL CARON, Ottawa, Ont., Dear Sir: One of our subscribers residing in Guelph, Ont., has forwarded us a letter to him by a post-office inspector at Stratford, as follows: [letter as above.]

"Will you be kind enough to tell us why this prohibition? We know of no Canadian law which we violate, and neither can our subscriber find any. Will you kindly point out the law which enables the postmaster of a friendly country to condemn and confiscate, without trial, the publications sent from another country on which the regular postage has been paid?

"Yours very truly, E. M. MACDONALD."

To this inquiry the postmaster-general's secretary replied:

"OTTAWA, Sept. 6, 1895.

"E. M. MACDONALD, Esq., Sir: I am directed to acknowledge your communication of the 27th ultimo, making inquiry in regard to the exclusion of your paper, THE TRUTH SEEKER, from the Canadian mails, and, in reply, to say that the postmaster-general may legally, under authority conferred upon him by the Post-office act, prohibit the transmission by mail in Canada of any publication which he considers as being of a scurrilous or blasphemous character.

"I am, sir, your obedient servant,

"W. D. LE SUEUR, Secretary."

This reply not fully meeting our requirements, we wrote again:

"NEW YORK, Sept. 10, 1895.

"A. P. CARON, Esq., Postmaster-General, Ottawa, Can., Dear Sir: I am in receipt of your favor of the 6th in reply to mine of the 27th ult., in regard to the official exclusion of THE TRUTH SEEKER from the Canadian mails, and I again beg leave to trouble you for information. Your secretary says that you may under the Post-office act exclude scurrilous or blasphemous matter. Will you kindly inform me if the act defines such matter or whether it is left to the judgment solely of the postmaster-general? Also, will you inform me as to which issues of THE TRUTH SEEKER, or what matter contained in any issues, is decided by yourself to come under either definition? Will you also inform me whether there is any appeal from your decision, and to what tribunal such appeal should be made? I am yours truly,

"E. M. MACDONALD."

To this the secretary made a longer response, as follows:

"OTTAWA, Sept. 14, 1895.

"E. M. MACDONALD, Esq., Sir: I am directed to acknowledge your letter of the 10th instant, in which you make certain inquiries as to the provisions of the law under which the postmaster-general has lately decided to exclude THE TRUTH SEEKER from the Canadian mails, and I am instructed to reply to your inquiries as follows:

"1. The Post-office act does not define the sense in which the words 'scurrilous' and 'blasphemous' are employed therein. The interpretation of these terms, for the purposes of the act, is left to the postmaster-general.

"2. The postmaster-general cannot quote the date of

the issue of THE TRUTH SEEKER to which his attention was called, nor specify the particular article, or articles, which, at the time, seemed to him more especially open to the charge of scurrility or blasphemy. He had no hesitation, however, in deciding—and his opinion was supported by that of the minister of justice—that, on account of the character of its contents, the paper was one which, under the law, ought to be excluded from the mails of this country.

"3. As the Post-office act empowers the postmaster-general to decide on the character of any publication claiming admission to the mails, there is no appeal from his decision. I am, sir,

"Your obedient servant, W. D. LE SUEUR."

And to make the thing complete and leave no doubt of the intention of the post-office, we get this official card from the postmaster at Guelph:

"POST-OFFICE, GUELPH, Sept. 14, 1895.

"SIR: The last number of your publication addressed to Robt. Mitchell, Box 133, Guelph, has not been taken out of my office by the party addressed, for the following reasons: Transmission in Canada prohibited. Kindly stop, as it is sent to Deal Letter office every week.

"Your obedient servant, D. HESTON."

So here we have as complete a suppression of THE TRUTH SEEKER in Canada as the venomous power of the post-office will permit. Two other postmasters besides this one at Guelph have been bothering themselves in the matter and giving our subscribers and ourselves trouble. But THE TRUTH SEEKER still reaches its friends in Canada and will continue to reach them until there is some other turn of the machine.

Religiously, Canada is a very bigoted country. Ontario is run by the Protestant church, and Quebec by the Catholic hierarchy. Of course to both of these branches of Christianity heresy is a crime—indeed, the crime of crimes, the positively unforgivable sin. But as they cannot get at a man's mind to punish him for thinking, they have made the expression of his belief blasphemy, and punish him for that. And to still further protect their pet system of superstition they deny men the right to have papers and books attacking it. For years we have had trouble occasionally in getting books to those who live in Canada. The following letter, which we received last month, is now of considerable interest, as, taken in connection with the prohibition of THE TRUTH SEEKER, it indicates a well settled determination on the part of both Protestant and Catholic churches to suppress the publications of this office. We certainly feel highly gratified at this tribute to our influence and effective work against the Christian church:

"NANAIMO, B. C., Aug. 19, 1895.

"THE TRUTH SEEKER COMPANY, Gentlemen: The book, 'Old Testament Stories Comically Illustrated,' for which I wrote some time ago, found its way to the custom house on the 15th inst. In the evening I received a postal card to the effect that the book had been 'seized by customs.' I called at the custom house next day and saw the inspector, or 'boss' man, who told me he could not let me have the book, for all such literature had been condemned by the chief of the customs as 'immoral,' and therefore could not be allowed to pass through the post. The customs officer here said he had nothing to do with the matter himself; he was only acting on instructions from headquarters. He showed me the instrument of authority and read it, and the aforementioned book was one of those condemned. This sort of thing is a bit tough on men who prefer to use the brain power with which the Lord has endowed them, instead of being led by the petticoat representatives of the frill-work of Christianity. I was much disappointed in not getting the book. It was not for myself but for another.

"On Friday I was speaking to a man here named Hardy. He sells a good many Freethought books, and he told me that the book in question had, for a long time past, been a considerable eyesore to the clergy of this city, and they have done all in their power to prevent the sale of it. In fact, the Presbyterian minister, McRaie, has stopped Hardy on the street on more than one occasion and tackled him on the subject. Hardy holds that, the book not being immoral, he will sell it so long as he can get customers to buy it.

"In the course of the short conversation I had with the customs officer he told me that for some time past he had been worried by these people to prevent this book being passed out of customs, as they maintain it is both obscene and immoral, so to satisfy their clamor he was compelled to write to headquarters for instructions.

"This city is one of the lowest on the Pacific slope, being little better than a cesspool of vice, corruption, and immorality; and the only really respectable portion of the community are those who belong to no church or creed whatsoever.

"What do the clergy do here to stay the downward course of this otherwise fair city? Nothing whatever. But they have time to stop the sale of a comic picture-book. These lean-souled vicars of Christ have no influence whatever over the people of this city outside of their own little flock of geese, and very little over them. The tearing up of my book in the customs office, before my face, I hold to be a mean and contemptible trick, the outcome of prejudice, bigotry, and hypocrisy. THE TRUTH SEEKER is read quite extensively in this city, and a short article would give the Freethought cause a good lift up and the blooming hypocrites a good dressing down. I haven't time to write a stiff letter to our *Free Press*, and if I had the *Free Press* would not publish it, because the *Free Press* is not free. I was speaking to a friend here who is one of us about the tearing up of my book, and he said he believed it was an illegal act of the customs, and that you might find it to your interest to deal with the authorities on the subject or take action against them. This petty tyranny may cause inconvenience and loss to many of us. Yours truly,

"J. H. HOBBS."

We know of no legal remedy in this matter, except a suit by the aggrieved citizens of Canada. Some time ago the customs officials seized the "Age of Reason." Capt. R. C. Adams then imported copies from this office, and notified the customs people of his action and invited them to seize the books in order that a test case might be made. After considerable correspondence, and much seesawing, the customs officials backed down and delivered the books. But for years this thing has been going on in a desultory way, and the seized books have included Ingersoll and other writers. Matter sent from one country to another is subject to the laws and official rulings of the country to which it is sent, and the senders from the other country seem powerless. These decisions against the "Old Testament Stories" and THE TRUTH SEEKER, coming so close together, indicate that the determination to suppress Infidel literature has taken an organized and comprehensive form, with the animus mainly directed against THE TRUTH SEEKER because of its more aggressive and persistent and wide-spread work. It is needless to say that we shall fight this attempted suppression in every way, and instead of keeping our paper and books out of Canada shall try to get more in.

The action of Mr. Caron in ordering THE TRUTH SEEKER from the mails of the country is one of the most high-handed outrages against the rights of the people of Canada that can be conceived. Even though the Freethinkers are comparatively few in number they have the same inherent right to get the paper of their choice that the most bigoted Methodist or the most besotted Roman Catholic has. And the power lodged with him by the ignorant legislature will yet be used in a way to make the people regret the act. Any journal can be suppressed at his will, there is no appeal from his dictum, and no responsibility attaches to his acts. He does not even know what articles in THE TRUTH SEEKER, or what issue of the paper, he objects to. All he says is, that he does not like the paper and thinks it should be suppressed, and suppresses it so far as his power extends. He may take it into his bigoted head to suppress a Protestant paper or an opposition political paper, and there is no remedy. The Canadian editors and publishers are completely at his mercy, which mercy is the mercy of the Roman Catholic church, and we all know what that mercy is. Give her the power and she will hang, and burn, and imprison, and torture now as she did of old. Under the law, Caron is the autocrat, the full-armed censor of the press, the despot who can ruin any paper in Canada.

How do the Canadian press like the prospect? How do the Protestant papers like being under the thumb and at the mercy of a bigoted Roman Catholic? How would the Roman Catholic papers like being under the thumb and at the mercy of such a man as the Presbyterian minister McRaie, who bull-

dozed the customs officer of Nanaimo into tearing up the "Old Testament Stories"? The notorious censorship of Russia is duplicated on this side of the Atlantic, and if it can be applied to religion it may soon reach politics. The Roman Catholic church is in the saddle in Canada, and every one acquainted with the history of that infamous institution knows that it will stop at nothing to gain its ends and increase and perpetuate its power. The denial of mail privileges to THE TRUTH SEEKER is but a step backward to medievalism. A few months ago the church suppressed a French paper which criticised and exposed the church officials, and they have so far terrorized the press of Montreal that the journals dare not advertise a lecture by Colonel Ingersoll for which his manager had arranged, and the engagement had to be canceled. If the people of Canada do not arouse they will find themselves in a pretty bad plight. Bad as it is now, who, with a bit of knowledge, does not know that it will soon be much worse?

The Effect of the New York Republicans' Sunday Plank.

The action of the Republican party in this state in adopting as one of the planks of its platform the resolution introduced by that notorious pietist, Warner Miller—to wit: That the party is in favor of the maintenance of the "Sabbath" in the interests of labor and morality—has had the effect of materially widening the scope of the struggle now going on in this state. Police Commissioner Roosevelt began the Sunday closing of the saloons to stop the blackmailing of the saloon-keepers by Archbishop Corrigan's political organization known as Tammany Hall. But "Teddy" has been patted on the back so much by the ministers that he is beginning to think that he is a messiah to lead the world to Sunday righteousness, and in his later speeches talks as if the closing of all business on Sunday were the proper thing. The issue has therefore broadened and is now in a shape to suit Liberals much better than when it was a question simply of whether or not a man should be able to get liquor on Sunday.

The Democratic party will meet the Republican plank by declaring in favor of local option. Our present Sunday law bears the signature of Governor Hill, Tammany Democrat. In enacting it Tammany Hall allied itself with the Puritans of the state. The Puritans wanted the law in order to persecute "Sabbath" breakers. Tammany wanted it to use as a club to blackmail saloon-keepers. At that time the Catholic church did not seem to attach so much importance to Sunday observance as it has come to do since allying itself with the God-in-the-Constitution party, and it did not care if the saloon-keepers broke the law every Sunday so long as Tammany retained control of the city, and so kept the church in funds. At the present time, for good and sufficient financial and other reasons, the Catholic church is on the side of the Puritan Sabbatarians.

If local option is had, therefore, it is doubtful if this city will be carried for it against the wishes of this church, whose authorities will have to be pretty well satisfied where they are coming in before they reverse the policy they are now committed to. Local option, the present cry of the Democrats, will be found to be inadequate to solve the problem, even should they carry the state, and they will naturally be forced to take broader ground. It is inconceivable that New York will continue forever to be run like a country town, and the real issue of Sunday law or no Sunday law, not only for saloons but for all businesses and interests, will come up inevitably. It cannot be kept down; the political parties will be forced to take sides, which will probably split them, for there are Liberal men in both parties and both parties cater to the church—"work the religious racket," as they call it.

What the Liberals want is a general fight on the Sunday question, on principle, and not on the excise question. Every man should determine for himself what he will do on Sunday, as he does on other days. And if the two great parties shall get to fighting on this point, Liberty will be the gainer—for the laws can hardly be worse than they now are.

Dare Not Avow the Intent to Persecute.

With the legal-fetich worshiper it is sufficient that wrong is done in the name of law. He can see no injustice in fining and imprisoning men and women for violation of Sabbath laws. He holds that they are the aggressors because they have disregarded "Law," with a big L. Therefore, they are not persecuted. They are simply punished for their disturbance of the peace of the state. He cannot distinguish between just and unjust law—unless he happens to be one of the victims. And all this notwithstanding that the heroes whom he honors, the martyrs whom he reverences, even the very man-god whom he worships, were the law-breakers of their time and suffered as such in the dungeon and upon the rack, at the stake and on the scaffold and the cross. He seems unable to see that statutes enacted to limit the non-invasive liberty of the citizen are simply edicts of persecution, that in the nature of things they cannot be anything else, that it is impossible for them to possess the dignity and sacredness of defensive laws which all protected by them are under solemn obligation to obey. In this connection the *American Sentinel* of September 12th has these very pertinent observations:

"It is denied by some that the Adventists are persecuted. But persecution has never been called by that name by those who engaged in it—it has always been 'ONLY ENFORCING THE LAW.' Nor has there been, as a general thing, any attempt to justify persecution avowedly in the interest of religion. In every age and in every country religious intolerance has been defended, to a greater or less extent, on the ground of public policy. Dissenters have ever been accused as enemies of the state, subverters of social order, disturbers of the public peace, and violators of the civil law, just as Seventh-Day Adventists are to day stigmatized as Anarchists and indicted for acts 'against the peace and dignity of the state.'"

These are truths that it would be supposed all could understand, and that would naturally occur to the minds of thoughtful persons. But they do not make any impression in certain quarters—in fact, not only do men not arrive at the truth in this matter by their own excogitations, but they are unable to see it when presented to them by others. Slaves of the grossest superstitions, the editors of many of the papers of this city, including some of the most serious and conscientious, earnestly contend that the law should always be enforced and obeyed "because it is law," regardless of its constitutionality or justice. They applaud wholesale robbery and other forms of persecution, and condemn as enemies of society and promoters of crime those who see more clearly than themselves. When they know that the Sunday law, for instance, was enacted in the interest of a class and that that class is using the law for the purpose of tormenting those who differ from its members in opinion and habits of life, precisely as it was intended to be used, and that they are justifying the persecution on the ground that "the law must be enforced because it is law"—in the face of all these plain and indisputable facts, they keep up their parrot chatter about the "duty" of enforcing all laws—although they at the same time know that there are thousands of dead laws in the books—and pour out their sickening adulation on officials who admit that the laws they are enforcing with so much simulated virtue are crimes against the guaranteed civil rights and equal liberty of the citizens of the town and state and nation. These editors are blind leaders, but they are likely to make the discovery that all the people are not their blind followers. The manufacture of political capital can become too open an industry.

The *Catholic Union and Times* says that the continued cruelties of the Turks and the Chinese "upon inoffensive heralds of the cross cry to heaven for vengeance." How about turning the other cheek, Father Cronin? But of course it is too much to expect Christians to practice what they preach. Then, again, it would seem that if God really wants the world to be converted to Christianity he would take some effective means of protecting the "inoffensive heralds" whom he has "called" to

do the work. It is very easy to call upon "Christian" governments to punish the "heathens" for the killing of Christian missionaries, but if the church controlled the governments, as she once did, who would insure even for one day the lives of heathen missionaries in Christian lands?

"Pray, pay, and praise are three very religious p's. Do you use them freely, reader?"—*The Soldier*.

Observation and history show that the Christian prefers to use those three other p's—prejudice, prevaricate, and persecute.

"Things are queerly mixed in some parts of this city. They are mixed in the two blocks of Lafayette place. At one end of it is the excellent statue of the Rev. Father Drumgoole, the 'Newsboys' Friend.' Near the other end of it is the charming See House of Bishop Potter, opposite to which are the offices of an Infidel paper, a Prohibitionist paper, a Socialist paper, and two papers for tailors."—*New York Sun*.

And the Infidel paper, *THE TRUTH SEEKER*, is the best of all of them, even if Roman Catholic Postmaster-General Caron of Canada doesn't like it.

"In this free land of ours when ecclesiastical authority is exercised so as to control the rights of citizens, or abridge the privileges of citizenship, it is time for us to inquire whereunto the thing will grow."—*Nashville Christian Advocate*.

That sounds good, and yet the *Christian Advocate* favors Sabbath laws, exemption of church property from taxation, and most if not all the other means whereby "ecclesiastical authority controls the rights of citizens and abridges the privileges of citizenship." Fair words are often used only to deceive.

Detroit is in the grasp of the Sundayites; closing there is more complete than in New York. The Civic Federation (evidently the Sabbath Union under a less offensive name) "took up the matter of a quiet and law-abiding Sabbath observance and enlisted all the young people of the Christian Endeavor and other societies." These young folks are taking their initial lessons in the degrading and criminal school of the spy and informer. It will be noticed that this closing crusade is frankly for "Sabbath observance," meaning, for the observance of Sunday as a religious holy day; not for the "Sunday rest" hypocritically demanded in the asserted interest of the "laborer," crushed under the ruthless feet of "brutal monopolists." What a sham this "rest" pretext is!

The *Christian Reformer* opines that "the greatest boon the civil power could confer" on the readers of *THE TRUTH SEEKER* "would be to cut off their supply of congenial pabulum and thus induce them to seek something more wholesome, both mentally and morally." The prescription is a very simple one, but it is not new. Persecuting doctors of divinity have always made a large use of it in their practice. The Catholic nostrum-dispensers long believed that it was a "sure cure" for the Bible-reading malady, and so they forbade the circulating of that volume, trusting that those who found such "pabulum" "congenial," on discovering that "their supply" was "cut off," would "seek something more wholesome, both mentally and morally." We extend our sincere felicitations to the Presbyterian editor, for we know that he must greatly enjoy his home-coming. At last, back under the dear old roof-tree of Holy Mother Church, he can crawl into the cradle where in its infancy his creed was rocked and "ask once again for the rattle and the bib" of the original Christian superstition and tyranny. Rome is gathering her wandering children back into her capacious arms.

"It is supremacy, not precedence, that we ask for the Bible; it is contrast, as well as resemblance, that we must feel compelled to insist on. The Bible is stamped with specialty of origin, and an immeasurable distance separates it from all competitors."—*W. E. Gladstone*.

It is very kind and considerate of Mr. Gladstone to do no more than ask for supremacy for the Bible. Here, in the United States, and also in England, his fellow Christians are in the habit of demanding that the people who do not believe the book is of

divine origin be taxed to pay for the teaching of its doctrines in the public schools. In fact, it is only recently that they have become modest enough to make a respectful request that it be considered on its literary and historical merits. Hitherto it was a "thus saith the Lord," "believe or be damned." But it is more than the science and the critical scholarship of the age will grant—the asked-for supremacy for the Bible. It must take its place among other books as a human production. The *Nashville Christian Advocate* hopes that the utterance of the ex-Premier of England will "strengthen the spinal column of some preaching brother or layman who is inclined to be panicky in the face of foes that have been routed again and again." The way in which the Christian champions have "routed again and again" the critics of the Bible is by "again and again" accepting the results of the critics' investigations and then claiming that they always believed that way themselves!

"To dare to apply the law of Christ to any public question is said to be a uniting of church and state, and that is regarded as a treasonable offense under the Constitution of the United States. The secret of all these attacks on Christian missionaries and Christian reformers is antagonism to the truths of the divine word."—*Christian Reformer*.

The attempt of the theocrats to incorporate the doctrines of the church in the Constitution and laws is an attempt to unite church and state, and the union of church and state is treason to the secular Constitution. If it is not treason, why are the theocrats trying to amend the Constitution? The opposition to the schemes of the theocrats is caused by our knowledge of the evils that flow from the union of the civil and the ecclesiastical, and by our love of religious liberty, not by any hatred of such truths as the Bible may contain. It ill becomes the *Christian Reformer* to talk of hatred of the truths of the Bible, while it is expending every energy it can command in the endeavor to compel the citizens of the United States to observe Sunday as the Sabbath, when it well knows that the Bible does not recognize that day as the Sabbath, and that Jesus, Paul, and James protest against a compulsory Sabbath of any kind.

"Bob Ingersoll's pocket was picked in Missouri the other day of \$250 in cash and a draft for \$700. What will he say of this? He cannot blame the man, for, if Ingersoll's logic be right, the man has offended no law, there being no standard by which we can condemn the pickpocket, since he had a chance to get the money and got it. There cannot be a moral law unless it has some great head, and, as Ingersoll's argument is that there is no great head, each man has the right to be a law unto himself. Go for him again, slick-finger! Pluck him just after he has done one of his high-sounding talks on beauty and while the cash is there in his inside pocket!"—*Richmond State*.

And yet, in the face of such evidence as this, there are people who maintain that man was originally perfect! Who can believe that the descendants of a perfect man and woman could ever have fallen into such intellectual and moral depths as that in which this Virginia editor is hopelessly floundering? On the other hand, there is nothing strange in this phenomenon if we accept the evolutionary hypothesis of man's origin and development, for that recognizes the fact that not all men in human form have advanced along parallel lines; some are enlightened, some only civilized, while still others are in the semi-civilized, the barbarian, and the savage stages, and some are still lower, for, as Dr. Frederick R. Marvin aptly says—it would seem prophetically—"There are paths of development behind the ape, and there are men who tread them."

"To what extent is Christ the light of the world? Is he simply a teacher of men? I find it no easy task to be as patient as I ought to be with the shallowness of men who think and speak of Christ only as a great pedagogue, making men better simply by making them wiser. It is based on the unwarranted assumption that sin is not a very serious matter, born solely of ignorance. That it is lodged solely in the intellect, and that the easy and certain cure for it is education."—*Rev. Dr. J. B. Hawthorne, Baptist, of Atlanta*.

Does not Mr. Hawthorne know that true education cultivates the whole man? Is he unaware of the fact that the ignorance in which the scientific

observer and thinker finds the roots of all "sin" is not merely deficiency of intellectual knowledge, but moral poverty as well? He is ignorant who does not know how to live with his neighbors with the least possible friction, no less than he who does not know the primary branches of school science. All "sin" is malformation, miseducation, or mal-adjustment, and education is the only preventiv. No person of sense claims that "sin" (injury of self or others) is "not a very serious matter;" that statement is an orthodox travesty of the Rationalistic idea. The constant struggle of man is to escape from "sin" and the imperfections of external nature, but it is mental and moral insanity to claim that the mistakes he makes through ignorance, and under the spur of imperious desires, merit an eternity of pain, and that nothing can save him from that hell of agony but belief in the sufficiency of the sacrifice of an unoffending man-god.

When Cardinal Gibbons returned from Rome recently, he said, in an interview, in which he was asked what the Pope thought of affairs in the United States:

"He believes fully in the custom of the American Congress of opening the sessions with prayer, and considers that a government in which religion has such a high standing is on a sure foundation."

It was unnecessary for Leo to make either of these statements, or for Cardinal Gibbons to repeat them to the attentive reporter. It goes without saying that the pope approves of any custom or law that tends to the union of church and state, and that he thinks that a government that stands with its hat off to, and its hand in the public treasury for the benefit of the church is "on a sure foundation." It is out of the recognition of the power of the priesthood, which public prayers give evidence of, that the church gets satisfaction, for the prayers themselves are the most perfunctory performances imaginable, listened to with ill-concealed impatience by a large number of the members, and escaped from by others by absenteeism. They add no dignity to the services of religion, they reflect no credit on those who are responsible for them, and they emphasize the low moral standard of the church, which is willing and eager to take the money of dissenters by unconstitutional legislation and use it for the purpose of propagating the creed of a sect.

A man named Marable was convicted of murder in Virginia. It was thought by some that he was innocent, or, at least, that when a woman who was to be tried later was put on the stand, with her witnesses, it would be shown that Marable was not chiefly responsible for the crime. So Father Welbers tried to induce Governor O'Ferrall to grant a respite until after the trial of the woman. This the governor refused to do, fearing that if the respite were granted there would be a resort to lynch law. The priest, describing his interview with the convicted man after his failure to secure the postponement, says:

"At last I said: 'Marable, what do you think now?' He did not answer me for several minutes, but at last he lifted his head and said: 'The Lord's will be done,' adding with a deep sigh, 'but it's unjust.'"

"I believe it's unjust, and that Marable deserves his sentence no more than the engineer and fireman of the train that was held up last fall deserve to share the sentence of Morgan."

"The Lord's will be done, but it's unjust!" How much that tells of the righteous revolt of the human against the infamous doctrine of the divine justice, which, so far as we are concerned, is a pure fiction. If Marable is hanged, and if the priest still thinks that the sentence was unjust, how will he reconcile this miscarriage of justice with his belief that his god is a just god? As an educated man, the priest must recognize that while there was always room for honest error in the verdict of the jury and the refusal of Governor O'Ferrall to interfere, no such excuse avails in the case of a god of unlimited knowledge and power. Why should a man of thought and of generous impulses cling to a creed adapted only to savages in the animistic stage of development? Why does he not step out into light and liberty?

Freethought Federation and Union.

FREETHOUGHT FEDERATION OF AMERICA.

SAMUEL P. PUTNAM, President.

141 South Water St., Chicago.

E. C. REICHWALD, Treasurer, 284 Warren Ave., Chicago
MRS. M. A. FREEMAN, Secretary, 1037 W. Madison St., Chicago

VICE-PRESIDENTS:

FRANKLIN STEINER, Des Moines, Iowa. N. F. GRISWOLD, Meriden, Conn.

AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, President, 141 S. Water St., Chicago
JULIET H. SEVERANCE, M.D., Vice-President, cor. 64th St. and Grace Ave., Chicago.

HON. C. B. WAITE, Vice-Pres., 6350 Oglesby Ave., Chicago
JOS. H. GREER, M.D., Vice Pres., 127 LaSalle St., Chicago

G. A. F. DE LEBENASSE, M.D., Vice-Pres., Orange City, Iowa
MRS. M. A. FREEMAN, Cor. Sec., 1037 W. Madison St., Chicago
OTTO WATTSTEIN, Treas., Rochelle, Ill.

Call for the Annual Congress.

NEW YORK, OCTOBER 25TH, 26TH, AND 27TH.

To the Liberals of America, Members of the Freethought Federation and Secular Union, and all Societies organized for the Purpose of maintaining a purely Secular Government:

It is of great importance that Freethinkers should combine. It is of more importance now than at any previous period, for there is more work to do and the work cannot be done by isolated effort. There are vast ecclesiastical combinations organized for the express purpose of overthrowing Freethought, and also of uniting church and state in a more dangerous form than ever before. These questions immediately confront us:

The Taxation of Church Property,
The Bible in the Public Schools,
The Sabbath Laws, and
The Liberty of the Press.

Property to the value of a billion of dollars is exempt from taxation in the American Republic, in many places religious exercises in the public schools are on the increase, and the very foundation of universal education is being destroyed. The conflict in regard to Sabbath laws is now waged both in the states and in the national Congress, and a centralized political power is being established for the purpose of aggrandizing the authority of the church in civil matters; and honest Freethinkers are imprisoned to-day for discussing questions of the utmost importance to human improvement. Against these flagrant and ever accumulating acts of injustice we must unitedly contend. Freethinkers throughout the Union, in every state, county, city, and village, should be in active communication, and ready to meet at any point the encroachments of the church. It is often the case that a Freethinker is alone in his community in the open support of Liberal thought and principles, and for this reason suffers persecutions. Religious bigots assume that they can trample upon the Freethinker's rights with impunity on account of their own vast majority.

When it is well understood that the Freethinkers of this country are joined together and will defend one another at all hazards, the rights of Freethought will be respected and the individual Freethinker will have the power of numbers to support his cause. The theologian is naturally a coward. He persecutes only the minority. He does not trust in God unless God has a big majority. When the theologian realizes that the Freethinker is not a solitary unit, but the representative of a great force, he will not only cease his persecutions, but even welcome him to social equality. A theologian is very considerate towards a powerful party, however much he despises the humble citizen.

There is a great contest before us. We must be an organized party or submit to defeat and ostracism. We cannot fold our hands and do nothing. We must become an intellectual, social, moral, and political power through a generous and permanent comradeship. We can do this only by public meetings, congresses, associations, and a Freethought press. We must use the same instrumentalities that are constantly used by the churches. They have their great gatherings, their synods, their councils, their conventions, and in this way the churches create an immense enthusiasm and exercise a more potent sway. These are human, practical, and far-reaching means, and Freethought must avail itself of such necessary aids.

All, therefore, are urged to come together at the National Congress of the American Secular Union and the Freethought Federation of America, to be held in New York, October 25th, 26th, and 27th, 1895.

It is hoped that there will be a large attendance, and that measures of co-operation, greater advance and usefulness will be adopted and cordially carried out by friends of freedom throughout the country.

The members of the American Secular Union are notified that such amendments to the Constitution will be proposed at the coming Congress as will enable the Union to consolidate with the Freethought Federation of America.

The members of the Freethought Federation are also notified that changes of the same nature will be proposed for its Constitution in order that it may unite as an organized body with the American Secular Union.

It is the general desire that there be one grand national organization adapted to all the needs of the present and future work. Without doubt this will be determined in a wise, conciliatory, and progressive spirit. Let us close our ranks and meet the common enemy, the bigots of the Christian church. We work for the future; we work for humanity; we work for the best interests of civilization, for the liberty and the progress of all. Let us stand bravely by our colors and unite in the common cause. There are vast and profound principles which should harmonize superficial differences. We have no creed to support, but always and everywhere the rights of man. This is the mighty battleground. Let us rally now as never before, with earnest convictions, courage, and enthusiasm. We cannot evade the issue, neither can the church itself. It is liberty or it is slavery. This is the conflict of the ages, and in the American Republic all that is most precious and ennobling is at stake.

SAMUEL P. PUTNAM, President.

The Brotherhood of Man.

To an observer of the human mind as manifested in all phases of the history of thought, the clash and din of diverse creeds, the thunder of the parsons and the shouting, and the fanaticism and religious intolerance of the present day afford a singular prospect.

"God is love," we are told in holy writ. The palpably inconsistent statement that "God is a consuming fire" is also found in the same holy writ. Is he both? Possibly he consumes us with the fire of love. I fancy the inquisitor-general kindled many such fires.

"Peace on earth, good will toward men," rings out from the pulpit, and the good book heralds forth the promise, "I came not to bring peace, but a sword." There is much of this sword doctrine in the Bible. But which did he bring? The testimony of the written page tells too well the story. Was it a sword? We are answered by the groans of millions who perished on many a gory field; by the wailing of orphans, and by the shrieking victims of dread Bartholomew's day, whose echoes reach us mingled with the doleful reverberation of *te deums*. Is God a consuming fire? Go read the page of history, illumined by the fires of Smithfield and written in the blood of martyrs.

All this is the result of a doctrine which exalts the love of an intangible deity above that of father and mother, and the veneration of saints above the idols of the household. Is it any wonder that men so instructed should become hardened to all the feelings of humanity, callous to the supplications of innocence, and fit only for acts of unfeeling barbarity?

Take the church, with her record of murder and rapine; her long and inglorious warfare with science, from Galileo to Darwin; and yet in none of these was she more infamous than in her pitiless effort to stifle love, the sweetest emotion known to the human heart. But the church was not without scriptural authority: "If any man come to me and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv, 26). Such expressions come with fitting grace from one who says, "I am come to send fire on the earth" (Luke xii, 49), and that he will be "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God" (2 Thess. i, 8). "Cursed be he that keepeth back his sword from blood," saith the Lord (Jere. xlviii, 10). These debasing doctrines, impressed upon the morbid brains of enthusiasts, are well calculated to destroy all love for humanity.

St. Paul, who first placed a premium on celibacy, opposed matrimony, and all those sentiments which lead to it. He says (1 Cor. vii, 1), "It is good for a man not to touch a woman." "Nevertheless," he continues, "to avoid fornication let every man have his own wife, and let every woman have her own husband." Filthy and abominable, this sentence may well bring the flush of honest indignation to the cheek of every man who possesses an atom of love or respect for woman. Is this the sole justification of marriage? We hope not. Again (1 Cor. vii, 9), the same saintly philosopher suggests the alternative of marriage, rather than "burn." He also says: "He that giveth her in marriage doeth better" (1 Cor. vii, 38). Little marvel that St. Paul was a bachelor!

It is time we were setting aside the antiquated doctrines of fear and hate, and substituting for them

something that will give happiness. Let there be tolerance, friendship, love. We are all brothers, living on the same little planet; pilgrims, as it were, all traveling toward the same country—a country that lies beyond the dark waters—and why rend asunder the golden chain of friendship? The short years of life soon pass away, and then we part. It is well to live in peace while we are here. Maladies which baffle the skill of physicians often vanish before a smile, a friendly grasp of the hand, or a kind word or two. In this world there are weeping eyes; faces wan and wasted by the afflictions of years; human beings dying for a gentle look, or a friendly deed.

The religion of this country is a sham, an empty shell, a "gilded halo hovering 'round decay." It has caused more enmities than friendships, and broken up far more homes than it has united. Parsons will talk of the poor—whom they recognize in public only when no one is looking. Female reformers will arise in church and descendant upon the sufferings of the masses; but should a poor man accost one of them upon the street, she would draw her righteous skirts about her, elevate her patrician nose, and sweep grandly on.

All this must change. Freethought is thumping at the door of the human mind, and will never cease till the supremacy of conscience shall be established, with that ideal of the centuries, the universal brotherhood of man.

SPENCER MOSBY.
Jefferson City, Mo.

Those Missionary "Martyrs."

Let the missionaries go to China if they will, or to any other part of the globe. Where they go is their own business, as long as they take the risk themselves. But when they clamor for protection, we have a right to see whether they deserve it. If they go into the mission-field in the spirit of martyrdom, we shall respect their motives, however we may suspect their wisdom. But they cannot enjoy the double privilege of martyrdom and citizenship. Let them make their choice. If their attack on the heathen has to be supported by gunboats, it is obvious that their enterprise is not "spiritual." They must be enrolled as ordinary traders.

The fact is, the missionaries are not invited, and are not welcome. They force themselves upon the heathen. And in doing so they expect—and when possible exact—a tolerance which they would never exhibit themselves. Just imagine what would happen if the Chinese sent missionaries to England! Brutal attacks have been made at Liverpool upon a little body of Mohammedans, who do not go out into the streets to proselytize, but confine themselves to their own mosque. And it must be remembered that nearly a hundred million Mohammedans are subjects of the British empire. Nay, we need not take such an extreme illustration. Christians here, in the United Kingdom, brutally ill-treat each other. Take the following newspaper report of an occurrence in Ireland on Sunday, August 25th:

On the street preachers making their reappearance at Sligo yesterday they were beset by a large and violent crowd, and, despite the efforts of a hundred police, they were assaulted with stones, rotten eggs, and filth, so that in a short time their clothes were completely spoiled. Several policemen were struck by stones, but not seriously injured. After three-quarters of an hour the missionaries were escorted to their lodgings by the police.

Rotten eggs and ordure show contempt, stones show hatred, and bloodshed shows the spirit of murder. Only withdraw the police, and dead bodies would strew the ground.

Suppose the preachers at Sligo were foreigners, with strange dress and manners; suppose they spoke in ridiculous broken English, and at the same time gave themselves airs of immense superiority; suppose they told the people that they would all go to hell unless they accepted the preachers' creed, whether they understood it or not; and suppose they broadly hinted that they had powerful friends in the country they came from, who might come with war-ships and big guns if the people did not behave themselves. Does any man in his right senses imagine that this would not incense the people terribly, and that some of the most fierce and fanatical would not be provoked to deeds of violence?

O wad some pow'r the giftie gie us
To see ourselves as ithers see us!

Christianity is the most intolerant religion that ever disgraced the earth. It has shed oceans of blood, and it still persecutes wherever it has the power. What right has such a religion to make such a fuss about the consumption (as Gibbon would call it) of a few missionaries? And when the consumption occurs in China, where Christian England has forced a big opium trade in spite of the protests of the Chinese government, the howling of the Christians is enough to shake the world with laughter.—G. W. Foote, in the Freethinker.

News and Notes.

Again upon the lovely ocean, and homeward bound. Again the shores sink from view, and again the mighty ship, plunging through the glistening billows, is for the time being the bounded world of humanity.

The past summer appears a dream floating before the mind's eye like a wondrous panorama. In the sunshine, beneath the boundless heavens, we muse and meditate, while with soft, continuous thunder through blue depths the huge vessel speeds with flying banners. It is beautiful, serene, rejoicing, all the shining expanse, while fresh winds give vigor and elasticity to the frame; while, as the sea itself, the mind sparkles with a thousand thoughts. Like a mirror it reflects the gorgeous scene. This is pure happiness, a diamond-like existence, without burden, without care. An ocean voyage is poetry, music, romance. We are borne along whether we will or no, and abandon ourselves with inexpressible delight to the changing glory of wave and sky.

Farewell to England, to its ancient grandeur, its accumulated wealth of centuries, its blossom in to-day's life of a thousand years of toil. The "golden eloquence" of Shakspeare was never so deeply felt. The more we appreciate England the better we understand all the world.

This sceptred isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in the silver sea.

The last two weeks seemed to go like a flash. I can only give a glimpse of these crowded days. It was as if the hand of time was turning a kaleidoscope, and each moment presented a new picture.

I spent an evening with Edward Truelove, the oldest Freethinker in the world, I guess. He is in his eighty-fifth year. He is like a mountain, over whose face have passed the storms of conflict, but is now shining in rugged serenity. He has always shown great courage in the publication of radical books, and has suffered imprisonment therefor. He gave me many reminiscences of his extraordinary experiences, and I realized more than ever the savage nature of that Christian theology which still sways in the laws of England. The tortures of imprisonment are but little understood. It is a living death. Man is treated like a machine. Every right is violated. It is bad enough when criminals are thus treated; but what shall we say when those who are devoted to the improvement of mankind are compelled to endure this terrific ordeal? We cannot too highly honor those who, like Holyoake, Truelove, Bennett, and Foote, have conquered through these depths of solitary suffering. They have given to our time a noble realm, but at an awful cost, which we are sometimes apt to forget in the enjoyments of these happy days.

Mr. and Mrs. Truelove celebrated their golden wedding about five weeks ago. At their home at Hornsey they still give welcome to Freethought friends. In Mr. Truelove's library, gathered through many years from his bookstore, are rare Freethought publications, not to be found even in the British Museum. He has portraits of Godwin, Hetherington, Watson, etc. He has the table upon which Thomas Paine wrote the "Rights of Man," which bears an inscription recording the fact, placed there by Clio Rickman, who owned the table when Mr. Truelove first saw it in his early manhood at Rickman's house. In after years, by strange coincidences, it came into Truelove's possession. Mr. Truelove also showed me a picture of Paine's iron bridge, the first iron bridge built on this planet, and which still arches the river at Sunderland. Many phases of the world's history flashed before me in my brief visit with this remarkable veteran, whose life has spanned so much of the nineteenth century.

Liverpool is my next lecturing field, August 25th, and here I again receive a hearty Lancashire welcome. The hall is full in the evening, and though the challenge for debate is given, no Christian opponents appear. They seem to be discouraged, or perhaps they will resort to guerrilla warfare and attack the lecturer when he is far across the Atlantic. Liverpool has a varied and interesting Freethought element, which branches out in manifold directions—literature, science, politics, and philosophy. Mr. Ernest Newman has fine promise in the field of art and criticism, for he has the faculty of appreciation and the talent of expression. Mr. Lawrence Small, Mr. Wollett, Mr. Roberts, Mr. Towers, Secretary Doeg, the Balfour brothers, etc., are generously equipped for the service. Liverpool is not an easy field. It demands work and expenditure. There are so many forces in play here that Freethought must watch and win its chance. All

sorts of "isms" are on the move. Liverpool is more like Chicago than any other city I know of. It is comparatively modern, and there is no ancient flavor about it. It is a city of to-day. It has something of the rush and roar of Western life, and lacks the oriental ease of time-honored institutions. It has not even an old cathedral, but must build a new one. Liverpool, therefore, like Chicago, is open to all kinds of influences, tendencies, commotions, and reforms. It is not tied down. It has no deep roots into the mighty past, like London and Edinburgh. No knights, no castles, haunt the memories of Liverpool. She is pre-eminently the "child of the sea." From "watery Neptune" she derives her pomp and pride and circumstance.

Liverpool takes its name from the Welsh; the words *Llŷr pool*, signifying "place of the pool." The "Domesday Book" does not contain the name of Liverpool. In King John's time it was only a fishing village. During the reign of King Edward the First it had only 800 inhabitants. In 1347, when levies were made by Edward III. upon London for 25 ships and 662 men, Bristol 22 ships and 608 men, Hull 16 ships and 466 men, for the war against France, Liverpool was required to furnish only one bark and six men. In Queen Elizabeth's time the place is described as "her majesty's poor decayed town of Liverpool." In 1634, when Charles I. made his levy of ship money, Liverpool was let off with £15, while Chester paid £100 and Bristol £1,000. The Liverpool of modern times began about 1738. In 1800 the population was 77,000; in 1868, 500,000; to-day, with the incorporation of surrounding municipalities the "Greater Liverpool" will enroll a population of over one million. It will thus be seen that Liverpool is mainly a city of the nineteenth century, and with its marvelous and widespread trade possesses the characteristics of this teeming age, having much of the dash and energy and comprehensive spirit of the great cities of America. I find a good deal of the Yankee in this ocean-nurtured metropolis. Farewell to Liverpool. I hope to see again its spacious docks, its thousand flags, its villas and mansions, its handsome parks and gardens, its noble Mersey, and its brilliant Freethinkers, who will certainly keep these busy shores illuminated with reason and liberty.

Margate flows on the vision next—Margate by the sea, one of the "peculiar institutions" of England. We might say of it, "Age cannot wither, nor custom stale, its infinite variety." One would miss quite a picture of English outdoor life if he did not go to Margate and its brilliant surroundings, Ramsgate, Broadstairs, etc. Broadstairs was one of the favorite abodes of Dickens, where he wrote "Bleak House." It is certainly a lovely place for meditation and romance. I went down with Foote and Watts, and we surrendered ourselves to the beauty of sea and land, and roamed through realms of lively enchantment. The moment you strike Margate you are in the midst of a big crowd. It seems as if everybody was coming there. You wander to the beach, and it is covered with thousands of people. All sorts of shows are rampant—the minstrels, the shooting-galleries, the phrenological lecturer, the donkeys, etc. Hundreds of children with bare legs splash through the waters, digging holes in the sand or building castles. The "machines" go in and out; the boats fly; the steamships roll, packed to the brim, and far away spreads the immensity of the ocean with its million flashing waves. It is a vast and animated scene. Everybody is happy, and abandons himself to the impulse of the moment. It is the fashion to do as you please. Nature smiles with exhilarating changefulness. The sunshine is gorgeous, and the houses and streets are bathed in splendor, and wherever you look there is the joy of untrammelled life. It does people good to come to these great, bright, beautiful shores and be "real folks," to be as outspoken and rollicking as the sea itself. It is health to the whole man, body and brain, this wild and wondrous motion of the waters; this glory of the heavens; this free, democratic, cheerful, luminous intermingling of all sorts and conditions of humanity on the broad level spaces of the spangled shores upon which the sea-god pours his brightest jewels.

Great coaches, with "four-in-hand," speed from Margate to Ramsgate, and it is a charming drive. For a while we leave the blue ocean behind. Green fields and groves, beautiful gardens, and delightful homes, clothed with ivy and roses, expand upon the view. Then again the ocean appears as we dash down the declivity into the bustling town. Ramsgate, if anything, is more jubilant than Margate. At some portions of our way we can scarcely push along, so intricate is the multitude. We reach the immense pier, from which there is an extensive view of sea and shore. For miles the chalk cliffs stretch their battlements in white radiance. We see the cloudy lands of Dover, where King Lear once

walked, and beyond, in the keen sunset, can sometimes be discerned the faint outlines of the hills of France. From the pier we journey to the lofty walls, where Hotel Granville fronts the main, one of the most beautiful hotels I have ever seen. It is more picturesque than most buildings of the kind. There is an element of poetry in its architecture. It has towers and turrets and spacious roofs. It is not all straight up and down, but there are curved lines and sunlit spaces, where, in ordinary hotels, is confinement and gloom. It is in harmony, I think, with its environments, the tall cliffs, the vast sea, the glowing heights shadowed by stately groves.

In the moonlight and starlight, through dim majestic pictures, we return to Margate, to Terrace Hotel, and Hearts of Oak restaurant, which are along the Marine Drive. We receive a jolly welcome, for the landlord is S. H. Munns, an old-time Freethinker, side by side with Bradlaugh, and always ready to do his level best. Our appetite is good, and the dinner is delightful. After the dinner we sit upon the broad portico, with the sea before and the stars above, while below the crowds pace along the brilliant streets, and occasional music bursts athwart the electric lights, and the tide comes glistening in, until all the sandy spaces shine with lustrous waves. Amidst these bewitching surroundings, with nature and the human heart in magnetic attraction, we indulge in reminiscences of the past, of Bradlaugh's mighty battle, with whom my confrères had fought and won, and whose spirit still walks abroad, unchained by death and burning in the thoughts of to-day and to-morrow. How wonderfully life expands when we thus look on the limitless sea and the limitless stars. It was a glorious night. I shall not forget its manifold scenes, its stars and waves, its circling lamps, its murmuring people, its joyous companionship, its music of hope, "ring out the old, ring in the new."

On the morrow we drive to Broadstairs, and thence walk along the margin of the sea to Ramsgate. It is beautiful, the tall cliffs for our pathway, the sea a hundred feet beneath, murmuring and glistening on miles of shore with faint melody, while like little fairies almost seem the people that wander up and down; and the great blue spreads beyond in immeasurable glory, while on the other side masses of green fields and golden harvests mingle with the dark splendor of groves. We pass around the magnificent estate of the noble Montefiore, the philanthropist who made all the world his country. It was a place where one's mind might be filled with great and beautiful ideas, so broad and universal is the aspect nature presents. It is enough to make us boys again, and when we come across a venerable man who might be Merlin or any other bearded vision of antiquity, whose only means of living was a cocoanut gallery, it behooved us of course to try a hand. You pay a penny a shot. If you hit the cocoanut, the cocoanut is yours. If not the old man is a penny ahead. Only one of us made out to hit the cocoanut, but it was good exercise, and made us breathe the atmosphere of youth. This is one of the favorite games along the seashore. From Ramsgate we pursue a roundabout course to Margate, where we again refresh the inner man at the Heart of Oak restaurant, bid farewell to our comrade and host, Mr. S. H. Munns, and his wife, and return to London, beneath the illuminations of the harvest moon.

On Saturday my good friend of Wales memory, Mr. Horatio Montefiore, takes me to another sea resort, Bognor. This is down towards Portsmouth. We ride through a beautiful country, great hills on either side crowned with bountiful forest, with here and there a castellated mansion; anon the noble structure of Arundel appears and the vast cathedral built for the Catholic church by the duke of Norfolk; all amidst scenery of magnificent loveliness. It is wonderful how green the landscapes are in England at this season. It is like the freshness of springtime. The fields fairly glitter. There is nothing like it in America except in June. After June the sober brown, with harvest gold, begins to prevail. But in England it is still a brilliant green flashing against the dazzling harvest and "cloth of gold" of innumerable buttercups. They say that there is a still more brilliant green in Ireland. If so, it must be a fascinating land indeed, a jewel "set in the silver sea." These vivid colors seem almost like music as they strike the vision. If there is such a thing as a "symphony of colors" then England and Ireland are attuned to glorious melody, with these emerald hues at the gateways of summer and autumn. Bognor is not like Margate. It is a different picture of English life, quiet and attractively. There are no crowds here, no rush and turmoil. The broad sea is before you—the lovely beach, with two or three hundred people roaming leisurely along, and children at play. It is a pleasing scene if one wants perfect rest. It ani-

mates and soothes. At Margate you must be on the go; you must keep up with the procession. At Bognor you can float away in dreams; you can take things easy. There is just enough excitement to tingle the blood while allowing you to sink away in delicious slumber. There is good companionship here. If one wants a bower of paradise he will find it at Victoria hotel, Mr. E. Lawford-Webb proprietor. You have the best of everything, with all the loveliness of country life about you, and, when you desire, the far-off glistening sea mingles with the radiance of tree and flower and grass. Mr. and Mrs. W. Taylor extend their hospitality to the American visitor, and the merry children also animate the circle. Lawn tennis adds its variable fortunes and dancing colors to the charm and music of the sea. I had a thoroughly enjoyable day. I have not found any of that "British reserve" yet. So far as my experience goes the Britons are as open, generous, and hospitable as the typical Westerner himself. They will give you a good hearty handshake, and make you feel at home with frankness and joviality. The elegance of civilization does not diminish the real humanity of the Briton. He has too much business with all the world to be a provincial. Those who do the work in England, who keep its commerce, trade, literature, science, on the move, are those who give the stranger a generous welcome. I must thank my friend Montefiore for a happy introduction to English good-fellowship, and for the enjoyment of noble sceneries. I hope America can sometime repay these delightful experiences. SAMUEL P. PUTNAM.

To the Freethinkers of America.

Having returned from Great Britain I am now ready for work in America. The first thing is the National Freethought Congress to be held in October at New York, Hardman's Hall, corner of 19th street and Fifth avenue, a handsome and commodious hall, of easy access, in the central part of the city. We expect to have a grand gathering, especially of the Eastern Liberals. I hope that every one will do his best for this Congress. Be present, and aid us, and send funds if able. The Liberals of New York have nobly responded to the call. Let all do the same and success is assured. The object of the Congress is to enlighten the people, create a wide interest in Freethought, and arrange plans for work. I hope that every Freethinker throughout the entire country will lend his aid. Let the West join with the East in generous support. The following are the contributions already made:

THE TRUTH SEEKER.....	\$25 00
N. F. Griswold.....	25 00
E. E. Hitchcock.....	25 00
Dr. E. B. Foote, Sen.....	20 00
H. M. Taber.....	20 00
A. McGinness.....	10 00
L. D. Orine.....	10 00
Dr. E. B. Foote, Jr.....	10 00
James L. Parshall.....	10 00
Wm. Broadbelt.....	10 00
A. Lewin.....	2 00

Send contributions to E. C. Reichwald, Chicago, or directly to me, 28 Lafayette Place, New York, care of THE TRUTH SEEKER. SAMUEL P. PUTNAM.

Mr. Putnam's Farewell to Albion.

From the London Freethinker.

Early in May I went down to Southampton with Mr. Charles Watts to meet Mr. S. P. Putnam, the president of the American Secular Union, who had come over from the great Western republic to see this little isle set in the silver sea, and to salute his Freethought comrades in the land which produced Thomas Paine and Charles Bradlaugh. On the first Sunday in May I took the chair at Mr. Putnam's first lecture; on the first Sunday in September I took the chair at his last lecture. During the intervening four months he had "done" England and Scotland as few Americans have the opportunity of "doing" it in such a brief time. He had visited most of our principal cities, from Plymouth to Aberdeen; he had seen a great deal of our finest landscapes, and he had inspected many places of ancient historic interest, from a crumbling old Durham church to the stately fane of Westminster, where lie the ashes of old kings and warriors, and men of light and leading, whose names sparkle forever like jewels on the forefinger of time. He had lectured to enthusiastic meetings of Freethinkers, and had everywhere been received with the most generous hospitality. And everywhere he had made friends by his geniality, good-fellowship, and racy Yankee humor. And when the last few days of his stay with us arrived, it was but fitting that we should entertain him, as Britishers love to entertain their friends, at a good dinner; not the paltry dish of herbs which Solomon thought better than a beef-steak with wrangling, but a real square meal, ample and satisfactory, such as might prompt a man to say:

Not e'en the gods upon the past have power,
And what has been has been, and I have had my hour.

Well, the dinner to Mr. Putnam came off on Wednesday, September 4th, at the Holborn Restaurant. The repast was, of course, all that could be desired. There is nothing shabby at that establishment. And the company was representative. Naturally, most of them were Londoners, but a few were up from the country. Mr. Gillespie came from Newcastle, and Mr. Sydney Gimson from Leicester. Mr. G. J. Holyoake, the veteran, came up from Brighton. But he was not the only veteran present. There was Mr. Edward Truelove, a hero and a martyr of free speech, born in the same year as Mr. Gladstone. There was also Mr. George Anderson, a rare mixture of shrewdness and benevolence, whose memory goes back to the days of Robert Owen. He loved and admired Charles Bradlaugh, but he is broad-minded enough to continue his support to the movement under new conditions. Mr. Charles Watts belongs to a younger generation, though time is thinning his locks and sprinkling them with gray, without quenching his eloquence or dulling his fire in debate. Mr. Couzeau Parris was there, with his well-stored mind, his ready tongue, and his sagacity enlivened with smiles. Mr. Robert Forder, the faithful old secretary of the National Secular Society; Miss Vance, his new and energetic colleague; Mr. A. B. Moss and Mr. W. Heaford, who have fought so long and gallantly in the open-air lecture field; Mr. James Rowney, who is winning laurels in the same warfare; and last, but not least, my dear old friend and co-worker, Mr. J. M. Wheeler; all these and scores of others met around the festive board, which was graced by the presence of well-dressed, smiling ladies, who were brave enough to be Freethinkers. Mr. Putnam sat on my right, looking plumper and jollier, if that were possible, than when he landed on the shores of old England.

After the dinner came the speech-making. My own address as chairman was, I trust, suitable to the occasion. Mr. Holyoake followed in a speech marked by felicitous diction, and containing a highly-finished eulogy of Colonel Ingersoll, as well as a handsome tribute to Mr. Putnam. Mr. Sydney Gimson, who spoke for the provinces, was bright and telling. He also hoped that Colonel Ingersoll would come over to England, but, whether he came or not, the Freethinkers of this country had learnt to admire and love Mr. Putnam for his own sake, and did not merely regard him as a John the Baptist to a Jesus Christ. Mr. Parris was wise and witty. His brief speech bristled with good points. Mr. Watts finished the flow of English eloquence with characteristic dignity, and then Mr. Putnam rose to respond to the toast of his health. The whole company rose with him and cheered him to the echo. It was impossible for flesh and blood to be unmoved at such a greeting. Mr. Putnam was visibly affected, but his platform training served him in good stead, and he launched out into a really brilliant speech, abounding in humor, pathos, and nervous eloquence. When he sat down the applause was worth hearing. I only wish it could have been heard by our comrades in America.

Some music on the piano, a few capital songs, and an inimitably-rendered satirical reading by Mrs. Charles Watts, added to the general enjoyment. Finally, there came an impromptu addition to the official program. Mr. George Anderson proposed the health of the President of the National Secular Society, in a generous little speech, which was heartily applauded. After the president's response, the company broke up with "Auld Lang Syne." Then came a lot of handshaking; in fact, it must have made Mr. Putnam sore for several days.

Mr. Watts and I spent Friday evening with Mr. Putnam, and the next day Mr. Watts saw him off at Waterloo Station, I having to travel to Scotland.

Thus ends a most interesting episode in the recent history of the Freethought movement in England. Mr. Putnam has returned to the land of his birth, but he has made an indelible impression upon the Freethinkers of England. They like his eloquence, and they love his personality. He carries with him their unanimous good-wishes. They hope he will live long to lead the army of Freethought in America, and they also hope he will come over again to old England. Whenever he comes he will find a host of eager hands stretched out in glad welcome.

G. W. FOOTE.

After four months' sojourn amongst us, Mr. Putnam sailed on Saturday last for New York, in the steamship Paris. With other friends I saw our friend off from Waterloo Station at 9:40. Mr. Foote, having to start for Glasgow, could not be at the station. At 12:30 I received the following telegram: "On board 'Paris.' Good-bye. Freethought always.—S. P. PUTNAM."

I am sure the readers of the *Freethinker* will wish our American visitor a safe and pleasant voyage. During his stay with us he has made many friends, who will be glad to give him another welcome to old England. CHARLES WATTS.

Canadian Secularists in Convention.

The annual convention of the Canadian Secular Union was held at Toronto, Saturday and Sunday, Sept. 7th and 8th. Among those present from a distance were: Mr. A. Roe, Wingham; Mr. Wm. McDonnell, Lindsay; Mr. A. Keith, Listowel; Mr. Hollingsworth, Beatrice; Mr. Jickling, Listowel; Mr. Clark and Mr. Horsey, Agincourt; Mr. Helm, Peterboro; Mr. Dale, Brampton, etc. Capt. R. C. Adams, president, being engaged in important business on the Pacific coast, was unable to be present. Mr. Hollingsworth, of Muskoka, occupied the chair, and the president's address was read by the secretary, Mr. J. Spencer Ellis. In the course of the address, President Adams said:

"It behooves Secularists to be especially on the alert at this time, to see that instruction in their principles is made accessible to young Christians. The great need is the circulation of Liberal literature. An able and acceptable paper like *Secular Thought* should by all means be sustained and its sphere enlarged. Such good work as is done by THE TRUTH SEEKER, with its letter-writing corps and its distribution of Paine's 'Age of Reason,' and 'Bible Contradictions' ought to be emulated in Canada."

Captains Adams declined re-election as president.

The secretary made a brief report detailing the work of the past year. Letters were read from George Martin and John Grant, Montreal; J. A. Rollins, Exeter; Charles Etler, Gravenhurst; B. Marcuse, Danville; Henry J. Bird, Bracebridge; M. O'B. Ward, Peterboro; Walt. A. Ratcliffe, Listowel; David Gardiner, Sunderland; B. C. Gesner, Moncton; Franklin Steiner, Des Moines, Ia.; M. Stead, Halifax, N. S.; Chas. Laperché, Howich; W. R. Bell, Morpeth, and others.

The officers elected for 1895-6 were as follows:

President—Allen Pringle, of Selby, Ont.
Vice-Presidents—1st, W. G. Hay, Listowel, Ont.; 2d, R. T. Holman, Summerside, P. E. I.; 3d, A. Roe, Wingham, Ont.
Secretary—J. S. Ellis, Toronto.
Treasurer—A. Earsman, Toronto.
Executive Committee—Geo. Martin, Montreal; Capt. Robt. C. Adams, Montreal; W. S. Hodgins, Waterloo; W. Algie, Alton, Ont.; John Taylor, Toronto; M. Rattenbury, Charlottetown, P. E. I.; Wm. Keith, Listowel; W. Stewart, Ponsonby, P. Q.; Mrs. Hepburn (nee Sanderson), Toronto.

Among the resolutions passed were these:

Resolved, That this Union is gratified to know that steps are being taken by the American Secular Union and the Freethought Federation of America to close up their ranks for the attainment of their common objects, and sends fraternal greetings and wishes for a successful Congress in October next.

Resolved, That the Executive Committee of the Union be urged to more vigorous efforts to issue propagandist literature, and especially such as to influence the French people of Quebec.

Greetings were sent to Messrs. Watts and Foote and to the other Secularists of England, and a vote of thanks passed to THE TRUTH SEEKER and other Liberal journals of the United States for papers sent to the reading-room of the Toronto Society.

Commenting upon the proceedings, *Secular Thought* says editorially: "The Convention was not as numerously attended this year as usual, but the enthusiasm shown by the friends in all parts of Canada proves their unabated interest in our cause, and we look forward confidently to a more successful season's work than that of any previous year. Our new president's name, well known as it is all over Canada, will be sufficient guarantee that the interests of Freedom will not be neglected in the future any more than in the past, and we bespeak the hearty co-operation of all Canadian Secularists in any measures he may propose for their advancement."

"It is with a feeling of great regret that we part company with Captain Adams as president. During the five years in which he has filled the office of president he has endeared himself to all our members by his uniform kindness of manner, his promptness in responding to all sorts of appeals, and his untiring energy in the discharge of his duties, often at a great expense of time as well as money. We are gratified to know, however, that he will be shoulder-to-shoulder with us in the work of the future, in which he is still as deeply interested as he was on the day he first joined the Freethought ranks."

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for October:

Friday evening, Oct. 4th—"Signs of the Times," Katherine Stag.

Observations.

Although the late Professor Huxley was an Infidel and incurred a rebuke from the Rev. Dr. Wace for not calling himself one, there are religious editors who are willing to risk the fate of the untruthful in order to convey to their readers the notion that he was otherwise. A Catholic magazine gives Professor Tyndall as authority for the statement by Huxley that if there were no one else to instruct his children in the Bible, he would so instruct them himself; and it is implied that he would teach the book to his children as the infallible truth about the matters of which it treats. To expose that swindler it is only necessary to read what Huxley said about the Bible. Under any circumstances there is pleasure and profit in quoting this wise author, but when at the same time the quotation denudes some incorrigible misstater of fact, the pastime becomes a hilarious joy. In October, 1893, Huxley wrote as follows:

The doctrine of Biblical infallibility was widely held by my countrymen within my recollection: I have reason to think that many persons of unimpeachable piety, a few of learning, and even some of intelligence, yet uphold it. But I venture to entertain a doubt whether it can produce any champion whose competency and authority would be recognized beyond the limits of the sect or theological coterie to which he belongs.....The truth is that the pretension to infallibility, by whomsoever made [his holiness the pope will pay attention here], has done endless mischief; with impartial malignity it has proved a curse, alike to those who have made it and those who have accepted it; and its most baneful shape is book infallibility.

The Catholic who accepts the infallibility of the pope, and the Protestant who accepts the infallibility of the Bible, may mingle the bones for what consolation and support is discoverable for them in these words, and the one who gets it will not need an express-wagon to carry home his winnings.

In Huxley's first "Lecture on Evolution" is a passage frequently cited by the religious press to show that this man of science admitted the plausibility of the Genesis story of creation. Here it is:

Though we are quite clear about the constancy of the order of Nature at the present time and in the present state of things, it by no means necessarily follows that we are justified in expanding this generalization into the infinit past, and in denying absolutely that there may have been a time when Nature did not follow a fixed order, when the relations of cause and effect were not definite, and when extra natural agencies interfered with the general course of Nature.

Of course if we allow that "extra-natural agencies interfered with the general course of nature," then the Genesis narrative is as likely as any other to be true; and here the misinterpreter of Huxley ends his quotation and begins his exegesis. He does not reproduce the next sentence, which gives us the supplement, thus:

Cautious men will allow that a universe so different from that which we know may have existed; just as a very candid thinker may admit that a world in which two and two do not make four, and in which two straight lines do inclose a space, may exist.

That is to say, the Genesis story is about as probable as the hypothesis that somewhere two and two are three or three and a half, or that parallel lines meet at both ends. It really looks as if Huxley was poking fun at Moses. But this student of nature knew pretty near where he was at. He never attempted to mix science and superstition, or to beguile others into that sort of error. He said very plainly that those who accepted the conclusions of evolution as to the basis of life placed their foot on the first rung of a ladder which is the reverse of Jacob's, and leads to the antipodes of heaven.

Mr. John C. Sproug, of Chicago, directs my attention to the following bit of gratuitous guessing, which is printed in *Self-Culture*, a magazine, irreclaimably Catholic:

Had Thomas Paine's mind been clear in his last moments, he would undoubtedly have died in the communion of the Catholic church. If he had lived to our time, and had appeared on the platform of the Parliament of Religions to listen to Cardinal Gibbons's exposition of the supreme place of charity in Christianity, he would beyond a doubt have accepted without qualification such an interpretation of the essentials of religion.

There is no uncertainty about Paine's "last moments." His mind was clear, and he deliberately rejected the offices of the priests. Therefore the supposition that he could have died in the communion of the Catholic or any other church lacks the basis of observed phenomena which all speculation must have in order to prove successful. He disliked popery more than evangelical superstition, because, more than the other, it came between "man and his maker"—an interference which he especially resented.

When we begin theorizing about what the prominent characters of the past would do were they permitted to be contemporary with ourselves, a wide field is opened up. We might say that if Jehovah

lived in these days, he would be the corporation deity of the gang of fanatics who are harassing Christian missionaries in China. If some of the popes were living, they would be in the penitentiary. If the Virgin Mary were not fortunately deceased, her character would be impugned by her orthodox neighbors. If Jesus Christ were on earth, Coxey and Keir Hardie would not be in it. The disciples brought up to date would be seining for porgies with Capt. Silas Latham—all but Judas, who would have Comstock's job and do outside work as a Parkhurst "angel." It might be uncomfortable to have all these misfits thrown back upon us at once, but we would manage to distribute them.

Editor Green of the *Freethought Magazine* has had nothing to say why sentence should not be passed upon Mr. J. B. Wise, of Clay Center, Kan., who sent a passage of scripture through the mails unaccompanied by the context, and was arrested for violating the moral law. I feel justified in alluding to this matter because for the past few months Mr. Green has been generously puffing the *Blue Grass Blade*, of Lexington, Ky., which during the same period of time has printed every week an advertisement so openly violative of the postal law that the authorities have locked up the editor, C. C. Moore, on a charge similar to that brought against Wise. The September *Magazine* contains two notices of the *Blade* as flattering as though Moore had written them himself; yet Mr. Green must have read the matter complained of by the postal authorities, and knew then if he knows now that it is indecent. Life is short and the flight of time all too swift for a fat and indolent man, but I would that it were October so we might learn whether Mr. Green will assume the same attitude in the case of Moore that he does in the case of Wise—that is, whether he will stand by his own opinion or renounce it in favor of the opinion of the parsons who stimulated the prosecution. This is a crisis, and—

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side.

If Brother Green does not "feel the soul within him climb" to meet the emergency which confronts him, I venture to hope that he is too far compromised to say so.

The great men who after death are shanghaied into the service of the church are not the only ones to suffer at the hands of religious editors. The Bible is also made to bear false witness. The *Advocate* says that "Spiritualists should not be allowed the use of orthodox Christian churches for funerals," and "neither should orthodox Christians participate in funeral services with the representatives of Spiritualists." By way of argument the editor then proceeds: "When Paul attempted to console the church in the loss of friends, he had not one word to say about their coming back. So Jesus said: 'I go to prepare a place for you.'" So Jesus said, meaning that his language justified Paul's omission, would amount to a criminal assault on veracity if the truth had any legal rights that religious editors were under obligation to recognize. The next words of Christ after those quoted by the *Advocate* to prove that return after death is a delusion are these: "I WILL COME AGAIN."

The revival of the curfew in many parts of the country is an indication of the stern-way we are now making toward medievalism. A curfew is a bell rung at candle-lighting. If after the prescribed hour a child under the age of consent is detected in the act of being upon the public street, by or in default of its parents' permission, a fine of one hundred dollars, more or less, is incurred. The custom of course has its origin in the hen-roost, though its present adherents are insensible of that fact. They take a hint from Mohammed, who prayed that the mountain might come to him, but learning that that natural object was sedentary in its habits, he went to the mountain. The clergy, who are the volunteer herders of the populace, seeing that a penitentiary cannot at present be erected in every town without exceeding the legal indebtedness, have started in with the material at hand, and propose to make every child's home its own jail. Parents are honored by appointment as assistant jailers over the fruit of their loins. It is superfluous to inquire—Whither are we drifting? We are hell-bent for Puritanism.

It is true, as the New York *Sun* rises to remark, that things are mixed in Lafayette Place. There is some sort of Catholic juvenile institution down at the lower end, with a statue of Father Drumgoole, "the newsboys' friend," who befriended these and other urchins by making Catholics out of them. (I

suspect the little rascals know what has become of my boy's hook-and-ladder truck with horses attached that galloped when the wheels went round.) Also a Socialist paper which enjoys sustenance drawn from a fund left by old Dr. Habel for purposes similar to those of the Legitimation League of England. Not counting the Astor library, the Mercantile library, the *Churchman* office, and the contiguous Germania theater, right alongside this magazine of heresy is the distilled small *Voice*, pious and Prohibition; while straight over the way is the Episcopal see house, occupied by Bishop Potter. The bishop is a good enough neighbor, though not socially inclined in this direction. Neither he nor Mrs. Potter has ever called. From reports I learn that he is a gentleman and a scholar who knows a little of everything, even theology, and he belongs to a church that has the reputation of never interfering with its members' politics or religion. Barring a graveyard with a four-story mausoleum in it, I know of nothing to compare in point of cheerfulness with Bishop Potter's see house. In this establishment we have grown to look upon the structure with unruffled equanimity; but when Park & Tilford's grocery wagon drives up to its door and the driver proceeds to unload boxes of the Milwaukee brew, or baskets of hochheimer, or cases of red-eye above proof, it is stated that Dr. Funk of the *Voice* experiences a dryness of the throat which impedes respiration, and he regrets being a Prohibitionist instead of an Episcopalian.

I believe I am guilty of no unpardonable enthusiasm when I say that could the lamented Lafayette revisit the glimpses of the thoroughfare named after him, he would be interested.

GEO. E. MACDONALD.

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "*Self Contradictions of the Bible*," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 *Self Contradictions* will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "*Self-Contradictions of the Bible*" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "*Self Contradictions*" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetich, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

Colonel Ingersoll's Lecture Appointments.

Sept. 29—Brooklyn, N. Y. Which Way?
Oct. 5—S. Framingham, Mass., The Foundation of Faith
Oct. 6—Boston, Mass. The Foundation of Faith
Oct. 7—Manchester, N. H. Which Way?
Oct. 8—Portland, Me. Which Way?
Oct. 9—Gloucester, Mass. Lincoln
Oct. 10—Leominster, Mass. Liberty
Oct. 11—Brockton, Mass. Shakspeare
Oct. 12—Pawtucket, R. I. Lincoln
Oct. 13—Providence, R. I. Which Way?
Oct. 20—Chicago, Ill.
Oct. 21—Aurora, Ill.
Oct. 22—Joliet, Ill.
Oct. 23—Danville, Ill.
Oct. 24—Bloomington, Ill.
Oct. 25—Burlington, Iowa.
Oct. 26—Keokuk, Iowa.
Oct. 27—St. Louis, Mo.
Oct. 28—Decatur, Ill.
Oct. 29—Champaign, Ill.
Oct. 30—Lafayette, Ind.
Oct. 31—Crawfordsville, Ind.
Nov. 1—Columbus, Ind.
Nov. 2—Hamilton, Ohio.
Nov. 3—Cincinnati, Ohio.
Nov. 4—Mt. Vernon, Ohio.
Nov. 5—Wheeling, W. Va.
Nov. 6—Pittsburg, Pa.
Nov. 7—Altoona, Pa.
Nov. 10—New York city.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

Letters of Friends.

The Lamp Still Burns.

WHAT CHEER, I.A., Sept. 11, 1895.

MR. EDITOR: You will find inclosed \$3, for which please send me THE TRUTH SEEKER one year and Watson Heston's "Pictorial Text-Book."

Respectfully, CHAS. MACAULAY.

BANGOR, MICH., Sept. 7, 1895.

MR. EDITOR: Seeing your very liberal offer to new subscribers, and wishing to take advantage of it, I inclose \$3, for which send to my address THE TRUTH SEEKER one year and a copy of the "Free thinker's Pictorial Text-Book."

HENRY HOSNER.

A Perennial Fount.

SEATTLE, WASH., Sept. 6, 1895.

MR. EDITOR: THE TRUTH SEEKER is our hope and joy. We would feel utterly lost if it did not appear every week.

Yours, JOHN ODIN.

Seed-Sowing in Maine.

HALLOWELL, MAINE, Sept. 15, 1895.

MR. EDITOR: I inclose a renewal of my subscription to your very interesting paper. I broadcast every number among people of brain and thought, and trust they may enlighten and purify many.

EMELINE A. PRESCOTT.

"The Truth Seeker" at a Parity.

LASEA, TENN., Sept. 13, 1895.

MR. EDITOR: Inclosed find the amount for which I am indebted to you for the only paper worth its weight in gold. THE TRUTH SEEKER is read by few in this state, owing to ignorance and superstition—in other words, the fear of hell.

Yours to a finish, J. C. SPEER.

Against Mockery at Funerals.

NIPOMO, CAL., Sept. 2, 1895.

MR. EDITOR: Find inclosed twenty-five cents for the "Secular Marriage and Funeral Ritual and Collection of Secular Hymns." It seems to me that the mockery of religious ceremony at the grave of the great Huxley should be a warning to all Freethinkers not only to be prepared to conduct secular funerals if necessary, but to prepare a written statement of their wishes in regard to their own funerals, and give it into the keeping of some trustworthy person. The members of our society, at least, are aroused to action in the matter.

BERTHA WILSON FOREMAN,
Sec. N. F. S. L. A.

Death of an Old Friend.

NEW YORK, Sept. 11, 1895.

MR. EDITOR: Hiram Anderson, one of your oldest subscribers, died of blood poisoning on Sept. 2, 1895, at the age of sixty-eight. His death was a blow to his many friends, and being one of these I send this word. No other member of the family would notify you, as they are all of the orthodox Christian class who would hold no communication with Freethinkers. You will not discontinue Mr. Anderson's paper, as I receive and read it myself, and have been doing so for a long time. When his subscription expires I will renew it.

I have found a place for your paper in the reading-room of the New York Turn Verein, Bloomingdale, to which I belong, and think it will do a great deal of good among the members of our society.

Yours truly, HARRY SCHEER.

No Moss for Him.

FARMINGTON, CAL., Sept. 10, 1895.

MR. EDITOR: Please send me the tracts and pamphlets named in accompanying list.

I am going to get the moss off of my back in religion as well as politics, even if it is not the same as my pa did. I think if the great mass of the people should do likewise and throw their prejudice to the winds, we should not long see, as now, 30,000 people (according to the late census reports) owning one-half of the entire wealth of this nation, and the highways filled with tramps. Every millionaire means so many thousand tramps, for all wealth, whether created by interest, rent, gambling, or other scheming methods, is the product of labor. The poor man in his prejudice marches up to the polls and votes the same ticket as Pullman, Carnegie,

Gould, Vanderbilt, and Rockefeller, and then wonders why he does not receive any benefit therefrom. The two dominant parties have never threatened the gigantic monopolies with government ownership and control of railroads and telegraphs, to be run on the same plan as the post-office, which enables the publishing houses to send our daily and weekly papers at the rate of a cent a pound, while a private company would not be likely to look at them for less than five cents; and still the people of this country, on account of their prejudice, would die, almost, before they would consent to any alteration of their religion or business interests. O prejudice, thou art the devil.

SHERMAN L. FALL.

Kissing the Hand that Smites.

DALLAS, TEX., Sept. 12, 1895.

MR. EDITOR: Inclosed I send you a poem which is meant to express something of the spirit of Christian tyranny. As you see, I sent it to the *American Sentinel*, which I mistook for a Liberal paper. I suppose I ought to have sent it to you at first, but then it would not so clearly have shown how the tyranny of Christian environment can warp and bind otherwise good-minded men. From this letter of rejection I infer that the *Sentinel* editor is a good man, bound hand and foot by the dogmas of Christianity. General Free-thought and individual independence are yet to be accomplished.

Fraternally yours, B. C. TABER, M.D.

[Following is the letter from the editor of the *American Sentinel*, to which Dr. Taber refers.]

NEW YORK, Sept. 1, 1895.

B. C. TABER, M.D., Dallas, Tex.: Dear Sir: Your esteemed favor of the 26th ult. has been received and read with interest, as also the poem, "The Tennessee Boy's Soliloquy." We appreciate very highly your commendation of the *Sentinel*, as also your kindness in favoring us with a contribution. We do not see our way clear, however, to publish this "Soliloquy," because, as you yourself suggest, we think it a little "too radical." It contains a number of expressions which would probably be offensive to many people, and withal place the Tennessee boy, who is supposed to be soliloquizing, in the attitude of criticising Christianity in general; whereas, we do not think that true Christianity is at fault. The *Sentinel* is a Christian paper, and we cannot publish anything that would reflect upon Christianity. Very respectfully yours,

"AMERICAN SENTINEL," per C. P. B.

Now for the poem:

THE TENNESSEE BOY'S SOLILOQUY.

An outrage has been committed,
They say, in old Foo Chow—
Some Christian missions been outwitted
In a heathen Chinese row.

They used them up the same old way
They used to one another;
But now, 'tis heathen dogs, they say,
Then, 'twas the Christian brother.

But, mother, what is all this fuss
About the heathen dogs,
When they have taken father off
For cutting up some logs,

For you to cook our dinner
When we went to making hay
On what some old church sinner
Calls his holy Sabbath day?

I don't see what the difference is
Between the heathen dog
And the conscientious Christians
That are meaner than a hog.

It seems to me they better let
The heathen dogs alone,
And start a little mission school
Of common sense at home.

With father in the chain-gang
To settle the church rules,
We boys will keep on thinking,
That the Christians all are fools.

When I grow up I'll fight such stuff
With all that I can gain,
And make the Christian brotherhood
Just rise up and explain.

Mr. Steiner Makes a Hi!, as Usual.

OMAHA, NEB., Sept. 10, A.M. 1895.

MR. EDITOR: On Sunday afternoon, September 1st, the Omaha Philosophical Society introduced itself to the public in an appropriate manner. The feature of the occasion was a lecture by that popular young Freethinker, Franklin Steiner, the subject being "Morality Without Superstition;" and notwithstanding the fact that the universal dullness of the times made it impossible to raise sufficient money to advertise the lecture as it should have been, nevertheless when the time arrived the

speaker found himself confronted by an audience of about three hundred, quite a number of whom were ladies. Among the audience were several from Council Bluffs, headed by such sturdy pioneers in the cause as Mr. Blinn and Mr. Burgess. The intelligence, decorum, and general bearing of the audience was far above the average of people who attend lectures. There were many Liberal Christians present who, be it said to their credit, behaved better than their more orthodox brethren sometimes do at lectures of this kind. Our president, Mr. J. W. Logan, in a few well-chosen remarks, introduced Mr. Steiner, who, in a masterly manner, delivered such an address as our people here seldom have the good fortune to listen to.

Mr. Steiner wasted no time in flights of imagination, but confined himself throughout to the most stubborn facts. He attacked no individuals, but creeds and superstition received the merciless blows of truth. Mr. Steiner must have confined himself strictly to truth, as no "sky-pilot," or anyone else present, attempted to question anything he said. From the beginning to the end he received hearty applause. Had the lecture been advertised in the papers, and held at night instead of in the afternoon, the hall, as Mr. Steiner said, would not furnish standing room.

Several Freethinkers, who never even visited our society before, were on hand, and after the lecture was over paid their admission fee and joined us. This alone shows what a lecture, once in awhile, will do. During the evening several gentlemen and ladies of our society paid the popular young orator a friendly call, when the time was passed in social chat and mutual exchanges of friendship. Mr. Steiner will always receive a warm welcome to Omaha.

JOHN MCARDLE.

Bible Stories.

MR. EDITOR: A recent correspondent of THE TRUTH SEEKER, writing of the fall of the walls of Jericho by the sound of rams' horns, asks if anyone is fool enough to believe the biblical account.

This seemingly miraculous story may be easily explained by a little study and common sense.

It is quite evident that the only way the attacking party saw to take the city was by undermining its strong walls; and it was wise strategy to make pretense of the miraculous in so doing in order that the event might be credited to their god. To prevent the miners and sappers from being heard and discovered at their work, the circuit of priests and tooting of rams' horns was made daily, and on the seventh day, being then ready to cave in the wall at different points, the racket of the horns and loud shouts of the multitude were kept up until the wall tumbled in, after which the city was soon destroyed. This no doubt was the way of it, if any credence is to be given the legendary tale.

So also may other stories of the same sort be explained away by those whose minds are not so blinded that they cannot reason on anything related in the Bible, no matter how absurd or improbable.

The story of Elijah's test by fire with the prophets of Baal is one that can be seen through very readily when one brings the probable facts before his mind as he would try to solve any sleight-of-hand performance, and the wonder is that these priests did not detect the trick. But Elijah waited until the going down of the sun, when the poor priests of Baal were exhausted and smarting from the wounds they had given themselves while praying all day, "O Baal, hear us," and tormented by Elijah telling them to "pray louder," they were not in a condition to take much notice of his work digging a trench and having water poured into it, or to observe when he poured petroleum or naphtha on the water and secretly set it on fire, as it was getting dark when he called them to come near and see the fire which blazed upon the water and ran over the stones covered with the fluid. But their giving up and shouting in favor of the Israelitish god, did not save them, for four thousand of them were taken out to the brow of a hill and slaughtered and their bodies thrown over the precipice.

This horrible intrigue and murder wrought by the hand of this saintly prophet, I once heard extolled by a

preacher in a sermon with this subject as a text, but, child as I was, I could see only the cruelty of the murderous work, which one of Heston's pictures so vividly portrays.

How easy it is to see in the exodus, how the pillow of fire by night and the cloud of smoke by day was made to be a divine guide, when to camp or when to go forward through the wilderness. This delusion was kept up by prohibiting, on pain of death, anyone from coming near the ark except the priests who bore it and kept up the blaze by night and the smoke by day. This device would have been of use to large trains when crossing the plains, as many would differ as to time or place of camping or how long to remain.

Many of the Bible stories are explained in "Types of Mankind." That of Samson and his foxes is given as a wrong translation of the Hebrew words, *foxes* meaning shocks of grain turned or tied end to end, instead of tail to tail, a very natural way of setting the fields of the Philistines on fire before a single fox could have been caught, and these would have run for the woods instead of the grain fields.

So also the narrative of Elijah being fed by ravens. The word "raven" in Hebrew has the same meaning and nearly the same form or character as the word "robber," or "robbers," which meant the wandering Arabs or Bedouins of the desert. As these passed the brook Kedron, and saw the old prophet sitting there with nothing to eat, they gave him of their fare of bread and meat, which would be a very unnatural thing for ravens to do.

I might show up many other incredible things which are believed by those who will not or dare not throw the flash-light of reason on anything that is in the book they call holy, but send men to prison for transmitting its divinely written passages through the mails. It needs another Paine to clear this rubbish from the path of progress.

L. HUTCHINSON.

As to Competition and Speculation.

CLACKAMAS, OR., Sept. 9, 1895.

MR. EDITOR: Do we not boast of being reformers? Then where is our reform in the matter of financial justice? It is claimed by some that governments can do nothing but conform to the usages and customs of the people, just as though they had no power to lay the hand of justice on extortions and oppressions.

The history of the world up to to-day shows that the laws are so shaped that the rich may oppress the poor, and might may rule over right. As a consequence, money flows into the coffers of the few, to the detriment of the many. Hence a cry of distress arises from every people in the civilized world.

This condition of affairs will not last much longer. When we hear volcanic rumblings beneath the earth's surface, we know an eruption is threatened, and unless the forces underneath find relief, the consequences are destructive. Statesmen should beware how they act in this matter, and look immediately to the welfare of the people, and not alone to the interests of the few.

But where is the remedy for these evils? Philosophers tell us that to find a remedy, we must first find a cause; and I give it as my opinion, deduced from long and careful observation, that speculation is the main cause of the financial distress of the world. I cannot find that there ever was a money panic that was not caused by speculation. And yet speculation and competition, twin thieves, are not only allowed to exist, but are encouraged by law as legitimate levers of business.

Speculation is to get property into our possession without rendering an equivalent; and the principle is just as wrong to the amount of five cents, as it is to the amount of millions; while competition is a race between the swift and the slow, the stronger and the weaker, and invariably results in favor of might over right.

The claim that to rule speculation and competition out of use would be detrimental to the prosperity of the country, is a false claim. It is true, it would be injurious to that mode of making a living, but the sooner that result comes around, the better for all concerned. For then strict and merited justice would step in as the rule of support, and men would only get

what they earned, and would get all they earned. Nothing less, nothing more.

I am fully persuaded that if speculation and competition were condemned as criminal acts, and made punishable by law, there are many men who would not know how to make the first turn for their own support. They have lived so long in the sweat of others' faces that it would go hard with them to make the needed and just change. But let such suffer the consequences until they are relieved by repentance. Far better that suffering should fall on the man of idleness than on the man of toil. Speculation is now rampant in most every part of our country, but more so at Washington city, perhaps, than anywhere else. Our laws are so shaped that through the bond and banking system of finances, a few men control the country's currency, and these men do not use scrupulous care to deal justly with the people's money. They are allowed to speculate in every conceivable way, and they haste to use this liberty to our detriment.

Speculation and competition in all things commercial should cease at once, and all good men in every nation should lend their efforts in that direction. Nor should they forget the prohibition of the sale and use of useless and vitiating articles of trade. There are many things sold over our counters to-day of no material benefit to anyone. In such cases the buyer injures himself and family financially, a thing he has no moral right to do, while the seller aids and abets this injury and takes that in exchange for which he renders an unequal equivalent.

If we ever expect universal justice to rule supreme among us, why not begin now the real work to bring it about, and cease conniving at the frauds of custom, which work injury continuously? The millennium will never come to us until we, by our efforts, prepare the way for it.

WM. PHILLIPS.

Freethought in Texas—That Prayer Test.

DALLAS, TEX., Sept. 12, 1895.

MR. EDITOR: The Freethinkers of Texas are moving ahead and keeping things stirred up along the orthodox lines. Our society in this city is doing some very good work, and occasionally a reporter drops in and gives us a write-up. The papers here are treating us kindly, considering the fact that orthodoxy still hangs like a fog bank over the Lone Star state. The Dallas News and the Times-Herald have both given us space, and they always insert notices of our meetings. We are growing right along and will soon be recognized as a power in this community. We stand squarely on the Secular platform, and demand equal rights to all. Our secretary, Mr. O. Paget, deserves the praise of all Freethinkers for the way he nails lies. [Mr. Paget investigated the Georgia "fake" exposed in these columns September 14th, and the result was published in the Times-Herald of Dallas.]

Our prayer test, with Mrs. Sweeney and God on one side and Mr. O. Paget and Mr. J. R. Charlesworth on the other, has turned out just as the Rev. Dr. Buckley predicted. Who dares say we have no inspired prophets in these days? Here is the report of the meeting from the Dallas News:

The Freethinkers had their prayer test last night, the nature of which is explained by the following remarks of Mr. O. Paget: "On the 4th day of June, 1895, we assembled in this hall to hear a lecture, the third of the series by Mr. John R. Charlesworth.

"The lecture was entitled, 'Is There a God?' and the speaker claimed that while there might be one, there was no actual evidence to prove it. He went over the ground from the earliest historic records to the present day, and claimed that in the economy of nature there was no necessity for a God. At the conclusion of the lecture Mrs. Sweeney, evangelist of the Dallas Women's Christian Temperance Union, arose and asked the lecturer if he would give her his name, and that she would pray for him, and if he felt his heart touched he was to make as public an admission of the fact as he had of his unbelief in a deity. The secretary of the Freethinkers' society then arose and asked the lady if she would kindly accept his name; that he, like the lecturer, doubted the existence of Jehovah—all he stipulated for was a time limit—that he did not want to wait till he was dead, as they might say he made a death-bed recantation. The time limit was set

at three months. He further stipulated that, if at the end of the three months he and Mr. Charlesworth, or either of them, had not made a public confession, the lady was to admit that there was no efficacy in prayer, that God was a failure and did not exist. To this the lady agreed, and the lecturer and secretary signed this very extraordinary challenge. Mrs. Sweeney denies the stipulation, and on that there is a question of veracity. The time was up at 8 o'clock last Tuesday evening, and I will say I am not touched, not materially."

Mr. Charlesworth gave in his testimony and it was that he had not undergone any change of heart.

Mr. Paget read the following correspondence:

"DALLAS, TEX., Sept. 5, 1895.

"MRS. S. J. SWEENEY, City, Dear Madam: The time limit to your three months of prayer for the conversion of Mr. Charlesworth and Mr. Paget expired (if my memory serves me right) last night. As there were conditions on both sides to be filled I should be pleased to have you attend our Sunday night meeting. Mr. Paget and Mr. Charlesworth will do their part, and we shall expect you to do yours. Assuring you of my love for truth, and expressing the desire that men become moral and good, I remain sincerely,

"G. S. LINCOLN,

"President Freethinkers."

"OFFICE OF EVANGELISTIC SUPERINTENDENT, DALLAS, TEX., Sept. 6, 1895.

"DR. G. S. LINCOLN, Dear Sir: Your favor of the 5th at hand. I was quite surprised, but will answer you briefly. You misquoted me in public print, and when I corrected the mistake in the next issue you voted my correction false. That ended the matter as far as I am concerned. I cannot consent to place myself and the God I love where I cannot expect to receive anything but ridicule. I shall be pleased and I think able to answer any argument you make in a public meeting I am arranging, or through your favorite paper, the Times-Herald. I realize Mr. Charlesworth is a great power for good as evil. I have and will still continue to ask God to change his heart that his wonderful magnetic influence may be exerted for good. Please tell him for me that until the ink fades from the paper, or until my life closes, I will remember him each day at the throne of grace he scorns. My morning lesson reads: Jer. xiv, 10, 11, 12.

"Respectfully, S. J. SWEENEY."

"DALLAS, TEX., Sept. 6, 1895.

"MRS. S. J. SWEENEY, City, Dear Madam: You may have been so excited that you did not fully understand the conditions of the test, but over two hundred people will testify that our own version was the correct one. We made a mistake in not putting it into writing at the time and have all the interested parties sign it. To err is human, and I feel that you ought to come up and say that there was a misunderstanding. You will be accorded a hearing at least and no church would allow us that much. Our platform is open to you or anyone else, and while we may perhaps ridicule you, we will allow you to do the same with us. You may talk on prohibition or anything you please, and I will see that you receive just treatment. Come, let us reason together. We will review your lecture of course. We seek the truth. If you have it bring some of it to us. Your letter will be read before the society. Please let me know about this public meeting of yours and whether you will allow a word from the 'other side.' Assuring you of my respect for you personally, I remain most sincerely,

"G. S. LINCOLN,

"President Freethinkers."

Mr. Paget read Mrs. Sweeney's scriptural lesson, the last verse being, "When they fast I will not hear them cry; when they offer burnt offering and an oblation I will not accept them; but I will consume them by the sword and by the flame and by the pestilence."

Mr. Paget said that this was rather an uncharitable way of dealing with seekers after truth, but he felt he could survive the prayer. The Women's Christian Temperance Union, he said, gathered from Dallas, Waco, and other points to Fort Worth, to pray for prohibition, and again their prayers were not heard. "Did you," he said, "ever hear of a cyclone wrecking a dancehouse, and did you ever hear of one striking a town that it did not knock the steeple off some joshouse? Why, if there was a personal God, don't you know that he would destroy the first ward of this city?"

The speaker concluded by reading a number of letters from people at a distance, who said that they were watching Mrs. Sweeney's prayer test with interest.

He was followed by Mr. Charlesworth, who spoke at considerable length in the same strain. There were about two hundred persons present.

You can see by these notes that the Freethinkers' Association of Dallas, Tex., is alive, and that it is making things interesting for the orthodox.

Yours truly, G. S. LINCOLN, M.D.

Spiritualism Once More.

LOS ANGELES, CAL., Sept. 10, 1895.

MR. EDITOR: Hope is an indispensable factor in human happiness, and yet we all know that hope is utterly destitute of reliability. Ingersoll terms it an inveterate liar. Aristotle called it a waking dream. Nevertheless what people desire they hope for, and what they hope for they expect to get. The hope of immortality is not of recent birth in the mind of man, but the manifestations afforded by Spiritualism are the only evidence to sustain that hope which has yet been given to an anxious world. Are these spiritualistic manifestations sufficient and satisfactory? To some they are, to others they are not, and the world is divided in opinion where honest and sincere investigators have seen the same in all their phases. Intelligent people not blinded by church creeds, if they have given evolution any study, now accept that theory in accounting for the presence of man on the earth. The evolutionary theory takes us back to a time when, the earth being in an incandescent state, no form of sentient life did or could exist. With changes which came through the lapse of inconceivable periods of time the earth was fitted for low orders of living entities, and they appeared spontaneously, improving in species and increasing in variety, until we see the present culmination of life and intelligence in mortal man. That he was always a physical being in some form must be admitted, but whether he is a physical and a spiritual being combined is something we do not yet know; and if he really is, we are confronted with the conundrum, How long has he been such, and at what stage in his evolutionary unfoldment did he acquire a dual nature, the spiritual part of which is immortal and indestructible as a conscious entity? Immortality is denied by Spiritualists to every form of conscious life except man; and yet evolution tells us there was a time when undeveloped man existed in a state not attended by immortality any more than the ape or gorilla, which forms of life and consciousness perish with the body.

Such being the case, we must suppose the soul of man to have had a mysterious birth at some time during his unfoldment into a higher type of animal; and when the reasonable possibility of such a thing is considered it increases the doubt that he has such a thing as an immortal soul.

We must never lose sight of the fact that mortal man is an animal, though incased in broadcloth and under a plug hat, and as the same characteristics are seen in all animals there is nothing in man's nature to reveal his superiority in the animal kingdom except his improved physical form and more highly developed reasoning faculties. He propagates his species like other animals, requires food and digests it like them, and must also have his periods of rest and sleep. He is born like an animal, and dies like one; and who really knows, in these days, any more about his preeminence over the beast in death than Solomon knew? So great, however, is man's self-conceit that he says: "I alone, of all living creatures, possess an immortal soul destined to remain forever conscious." A little more modesty might lead him to change his opinion, for nothing in this world is plainer than the fact that nature has no more regard for a man than she has for a mouse, both being exterminated with equal indifference when they get in the way of natural forces. It was Margaret Fuller who said that Nature never did betray the heart that loved her; and yet one of nature's ocean storms wrecked the ship Margaret Fuller sailed in, and drowned her with the same unconcern it did the rats that thus perished. Possibly they found annihilation and she regained lost consciousness in another world, but who knows? While nature thus destroys human life there is little reason to suppose it is preserved and perpetuated in an invisible form and world after the death of this body; but as Bolingbroke said, man having once tasted of life, dislikes the thought of giving it up, so hope comes in and proclaims another. But Spiritualism, as before stated, presents the only evidence ever encountered. If we have a spirit form or body that survives the physical one, it must be composed of something, as Mr. Swan admits. Still, I know of but one Spiritualist lecturer and author who ever

told in plain words what a spirit is. "A human spirit," said he, "is but a quantity of nitrogen gas, possessing a current of the Almighty, called by scientists electricity." Here we have the secret of the ages, and the mystery of life and death stands revealed; for he further says: "Only a current of electricity coursing in the gaseous copy of a human body provides it with life and the power of motion. This strange power was operating the body when the spirit was in it, and it was but a continuation of the power in the spirit when a gross body was cleaved from a finer one." This explanation is probably as good as any, and the person who believes that man has an immortal spirit endowed with endless consciousness may as well believe it is nitrogen gas with a streak of electricity as something else, for how the fact can be proven, so that knowledge may supersede belief, is not made known.

While Spiritualism is flooding us with communications, and mediums are paid in money for their services, it would seem, from a practical point of view, that no reasonable offer should be refused. Yet when Horace Greeley was living he once offered a handsomely salaried engagement to a medium if the daily London Mark Lane reports could be given him for publication in the Tribune, the same to be verified by mail before payment. The offer was not accepted, and I have known of others that were declined when a good sum of money was promised for information that "spirits," if there were any, had the power to give. While mediums will tell your fortune for \$2, and charge from \$1 to \$5 for a private seance, they consider a practical offer like Greeley's "making merchandise" of the spirit world; but as the sinful difference between such an offer and the tender of payment for fortune-telling is not so great as to be readily detected, their inability to perform any part in getting the desired reports may have been the real cause for refusal. As everybody knows, mediums and clairvoyants diagnose disease where you tell them pretty near what ails you by giving several leading symptoms, and most Spiritualists think a medium can learn all about your internal arrangements, though a thousand miles away, from a lock of hair; but how their faith will stand the recent disclosure made by a noted and prominent lecturer on Spiritualism, I cannot tell. He had had no end of mediums trying to discover, for fourteen years, what ailed him; but none of them was successful. Finally some materialistic doctor mistrusted a tape worm, and the proper medicine removed one of those sustainers of the "design argument" eighty feet long. Where, oh, where, were the spirits that hover round us for fourteen long years, and what ailed all the clairvoyants, any one of whom can see through a brick wall, if they tell the truth?

Mr. Swan, did I hear you speak?

C. SEVERANCE.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to Wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies, \$1.00
Fifty copies, 4.50
One hundred copies, 8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Secret of Success.

One day in huckleberry time, when little Johnny Flails
And half a dozen other boys were starting with
their pails
To gather berries, Johnny's pa, in talking with
him, said
That he could tell him how to pick so he'd come
out ahead.
"First find your bush," said Johnny's pa, "and
then stick to it till
You've picked it clean. Let those go chasing all
about who will
In search of better bushes, but it's picking tells,
my son.
To look at fifty bushes doesn't count like picking
one."

And Johnny did as he was told, and sure enough
he found
By sticking to his bush while all the others
chased around
In search of better picking 'twas as his father
said.
For while the others looked he worked, and
so came out ahead.
And Johnny recollected this when he became a
man,
And first of all he laid him out a well determined
plan.
So while the brilliant triflers failed with all their
brains and push,
Wise, steady-going Johnny won by "sticking to
his bush."

—Nixon Waterman in St. Nicholas.

How I Shall Get to Heaven.

III.

"Hav'n't seen no wite robes, nor crowns,
nor gold harps. Nobody seen 'em. Dere's
some folks been heah ever sen' Cupid was
a puppy, an' he old dog now, an' dey
hain't seen 'em. Why, chile; dere's folks,
po' white trash, dey be, goes sneakin'
roun' a-tryin' to fine de gold sidewalks,
so's to rip 'em up an' sell 'em. But dere
ain't no gold sidewalks. If dere was, de
sun would make 'em so hot ye couldn't
walk on 'em, an' dey'd dazzle de eyes
right outen ye."

"No, dere ain't no gold harps here,
shuah," continues Joseph. "Dere's de fid-
dles, an' de cornets, an' de organs, an' de
Salvationers, dey's got de triangles an' de
tamerines."

"Well, where is the Great White
Throne, Joseph?"

"Miss Susan, I've been a-lookin' for it
eber sen' I've been heah, an' I can't fine it
nowhars. De deakens and ministars, dey
can't fine it. Dis is de place whar de th'one
orter be, but it done seem to be heah."

Joseph then bends toward me and whis-
pers confidentially, "Dey do say, Miss
Susan, dat Kunnel Ing'soll, he done gone
an' tore de thene all down. I dunno if it
be so, but dat what deys all a-sayin'."

As we pass along through the Plaisance
all sorts of hideous sights and sounds
greeted us, mingled with the comical and
clownish. Heads bobbed over the walls
of various denominational pens, some of
whom I remember to hav seen before.
Some evidently recollect me, for they say
among themselves, "How came she here?
I wonder how she got in," etc.

I am glad as we emerge from the din
and confusion of the Babel, of which, I
wish there were time to giv a full descrip-
tion, and come out into the open country,
so to speak, the residential part of the
city not made by hands, eternal in the
heavens. The grounds present a lovely
appearance, roses, lilies, and waving
palms, in all the gardens. I am reminded
of a California climate and a California
landscape. The co-operativ plan prevails
and harmony is everywhere. I perceive a
higher type of countenance than I beheld
in the Plaisance. The noises of the Plais-
ance are no longer heard, but I catch the
notes of singing birds; and the tinkling
gush of fountains and flowing waters amid
transcendent groves and purpling moun-
tain shadows breathe Nature's charming
melodies.

Here are the abodes of the free and lib-
erally inclined. I meet all the Secular
pilgrims who journeyed with me on the
earth. I see also Giordano Bruno, Serve-
tus, and many others, who were persecuted

unto death for opinion's sake. I see those
who were ostracized, abused, tortured by
the Christian church, who were slowly
burned at the stake, or starved in dun-
geons, because they believed they had a
right to think new thoughts and proclaim
new truths. Now they are teachers of
still newer truths, and the wise flock to
hear them.

I am escorted to one of the beautiful
white mansions over whose portal is writ-
ten "Home," and once more the members
of our family are together. The meeting is
sweet and sacred.

Upon a neighboring hillside, I perceive
a great number of lovely children dressed
in white, and with wreaths of roses on
their heads. They run to meet me. They
carry banners and waving flags. Little
hands clasp my neck, and little faces are
pressed to mine. I cannot see beyond
them, they are so many, and there is no
need for anyone to say, "This is the
Children's Corner." While I feel the
throbbing hearts close pressed to mine,
amid the joy of the hour, a voice says,
"Into your hands are committed these
children. Teach and train them in the
way they should go, the way of truth, and
when they are old they will not depart
from it." Thus shall I find myself in
heaven with my chosen work before me.

S. H. W.

[Of course, the above is simply a fancy
sketch of a visit to heaven. There is really
no evidence, such as is accepted in courts,
by testimony and proofs, human and oth-
erwise, that there is any such abode out-
side the visible. Heaven in its most rea-
sonable form would seem to be, not a
place but a condition, as is also its oppo-
site, and is the contingent of right deal-
ing, good conduct, right living. If human
consciousness continues beyond the grave,
he who has done the best he could on
earth need have no fear.

Who does the best his circumstance allows,
Does well; acts nobly; angels can no
more.

It is my belief that people do about as
they are obliged to do, taking into account
the circumstances of birth, training, he-
redity, education, environment, example
of others, etc. Many would, without
doubt, do much better, if they only knew
how.

Speaking for myself, individually, the
future has no terrors for me—none what-
ever. I cannot change, or alter, one law
of nature, and would not if I could.
Should the intelligence that animates this
brain of mine survive the mold and de-
cay of dissolution, doubtless it will find
somewhere its own place and its own work.
If this little span of life, on the contrary,
is rounded by a sleep that knows no wak-
ing, which seems highly probable, it is in
the wise ordering of nature, and there is
no complaint to make. Nothing harms or
alarms unconsciousness. We shall be-
come as the particles of being were before
birth, and in any case, all is well. We
should return to the bosom of Mother
Earth with all the happy confidence and
trust of childhood. When we know that
we have done the work that came to our
hands to do, to the best of our ability,
there can be nothing to fear, nothing to
make afraid.

For modes of faith let graceless zealots
fight,
His can't be wrong whose life is in the
right.

In faith and hope the world will disagree,
But all mankind's concern is charity.

—Ed. C. C.]

Correspondence.

PATCH GROVE, WIS., Aug. 11, 1895.

DEAR MISS WIXON: I am fourteen years
old, and am the next to the youngest of a
family of four. The rest are all boys—
Harry, George, and Arthur. Harry is
nineteen, George sixteen, and Arthur
eleven. Our father and mother are both
dead. George, Arthur, and I live with our
aunt near the town of Bloomington, and
go to the Bloomington school, which is
considered the second best in Grant
county, and Grant county is quite noted
for good schools. I have been in the High
school one year. I can graduate from it
in three years by taking the regular course,
but, by studying a little harder, I can fin-
ish in two. I think I will do that, and
then I want to go to a normal or to the
University of Wisconsin.

My grandmother has taken THE TRUTH
SEEKER ever since Mr. Bennett first started

it in Illinois, and she intends to take it un-
til she dies. She was sixty-four years old
last February. Two of her children got
up a surprise-party for her, and those who
attended clubbed together and got her
"Four Hundred Years of Freethought"
and "Woman, Church, and State." There
was only one who did not want to get her
those. My father also took THE TRUTH
SEEKER before he died. I have followed in
their footsteps and am a Freethinker, too,
and I expect I will sometime take THE
TRUTH SEEKER myself.

I believe I could write all afternoon to
you, but, as this is my first letter, and
rather long already, I think I had better
close.

Your affectionate Freethinker friend,
MAY HUMPHREY.

[Such nicely written letters as the above
show good training and solid foundations.
When you hav time to do so, May, ask
dear grandma to let you read the two
splendid books referred to in your letter.
Giv grandma our love and best wishes.
Her example is to be commended. Good
reading shows the bent and quality of the
mind.—Ed. C. C.]

What the Little Folks Are Saying.

A little boy had a colt and a dog, of
both of which he was exceedingly fond.
His generosity was often tried by visitors
asking him, just to hear what he would
say, to giv them one or both of his pets.

On one occasion Johnny told a gentle-
man, who had often teased him in this
way, that he might hav the colt, but not
the dog.

His mother naturally expressed surprise
and asked:

"Why, Johnny, why didn't you giv him
the dog instead of the colt?"

"Don't say anything, mamma," he
whispered; "when he goes to get the colt
I'll set the dog on him."—*Youth's Com-
panion.*

"Father," asked Tommy, the other day,
"why is it that the boy is said to be the
father of the man?"

Mr. Tompkins had never given this sub-
ject any thought, and was hardly prepared
to answer off-hand.

"Why," he said, stumbly, "it's so
because it is, I suppose."

"Well, pop, since I'm your father, I'm
going to giv you a ticket to the theater
and half a dollar besides. I always said
that if I was a father I wouldn't be so
stingy as the rest of them are. Go in, pop,
and hav a good time while you're young. I
never had any chance myself."

Mr. Tompkins gazed in blank astonish-
ment at Tommy. Slowly the significance
of the hint dawned upon him. Producing
a silver dollar, he said:

"Take it, Thomas. When you really do
become a father, I hope it won't be your
misfortune to hav a son who is smarter
than yourself."—*Chicago Mail.*

Swiss Boys.

Switzerland, strange to say, celebrates
the anniversary of its independence only
every 100 years, and the sixth anniversary
took place not long since. One would al-
most imagin that the Swiss youth would
almost forget his country if this national
fete, coming at such long intervals, was
the only festival. But it is not. Switzer-
land is the land of heroism, and so many
and various are the historical events that
each village and town has numerous cele-
brations and military displays. The boys
on these occasions turn out with all kinds
of instruments, musical and unmusical—
Alpine horns, drums, cattle bells, whips,
tin kettles—and pass through the streets
making as much noise as possible. The
costumes in Switzerland are numerous and
picturesque. Among Alpine herd boys, a
noticeable pretty dress is the short, dark
trousers, blue blouse, and black silk cap,
with its bright-red border.—*New York
Mail and Express.*

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and
parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by
a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress.
By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance
12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for
Boys and Girls. 12mo, 383 pp., \$1.25.

The Story Hour. An Exceptionally Hand-
some and Interesting Book, Without Supersti-
tion, for Children and Youth. The Only Free-
thinkers' Children's Story-book ever issued.
66 full-page illustrations and 25 smaller; large
type, heavy, toned paper, broad margins, illus-
trated covers; 4to, 234 pp., boards, \$1.
Address, THE TRUTH SEEKER CO

A NEW BOOK.

EDEOLOGY

By SYDNEY BARRINGTON ELLIOT, M.D.

A Treatise on the Generative System,

In three parts, including

Pre-natal Influence, (Influence which af-
fects an unborn child.)

Limitation of Offspring and
Hygiene of the Generative System.

Containing

Plain Facts on Private Subjects for all Adults.

This book deals in an open,

frank, but delicate way, with all points of in-
terest on the generative system.

It treats of

Personal and Social Physiology and Hygiene.

WHAT THE MARRIED OUGHT TO KNOW

In order to live healthily and produce healthy
offspring.

It is free from medical technicalities, written
on the highest moral plane, and in such a way
that everyone may read and understand it. It is
most highly commended by the press, eminent
physicians, and prominent people of all callings.
It is printed from large, new, clear-faced type,
on good paper, in one volume, well bound.

Price, cloth, \$1.50.

Address, THE TRUTH SEEKER,
28 Lafayette Place, New York.

L. K. Washburn's Works

The False Teaching of the Christian
Church. "The Thirty-nine Articles of
the Christian church are thirty-nine poor
broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think
a minister's praying God to kill grasshoppers,
or trying to induce the Deity to undertake a
crusade of one against the Colorado beetle!"
Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

Address THE TRUTH SEEKER

PRIESTLY CELIBACY EXPOSED

By Rev. G. T. Fox, M.A.

Price, 15 cents, Address this office.

TWO DOLLARS FOR ONE.

"THE LITTLE FREETHINKER"

The only paper published for the young that is
free from superstition. One year 50 cents. Six
months, 25 cents. Sample copies, 3 cents. *Little
Freethinker* has been enlarged and improved
and is now a paper Liberals may be proud of.
I'll send *Little Freethinker*, *Footie's Health
Monthly*, and *The Mayflower Magazine* one
year, the *Home*, a 16-page story paper, and twelve
fine flowering bulbs of different kinds, all for \$1.
Address, ELMINA D. SLENKER,
3137 Snowville, Pulaski county, Va.

Correspondents Wanted

With Liberal and Freethinking women between
the age of 20 and 40 years. Address L. O. I., care
Truth Seeker office. 10637

My Repairing Department

Is now complete. I have facilities to repair,
clean, regulate and return watches 2d or 3d
day. No better work in the world. Agents
wanted in every town in the United States where
watches are butchered instead of restored. Many
are now making money but many more can make
money easy by sending me the work of their
friends and neighbors. Apply for terms, also
send for price lists of Watches, Diamonds, Jew-
elry, Silver-ware, etc.

OTTO WETTSTEIN,

Designer of

The Otto Wettstein Watch; The Ingersoll Sou-
venir Spoon, and The Popular Free-
thought Badge.

Established 1857, ROCHELLE, ILL.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse.....	10
Astro-theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apôt es of Christ. Austin Holyoake.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	2
The Bible: Is it Reliable as a Guide? C. Watts. Blasphemy and the Bible. C. B. Reynolds.....	2
The Book of Esther. A Specimen of What Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. C. Max Muller.....	5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed System. Bennett. Christianity: Its Nature and Influence on Civilization. Charles Watts.....	2
The Christian Deity. Charles Watts.....	2
The Christian Faith. 200 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	2
The Christian Sabbath. John E. Remsburg.....	5
Christian Scheme of Redemption. C. Watts. The Church and Education. Anti-Jesuit.....	5
The Church and Free thought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holidays. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills, or Give the Devil His Due. John Syphers.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoake.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. E. Remsburg.....	5
Defense of Secular Principles. Chas. Watts.....	2
Does there Exist a Moral Governor of the Universe? Austin Holyoake.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Rawson.....	5
Essays on Miracles. David Hume.....	10
Father, Son, and Holy Ghost. T. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	5
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh. Free thought and Mod. Progress. Chas. Watts. The Fruits of Christianity. Annie Besant.....	2
German Liberalism. Mrs. Clara Neymann.....	1
The Gospel of Christianity and the Gospel of Free thought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situated? Austin Holyoake.....	3
Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Eisberg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	3
Is America the New World? L. L. Dawson.....	10
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure. D. M. Bennett.....	5
Is the Bible Indictable? Annie Besant.....	2
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Paden.....	5
Labor's Prayer. Charles Bradlaugh.....	3
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoake.....	2
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake.....	3
The Logic of Life. Deduced from the Principles of Free thought. G. J. Holyoake.....	3
Ludicrous Aspects of Christianity. A. Holyoake.....	5
Liberty and Morality. Moncure D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	3
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Crime. B. F. Underwood.....	5
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Stoddard.....	1
The New Age. W. S. Bell.....	5
The Old Religions and the New. W. S. Bell.....	1
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	1
Orthodoxy. Robert G. Ingersoll.....	10
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. H. Hawes.....	5
Protestant Intolerance. John E. Remsburg.....	5
Philosophy of Secularism. Charles Watts.....	2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10
Plea for Atheism. Charles Bradlaugh.....	5

Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyall.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	2
Science and Bible Antagonistic. Chas. Watts.....	1
A Secular Prayer. Austin Holyoake.....	1
Secular Responsibility. G. J. Holyoake.....	2
The Stage and the Pulpit. Robt G. Ingersoll.....	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake.....	10
The Theory of Evolution. Thomas H. Huxley.....	8
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologian.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	2
Why Do Men Starve? Charles Bradlaugh.....	3
When Did Paul Live? Scholastics.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Austin Bierbower.....	10

Address THE TRUTH SEEKER,
28 Lafayette place, New York.

NEW BOOKS BY ROBT G. INGERSOLL

The Field-Ingersoll Discussion. Price, paper, 25 cents; cloth, 50 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, paper, 25 cts; cloth, 50 cts.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

Which Way? Price, 25 cents.

This lecture is a consideration of the difference between the natural and the supernatural, and some reasons why the former is the best way to go. Perhaps no one of Colonel Ingersoll's orations has won more general applause from enlightened audiences than this. It contains that most magnificent of perorations, his visions—"This was. This is. This shall be." The lecture was never before printed in pamphlet form. It is splendid. Send for it.

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

EDUCOLOGY: The Science of Generative Life. By Sydney Barrington Elliot, M.D. Cloth, \$1.50. Sold at this office.

This is a book that every man and woman should read and should possess for frequent reference. It is a valuable treatise on generative life, and deals more particularly with one special phase of the subject to which little or no attention has been given—the power and possibilities of pre-natal influence.

Pre-natal influence is the influence, physical, mental, and moral, which, acting through the parents, affects the unborn child, not only during actual pregnancy, but for some time prior to it. The author has clearly demonstrated that having well-born children is within the reach of almost all parents. The physical, mental, and moral development are each separately considered. It is shown how to impart good physique, strong vital organs, and desirable mental and moral qualities, even under unfavorable circumstances. Talent for special pursuits can be imparted, and numerous cases in point are given—cases of many of the world's most renowned men, showing why they were so, when their parents, brothers, and sisters were entirely lacking in the qualities they possessed. Many opinions and upwards of five hundred cases from the most eminent medical authorities in this country and Europe are given as corroborative evidence of the author's position.

As a natural sequence to pre-natal influence comes the prevention of conception. To have well-born children it is necessary that parents should know how to control procreation, that generation may take place only under the most favorable circumstances. While abortion is condemned in the strongest possible terms, the regulation of procreation by preventing conception, so as best to secure healthy, well-born offspring and limited in every family to the number that can be carefully protected and supported, is strongly recommended and fully indorsed by a strong array of authorities in medicine, law, and theology, from Plato to the present time. Prevention of conception is emphatically declared to be harmless, effectual, and entirely satisfactory.

The last part, on Hygiene and Physiology of the Generative System through all the phases of generative life, from childhood to maturity, is a compilation from the most eminent authorities upon the different subjects discussed, and the most valuable of its kind in circulation. Some of the chapters of this part are on Physical Essentials for Marriage, Sterility, Events of Married Life, Government of Sex in Reproduction, Hygiene of Pregnancy, Painless Parturition, etc., etc. This part treats thoroughly upon all points of interest to married people.

This book, though quite new, has already become famous. Whole pages in many of the largest daily papers, and several pages in leading journals, have been devoted to it. It is most highly recommended by the press, eminent physicians, lawyers, and prominent people of all callings. It is the most authoritative and valuable book on pre-natal influence ever published. It should be carefully read by every thinking man and woman.

Ill-Tempered Babies are not desirable in any home. Insufficient nourishment produces ill-temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG.
(Servant of the Lord Jesus-Christ.)
Paper, 416 pages, 15 cents.
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

NEW EDITION. PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.
Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

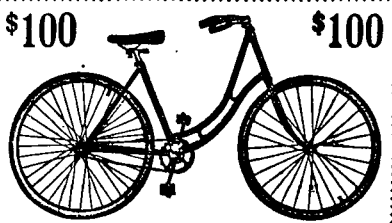
Oration delivered on The Christian Night, Decoration Day, 1893. My Choice, before the G. A. R. Why? at the Academy of Imagination, Musi, N. Y.	
A Tribute to Ebon C. If Death Ends All, Here and There, How Long? Liberty, Jehovah and Brahma, The Free Soul, Life.	
A Vision of War, At a Child's Grave, Benefits for Injuries, We Build, A Tribute to the Rev. Alexander Clark, The Grant Banquet, Apostrophe to Liberty, A Tribute to Joan G. Mills.	
The War and Woof, The Cemetery, Originality, Then and Now, Voltaire, Lazarus, What is Worship? Humboldt, God Silent, Alcohol, Auguste Comte, The Infidel, Napoleon, The Republic, Dawn of the New Day, Reformers, The Garden of Eden, Thomas Paine, The Age of Faith, Origin of Religion, The Unpardonable Sin, The Olive Branch, Free Will, The King of Death, The Wise Man, Bruno, The Real Bible, Benedict Spinoza, The First Doubt, The Infinite Horror, Nature, Night and Morning, The Conflict, Death of the Aged, The Charity of Extravagance, Woman, The Sacred Myths, Inspiration, Religious Liberty of the Bible, The Lugh of a Child,	
Tribute to Henry Ward Beecher, Tribute to Courtlandt Palmer, The Brain, The Sacred Leaves, Origin and Destiny, What is Poetry? My Position, Good and Bad, The Marvellous Book, Orthodox Dotage, The Abolitionists, Providence, The Man Christ, The Divine Salutation, At the Grave of Benjamin W. Parker, Fashion and Beauty, Apostrophe to Science, Eliza Wright, The Imagination, No Respector of Persons, Abraham Lincoln, The Meaning of Law, What is Blasphemy? Some Reasons, Selections, Love, The Birthplace of Burns, Mrs. I. A. Whiting Knowles, Art and Moralit, Tribute to Roscoe Conkling, Tribute to Richard H. Whiting, Mrs. Mary H. Fiske, Horace Seaver, The Music of Wagner, Leaves of Grass, Vivisection, The Republic of Mediocrity, A Tribute to Walt Whitman.	

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$5; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.



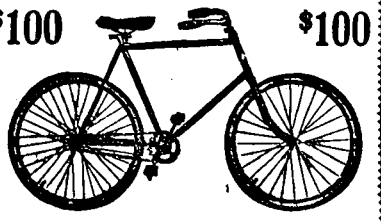
MODEL 41 COLUMBIA

Physicians recommend bicycling. Dame Fashion says it is "good form." Two new models for women's use in

Columbia Bicycles.

Model 42 Columbia has been especially designed for the many ladies who prefer to wear knickerbockers rather than cumbersome skirts.

Ladies' wheels also in Hartford Bicycles at lower prices—\$80, \$60, \$50.



MODEL 42 COLUMBIA

POPE MFG. CO.
General Offices and Factories,
HARTFORD, Conn.

Send for Catalogue. Free at any Columbia Agency, or by mail for two-cent stamps.

Six handsome Paper Dolls, showing ladies' bicycle costumes by noted designers, mailed for five-cent stamps.



BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

Gems of Thought.

PATRIOTISM, as some people understand it, is pride in our power to harm the rest of the world.—*Puck*.

THE average American pulls the cap down over the eyes of liberty and then expects her to see.—*Horace L. Traubel*.

ONLY largest souls are able to discern and love sincerity of purpose amid the bungling feebleness of achievement.—*George Eliot*.

IN all lives there is a crisis in the formation of character. It comes from many causes, and from some which on the surface are apparently trivial. But the result is the same; a sudden revelation to ourselves of our secret purposes, and a recognition of our perhaps long shadowed, but now masterful convictions.—*Benjamin D'Israeli*.

WHEN, Sunday after Sunday, men who profess to be our instructors in righteousness, read out the statement, "In six days the Lord made heaven and earth, the sea, and all that in them is," in innumerable churches, they are either propagating what they may easily know, and therefore are bound to know, to be falsities; or if they use the words in some non-natural sense, they fall below the moral standard of the much-abused Jesuit.—*Huxley*.

VOLTAIRE approached the mythology of the Jews precisely as he did the mythology of the Greeks and Romans, or the mythology of the Chinese or the Iroquois Indians. There is nothing in this world too sacred to be investigated, to be understood. The philosopher does not hide. Secrecy is not the friend of truth. No man should be reverent at the expense of his reason. Nothing should be worshiped until the reason has been convinced that it is worthy of worship.—*Ingersoll*.

It is much harder to examine and judge than to take up opinions on trust; and therefore the far greatest part of the world borrow from others those which they entertain concerning all the affairs of life and death. Hence it proceeds that men are so unanimously eager in the pursuit of things, which, far from having any inherent real good, are varnished over with a specious and deceitful gloss, and contain nothing answerable to their appearance. Hence it proceeds on the other hand, that, in those things which are called evils, there is nothing so hard and terrible as the general cry of the world threatens. Thus the multitude has ordained. But the greatest part of their ordinances are abrogated by the wise.—*Bolingbroke*.

"LOVE is the fulfilling of the law," we are told; but to judge by the hatred that is being preached in every direction, it would seem that not love, but hate is the all-essential factor. All this horrible hatred is the direct result of the disposition to domineer every thing and everybody, and whenever the would-be despot sees himself foiled in his unholy ambition, a destructive hatred takes possession of him. It would be well for all the people if they would closely scrutinize the shibboleths of all would-be leaders. No one can become either morally, mentally, or physically sound until he becomes self-poised, individually, freely investigating and fearlessly thinking out his own conclusions.—*Living Issues*.

Is it at all surprising that the number of those who hold the opinions of the church in light esteem should so rapidly increase? How can that be received as a trustworthy guide in the invisible, which falls into so many errors in the visible? How can that give confidence in the moral, the spiritual, which has so signally failed in the physical? It is not possible to dispose of these conflicting facts as "empty shadows," "vain devices," "errors wearing the deceitful appearance of truth," as the church stigmatizes them. On the contrary, they are stern witnesses, bearing emphatic and unimpeachable testimony against the ecclesiastical claim to infallibility, and fastening a conviction of ignorance and blindness upon her.—*Prof. J. W. Draper*.

THE BRAIN AND BIBLE; OR THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By **EDCAR C. BEALL, M.D.**,
with a preface by
R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address
THE TRUTH SEEKER.

THE TRUTH SEEKER ANNUAL
Price, 25 cents.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin O. Walker. **CHRISTIANITY A REWARD FOR CRIME.** Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Coudert is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: *The Golden Age, The Idea and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.*

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wilson.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.
Address THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By **WATSON HESTON.**

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger-

sol Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man,

Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

Not for Parsons.

"Tommy," said the visitor, "have you read the books in your Sunday-school library?" "Some of them," he replied, rather doubtfully. "Can you tell me what happened to the boy who went fishing on Sunday?" "Yes; he caught three bullheads and an eel." "How do you know that?" "Cos I was him."

Mrs. GRAY: "Was your prayer-meeting good last night?" Mrs. Green: "Rather uninteresting. None of the men who spoke had ever done anything very bad." Mrs. Gray: "But wasn't Mr. Graybeard there?" Mrs. Green: "Oh, yes; but you don't expect he'd confess any of his real crimes, do you?" Mrs. Gray: "Well, he might run a risk of being arrested."—*Ex.*

"Oh, well," said Flotsam, "you may laugh at it as a superstition, but the fact remains that it cured my rheumatism. I suffered for ten years, but since I've carried that horse chestnut in my pocket I haven't had a twinge." "You carry a horse chestnut, do you?" asked Skeptics. "Yes," "Let's see it." "Great Apollo! I can't find it. I must have left it in that suit of clothes my wife gave to the ragman last fall."—*Judge.*

A Scotch chaplain was recently appointed to a prison in a certain town. He was a man who made the most of his office, and entering one of the cells on his first round of inspection, he very pompously addressed the occupant, and the following passage occurred. Chaplain: "Well, sir, do you know who I am?" Prisoner: "No, nor I dinna care." Chaplain: "Well, I am your prison chaplain." Prisoner: "Oh, ye are; weel, I have heard o' ye before." Chaplain (letting his curiosity get the better of his dignity): "And what did ye hear?" Prisoner: "I heard the last two kirks ye were in ye preached them both empty; but ye'll no find it sic an easy matter tae dae the same wi' this ane."

TIM AND JOE.

Tim and Joe were school-boys many years ago; Tim was called a "Christian," an "Agnostic," Joe; Tim would swallow anything, if once it appeared in print; Joe believed in nothing 'thout some logic in't.

Tim was what the boys all called a "goody, goody" boy, A sort o' "milk-and-water" chap, with brains 'bout half alloy; He never had been known to hav a great amount of "snap;" What brains the poor boy had were always fed on "Bible pap."

He scarce could tell a cabbage from a pumpkin, on the farm; What mattered it to him, ignorance here could do harm So long as he was certain that "sinners" all were lost? If they couldn't accept his creed, they must "go to hell or bust."

He'd read the story o'er and o'er 'bout Jonah in a whale, He loved to tell how Samson caught three hundred foxes by the tail, And slew some three score Phillies with the jawbone of an ass, How old King Neb. had eagle's claws and fed himself on grass.

Joe dared to doubt the yarn about Mr. Balaam's talking mule, For this Tim said that Joe would go to a place not very cool, For "Didn't the ass give Balaam's corns against the wall a jam? And didn't Balaam 'cuss' him? and didn't Balaam —?"

Said Joe: "I often wonder why the gift is always given To those who know so little here to know so much of heaven. Why, Tim," said Joe, "the heathen boys make gods of stone and wood— They pray exactly as you do—get answers just as good."

"You pray for rain—they pray for rain—you neither get a drop, But old Dame Nature 'bides her time, then it rains till she says "stop." And as these boys passed on through life, Joe always thought it queer That those who know so much of heaven should know so little here."

BEN ELLIS.

A NEW EDITION OF

THE DIEGESIS

A Discovery of the Origin, Evidence and Early History of Christianity. Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

Truth Seeker Library.

Published Monthly at \$3 per Year.

ISSUES OF 1891.—\$3.

	Price.
Truth Seeker Annual, 1891.....	\$0 25
Men, Women, and Gods..... Helen H. Gardner.....	50
The Age of Reason..... Thomas Paine. Illustrated.....	2
Answers to Christian Questions..... D. M. Bennett.....	25
Christian Absurdities..... John Peck.....	20
Victor Hugo's Oration on Voltaire.....	10
The Crisis..... Thomas Paine. Illustrated.....	40
Sabbath Breaking..... John E. Remsburg.....	25
Travels in Faith from Tradition to Reason..... Robert C. Adams.....	25
Strike of a Sex..... George N. Miller.....	25
My Religious Experience..... Samuel P. Putnam.....	25
The Higher Criticism in Theology and Religion..... T. E. Longshore.....	50

ISSUES OF 1892.—\$3.

Infidel Death-Beds..... G. W. Foote.....	25
Rights of Man..... Thomas Paine. Illustrated.....	40
Was Christ Crucified?..... Austin Bower.....	10
Pulpit, Pew, and Cradle..... Helen H. Gardner.....	10
Bible Miracles..... John E. Remsburg.....	25
Awful Disclosures of Maria Monk.....	50
Pocket Theology..... Voltaire.....	25
Why Don't God Kill the Devil?..... M. Babcock.....	15
Liberty in Literature..... Testimonial to Walt Whitman, with Funeral Address. By Col. Robert G. Ingersoll.....	25
Six Lectures on Astronomy..... Richard A. Proctor.....	15
Candle From Under the Bushel..... Wm. A. Hart.....	40
The Holy Bible Abridged.....	30
False Claims of the Church..... John E. Remsburg.....	10

ISSUES OF 1893.—\$3.

Thomas Paine Vindicated..... Col. Robert G. Ingersoll.....	15
The Creation of God..... Dr. Jacob Hartmann.....	50
Crimes of Preachers in the United States..... M. E. Billings.....	25
Resurrection of Jesus.....	40
Handbook of Freethought..... W. S. Bell.....	50
Religion a Curse; Religion a Disease; Religion a Lie..... S. P. Putnam.....	25
Design Argument Fallacies. By Editor of THE TRUTH SEEKER.....	15
Abraham Lincoln: Was He a Christian?..... John E. Remsburg.....	50
Pen Pictures of The World's Fair. Illustrated..... S. P. Putnam.....	25
Common Sense..... Thomas Paine.....	15
Examination of Prophecies..... Thos. Paine.....	15
Pleasure and Progress..... Albert M. Lorentz, LL.B.....	50
Giant Delusion..... Otto Wettstein.....	10
Bible Inquirer..... A. Jacobson.....	25
Sister Lucy. Her Awful Disclosures of Newhall Convent.....	10
Woman: Four Centuries of Progress..... Susan H. Wixon.....	10

ISSUES OF 1894.—\$3.

Thumbscrew and Rack..... Geo. E. Macdonald.....	10
Self-Contradictions of the Bible..... W. H. Burr.....	15
Church Property: Should It be Exempt from Taxation? Reasons Why It Should Not.....	15
Congress and Sunday Laws.....	5
The Better World. A dip into the future of mankind on earth..... Dr. E. B. Southwick.....	50
Church and Freethought..... Franklin Steiner.....	10
Religion and the Bible. An old subject in the light of modern thought..... F. D. Cummings.....	50
A Tale of a Halo..... Morgan A. Robertson. Illustrated by A. Carey K. Jurist.....	50
Jingles and Prose. Fact, Fun, and Sarcasm..... L. G. Reed.....	15
Remodeling the Government. With Remarks on the Bible and Liquor Business, the Christ Principle, etc..... W. L. Willis.....	10

During the year other standard Freethought works will be published and sent to subscribers as they appear. Yearly subscribers at \$3 receive all the numbers published in one year. In ordering please say which year is desired. Single numbers sold at prices quoted.

THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- If There Were a Designer He Could Not Be Beneficent.
- If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- What Actually Did Cause So-Called Design.
- Astronomy and Design.
- The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N.Y.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS, HISTORY, STATISTICS,

AND

OPINIONS OF SCHOLARS

ARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.	8 represent Samples of Christianity's Work.
2 " The Church Robbing the People.	1 " Missionaries.
3 " Thanksgiving.	1 " The Lord's Instruments.
6 " Sabbath Laws.	1 " Bible Doctrines and Their Results.
14 " Children and the Church.	1 " The Church and Slavery.
10 " Woman and the Church.	1 " Priests and Politics.
6 " The Church and Thomas Paine.	1 " Ireland and the Church.
4 " Studies in Natural History.	1 " Church's Idea of Civilization.
3 " The Bible and Science.	1 " The Uses of the Cross.
15 " The Clergy and Their Flocks.	1 " Unkind Reflections on the Church.
1 " Piety in Our Penitentiaries.	1 " Persecutions of the Church.
4 " The Atonement Scheme.	1 " Some Allegories.
4 " The Lord and His Works.	1 " Heaven.
3 " Prayer.	1 " Hell.
10 " The Creeds.	1 " Miscellaneous.
1 " Christians and Mohammedans.	

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 23, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE



is not in magic potions, "specifics" or electric clasp-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free.

Address THE TRUTH SEEKER, 28 Lafayette Place New York.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

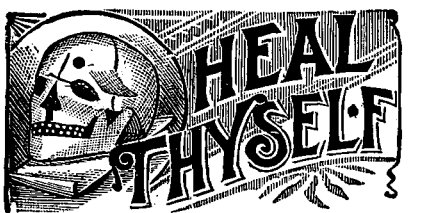
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today, Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

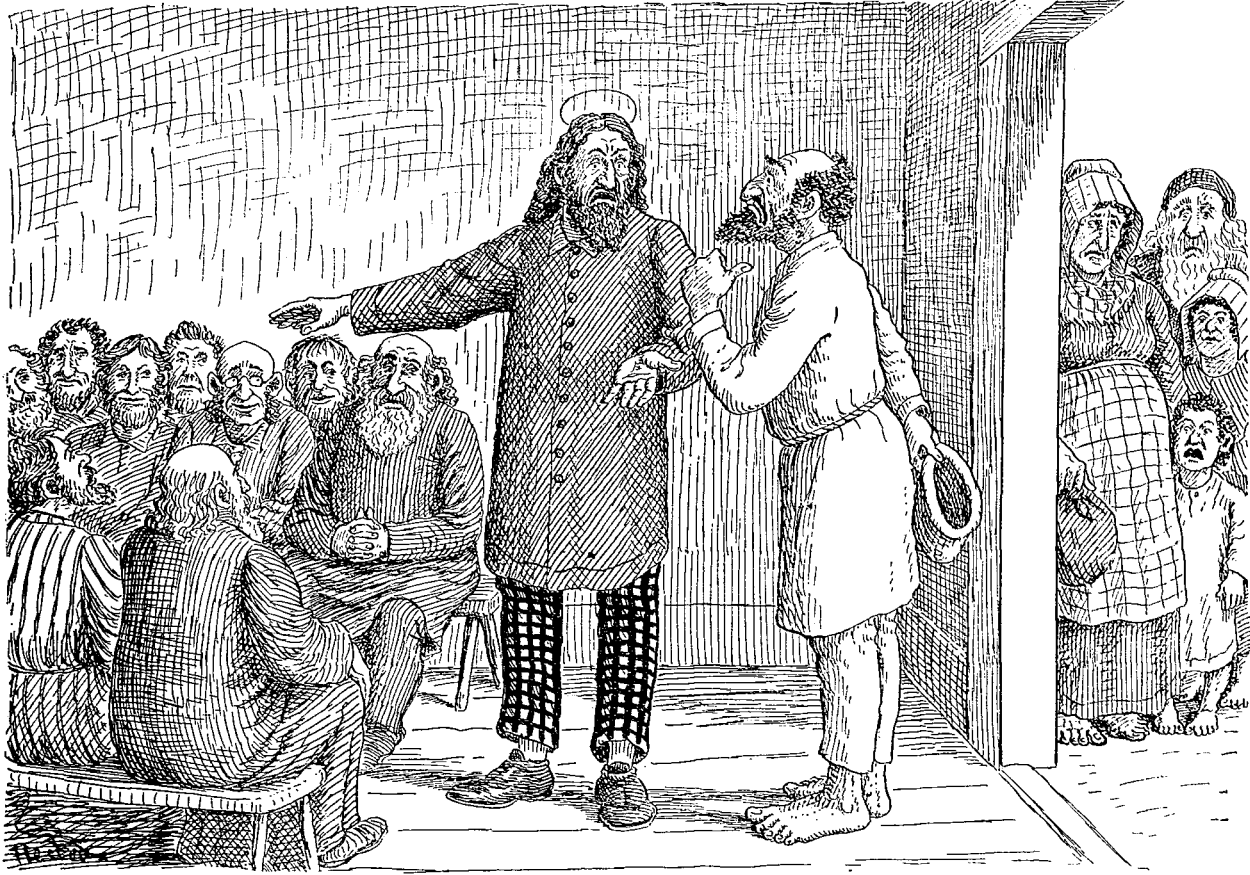
We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, wherever you saw this advt. — Wineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



THE CARPENTER'S SON WON'T RECOGNIZE HIS MOTHER AND RELATIONS.

But he answered and said unto him that told him, Who is my mother? and who are my brethren?—Mat. xii, 47, 48.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Consider from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON
Thomas Paine.

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

News of the Week.

CHOLERA is increasing in Tangier, Morocco.

SEVEN of the murderers of missionaries have been executed by the Chinese authorities.

IN the athletic contest on Manhattan Field the American athletes won in all the contests, the English losing all the world's records.

TWO vessels have recently been seized by United States officers on the charge of being engaged in operations against the Spaniards in Cuba.

THE Chickamauga national military park was dedicated on Sept. 19th. There was a concourse of 40,000 people and a great many distinguished speakers.

LATEST estimates are that the corn crop of the United States will reach two billion bushels. Iowa heads the column with about 300,000,000 bushels, and Kansas is second, with Missouri a close third.

THE investigation into the massacre of missionaries at Kucheng has been resumed. The man who gave the order for the slaughter of women in the missions has been summoned to Kucheng for trial.

THE American liner Edam was sunk in a fog in the English Channel. The passengers and crew were saved by a fishing vessel, the Vulture, the ship that wrecked her, the Turkestan, having vanished in the fog.

THE Central Labor Union of New York refused to permit Delegate McGill, of the Plasterers' Union, to serve in the office to which he had been elected because he declined to raise his hand when taking the pledge of office.

THE Belmont-Morgan syndicate which placed the last issue of government bonds has ceased to exist. The contributing members received, including interest, profits to the extent of 6.65 per cent for the time the transaction was pending, an equivalent of about 13 per cent per annum.

IN Italy, the United States, and wherever else there are Italians, the 20th of September was celebrated with great display and rejoicing. It was the twenty-fifth anniversary of the capture of Rome, of the unification of Italy. The pope and the Catholic church generally denounce the celebration in unmeasured terms, and in many churches special prayers for the "prisoner of the Vatican" were offered.

LAST Sunday the police raided the clothing stores in Baxter street, this city, making twenty arrests under the Sabbath law. Many of the poor fruit sellers were also arrested. One man sold a policeman in plain clothes a necktie and another sold him a collar and both spent the night in cells, as did another who sold a policeman a straw hat. Other arrests were made for selling a pair of shoes and a stone jar to masked policemen. All this was in the United States.

AT Willimantic, Conn., on Sept. 21st, Herbert H. Leonard, prosecuting agent for Windham county, called on all the newsdealers, and by threats of prosecuting them, it is said, persuaded them to sign an agreement not to sell Sunday newspapers. The papers were sold the next Sunday by others, however.

BENTON RIDGE, O., has recently suffered from a furious revival of religion, and one of the converts is building a large tank, which he will fill with water, so that another convert can show the depth of his faith by attempting to walk upon its surface. He is likely, incidentally, to show the depth of the water.

ON Sept. 29th Lieut.-Gen. John McAllister Schofield will retire as commander-in-chief of the armies of the United States, and Nelson A. Miles goes to Washington as senior major-general. General Ruger takes Nelson's place as commander of the Department of the East. Miles is not a graduate of West Point.

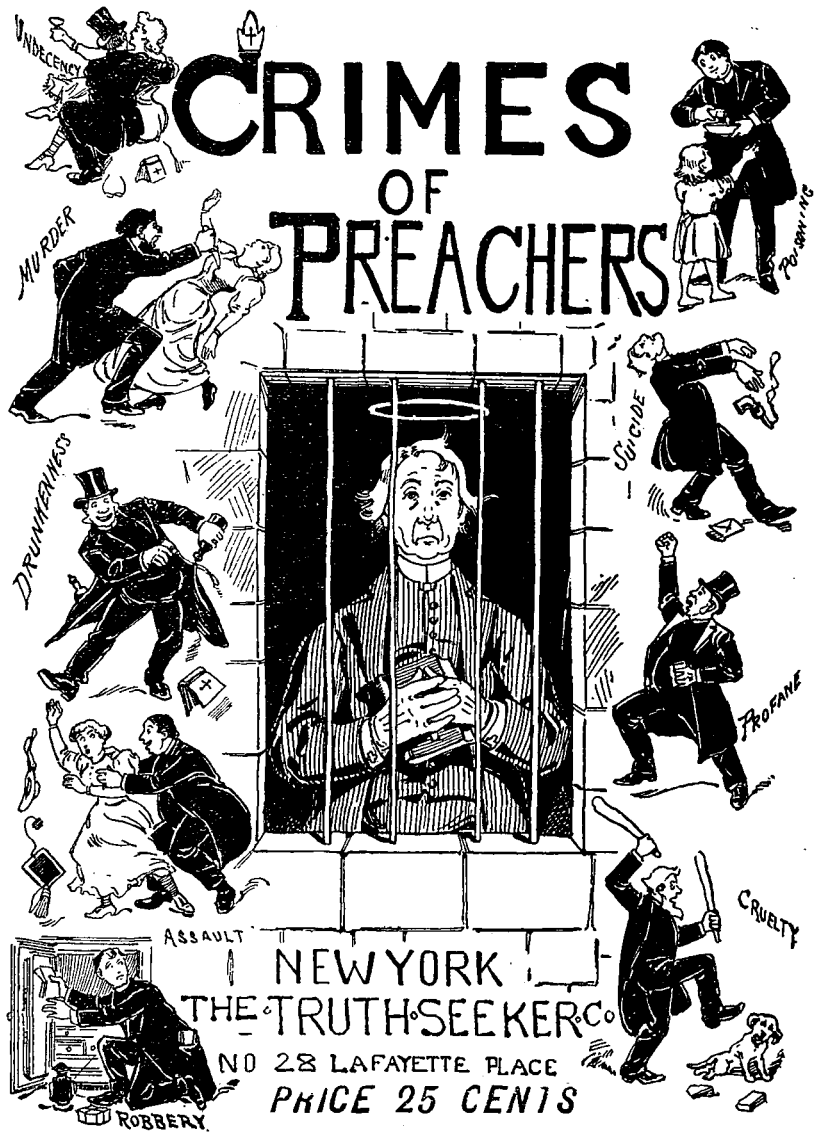
THE clergy of New York and Brooklyn took occasion on last Sunday to eulogize the Republican convention for its expressed determination to maintain the Sabbath laws. Among the eulogists was Thomas Dixon, whom a very few Liberals have been deluded into thinking possessed of some progressive tendencies.

THE Dominican order of Catholics has a large vineyard somewhere in California, and ships the product East. In Brooklyn there is a convent where the sisters sell wine without a license, supplying a large parish with the beverage at great profit to themselves. Other liquor dealers have complained to the revenue officers.

HARRISON MILLARD, the well-known composer and song writer, died in this city on the 10th inst., of Bright's disease. He was sixty-five years of age. The songs of Millard were commended by President Lincoln in war times; and being severely wounded in the battle of Chickamauga, he was appointed by Mr. Lincoln to a clerkship in the custom house, which he held until 1885.

THE Spanish cruiser Barcistegni was sunk in the harbor of Habana on the night of Sept. 19th by a collision with the merchant ship Montero. Admiral Delgado Parejo, commanding the Spanish forces in Cuban waters, all but one officer of the cruiser, and a number of the crew, making forty-six victims in all, were drowned. Later the Cubans claim that the ship was destroyed by a torpedo sent against her by an insurgent launch.

It is reported that the Cuban patriots have captured the port of Banes on the north coast, which was the first step toward the launching of the Cuban navy, said to be ready in various ports of other countries. It is expected that Mexico and other states will soon recognize the belligerency of Cuba, thus opening neutral ports for the coating and refitting of the patriot fleet. Spain will dispatch 25,000 more troops to the island in October and 50,000 in January. Rev. W. H. Thomas, the distinguished minister in Chicago, said in a sermon last Sunday that the time had



come for the United States to prevent further oppression in Cuba.

ON Sept. 18th the Atlanta Exposition was opened. Two of the most notable of the incidents of the day were the speech of Prof. Booker T. Washington, Negro, president of the Tuskegee Normal and Industrial Institute, and the appearance of a body of Negro soldiers marching with the white troops of Georgia and Louisiana. Professor Washington's address was greeted with the wildest applause by the immense audience, and prominent Southerners say that it marks the beginning of a new era in the South. The exposition promises to be a great success, although the movement was started in the midst of the financial depression and when the Southern banks were issuing scrip to tide over the business difficulties.

Sept. 21st was the warmest day of that date in New York for fourteen years and Sept. 22d the warmest of that date in

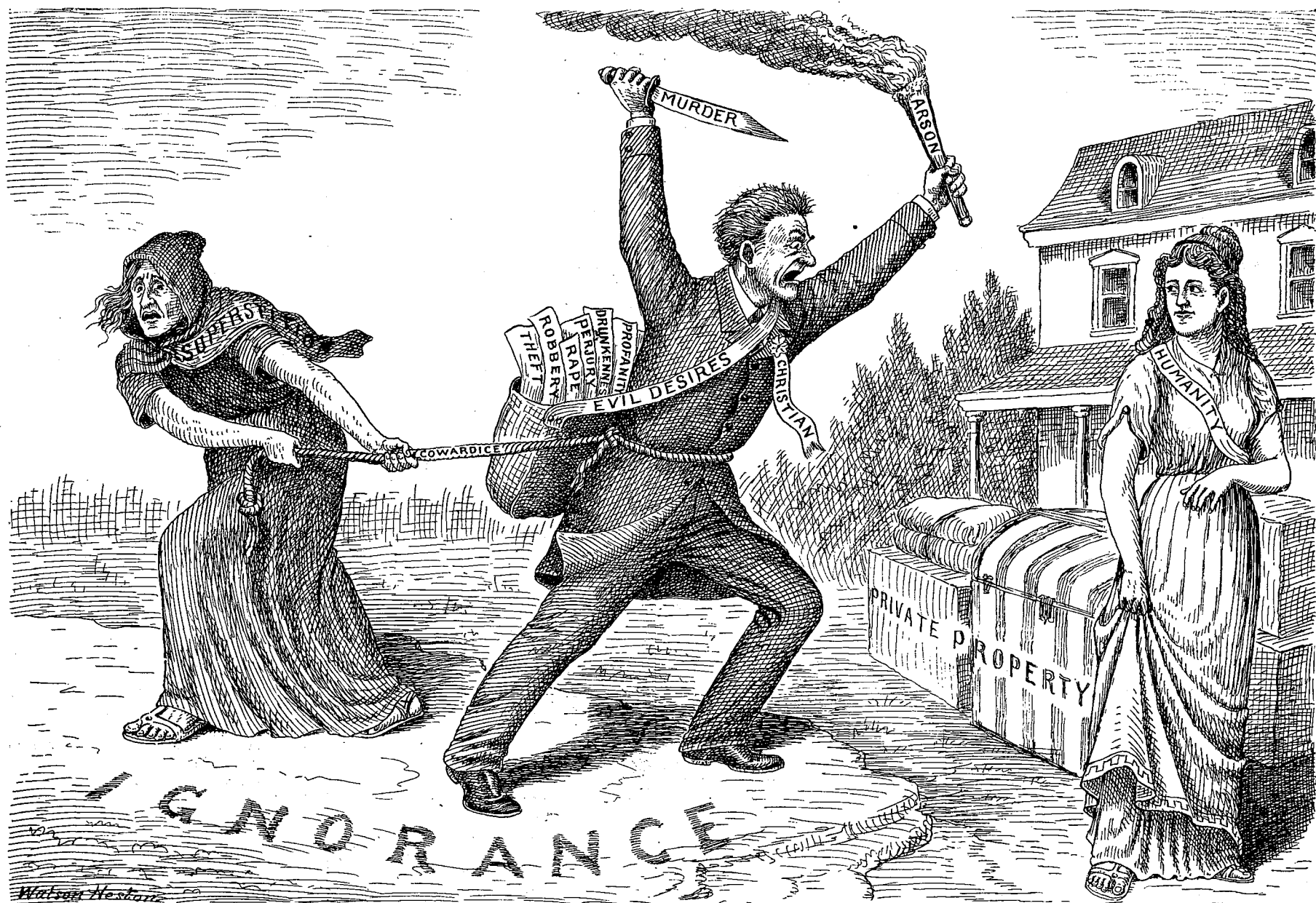
twenty-five years. Both days were hotter than any previous days of the same year, the thermometer registering 96 degrees in the shade at the top of the Equitable building where the United States meteorological station is situated. The heat was continuous all day, having been 81 at 1 A.M. and 79 at midnight Sunday. At the same time, a very cold wave swept over the Far West. In Wyoming there was a snow blizzard the like of which had not before been seen in September in that region for twenty-five years. Snow fell over a wide area in the Rockies and adjacent territory and the temperature fell with phenomenal rapidity. Chicago had the three hottest consecutive days of the season. At La Crosse there was on the 22d a storm with a 50-mile wind and the mercury fell 44 degrees in 30 minutes. At Wichita the mercury dropped 50 degrees, getting down to 45. At Marengo, Ill., the mercury went down on the breath of a cold storm from 99 to 40. At Minneapolis 2.81 inches of rain fell.

PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 40. { PUBLISHED WEEKLY. } New York, Saturday, October 5, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



CONDEMNED BY THEIR OWN DECLARATIONS—WHAT KEEPS SOME CHRISTIANS FROM COMMITTING CRIME.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price two dollars).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and infallible institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—Freethinkers' Magazine.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—Boston Investigator.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST
OF

PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated BY WATSON HESTON,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.R.S. Two books in one volume 75 cents.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address. THE TRUTH SEEKER.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.
Address THE TRUTH SEEKER CO.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.
Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world.
Price, 25 cents. Address THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.
Physical Education; or, The Health-Laws of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.
Zoological Sketches: A Contribution to the Outdoor Study of Natural History. Illustrated by H. Faber. Cloth, \$2.
Address THE TRUTH SEEKER, 28 Lafayette place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.
Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.
Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.
Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.
Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.
Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

All are architects of fate
Working in these walls of time,
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works Address THIS OFFICE.

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Peck. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen übersetzt von Gräfin Anna Knop.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und flarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“ 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menn to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Landaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshipped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 872 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."
Price 25 cents.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Green cloth gilt title, 40 cents; half bound, 25 c.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.
THE TRUTH SEEKER.

RELIGION NOT HISTORY

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 40. { PUBLISHED WEEKLY. } New York, Saturday, October 5, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - OCTOBER 5, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.....	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Working Together for Evil.

The *Catholic News* of New York reports a sermon by Father Belford, of Brooklyn, that is very interesting reading when taken in connection with the pronouncement we reprinted two weeks ago from the *Christian Reformer*. We will begin with this comparatively mild statement:

"The true church must make its members good citizens. The Catholic church is the friend of every legitimate government, but it is independent of any. No doubt the church, like men, finds one form of government more favorable to its interests and development, but she succeeds under all, and she helps all by teaching obedience to authority and fostering every good gift with which God has blessed man."

If as a test of its genuineness the "true church must make its members good citizens," it would seem to follow that the Catholic is not that true church. This is not saying that a vast number of Catholics are not good citizens, but the evidence is not forthcoming that the majority of these are made good citizens by the teachings of the church; while, on the other hand, there is a large element who owe faithful spiritual allegiance to the church but are sadly lacking in the qualifications of good citizens. We think that even Father Belford would admit thus much, especially if he should carefully examine the records of the penal and reformatory institutions of the country. How, then, can he honestly say that the true church "must" make its members good citizens? There is no qualification here—"its members," as he uses the expression, must mean *all* its members. To say that a part of its members are good citizens is to say nothing, for any church can say that, whether it is a "true" church or a false church, and the same can be said for those outside of all churches.

It is not true that the Catholic church is independent of any government. On the contrary, it is dependent on every government that grants it special favors, as the United States and the several states grant special favors to all denominations. The church secures millions yearly through the exemption of its property from equal taxation, and to this extent it is dependent on the government. From the United States it has also received large sums in connection with its Indian schools, and from New York and Arizona it has likewise obtained millions for various purposes. While it has not until recently taken so active an interest in the enactment

and enforcement of Sunday laws as have the Protestant churches, it is now awakening to the importance of that form of heresy hunting, and hereafter will be found in the front ranks of those who are striving to force all the people to observe as a holy day the Sabbath of the Catholic church. No, the Catholic church is not independent of government, but as it once dominated all government, and as it never changes in purpose, it can be accepted as indisputable that its ambition, like the ambition of the Protestant theocrats, is to make all governments dependent on the church. Farther along Father Belford says the same thing, only in slightly more disguised phraseology. Priest and preacher alike grow bold as they near the goal of success.

It is very true that the church teaches obedience to authority. She could never have become the conscience-keeper of mankind if she had not insisted that obedience was the supreme virtue. It is especially important that she insist upon that now that the people have the ballot in their hands. They have tasted power and may become restive under the rule of sacerdotal tyrants. It is vitally necessary to the church that they be taught to submit to all laws that they have been induced to enact, for many of those laws are directly inimical to their own well-being and are solely for the increase of the prestige and wealth of the church. They must be taught to reverence law as law, lest they refuse to be slaves for the benefit of their civil and spiritual task-masters. They must be made to lose sight of the Constitution and of the equal justice that should protect all men, regardless of their numbers or of their beliefs, and to fix their eyes on the Will-o-the-Wisp of statism.

"Neither are the people absolute. Their authority is not a right; it is a trust held from God, to whom they are accountable for the use they make of it. The church cannot interfere with the state, but she can say that a law is unjust and that it may not be obeyed. In judging the church for things done in the Middle Ages, we must not separate her from the age or state of society."

No, the people are not absolute, that is, the majority have not in equity an absolute right to dispose of the property, liberty, and lives of the minority. But it is not true that their authority is a "trust held from God," and when the church assumes to nullify human law in the name of God she trespasses, although it may be that, in given instances, the law is wrong and she is right. Then she speaks truth, but speaks it in a forged name. To the reasoning mind it is manifest that if a law is unjust it is not God who is wronged but the human victims of the statute, and hence the appeal from the legislature is not to God but to the individual. The legislature is not accountable to God or to gods but to the source of its authority, the people, and if the people, aggregated, themselves do wrong, the wrong is done to the minority whom they oppress, not to denizens of other worlds, if such there be. The church should not interfere with the state, but she does interfere, always has interfered, and shows no sign of an intention to cease her interference, although the fundamental law of the United States sternly forbids all interference of the kind. And the trouble is that she does not interfere to make more secure the rights of men and women, to keep separate the church and state, but she interferes to weaken and overthrow the rights of men and women by uniting church and state. True it is that she may say that a law is unjust and is not to be obeyed, but this not because she claims a commission from the skies. She can say that, as every other society can say it, as every individual can say it, by virtue of the instinct of self-defense inherent in every organism, just as the Freethinker says it when contemplating the monstrous Sab-

bath laws enacted at the command of the church, just as the victim of the Catholic Inquisition might have said it, just as the Jew may say it in Russia to-day.

In passing, it will be well to notice Father Belford's plea for the Catholic church of the Middle Ages. He says that in judging her for the acts done then we must not separate her from the age or state of society. But why not, pray? If she is the church of God, instituted by the Son of God, and if into the hands of her high priest he put the keys of heaven and the sword of earthly authority, she is above ages and states of society, as it is claimed that God is, and therefore she molds circumstances instead of being molded by them. When the church ceases to make the arrogant claim that she is the church of God, the one true church, through the ministrations of whose priests alone men can be purged of sin and ticketed for heaven, we will consider the extenuating circumstances alluded to by the Brooklyn pastor, but not before.

"Enemies of the church do not hesitate to say that she saved Europe, that she was the only moral power in the world. The church looks upon the American Republic as a legitimate government. She approves the Constitution, but she does not say that it is an ideal government. She believes that it is possible to construct a government in which church and state will remain distinct, but in which the influence of religion will be more felt and its rights more respected."

Saved Europe from what? From herself? Certainly the people of Europe have never had a more dangerous foe, not even in the worst of their most despotic civil governments. In what did her alleged morality consist? In her remorseless crushing of freedom of thought and expression? In such moral influences as the thumbscrew, the rack, the iron boot, the stake? In her celibate priesthood? Was her moral influence manifested in the extirpation of Moorish civilization in Spain and the cruel slaughter of the Jews? Was the papal court moral? In what aspect could the Crusades be considered a movement of moral regeneration? Or the merciless massacres of the Albigenses, the Waldenses, the Huguenots?

The Catholic church approves the Constitution, but she does not approve it! That is not a contradiction. It is a Jesuitism. The Protestant theocrats talk in the same way. They all like the Constitution in so far as it does not curtail their own liberties. They do not like it in so far as it guarantees the equal liberty of dissenters. If either class felt sure of the possession of sufficient power we should very quickly hear the demand for the recognition of that particular division of the church. But as they are in deadly fear of each other they have to content themselves with a guarded request for a greater recognition of the influence of religion. In fact, of course, the state cannot recognize religion without recognizing the church. That the priests and preachers very well know, but they think that the people are too stupid to see it, and they do not reckon without their host, so far as the masses are concerned. Both divisions of the army of reaction make the same claim that "it is possible to construct a government in which church and state will remain distinct, but in which the influence of religion will be more felt and its rights more respected." Here they stand, Catholic and Protestant, on the same platform. We know how the Protestants want to keep church and state "distinct." Sabbath laws, Bible in the schools, God, Christ, and Bible in the Constitution—those are a few only of the knives that they would use to cut the connecting bonds of church and state! What hypocrites they are! And what fools we would be were we deceived by their transparent devices!

Under the Constitution there is absolute freedom of religious worship for the Christian. The circulation of the Bible is unhindered. Any man can become a minister, and can preach freely to whoever chooses to listen to him. The churches can accumulate property, engage in home and foreign missionary work, and in every other way propagate their creeds uninterfered with by the civil powers. And yet, in the face of all this, here come the Covenanters and the Catholics clamoring for a government under which the rights of religion will be "more respected"! How could the rights of the church be more respected than they are now? What does this astonishing demand mean? The church could have no greater liberty than it has to-day except the liberty to rob more and enslave more fully, and that would not be liberty but usurpation. This demand means that the church wants the opportunity to dictate to the citizen how he shall conduct himself on the first day of the week, what views he shall hold in order to exercise the functions of an elector and a public official, how he shall live his private life, and what he shall say, print, write, paint, and send through the mails. Two weeks ago we laid before our readers the utterances of the foremost representatives of Protestant ecclesiasticism; we reproduced the demand of the *Christian Reformer* and the *Christian Statesman*, that is to say, the demand of the National Reform Association, the Sabbath Unions, and allied organizations, that THE TRUTH SEEKER be denied the use of the mails and that "blasphemy" be punished by law. That is what Protestant theocrats mean when they ask for a government that will accord opportunity for greater influence to the church and will more respect the "rights" of religion. What Catholics mean by the same request may be judged from these words of Father Belford's:

"She looks with dread upon indifference in religion, and on the fact that in this country, out of 65,000,000 of people, only 20,000,000 are Christians and less than 7,000,000 are Catholics. She cannot obey any law that makes marriage dissolvable except by death. She cannot but protest against any system of education that teaches error or fails to teach religion. She holds that there is not more right to spread the poison of error than the poison of disease, and she holds that the state should control the speaker and writer of evil as well as the maniac and the leper."

The priest is not unaware of the fact that the strength of the church is greater than these figures, at first glance, would indicate it to be, for to every church member must be added a certain percentage of the members of his own family who are under the age of discretion but who count the same as adults in the census. This makes the total of nominal church adherents about two-and-a-half times the total of church communicants, for the Protestants, and about fifteen per cent more than the number of communicants for the Catholics. Thus there is a grand total of about 57,000,000 of communicants and juvenal adherents. But it is very certain that the rolls of membership, especially in Protestant churches, are not to be relied on for accuracy, as competent Protestant witnesses whom we have recently quoted in these columns have testified, and as it is from these membership rolls and from the church officers that the census enumerators got the figures given above it will be only fair to deduct several millions from the grand total of 57,000,000 church adherents, reducing it to 45,000,000, or 50,000,000 at the most, which is still large enough to fill the mind of every friend of equal liberty and every true patriot with the gravest apprehensions.

The Catholic church sets herself against civil marriage and the divorce that logically is permissible under civil marriage laws. When marriage is held to be a sacrament it is easily seen that we can not admit the validity of divorce, but once it is conceded that marriage is simply a civil contract, it inevitably follows that the contract is dissolvable, as are all other civil contracts. Sentiment in ultra Protestant circles is gravitating rapidly towards Rome as regards marriage and divorce, as in other particulars, and so we find the theocratic party demanding that only "Christ's law of divorce" shall be recognized by the state, meaning that divorce shall be granted only for adultery, and permission to remarry denied. The difference between the Cath-

olic position and the position of the reactionary Protestants is comparatively slight, much less than the difference between that of the latter and that occupied by the progressive element in the Protestant churches and those not affiliating with any church. Aside from the sectarian strife over the question of religious education in the common schools, the Catholic church and all the backward-looking elements in the Protestant churches are practically one army, and for the Freethinker there is not the turning of a wrist in choosing between the two.

In the last lines that we have quoted from Father Belford the reader will see that the same position, precisely, is taken by the Catholic priest that was taken by Dr. McAllister, Dr. George, and the other Protestant priests who are responsible for the attack upon THE TRUTH SEEKER and the liberty of utterance for which it stands, which attack we quoted and commented upon at length in our issue of September 21st. Here there is not the slightest difference in the platform of the Catholic and Protestant. Unlike political platforms, these platforms are not constructed merely to get in on, but they are made to stand on, TO ACT ON, TO ENFORCE TO THE LETTER AND BEYOND. Blasphemy laws and heresy laws are to be revived and enforced; Freethought is to be "stamped out"; Christianity is to have another noontide, civilization another midnight, the Dark Ages are to come again. In this, Rome and Geneva are one in purpose and method.

Canada's Greatest Essayist on the Action of Canada's Postmaster-General.

THE GRANGE, TORONTO, Sept. 30th.

DEAR SIR: You may be sure that you will always find me on the side of perfect freedom of opinion. Beliefs which cannot maintain themselves by arguments in fair lists against all comers, ought not to be maintained at all.

In the number of THE TRUTH SEEKER which you have sent me there is much to which believers in Christianity would object, as they would to many of the utterances of my late friends, Professors Huxley and Tyndall. But there is nothing, so far as I can see, to justify or excuse the exclusion of your journal from circulation.

Yours faithfully, GOLDWIN SMITH.

To E. M. MACDONALD,

Editor THE TRUTH SEEKER, New York.

The Cartoon.

The Christian often declares to the Freethinker: "If I believed as you do, I would lie, rob, murder, or commit any other crime." Hence it follows that the moral influence of Christianity does not make the believer either moral or good at heart, as it fails to eradicate the desire to do wrong; and the Christian is deterred from crime, not from any love of morality and right, but only through the influence of brutal superstition and cowardice. If the Christian would not commit the crimes he says he would, then he either tells a falsehood or exposes his ignorance of the true basis of morality, and his declaration reflects no credit on his religion, his morals, or his judgment. Verily, what infamously bad people those Christians are at heart, if we can believe their own assertions, and how contemptible must be that creed which instead of making men truly good, only deters them from crime through fear!

The Republican platform in this state declares for the "maintenance" of the Sunday law "in the interest of labor and morality." But that is all sham, of course, meant to cover the surrender to the church. This is shown by the utterances of the *Tribune*, the senior Republican organ, which talks piously about Sabbath "desecration," calls the Democratic convention "the Sunday Desecration convention," prates of the "sacredness of Sunday," and in every other way tries to make it appear that Sunday as a holy day should be maintained by law. It remains to be seen how much longer liberty-

loving people are going to be fooled by the "rest" and "morality" confidence game.

A hit-or-miss Prohibition publication says that THE TRUTH SEEKER is an "apologist for the liquor interest." Of course the editor knows—if knowledge can be assumed as one of his possessions—that we are no more apologizing for the liquor interest than he would be apologizing for the Presbyterian church if he should protest against its forcible suppression.

The Scottsboro, Alabama, *Age* says that Judge Bilbro's "devotional exercises in the opening of his court win praise from all church people." Undoubtedly. If he should issue an omnibus injunction restraining all the people in his diocese—beg pardon, we mean jurisdiction—from absenting themselves from religious services on Sunday it is probable that that act would also "win praise from all church people." "Religious liberty," as they understand it, means the liberty to do as they please at the expense of other folks.

A prohibition paper has yet to learn that Harman and Wise in Kansas are imprisoned under United States instead of state law, and therefore have been arrested and prosecuted by federal instead of state officials, so that neither of the parties recently or at present dominant in that state is responsible for the persecutions. The Comstock postal statutes put Harman and Wise in prison, and for those laws members of Congress of both the chief parties are responsible. So also representatives of both organizations favored the God-in-the-Constitution amendment to the Constitution. Freethinkers, in voting for members of Congress and for state legislators, have to watch men rather than parties.

"We have certain laws in reference to the Sabbath. Certain work and certain things shall not be done on the Sabbath day. The Republican party has taken the position that these laws are right and they dare not retreat from it."

So said Warner Miller with white face and trembling voice in the Republican convention in this state, and his earnestness scattered the plans of the bosses and carried the convention for the "maintenance" of the Sabbath laws. In the light of his interpretation, what becomes of the plea of many of the persons active in the Sabbath law enforcement fight that they want the law enforced merely because it is the law and that such enforcement will and is intended to lead to its modification or repeal? Miller says that the laws in question are right and hence must not only be enforced now, but kept on the statute books for all time. So, after all, this battle is not simply one for the maintenance of law, as law, but for the maintenance of the church's Sabbath law, as a Sabbath law. It would seem that the atmosphere is getting clear enough for even the "no danger" people to see at least the headlines of the theocrats' program.

In the struggle for equal liberty no dependence can be placed in the partisan press, religious, political, or other. The Turners of Syracuse have demanded the repeal of the present excise laws of the state and the legalization of the Sunday opening of art institutes, libraries, music halls, theaters, and agricultural and industrial expositions. Whereupon the *Morning Journal* declares that while "local option must come," "the secularization of the American Sunday will never be accorded." It was but a few weeks ago that this very paper said that the people of New York would never submit to the "Puritanical observance of Sunday in defiance of our constitutional guarantee of religious liberty." This it affirmed definitely:

"To force upon the people the cessation of all their ordinary amusements or occupations for a Puritanical Sunday is to compel a religious observance of a certain day, and such legislation is in violation of our constitutional rights. The people at large, we are sure, love a quiet Sunday, but there is no authority to compel them to it."

Why this right-about face? How comes it that the *Morning Journal* has so suddenly discovered that one of the reforms it was then demanding and supporting by unanswerable argument will "never be accorded," while the other, local option,

"must come"? The answer is found in the fact that in the interval between the two declarations its party has held a state convention and pronounced for local option, but has dodged the Sabbath law issue where it has not pronounced for such a law in the interest of "morality and temperance." The *Journal* has no principles but the expediences of peanut politicians.

"A man ought to be true to his party. That is why we are here, and we have come to stay. Break us, will you, ye dirty politicians? Well, break, and be damned in the hell of honest history. The breaking boughs, the falling trunks, the snapping roots will testify the truth even in death, and church and country in the generations that are coming on shall speak in honor of the 'whip' of God's unorganized democracy, the Prohibition party."

That is a sample piece of scoria thrown out by that volcano of pious "reform," John G. Woolley, while in a state of eruption at Boston the other day. It may be well to explain for the benefit of some of our American readers that a "whip" is a member of a political party whose duty it is to "round up" the representatives of his party in the legislative body and have them at hand when a vote is to be taken. The term is an English one and has not yet been acclimatized in the United States. This being understood, the significance of Mr. Woolley's remark becomes apparent at once. The Prohibition party is the divinely-appointed "whip" to bring "God's unorganized democracy" up to the polls to vote for Sabbath laws and all the other "reforms" dear to the heart of the pious paternalist.

Nothing is more true than that the worshipers of the unjust laws of to-day are also the worshipers of the violators of the unjust laws of the past. The pantheon of humanity is filled with the statues of the glorified rebels. Those who are the readiest to crucify the thinker and the freeman of this age are the loudest in their praises of the persecuted thinkers and freemen of the ages gone. Even the preachers who are in a delirium of savage joy over the enforcement of the Sabbath law "because it is law," gladly lay their sacrifices on the altars of the dead insurgent heroes, real or mythical. Here, for instance, is Dr. Talmage, preaching on the legend of Daniel in the den of lions. He says:

"I suppose the people in the street gathered under and before his window and said: 'Just see that man defying the law! He ought to be arrested.' And the constabulary of the city rush to the police headquarters and report that Daniel is on his knees at the wide open window. 'You are my prisoner,' says the officer of the law, dropping a heavy hand on the shoulder of the kneeling Daniel."

Cannot Talmage and his fellow-persecutors see the application of this to the existing conditions and the actors in the great drama now on the stage?

A few weeks ago we had occasion to quote and comment on a story for children told by the *Sunday-school Times*, in which a little girl would not come away from the open window during a severe electrical storm because she had been told that "God" would always take care of her. We severely denounced such false teachings and the paper which carried them to hundreds of thousands of children who are not old enough to know that the forces of nature are no respecters of persons and take no cognizance of faith and childish trust. The *Christian Reformer* quotes a part of the paragraph and then says, referring to our indignant denial that THE TRUTH SEEKER is immoral, "Its own blasphemy is not demoralizing, but faith in God is." Exposure of Christian humbug is always "blasphemy," of course, and of all Christian humbugs the delusion of divine providence is one of the most gross, so we suppose that the theocratic editor really thinks we are "blasphemous." This is a reluctant concession of his honesty at the expense of his intellect. But really, in spite of this concession, it is very difficult to think that an educated man in this age of the world can believe that the forces of nature can be stayed or turned aside by the faith of the religious devotee. Before accusing us of "blasphemy" in saying that "lightning will kill the trusting child as quickly as it will the worst criminal in the world" it would have been well for the *Christian Reformer* to explain why so many

churches have been struck by lightning this season, in some instances wounding or killing several of the worshipers, as at Quakertown, N. J. In its own city of Allegheny three churches of its own denominational family, the Presbyterian, were struck in one day, as the dailies reported. Which is the more "blasphemous," Dr. McAllister, this fact or our mention of it?

The Freethought Letter Writing Corps will this week pour in upon Adolph Caron, postmaster-general of Canada, a flood of protests against the exclusion of THE TRUTH SEEKER from the Canadian mails. And for this purpose the Corps is composed of not only the regularly enlisted members but of all other readers as well. No matter where you reside, write, argue, protest. All subscribers in Canada should denounce this outrage upon their rights, committed by a mere executive officer, a servant of theirs, who has no more moral right to prescribe what they may receive through the mails and read than has the czar of Russia or the Arkoon of Swat. Subscribers in the United States and elsewhere outside of Canada are equally concerned in this matter and their remonstrances should be heard with those of their brethren in the Dominion. All are interested in the paper, all desire its prosperity, all will suffer to the degree that this usurping bigot's ruling affects for ill the cause represented by THE TRUTH SEEKER. Within the next two weeks Postmaster-General Caron should receive thousands of letters that will challenge his attention and compel him to ask himself what justification he has for this high-handed proceeding. Request him to tell you *what* it is that he objects to in the paper and *why* he objects to it. Put him on the defensive, in his own thought and conscience at least, even if you cannot extract from him a single written or printed word in vindication or extenuation of his despotic conduct. His address is Ottawa, Canada. Now all together.

Oppressive statutes and the endeavor to enforce them are the most prolific producers of hypocrisy. Every step in the latter-day Sabbatarian march to empire multifariously illustrates this fact. Tennessee, where the war against the Adventists is hottest and most unrelenting, is naturally fairly overrun with hypocrites. We have recently called attention to a few of them. Here is another. W. P. McDonald is the editor of the *Spring City Herald*. In that capacity he has done his full share of shrieking for the enforcement of the law in the case of the Adventists, "because it is the law." He is also the captain of Company "G," 2d Battalion, N. G. S. T. In the latter capacity he on August 5th published in a *Spring City* paper—while eight Seventh-Day Adventists were serving in the chain-gang there for "violating the Sabbath"—an order to his company directing its members to assemble in the armory at 2 P.M. of *Sunday*, August 18th, for the purpose of starting on the march to the state encampment at Crossville. Failure to obey the order would be followed by arrest and punishment. And yet the Constitution of Tennessee says that "no person shall, in time of peace, be required to perform any service to the public on any day set apart by his religion as a day of rest." Blessed be the hypocrites, for they shall inherit the kingdom of cant. In this connection one of the editors of the *American Sentinel* writes:

"Sunday, June 30th, just on the eve of the session of the court at which the Rhea County Adventists were convicted for Sunday work, one for lifting a wheelbarrow over a fence, the writer of this note saw state militia marching in the streets of Dayton, almost in the shadow of the court house in which the Adventists were sentenced three days later."

Facing foes as unscrupulous as these, who can believe that the battle for equal liberty is won, or that it can be won without united action and desperate fighting all along the line?

The logic of the partisan and fetich worshiper is something marvelous in its way. The *New York Tribune*, referring to the Warner Miller resolution adopted by the state convention of the Republican party, pledging that party to the "maintenance"—not enforcement, merely, mind you—of the Sab-

bath law, says: "So now the Republican party of this state stands to-day—for what? For a 'blue law'? Not at all. Democrats enacted it. Republicans offer no apology for enforcing it." This is at once insincere and sophistical. It is insincere because Miller's resolution commits the party to the maintenance of the Sabbath law as well as to its enforcement—or, rather, enforcement must be considered as only the condition of maintenance, that is, the indefinite continuation of the Sabbath régime while the Republican party has it in its power to repeal the Sunday statutes. The *Tribune's* assertion is sophistical because it implies that the concealment by the "fence" of the booty of the burglar relieves both from the charge of theft. In other words, a blue law is not a blue law if one party enacts it and another enforces it! Reduced to the syllogistic form the *Tribune's* reasoning would have this appearance:

That only is murder in which the crime is planned and executed by the same person.

In the case of the killing of Smith by Brown, it is established that Williams planned the deed.

Therefore Smith was not murdered.

Would-be criminals will please take notice and guard against punishment accordingly. Again the *Tribune*: "Does it [the Republican party] stand for 'bigotry'? Not at all. There is no bigotry in a law which one party passes and another, accepting its duty and its responsibility, rigidly enforces." This is equivalent to saying that if a Methodist majority enacts a law for the suppression of Free-thought literature and a succeeding Baptist majority enforces it there is no bigotry in the law nor in the intentions of its enactors and enforcers. White-law Reid should get off the editorial tripod and go to school again for a few years, taking his place at the foot of the primary class.

A discursiv contemporary, before mentioned, confounds the tentative declaration made by the Conference of Political Reforms at Prohibition Park with the platform of the Prohibition party, and by so doing renders even more pointless all its criticisms of our comments upon it. That conference was not a convention of the Prohibition party, but a gathering of representatives of various "reform" forces, and its purpose was accomplished when it put out this declaration upon which all could agree. The conference acted in harmony with the plan formulated by Woolley, which contemplated the election of executive officers to enforce all existing laws (necessarily including all Sabbath statutes), the leverage thus given to enable them to secure more repressive statutes and finally to put into power the "new clean party built on Jesus Christ," the party through which "the church is in politics," the party built up on the plan that "honors the church and enforces the Sabbath." Like many other "reforms" within the scope of the "plan," Sabbath observance enforcement was understood instead of expressed, because it was the policy to express nothing that would drive away possible adherents, like the receptive editor of the discursiv contemporary. This latter gentleman does not distinguish between "anti" and "non," although the two locutions are utterly dissimilar in meaning. He speaks of the "anti-Sunday plank in the Prohibition platform," when he means only the omission of allusion to the Sunday issue in the tentative declaration, not of the Prohibition party, but of the Conference of Political Reforms. On the surface, the declaration is non-Sabbatarian, not anti-Sabbatarian, but the purpose of the overwhelming majority of its acceptors is pro-Sabbatarian. As to the Prohibition party, the discursiv contemporary says that it "is the nearest approach to an Infidel party known to American politics." We suppose that this must be so, for "extremes meet." The funniest of funny things about this whole business is the lumping of Cleveland, Harrison, and Bidwell together as Presbyterians and denouncing them as such in the attempt to prove that the other parties are all more religious than the Prohibition. Evidently no one has yet told our discursiv contemporary that General Bidwell was the Prohibition candidate for president in 1892.

Freethought Federation and Union.

FREETHOUGHT FEDERATION OF AMERICA.

SAMUEL P. PUTNAM, President.

141 South Water St., Chicago.

E. C. REICHWALD, Treasurer, 381 Warren Ave., Chicago
MRS. M. A. FREEMAN, Secretary, 1087 W. Madison St., Chicago

VICE-PRESIDENTS:

FRANKLIN STEINER, Des Moines, Iowa. N. F. GRISWOLD, Meriden, Conn.

AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, President, 141 S. Water St., Chicago
JULIUS H. SEVERANCE, M.D., Vice-President, cor. 64th St. and Grace Ave., Chicago.

HON. C. B. WATTE, Vice-Pres., 6050 Oglesby Ave., Chicago
JOS. H. GREER, M.D., Vice-Pres., 127 LaSalle St., Chicago
G. A. F. de LESPINASSE, M.D., Vice-Pres., Orange City, Iowa
MRS. M. A. FREEMAN, Cor. Sec., 1087 W. Madison St., Chicago
OTTO WETSTEIN, Treas., Rochelle, Ill.

Call for the Annual Congress.

NEW YORK, OCTOBER 25TH, 26TH, AND 27TH.

To the Liberals of America, Members of the Freethought Federation and Secular Union, and all Societies organized for the Purpose of maintaining a purely Secular Government.

It is of great importance that Freethinkers should combine. It is of more importance now than at any previous period, for there is more work to do and the work cannot be done by isolated effort. There are vast ecclesiastical combinations organized for the express purpose of overthrowing Freethought, and also of uniting church and state in a more dangerous form than ever before. These questions immediately confront us:

The Taxation of Church Property,
The Bible in the Public Schools,
The Sabbath Laws, and
The Liberty of the Press.

Property to the value of a billion of dollars is exempt from taxation in the American Republic, in many places religious exercises in the public schools are on the increase, and the very foundation of universal education is being destroyed. The conflict in regard to Sabbath laws is now waged both in the states and in the national Congress, and a centralized political power is being established for the purpose of aggrandizing the authority of the church in civil matters; and honest Freethinkers are imprisoned to-day for discussing questions of the utmost importance to human improvement. Against these flagrant and ever accumulating acts of injustice we must unitedly contend. Freethinkers throughout the Union, in every state, county, city, and village, should be in active communication, and ready to meet at any point the encroachments of the church. It is often the case that a Freethinker is alone in his community in the open support of Liberal thought and principles, and for this reason suffers persecutions. Religious bigots assume that they can trample upon the Freethinker's rights with impunity on account of their own vast majority.

When it is well understood that the Freethinkers of this country are joined together and will defend one another at all hazards, the rights of Freethought will be respected and the individual Freethinker will have the power of numbers to support his cause. The theologian is naturally a coward. He persecutes only the minority. He does not trust in God unless God has a big majority. When the theologian realizes that the Freethinker is not a solitary unit, but the representative of a great force, he will not only cease his persecutions, but even welcome him to social equality. A theologian is very considerate towards a powerful party, however much he despises the humble citizen.

There is a great contest before us. We must be an organized party or submit to defeat and ostracism. We cannot fold our hands and do nothing. We must become an intellectual, social, moral, and political power through a generous and permanent comradeship. We can do this only by public meetings, congresses, associations, and a Freethought press. We must use the same instrumentalities that are constantly used by the churches. They have their great gatherings, their synods, their councils, their conventions, and in this way the churches create an immense enthusiasm and exercise a more potent sway. These are human, practical, and far-reaching means, and Freethought must avail itself of such necessary aids.

All, therefore, are urged to come together at the National Congress of the American Secular Union and the Freethought Federation of America, to be held in New York, October 25th, 26th, and 27th, 1895.

It is hoped that there will be a large attendance, and that measures of co-operation, greater advance and usefulness will be adopted and cordially carried out by friends of freedom throughout the country.

The members of the American Secular Union are notified that such amendments to the Constitution will be proposed at the coming Congress as will enable the Union to consolidate with the Freethought Federation of America.

The members of the Freethought Federation are also notified that changes of the same nature will be proposed for its Constitution in order that it may unite as an organized body with the American Secular Union.

It is the general desire that there be one grand national organization adapted to all the needs of the present and future work. Without doubt this will be determined in a wise, conciliatory, and progressive spirit. Let us close our ranks and meet the common enemy, the bigots of the Christian church. We work for the future; we work for humanity; we work for the best interests of civilization, for the liberty and the progress of all. Let us stand bravely by our colors and unite in the common cause. There are vast and profound principles which should harmonize superficial differences. We have no creed to support, but always and everywhere the rights of man. This is the mighty battleground. Let us rally now as never before, with earnest convictions, courage, and enthusiasm. We cannot evade the issue, neither can the church itself. It is liberty or it is slavery. This is the conflict of the ages, and in the American Republic all that is most precious and ennobling is at stake.

SAMUEL P. PUTNAM, President.

The Holy Relics of Aix-la-Chapelle.

We have frequently mentioned in these columns, says the San Francisco Argonaut, the bitter war which has long been waged between the towns of Treves and Argenteuil over their respective "Holy Coats." Both of these places claim to possess the garment worn by the savior of mankind at the time when he was about to be crucified—the same one, probably, which was cut up and divided among the Roman soldiery. Each town maintains that its "Holy Coat" is the only true and veritable garment, and that the other is a fraud. Each town yearly gathers in large quantities of the shekels of the faithful, who annually repair to the churches where in the sacred relics are preserved, for the purpose of curing themselves of all sorts of maladies. Active as is the quest of the priests of Treves and Argenteuil for the money of the pilgrims, their crusade against their rival is still more active.

But there comes a time once in seven years when they bury the hatchet, cease attacking one another, and join forces against a common enemy. This common enemy is the cathedral of Aix-la-Chapelle.

At Aix-la-Chapelle the relics are not only more numerous than those at either Treves or Argenteuil, but they are infinitely more powerful. At Aix-la-Chapelle, the priests not only possess a garment once worn by the savior, but one belonging to his mother as well. But let us make a list of these wonderful relics.

The "greater relics," so-called—there are a number of minor ones, but we shall not weary our readers with these—are thus set down in a reverent Continental journal, from which we take the particulars:

First—The white gown—or "shift," as the German word used might be delicately translated—which was worn by the Virgin at the time when her son, the savior, was born to her. It is five and a half feet long.

Second—The swaddling-clothes, of brown wool, in which the infant Jesus was wrapped. According to tradition, they were fashioned from a pair of old gaiters or leggings belonging to Saint Joseph, his mother's husband.

Third—The fine linen shroud, spotted with blood, in which were enveloped the remains of St. John the Baptist, after his head was cut off.

Fourth—The linen which was wrapped around the body of the savior during the crucifixion.

There are a number of other relics in the great cathedral of Aix-la-Chapelle, but in view of the size, the sanctity, and the healing power of those we have mentioned, they are not worth enumerating.

Once in seven years, during the month of July, the priests of the Cathedral of Aix-la-Chapelle exhibit these wonderful relics to the adoring gaze of the faithful. From all over Germany—nay, from all over Continental Europe—bands of pilgrims pour into the city of Aix-la-Chapelle. It goes without saying that the well ones are much edified, the sick ones are cured, and all leave large quantities of coin of various realms in the pious hands of the priests of the Cathedral of Aix-la-Chapelle. It is at this time that the priests of Treves and of Argenteuil, forgetting their quarrel over their "Holy Coats," join forces, and attack the authenticity of the holy relics of Aix-la-Chapelle.

But they have not succeeded. Whether it be that the faithful are grateful to the Cathedral Chapter of Aix-la-Chapelle for tapping them only once in seven years instead of once a twelvemonth—whether it be that the greater number of relics

makes them more efficacious—or whether they are in reality more effectual in dermatology, which is the branch of medicine most needed in relic practice—the fact remains that the jealous fury of the priests of Treves and Argenteuil has not prevailed against the relics of Aix-la-Chapelle. For centuries the people have been coming there in enormous numbers, and a few weeks ago, when the relics were exercising their healing powers, the crowds were as great as they were during the Dark Ages—or in 1440, say, when, as history tells us, a roof broke down, killing scores of pilgrims.

In 1895, the roofs were crowded with pilgrims—just as they were in 1440, and probably with very much the same kind of people. The boast of the Roman church is that she is *semper eadem*—"always the same"—and judging from the intellectual caliber of the Roman Catholics who go to Treves, to Argenteuil, and Aix-la-Chapelle, very probably she boasts aright.

This year, as the respectful Continental journals describe and illustrate it by instantaneous photographs, the scene was "most impressive." Every morning at ten o'clock, a herald, in mediæval garb, appeared upon a stone gallery far up amid the flying buttresses of the ancient cathedral of Aix-la-Chapelle. Sounding a fanfare upon his herald's trumpet, he made proclamation as follows: "Hear ye! Hear ye! The faithful will now be permitted to gaze upon the smock of the holy virgin. Contemplate it respectfully for the sake of God and the glory of Mary, in order that she may intercede for you with her divine son," etc.

Then entered the clergy close upon his heels. There, high up in air, with grotesque stone gargoyles grinning at them, not unlike those on the towers of Notre Dame, the priests assembled. From the stone gallery, a crimson velvet tapestry was hung, and on this as a background there were suspended, one after another, the shift of the virgin Mary, the linen which wrapped the crucified one, the shroud of St. John the Baptist, and the swaddling-clothes of Christ. And as the lesser priests held these "holy relics" in place, over them there stood the bishop, with miter and crozier, and blessed the rabble of pilgrims, crowding the roofs and the streets far below. And around them, far up on the flying buttresses, the great stone gargoyles grinned, while below, in the infernal regions, doubtless the devil laughed.

When the "exposition of relics" is finished, there sweeps into the cathedral a vast crowd—leprous, ulcerated, lame, halt, and blind. To them the priests pretend to minister, and to the priests they give their offerings. As it was in the Dark Ages, so it is now.

For the events we are describing took place in the city of Aix-la-Chapelle, in the empire of Germany, in the month of July, in the year of our Lord one thousand eight hundred and ninety-five.

Verily, the boast of the Roman church is true—she is *semper eadem*—"always the same."

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "*Self-Contradictions of the Bible*," should go along with Paine's "*Age of Reason*" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self-Contradictions will go hand in hand with the '*Age of Reason*.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "*Self-Contradictions of the Bible*" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "*Self-Contradictions*" as well as the "*Age of Reason*." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "*Age of Reason*" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

There Are Too Many That Way.

"I see Si Hooecake claims to be a Freethinker. Do you reckon he is?"

"Wal, not when his wife is around, anyway,"—Puck.

News and Notes.

From Bognor, through the varying palaces of the moonlit night, I again return to London.

Sunday morning, September 1st, dawns with cloudless sky. I drift in the morning sunshine over to the home of Foote, and take my last smoke in the garden where happy hours have passed. I have dinner with Mr. and Mrs. George Ward, and meet our veteran comrade Tripp, of Brighton. In the afternoon I go to Finsbury Park, where Stanley Jones is wrestling with the Christians. He has a two hours' battle of it, but maintains the cause at every point. Stanley Jones is well equipped and has the energy and enthusiasm of a born reformer. He is one of the best workers in the field. I take tea with Mr. and Mrs. Fleming, and then we make our way to Foresters' hall, where I deliver my last lecture in England, "Ingersoll and Freethought," to a splendid audience—splendid in numbers, splendid in enthusiasm, splendid in its welcome to Mr. Foote as the representative of British Freethought, and to his co-worker from America. I must thank Mr. Foote for the thorough-going manner in which he has supported my labors in the field, and for his whole-souled greeting to me as a guest. He has been a comrade indeed, with chivalrous devotion to the cause. Success has been the result, as witnessed by this great and applauding gathering. Mr. Foote is a man full of resources. If one opportunity fails, he seizes another. He has recently made a vigorous movement upon the West End, at St. James's hall. Bradlaugh in his palmy days made no effort upon this side of London. The importance of Mr. Foote's new departure is now conceded, and he has won fresh laurels in this campaign. He has met new faces and enlarged the sphere of Secular work, while abandoning no post. I believe the Freethought forces in London were never in better condition for advance, under this brave and cautious leader. I am sure that the series of lectures at Foresters' hall will be a pronounced success. The enthusiastic conclusion of my own labors marks the beginning of a victorious winter's campaign. Mr. Watts lectures the next two Sundays, and he is a favorite with London audiences, as elsewhere, and always draws the full quota of our columns. I must thank him also for his unstinted aid. He arranged the whole course of my lectures in such a way that I could do the most work and see the best of the country. I could not have accomplished nearly as much without his cheerful assistance. I can only hope to repay the generosity of my British comrades when they come to see the grandeur and magnificence of America. Of course, while I admire the old country, with its vast accumulations of knowledge and art, I must still affirm that America beats the world, for in it is the immeasurable promise of the future. We may not have done much yet, but think of the mighty theater, with mountains, rivers, lakes, and plains, in which millions of the human race will develop. Well, Foote and Watts must come to our shores, and I will show them a thing or two when they arrive. They shall have a warm welcome, and they shall be assured that the Freethinkers of America appreciate the work they have done as the representatives of our British brethren; and through them we will join heart and hand with all transatlantic comrades.

Monday, August 26th, was also a day of pleasure, for I visited the far-famed Windsor Castle with Mr. Victor Jackson and the secretaries of the National Secular Society and the London Federation, Miss Edith M. Vance and Miss Annie Brown. The secretaries were formerly residents of Windsor; Miss Brown's father for nearly half a century has been employed in Windsor Castle itself, and so with these friends I had plenty of chance to see the glory of this magnificent structure, the largest royal residence in the world. I do not know whether we could have a Windsor Castle without royalty or not, but it is certainly a precious gift to the present generation, and may it endure when democracy shall triumph. Kings and queens have flourished here, and their day is gone; but not with them shall vanish the splendor of this imposing edifice. I cannot describe all I saw; I can only give glimpses. Of course I climbed the Round Tower, and was repaid for the somewhat difficult journey up the winding staircase. It was a memorable view that greeted the eye—the river Thames winding along, Eaton College, the great forests, the deer and cattle, the vast fields, the city itself at my feet; the castle with its walls and turrets, its moat, its gateways, its pavilions and chapels, its assemblage of massy halls and chambers. Before me lay the accumulated result of the toils of many kings. It was a bright and beautiful picture, for little of tragedy is connected with Windsor Castle, "The muses' and the monarch's seat." It reminds one of gorgeous revelry, of the brightness and not the darkness of the

past. After the tower we were guided into the State apartments, the Vandyck room, the Zuccarelli room, the Ante-room, the Grand vestibule, the Waterloo chamber, St. George's hall, the Guard chamber, and so forth. The paintings, statues, porcelains, curiosities that I looked upon, I cannot enumerate. It was a vast display, and I don't see that the queen can own it any more than the rest of us, for we certainly could enjoy all its beauty and draw lessons from its historic associations, its wonders of human ingenuity and power.

After we had visited the castle, and enjoyed an excellent repast purveyed by our good friend Victor Jackson, the same generous comrade secured a "trap," and we had a drive through the great park and to Runnymede. The "long walk," I believe, surpasses the world for grace and ornamentation. It is straight as an arrow for three miles—direct from the royal entrance of Windsor to the statue of George the Fourth. On either side are wide ranks of trees, and beyond these are open spaces of green fields, which, again, are hedged in by ampler forests. As we ascend towards the statue, the scenery broadens. Forest on forest appears; fields are added to fields; farther on are smooth pastures flecked with wandering herds, while the majestic castle, illumined by the setting sun, crowns the landscape with superb form. With soft, grassy banks, and bosom rippled by passing boats, the river flashes on our sight. The fair meadows of Runnymede stretch away where the shafts of sunset seem to glimmer on the armor of old barons. Quaint houses edge the road, with ivied walls and rose-embowered windows. Green hedges slip by us as we near the lighted streets, and the horse, spurred by thoughts of supper and guided by a skillful hand, gets on an extra move. It was a time when I could see Herne the hunter, and Falstaff, and the merry wives of Windsor, the oak in the moonlight with the fairies dancing about it, and the many-colored lanterns. Windsor is not simply the home of royalty. It is a palace of poetry, and its surroundings are replete with legend and romance. I must thank my friends for this day. Windsor Castle will not be forgotten, nor the companions associated with its entrancing scenes.

Tuesday is another day of notable experience. I visit Epping forest and its vicinity, the greatest play-ground in the world, where for miles one may wander in sylvan solitudes. This forest is now preserved for the pleasure of the people. For centuries it was encroached upon by avaricious landlords, but, by act of parliament, hereafter its "contiguity of shade" will be untouched, and millions can roam in its bowers and drink the pure air of heaven—especially on Sundays. Such is the march of the people.

Forder takes me out, and we land at Aybridge, Essex. Mr. Moody meets us at the station and takes us to White Hart hotel, of which he is proprietor. We have a delightful welcome from both Mr. and Mrs. Moody, who are Freethinkers, and together we take a drive to King's Head, at Chigwell. This is an antique place, celebrated by Charles Dickens in "Barnaby Rudge" as the Maypole. Of it the novelist says: "Such a delicious old inn, opposite the churchyard; such an out-of-the-way, rural place." It is to-day just as Dickens described it in "Barnaby Rudge." He lived here himself when he wrote that great book. It is said that Queen Elizabeth lodged here. No one knows when it was built, but scarcely any change has overtaken the place in its structure. The walls, the rooms, the window-panes, are the same. It is a place for dim, sweet memories. The garden is especially lovely. It has all sorts of little nooks, bowers, flower-beds, and grassy plots. No wonder Dickens loved this place and fostered his genius with its exquisite surroundings. It is now kept by Tucker Bros., who warmly welcomed the Secular Pilgrim, having themselves been denizens of America. If within twelve miles of London one wishes to see real old English buildings and rural life, and enjoy the luxury of untroubled quietude, he must find his way to King's Head, Chigwell. It was to me a poetic revelation of the "things that were."

White Hart hotel is also an attractive caravansary. Mine host Moody is a provider of all good things, and believes in one world at a time. This is a favorite haunt of those who hunt and fish, and the little village is at times as crowded as the thoroughfares of London. My day at Aybridge was one of especial entertainment.

And now time rolls on to the farewell banquet. The Holborn is one of the most famous restaurants in London. It is a bright, handsome, cheery place. It has an air both of elegance and comfort. At the hour of dinner, music fills its spacious halls. Flowers are seen on every side with tropical luxuriance. In the Holborn you have the "golden mean," art and beauty without depressing pomp or the restraint of rigid upholstery. No wonder

that reformers love to congregate here, for they can have the good things of life, with brilliant surroundings, in a free-and-easy fashion. I hate some hotels. It seems a sacrifice of radical principle to enter their stiff and stately corridors. But the Holborn has a broad and wholesome look, inviting to the iconoclast while he admires the beautiful.

So we gather here, and it was one of the happiest occasions of my life. The friends are numerous and widely representative of Freethought in England. George W. Foote presides over the festivities, with the Pilgrim on his right and the redoubtable Watts on his left. George Anderson, George Jacob Holyoake, Parris, Forder, Ward, Wheeler, Moss, Rowney, Mr. Gimson of Leicester, Mr. Gillespie of Newcastle, Mr. Tripp of Brighton, C. A. Watts, Edward Truelove, Mr. Heaford, and Victor Jackson are among those who brighten the circle. The ladies who grace the banquet are Mrs. Foote, Mrs. Watts, Miss Jessie Nowlan, Mrs. Charles A. Watts, Miss Vance, Miss Annie Brown, Mrs. Ward, Miss Robbins, Mrs. Heaford, and Mrs. Wheeler. Mr. and Mrs. Sumner are present and Mr. and Mrs. Moody of Aybridge. I cannot enumerate the whole because the names shine along somewhere toward a hundred, good and true friends, who link England and America in glorious comradeship. From time immemorial eating together has been the symbol of companionship, a very sensible, solid materialistic, and humanitarian custom which will no doubt endure as long as man has a good appetite and a generous heart. We did full justice to the ancient and honorable regime, and the Holborn certainly did its part in the hospitable program with triumphant felicity, while we did the rest. However, we did not consume in silence. The play of fancy mingled with the satisfaction of the material frame. Then came the after-dinner speeches, upon whose sacred altar Mr. Foote offered himself as the first victim. No one could do it more gracefully, or with more genial effect. He brought us at once into the glow of fellowship by his eloquence and humor. He did not clothe the occasion with melancholy. He looked upon the bright side of the farewell hour. "We are simply going to different fields of labor," he said, "and the same flag floats over us all." Then was drank the health of the representative of American Freethought. This was responded to first of all by George Jacob Holyoake, who spoke good words for American Freethought, of Ingersoll and his coadjutors, whose work is followed with interest throughout Great Britain. Mr. Holyoake referred to the letters of the Pilgrim, which he declared displayed a luminous knowledge of the fields of labor through which he had passed. I was glad to find that I had hit the mark and was on the whole a correct observer, for I considered it of the first importance to give a veritable picture of these British Isles. Mr. Holyoake was followed by Mr. Gimson and Mr. Parris, whose words were indeed pleasant for me to listen to, and then came Watts, who is always good, and on this occasion especially so, for he spoke out of the experiences of many years and many places. We had been together both in England and America, side by side with Ingersoll, with Bennett, with Macdonald, in the New World, and now with Foote and all our brave allies in the Old. Mr. Watts touched the deepest chords of the occasion and voiced its noblest meaning, and made a fitting and inspiring close to the splendid words which had been spoken in sympathy with the kindred people of America. I made response with heartfelt utterance to these fraternal greetings, and in behalf of America spoke the message of progress and universal brotherhood. "We need these occasions," I said, "in order to rejoice in hope and courage. We cannot work alone. We must work together. Liberty, science, and humanity are the words that blaze on our banners, and above is the noble motto of Paine, 'The world is my country.'"

The speeches were followed by a recitation from Mrs. Charles Watts, whose humorous descriptions of mankind and elevation of woman were received with many plaudits. We were delighted that the "weaker sex" had such a brilliant representative who was able to hold her own with such sparkling wit, and thus added to the eclat of the banquet. Then music filled the air, and merry songs made glad the heart. Mr. George Anderson afterwards gave one of the best speeches of the evening. Mr. Anderson seldom speaks; he does the work; but when he does speak it is to the point. He referred to the arduous labors of Mr. Foote; the many difficulties that beset him; the magnanimous spirit in which he had met them; the bold methods to which he had resorted, and the success he had attained. He spoke of the necessity of standing loyally by Mr. Foote, in order that there might be unity and concentration in the Freethought ranks and victory for the cause. He proposed the health of President

Foot, which was drunk with ringing applause. Mr. Foot eloquently answered, affirming that he did not claim to be infallible, but that he did the best he could, and would continue to do so. He did not ask support for his individual opinions, but for the measures devised as chief of the party whose sole purpose was the advancement of the cause. In these we must combine. The response given to Mr. Foot shows that he has the entire confidence of the party; that the heart of Freethought Britain is with him, and with Mr. Watts, Mr. Anderson, and hundreds of unflinching supporters, he will push forward the lines to assured victory.

We close with singing "Auld Lang Syne." I can sing that song myself, and therefore it was a unanimous melody. Everybody takes a hand in it, as well as a note. I join hands with Anderson on the final stanza, and this stanza is given with a vim that the bards of Scotland cannot surpass. What visions of the past, what glories of the future, are in this beautiful song, whose music is heard the world over, beside a thousand camp-fires and hearthstones; on mountain, plain, and sea; in cottage and palace. After the song we still linger. This is the last time I shall see many friends. We shake hands and say good-bye. We know not what is before us, but we have a heart for any fate. It's no use to repine or trust in providence. We trust in ourselves and hope for good fortune. There may be sundering oceans, but humanity bridges them all. The heart of man is mightier than time or space.

SAMUEL P. PUTNAM.

Important—Which Way?

In his great lecture, "Which Way?" Colonel Ingersoll gives a commanding view of history and the two ways by which humanity has traveled—the "narrow way" and the "broad way," the way of theology and the way of freedom and science. He gives a picture of human development which is wonderfully instructive and kindles hope for the future. But the glory of to-day has been won only by toil, self-sacrifice, and martyrdom; and the glory of the future can be accomplished only in the same way. One of the most important points made by Ingersoll is concerning the two different methods of government, theological and secular—government by priests and government by the people. Gradually, amidst tremendous conflicts, the government by the people has triumphed. The theological government, however, is still strong, and the question in our Republic, "Which way?" is by no means decided. It is for the American people to choose, and choose they must. From present indications it looks as if the old-fashioned, cruel, barbarous, theological way would be adopted. The Liberals must meet this issue and effectually settle it. If they arouse themselves they can choose the way of this Republic, the way of freedom, of science, and of humanity. "Which way?" is a far-reaching question, and the eloquence of Ingersoll is a trumpet blast to those who realize the necessity of continued effort.

The great Freethinkers' Congress this month will emphasize the supreme question. It is important to sustain this Congress. We need the means for work and success. Do not fail to forward contributions. If each friend will do his share, all is well. In addition to the generous contributions reported last week I have the pleasure of recording the following:

R. G. Ingersoll.....	\$25 00
Hon. C. B. Waite.....	5 00
Daniel T. Ames.....	5 00
L. G. Reed.....	5 00
D. Freidenrich.....	2 00
John L. Way.....	2 00
William Soudamore.....	2 00

Send all contributions directly to me, in care of THE TRUTH SEEKER, 28 Lafayette Place, New York. SAMUEL P. PUTNAM.

A Victory for Justice.

THE TRUTH SEEKER some weeks ago gave an extended account of the efforts made by a few Freethinkers of Augusta, Illinois, to secure the equitable taxation of the parsonages of the Christian and Methodist Episcopal churches in that town, illegally exempted by the assessor and board of supervisors. The attorney-general and state auditor had decided that the buildings should be taxed under the law. What follows is the sequel to the story as told before:

PETITION FROM AUGUSTA TOWNSHIP.

To the Honorable Board of Supervisors of Hancock County: Your petitioners respectfully show unto your honorable body, that they petitioned your honorable body at your last meeting to assess lot eight (8) in block two (2) in Abernethy's second addition to the village of Augusta in said county, and lot two (2) of the out-lots recorded by Joseph Weinberg to said village of Augusta, reference being hereby had to said petition; that your honorable body neither granted nor refused the prayer

of said petition, but ordered that hereafter all church property in the said county be listed for taxes except the buildings used strictly for public worship; that your petitioner, F. L. Chambers, presented this matter to Hon. M. T. Malony, attorney-general of this state, and received a letter from said attorney-general in reference thereto, a copy of which is hereto attached and made a part of this petition [Attorney-General Maloney's letter appeared in our former presentation of the case]; that the assessor of Augusta township upon being shown said letter promptly assessed said property and forwarded his assessment thereof to county clerk; that your petitioner has received a letter from said county clerk, a copy of which is hereto attached, informing your petitioner, F. L. Chambers, that the matter will be referred to the state's attorney and your honorable body.

Your petitioners further show unto your honorable body that they are residents and taxpayers of Augusta township and that they respectfully petition your honorable body to take direct and positive action upon this matter, and assess said property according to law.

Dated this 4th day of September, 1895.

F. L. CHAMBERS,
WILLIAM GOLM.

CARTHAGE, ILL., Aug. 24, 1895.

F. L. CHAMBERS, ESQ., Augusta, Ill., Dear Sir: The assessment of the M. E. and Christian parsonages of Augusta received. M. E. parsonage valued at \$300, Christian at \$200. I have not made the entry on the assessors' books yet, but have referred the matter to our state's attorney and will also call the attention of the board of supervisors to the same, at the September meeting.

Yours truly,
E. McCLURE,
Clerk Board of Supervisors.

On motion of Mr. Bush, said petition was referred to the committee on equalization, and the clerk read the report of the committee on equalization on the assessment of certain church property in the village of Augusta, which is as follows:

To the Hon. Chairman and Board of Supervisors: We, your committee on equalization to whom was referred the assessment of certain church parsonages in the village of Augusta, namely, lot 8 block 2 in Abernethy's second addition to the village of Augusta in said county and out-lot 2 of out-lots recorded by Joseph Weinberg to said village of Augusta, beg leave to report that after due consideration we recommend that the county clerk be authorized to extend taxes on said property as returned by the local assessor.

GEO. W. FRAZER, Chairman.

Mr. J. F. Crawford moved that the above be amended by the insertion of the word "not" before the word "authorized." Motion lost.

Mr. Sanderson moved that the report be received and adopted. Motion lost.

Mr. Crawford moved that the report of the committee be laid on the table. Motion lost.

DEAR SIR: The assessment of the M. E. and Christian parsonages of Augusta has been placed on the collector's book and the tax will be extended on the same.

Yours respectfully,
E. McCLURE, Clerk.

This is a splendid victory, because the battle was one for the secular principle and was won by the wise and determined fighting of two or three men in the face of much opposition and against the strong force of local public sentiment. The example of our comrades Chambers and Golm should encourage Liberals everywhere to demand justice.

Religious Fervor or Emotional Insanity?

It is a long time since there has been witnessed in this country such an extraordinary display of religious emotionalism (if, indeed, there was any religion in it) as that at the Old Orchard camp-meeting ground down in Maine last Sunday morning. Such an outbreak of religious frenzy would not be surprising among the ignorant, superstitious, and excitable Negro population of the South, but that it should occur in a staid, intelligent, and conservative New England community almost justifies the inquiry, "Is civilization played out?"

It appears that a Christian Alliance revivalist, Rev. A. H. Simpson, has been conducting a series of revival meetings on the famous old campground. The attendance last Sunday was unusually large, and the appeals of the preacher in behalf of mission work were so impassioned and effective that, when contributions were called for, Simpson was literally overwhelmed with offerings. The audience was so inflamed by the preacher's zeal and earnestness that it became frenzied. A description of the remarkable scene says that the sermon was interrupted by the handing in of checks and money, and at its conclusion Rev. Mr. Holden, of Texas, went forward and laid upon the platform a deed of his entire property, consisting of land in California worth \$10,000, and which, he said, ought to bring \$7,500 at a forced sale. Mrs. Holden joined in the gift, which swept away the couple's home and all they had saved, and, amid the excitement caused by the remarkable sacrifice, Dr. Simpson shouted, "Believe and let go!" They did let go. Mrs. Mary D. Perkins, of Boston, pledged some property which she thought ought to bring \$4,500; Mrs. S. M. Ely, of St. Louis, sent forward a note for \$500, the proceeds of the sale of her diamonds, and tenders of various sums followed in quick succession, and in many instances simultaneously. Louise Shepard, the vocalist, tore her diamonds from her ears and

sent them to the platform, and, emulating her example, other women divested themselves of their diamonds and precious metal jewelry, and sent it to Dr. Simpson by the hatful. One man contributed \$1,000, accompanied with a note that he hadn't a dollar left. Profiting by an appeal once successfully made by Frederick the Great, Miss Shepard said that she would meet those who wanted to "exchange gold for iron for Jesus' sake," and during the recess which followed she was kept busy giving iron watches for gold watches and iron crosses for jewelry. In all, 36 gold repeaters were exchanged for iron watches and valuable jewels were surrendered for iron crosses. The latter and the iron watches bore the inscription, "Gold for iron for Jesus' sake." As the report reads, "one woman, with a patient face, and poorly dressed, came up and passed out a gold watch that was evidently of old-fashioned make, probably her one valuable bit of jewelry. She looked at it for the last time, shed tears she could not keep back, and then gave it to Miss Shepard, saying, 'for the sake of Christ, I wish I could do more.'" When the gift-giving, which aggregated \$75,000 in money and pledges, had ceased, Dr. Simpson said that, so far, men and women had given up only their earthly possessions, and he inquired, "How many of you will give your lives for Christ? How many of you are ready to be sent to the mission fields in Africa?" One after another announced "I will go," until forty had responded.

Every reader must judge for himself whether all this was a manifestation of religious fervor or of emotional frenzy. There are no doubt people with an old-fashioned sense of propriety and honesty who will insist that the people who gave all their possessions in a moment of frenzy should have their gifts returned to them. Such persons will say that sane people do not give away the savings of their lives, the means of saving themselves from dependence and pauperism, and leave themselves naked and helpless to the world. They will say that no matter whether those Old Orchard donors were hypnotized, narcotized, terrorized, ecstaticized, or fanaticized it is clear they were sufficiently demoralized to entitle them to protection from the consequences of a temporary frenzy. Indeed, if the revivalist is himself a man of honor, he will voluntarily return those contributions and refuse to take anything from them until they shall have returned to their normal condition. If he will not do it voluntarily the authorities at Old Orchard should compel him to do so.

No one will question the right of sane and responsible persons to contribute liberally to the Christianization of the heathen of Africa and the Orient, however some may doubt the wisdom of such efforts. But assuredly there are poverty and heathenism enough at home demanding the prayers, preachments, and philanthropies of the charitable and the good. If missionaries are needed anywhere in this wide and wicked world, they are needed at this very time in Tennessee, where certain good Christians have decided that the religious doctrines held by the Seventh-Day Adventists are wrong, particularly that feature of their creed that recognizes the injunction of the Bible to rest on the seventh day. In spite of their predilections in the way of moonshine whisky and killing revenue officers and duelling and perpetuating bloody family feuds, the people of Tennessee are as pious and ready to fall into religious frenzies as the people of Old Orchard. A number of excellent Christians have been indicted and put in the chain gang to work on the public roads for reserving the right to observe Saturday as their day of rest—the Sabbath prescribed by the Bible. Divested of its legal flummery the sole charge upon which they have been sentenced to ignominious labor as criminals is that their religious belief differs from that of their neighbors. So long as such outrages can be perpetrated in this country in the name of the Christian Sabbath it is ridiculous to spend money and sacrifice lives in converting the Confucians of China and the Buddhists of India to Christianity. There could be no greater absurdity than sending missionaries to China while we have a whole state full of heathens in our own land who persecute and torture their fellow beings for a quibbling and inconsequent difference in religious belief, to say nothing of the swarms of other heathen in the slums of New York, Boston, Chicago, and every other large city in this "Christian land."—*Minneapolis Times*.

The American Protective Association are endeavoring to have the Papal Alegate banished by legislative enactment. If the Yankees were true freemen and upholders of their independence, they would simply laugh at any man who, dressed up as a clown, pretended to be the agent of an almighty deity.—*Secular Thought*.

Observations.

A contributor to *Lucifer*, discussing the matter of dress, observes: "We are slowly advancing, and it may be that Christian nations will in the remote future become as civilized as Japan." The Kansas people may be able to see further into the forward vista than those of the East, but to us here the thought of such a possibility would be regarded as an apocalyptic vision of extreme wildness. The tendency is in the opposite direction. It is true that none of the political parties has taken up the matter, but the Republican plank dealing with the interests of morality is known to be a stab in the general direction. Meanwhile the cry of the pulpit is, "Down with bloomers," and the wearers of those articles of dress are strengthening their suspenders in anticipation of a decisive assault. It is well to be reasonably hopeful, but exaggerated enthusiasm may do more harm than good.

Among the new stories that Chauncey M. Depew brings back from Europe is an account of his visit to the holy gulch in the foothills of the Pyrenees called the Grotto of the Virgin at Lourdes. He saw there, he says, a young woman who, according to the statement of the promoters who exhibited her, was lately afflicted with twenty-eight—or was it one hundred and twenty-eight?—"running sores" on her leg. Having importuned the Virgin and been dipped in the creek, a cure is alleged to have resulted, and she was the star miracle of grace when Chauncey struck the camp. Of course he had to see her. She repeated her lines as she had been taught to do; the attendants parroted their parts, and then the limb was liberally displayed. The spectator testifies that he could detect discolorations of the flesh, as though there might once have been boils on it; but then, having said thus much in the interest of popular delusion, he adds: "I did not see the girl before the cure." That is the fatal defect of all miraculous cures. We do not know the patients before and after taking. If there is anything the matter with them they are not cured; and if they are cured, there is always a hopeless lack of evidence that anything ever was the matter with them. This broad general remark explains all the particular cases of healing by faith.

A citizen of Italy, though in the enjoyment of connubial advantages, might be excused for saying he does not know whether he is really married or not. The Catholic church forbids its members to enter into matrimony through the civil gateway, and holds that all relations under state sanction are illicit. The state, in retaliation, denounces religious marriage as "concubinage." Civil officers who perform the ceremony are anathematized by the pope, and if a bill now before Parliament is passed, all priests who celebrate marriages before the civil ceremony has taken place will be prosecuted by the government. In a scrap of this kind, between rival candidates for a position which is in all respects a sinecure, it cannot be easy for the people to decide offhand which ought to win, if either, or whether a compromise is the more desirable. It would, however, be plainly to the advantage of both priest and politician to make the fight a short one. For if those coupled by the church become convinced from experience that the sanction of the state is superfluous; if those joined by the state arrive at the same conclusion as regards the offices of the church, and if then the church-coupled and state-joined compare notes and learn that neither have lost anything through the absence of secular sanction on the one hand and church sanction on the other, they are likely to discover between them that both altar and throne have been getting an unearned increment which may as well be shut off. Then there would be the devil to pay, with no parson or squire to heat the pitch.

A medium named Batdorf, of Grand Rapids, Mich., it is learned, has been arrested for using the mails for alleged fraudulent purposes. I presume that Mr. Batdorf is one of those persons who profess ability to cure disease by correspondence, or to foretell the future, to magnetize paper or slates or planchets, or to impart mediumistic powers—none of which things it is likely that he can do, though he may honestly think that he does them all. His prosecution raises the question whether it is legitimate for the shrewd to profit by the credulity of the foolish. If it is not, it seems to me that a good many persons will have to change their occupations. Under the universal application of such a rule—if all must demonstrate the value of their services before receiving pay for them—how would our politicians live? Even the gentlemen who framed and voted for the law to suppress spirit mediums might find themselves open to an engagement. And then

how about the priests and ministers who, under the pretense of insuring you a joyful welcome in a district not reached by any postal system, accept an honorarium for prayers and blessings, for masses and sermons, for the exposition of alleged relics, and for other services of no appreciable value? They even profess to sanctify marriage unions which to all intents and purposes are bargains and sales of the person, and a fraudulent use of both males and females. These are permitted to conduct their bogus trade, I apprehend, on the principle that a fool and his money are soon parted, and there is no help for him. The mediumistic craft is comparatively modern, and the law is designed to protect those who are not yet on to its curvatures and sinuosities; but the church, on the other hand, is such an old stand-by fraud that even the farmers from Wayback, who don't read the papers, have no excuse for being taken in by it. I see no other reason than this for the discrimination between such mediums as are fraudulent and all ministers.

The adherents of the doctrine of design, the believers in the purposefulness of creation, have not as yet been utterly routed and driven from their strongholds by the advocates of evolution. Among the evidence relied on by the evolutionists to confute their opponents, the so-called teleologists, is that of the rudimentary organs—those parts in human bodies which really have no function, and yet exist in form. They point to our useless muscles, such as those which in the lower animals are employed in whisking the ears or twitching the skin, or to the little fold in the corner of the eye, which is all that remains of the nictitating membrane, or third eyelid, observable in other animals and in birds; and they ask the teleologists why we have these if we were created perfect. The evolutionary theory is that such organs, inherited from our brute ancestors, are bound to disappear when they are no longer of use, and that those mentioned are now on their way toward extinction. But an acceptor of the design argument bares his manly bosom, and, calling our attention to the visible remnant of a mammary system, inquires why it continues to exist, unchanged since the Pliocene epoch, if useless organs always tend to disappear. And the evolutionist cannot say a word in reply; for if this apparatus is not useful in the male organism, beast or human, then, according to the evolutionary doctrine, it ought not at present to be there.

Evidently neither the evolutionists nor the "purposefulists" have looked at this thing at long range, casting a prophetic eye over the future developments of the race and individuals. It is altogether too early yet for conclusions, but the rapid advance of the female sex, and a noticeable tendency toward effeminacy in the other—here the New Woman and there the Dude—ought to suggest something to the thoughtful. It is boldly argued by scientific persons—Mrs. E. D. Slenker, for example—that woman is really the superior sex; and of course, if that is so, it is only a question of time when she will assume the supremacy and man will be reduced to the subordinate position now occupied by her. Naturally, also, there will be an exchange of duties. The superior being is not likely to sit in the house while the other one attends to business in an inferior manner. And if this reversal of duties occurs, it follows as a matter of logic that the active partner of the concern is not going to be hampered with the care of infants. Any man can see how it would cripple him if he had to nurse children while engaged in business pursuits, and it could not be otherwise with a woman. We see a great many strange things in this universe which a facetious creator has provided for our amusement, and it is quite conceivable that the authority with which he has dressed the male sex is only temporary. Peradventure, then, the parts that in our ignorance we regard as without function are only dormant, that is, taking a rest. When we contemplate the extent to which woman has within the past few years usurped the places wherein man was thought to be secure, and when we consider the efficiency with which she now does the work that formerly only a man could do, we naturally cast about us for a corresponding invasion of the domain of woman by the opposite sex. Somebody must fill the corset she leaves vacant; and the question is whether the circumstances here discussed indicate with any certainty who it will be or how well the necessities of the case will be met. Gynæcomasty, which is necessary to a perfectly satisfactory performance of the office aforesaid, is not altogether unknown at present, and it may have been common to Eocene man. A recrudescence of it is certainly among imaginable events, and if it occurs the teleologist's goose is cooked—he is downed for keeps; while the scientific doctrine of Adaptation, the causal and me-

chanical view of living nature, will be placed on a firm foundation. GEO. E. MACDONALD.

Archbishop Corrigan's Miracle-Joint.

Colonel Ingersoll lectured in Columbia theater, Brooklyn, last Sunday evening to a large audience. His address was entitled "Which Way?" If the *New York Press* is to be believed, "he went out of his way to make personal attacks," but when it is known that the passages complained of are embodied in the lecture as printed in pamphlet form, the statement of the *Press* loses some of its force. Here is what Colonel Ingersoll said that stirred up the faithful:

"At the present time, in the city of New York, Catholic priests are exhibiting a piece of one of the bones of St. Anne, the supposed mother of the Virgin Mary. Some of these priests may be credulous imbeciles, and some may be pious rogues. If they have any real intelligence they must know that there is no possible way of proving that the piece of bone ever belonged to St. Anne. And if they have any real intelligence they must know that even the bones of St. Anne were substantially like the bones of other persons, made of substantially the same material, and that the medical and miraculous qualities of all human bones must be substantially the same. And yet these priests are obtaining from their credulous dupes thousands and thousands of dollars for the privilege of seeing this bone and kissing the box that contains the 'sacred relic.'

"Archbishop Corrigan knows that no one knows who the mother of the Virgin Mary was; that no one knows about any of the bones of this unknown mother; he knows that the whole thing is a theological fraud; knows that his priests, or priests under his jurisdiction, are obtaining money under false pretenses.

"Cardinal Gibbons knows the same, but neither of these pious gentlemen has one word to say against the shameless crime.

"They are willing that priests, for the benefit of the church, should make merchandise of the hopes and fears of ignorant believers; willing that fraud, that produces revenue, should live and thrive.

"This is the honesty of the theologian. If either of these gentlemen should be taken sick, he would not touch the relic; he would send for a physician."

Lectures and Meetings.

THE Newark Liberal League will resume its meetings the first Sunday in October (to-morrow), at 177 Halsey st., corner of Market. Addresses by T. M. Fuller, formerly an orthodox clergyman, as follows: At 8 o'clock p.m., "The Universal Law of Prayer." At 8 o'clock, "Was the Human Race Ever Lost?" Mr. S. P. Putnam lectures before the Newark League Oct. 20th.

JAMES E. LARMER, JR., of 119 Poplar st., New Haven, Conn., is to make a lecturing tour across the continent, opening at Newark, N. J. Thence he goes through Pennsylvania, Ohio, and Illinois, and westward to California. His subjects are "Facts about the Bible," and "The Rise and Decline of Christianity." Mr. Larmer will attend the Convention in New York, Oct. 25th, 26th, and 27th.

THE Friendship Liberal League, George Longford, secretary, meets at 7:30, every Sunday evening in Warner's Hall, Broad and Wallace streets, Philadelphia. Oct. 13, 2:30 p.m., "The Sunday Question." Franklin Steiner. At 7:30, "Jesus Christ as a Guide for Humanity." Franklin Steiner.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for October:

Oct. 11—"Jesus: God, Man, and Myth." E. J. Bowtell. Oct. 28—"My Theory of Soul Atoms." C. S. Hartmann. Oct. 25—Union Meeting with A. S. U., 5th av. and 19th st.

THE Women's Liberal League of Philadelphia meets Wednesday evenings, at 8 o'clock, in the Skerrett Building, northeast corner Ridge ave. and Green st.; Miss M. P. McLeod, secretary, 218 So. Eighth st. Admission free, and all are invited. Radical Library open from 7:30 a.m. to 10 p.m.; dues, 15 cents per month. October lectures:

Oct. 9—"The Battle with the Pinkertons." Ex-Burgess McLuckie, of Homestead. Oct. 16—"The Historical Development of Anarchism." John Most. Oct. 23—"Vegetables vs. Human Parasites." Max Staller, M.D. Oct. 30—"Lincoln and Christ." Dr. Barr.

Colonel Ingersoll's Lecture Appointments.

Oct. 5—S. Framingham, Mass., The Foundation of Faith
Oct. 6—Boston, Mass., The Foundation of Faith
Oct. 7—Manchester, N. H., Which Way?
Oct. 8—Portland, Me., Which Way?
Oct. 9—Gloucester, Mass., Lincoln
Oct. 10—Leominster, Mass., Liberty
Oct. 11—Brockton, Mass., Shakespeare
Oct. 12—Pawtucket, R. I., Lincoln
Oct. 13—Providence, R. I., Which Way?
Oct. 20—Chicago, Ill.,
Oct. 21—Aurora, Ill.,
Oct. 22—Joliet, Ill.,
Oct. 23—Danville, Ill.,
Oct. 24—Bloomington, Ill.,
Oct. 25—Burlington, Iowa,
Oct. 26—Keokuk, Iowa,

Letters of Friends.

The Procession is Unbroken.

CHERRY VALLEY, WASH., Sept. 9, 1895.
MR. EDITOR: Inclosed please find \$3 for THE TRUTH SEEKER and "Pictorial Text-Book."
Geo. B. KITTLE.

LIMA, O., Sept. 16, 1895.

MR. EDITOR: I herewith inclose \$5.50 for "Short History of the Bible," "Pictorial Text-Book," and THE TRUTH SEEKER for one year.
ALFRED A. CREPS.

The Work Will Go On.

MARCO, FLA., Sept. 11, 1895.
MR. EDITOR: I inclose renewal of my subscription for one year. I am much pleased with it. May you continue the good work you have begun. Wishing you every success, Yours, etc., WM. BROWN.

After Years of Waiting.

CANASTOTA, N. Y., Sept. 16, 1895.
MR. EDITOR: After over two years' impatience I am able to send for "Four Hundred Years of Freethought," and add one more year's subscription to THE TRUTH SEEKER. My subscription is overdue, but I waited so as to send for the book and paper together. Yours for truth,
MRS. ROSELLA L. STISSER.

Of Course He is Pleased.

NORTH AMHERST, O., Sept. 9, 1895.
MR. EDITOR: The "Freethinker's Pictorial Text-Book" and the first number of THE TRUTH SEEKER duly to hand, and many thanks. I am more than delighted with the book—it should be in the hands of every Freethinker in the country. I am going to use my influence here in its behalf. Inclosed please find a small order.
Yours truly, ALEXANDER C. KERR.

A Tribute to D. M. Bennett.

CONTINENTAL, O., Sept. 13, 1895.
MR. EDITOR: Inclosed find \$1, for which please send me "Christian Questions and Arguments Answered." I want them for distribution among some of my Christian friends. I consider it the most convincing and conclusiv thing I have yet seen in Liberal literature. The copy that I got of you a short time ago, among some other pamphlets, is going the rounds, but I want some more.
A. JACKSON.

The Intrinsic Greater than the Exchange Value.

CITY OF MEXICO, Sept. 6, 1895.
MR. EDITOR: THE TRUTH SEEKER came regularly to me while I was in Oaxaca, also "Pope's" and "Pictorial Text-Book," all of which have given me much satisfaction. If the price for the books were equal to their intrinsic value, I would still owe you a small fortune.

Herewith I inclose \$6. Please do me the favor to square the old account, and send to my new address books named herein. If there should be any money left, please place it to the Wise Fund.

Very sincerely, A. J. RIGBY.

We Wish You Victory.

CORSICANA, TEX., Sept. 15, 1895.
MR. EDITOR: Please credit inclosure on my subscription account. I am behind time, I know, but having been besieged so long by a formidable enemy, poverty, I am compelled to struggle and learn better tactics to conquer hereafter. I am now in a good way to assault his fort and make him pay the interest owed me for the last four years. I shall divide and send you soon a slice of the spoils in order not to feel as bad as I do when threatened with the discontinuance of your paper, without which I would get the blues.

We are muzzled everywhere on Sunday now, except in France, where, if you have money to spend, you are at liberty to do so.
PAUL COFFEY.

For Defense and Propaganda.

CAPLINGER'S MILLS, MO., Sept. 13, 1895.
MR. EDITOR: Inclosed please find \$3—\$1 for the J. B. Wise Fund, \$1 for the Fleckten school case, and for the remaining dollar you may send me eight copies of "Age of Reason," as I think I can use that number to good advantage in this benighted region. The wind-peddlers have been with us for the past two or three weeks, adding

fuel to the flames of hell and branding infidelity as denying God, Bible, and everything that is just and good. Infidels know, and all the Christians I have heard express themselves believe, that what was said, or the greater portion, at least, was gross superstition and misleading, and as a result some of them (Christians) have expressed a desire to investigate the subject for themselves and ask me to get them a copy of our bible (the "Age of Reason").
Yours for truth, W. A. WHINREY.

We'll Greet You Again in '96.

WARREN, O., Sept. 16, 1895.
MR. EDITOR: I send you herewith my renewal for THE TRUTH SEEKER. This will very possibly be my last remittance, as I am now in my eighty-fourth year, and the mile-stones of life must in the nature of things be nearly all passed. I cannot say, however, that life has not been worth living. I have tried to live not for myself alone. I have found the roses and thorns growing upon the same bush, and be it fate or be it what it may, I have tried to do my duty as I saw it, regardless of consequences or destiny.

We are never dead sure we are right unless we believe those who are opposed to us all wrong. I still believe more confidently than ever that our orthodox friends, the enemy, are all wrong.

Wishing you success and prosperity, I remain, Yours, THOMAS DOUGLASS.

Additional Facts about Jeremiah Hacker.

BARRE, MASS., Sept. 19, 1895.
MR. EDITOR: I was surprised that no mention was made in the mortuary notice of Mr. Hacker that he and his wife up to the time of her death—six years ago—for several years had received regularly each month \$20 from that grand, good man, Photius Fisk, and after her death he was paid \$10 a month until Mr. Fisk's death in 1891. I am greatly surprised if Mr. Fisk did not leave an annuity of \$120 to Mr. Hacker during his life.

Another important omission—Mr. Hacker, for forty years, was too hard of hearing to engage in common conversation. When I lectured in Portland, Maine, in 1858, he called to see me and was so deaf I could converse with him only through some of his friends. I never knew he was restored to his hearing. I feel it due him and his friends that these facts should be noted in connection with his demise.

ELLA E. GIBSON.

A Live Liberal in a Live City.

MINNEAPOLIS, Sept. 17, 1895.
MR. EDITOR: I read the denial from Mr. Haguwood of High Shoals, Ga., in THE TRUTH SEEKER. Here is another denial that appeared in the Minneapolis Times, which I secured from the postmaster at Athens, Ga.:

Readers of the Times will remember reading a short time ago a telegraph item from Athens, Ga., in which it was related that Wm. Haguwood, while profaning and declaring that there was neither God, heaven, nor hell, was struck dumb, and that great excitement prevailed throughout that community. E. R. Mohler, with Harrison & Smith, of this city, had enough interest in the matter to write a letter to the postmaster at Athens, Ga., and in reply received the following letter: "Dear Sir: No truth in the sensational features of the matter. Mr. Haguwood is diseased and subject to attacks of partial paralysis, always losing his power of speech under excitement. He did not blaspheme. Respectfully, James Farrel, postmaster." This letter will be interesting to many people.

I will follow up every such fake story that is sent to any of our papers here and have the truth known. Of course the senders of such a tale have an excuse, for Paul lied for the glory of God, and they have to in order to keep his glory before the people. Minneapolis is a fine city full of business on Sunday, and has many Freethinkers. You can see the streets undergoing repair, and even buildings being erected, on Sunday; you can buy anything you wish, and see all kinds of sport, and the city is in its bloom. We are just through with a great carnival and fair week. Any Christian can have an argument through our papers, and our city editor on the Times will help the Liberal out if he needs any help.

Yours for truth, E. R. MOHLER.

The Book Agent in a New Role.

NEW YORK, N. Y., Sept. 23, 1895.
MR. EDITOR: I am afflicted with intermittent mental exertions other than those pertaining strictly to bread and butter, and here is a set of them:

Sunday, September 22d, I was visited by some friends. A portion of the entertainment consisted of a miniature Freethought campaign conducted by myself. It was precipitated by exhibiting "Four Hundred Years of Freethought." A lady sat down by me and I proceeded as if canvassing to sell her a copy of the book. Others were listening, and finally the "book agent's" flow of words was such that the lady arose, walked away, and refused to return, but, upon invitation by another party, the "agent" continued, and soon the canvasser began to warm the ideas of the other party also. By this time the lady had returned and began asserting as true various things only imagined by herself. She is very confident the Lord watches over her and everybody else, and told the following as her reason for so believing: One time she was sick and in much pain. A baby boy of hers "knelt down by the side of the bed and made one of the sweetest little prayers ever heard." Immediately her pain left and she went to sleep. She knows the pain left because that little boy asked the Lord to drive it away.

We sat down to dinner and neither discussion nor excitement had subsided. After a few moments one of the party remarked that she was hungry before sitting down at the table, but that the talking had taken away her appetite. Then said I, "To be consistent with the prayer story, the Lord must have taken the appetite away," but I explained it as follows: The words of the child and the thoughts relating to the child had distracted the attention of the mother from her pains, and being wearied, she dropped asleep. For, had the child prayed silently any length of time, unbeknown to the patient, there would have been no cessation of pain from that cause. Just so the mind of the hungry lady was distracted from her appetite by the discussion, and she was temporarily unconscious of the sensation of hunger. The one who believes in the prayer cure refused to admit that if the "Lord" took away her pain, he also took away the hunger. However, the cases are exactly parallel, and if the Lord had anything to do with the bodily pain he likewise took pity on the stomach.

I told the lady that, with her belief, if she were out in Denver, Col., now, she would be camping out at night to get in line next morning and be favorably affected for any malady by touching the Messiah who is doing miracles among the ignorant and superstitious. She knew better than that, however; but let that Messiah be endorsed by one preacher, and she would undoubtedly believe in all that he is reported as doing.

Through my influence, she had read a little in Paine's "Age of Reason," and said her opinions of Paine had been favorably changed.

I conduct private campaigns with individuals, often three hours at a time, and am surprised at the tenacity with which they hug a fraudulent idea. Ingersoll says he sometimes thinks there is nothing quite so powerful in this world as a lie. To some extent I believe in the doctrine of election. The elect are the ones who can be helped and think their way through and beyond the mists of mere guess-work to the solid basis of what we do know. If we do not know a thing, it is a fact that we do not know it. Asserting a guess or a lie to be true does not alter the status of the lie nor humiliate the truth, as truth, when revealed.

After worshipping the cool breezes and natural scenery in the woods at Fordham, the party disbanded for the day without an added subscription for "Four Hundred Years." However, fair warning; truth and book agents are persistent.

L. D. CRINE.

A Grave Misapprehension of Principles and Facts.

SPRINGFIELD, ILL., Sept. 15, 1895.
MR. EDITOR: I want every reader of THE TRUTH SEEKER to hunt up his copy

of Sept. 7, 1895, and turn to the department of "Letters of Friends" and read an editorial comment on my letter published therein, and note what you say in reply to my reference to "alliance" of church and state. I want every reader to note the line in italic letters, to wit: "Every day growing closer." This phrase follows the statement: "It is the truth that there is an alliance," and comes between that statement and what follows: "Between the Christian church and Uncle Sam." So there is no mistaking the editorial comment to mean that there is an alliance between the Christian church and the state, and that it is "growing closer" each day.

Now, I desire to submit to you, Mr. Editor, and to all the readers of THE TRUTH SEEKER, the proposition that if this statement is true, there is certainly not much hope for the Liberal thinkers of this government. The outlook for our government ever being controlled by Liberal thought is certainly very discouraging. The phrase: "Every day growing closer," means progression—going forward. It means, of a certain condition now existing, that such condition is becoming stronger, more powerful, and more fully each day meeting the wishes and desires of those advocating and responsible for such condition; which means that all the work that has been done and is being done along the lines of Freethought amounts to nothing; that the labors of Freethought journals, lecturers, and teachers count for naught. It means that THE TRUTH SEEKER, which has labored so long and earnestly in the field of Freethought, had better "shut up shop," as its labors don't count; the alliance between church is "every day growing closer." The labors, the works, the teaching of Thomas Paine, have been in vain. The scientific writers, Voltaire, Haeckel, Bacon, Renan, Draper, Comte, Darwin, and Huxley have wasted their life's energies; although they are extensively read by thousands of people of this republic, the alliance between church and state goes right on "every day growing closer." The splendid work of our most eloquent exponent of Freethought, Col. R. G. Ingersoll, is "love's labor lost." It cannot count, if the alliance is "growing stronger" every day.

Now, friend Macdonald, I had made up my mind that any man who possessed the courage of his convictions sufficient to labor along year after year, in the face of vast opposition, and publish a Freethought journal, as you have been doing for several years, must certainly be a philosopher. And you may be, and the above statement may be credited to a "slip of the pen." We surely cannot credit such statement as the one herein referred to, to the sober, deliberate judgment of a philosopher. Such statement, adhered to, means that the author of it does not believe in the eternal law of progress and development; that the author does not believe in the eternal, inexorable law of mental evolution; that the author does not believe in the influence, work, and effect of all the labors of the Freethinkers of this republic. Compare conditions of government to-day with the conditions of government under our laws a century ago. Compare, then say the church is still "growing closer every day" in alliance with the state? Facts, absolute facts, show that the state is rapidly getting out of the clutches of the church. Compare the conditions, and you will plainly see that the church doesn't have the influence to-day that it once had in the formative processes of legislation. The true philosopher must admit that all honest human effort counts for something. There is a vast amount of human effort expended for Freethought in these modern times. The "rank and file" of our citizenship are receiving education on the subject, and in turn they are also aiding in spreading the gospel of Freethought, honor, and truth. Does not all this count for something? If it does, then the alliance between church and state cannot be "growing closer every day," for it is a counteractive force, to destroy the force of efforts made by creed believers to bring the church and state closer together. Our republic is a very creditable concern, for its age and the chance it has had. And it is getting better. Its alliance with

the church is growing wider and weaker "every day" instead of closer.

Very truly, H. CLAY WILSON.

[We are certainly much more surprised by Mr. Wilson's letter than he possibly could have been by our comment on his former one. Why, will be seen by what follows. First, as to general propositions: The phrases, "eternal law of progress and development" and "the eternal, inexorable law of mental evolution," are all very well as slogans, but, like most other slogans, they need to be interpreted by scientific observation and common sense. Evolution is simply change, and it may be retrogression as well as progression, from the human view-point, which is the only one we have. Evolution necessarily includes involution. Decay is the complement of growth. All organisms, from the simplest to the most complex, from the tiniest to the largest, have their periods of growth, of maturity, and of decay, and then comes death, that is, dissolution. As to the "inexorable law of mental evolution" in the case of individual man, let the senility of old age furnish the comment. As to the "eternal law of progress and development" in the evolution of worlds and systems of worlds, read the testimony of the astronomers.

But even if it were admitted, to save time in argument, that the general direction of cosmical change is forward, that the latest sun or planet launched in space is an advance upon its predecessor; even if it were admitted, for the same reason, that the leading races and nations of today are in advance of the leading races and nations of the past, that our civilization is, on the whole, better than that of any previous period—even if all this were admitted, the question at issue is not affected, for we cannot blink the fact that races and nations, like the individuals composing them, rise to power, flourish for a time, sink into decrepitude, and are ultimately extinguished. Where is the Egyptian civilization? Where is the old Greece and the old Rome? What is Spain now measured by what she was? And yet their H. Clay Wilsons, in those nations' days of plenitude of power and glory, could have answered those who pointed out the dangers of the time in the same words that our H. Clay Wilson answers THE TRUTH SEEKER. Progress may be eternal, measured by eternity; but it is not when measured by time. If it is, why is the China of to-day the China of thousands of years ago? Even if it were true that a nation once great will be great at the end of time, which of course no sane person can seriously contend, it would not follow that it will be great in all the intermediate centuries and eons. There are eddies and by-currents and floods and low tides in the current of history, and it is only by ignoring these and the fundamental fact that evolution includes involution that Mr. Wilson is enabled to place his trust in the abstractions he mentions with so much positiveness.

Granting, again, to save time, that the tendency of evolution in human society is continually and steadily onward, it is still to be remembered that that progress is the result, largely, of human intelligence and prevision, and not the fruit of the operation of blind "law" independent of the exertions of men. The recognition of this fact is all-important in reform work. Evils are to be eliminated, not by sitting down and waiting for "evolution" and the "eternal law of progression," but by applying our knowledge to the removal of the predisposing conditions. As Herbert Spencer says:

It would be absurd to expect that inorganic evolution would continue if molecules ceased to attract or combine, and it would be absurd to suppose that organic evolution would continue if the instincts and appetites of individuals of each species were wholly or even partially suspended. No less absurd is it to expect that social evolution will go on apart from the normal activities, bodily and mental, of the component individuals—apart from their desires and sentiments, and those actions which they prompt.

Our conviction that the union of church and state is each day growing closer on the Western continent by no means implies that the work of Paine, and the scientific teachers, and Ingersoll, and THE TRUTH SEEKER, and all the other Free-

thought workers, "amounts to nothing." Such a conclusion would be nothing less than absurd. Much good seed has been sown, but not enough; much of it has sprouted and is growing, but not enough. On the other hand, the Christian sowers have not been idle; where we have sown much they have sown more. They had a long established organization with millions of adherents to begin with; we had no organization and but a few scattered soldiers of liberty. We have recruited from their active corps and from the great indifferent reserve. They are learning better each day how to transform those indifferents into active fighters. This explains why the church and state are each year growing closer together. The very fact upon which uncritical Liberals build the airy fabric of their hopes—the decay of the old doctrinal creeds—is the source of our present danger. By ceasing to insist on belief in the devil and in hell the churches, but more especially their political auxiliary societies, are gathering their millions of recruits. A certain proportion of these recruits are voters and they are the menace of the politician; he is afraid of them, and through that fear he gives them the repressive laws they want. What men will do at the polls for so-called "moral" reforms—chief of which is Sabbath observance—is becoming more and more the test of admission to the church, rather than what they believe about abstract theological dogmas. The Young People's Society of Christian Endeavor has millions of members, a large proportion of them the sons and daughters of parents who are not church members, some of them the children of Freethinkers. They stand solidly for the church in legislation. The same is true of many other lay organizations, some composed of young people, some of adults. To ignore these facts would be fatal to safety. The church is beaten in the field of science and criticism, but this by no means implies that she has relinquished her desire and intention to rule mankind or that all danger from that source is over in this country. On the contrary, a great and desperate struggle is right before us, yea, we are in the beginning of it now. It is no time for blowing rose-perfumed soap-bubbles.

If Mr. Wilson thinks that to recognize danger and to affirm that at this time the church is regaining through politics something of what she lost in the arena of debate, is to say that all the labors of the Freethinkers of the past and present have gone for naught, how will he deal with the fact that in Belgium, where the Freethinkers are splendidly organized and wide-awake, the Catholic church, by means of the new plural ballot law, is in the saddle and will not stop until she has made religious instruction a part of the curriculum of the public schools? Does the fact that Catholicism is now dominant there in the halls of legislation prove that the scientific men and Freethinkers of Belgium and of the world have taught and suffered in vain? It now seems probable that Mexico is to accept a papal delegate officially credited to her government, and it is certain that the church is in a much better situation there than she was twenty years ago. Did, then, Juarez and his compatriots spend treasure and blood and life for nothing? Have the Freethinkers of Canada been wasting their energies because THE TRUTH SEEKER is now shut out of the mails of that country by a narrow-minded official acting under a despotic law? In a word, does the success of the church, here or elsewhere, through the plural ballots of priests or the votes of the ignorant and superstitious masses, constitute a valid denial of the benefits of the campaign of education we have so long been conducting? Who supposed that we had educated the bulk of the people into acceptance of the principles of Freethought and Secularism or that the church could not frighten lawmakers into her service if she chose to transfer the fight against mental liberty from the pulpit to the ballot-box? Well, she has chosen so to do.

The union between church and state is every day growing closer and closer. The aggregate evidence of the facts is against Mr. Wilson. There have been, of course, little gains for us here and there in the political field, but they are no more than eddies in the strong current setting the

other way. We hope for a turn in the current and are doing all we can to produce it, but we cannot shut our eyes to the plain fact that we are now on the defensive. Church property is still exempt from taxation, and during recent years the property of such bodies as the Young Men's Christian Association has been frequently exempted by special acts or general legislation. The Bible has been put out of some schools, but has gone into others, and at best the fight here is a drawn one. Jefferson refused to appoint a day of prayer, but no president since has declined to do so, and the governors all defer to the church in this particular. Chaplains are in all public institutions, and even political conventions are opened with prayers, while some parties incorporate recognitions of Christian and Theistic dogmas in their platforms. We have heard during the past year of several courts of justice where the sessions are opened with prayer, including at least one of the Maine courts. The latest report of this kind to reach us is from Scottsboro, Ala., where Circuit Judge Bilbro has adopted the practice of opening his court every morning with a short lesson read from the Bible, and prayer. The Scottsboro Age says that it is an innovation in that part of the country, but it regards it as "a beautiful and important practice," and hopes it will very soon be adopted in every county in the state. We should think that this was bringing the church right into the holy of holies of the state, but lest Mr. Wilson should dissent we will say no more.

Would-be citizens have been denied naturalization because they did not believe in the Christian fetish-book. Here is a dispatch appearing in the New York World of September 21st, this year:

John Zing, eighty years old, of Union Hill, went to the Court-House in Jersey City yesterday to be made a citizen. Constable Wise brought him before Judge Hoffman.

After asking the necessary questions the court told Zing to put his hand on the Bible in order to swear allegiance to the Constitution of the United States.

Zing refused to touch the book and Judge Hoffman promptly declined to make him a citizen.

But the church is making her most determined attacks on the liberty of the press and the freedom of the citizen on her Sabbath. As all our readers now know, THE TRUTH SEEKER has just been denied second-class mail privileges in Canada. For years there has been a persistent and strongly-supported attempt to get through Congress a bill that would put the same arbitrary power of exclusion into the hands of our postmaster-general that the Canadian Post-office act gives the postmaster-general of that country. Existing postal legislation in this country, secured by the devoted henchmen of the church, has already grievously oppressed such earnest Freethought workers as D. M. Bennett and Dr. Foote. In New York, in Detroit, in Richmond, and hundreds of other places, the old Sabbath laws have been rigorously enforced during the past year; in hundreds of other places more stringent ordinances have been adopted or laws enacted where there had never before been legal recognition of the Sabbath—this is particularly true in California; four states, California, Illinois, Missouri, and New York, have closed barber-shops on Sunday, while Massachusetts has passed a law against Sunday amusements which fines even the spectators and excepts nothing but "sacred concerts" or other entertainments under religious auspices. The quoted and italicized words are all the comments that that law needs. Toronto was once very much like other cities where the Puritans had not taken control of things, but some years ago a crusade was started, directly under religious impulse and guidance, and it was not long before it became the typical blue-law city of the continent, where not even the parks were open and the street cars could not run. West of here because there is not the space to spare for the continuation of this enumeration of the evidences that the union of church and state in this country is every year growing closer and closer. Our files contain much of this evidence, but only a part of what was available. One more extremely significant fact should be mentioned, one that is no doubt well known to

Lawyer Wilson, and that is that during the past few years several state supreme courts have passed upon the validity of Sabbath laws, and they have, without exception, to the best of our knowledge, sustained such laws. If Mr. Wilson knows of a case to the contrary he will confer a favor by citing it in these columns. Having the legislators in a panic over the fear of antagonizing the millions of auxiliary Christians and the regulars, and also having the courts uniformly with them, is there any wonder that the more aggressive threaten to suppress THE TRUTH SEEKER by enforcing the old or securing the enactment of new "blasphemy" laws?—ED. T. S.]

NEW BOOKS

BY

ROBT G. INGERSOLL

The Field-Ingersoll Discussion. Price, paper, 25 cents; cloth, 50 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, paper, 25 cts; cloth, 50 cts.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

Which Way? Price, 25 cents.

This lecture is a consideration of the difference between the natural and the supernatural, and some reasons why the former is the best way to go. Perhaps no one of Colonel Ingersoll's orations has won more general applause from enlightened audiences than this. It contains that most magnificent of perorations, his visions—"This was. This is. This shall be." The lecture was never before printed in pamphlet form. It is splendid. Send for it.

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

WITH DAUGHTER'S BABE UPON HIS KNEES.

A new edition of that splendid prose poem "Life," by the prince of orators, Col. R. G. Ingersoll. It is larger and better than the old edition, and can be framed or placed upon the table as an ornament. In the center of the card appear the portraits of the Colonel and the baby, surrounded by the prose poem, which has been truthfully described as, "one of the masterpieces of the orator and poet, who now, as far as we know, stands alone in the living world." It will make a delightful present, and will be a souvenir not only of intellectual greatness, but of artistic workmanship. It is printed on heavy board, gilt boveled edge. The size is 12x16 inches, and the price only 75 cents, post-paid.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Chestnut in a New Burr.

A roaming Scot, once on a day,
Stood by Niagara's tide,
And watched the surges leap and play,
The boiling rapids glide.

To him advanced, with pompous mien,
A pert and vauntful wight;
Said: "Sir, I'm sure you've never seen
In Scotland such a sight."

Now him the Scot disdainful eyed—
"Hoots! yes, and muckle mair;
E'en but twa miles from whaur I bide
There's something far more rare."

"And what may that be, sir, I beg!"
In somewhat of surprise.

"A peacock wi' a timmer' leg!"
Our pawky Scot replies,

—Scottish American.

* Wooden.

Don't.

"I'm tired of 'don'ts,'" said Margaret B.
"Just as tired of 'don'ts' as I can be,
For its 'don't' do this, and don't' do that,
'Don't' worry the dog, 'don't' scare the cat,
'Don't' be untidy, and 'don't' be vain,
'Don't' interrupt, 'don't' do it again,
'Don't' bite your nails, 'don't' gobble your food,
'Don't' speak so loud, it's dreadfully rude,
'Don't' mumble your words, 'don't' say 'I won't,'
Oh! all day long it's nothing but don't!
Some time or other I hope—don't' you?
Some one or other will say, 'Please do!'"

—Harper's Round Table.

Some Popular Errors About Snakes.

EDITOR CHILDREN'S CORNER: Having some knowledge concerning snakes that I have never seen in print, I have concluded to make use of this rainy day to enlighten the readers of the Children's Corner, or, at least, let them know what that knowledge is.

Our horror of snakes is inherited from our prehistoric ancestors, who, doubtless, had more trouble with them than any of their descendants.

Snakes must have been primitive man's most formidable and destructive foe. The large ones laid in wait to swallow him, and the small ones bit and poisoned him when hiding from beasts of prey and the carnivorous monsters of the period. Hence our horror. Originally, in the United States, the rattlesnake was the most poisonous and more numerous than any other kind. In the thin and unsettled parts this is still the case. But the rattler disappears before the white man, and the white man is not sorry. The king, and large chicken snakes, are said to be his untiring and destructive foes, but, some how, when the white man does not help to exterminate him, the rattler is the most numerous, but after the settlers come the chicken snake is ten times as numerous as the rattler. Consequently I suspect that the stories about king and chicken snakes being the rattlesnake's deadly and victorious foes are the offspring of wishes rather than of facts. I will confine myself to what I have seen rather than to what I have heard.

The most common error stated in books, newspapers, magazines, and by people innumerable, who ought to know better, is that rattlesnakes, prairie dogs, and screech owls live happily and peacefully together in one hole or dwelling. Nothing is further from the truth. They all live in holes in one "dog town," but I know, for a certainty, that prairie dogs don't knowingly "visit with" a "rattler." The rattler, it is true, likes to be sociable, and have the dogs "call around and stay to dinner," but if any dog calls, he is never permitted "to go back to his folks;" the rattler "loves him so well that he could just eat him," which he literally and emphatically does at every opportunity.

Another error is that snakes charm or mesmerize their prey. I have seen this stated in books big enough to tell the truth, but it is not so, just the same.

The facts are, poisonous snakes are less agile than non-poisonous. The rattler is comparatively clumsy, and with the exception that he can strike one-third of his

length with great swiftness, is otherwise slow compared to garter snakes, king snakes, and chicken snakes, cats, mice, rats, rabbits, etc. So he lies in wait and strikes his prey with his fangs, which renders his victim so crazy with paralyzing pains that it does not know what to do; meanwhile the rattler, with head erect and hideous, greedy-looking countenance, moves around excitedly until his agonized victim comes again in striking distance, when it is either seized or struck the second time, and that is all there is to the charming or mesmerizing theory.

Once, on the Staked Plains in Texas, I saw a rattlesnake glide up to an occupied prairie-dog hole. No dogs appeared for a long time, but in about thirty minutes a half-grown dog's head appeared at the top or rim of the hole. Instantly the snake struck at him, and the dog disappeared down the hole. I thought the snake had missed him, but in half a minute the dog emerged again; meanwhile the snake had been excitedly moving around the hole, and was not able to hit the dog as it rushed out. The dog, who was about the size of a house rat, ran around apparently in fearful agony, until it again came near the excited snake, which struck it the second time with his fangs and knocked it over. Strange to say, the snake did not seize it, but took a station near the dog hole, until the little fellow fell helpless; then the snake seized it. I could not watch the snake any longer, although much I wished to, as my horses had started with the wagon, and I had a long, hard run to catch them. I have often wondered why the snake did not seize the dog when he bit it the second time. It must have been that the snake knew the dog had teeth which, in its fright and agony, it would be apt to use if held fast. Mr. S. S. Bowman, near Childress, Tex., a very intelligent man, had the same views I had about rattlesnakes, prairie dogs, and screech owls, and called my attention to the fact that prairie dogs frequently bury a rattlesnake in one of their holes. They doubtless shut him off from getting down to their living rooms by closing the hole below him with packed dirt, a thing they can do nicely, and then close the top on him, which accounts for holes that look as if they had caved in or been spaded till the hole was closed. So we can see that even a "rattler," with the best location for his business in a prairie dog town, will sometimes make a "failure in life." H. G.

[TO BE CONTINUED.]

Correspondence.

ON BOARD U. S. MONITOR AMPHITRITE,
U. S. NAVY YARD, NORFOLK, VA.,
Sept. 24, 1895.

DEAR MISS WIXON: I know you will surmise, as well as some of the readers, what is the matter with me, and probably you will think that I have eloped to parts unknown; but such is not the case. I had intended to write to the Corner ere this, but I just kept putting it off until now, but I guess you will pardon me for being so neglectful, as I shall try to be more prompt in the future. We have not been much molested this summer with our cousins, the musketos, but when we were cruising around the Southern waters this summer we were nearly distracted with the sand-flies, which, instead of stinging like a musketo, take a piece of flesh in the bargain. Well, what do you think they did? One hot and sultry night, while we were at anchor in the harbor of Brunswick, Ga., they came in a whole drove and carried off the quarter-deck awning, and the next night returned with canvas overalls, which they made out of the awning.

I was home on a furlough the first of the month, and enjoyed myself immensely. I will have to remain in the service for four years yet, as I am now only seventeen. I will be glad to hear from any of the readers.

With best wishes I remain as ever your devoted friend,
CHAS. W. POWER.

[We did not know we had a sailor boy belonging to the Corner. We see he has learned how to spin yarns sailor fashion. Tell us a story of the sea, Charles.—Ed. C. C.]

SHERMAN, MICH., Sept. 10, 1895.

MY DEAR MISS WIXON: Probably you have entirely forgotten me, but I hope you will grant me a little space in your Corner once more; and perhaps when you see my name will remember having received letters from me before.

It has been about two years since I wrote you last, and I have changed my oc-

cupation slightly since then, in so much that now I'm teaching instead of attending school. I have taught four months in a district two-and-a-half miles from home. I board at home, and walk to and from my school. Don't you think I ought to be healthy? Well, I am; haven't been real sick since I began teaching.

I am celebrating a short vacation at present. Not in the prescribed manner of going to a resort, however. No. I am flourishing the dish-cloth, sewing carpet rags, daubing paint, driving horses, cooking, reading, etc. If you live on a farm you can readily understand what "etc." means. For amusement I attend church, dances, prayer-meetings, and baptisms.

Next Monday I expect to begin another four-months' term in the same district. A minister who lives next door to us loaned me a book a week ago, telling me to be sure to read it. It is "A City Without a Church," by Henry Drummond. I have read about twenty pages, and find some new ideas, but cannot say I am in love with the book.

Quite a revival of religion has struck this community, and I fear it has injured some quite badly. Two of my brightest pupils have been "carried away," as it were, by the prayer-meetings which have been a result of the revival. Several attempts have been made to "save" my soul, but they have been unsuccessful, and I have been given up as a bad sinner.

Now I know you have enough of my chatter, so with a few inquiries I will close. What has become of Inez E. Plumb? Friend, if you still live, answer my last letter.

I would like another correspondent—someone who is a great talker like myself, but who I hope can say more in fewer words. Hoping I have not wearied you, Miss Wixon, I remain, yours for freedom of thought and speech,

AURA SOUTHWICK.

P.S.—Miss Wixon, I enjoyed ever so much your answer to that most worthy lady who thought it her duty to point out the straight and narrow path to you. It was splendid and right to the point.

M. H. S.

[Very glad to hear from you again, and to know that you are engaged in valuable and interesting work. Teaching school is one of the most honorable employments, and to know how to do other kinds of work is a great advantage. Revivals are a mild form of insanity that wears off after awhile, sometimes, however, bearing bad results. Sorry one has struck your town.—Ed. C. C.]



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 333 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 324 pp., boards, \$1. Address: THE TRUTH SEEKER CO.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York.

ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN

Price, 5 cents.

THE TRUTH SEEKER,
28 Lafayette Pl., New York

Don't Worry Yourself

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Correspondence Wanted

With Liberal and Freethinking women between the age of 20 to 30. Had some experience in book-keeping. Address M. C. H., care Truth Seeker Office.

Correspondents Wanted

With Liberal and Freethinking women between the age of 20 and 40 years. Address L. C. I., care Truth Seeker office. 10487

My Repairing Department

Is now complete. I have facilities to repair, closely regulate and return watches 2d or 3d day. No better work in the world. Agents wanted in every town in the United States where watches are butchered instead of restored. Many are now making money but many more can make money easy by sending me the work of their friends and neighbors. Apply for terms, also send for price lists of Watches, Diamonds, Jewelry, Silver-ware, etc.

OTTO WETTSTEIN,

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon, and The Popular Freethought Badge.

Established 1857. ROCHELLE, ILL.

That Plate
means
Columbia
THE BEST
BICYCLE

The
Standard
Bicycle
of the
World.

On the steering-head of every Columbia bicycle of this year's make that name-plate appears. It is unique, handsome, and indicates much—satisfaction and highest enjoyment to the rider.

No other bicycle has ever equalled a Columbia. No other bicycle ever shall equal a Columbia. The greatest bicycle factory in the world says so.

New Price \$100

HARTFORDS, next best, \$80 \$60.
\$50 for boys' and girls' sizes.

POPE MFG. CO.
Hartford, Conn.
BOSTON, CHICAGO,
NEW YORK, SAN FRANCISCO,
PROVIDENCE, BUFFALO.

An Art Catalogue of these famous wheels at any Columbia Agency, or will be mailed for two 2-cent stamps.

PUBLICATIONS.

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents.
Interesting books by same author:
"Four Leading Doctrines," 247 pp., .75
"Divine Love and Wisdom," 248 pp., .75
"Divine Providence," 308 pp., .75
"Conjugal Love," 472 pp., \$1.00
"True Christian Religion," 932 pp., 1.50
"Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

A NEW BOOK.

EDEOLOGY

By SYDNEY BARRINGTON ELLIOT, M.D.

A Treatise on the Generative System,

In three parts, including

Pre-natal Influence. (Influence which affects an unborn child.)
Limitation of Offspring, and Hygiene of the Generative System.

Containing *Plain Facts on Private Subjects for all Adults.*
This book deals in an open, frank, but delicate way, with all points of interest on the generative system.

It treats of *Personal and Social Physiology and Hygiene.*
WHAT THE MARRIED OUGHT TO KNOW
In order to live healthy lives and produce healthy offspring.

It is free from medical technicalities, written on the highest moral plane, and in such a way that everyone may read and understand it. It is most highly commended by the press, eminent physicians, and prominent people of all callings. It is printed from large, new, clear-faced type, on good paper, in one volume, well bound.

Price, 10th, \$1.50.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

SHALL THE BIBLE BE READ IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse.....	10
Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Austin Holyoke.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	5
The Bible: Is it Reliable as a Guide? C. Watts.....	5
Blasphemy and the Bible. O. B. Reynolds.....	5
The Book of Esther. A Specimen of What Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. F. Max Muller.....	5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed System. Bennett.....	2
Christianity: Its Nature and Influence on Civilization. Charles Watts.....	5
The Christian Deity. Charles Watts.....	2
The Christian Faith. 200 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	2
The Christian Sabbath. John E. Remsburg.....	5
Christian Scheme of Redemption. C. Watts.....	5
The Church and Education. Anti-Jesuit.....	5
The Church and Freethought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holidays. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills, or Give the Devil His Due. John Syphers.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoke.....	5
Decadence of Christianity.....	1
The Decline of Faith. E. Remsburg.....	1
Defense of Secular Principles. Chas. Watts.....	2
Does there Exist a Moral Governor of the Universe? Austin Holyoke.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian. W. K. Clifford, F.R.S.....	5
The Ethics of Religion. W. K. Clifford, F.R.S.....	5
Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Rawson.....	5
Essays on Miracles. David Hume.....	10
Father, Son, and Holy Ghost. T. E. Longshore.....	10
The Fear of Death. D. M. Bennett.....	5
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh.....	3
Freethought and Mod. Progress. Chas. Watts.....	3
The Fruits of Christianity. Annie Besant.....	1
German Liberalism. Mrs. Clara Neymann.....	2
The Gospel of Christianity and the Gospel of Freethought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situated? Austin Holyoke.....	3
Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Eisberg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	3
Is America the New World? L. L. Dawson.....	0
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure. D. M. Bennett.....	5
Is the Bible Indictable? Annie Besant.....	5
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Paden.....	5
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoke.....	2
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoke.....	3
The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoke.....	3
Ludicrous Aspects of Christianity. A. Holyoke.....	2
Liberty and Morality. Monrore D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	3
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Crime. B. F. Underwood.....	5
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Stoddard.....	1
The New Age. W. S. Bell.....	1
The Old Religions and the New. W. S. Bell.....	5
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	10
Orthodoxy. Robert G. Ingersoll.....	1
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes.....	5
Protestant Intolerance. John E. Remsburg.....	5
Philosophy of Secularism. Charles Watts.....	2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10
Plea for Atheism. Charles Bradlaugh.....	5

Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyall.....	10
The Religion of Humanity Better than Eternal Punishment. H. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws. (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	1
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Austin Holyoke.....	1
Secular Responsibility. G. J. Holyoke.....	2
The Stage and the Pulpit. Robert Ingersoll.....	2
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain.....	1
"Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoke.....	3
The Theory of Evolution. Thomas H. Huxley.....	10
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologian.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	1
When Did Paul Live? Scholastic.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Austin Bierbower.....	10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.	

Book Notes.

Anyone having a set of the Humboldt Library, cloth bound, and wishing to dispose of the same at a reasonable figure may find a purchase by addressing this office.

"No Beginning, or the Fundamental Fallacy," is the title of a book issued by our old friend and schoolmate, Hon. Wm. H. Maple, of Chicago. After a careful reading of it we are compelled to say that it is one of the clearest, most logical and convincing productions upon the question of the beginning of creation we have ever read. Mr. Maple is a scholar and a logician, and has studied the cause and effect of things to the bottom. Every real thinker and student should read the work, as it is a lesson in common sense and philosophy worth studying.—D. M. Boker, Editor Santa Ana Standard, Cal. (Price, \$1. Address THE TRUTH SEEKER.)

THE New constitution of South Carolina will disfranchise all illiterate Negroes, but will not so affect illiterate whites. It will also so arrange educational concerns that the Negroes will not be educated in the future, thus tending to reduce the numbers of those who will be able to vote.

LATER experiments seem to show that the Krag-Jorgensen rifle, adopted by the war department at an expense of more than \$300,000 and of which 25,000 have been made at the Springfield armory, will have to be abandoned, as it becomes too hot to handle after a few shots and cannot be depended upon for accuracy for a distance of more than 300 yards.

THE Labor Exchange, with headquarters at Olathe, Kans., is spreading quite rapidly in the West. It is intended to employ the idle who wish to work; the payment for services or products is in the form of a labor certificate, good for any products deposited with the local Exchange, or, by means of the Exchange clearing house, with other branches.

THE Hungarian Reichstag has finally passed the remaining Church reform bills, including the removal of all hitherto existing Hebrew disabilities. The civil marriage law became effective October 1st. The first bride under the new law will be the daughter of Deputy Mezei, and many coming marriages, both of Hebrews and Christians, have been announced throughout the provinces. The churches have been busy during the last few days with weddings of devout Catholics under the old law.

THE BRAIN AND BIBLE; OR THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.

THE TRUTH SEEKER ANNUAL

Price, 25 cents.

THE WOMAN'S BIBLE.

Part I of "The Woman's Bible" is Now For Sale.

IT IS A PAPER BOUND BOOK OF 125 PAGES.

Part I Consists of Commentaries on the Pentateuch, by Members of the "Revising Committee."

REVISING COMMITTEE.

ELIZABETH CADY STANTON,	ELLEN BATTELLE DIETRICK,
REV. PHOEBE HANAFORD,	LILLIE DEVEREUX BLAKE,
CLARA BEWICK COLBY,	MATILDA JOSLYN GAGE,
REV. AUGUSTA CHAPIN,	REV. OLYMPIA BROWN,
MRS. MARY A. LIVERMORE,	MISS FRANCIS ELLEN BURR,
MRS. MARY SEYMOUR HOWELL,	MRS. CHAPMAN CATT,
MRS. JOSEPHINE K. HENRY,	MISS HELEN H. GARDENER,
MRS. ROBERT G. INGERSOLL,	MRS. CHARLOTTE BEEBE WILBOUR,
MRS. SARA A. UNDERWOOD,	MRS. LUCINDA B. CHANDLER,
MRS. CATHERINE F. STEBBINS,	MRS. M. LOUISE THOMAS,
MRS. LOUISA SOUTHWORTH.	

SOME PRESS COMMENTS:

We have read some of the passages of the commentary prepared for the "Woman's Bible" by that very accomplished American woman and Biblical student, Mrs. Elizabeth Cady Stanton. They are a great deal more satisfactory than many of the comments upon the same texts that we have read in other and more pretentious commentaries. Mrs. Stanton's interpretative remarks are often shrewd and sensible. —[Editorial New York "Sun."]

If the Revision Committee continue this style of exegesis, we venture to predict that there will be sensations in the religious world such as no mere man of our time, no Cummings, nor Colenso, nor Beecher, nor Briggs, has been able to arouse. —[N. Y. "Press."]

The chapter published from the advance sheets of the "Woman's Bible" last week very naturally created a widespread sensation. The "Woman's Bible" promises to be an important contribution to the literature of Holy Writ. —[N. Y. "Recorder."]

The announcement that the proposed "Woman's Bible" will soon be published has stirred up many of the clergy. The work will be simply a commentary on certain portions of the Bible relating to the status of women. —[N. Y. "Tribune."]

An association of "up to date" women is engaged in making a new translation of the Bible. This is great news. —[Charivari, Paris, France.]

The "Woman's Bible" is a translation by a joint committee of American and English women and is the most serious labor yet undertaken by the women's rights leaders. —[Albany "Evening Journal."]

The Sisterhood of Advanced Women has decided to take a bold step toward the complete emancipation of the sex. It has long groaned under certain implications of servitude contained in a few passages of scripture, and has, therefore, determined to abolish these disabilities by publishing a "Woman's Bible." —[Pall Mall Gazette.]

The most marked step in this iconoclastic direction is the movement to publish the "Woman's Bible." It is being prepared by some of the good and advanced women of the day, who are met in their many reforms with the stubborn arguments of some of the passages of the scriptures that tend to justify low ideals. Their aim is to omit the immoral teachings of the Mosaic law and all the unwholesome passages. Expurgated editions of the poets there have been, but it remains for the ingenious new woman to devise an expurgated edition of the Bible. —[Minneapolis "Times."]

The new "Woman's Bible" is one of the remarkable productions of the century. —[Denver "News."]

The theological world of Chicago is thoroughly stirred by the announcement, published in the Times-Herald this morning, that Elizabeth Cady Stanton and nearly a score of collaborators in the persons of distinguished women, will undertake a revision of those portions of the scriptures dealing directly or indirectly with the relative positions of man and woman, and will publish the result of their labors in a new Bible, which is to be known as "The Woman's Bible." —[Chicago "Post."]

Price, Fifty Cents.

Address European Publishing Co., 35 Wall St., New York city.

EVERY Woman Ought to Read It. Every LIBERAL Woman and Man Will Want It.

WOMAN, CHURCH, AND STATE.

By Matilda Joslyn Gage.

This is Mrs. Gage's latest and crowning work. It is THE book to show how the church has enslaved woman and kept and keeps her in an inferior position. A glance at its contents will show this:

The first chapter—the Matriarchate—shows that under the old civilizations woman had great freedom, but that the tendency of Christianity from the first was to restrict her liberty. In this chapter Mrs. Gage claims that to the Matriarchate—or Mother-rule—the world is indebted for its first conception of inherent rights.

Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced degrading sensuality, and woman was the victim of these brutes.

Chapter III is on The Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquette—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pineries, the English debaucheries, governmental crime-makers, etc.

Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs. Gage shows how the possession of even a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rabid were the clergy not to suffer a witch to live. This persecution for witchcraft was a continuance of the church's policy for obtaining universal dominion over mankind. Women physicians of the Middle Ages were persecuted, and the "Pilgrim Fathers" continued it in America. The first synod convened in America was to try a woman for heresy, and others were stripped and whipped for not agreeing with the clergy.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to laborer unit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

The work is a burning protest against the tremendous wrong done woman by the church, which controlled the state. It is also extremely valuable as history. No woman, it seems to us, can read it and remain a supporter of the religious institution which has crushed her individuality, her mentality, and degraded her person. To the woman's cause it opens an Age of Reason. It ought to be widely read for the good it will do.

In cloth, \$2; in half-leather binding, \$3. Address THE TRUTH SEEKER.

Not for Parsons.

"JOHNNIE, why did not the lions eat Daniel?" "Cause they didn't know he was so good."

LITTLE GIRL (in church): "Why does so many people put those little envelopes on th' contribution plate?" Little Boy: "Them's to keep the pennies from makin' so much noise."—*New York Weekly*.

MAMMA (to little girl of four who has been naughty): "You wicked girl! You know if I cannot see you some one can." Little Girl: "Who can, then?" Mamma: "God can." Little Girl: "Where is he, then? I can't see him. You know I'll have no peeping."

"TILL He Come"—meanwhile the earth is sufficient for the elect. Not many years since an archbishop lay dying. Said a sympathetic prelate, "Brother, do you wish to arrange for hereafter?" "Damn 'Hereafter.' York's quite good enough for me." This was related to the writer by one whom that self-same archbishop ordained as curate in the Church of England.—*Literary Guide*.

"Now, as announced," began the good man, "I shall proceed to give thirteen reasons why riding the bicycle has a tendency to send the soul as straight to perdition as a bee goeth to a buckwheat patch." (Profound silence.) "And now, thirteenthly, the wheel has a tendency to divert interest in the preached word; to lure to distant and frivolous paths; to drag the earnest soul to the outside world. If this is not the case, will some brother or sister deny it? I challenge ye to controvert this unwelcome truth. I pause for a reply from the congregation"—(There was no reply! There was no congregation! It was off on its wheel!)—*Cleveland Plain Dealer*.

In Germany, some malcontents are circulating scriptural texts, such as the following: "It is better to trust in the Lord than to put confidence in princes" (Psalm cxviii, 9). "Put ye not confidence in a ruler" (Micah vii, 5). "Put not your trust in princes" (Psalm cxlvi, 3). "Woe to thee, O land, when thy king is a child" (Eccles. x, 16). "That which is highly esteemed among men is abomination in the sight of God" (Luke xvi, 15). "Go to now, ye rich men, weep and howl for your miseries that shall come upon you" (James v, 1). The purpose of the malcontents is to show that, if all anti-revolutionary literature is prohibited, the emperor will have to interdict the Bible.—*London Freethinker*.

A WISCONSIN minister, says *The Christian Register*, distributes through the community where he lives the following startling and, to a reverent mind, irreverent and ghastly announcement:

THEATER!

By command of King of kings, and at the desire of all who love his appearing, at the Theater of the Universe, on the Eve of Time, will be performed the

GREAT ASSIZE, OR DAY OF JUDGMENT.

The scenery, which is now actually being prepared, will not only surpass anything that has yet been seen, but will infinitely exceed the utmost stretch of human conception. There will be a just representation of all the inhabitants of the world in their various and proper colors; and their customs and manners will be so exactly and so minutely delineated that the most secret thoughts will be discovered.

This theater will be laid out after a new plan, and will consist of pit and gallery only; and, contrary to all others, the gallery is fitted up for the reception of people of high (or heavenly) birth, and the pit for those of low (or earthly) rank.

N. B.—The gallery is very spacious, and the pit without bottom.

PRINCIPAL PERFORMERS.

Judge.....The Son of God
Jurymen.....The Saints of the Most High
Drunkards, Swearers, Sabbath-Breakers, Extortioners, Lovers of Sinful Pleasures, Fornicators, the Fearful and Unbelieving, and Whosoever loveth and maketh a Lie.
Prisoners.....Angels, Ministers, Conscience, and Word of God.
Witnesses.....Abaddon
Jailer.....Ministers of Vengeance. Angels of Bottomless Pit

Tickets for the pit are sold at every place of Temptation, where the lust of the flesh and the lust of the eyes and the pride of life are displayed.

Tickets for the gallery may be had gratis at the "fountain open for sin and uncleanness," but will only be given to those who are willing to deny all ungodliness, and take up the cross daily, forsake all unrighteousness, and follow Christ.

Tickets not transferable. No money will be taken at the door, and all who are admitted into the galleries must be sprinkled with the blood of Christ, and sealed with Immanuel's signet.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker. **CHRISTIANITY A REWARD FOR CRIME.** Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religions and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam. **THE LIMITATIONS OF TOLERATION.**

A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Conder, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Conder is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who Are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know." **PERSONAL EXISTENCE AFTER DEATH IMPROBABLE.** L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Idea and the Real, Not Dead, but Living, Friction, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem often recited with great effect by Charles Watts, *Give Us Light*.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Gems of Thought.

If you would win applause express the sentiments of others.—*Galveston News.*

If we knew ourselves, we should not judge each other harshly.—*George Eliot.*

THERE ought to be no liquor question except whether one will drink or decline.—*Geo. E. Macdonald.*

Be free and conscious of all you are:
Dignity and a selfness great;
Life at one with the farthest star,
With all of nature in every state.
—*J. William Lloyd.*

THE natural rights of men, civil and political, are liberty, equality, security, property, social protection, and resistance to oppression. Liberty consists in the right to do whatever is not contrary to the rights of others.—*Thomas Paine.*

If the story of the Fall is not the true record of an historical occurrence, what becomes of Pauline theology? Yet the story of the Fall as directly conflicts with probability, and is as devoid of trustworthy evidence, as that of the creation or that of the deluge, with which it forms an harmoniously legendary series.—*Huxley.*

THOUGH it is not to be supposed that cadences will ever convey emotions exactly as words convey thoughts, yet it is quite possible that the emotional language of the future will rise as much above our present emotional language, as our intellectual language has already risen above the intellectual language of the lowest race.—*Herbert Spencer.*

INQUIRY into the evidence of a doctrine is not to be made once for all, and then taken as finally settled. It is never lawful to stifle a doubt; for either it can be honestly answered by means of the inquiry already made, or else it proves that the inquiry was not complete. "But," says one, "I am a busy man; I have no time for the long course of study which would be necessary to make me in any degree a competent judge of certain questions, or even able to understand the nature of the arguments." Then he should have no time to believe.—*W. K. Clifford.*

THE prevalent idea among Christian tribes and gentiles is that the oldest university in the world is in Europe. This error we wish to correct. In the tenth and eleventh centuries the university of Fez, in Africa, was almost the only seat of Arabic and Christian learning in the world. Before universities existed in Paris, Oxford, Cambridge, Padua, or Bologna, students flocked to Fez from Andalusia, France, and England; and at the present day Fez is the chief Western seat for languages and learning in connection with the Mohammedan religion and theology.—*The Moslem World.*

BURNS.

BROTHER of Homer, Nature's darling child,
Best prophet of this dainty-cultured age,
When men, by far-sought fancies grandly spoiled,
Find truth's fair face in thy untutored page;
Thy home-spun words let silken dames dispraise,
And book-learned wits thy plowman phrase despise;
There lives a power in thy fresh bickering lays
That kins thee with the best that star the skies.
Thy song is like the purple-vested Ben
Rooted in granite, round whose shoulders sweep
Salubrious airs, and lucid fountains leap
Joyful into the warm green-winding glen,
Where rushing rivers pour their warring tide,
And grand old pine-trees toss their branchy pride.
—*John S. Blackie.*

AGAINST all miracles, against all holy superstitions, against sacred mistakes, he (Voltaire) shot the arrows of ridicule. These arrows, winged by fancy, sharpened by wit, poisoned by truth, always reached the center. It is claimed by many that anything, the best and holiest, can be ridiculed. As a matter of fact, he who attempts to ridicule the truth ridicules himself. He becomes the food of his own laughter. The mind of man is many-sided. Truth must be, and is, willing to be tested in every way, tested by all the senses. But in what way can the absurdity of the "real presence" be answered, except by banter, by raillery, by ridicule, by persiflage? How are you going to convince a man who believes that, when he swallows the sacred wafer, he has eaten the entire Trinity, and that a priest drinking a drop of wine has devoured the Infinite? How are you to reason with a man who believes that, if any of the sacred wafers are left over, they should be put in a secure place, so that mice should not eat God?—*Ingersoll.*

NEW EDITION.
PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.
Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

Oration delivered on The Christian Night, Decoration Day, 1882, My Choice, before the G. A. R. Why? at the Academy of Imagination, Music, N. Y.

A Tribute to Ebon C. If Death Ends All, Here and There, how Long? Liberty, Jehovah and Brahma, The Free Soul, Life.

A Vision of War, At a Child's Grave, Benefits for Injuries, We Build, A Tribute to the Rev. Alexander Clark, The Grant Banquet, Apostrophe to Liberty, A Tribute to John G. Mills.

The War and Woof, The Cemetery, Originality, Then and Now, Voltaire, Lazarus, what is Worship? Humboldt, God Silent, Alcohol, Auguste Comte, The Infidel, Napoleon, The Republic, Dawn of the New Day, Reformers, The Garden of Eden, Thomas Paine, The Age of Faith, Origin of Religion, The Unpardonable Sin, The Olive Branch, Free Will, The King of Death, The Wise Man, Bruno, The Real Bible, Benedict Spinoza, The First Doubt, The Infinite Horror, Nature, Night and Morning, The Conflict, Death of the Aged, The Charity of Extravagance, Woman, The Sacred Myths, Inspiration, Religious Liberty of the Bible, The Laugh of a Child.

Tribute to Henry Ward Beecher, Tribute to Courtlandt Palmer, The Brain, The Sacred Leaves, Origin and Destiny, What is Poetry? My Position, Good and Bad, The Miraculous Book, Orthodox Dogma, The Abolitionists, Providence, The Man Christ, The Divine Salutation, At the Grave of Benjamin W. Parker, Fashion and Beauty, Apostrophe to Science, Eliza Wright, The Imagination, No Respector of Persons, Abraham Lincoln, The Meaning of Law, What is Blasphemy? Some Reasons, Selections, Love, The Birthplace of Burns, Mrs. Ida Whiting Knowles, Art and Morality, Tribute to Roscoe Conkling, Tribute to Richard H. Whiting, Mrs. Mary H. Fiske, Horace Seaver, The Music of Wagner, Leaves of Grass, Vivisection, The Republic of Mediocrity, A Tribute to Walt Whitman.

In cloth, beveled boards, gilt edge, \$2.50; half morocco, gilt edges, \$5; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE
Conflict Between Reason and Superstition
By T. C. WIDDICOMBE,
Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
II. If There Were a Designer He Could Not Be Beneficent.
III. If There Were One He Could Not Be Wise, for His Processes are Egregiously Slow, They are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
IV. What is Called Design is Only Subserviency; and the Watch Argument is Illegitimate.
V. What Actually Did Cause So-Called Design.
VI. Astronomy and Design.
VII. The Argument of a First Cause.
Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO. 28 Lafayette Place, N. Y.

Pocket Theology.

By VOLTAIRE.
Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

—THE—
FREETHINKERS' PICTORIAL TEXT-BOOK.



SHOWING
THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF
FACTS,
HISTORY,
STATISTICS,
AND
OPINIONS OF SCHOLARS
TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.

The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.	2 represent Samples of Christianity's Work.
2 " The Church Robbing the People.	5 " Missionaries.
3 " Thanksgiving.	1 " The Lord's Instruments.
4 " Sabbath Laws.	25 " Bible Doctrines and Their Results.
14 " Children and the Church.	1 " The Church and Slavery.
10 " Woman and the Church.	1 " Priests and Politics.
6 " The Church and Thomas Paine.	1 " Ireland and the Church.
4 " Studies in Natural History.	1 " Church's Idea of Civilization.
8 " The Bible and Science.	1 " The Uses of the Cross.
15 " The Clergy and Their Flocks.	1 " Unkind Reflections on the Church.
1 " Piety in Our Penitentiaries.	9 " Persecutions of the Church.
4 " The Atonement Scheme.	2 " Some Allegories.
4 " The Lord and His Works.	2 " Heaven.
2 " Prayer.	2 " Hell.
10 " The Creeds.	6 " Miscellaneous.
1 " Christians and Mohammedans.	

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine.*

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*(Boston Investigator.)*

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"
OR,
The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.
"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—*THE TRUTH SEEKER*, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.
PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF
ORIGINAL AND SELECTED HYMNS
FOR
Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. R. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, invited by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.

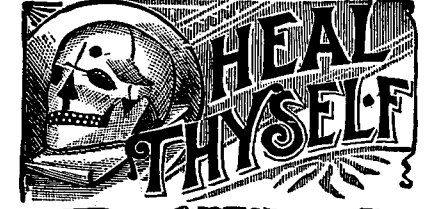
POPES AND THEIR DOINGS

ACCOUNT OF
Vicars of Christ and Vicegerents of God.
Cloth, 75 cents.

\$75 A MONTH and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P.O. Box 5508, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent commission on all sales and send today for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



These Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outstanding Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, where you saw this advt. Vineland, N. J.

NOW READ THIS!
Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



THE CARPENTER'S SON TEACHETH AN INHUMAN DOCTRIN.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.—Mat. xiii, 12.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine.

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

News of the Week.

In 1894 158,120 tons of copper were produced in the United States.

The treasury balance for September is on the right side of the ledger.

The French forces in Madagascar are marching on Antananarivo, the capital.

A LANDSLIP in the Arabian province of Yemen destroyed 100 lives in the village of Hudeya.

On Sept. 26th six miners were smothered by an explosion in the Belgian mine at Leadville.

The troops in the field have elected Bartolome Masso president of the provisional Cuban republic.

The death of Dr. Burnette, of New York, seems to surely prove that cancer is inoculable by contact.

HALL CAINE, the English novelist, author of "The Manxman," is now in the United States on a visit.

The great need of the Cuban insurgents are arms and ammunition. There has been no serious fighting lately.

It is now asserted by leading Catholics that a representative of the Vatican will be received at the Mexican court.

The correspondents in the Orient say that Russia is tightening her grip on Asia while England is losing influence there.

T. DE WITT TALMAGE goes to Washington as co-pastor with Dr. Sunderland of the First Presbyterian church of that city.

The 26 inch locust night stick has again been given to the New York policemen. It was taken away by the late Superintendent Byrnes.

GOVERNOR CULBERSON convened the Texas legislature in extra session to enact a law that will prevent the proposed Corbett-Fitzsimmons fight.

JUDGE JENKINS has appointed Frank B. Bigelow, of Milwaukee, and Edward W. McHenry, of St. Paul, receivers of the Northern Pacific railway.

THERE is talk in Mexico of annexing Cuba to that nation. The Spanish colony there is very sensitive under the open sympathy shown for the insurgents.

On Sept. 23d Judge Pratt at Toledo held that the rights of an employer over the employee end by the discharge of the latter, and hence that blacklisting is illegal.

TYPHOID fever is epidemic in Chicago. To Sept. 26th forty-two deaths had occurred in eleven days out of a total of nearly one thousand cases. Physicians do not agree as to whether the epidemic is due to bad water or to impure milk.

On Sept. 25th a procession, variously estimated to contain 13,000 to 40,000 men, marched through the streets of New York with music, flags, and banners as a protest against blue laws and the present method of enforcing the Sunday excise statutes.

A LARGE number of cells in the Tombs prison in this city have as many as three occupants each and hundreds of prisoners are begging for the trials they cannot get.

CARROLL D. WRIGHT, United States Commissioner of Labor, and a Unitarian, has been elected professor of economics in the new Catholic University at Washington.

UNITED STATES ATTORNEY-GENERAL HARMON orders United States District Attorney Black, of Chicago, to prosecute the Beef Combine for violation of the Anti-Trust law.

THE bomb-thrower who, a few weeks ago, tried to wreck the Rothschilds' bank in Paris has been sentenced to three years' imprisonment and to pay a fine of 100 francs.

THREE soldiers were killed at the Sandy Hook proving grounds on Sept. 28th by the premature and backward discharge of a Canet rapid fire gun which they were testing.

CARNEGIE'S Homestead steel workers demand a ten per cent increase of wages. The upward tendency of the iron and steel market lately is given as the chief cause of the demand.

NEARLY 7,000 children cannot be accommodated in the schools of this city owing to lack of room. About 40,000 children and adults will attend the night schools, just opened for the term.

BY order of the health authorities the holy well at Guadalupe, Mexico, is to be cleaned before the great pilgrimage of this month begins. It is said to be almost as filthy as the holy well at Mecca.

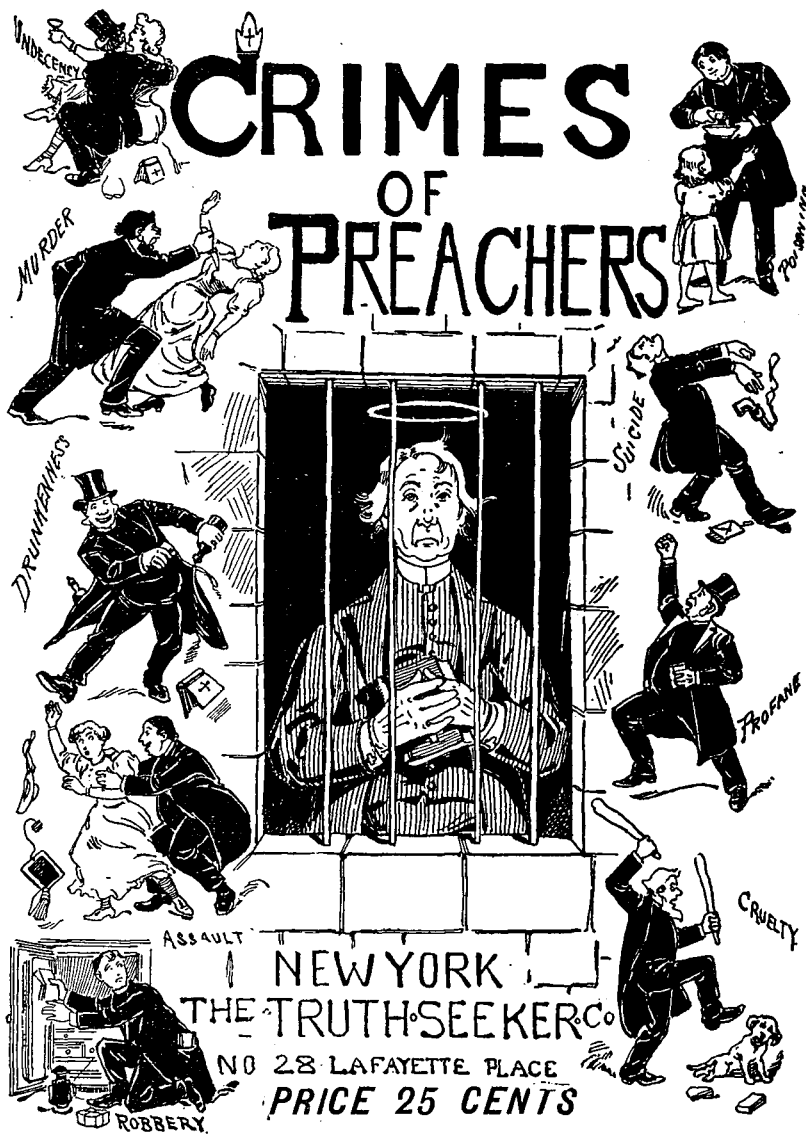
LAST Sunday there were the usual arrests of barbers in Brooklyn for disregard of the Collins law, and of pushcart men, clothing dealers, and Chinese grocers in New York for Sunday "desecration."

LOUIS PASTEUR, the eminent French bacteriologist, died on Sept. 28th at 5 P.M. in Garches, near St. Cloud, in the environs of Paris. He was born on Dec. 27, 1822, at Dole, in the department of the Jura, France.

THE British Shipping Federation has a system of free insurance for sailors. The number of insurance books issued since 1892 has been about 46,000 and the number is increasing at the rate of 800 or 900 per month.

ENGLAND told the Chinese government that unless the Viceroy of Sechnen, in whose jurisdiction the massacre of English missionaries took place, was degraded at once the English admiral would act. China has yielded to the demand.

DURING the last six weeks the Chamber of Commerce of New York has had a committee at work making a canvass of the new Congress on the free coinage of silver question. It is found that 88 in the House will vote for free coinage, 216 against, while the remaining 52 are doubtful or their views not known. The free coinage list is made up of 30 Republicans, 51 Democrats, and 7 Populists. In the Senate there will be 39 silver men, with possibly two more from Utah, and 43 opposition. Six Senators are doubtful.



THE experiment of carrying freight on the trolley roads, inaugurated on the line running from Newburg on the Hudson to Walden, twelve miles distant, gives gratifying and promising results.

UNITED STATES COMMISSIONER OTTO at Key West, Fla., discharged the alleged Cuban filibusters arrested near Bahia Honda, holding that nothing had been proved against them. This was on Sept. 25th.

THE United States Board of Geographic Names has adopted the Spanish spelling of Cuba's capital, Habana, and Korea will hereafter appear with the initial K. China's greatest river will be Yangtze instead of Yangtse.

THERE is cholera in Constantinople. The health officer at Angel's Island, San Francisco, says that some time ago 200 steerage passengers were landed in that city from the steamer Belgio, on board of which four persons had died of cholera. He urges the greatest vigilance in guard-

ing the port and removing unsanitary agencies.

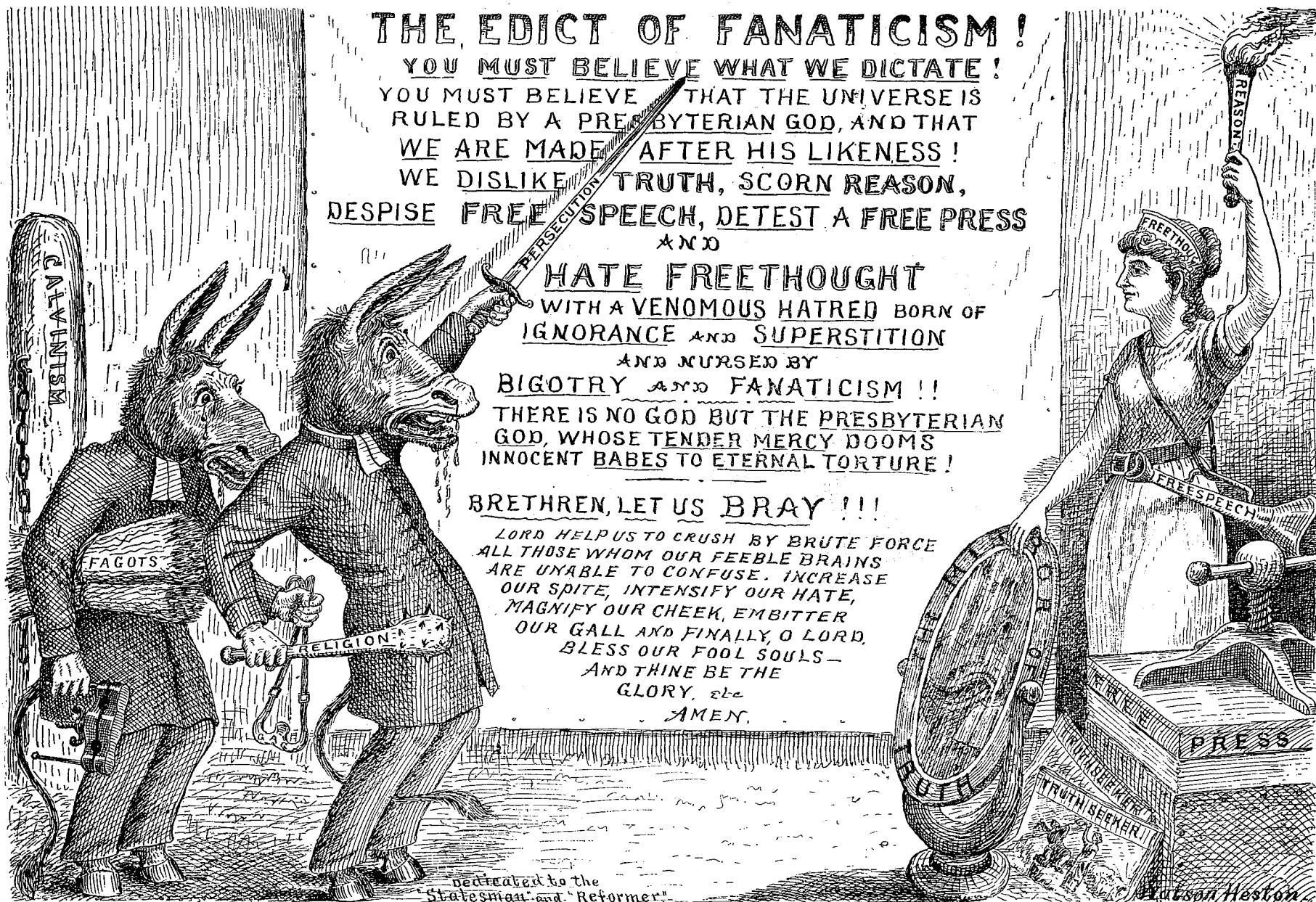
On Sept. 23d United States Judge Weld at Wilmington, Del., instructed the jury sitting on the case of the 21 Cubans arrested on Aug. 29th on the charge of fitting out an expedition in this country to wage war on Spain in Cuba. He held that the purchase and shipment of arms did not constitute a violation of the neutrality laws, which would be contravened only by an expedition regularly organized and equipped. The jury promptly brought in a verdict of "not guilty." The release of the men was celebrated all over the city. Political and social clubs paraded, the city was decorated, the prisoners were given a banquet, and even the bell on the city hall was rung. The arrests had been made on the direct order of Secretary Carlisle. The government holds the twenty-seven cases of arms seized on the Taurus when the men were arrested. If the officials order them confiscated the Cubans will sue for their recovery.

PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 41. { PUBLISHED WEEKLY. } New York, Saturday, October 12, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE ANIMUS OF THE ANIMALS.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—Freethinkers' Magazine.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—Boston Investigator.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send *THE TRUTH SEEKER* one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$3.50). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer *To the New Subscribers as a Premium*, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESLON,

Or, if preferred, a copy cloth-bound of **BELL'S HANDBOOK OF FREETHOUGHT.**

For \$5 we will send *THE TRUTH SEEKER* one year (\$3) and "Paine's great Works Complete" (\$2). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send *THE TRUTH SEEKER* one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$2). By D. M. Bennett.

For \$4.50 we will send *THE TRUTH SEEKER* one year (\$3) and James B. Alexander's "Dynamic Theory" (\$1.50). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send *THE TRUTH SEEKER* one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$1.50).

For \$4 we will send *THE TRUTH SEEKER* one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$1).

For \$4 we will send *THE TRUTH SEEKER* one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send *THE TRUTH SEEKER* one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

FREETHOUGHT vs. SUPERSTITION.

AND THE TRUTH SEEKER ONE YEAR.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities with a survey of Medieval Education. By S. S. Laurie, LL.D. 75 cents.

English Past and Present. By Richard Chenevix Trench, D.D. 75 cents.

Modern Science and Modern Thought. By S. Laing. 75 cents.

Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.

Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.

The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S., and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.

Illusions: A Psychological Study. By James Sully. 75 cents.

Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.

Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.O.S. Two books in one volume. 75 cents.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

"Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.

Address, THE TRUTH SEEKER.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TURTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.

Address THE TRUTH SEEKER CO.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world.

Price, 25 cents. Address THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER,

28 Lafayette Place, New York.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likenesses of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

All are architects of fate
Working in these walls of time,
Some with massy deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO
Tingle the Priest.

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works
Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Sittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wander und Wunderthäter,“

von John Peck. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier. Aus dem französischen übersezt von Fräulein Anna Knoop.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und klarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“ 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshipped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 449 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose." Price 25 cents.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Green cloth gilt title, 40 cents; half bound, 25 cents.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense." Price, paper, 50 cents.

THE TRUTH SEEKER.

RELIGION NOT HISTORY

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents. Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 41. { PUBLISHED WEEKLY. } New York, Saturday, October 12, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - OCTOBER 12, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

We shall next week print the first installment of a long paper by JOHN PECK, entitled "*The Old Story in Plain English. With Notes and Comments.*" Our readers all know Mr. Peck and know that he writes vigorously and hits hard. It would not be a bad idea for those who have Christian friends amenable to reason to send them a trial subscription to THE TRUTH SEEKER for three months, to include the issues of the papers containing these articles. It costs but half a dollar.

A Contemptible Fraud.

Rev. Alexander P. Dole, of the Paulist Fathers, has this to say about the present Sabbath observance fight in New York:

"There is going on to-day an organized conspiracy in which thousands of well-meaning citizens are engaged, whose avowed purpose is to cut the heart out of our Christian Sunday under the plea of personal liberty. I protest against this ruthless invasion of the very sanctuary of God by the destroying foot of the Philistine, whose only god is his belly. The butcher and the baker have been closed every Sunday for the last hundred years, and never was there a word about restricting personal liberty. But close the saloon on Sunday, and personal liberty, that bulwark of free government, is strangled."

Our Catholic priest is like the Protestant priests who have preceded him in the Sabbatarian crusade—he is unable to stick to facts. It is not true that during the last hundred years no one has protested against the compulsory closing of the meat market and the bakery on Sunday, and Rev. Mr. Dole can scarcely have the excuse of ignorance for his glaring misstatement. Neither is it true that there is a conspiracy to "cut the heart out of our Christian Sunday under the plea of personal liberty." No one proposes to meddle with your Christian Sunday, any more than Freethinkers propose to meddle with the Bible Sabbath. The protest and the battle is against your persistent and largely successful attempt to force your Christian Sunday on those who do not care to observe it. Worship all that you like on that day; be as idle as you wish; stay at home or go to church; that is entirely your own affair. But mind your own business and keep your noses out of that of other people. That is all that is asked of you. "I protest against this ruthless invasion of the very sanctuary of God by the destroying foot of the Philistine." That is rodo-

montade, and false at that. No Philistine is invading anybody's sanctuary. It is the priest of the sanctuary who is invading the mart of the Philistine and spoiling him, just as of old God's "chosen people" invaded and spoiled and massacred the "heathens" round about them. That is simply another instance of the wolf pouncing on the lamb under the pretext that the latter has roiled the stream by going into it below the place where his lupine lordship is drinking. The religious tyrant has never lacked for excuses for his crimes, but of justification he can show none.

State Universities and the Churches.

Prof. Richard T. Ely, the well-known educator and writer, has again brought himself prominently before the public by the promulgation of a scheme for the practical union of religious and secular higher education. His latest article on the subject appears in the *Cosmopolitan* for October. His general position is that the state university is the capstone of the structure of public education. A university ought to have available at least a million dollars a year. Only through taxation can the vast sums necessary be raised. Hence Professor Ely frowns upon denominational and other private institutions of learning. Private philanthropy may pioneer the way by donating to public institutions for specific studies before the people at large are awake to the importance of this particular work. That is about the limit of its usefulness. "If we were at the very beginning, the writer would possibly say, 'No private universities of any sort.' But we have to deal with an actual situation." This being so, the professor would discourage all new foundations and favor the concentration of the existing schools of the various denominations.

Now to what is this leading? It is self-evident that the churches will not relinquish sectarian instruction. They are committed to it by the inexorable logic of their position, Protestants no less than Catholics. Professor Ely perceives this and sets himself the task of convincing the ecclesiastical educators that the churches will lose nothing and will gain much by gradually abandoning their own schools and committing to the state universities the education of their youth. The arguments that he uses are ingenuous, to say the least, while the scheme itself is simply breath-taking in its audacity. If Professor Ely were not so enthusiastic a collectivist, so serious a propagandist, and so pious a man withal, one could scarcely resist harboring the suspicion that he is making fun of the religious people.

The first reason which he offers to the churches in support of his proposition has relation to the missionary work. He says:

"How can you justify yourselves in giving money to do work which the tax-payers are willing to do, when there are so many things that need to be done, and which the tax-payers can by no possibility be persuaded to do? Think of the needs of home and foreign missions! Remember the appeals from educational institutions in the missionary fields."

Put a little more plainly, this means that the tax-payers will not appropriate money for the support of foreign missions, therefore the church should let the tax-payers foot the bills for the home educational missions, leaving the churches free to devote all their spare cash to the conversion of the outside heathen. Thus with the Bible in the common schools, the church relieved of the higher education of her embryo ministers and her lay workers, and her property exempt from taxation, she would have no ground for just complaint except the failure of the state to build her places of worship and pay the salaries of her preachers; and these "reforms"

would follow the others as a matter of course. Again Professor Ely:

"The calls upon all persons who are willing to improve the vast opportunities for usefulness afforded in our day are such that they should husband their resources and not waste them in needless duplication. But this is not all. There is no reason why there should be hostility between the state universities and the churches, but every reason why there should be the closest relations. Religious denominations have every opportunity which they can desire to exercise influence upon the students of the state university. First may be mentioned the Young Men's Christian associations of state universities, which are an important channel of religious influence. There is opportunity to strengthen such institutions. Professorships of the evidences of Christianity and like subjects might very well be established in connection with these associations, and these professorships could be controlled by their trustees. Apart from this, there is no reason why any religious denomination, or any group of religious denominations, should not at the seat of state universities construct halls or dormitories which should furnish homes for students. It is noteworthy that the colleges of Oxford were originally simply dormitories, and were called 'halls.'"

The last sentence has considerable significance. Reasoning from analogy, we legitimately infer that Professor Ely thinks that the denominational "halls" contiguous to the state universities will ultimately become colleges supported by the state. But to continue this quotation:

"Such a hall could be established directly opposite the grounds of a state university, and it would attract many students. As this hall, which indeed might be called a college, named after some great religious light, would be under the control of trustees appointed by the founders and supporters, there is no reason why the religious life of the institution should not be an earnest and active one. Family prayers could be held every morning, and religious services conducted during the week, as well as on Sunday. Any religious denomination might make such a hall a center of activity. Professorships could be established, and those things taught which are of peculiar importance to the denomination or denominations interested; for example, church history, evidences of Christianity, and Christian ethics. There could be a principal, a highly educated man, to receive a salary equal to that of a well-paid college professor."

There seem to be here two main immediate objects in view, with a hidden and more remote one to be reached in course of time. The first immediate object is the one already mentioned by Professor Ely, the lifting of the larger portion of the burden of education now carried by the denominations and transferring it to the shoulders of the state, thus releasing a large volume of church revenues and turning it into the channels of foreign mission and school work. The second immediate object is the bringing of higher education more directly and fully under the influence of Christianity. At present there are each year tens of thousands of students in the state universities and private non-sectarian schools who are partly out of the religious atmosphere, who are receiving a purely secular education, and therefore are likely to be lost to Christianity. Young men and women prefer to go to the more famous institutions, like Harvard and Yale, and the state universities of California, Michigan, Wisconsin, and Kansas. Necessarily there are included among these many of the children of active churchmen. And as the constantly widening field of university work calls for continually augmenting revenues the struggle for existence becomes harder and harder for the denominational institutions. Unless they have the means to do the work done by the secular institutions they are at a fatal disadvantage, for multitudes of youths will go to the schools offering the better opportunities, regardless of the religious bias of their parents. So something must be done. If church people can be induced to transfer their children from the privately-supported religious schools to the state-supported secular schools, ac-

companying them there with all the religious influences available, and giving them instruction at their own expense, *for the present*, in a few purely religious branches, it may be possible, it is thought, to largely nullify the rationalist work of the universities. Whether this scheme would be a success to any considerable extent would depend upon the degree to which they could direct the courses of study in the universities and the selection of instructors therein. Given control in these directions, they would have it in their power to greatly accelerate the "movement in favor of ignorance." But if their schemes failed to work in this particular they might lose more than they would gain, for the quota of students formerly religiously influenced and instructed in the denominational institutions would be subjected to the same danger of being led away after false deities that menace the present students in the state universities and the more independent private institutions. Professor Ely is playing with fire; he may succeed in starting a conflagration that will consume civilization, or it may merely burn out of it the Christian dross.

The ulterior object hinted at in the preceding paragraph is the ultimate state-support of the denominational "halls" or colleges, or perhaps even the transfer to the university proper of their functions. In one way or another, education in all its departments is to be made religious, and made religious largely or wholly at the expense of the taxpayer. This is shown still more conclusively in the next to the closing quotation which we shall make for this article.

Professor Ely censures Protestants for antagonizing the state university in the interest of denominational colleges, and tells them that they have no logical ground upon which to stand in their opposition to Catholic parochial schools while they do this. He quotes an English Congregationalist, himself the principal of a theological seminary in England, as saying that he did not see how Protestants could advocate sectarian colleges and oppose Catholic parochial schools. If he had added that the Protestants insist upon making the common schools the seed-beds of Protestant or at least of Christian theology, his rebuke would have had more apparent point. But where does the professor himself stand? Is he not committed to the position that Protestants and Catholics alike should make the taxpayer put up the money, or most of the money, for the education of Christian ministers? It is indisputable that Professor Ely wants the denominations to center "their activity about public institutions" and this means, as a matter of course, that all the students in all the universities are to be put and kept during all their college life as closely under the "moral" and religious tutelage of the clergy as is possible. The whole atmosphere of the university town is to be made religious; any number of denominations—say twenty or fifty—will build halls or dormitories, and as these will be run with the money begged from the credulous masses and the ambitious possessors of large wealth, it is easy to see that competition will be crushed out and the students forced, by the absence of free homes, to patronize the dormitories. That this is not a strained interpretation of the scheme is shown by what is given below, no less than by what we have previously quoted:

"The attitude of the Protestant who fights state universities and then complains that they are irreligious, is a most painful one."

The moral of it being that the Protestant (and the Catholic also, of course) should help the state universities and *make them religious!* By a parity of reasoning, the churches should assist the common schools with the same end in view. But it is not practicable to surround every common school building with halls or chapels; how, then, is the orthodox complaint that the common schools are irreligious to be answered? By retaining the Bible and having daily prayers and religious song services? But whose Bible? And there is the old fight again between Catholic and Protestant, saying nothing of the rights of the Freethinker and the Jew.

Professor Ely quotes from a letter he has received

from a "well-known Congregational clergyman." Here are some suggestive sentences:

"I have been thinking much of your plan for connecting the churches more closely with the state university. I wish that there was such a condition of affairs in church and state as to make such a proposition hopeful of popular favor. [If nothing more is contemplated than a voluntary church movement, what has the condition of affairs in the 'state' to do with the building of the halls?] It would go a long way in the line of solving the much-discussed and growing question of church and state in their mutual relations to education. It seems to me that your plan ought to satisfy both the pronounced secularist and the advocates of Christian education. Your plan would allow perfect religious freedom, while providing for the religious development of the students. [Would there be no orthodox ostracism of the students who should prefer to go to the Freethought dormitory, if one were built, and, by the way, would one of these be tolerated?] It would give no grounds, either, for the cry of the interference of the church with public instruction."

How hollow this last sentence sounds after reading what Professor Ely has written concerning the Christianizing of the universities!

If there is to be continuous progress in the affairs of men, education must not be permitted to fossilize; minds must be ever receptive; investigation must be all-sided and fearless; the truth must be sought regardless of its possible effect on ancient theories. Revelation, resting on authority, is necessarily inimical to the New. Priests, holding that truth is given by gods, not found by men, seek ever to bind man back to the Old. Give them the molding of the youthful mind, and you put into their hands the warrant of intellectual and moral death. The priest must not dictate the education of our children, in common schools or state universities. To the extent that he does, civilization stands still or retrogrades. Against the contemplated and accomplished treasuries of clergy-led politicians we have no defense other than secular education, given in press and school and on the platform. If we would not perish we must keep or make all these free.

"Truth Seeker" Work Bearing Fruit.

It has been customary in the Central Labor Union of this city for delegates and newly-elected officers to hold up the right hand when taking the obligation to perform their duties. It was only an orthodox habit, for the law of the state does not require it, nor do the constitution and by-laws of the Union. No delegate or officer could be compelled to thus recognize the religious beliefs of his fellow-members, but some of them were sure that they had a right to exact this observance. They know better now.

Mr. James McGill is the delegate of the Plasterers' Union to the Central Labor Union. He is a Freethinker and when presiding officer in his own union he has quietly ignored the hand-raising custom, to the great scandal of some labor reformers. With this record, it was not strange that, being elected to an office in the Central Labor Union, he should neglect to raise his hand when called up to take the obligation. This happened on Sunday, September 22d. At once there was a protest from the pious. Mr. McGill answered that the elevation of the hand was not essential. Delegate Fitzgerald said that it was, that "all the sanctity" of the obligation was in the lifting of the hand. "If that is so," retorted the Freethinker, "I certainly shall not raise my hand." He was told that there was not a state in which he could make an affirmation without raising the hand. But he refused to comply with the demand made, and so, while the other officers took the obligation, he was left out in the cold by a vote of 15 to 13, overruling the chairman, who had decided in his favor.

During the week Mr. McGill was equipped with the law of this state, which says nothing about the raising of the hand, and with the decision of Judge Barrett in the case of the Editor of THE TRUTH SEEKER. Judge Barrett said that the raising of the hand had no more to do with the affirmation than the cut of the clothes. At the meeting of the Union on Sunday, September 29th, Mr. McGill was ready for his opponents. He read the provisions of the fundamental law and the decision of Judge Barrett in the case cited. There was another hot debate, but in the end Chairman Farley

ruled that as the motion adverse to Mr. McGill adopted at the previous meeting had not been submitted in writing, as the constitution of the Union requires, it was null and void and he therefore declared it rescinded. This probably ends the affair, as the religious element recognizes that there is no ground for longer contest. But as it appeared last week that the orthodox members of the Central Labor Union might try to take further action inimical to the rights of Mr. McGill and as it was very desirable that they should explicitly name the authority or authorities upon which they relied in support of the claim they had made, THE TRUTH SEEKER sent to the secretary the letter which follows:

NEW YORK, Oct. 4, 1895.

JOHN S. HENRY, Secretary Central Labor Union, Clarendon Hall, New York, Dear Sir: The newspaper reports having not fully informed us as to the reasons which have led your organization to refuse to permit Mr. James McGill of the Plasterers' Union to affirm without raising his hand, will you kindly answer the following questions at your earliest convenience?

1. Is the Central Labor Union incorporated under the laws of the state of New York?
2. Upon what provision of the State Constitution or of the statutes do you base your claim that the hand must be raised in making affirmations?
3. If, however, your action has been taken in conformity with the requirements of the constitution or by-laws of the Central Labor Union, please quote the paragraph or clause of said constitution or by-laws that makes obligatory the raising of the hand in making an affirmation.

By supplying this information you will confer a favor upon,

Yours respectfully,

E. M. MACDONALD,
Editor of THE TRUTH SEEKER.

It is the duty of the secretary to submit to the Union all communications received, but at the meeting on Sunday, October 6th, nothing was said of the letter from THE TRUTH SEEKER and business was hurried to a conclusion. It is fairly inferable that Mr. McGill will not again be disturbed, and that this incident kills the hand-raising custom in the Central Labor Union. The thanks of all Freethinkers and other friends of separation of secular from religious concerns are due to James McGill for his fearless and timely smashing of a bad precedent. And we cannot help feeling that our contests with the election inspectors and clerk of the court have already borne very good and substantial fruit. Let Freethinkers everywhere assert themselves and defend their rights.

Two Ways of Looking at the Matter.

The subjoined cards tell their own stories:

"GANANOQUE, CAN., Sept. 2, 1895.

"THE TRUTH SEEKER CO.: Please discontinue my paper. Sometime in August THE TRUTH SEEKER was stopped by the P. M. General, since which time I have received only two or three copies. I owe you one dollar, which I will remit very soon. Fraternally yours,

"HENRY SMITH."

"ORIELLA, ONT., Oct. 5, 1895.

"THE TRUTH SEEKER: We intend to get up a club and have your paper sent by mail to Niagara, and from there by express. Yours,

JOHN MCCLINCHY."

Were we a citizen of Canada, and were the postmaster general or any other official to have the impudence to tell us what not to read in the way of newspapers, we should not discontinue the subscription. On the contrary, we should look around to see how we could circumvent him. We would be willing to spend several times the amount of a regular subscription to defy him, and should call his attention each week to the fact that we had the paper he condemned, and intended to have it, and read it, and circulate it to the fullest extent of our ability. When officials—the accidents of politics—take themselves so seriously as to set up a censorship of a citizen's reading matter, it is time for that citizen to get up on his feet and object with all the lung power wherewith he is endowed.

Mr. McClinchy's way of doing it we like better. It is more American, and will produce a great deal better results in the future. Official upstarts who interfere with the liberties of the people must be snubbed and defied and taught to keep their places as servants of the people, without trying to become their masters. They ought to be removed from office. Turn the rascals out.

Shameful Editorial Stultification.

The New York *World* has for months been making a strong fight against the Sabbath laws. It has devoted pages of editorial space to the elucidation and defense of the fundamental principles of Liberty, Equality, and Justice. But just now a political campaign is on and, as usual, everything is to be sacrificed to "harmony." It is supposed to be necessary to unite various "reform" elements against Tammany. The State Democracy and the Republicans have agreed on a lot of resolutions, among them these:

"Every citizen is entitled by the fact of his citizenship to enjoy the largest measure of personal freedom consistent with the welfare of the community and not in conflict with the moral and religious convictions of his fellow-citizens.

"While we believe that the sanctity of Sunday should be maintained in the interests of religion, of public morals, and of health through rest from all unnecessary labor on that day, we also believe due regard should be had to the sentiments and customs of that large portion of the community who desire on that day to enjoy some orderly and harmless recreation."

The *World* says that "these resolutions are in line with the popular demand for Liberty, Equality, and Justice which the *World* has voiced ever since the headlong Rooseveltian crusade began." They may be in line with what the *World* meant, but they are not in line with what the *World* said. The moral and religious convictions of certain citizens have nothing to do with the question of equal rights. If it is admitted that they have, religious liberty is only a dream. The genius of our institutions is that the majority must not force the minority to profess or act upon the religious convictions of such majority. The "sanctity of Sunday" should not "be maintained in the interest of religion," and the *World* knows it perfectly well. It has simply got down into the mire of politics and is eating filth for the sake of votes. Will the United States ever see such a thing as an honest, fearless, and consistently independent newspaper? Even the *World* is unable to resist the seductions of the harlot of politics.

The Overburdened Politician.

The politician is the most severely burdened of mortals. He must bear water on both shoulders, balance on his head a tub for the popular whale, and carry a pail in each hand. Here is Chairman Hinckley, of the Democratic Central Committee of New York:

"I believe in all laws which are in the interest of labor and morality, but whether the Excise law of this state, as it is now being enforced in New York on Sundays, is in the interest of labor and morality is quite another matter. I believe in a proper observance of the Sabbath. I was brought up to respect the Sabbath. If I had my way I would not have anything occur on Sunday which could reasonably be looked upon as an offense to church-goers. At the same time I detest anything like Puritanical laws, or any laws which interfere with the proper enjoyment of the day by people whose habits and customs are radically different from mine."

He either did not understand or had not the courage to say that "labor and morality" are mere catch-words of the Sabbatarians; that neither the laborer nor ethical development can be helped by laws enacted in the interest of a particular religious belief; that all special laws for Sunday have their source in a desire to favor religious people at the expense of their fellow citizens, and are partial, unjust, unnecessary, and demoralizing. What difference does it make to others what he believes about the "observance of the Sabbath," if he does not try to force his inherited notions on his neighbors? It is not at all a question of "observance." That is wholly a private matter. That it is introduced in political discussions and platforms is one of the most ominous signs of the times. Who cares whether or not Mr. Hinckley was "brought up to respect the Sabbath"? That is no more fit for political discussion than what he was "brought up" to think about the Trinity or grace at meals or evening prayers? It would be just as proper to legislate regarding any of these as concerning "Sabbath observance." Let it be distinctly understood that the performance of religious obligations, of which the observance of holy days is clearly a

part, is a matter for the individual conscience, not for majority votes to determine at the polls or in the chambers of legislation. Mr. Hinckley should have no difficulty in understanding that he cannot consistently detest Puritanical laws and at the same time decree that nothing shall be done on Sunday that is "an offense to church-goers." There is not the slightest room for doubt that "the proper enjoyment of the day by people whose habits and customs are radically different from theirs" is "an offense to church-goers." This is the cause of the whole trouble; this is the origin of the Puritanical laws which Mr. Hinckley says that he detests. It is an "offense" to the Sabbatarian for the cars to run on Sunday a thousand miles from his home; it is an "offense" to the Sunday worshiper in Maine for a man to be shaved on the first day of the week in Alaska. The reasonableness of the inhibited labor or amusement has nothing to do with the present issue, for "what could reasonably be looked upon as an offense to church-goers" is not considered by the makers of Sunday statutes; if it were, they would cease to be the makers of Sunday statutes. They are influenced simply by what the church-goer thinks about any given act, regardless of its intrinsic reasonableness or unreasonableness.

At the recent diocesan convention of the Protestant Episcopal church of New York the Australian ballot system was used in the election of the members of the Standing Committee. Inasmuch as the Australian system was designed for the double purpose of preventing the bribing of venal electors and the protection of wage-workers who might otherwise fear to vote against their employers' supposed interests, the use, in a religious convention, of this bar to fraud and intimidation cannot fail to attract the attention of the observant.

"Man is of few days and full of trouble," but he would have far less trouble and live longer if he had more sense. He doesn't know much on the average, and so he keeps on in the old ruts of superstition and intolerance, tormenting himself with a false conception of duty and his neighbors with his insane attempts to make them think and act as they do not want to think and act. This from the *World* of October 1st tells a characteristic story of human idiocy and knavery, mingled in fairly equal proportions:

"Among the criminals who stood before Magistrate Crane in the Jefferson Market court yesterday was Reuben Becker, who keeps a hosiery store at No. 122 Seventh avenue. He pleaded guilty. Policeman Reilly, who was on the lookout for law-breakers, found Reuben's store open on Sunday and asked Reuben if he had a pair of stockings for lady's wear. A member of his family, he said, had hung her best Sunday stockings on the clothes-line, where they attracted the attention of a hungry goat. The goat had eaten them and the now stockingless lady could not go to church. Reuben sympathized with the unhappy lady and brought out a presentable pair of stockings, price 10 cents. Reilly bought them and arrested Reuben. 'I thought I would be helping the cause of religion,' Reuben pleaded in court. 'I don't like to hold you, my good man,' said the magistrate, but it's the law and I must. Fifty dollars' bail for trial in general sessions."

Here we have a senseless law that induces the policeman to lie like a land agent in order to get a tradesman into trouble for such an innocent act as selling a pair of hose, and the tradesman to lie in court in the hope that a pretense of interest in religion will lessen his punishment. Here we have a law which enables an officer to seduce a dealer into violation of it by an appeal to his sympathies and his gallantry. Here we have a magistrate who thinks that it is his duty to help the policeman persecute an inoffensive citizen; and, finally, here we have a sentiment in the minds of the people that permits the continuance of this farce, this burlesque of justice, this travesty of common sense, this fools' dance on nothing.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts,

Canadian Papers on the Canadian P. M. G.

A Confession of Weakness.

From the Hamilton, Ont., Herald of September 30th.

A Freethought journal published in New York, called THE TRUTH SEEKER, has been barred out of the Canadian mails by order of Sir A. P. Caron, the postmaster general. THE TRUTH SEEKER is not the sort of paper to attain a very extensive circulation in a country like Canada, where the masses of people are as orthodox in their uttered ideas as can be, but it seems a bit idiotic to attempt to suppress it when publication of such a journal as *Secular Thought* is permitted in Toronto, and when works on Atheism and Agnosticism and kindred subjects can be procured in every bookstore in the land. The effort to suppress publications of this nature always looks like a confession of weakness.

No "Index Expurgatorius" Needed.

From the Hamilton Evening Times.

It is reported that the Customs Department have seized certain books of a controversial character, alleging that they are immoral, and that the pious and highly moral postmaster-general has forbidden the use of the mails to certain journals on the same ground. We know nothing about the papers in question, but the books are to be found in many of our best libraries. Moreover, we object to the making of any man the arbitrary censor of literature in Canada. We need no "index expurgatorius" here; our politicians have enough to do without attempting to impose on us a cabinet standard of orthodoxy. And when the Canadian people can be saved only by the good offices of a moral censor we don't think either Caron or Foster will be in demand.

Editor Dana Revolts.

From the New York Sun.

Mr. E. M. Macdonald, Editor of THE TRUTH SEEKER, "a journal of Freethought and Reform," invites us to express our opinion on the act of Postmaster-General Caron of Canada in ordering the exclusion of his paper from the mails of the Dominion, on the ground that it is a scurrilous and blasphemous publication.

We understand that, under the laws of Canada, M. Caron possesses the power of determining the question absolutely. If he holds a publication to be blasphemous, that settles it, and the mails are closed to that publication. The only remedy is a change in the government, or a change in the law.

THE TRUTH SEEKER is undoubtedly an honest and candid paper, but it is not adapted to suit a pious Catholic like M. Caron, or a pious Protestant either. It is what is ordinarily described as an Infidel publication. Christianity and the Bible it rejects, criticizes, and assails, not we believe with scurrility and blackguardism, though its picture illustrations sometimes go pretty far in that direction, and its arguments are often calculated to shock and startle reverential and simple Christian spirits. Its discussions are otherwise like those of Thomas Paine in the days of Washington, or of Abner Kneeland in Boston forty years ago.

We hold to liberty, and we revolt at the arbitrary act of the Canadian postmaster-general. But if the Canadian people support him, what remedy is there short of a long agitation, with a doubtful conclusion?

A similar arbitrary act was performed by the postmaster-general of the United States when he ordered the exclusion of lottery advertisements from the mails. An act of Congress, subsequently enacted, justified the order, though it was held by eminent lawyers to be clearly unconstitutional. But no attempt has been made to repeal the act or to procure the reversal of the order, because the public sentiment is now very strongly against lotteries. In the same way the majority of the Canadian people are likely to support M. Caron in his crusade against Infidel periodicals, because they are or pretend to be Christians, and are willing to silence all criticism by any means the law may put into their hands. Yet if any political passion should become mixed with the controversy, they may adopt a different policy in a hurry, and engage with zeal in promoting and establishing the very liberty which they now condemn and suppress.

Freethought Federation and Union.

FREETHOUGHT FEDERATION OF AMERICA.

SAMUEL P. PUTNAM, President.

141 South Water St., Chicago.

E. C. REICHWALD, Treasurer.....281 Warren Ave., Chicago
MRS. M. A. FREEMAN, Secretary.....1037 W. Madison St., Chicago

VICE-PRESIDENTS:

FRANKLIN STEINER, Des Moines, Iowa. | N. F. GRISWOLD, Meriden, Conn

AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, President.....141 S. Water St., Chicago
JULIET H. SEVERANCE, M.D., Vice-President, cor. 64th St., and
Grace Ave., Chicago.

HON. C. B. WAITE, Vice-Pres.....6050 Oglesby Ave., Chicago
JOS. H. GREER, M.D., Vice-Pres.....127 LaSalle St., Chicago
G. A. F. DE LESPINASSE, M.D., Vice-Pres.....Orange City, Iowa
MRS. M. A. FREEMAN, Cor. Sec.....1037 W. Madison St., Chicago
OTTO WETZSTEIN, Treas.....Rochelle, Ill

Call for the Annual Congress.

TO BE HELD IN HARDMAN HALL, NINETEENTH ST. AND
FIFTH AVE., NEW YORK, OCTOBER 25, 26, 27.

To the Liberals of America, Members of the Free-
thought Federation and Secular Union, and
all Societies organized for the Purpose of
maintaining a purely Secular Government.

It is of great importance that Freethinkers should combine. It is of more importance now than at any previous period, for there is more work to do and the work cannot be done by isolated effort. There are vast ecclesiastical combinations organized for the express purpose of overthrowing Freethought, and also of uniting church and state in a more dangerous form than ever before. These questions immediately confront us:

The Taxation of Church Property,
The Bible in the Public Schools,
The Sabbath Laws, and
The Liberty of the Press.

Property to the value of a billion of dollars is exempt from taxation in the American Republic, in many places religious exercises in the public schools are on the increase, and the very foundation of universal education is being destroyed. The conflict in regard to Sabbath laws is now waged both in the states and in the national Congress, and a centralized political power is being established for the purpose of aggrandizing the authority of the church in civil matters; and honest Freethinkers are imprisoned to-day for discussing questions of the utmost importance to human improvement. Against these flagrant and ever accumulating acts of injustice we must unitedly contend. Freethinkers throughout the Union, in every state, county, city, and village, should be in active communication, and ready to meet at any point the encroachments of the church. It is often the case that a Freethinker is alone in his community in the open support of Liberal thought and principles, and for this reason suffers persecutions. Religious bigots assume that they can trample upon the Freethinker's rights with impunity on account of their own vast majority.

When it is well understood that the Freethinkers of this country are joined together and will defend one another at all hazards, the rights of Freethought will be respected and the individual Freethinker will have the power of numbers to support his cause. The theologian is naturally a coward. He persecutes only the minority. He does not trust in God unless God has a big majority. When the theologian realizes that the Freethinker is not a solitary unit, but the representative of a great force, he will not only cease his persecutions, but even welcome him to social equality. A theologian is very considerate towards a powerful party, however much he despises the humble citizen.

There is a great contest before us. We must be an organized party or submit to defeat and ostracism. We cannot fold our hands and do nothing. We must become an intellectual, social, moral, and political power through a generous and permanent comradeship. We can do this only by public meetings, congresses, associations, and a Freethought press. We must use the same instrumentalities that are constantly used by the churches. They have their great gatherings, their synods, their councils, their conventions, and in this way the churches create an immense enthusiasm and exercise a more potent sway. These are human, practical, and far-reaching means, and Freethought must avail itself of such necessary aids.

All, therefore, are urged to come together at the National Congress of the American Secular Union and the Freethought Federation of America, to be held in New York, October 25th, 26th, and 27th, 1895.

It is hoped that there will be a large attendance, and that measures of co-operation, greater advance and usefulness will be adopted and cordially carried out by friends of freedom throughout the country.

The members of the American Secular Union are notified that such amendments to the Constitution will be proposed at the coming Congress as will

enable the Union to consolidate with the Freethought Federation of America.

The members of the Freethought Federation are also notified that changes of the same nature will be proposed for its Constitution in order that it may unite as an organized body with the American Secular Union.

It is the general desire that there be one grand national organization adapted to all the needs of the present and future work. Without doubt this will be determined in a wise, conciliatory, and progressive spirit. Let us close our ranks and meet the common enemy, the bigots of the Christian church. We work for the future; we work for humanity; we work for the best interests of civilization, for the liberty and the progress of all. Let us stand bravely by our colors and unite in the common cause. There are vast and profound principles which should harmonize superficial differences. We have no creed to support, but always and everywhere the rights of man. This is the mighty battleground. Let us rally now as never before, with earnest convictions, courage, and enthusiasm. We cannot evade the issue, neither can the church itself. It is liberty or it is slavery. This is the conflict of the ages, and in the American Republic all that is most precious and ennobling is at stake.

SAMUEL P. PUTNAM, President.

Katie Kehm Smith.

It is with deep sorrow that THE TRUTH SEEKER announces that Katie Kehm Smith is dead. The letter given below tells the sad story, which must shock and grieve every Freethinker who has known or known of this bright, fearless woman and her work. We lament the loss of the Duttons and Gove and Tompkins and Colwick, all with the snows of age upon their brows, and Cook at seventy-six, and Hacker at ninety-four, but they had been with us many years and we could not expect to keep them much longer. It is a different thing to say farewell to Katie Kehm Smith, laying down her burden at twenty-seven. We cannot help feeling that she had not lived out a third of the days that should have been hers. There was so much to do and she was doing it so well. She had taken up a neglected department of the Freethought propaganda and had already shown us that it was possible to educate our own children in Secular Sunday-schools, to so conduct those schools as to make them at once attractive to old and young, and well-springs of genuine knowledge. We can best honor her memory by walking in the path which she has opened for our feet, and by making it a broad highway to a future of learning, liberty, justice, and love here on this our mother earth. Here is the letter from the bereaved companion:

EDITOR OF THE TRUTH SEEKER, Dear Friend: My wife, Katie Kehm Smith, died at the home of Mr. and Mrs. Chas. G. Caspary in John Day, Grant Co., Or., September 18th, 9:30 P.M., and was buried at Wagner, Grant Co., Or., on the 21st at 3 P.M. She sleeps in a quiet, beautiful valley, mostly settled by Secularists—her loving and loyal friends. She did not seem to suffer, or to suspect that she would die. She was taken down with fever—her doctor said typhoid—about August 8th, and canceled some lecture engagements to rest a few days, but it was more serious than anyone supposed. She never finished her Eastern Oregon campaign. She died in the field, at the front, five hundred miles from home, in the interior of the state. I reached her August 18th, and was with her constantly. Mr. and Mrs. Caspary did all they could—they were untiring. This is the first chance I have had to write to you. Mr. Carl Wagner delivered the funeral address. Very respectfully, D. W. SMITH.

From "Four Hundred Years of Freethought" we quote the following biographical sketch:

"Probably the youngest prominent lecturer in the Freethought ranks is Katie Kehm Smith, of Oregon. She was born at Warsaw, Ill., and received her education in the public schools. In 1885, at the age of seventeen, she graduated from the Ottumwa, Iowa, high school and immediately began life as a teacher, which pursuit she followed in Iowa and Oregon for over six years. At sixteen she became a convert to Freethought and ever since has been an outspoken and aggressive worker in the cause. She is a student, an observer, and a thinker. As a teacher, she saw and met the common people in their every-day lives. She saw them willingly bear the burden of an expensive church and clergy; she saw them work hard and innocently divide the fruits of their toil with these, sacrificing comfort and happiness in this world for the sake of their 'souls' in the next. She therefore early resolved to do what she could to take people's eyes off their 'souls' and turn their attention to their bodies. She delivered her first lecture at the age of seventeen, and although a teacher, and often opposed and ostracized by Bible bigots, she never neglected an opportunity to expose the myths and evil effects of Christianity. She is impatient to have the people see the wrongs they endure and break the fetters which bind them. She also realizes that as these

wrongs are the slow results of centuries of priestly rule, it will necessarily take persistent and systematic effort for a long time, to right them.

"In 1891 she married Hon. D. W. Smith, of Port Townsend, Wash., but did not sacrifice her identity nor lose her interest in Freethought. Her husband encourages and seconds all her efforts. Since 1891 Mr. and Mrs. Smith have urged the plan of organizing Secular churches and Sunday-schools and placing each, or a circuit of them, in charge of a competent person duly appointed by the state organization, whose business it shall be to lecture regularly, at a regular time and place; that the lack of regular lectures, by regular lecturers, is why Freethought societies heretofore organized have not flourished. To prove the practicability of this plan, Mrs. Smith organized, Jan. 29, 1893, the First Secular Church of Portland, and soon after the Portland Secular Sunday-school, and has lectured for this church ever since [and to 1895]. Her audience has steadily increased, until at the end of a year it numbers between three and four hundred, and is as large as any orthodox church in the city."

Until lately Mrs. Smith wrote the lessons for the Secular Sunday-schools of the state and was also secretary of the Oregon State Secular Union. Here she did most efficient work. In manner and speech she was gentle, with the charms of the orator and the reasoning of the logician. Our regular readers are familiar, through her frequent and interesting reports from the front, with her recent campaigns in the Far Northwest.

For ourselves and THE TRUTH SEEKER constituency we offer to her bereaved companion and all her relatives and personal associates sincere sympathy in this hour of gloom. They have the satisfaction of knowing that she was one of those whose lives have made for truth and peace and equity. Nothing better can be said of any of the dead, she has helped make it possible for it to be truly said of an increasing proportion of those who shall hereafter return to their constituent elements. For her grave, roses and carnations and lilies-of-the-valley, but not yew nor cypress. For her memory, sweet remembrances. For us who remain for a little time, unceasing battle for the cause under whose flag she died in the van of the conflict.

The Serpent on the Cross.

In his lecture last Sunday night Mr. Symes showed the essential identity of Christianity and serpent-worship. Details cannot be given here. He took for his text John iii, 14, "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up," etc. The connection of this with the cock-and-bull story in Numbers xxi was shown; and by reference to Hezekiah's "Reform" (2 Kings xviii, 4), he showed that the worship of Nebushtan, the brass serpent, had been a permanent practice in Israel from time immemorial; and that the tale in Numbers was invented to account for this worship and to excuse it, after the worship itself had been condemned.

In the early church and for several centuries there existed a sect called Ophites, Serpentians, Naassenians, or Nahassenians, who, like many others, worshiped the serpent. They held that the God who made the world and planted Eden was the bad God, who gave a bad command to Adam and Eve; that the serpent who led them to eat the forbidden fruit was Christ, a good God; that the so-called fall of the couple was really a rise, an introduction to saving knowledge; and that this Christ or serpent had come to destroy the deeds of the bad God of the Old Testament. The name Nahassenians is almost literally Nehushtanians, or worshipers of Nehushtan, especially if we read that name, as we well may do, Nahashtan. As the Ophites are said to be older than Christianity, the probability is that they were a survival, more or less direct, of those whose God Hezekiah destroyed in the vain hope of crushing out the worship offered to it.

It is all very well to call those serpent-worshipers heretics; but the word heretic flung at your rival is mere abuse, and signifies that you have no argument or reason by which to convince him. Gieseler's Ecclesiastical History, vol. I., p. 143, says the orthodox Christians used the serpent as a symbol, and that symbol was a serpent on a cross. The word symbol may be understood how you please. The present crucifix is but a successor of the older crucifix which consisted of a crucified or crossified serpent. Remember, Crossified and Crucified are but different modes of spelling the same word. And the fact stated by Gieseler shows that there was a wide-spread Christian belief that Jesus and the serpent were one (in some sense of the word one). In fact, serpent-worship was once as orthodox as any worship in the church. These are interesting facts, which will not be acceptable to the Christians.—*Melbourne Liberator*.

News and Notes.

Friday afternoon, Sept. 6th, I take a farewell smoke with Saladin, who sends his good wishes to the Free-thinkers of America, and presents me with his brilliant book "Janet Smith," which I read on my homeward voyage. Friday evening, with Mr. and Mrs. Foote and Mr. and Mrs. Sumner, I visit for the last time, this journey, the home circle of Mr. and Mrs. Charles Watts. Here is the hearthstone where I received the first welcome, and here is the adieu. The evening was a happy termination to my eventful pilgrimage; a conclusion that looked forth to many golden to-morrows. Friendships are formed, broadened, strengthened, and enriched by thought, by hope, and by sympathy. It is good-bye, and all hail the hereafter.

When I awoke Saturday morning the biggest thunder storm of the season was roaring over London. I did not like the outlook. It was too melancholy to quit London and England amidst such a shower of tears. It cleared off a bit after breakfast, and when my friend Wilson's equipages swept up to the door of the hotel to take me bag and baggage to the Waterloo station, there was a lull in the fury of the elements. With the unpleasant weather I hardly expected to see any friendly faces; but Watts was there, George Ward, Mr. Guest, and others, and there was no lonely departure for the Pilgrim. Watts was the first to greet and the last to say good-bye in Merrie England. As the train rolled out of the station, long as I could see the company I waved adieus. When we reach the open country the sunshine fills the landscape and my final glimps of England is one of beauty and delight. In a couple of hours the crowded express arrives at Southampton, and the great steamer Paris awaits the one thousand passengers she is to proudly bear over the heaving deep. I find this world is not so very big after all. I am continually meeting friends. Travelers met at one point I strike at another. Passengers are on board the Paris that were with me on the Berlin; and on the deck of the boat I was met by Clarence S. Darrow of Chicago. It was simply a chance meeting. He came from Paris and I from London. With Darrow was John P. Hopkins, formerly mayor of Chicago. I like Hopkins. He is a bright, genial traveler, and thoroughly democratic in manners. He is full of ideas and keeps his eyes open. He does not think Chicago is the whole world, but recognizes the merits of foreign people. Although a member of the Catholic church, he is very liberal in his ideas of religion and history, as many nominal Catholics are. I think Hopkins has the courage of his convictions. He is Jeffersonian in his political doctrines, and he thus represents an element in American politics which I hope will be victorious. Chicago Liberals all know Darrow, who is at the front of the "coming men" of this age, an orator, a philosopher, a reformer, and a lawyer—but honest and fearless in the last capacity as Abraham Lincoln himself, whom he resembles in spirit and level-headed power. Darrow is a man of the people and stands for the people every time. He has the soul of the poet, and is devoted to the glorious golden visions of William Morris, the noblest bard of England to-day. I have not met anyone who is more widely read than Darrow in literature, or who is better equipped for the stirring issues of the present time, or who has a broader perception of the future. I was glad to meet him, for it brightened my voyage with home-like associations.

Chauncey Depew is also on board. He has a kindly-beaming Presbyterian face, as if he were thoroughly satisfied with the universe; with God, devil, heaven, hell, etc., all being foreordained to his especial comfort. He is one of the saints. I don't expect to scrape acquaintance with him, for he is in the altitudes of orthodoxy, while I am a born rebel. Still I rather like him. It's my opinion that his religion is but skin deep and at heart he's a good fellow. At any rate, he doesn't put on any airs.

There are over one thousand passengers besides the crew, which numbers three hundred and eighty. So we have a little city on the deep of about 1,400, composed of all sorts and conditions of people, lawyers, doctors, clergymen, editors, governors, mayors, senators, actors, merchants, stock brokers, bankers, etc. As to the ladies, I suppose they are all angels without any particular occupation. At least they grace the ship with beauty and fashion.

The weather the first day out and the following Sunday was simply lovely and I anticipated a delightful voyage. A change, however, came o'er the spirit of the deep and the waves began to roll mountain high. As Chauncey Depew remarked, it was the plains of Normandy coming over, but the hills of Switzerland going back. It was disastrous to most of the company on board. On Monday

morning, as Chauncey again picturesquely described it, it was like the battle of Waterloo. Almost everybody was slain. The saloons were deserted and also the decks. For a time indeed we were locked in and not permitted to go "out doors" at all. It was dangerous, for one man, a clergyman forsooth, already had his leg broken. Several were on deck just before breakfast, when a huge wave swept along, tossing furiously over the ladies' cabin, and piled about forty chairs and a dozen passengers in a promiscuous heap. It was dire confusion for a minute or so, and when the remorseless billow retreated, among the debris of chairs was this man with a broken leg; another with a cracked crown, etc. After that the gates were barred on all the passengers. I have concluded that I am a "good sailor." I did not have a single qualm or lose a single meal. I found it pretty difficult, however, to travel from one end of the ship to the other; one had to hang on to railings and chairs and tables, and the way the deck went up and down gave a buoyancy to the step, at times, more than desirable. The "inner man" in my case, however, retained his equanimity. I understand this was a test occasion, and that if anybody survived without a tribute to old ocean he was fit to grapple with any storm. It was even reported that the captain himself was on the verge, but this was officially denied, it being asserted that the captain was sea-sick only once, and that forty-seven years ago. I guess, however, from the story Chauncey Depew relates, that there was some pretty awful sea-sickness about. As this story is also confirmed by Bishop Potter it must be true. A lady was lolling on deck fearfully demoralized and looking up to heaven with a most pitiable expression. The head of a man equally suffering was laid upon her lap. A sympathizing passenger remarked to the lady, "You are quite sick?" "Yes, I am," she gulped. "How is your husband?" "I don't know how my husband is; I haven't seen him the whole day." The somewhat amazed passenger queried, "Isn't he your husband?" pointing to the head in her lap. "Oh, no," she groaned. "I don't know who he is; I never saw him in my life before." Thus does sea-sickness level all distinctions. It is more democratic even than death.

Only two or three met me at the table. The saloon presented a forlorn appearance. After awhile the doors were opened and we could go on deck. It was a glorious view to those well enough to enjoy its vast and tumbling magnitude. Mightily the billows rolled along and broke in tremendous and far glittering spray. I saw the mountain waves, with great shining, sweeping valleys between, ever changing, ever rushing, crest piled on crest and depth succeeding depth, with enormous swirls and eddies; black walls, manes like ten thousand horses leaping, vast gulfs into which the ship plunges, down, down, and then upward, like a magnificent bird, springs across the seething spaces. At times the sun appears and the horizon extends with molten brilliance, as if sea and sky were melting in a furnace heat. The black clouds would again cover the sky, the rain descend, the winds whistle, the masts creak, and the mighty surge bound furiously upon the struggling ship. Anon the rainbow spans the curtained sky with vivid colors. It hangs over the sea with perfect brilliancy. The waters pour in many-hued streams athwart its misty foundations, while beneath its central glory the broad bright ocean sparkles like a bossed and silver shield, as if the sea-god in all his pomp attended the fleeting vessel. From the rainbow we glance to the opening West with its promise of to-morrow. The mists gather and float away in vanishing lusters. The pathway of the sun becomes one blaze of gold. Like giants the billows leap against the accumulating splendors, and then fall back, themselves covered with the overflowing brightness. How beautiful the night approaches, its deep dark-blue flecked with clouds, the straggling battalions of the disappearing storm. What thoughts rush upon the mind, thoughts exultant, glorious, incommunicable, thoughts of man and his resistless spirit who reads the stars a thousand million leagues away, and plows the unfathomed sea and defies its mightiest tempest. The phosphorescence bubbles in the silver pathway of the ship, and far in the gloom we catch the vanishing diamond drops. One might imagine that beneath this luminous veil were the halls of mermaids and fairies who watch with jealous eyes the sweep of the majestic palace above, the invader and the scorner of their beauteous domains.

While the storm glowers the steamship Teutonic, from New York to Liverpool, lifts itself from the tempestuous horizon and moves majestically along, a mile or two from our own ship. It presents a striking appearance in the midst of the billowing sea. The mighty waves have no effect upon its calm and stately motion. They roll obediently from her offy prow, and let her pass like a queen of the

watery domain. I suppose our vessel presents the same appearance to those who gaze upon it from that palatial steamer. Nothing is more stirring than the sight of a great ship at sea, especially amidst the grandeur of a storm. To the glory of the sea is added the glory of man himself; his art resplendent on the liquid plain, imperious along the surge of nature's mightiest force.

When the storm is over the reanimated passengers again throng the decks, and happiness prevails. On Thursday evening there is an entertainment in the saloon, for the benefit of the Sailors' Homes at Southampton and at New York. These entertainments are a graceful affair. They are a kind of festival for the passengers, and the spirit of humanity illuminates them. Some members of Daly's company are with us, professional singers, etc., and the display of talent is varied and attractive and hearty applause greets everyone who contributes to the pleasure of the occasion. Darrow reads a poem which has quite a sparkle of radical thought, and is appreciated even by that fashionable audience. Chauncey Depew is quite an ideal chairman for such an occasion, and his after-dinner speeches come in fine play. His stories are well told, and he can garnish a chestnut with delightful variations so that it has an air of novelty. It seems that Chauncey Depew goes to the theater in spite of his evangelical associations. He confesses that when he is all tired out and feels blue, and wants to be recuperated, he goes to the theater and refreshes himself with its comedy. He doesn't go to a prayer-meeting or listen to a sermon. He endures the latter from a sense of duty, but the former he enjoys and is benefited thereby for the battle of life. Chauncey is something of a pagan after all. He averred that "all the world's a stage, and all the men and women merely players," and that the most honest player of all is the actor himself, who makes no pretense about it. Chauncey says he has crossed the ocean thirty times. No wonder he is a kind of "old sea-dog," and he isn't sick at all the whole voyage. Out of his fund of observation and varied experience he gives us a bright and humorous harangue, and the evening's amusement is a most successful affair financially and otherwise.

We are twenty-four hours late. Something happened—a pump broke, I believe—and only one engine was in use for a day or two. Then there was an alarm of fire one morning, but it ended in smoke; the origin of this, I understand, was "fat in the fire," but you really don't know the truth of these things, for the officers will never tell. They keep mum or tell a "white lie," which of course is wise. It wouldn't do for the passengers, as a general thing, to realize that there was any danger. For a moment a tremor of horror went through the ship, as the smoke rolled into the cabins, but whatever the peril, it was fortunately averted.

Alas! the Etruria, which left England three hours after our ship, passed us by. It was remembered, however, for our consolation, that the Paris had several times passed the Etruria, only we were not on board at the time. How many fine things do happen when we are not there!

All things come to an end, and so did the ocean voyage, with its various incidents and accidents. Saturday dawned bright and beautiful, a dazzling day indeed. The sea was smooth, and flashed blue and green; it was like an immense floor beneath the cloudless dome of the sky. The ship is in good trim. Its great heart beats rejoicingly. It sweeps the broad plain with buoyant motion. Its banners make music with the waves below. Two thousand eyes are looking for land. Old ocean's reign is almost over, and star-crowned Columbia will now rule the hours. About four o'clock in the afternoon the dim edge of land appears. We know not if it is a cloud or a mirage, so faint and wavering are the outlines. These grow steadier. The fringes along the horizon increase with varying aspect—trees, towers, huge animals, a man on horseback, with other grotesque shapes—until at last we know it is land, solid land, and a great shout arises from all the ship. A thousand hearts beat happily. The lights begin to appear as night darkens, glimmering fitfully, one by one at first, then a constellation of them; then great spaces of radiance appear, and finally the whole horizon is decorated with a million torches, and the sea reflects the effulgence. New York lifts its flaming tiara, with Long Island on one side and Jersey shore and Staten Island on the other. At half-past ten Saturday night we anchor at quarantine. We remain on board until morning, and are up before sunrise. We see the red ball of fire ascend. It is a glorious prospect, the flaming rays on river and shore; on the houses, ships, and forts; on the great bridge, on the statue of Liberty. We wait patiently for the custom-house officers to climb aboard, and then the ship moves on to the dock. We crowd the deck. The great city seems

to welcome us with its shining columns. Its roofs and windows appear besprinkled with innumerable jewels. The glad waters sing about our path. The broad river opens its silvery portals. The pier is thronged with hundreds of waiting friends. Handkerchiefs wave and voices of welcome tremble on the air. Soon the giant vessel is at rest, and we rush ashore. Home again. Much have we seen and learned of the wonderful Old World. It has wisdom, art, magnificence, the treasures of centuries. But America is the land of promise, the land of the future. We turn to it with more devotion than ever. More beautiful floats its starry flag.

SAMUEL P. PUTNAM.

Observations.

As a colored delegate took occasion to remark, the coons had the dogs up a tree in the South Carolina Constitutional Convention. A white delegate introduced a resolution providing that marriages between Caucasians and persons having Negro blood in their veins should be declared off. The colored delegate offered an amendment to the effect that white men guilty of illicit communication with Negro women should be disqualified for holding office, and that the children resulting from such offenses should inherit the property of the father. He set forth that the degradation and deterioration of his race by intermixture with whites were marked and deplorable, and that none but the lower classes of his people would consort with whites anyway. He also called for a single standard of morals for both races. Said he: "If a Negro improperly approaches a white woman, he is lynched, while if all the white men who have taken advantage of our girls were even disqualified for public positions, this convention would have to adjourn for want of a quorum." The dogs up the tree barked vociferously, but they did not come down, and miscegenation received its death-blow by the adoption of the white man's resolution, minus the amendment. The effect on the increase of the saddle-colored population will be watched with interest.

The Chinese Vegetarians and theologians who slaughtered the Christian missionaries have explained their conduct. The missionaries offended their sense of propriety by eating meat, which involves the taking of animal life, and such being contrary to the principles of all good vegetarians, they slew the offenders. Remembering that the Mongolians have condescended to place the occidental on a level with the hog, which animal cannot be denied the possession of animal life, the Vegetarians would appear to have laid themselves liable to a charge of inconsistency in killing them off. Still, their course might bear favorable comparison with the practice of those other religionists who profess to love God, and prove it by disdaining his works and by denying any inherent virtue to the only image of him they have in the world.

If you don't see what you want, look for it under the head of "Socialism" on the European continent. The program of the Socialist Congress at Breslau contains the proposition that, religion being inimical to progress, the party will discourage all systems of faith. Again, it is proposed to abolish all laws that place unmarried mothers and their offspring in an invidious position, and all women are to be elevated to an exact political equality with male citizens. These planks alone might make a basis of union better on the whole than that formulated at Prohibition Park by the gullible innocents, but the program is said to fill six newspaper columns, and there is no guessing what wild schemes it embodies. Unlike the Socialism of Europe, the collectivism of our own country is approaching under religious auspices, and the vehicle it travels on will be used later as the hearse of free opinion. But so long as state affairs are controlled by the whims of majorities, and so long as church supporters are in the majority, Socialism will loom up as the coming slavery in Europe as well as in America; and the Freethinker who advocates it anywhere is twisting a rope for his own neck. A Socialistic postal system has created a Caron in Canada and a Comstock in the United States.

If the Puget Sound ministers are right, God is no match for the subtle and scientific agriculturists of the state of Washington. The ministers hold that the hop louse which has destroyed so much of the crop in the White River valley is a special messenger from the Almighty, sent to discourage the beer-brewing industry. I copy from the Seattle *Post-Intelligencer* the following reply to the ministers by Mr. Ezra Meeker, of Puyallup, the leading hop-grower of the Sound country:

"In this morning's report of the Methodist conference," says Mr. Meeker, "I notice under the

heading 'A Curse on the Hop Crop' that Preacher Hanson, of Puyallup, reported he 'had some good news from the great crop country—the hop crop, the main support of the people, was a failure; the crop had been cursed by God.' Whereupon Bishop Bowman said, 'Good,' and from all over the room voices could be heard giving utterance to the fervent ejaculation, 'thank God.' For the edification of the reverend fathers and fervent brethren I wish to publish to them and to the world that I have beat God, for I have 500 acres of hops at Puyallup and Kent that are free from lice, the 'curse of God,' and that I believe it was the work of an emulsion of whale oil soap and quassia sprayed on the vines that thwarted God's purpose to 'curse' me and others who exterminated the lice."

Mr. Meeker's letter has a stinger in the tail of it that may make the Rev. Mr. Hanson squirm. He says: "I want to recall to the memory of the Rev. Mr. Hanson, that the church in which he has been preaching for a year past was built in great part by money contributed from gains of this business 'cursed by God.' For myself I can inform him that as a citizen of Puyallup I contributed \$400 to buy the ground upon which that church edifice is built, every cent of which came from this same hop business 'cursed by God.' I would 'thank God' if they would return the money and thus ease their guilty consciences."

I am afraid Ezra will never see his money again, and it will serve him right if he does not. The religious parasites of the Northwest are worse than hoplice or potato-bugs, and he should have been aware of that fact before he joined in their cultivation. For his information I would say that the moral whale oil soap and quassia necessary to neutralize their devastations is obtainable from the Truth Seeker Company. Families sprayed fifty-two times per annum for \$3.

It is a well-known fact that not all of the articles appearing in a paper as editorials are written by the person whose name is at the head of the editorial column. Sometimes an editor hires a hand to express his thought while he discusses the outlook with a rural visitor or turns off mimeographic epistles to delinquents. This being the case, I prepared the following open letter and offered it to the Editor of THE TRUTH SEEKER as a leader. To my surprise, it was declined, under a pretext which, I hardly need say, was in my opinion fallacious. The letter contains suggestions that certainly should be made, and I present it here with this explanation, but with no apologies:

To MR. RICHARD B. OLNEY, Secretary of State, Washington, D. C., *Respected Sir*: If you are a reader of THE TRUTH SEEKER, as we hope you are, although your name does not appear on our list of paid up subscribers, you must be aware of the efforts at present made in the United States and Canada to turn us down. In this country some of the clerical gentlemen who occupy editorial chairs have called upon the authorities to suppress us, and the next wind that sweeps from the pulpits may bring to our ears an appeal to the secular arm. But it is not of these that we would particularly speak. With a fair field and no favors, we have the conceit to think that we can hold these gentlemen level; while as regards contests about controverted points in theology, wherein it is our luck to differ with them, they might almost be called quitters. Their attempt to run under your guns after crossing the line shows that they have had enough of debate. In Canada the case is different. There the postal authorities have actually had the audacity to shut us out of the mails. We recall nothing that we have ever done to offend the Canadian government. Whatever it is, the offense is unintentional, for, to tell you the God's truth, as the saying is, Mr. Olney, we have managed to live as an American citizen without worrying ourselves, and scarcely informing ourselves, whether Canada had any government or not, though sundry groans from her tax-paying population have led us to infer that she had. Until Mr. Adolph Caron, the Kanuck postmaster-general, brought himself to our notice by denying us the transportation facilities we had paid for in the mail wagon he runs through the provinces, we were just ignorant enough of natural history not to know that such a Neanderthal kind of a man had survived the Miocene epoch.

Of course we are aware—or we should not have felt ourselves slighted when Brother Cleveland put you instead of us into the place you occupy—that you have no more control over the postmaster-general of Canada than you have over the wild cayuses and cold waves of Manitoba, and therefore we do not expect you to call Mr. Caron to time by firing an ultimatum across his bows; but from the defiant attitude your department has assumed toward

China on account of certain outrages on missionaries, we infer that the United States intends to maintain missionary rights in foreign lands. Now, we are a missionary to Canada, which, as much as any part of this green earth that we can call to mind at the present writing, needs the sort of enlightenment we are here to spread. And we contend that our claim to missionary rights in Canada is a good deal superior to that of the Christian emissaries in China, for the reason that while the Chinese object to being evangelized, there are citizens of the Dominion, right to the contrary, who want us bad enough to pay \$3 a year to have us come. You understand, of course, Mr. Olney, that we do not go ourselves. We are the Board, and if you have noticed, the Board always stays at home to look after the Fund. Our missionary is the journal in which these lines appear, and while we cannot exactly say that it has been massacred by the paynim in their blindness, we can offer you documentary evidence that they have come as near to holding a lynching bee as the circumstances will allow—that is to say, our missionary has been buried in the Dead Letter office, which is the next thing to getting out a brass band and welcoming us in person to a hospitable grave.

In the matter of the apostles to the Chinese, England called for the head of the particular official responsible for their decease, and he was degraded before sundown. Why not run a little bluff on Canada and get Caron degraded? His crime is not so serious as that of the viceroy of Sechuen, but the difference is equalized when we remember that Caron would not have far to fall. Just speak to Mr. Herbert, Secretary of the Navy, about our fix, and if there happens to be a government vessel in commission, from a man of war to a lighter, that he is not at present using as a pleasure craft, have him start her up the Erie canal as a commerce destroyer. After he had blown up a few canal-boats loaded with Canadian spuds, and sunk a scow or two of Ontario onions, the Dominion government would get rattled and begin to inquire if this thing couldn't be arbitrated. Then make your own terms, not forgetting such advertising as they might throw our way. If Mr. Herbert feels like making an extra dollar out of the trip by picking up an occasional subscriber for our journal, we will talk with him about discounts and commissions.

We have chatted quite familiarly with you, Mr. Olney, anent this affair. Now let the Administration sing its grand, sweet song.

Yours forever, THE EDITOR.

I am not oblivious of the strain this letter will lay upon the relations between this country and Canada, nor of the imminent danger that it will put off annexation many a weary year, but better sacrifice the entente cordiale, the modus vivendi, and the gaiety of nations than endure Caron.

Governor Culberson, of Texas, without the consent of the governed, lately called an extra session of the legislature to enact a law prohibiting prize-fights. This is not popular government, for if the people of Texas could have had their way, the proposed fight would have come off. On the principle of choosing the least of two evils, there is no doubt that the voters of the state would prefer an extraordinary session of pugilists to devise measures for preventing the meeting of the legislature.

GEO. E. MACDONALD.

America Ahead, as Usual.

Dr. Buckley, of the *Christian Advocate*, New York, has the honor to lead the way with a Christian lie about Huxley. He puts it tentatively, but no doubt it will soon reach the dignity of a full-grown assertion. His words are: "Huxley, it is said, wished, a few days before his death, to be buried with the service of the Church of England." Who said this, Dr. Buckley, before you, and how comes it to be said in New York when it is not said in England?—*London Freethinker*.

Those of our readers who contemplate buying pianos should read the advertisement of J. E. Remsburg & Son which appears in our columns and write them for further particulars. They handle a first-class instrument and claim that they can save purchasers at least \$100. A few days ago Mr. Remsburg went into a music house at Fort Worth, Tex., and asked the price of an Adam Schaaf piano, the one he sells. The dealer asked \$375 for it. Mr. Remsburg had previously sent one exactly like it to Belton, Tex., for \$245. Mr. Frank Beverly, an old TRUTH SEEKER subscriber, who purchased it writes as follows:

"FRIEND REMSBURG: The piano arrived all right, in good condition and in tune. It was tested by an expert and pronounced an excellent instrument. Mrs. Beverly is highly pleased with it. It gives perfect satisfaction. We are both greatly obliged to you for sending us such a good piano."

A Unitarian View of Sunday Laws.

The possible absurdities of high civilization seem about equal in church and state. Probably the height of narrowness was never reached until a country based on common schools began to establish one kind of morality for six days in the week, and another kind of morality for the seventh. New York city is rapidly finding out what comes of such impossible notions. Morality, of course, under any rational interpretation is an action or course of action that advances our own well-being together with that of our neighbors. In evolution terms, to be moral is to will on a line with our own honor and manhood—to increase our life and redeem it from waste. Immorality is life waste—and therewith it is the destruction of character. It is impossible to create a specific Sunday morality. If whisky selling tends to the damage of seller and buyer, it is no more a curse on Sunday than on Monday. If it is inherently innocent to pick a basket of apples on Tuesday, it is on others. When our Puritan fathers undertook to legislate sin into a Sunday shave they did so because they literally thought a supreme revelation ordered it. But New York aldermen and New York legislators are not troubled with such convictions. The Sunday laws are results of old superstitions. They are held on to after the superstitions are dead, because the religious public is not ready to face the question of natural morality and live by it. It simply is impossible to create a one-day morality. What is right on Saturday is right on Sunday.

The time has long since passed when we could rest all together—we cannot play alike or worship alike, or think alike. Who shall lay down the law as to how we shall keep Sunday? By and by the majority will turn around and say, We have had enough of your law; now you shall have some of ours. You have told us what we shall not do; now we will tell you what you shall not do. We will shut up your churches as we now shut up your barber shops and your other Sunday indulgences. We will keep you indoors and forbid the Sunday display of new dresses on the avenues. Sunday began two hundred years ago by driving all to church and fining those who stayed away. It has come down to forbidding this and that, while not a tenth of the people go to church. You are on the wrong track. You are wasting your moral force trying to keep up the semblance of a sacred twenty-four hours.

Then comes the personal liberty question. Can you tell exactly where the line is going to be drawn? Can we forbid "Tom and Jerry" a saloon tippie when we know that mayor and aldermen and lawyers and not a few priests and parsons have their wines or worse? Can we understand just what is rest to some one whose temperament or occupation is different from our own? One of our most famous authors was unable to keep in health without sharp physical exercise every day, and he took it sawing wood. Going to church is the severest possible labor to some people. They need rest from brain labor.

The whole Sunday enforcement business should be given up. The aim of law and of religion should be to enlarge the opportunities to rational rest. Spend all our moral force on permissiveness and help. Our churches should have play-grounds and gymnasiums as well as sermons. When Agassiz first came to America he complained that the worst feature of society was Sunday restrictiveness. He had been accustomed to hear his preacher discourse in the morning and play ball with him in the afternoon. Even John Calvin sometimes adjourned his evening service and went with all his congregation to the theater. "Better theaters than ours?" To be sure; and we would have better theaters if we gave up our Puritanic struggle to give the devil the best chances at pleasure and rest. I write as one who rarely goes to a theater; but I claim the green fields on Sunday. I insist on my right to take my rest with games that discharge the blood from my brain. We are an overworked nation. Insomnia and insanity are multiplying. Our time for rest we must have whether in the middle of the week or at the beginning or the close. The church must learn to give us something besides the hard work of listening to logic, or the harder work of listening to illogical sentiment. The subject opens out very widely, because we are infusing our whole social life and our legal code with the mischief of two kinds of morality. The key to the whole difficulty is, "Do unto others as you would that others should do unto you" on every day in the week alike. Give up your seventh day restrictive code. Enlarge your religious privileges to cover all that is helpful. Make your church everything that is wholesome and saving. Think of the whole governmental force of New York clapping their hands over "a dry

Sunday," no matter how wet or whisky-soaked Wednesday or Saturday is. Nor does any one believe a single soul saved from evil desire. They have simply put the handcuffs on for one day and then taken them off for six.—*E. P. P., in the New Unity.*

An Honest Confession.

Some ministers seem to have an incurable itch for claiming that all the men who have figured prominently in public life are Christians. Mr. Lincoln has almost been canonized, and Gen. Grant has been put forward as possessing all the graces, though neither one of them ever joined the church or made the slightest public profession of faith in Jesus. We once heard a minister of our own denomination, in a public address, enroll Andrew Johnson among the disciples. And now, at last, it is gravely affirmed that Edwin M. Stanton is entitled to the same honor. That Mr. Stanton was a man of consummate ability need not be said. But if he was a Christian, save the mark! A little common sense is not a bad thing even in the pulpit. It seems to us that the whole business of paying court to great names, even when they represent irreproachable characters, is essentially vulgar. Is our holy religion so lacking in attractiveness that it must needs be commended to the world by a parade of its most noted adherents? Or has it anything to gain by decking itself with the ambiguous compliments of men who never submitted themselves to its demands? The less of all this the better. We are sick of the pulpit toadyism that pronounces its best eulogies over those who are not the real disciples of Jesus Christ.—*Nashville Christian Advocate.*

"Four Hundred Years" a Book for All Civilized Nations.

CONCORD, N. H., Sept. 30, 1895.

DEAR FRIEND PUTNAM: Your work, in the main, pleases me well. It is a truly valuable contribution to the literature of the times. And I hope it may so prove to you—financially, as well as in other considerations.

A neighbor and friend of mine, a native of France, has your book now, and is very much pleased with it. He thinks it should be translated into French, and that it would meet a ready sale in his country.

It is indeed a book for France, and for all civilized nations, as well as for America.

I am glad you have written it, and in my life-time; and hoping it, and all your efforts in behalf of untrammelled civil and religious liberty, may have great success, I am, Most fraternally yours,

PARKER PILLSBURY.

Vale Bible!

I close its lids and calmly turn away;
There is no hope in all its musty pages.
Across the moorlands of the vanished ages,
Whose the lean hounds of Superstition bay
In snarling rings forever round the gray,
Half-buried tombs of scribes and hoary sages,
Whose God in infant's blood his wrath assuages—
From my long quest have I returned to-day.
Back to the present, with its life and light,
I have returned with empty, bleeding hands;
I found no pearls, but only shifting sands
In all that land of bigotry and blight.
With calm contempt I hear the rusty gate
Of the swart Past swing to with raucous grate.

FRANK T. CRAMPTON.

An Outline of the Congress.

The Freethought Federation and Union Congress will open at Hardman's Hall, Friday morning, October 25th, at 10 o'clock, with an address by Samuel P. Putnam on "Rome or Reason: Which?" Committees will be appointed, and other business transacted. Daniel T. Ames and others will speak on Friday afternoon; Dr. E. B. Foote, Jr., on Friday evening, when the New York Liberal Club unites with the Congress. This will be an important and interesting meeting, for old-timers are expected to be present, and the New York Liberal Club is a historic power. Saturday sessions, morning and afternoon, will be devoted to business. Saturday evening Susan H. Wixon will give an address, "Will the New Woman Go to Church?" followed by Franklin Steiner. Sunday morning T. B. Wakeman will speak on "Religion Under Evolution," and E. O. Walker on "The National Reform Association: Its Position and Work." Sunday afternoon, Henry Rowley and Henry Bird will speak. The Newark Liberal League and Brooklyn Philosophical Association unite with this session of the Congress. Sunday evening, L. K. Washburn will speak on "Liberty and Education the Basis of the Republic," and Samuel P. Putnam will give the closing address on "Evolution, Progress, and Freethought." A paper

is expected from E. M. Macdonald on "New York Politics and Freethought Principles," and from George E. Macdonald on "The Worth and Worthlessness of an Oath." Also letters from Hon. C. B. Waite and others. The object of the Congress is to enlighten the people to present Freethought in its living aspects, as liberty, justice, and civilization. No Liberal can afford to stay away from this Congress. It is a means of information which nothing else can give. Our ablest and best-informed speakers will be on hand. A solid array of facts and arguments will be presented. We must reach the people. Mass meetings are one of the most potent instrumentalities for agitation and education. Come if possible. And, if possible, let us enter the fall campaign with the best resources at our command. Send all contributions directly to

SAMUEL P. PUTNAM,
Care of THE TRUTH SEEKER.

Contributions acknowledged by Treasurer Reichwald:

F. A. Whitney.....	\$ 1 00
E. W. Haines.....	5 00
J. F. Ruggles.....	1 00
J. H. Hunt.....	10 00
A. C. Lake.....	1 00
J. Duellmeyer.....	2 00
C. Cottrill.....	2 00
M. A. Martin.....	1 00
J. P. Thornquest.....	1 00
A. Theuball.....	2 00

Lectures and Meetings.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Ashland (Wis.) *Daily News*, of Sept. 19th, in speaking editorially of Franklin Steiner's lectures in that city, used these words: "'The Evidence of Christianity Tested' was the subject discussed last evening at the Opera House by Mr. Franklin Steiner. It was a scholarly address ably delivered. The criticism on Christianity would no doubt shock many religious persons, although Christianity is indebted to such thoughts for its progress in the past. Mr. Steiner's manner and expressions prove that with him fidelity to truth is his first and only consideration."

THE Friendship Liberal League, George Longford, secretary, meets at 7.30, every Sunday evening in Warner's Hall, Broad and Wallace streets, Philadelphia. Oct. 13, 2.30 P.M., "The Sunday Question." Franklin Steiner. At 7.30, "Jesus Christ as a Guide for Humanity." Franklin Steiner.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for October:

Oct. 18—"My Theory of Soul Atoms." C. S. Hartmann.
Oct. 25—Union Meeting with A. S. U., 5th av. and 19th st.

THE Women's Liberal League of Philadelphia meets Wednesday evenings, at 8 o'clock, in the Skerrett Building, northeast corner Ridge ave. and Green st; Miss M. P. McLeod, secretary, 218 So. Eighth st. Admission free, and all are invited. Radical Library open from 7.30 A.M. to 10 P.M.; dues, 15 cents per month. October lectures:

Oct. 16—"The Historical Development of Anarchism." John Most.
Oct. 23—"Vegetables vs. Human Parasites." Max Stalder, M.D.
Oct. 30—"Lincoln and Christ." Dr. Barr.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for October:

Oct. 13—"The Demoralizing Influence of Christianity." E. J. Bowtell.
Oct. 20—"Freethought in England." S. P. Putnam.
Oct. 27—"The Society meets with the National Congress, at Hardman Hall, 19th street and 5th avenue.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for October:

Oct. 13—"Freethought in England." S. P. Putnam.
Oct. 20—"The Spoils System." Atty Chas. B. Wilby.
Oct. 27—"Sunday Laws." Atty S. A. Miller.

Colonel Ingersoll's Lecture Appointments.

Oct. 12—Pawtucket, R. I.....	Lincoln
Oct. 13—Providence, R. I.....	Which Way,
Oct. 20—Chicago, Ill.....	
Oct. 21—Aurora, Ill.....	
Oct. 22—Joliet, Ill.....	
Oct. 23—Danville, Ill.....	
Oct. 24—Bloomington, Ill.....	
Oct. 25—Burlington, Iowa.....	
Oct. 26—Keokuk, Iowa.....	
Oct. 27—St. Louis, Mo.....	
Oct. 28—Decatur, Ill.....	
Oct. 29—Champaign, Ill.....	
Oct. 30—Lafayette, Ind.....	
Oct. 31—Crawfordsville, Ind.....	
Nov. 1—Columbus, Ind.....	
Nov. 2—Hamilton, Ohio.....	
Nov. 3—Cincinnati, Ohio.....	
Nov. 4—Mt. Vernon, Ohio.....	
Nov. 5—Wheeling, W. Va.....	
Nov. 6—Pittsburg, Pa.....	
Nov. 7—Altoona, Pa.....	
Nov. 10—New York city.....	

Letters of Friends.

For the Cruise and Some Pictures.

DANBURY, CONN., Sept. 17, 1895.

MR. EDITOR: For the inclosed \$3.50 send THE TRUTH SEEKER for one year, and the "Pictorial Text-Book," also "Glaube und Vernunft, oder Le Bon Sens."

CHAS. E. RAU.

CLINTON, ILL., Sept. 24, 1895.

MR. EDITOR: Inclosed please find \$3. in return for which please send me THE TRUTH SEEKER for one year, and your "Freethinker's Pictorial Text-Book," to Henry C. Moore.

C. H. MOORE.

Noxon, MONT., Sept. 17, 1895.

MR. EDITOR: Inclosed find \$8. Please forward "Bible Myths," "Godly Women of the Bible," "Bible Inquirer," "Sakya Buddha," "Pictorial Text-Book," THE TRUTH SEEKER for one year, and other publications named.

H. W. MORSE.

To Help Resist the "Suppressors."

UTICA, N. Y., Sept. 22, 1895.

MR. EDITOR: Inclosed I send you \$1.50 to apply on subscription. Hope you will receive it before you are suppressed. Will remember you again soon.

D. F. TOMPKINS.

For Education and Defense.

UNIVERSITY, CAL., Sept. 20, 1895.

MR. EDITOR: Inclosed find \$8 15, for which send THE TRUTH SEEKER one year; books as per list herewith; Fleckten Defense Fund, \$1; Wise Defense Fund, \$1.

L. SCHLEGEL.

The Appreciation is Self Evident.

BURLINGTON, IA., Sept. 24, 1895.

MR. EDITOR: Inclosed find \$7.30, for which renew my subscription to THE TRUTH SEEKER, and send books as per list.

I suppose it is not necessary for me to say how much I like the paper. The fact that I renew my subscription is proof enough that the paper suits me to a dot. I distribute my papers when I get through with them.

JOHN CAIRNS.

Would Ask Awkward Questions.

BUSHNELL, ILL., Sept. 23, 1895.

MR. EDITOR: I inclose \$1 for a selection of pamphlets. I believe the great need of the Freethought cause now is more individual earnestness. Ask good Christians in cases of terrible calamities what the sufferers had done to make God angry. This is a very good way to bring on a little interesting talk. Of course, everything is as an infidel God wants it to be.

Your sincere good wisher,

S. L. BABBITT, M.D.

One of the Savers of Sodom.

SODOM, O., Sept. 22, 1895.

MR. EDITOR: Sometime ago, I think in May, I renewed my subscription for THE TRUTH SEEKER up to July 1st, 1895. By an oversight of yours my tab reads '96, and I cannot let you cheat yourself that way, for the best of papers. You will now please find \$5; \$3 50 for subscription and for "Old Testament Stories Comically Illustrated," and for the rest send eight copies of "Age of Reason," "Self-Contradictions of the Bible," and "Myth and Miracle."

ROBERT BROWN.

He Sees the Point.

NEW YORK, Sept. 27, 1895.

MR. EDITOR: Prohibited in Canada! It is well, certainly, to feel highly gratified at this tribute to your influence and effective work against the Christian church. The embargo on THE TRUTH SEEKER will increase the circulation of the paper. We Freethinkers need excitement. When bigots say "Shall not," the independent mind says "I will." Fight them by getting more books and papers into Canada. That will secure the approval by all Liberal-minded men.

S. R. THORNE.

Not Unequally Yoked.

GENESEO, ILL., Sept. 20, 1895.

MR. EDITOR: As usual, I am a little behind. Times are close here, but we can not do without the grand old TRUTH SEEKER (I mean, when I say "we," wife and I). Inclosed find \$5 on subscription and for two copies "All About the Holy Bible," two copies "Liberty of Man, Wo-

man, and Child," and eight copies "Age of Reason." Hoping you will continue to strike hard at orthodoxy, and that you are well and happy, I close by wishing good luck to the Badge-pin man.

Yours, L. G. BARNES.

P S—Mrs. L. G. Barnes sends an extra fifty cents for the Fleckten school case. She is a worker in our cause. L. G. B.

Not Insulted, Knowing the Source.

GRAFTON, W. VA., Sept. 24, 1895.

MR. EDITOR: I have been reading THE TRUTH SEEKER for three years, and must say that I never perused a publication with greater satisfaction. I see in the last issue that the sky-pilots are after you and demand the paper's suppression. Have we a censor in this country? If so, what is his name? If we have, has he the authority to decide what is blasphemous? In his absence, who is? Is it Comstock? I know that for centuries it was the rule with the black-coated gentry to denounce as blasphemous anything that ran counter to their lop-sided conceptions and dogmas. I also notice that the *Christian Reformer*, et al, don't speak very flatteringly of your readers. Well, I don't feel offended; one has to consider the source. This much I will say, that my fellow-believers in this town and vicinity will compare favorably in every respect with any equal number of Christians.

P. LAMBECHT.

Appreciates Heston's Work.

SPRINGFIELD, MASS., Sept. 24, 1895.

MR. EDITOR: I have taken THE TRUTH SEEKER for several months through the Springfield News Co., and I like it so well that I shall continue to take it. I also take the *Freethinker*, *Investigator*, *Agnostic Journal*, and *Freethought Magazine*, and am well pleased with all of them, but I like THE TRUTH SEEKER better than any of them on account of those "horrible" pictures that shock the Christians so much. I have purchased quite a large number of books from you through the News Co., and am well pleased with all of them. I have just finished reading "Men, Women, and Gods," and I hope that every woman in the country will read it. I am trying to organize a Liberal Club in Springfield, but it is very uphill work, as the people here take too much stock in gods, witches, and devils. If I succeed in organizing a club it will probably be named the Truth Seeker Club, which I think is a very appropriate name for it.

Please let me know if you have any portraits of R. G. Ingersoll and Thomas Paine. Wishing you success in your good work, I remain, sincerely yours,

GEO. K. CLARK.

[We have a fine photograph of Colonel Ingersoll for 50 cents and a lithograph of him for the same. Of Paine we can supply a lithograph for 75 cents.—ED. T. S.]

Santa Claus vs. Jesus Christ.

FORT FAIRFIELD, ME., Sept. 30, 1895.

MR. EDITOR: I had a religious "confab" with an Adventist awhile ago, during which "confab" my conversation ran somewhat like this: I told him that the fable of Jesus Christ was the crudest fable ever invented by mortal man; that it had cost many millions of lives; that it had been the cause of untold suffering, as well as some happiness resulting from imagination.

The fable of Santa Claus has been a blessing to mankind, or children-kind, the world over, wherever its influence has been felt. Millions of fathers and mothers have taught their children to hang up their stockings by the old chimney corner, or by the modern stove-pipe, at night on the 24th of December, and allow dear old Santa Claus to come down the chimney and fill their stockings with peanuts and candies and other goodies. Those dear children arise in the morning, and their dear little hearts are made happy, and their bright eyes dance with merriment and delight to see their stockings thus filled, and they, all the time, thinking that Santa Claus did it.

I told my friend that I had a record of over 14,700,000 people who had been burned at the stake and otherwise tortured and put to death in the name of Christ and religion! And that that was enough to make me condemn both Christ and religion.

I told him if he would admit that there was probably a Jesus Christ upon every

other planet throughout the boundless universe, I would talk with him about ours. But in that case ours would not be the only begotten son of God by millions. And if there was not any other Christ but ours, he would have to fly from planet to planet, and world to world, all through the universe to "save" the population on those other worlds, and that was a piece of nonsense. He admitted the force of my argument (for I talked with force and power and emphasis in my voice), but thought he would hang onto Christ awhile longer. I told him to hang onto him, but that was all the good it would do.

HENRY H. GILMAN.

Hell's Sulphurous Clouds Recede.

KAU KAUNA, WIS., Sept. 25, 1895.

MR. EDITOR: Inclosed you will find subscription for THE TRUTH SEEKER. After this expires I will renew my subscription for a year or six months, just as my funds will permit me to do, for it would be impossible for me to go without the paper entirely. I will try to use economy in something else, so I will be able to take the paper the remainder of my days. I do think it improves the mind of almost anyone. One thing, it shakes off all that dreadful fear of hell. I try to make good use of my papers by sending them out abroad to convert and enlighten people. I did think I would have them bound in book form, but I see I can do more good by lending them. If I only could persuade some of those old orthodox, hypocritical church members to read them, I think I would be doing noble work. If they only get a glimpse of Robt. G. Ingersoll's portrait, they think it is poison and not fit to gaze on. I think that the Freethought question is progressing wonderfully, and I say amen to it. That is the best wish I have for it.

Yours truly, MRS. MIKE SMITH.

The Attention of C. Severance is Solicited.

AKRON, O., Sept. 28, 1895.

MR. EDITOR: In answer to C. Severance on Spiritualism, allow me to ask the gentleman where and of whom he obtained the information that Spiritualism recognizes man as the only immortal entity of nature? There may be some Spiritualists who do not accept the teaching of spirit philosophy, but our friends in spirit life speak of immortality as an embodiment of individuality connected and correlated with matter as much in all other organized life as in man; that every rose that blooms on earth has its never-dying principle in spirit matter; the trees, in majestic beauty, tower upward as on earth. Man is not the great "I am" in many ways, and, like Mr. Severance, I think nature knows of no pre-eminence of man over a beast, except in better development. And as for the power or attribute of reasoning, it can be found in most, if not all, other animals in such a degree as to correspond with their animate nature. Reason, like conscience, is but a creature of conditions, and consequently of dictation, to a large degree; both "hope" and "desire" entering largely into the result, and a "plug hat" by no means makes man a god or so pre-eminently superior to the lower animals, for in many respects they have developed attributes that man has not. Evolution has not been accepted by the great body of educated thinkers as true, but more as probable or possible than otherwise, for the chain has many missing links, and there are many arguments against it. While no student of nature will deny that nature in her wondrous ways shows a progressiveness in nearly all animate life and a grand unfoldment for the good of all, it is not an accepted fact that man came from a relative of the monkey, or the monkey from the vegetable kingdom. However, it is not evolution that we are discussing, but the philosophy of modern Spiritualism.

Mr. Severance brings many things into the argument that have little or no bearing on the subject in question, and I might as well quote the old epitaph of Solomon Peas:

Here under the sod, beneath these trees,
Lies the body of Solomon Peas;
Peas is not here, only his pod;
He gave up his soul, it went to God.

Yet such a declaration does not prove the immortality of the soul.

The facts are, we have "proof positive" of the continuity of man in an immortal state after passing from earth, unless it can be shown that the many phases of phenomena attributed to spirit power really come by the agency of some other occult power. Mr. Severance says: "Are these Spiritualistic manifestations sufficient and satisfactory. To some they are, to others they are not, and the world is divided in opinion where honest and sincere investigators have seen the same in all its phases." I have many a time dug an honest worm, impaled it on a hook of honest steel, spit honest saliva upon the bait, and, with honest "hope," failed to catch a fish; while other fools, like myself, could catch fish with a pin-hook, and, in consequence, I cannot reason that fish cannot be caught with a hook.

My friend seems to discourage "hope," and tells of what some great intellect has said about it; yet hope is the mainspring of all human action, and without it our life would be miserable.

As for Horace Greeley's offer, if such was made, it was no criterion in the case whatever, for he may have made the offer and given no opportunity for spirit power to demonstrate or comply with his demands. Should I deny the fact of telephonic communication, and then keep clear of all telephones, it could never be demonstrated to me that the intelligent tones of a human voice can be transmitted by wire. The diagnosing of disease by some peculiar media has also been proven a fact, yet hundreds of mediums claim such power who are not, by nature, constituted clairvoyant in any sense, but more fraud-voyant, and impose upon the public to get their money. Three witnesses once testified that they caught a certain Irishman stealing chickens; six others swore they knew nothing of it; the prisoner, after conviction, being asked what he had to say about it, replied that "it is a devil of a country where thray can bate six." Yet he was a convicted thief all the same. Mr. Severance, do you hear? A. D. SWAN.

The Other Side.

LOS ANGELES, CAL., Sept. 22, 1895.

MR. EDITOR: As a rule, we candidates for hell do not waste much time on religious papers that seek to prolong decaying Christianity, for, if our time possesses the value of a setting hen's, the comparative loss, at that value, would be immense.

However, as someone has been kind enough to send me sample copies of a paper "devoted to truth and righteousness as taught by the apostles of Jesus Christ," I have given the same some attention.

It seems, from a plain statement by the editor, that Freethinkers are not the only persons who become delinquent on the subscription list, for he says: "We have not less than six thousand dollars due us on our list, and nearly all of these delinquents have received many notices; some of them a dozen or more. Each week we send out notices for near or about one thousand dollars. In response we receive not more than fifty dollars." In consequence, he declares it the greatest injustice ever committed by Christians in regard to an honest effort to do good. But let him be consoled by the thought that God has prepared a very warm place for such people in the next world, for it is full of comfort and satisfaction.

Among other articles is found a full account of the burial of Jesus, which excited intense interest, on account of the freshness of the subject and the charm which is ever found in the contemplation of the grave. If this article did not increase the weekly remittance of delinquents, then they must fail to appreciate it or be unable to raise the wherewith.

Further information confirmed the death of Jesus; and it is safe to say no room now exists for the doubt that he is really dead. I am thoroughly satisfied that he is dead and was buried, but, oh, how much trouble this world has seen because of his refusal to stay in his grave, part of which is outlined in communications that tell of in-harmony, and congregations split up and divided. Says one brother: "The work is still growing darker and more sinful as the days go by. I told you about the innovators propping the windows and locking the doors against us, and taking the Bible and hymn books out of the chapel,

and now, as a last resort, they have gone into court and prayed for an injunction." All of which is sad, though confirmatory of predictions made by Jesus in regard to strife, the realization of which establishes his fame as a prophet.

Another brother jumps onto a rival sect which, of course, he does not like, and denounces it as "a daily fornicator with the world," which is a pretty serious charge, to say the least, and I really hope it cannot be proven outside of the clergy who belong to it. No reasonable doubt exists as to their guilt, but that the whole sect is so bad and immoral, I cannot believe without sustaining evidence.

An essay on Infidels and hell would not have been recognized as dealing with such a subject had it not been for the heading; but the advice of the editor to correspondents requesting them not to roll their manuscripts up in a newspaper, when letter postage is required by law, was indirect evidence, but sufficiently strong, to show that some Christians thus get the best of Uncle Sam.

As life is a mixture of joy and sadness, the happy thought so often alluded to that Jesus died to save sinners, was offset by the letter of a brother, who said: "Our meetings closed August 11th without any addition to the church. The time for the meetings did not seem to be well-chosen, for some were afflicted in one way and some in another; but the worst of all afflictions seemed to be the progressive worldly-mindedness."

Another brother says he "threw down" (is this slang?) twenty-seven meetings in May on account of the drought and the tear up of settlements in the Indian Territory; which would indicate that God is largely responsible for the "throw downs" and the failure of the gospel in that arid section. Another servant of the Lord Jesus revealed the fact that he got into that country on borrowed money, was dead broke and willing to preach for nothing if his fare was paid from place to place. He did not seem much discouraged under such adverse conditions, for the hope of a large reward in the next world doubtless buoyed him up. Before I finished reading these interesting papers, I was as much shocked as the editor, for some new preacher has declared, so he affirms, that he can eat all the hell there is and not scorch his mustache. If that is not trifling with sacred things, then the editor and I are mistaken; and any preacher who will thus attempt to destroy the Infidel's future home is really a foe to Christianity and the perpetuity of priestcraft, for hell is the foundation of the whole business.

C. SEVERANCE.

A Word to the Proscriptives.

CLINT, TEX., Sept. 26, 1895.

MR. EDITOR: Your valuable issue of the 21st inst. came duly to hand, but being off from my ranch I did not see it till to-day. I read first the articles of the *Christian Reformer* and *Christian Statesman* copied therein, and my wrath and indignation were at a white heat by the time I was through with that devilish and hypocritical attack upon our beloved Freethought publication in particular and upon human liberty and progress in general. Then I read your reply thereto, and that "sorter" cooled me off a little, for, metaphorically speaking, you skinned the wretches alive. The wonder to me is that you could do it so coolly and gentlemanly like—am free to confess that if I had been put at that job I should have been careless enough to let the scalpel slip and go far below the cuticle.

"Do not the souls of these blasphemers shudder when they think of their awful responsibility to a tribunal, not human, before which they shall one day stand?"

Behold above the stock in trade upon which these heresy hunters, whose name is legion, live and fatten, so permitted to do by the fears, the ignorance and superstition of the masses, brought about from of old by this Bible religion and its cunning, power-loving priesthood.

"If you say anything bad about our church, or us saints here upon earth, and don't join in the heavenly procession, and pay your dues to support in state us duly appointed ambassadors from heaven, our great big God will go for you 'awful' when he gets you in his 'other world,'

while we will lie back on our golden thrones, and enjoy the agonies of the damned, and in looking over the battlements of heaven down upon the dreadful pits where the fiery waves of darkness 'gainst the rocks of deep damnation break (as we can't just yet jail and shackle and torture them here), we shall be greatly rejoiced and thankful to see the Editor of the aforetime TRUTH SEEKER tossing about in the sulphurous billows, and crying aloud for the historic drop of water which, of course, we will take great pleasure in denying him.—Selah."

Such is their holy creed, and such the animus exhibited in their publications.

Now, Doctors McAllister and George, Right Rev. Wiley, and the rest of your kidney, having had your vile say about THE TRUTH SEEKER and other disseminators of good morality, minus the insanity which you call religion, as a private in the ranks of Freethought and Secularism I wish to say a word to you holy men, but not in the way of argument, for you despise reason and common sense when in conflict with your religious creed: In the days of my youth and ignorance I was under the domination of just about such sacred teachers as you are. They told me I was utterly depraved, and as I could not "believe and be baptized," they had me "hair-hung and breeze shaken" for a long time, and in that imbecil condition of mind they got many an honest dollar from me which I now wish I had back to give to THE TRUTH SEEKER.

Ralph Waldo Emerson was the man who first opened my eyes to begin to see the clerical imposition and fraud. With all your claims to learning and piety, I don't think you can have the assurance to class yourselves with that scholar, poet, philosopher, genius, Infidel, and perfectly pure man. If you have the brains to understand, go and read him, and he may teach you something of justice and charity. After that THE TRUTH SEEKER may kindly lend you a few books from its library to save you from the hell of bigotry, sectarianism, fanaticism, and hatred of your fellow men who cannot bow down before the monster that your diseased imagination has created and called God. But you will stick to John Calvin because it is to your pecuniary interest to do so—John Calvin, the author of the most diabolical religious creed on the face of the earth—Calvin, who warmed himself at the fire that consumed the body of the gentle Servetus, and stirred up the religious fury and fanaticism that set Europe on fire and consigned multitudes to the stake, the rack, and the dungeon. Isn't it pleasant to contemplate that the originators of many different sects and religions had to be fiends in human shape, as, for instance, Constantine and the Popes, John Calvin, Henry VIII., etc. And now, reverend doctors and divines, as you have hissed out your hatred and holy venom upon Heaton and the Macdonalds because in the discharge of their duty and in self-defense they are slightly interfering with your thriving God business, I will voice the sentiments of thousands of the most intelligent and virtuous men in this country when I say that a man who believes, or pretends to believe, the Presbyterian creed, so horrible and so repugnant to the humane instincts of all enlightened people that its paid priests are afraid or ashamed any longer to reveal its Mokanna-like features from the pulpits—that such a man is either a fiend, a fanatical dupe, or a knave of the deepest dye, and is not a good citizen in any country. So you see, reverend and holy doctors, that we have our opinions of you as well as you have yours of us, and you may denounce and pray as much as you please, but in the end we'll establish justice and teach you better manners.

Mr. Editor, these ministers are thirsting for blood. Can't you send over to China and get the heads of some of their recent victims slain upon the demand of Christians for blood because poor China is helpless, and present them on a silver salver to these humble followers of the meek and lowly Jesus, so as to appease their appetites for a time?

This letter don't amount to much. The best reply to Brothers McA., G., and W. is the \$3 inclosed to pay my subscription to THE TRUTH SEEKER in advance. Hes-

ton, keep stirring them up with the pole of your artistic genius. Your pictures instruct those who cannot understand arguments. We'll stand by you so long as we have a dime to give you a dinner, and, Mr. Editor, do you help to turn "Tammany" loose next election. Better open dives and saloons with freedom and sociability and human nature, although accompanied with a little vice, than New England blue laws, Presbyterian and other priests on the top, then the union of church and state, a censorship of the press, the stoppage of everything but orthodox speech, the jailing of such heretics as you and I, and, in short, the hell of the Dark Ages triumphant again.

S. G. ETHERIDGE.

Arguing Against a Plesantry.

SAMOTH, ILL., Sept. 22, 1895.

E. M. MACDONALD, TRUTH SEEKERS, et al, Greeting: As I am in arrears, inclosed find \$3 to tally my tab a step higher. THE TRUTH SEEKER is performing a philanthropic work; go on in this grand discharge of duty; slay the argus-eyed monster of superstition that has from time immemorial been fostered by senseless creed and custom.

Show the stolid Sundayites the folly of their fanaticism. Deal a rib-roaster to the devotees of the union of church and state. Show up the dogmas of the octopus orthodoxy, and go on in exposing the barbarities of their fetish book.

Freethinkers must be the standard-bearers of freedom.

In your issue of Sept. 7th the "Observer" observes: "Eliminating that species of insanity designated as 'love,' which is but another form of avarice, and allowing for the dissolution of the partnership at the instance of one or both parties, I conceive that the arrangement is as near perfect as any that could be entered into by fools."

While I've perused the pointed puns of the "Observer" with pleasure, the above does not pleasantly meet my approval. As I am only a country chap, without the proverbial hayseed in my hair, perhaps one would say, "I wouldn't attempt a criticism of that philosopher, wag, and humorist." I reply with some trepidation, "That wag, poet, and philosopher is only human, therefore fallible, as the above pessimistic observation demonstrates." Now, if all people were of a similar opinion as Mr. Macdonald, and put it into practice, where would this old world wag to? Would it not wag back to barbarism and intellectual night? Would there be any poetry, art, music, and all that which refines, transfigures, and exalts the soul to an ethical existence, the essence of that which Mr. Macdonald affectionately designates as "a species of insanity?" Take love from the human heart, and would life be worth the living? Does Mr. Macdonald desire to deprive the grief-stricken mother of that love she fondly lavishes upon her little babe, when at the brink of the grave her heart goes out in tender, maternal passion for her own flesh and heart's blood, who soon will be lowered gently down into its dark and damp "windowless palace of repose," free from pain, and perhaps forever removed from mortal gaze?

What would you substitute for love?—lust? Do you consider—"honor bright"—that such a mother is suffering with a "species of insanity," and should be confined in some retreat for the feeble-minded? Is a man "insane" because he builds a home, diligently labors to provide for his "other half" and children? Of course love must necessarily sanctify any matrimonial or free-love alliance. Could lust sanctify it more? Is not "love" the theme of the poet, the plot of the novelist, the background of the artist, and the forte of the musician? and without "love," would not all these be a lost art? I understand that you are married; if so, was Mrs. Badgepin foolish enough to accept the undivided devotions of an "insane" man?

When a noble-hearted woman will heroically withstand the brutal assaults of a drunken husband—will go down in the gutter, and implore him tearfully to not touch it more—is she "insane" for so enduring and endeavoring to lift him from a lecherous life?

If you advocate lust theories, contrari-

wise to the general conception of "love," think what influences will be thrown around coming generations, during the period of prenatal life and afterwards? Is a home a home where the ties of affection and love is not? In my estimation, love educates the brain and ennobles the heart. Without love, our progeny would be lust-brats, and as a consequence, equally as criminal. Where is the sense in producing such progeny?

If love is a "species of insanity," I sincerely advise every young man and woman to forthwith court "insanity" for their life's health and happiness. If I am mistaken, I honestly believe I am advocating a noble and praiseworthy cause. Such a cause fires the patriot's heart, and he will lay down his life if need be.

Freethinkers everywhere should set a shining flame of love before their less loving Christian brothers. As THE TRUTH SEEKER is such an able and impartial forum for the agitation of advanced ideas, I ask you to extend me a hearing.

Yours for a life of love,

CHAS. D. MCBRIDE.

MR. EDITOR: The remarkable effect which my observation has had on the mind of Mr. McBride is wholly unexpected by me. I submit that I could not have foreseen that it would lead him to a baby's grave, to a field of battle, and to "a retreat for the feeble-minded." I know that I said nothing about maternal grief, which your correspondent appears to have had in view in drawing his picture of the infant lowered into its damp and otherwise unsanitary place of repose. I must deny having tried to discourage noble-hearted women from withstanding the assaults of husbands in a state of inebriety and tearfully advising them to swear off. If a wife thinks that a husband who falls into the gutter is better than none at all, she will exercise the right to go down there after him. Again, I have not depreciated the sentiment of patriotism, though I hold that dying for a problem is a poor way to solve it, and that a man who will forfeit his life to maintain any government as yet established is afflicted with an excess of enthusiasm. These being the varieties of emotion cited by Mr. McBride to illustrate the utility of love, and none of them being the one I had in mind when I wrote the sentence that does not "pleasantly meet his approval," I am not harassed by any felt obligation to discuss them at length.

To tell it just as it is, Mr. Editor, I am forced to distrust the analytical powers of Mr. McBride's mind. I am afraid, too, that he has not made the question in hand the subject of protracted thought. I am convinced that his letter might be improved by judicious revision. In the first place, if he is addressing myself, as in the argumentative part of his communication he is apparently doing, why that stately salutation to E. M. Macdonald, truth seekers, et al? Unless I am the party hailed as Et Al, where do I come in as a second person singular? Why are the Editor and his constituents examined on a charge that is brought against me? I wonder if it is a fact that Mr. McBride thinks in words having the same initial. It would seem so from such combinations as "tally my tab," "folly of their fanaticism," "octopus orthodoxy," "perused the pointed puns," and so forth. Or is this done for effect? If the latter, then I shall be doing him a favor in apprising him that the effect is bad. His work is too coarse. "Apt alliteration's artful aid," in his case, is not apt, it is the opposite of aid, and there is no art about it. It has been invoked to the neglect of sense, as in the case of the octopus, for there is certainly something incongruous in the conception of a devil-fish as a dogmatist, as there is also something ungrammatical in the use of the plural pronoun in the same sentence. Skipping to other places, I would ask if "argus-eyed monster" is approved diction in Samoth, Ill. What is the matter with "hydra-headed?" What sense is there in the following question: "Is not 'love' the theme of the poet, the plot [?] of the novelist, the background [?] of the artist, and the forte [can he mean *motif*?] of the musician, and without 'love' would not all these be a lost art?" All what?—the poet, the novelist, the artist, and the musician? They are the subjects of the inquiry, but they cannot with propriety be called an art. Does Mr. McBride mean to ask whether poetry, etc., would not be lost arts, or whether the agents, the poet, etc., would not be lost artists? The thing actually lost, if it ever existed in his mind, is the meaning of Mr. McBride. The only tangible thing he has advanced is his subscription.

Criticism is more grateful to me than verbal compliments, for the reason that it is more likely to be deserved and often has the appearance of greater sincerity. So I thank Mr. McBride, and in taking leave of him venture to hope that he will cultivate habits of clear thinking.

G. E. M.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Land of Dreams.

Over the River of Drooping Eyes
Is the wonderful land of dreams,
Where lilies grow as white as snow,
And fields are green, and warm winds blow,
And the tall reeds quiver, all in a row—
And no one ever cries;
For it's a beautiful place for girls and boys,
And there's no scolding and lots of noise,
And no lost balls or broken toys—
Over the River of Drooping Eyes
In the beautiful land of dreams.

Over the River of Drooping Eyes
Is the wonderful land of dreams;
There are horns to blow and drums to beat,
And plenty of candy and cakes to eat,
And no one ever cleans his feet,
And no one ever tires!
There are plenty of grassy places to play,
And birds and bees they throng all day,
Oh, wouldn't you like to stay
In the beautiful land of dreams?
—Chicago Interior.

Some Popular Errors About Snakes.

II.

In a recent number of the San Francisco Examiner "Rene Bache" says, "For what purpose does the snake rattle?" is still unsolved." This is strange, to put it mildly. But if the readers of the Children's Corner will "stay with me" I think we can solve the problem. That the rattle is a great disadvantage to the snake in his encounter with mankind is true, but so is any conspicuous habit of all other animals. But with everything else the rattle is of great advantage, as everything is careful to keep away from it. A horse once bitten never forgets it, and the progeny of a bitten animal is said to be more sensitive to snakes and rattles than others. Not long ago, close by, while reaching under a bush with a pick to loosen some gold-bearing gravel, I heard a rattle, and I assure you I did not stop there to discuss the tariff, silver, or design theories. Yet what could the poor snake do when I returned with some rocks and a sharp shovel? But in the case of a horse, cow, coyote, dog, or other animal, the rattle was all he needed to make him victorious, and as long as he stayed where he was they could not harm him. There is every reason to believe that a rattlesnake never rattles when he strikes anything he intends to eat. He bites only to get food and protect himself. His supply of venom is, probably, limited; if he had an unlimited supply he could afford to bite without rattling. I presume the greater number of rattlesnakes never bite anything, only as they want it to eat, in the whole course of their lives. They need the venom to paralyze, with poison, rats, mice, birds, rabbits, prairie dogs, and other creatures they live on. When for any reason his stock of venom gets low his chances for food are diminished. The rattle is his "bluff," and does him just as well or better than if he bit three or four animals or people a day; and as he is honest and means just what he says when he says, "H-r-r-r-r-r-r-r-r," which interpreted means "Get away! git! or I'll—" He commands the respect (although he has not yet succeeded in getting the love) of all who come in contact with him. This disposes of "why does he rattle?" The sound of a large one is something like a child's small rattle moved very swiftly. Sometimes he bites without rattling. Some years ago I saw a little boy, near Fort Worth, Texas, who was bitten that way while walking in a garden path; the snake—nearly three feet long—caught his big toe and held on until the boy got to the house before he was shaken off, tearing the skin and flesh to the bone. I think the snake meant to swallow the little wiggling toe, and forgot to take in consideration that the rest of the boy was fastened to it. Six days after I saw the boy on horseback five miles from home, not much worse off than many boys with badly stubbed toes. They put turpentine and tobacco on the wound. This was a standard remedy in

the Boston mountains in Arkansas and Northern Texas at that time. I have given turpentine internally to my own horses and other stock when I suspected snake bites and always with gratifying results. But I do not wish to be understood as endorsing it unqualifiedly, as I do not know.

The latest discovered antidote is hypodermic injections of strychnine. But I think turpentine given internally and applied externally should be experimented with by those who have the facility; but, possibly, it is too simple, and has not the elements of greatness, like remedies that either kill or cure, and require the skill and knowledge of a doctor. However, if this article induces experiments with the remedy stated by competent and responsible parties, more will have been accomplished than I expected when I commenced writing.

The pain from rattlesnake bites is said to be terrible by those who have been bitten. A great many never fully recover. A man here this spring was bitten eight years ago. He is lame, and has a running sore from it. Many cases prove fatal. The rattler is not formidable on open ground. I knew a large family, nearly all girls, traveling overland from Minnesota to the Southwest, across the "Sand Hills" of Western Nebraska, where there were as many rattlers a few years ago as I ever saw anywhere. At first the cry of "rattlesnake" would cause a squealing and a stampede of all the girls, but in six weeks' time, an eleven-year-old girl swinging a bridle by holding to the headstall, killed one while the family sat down to a camp-fire supper, the others scarcely getting up "to see the fight;" the comment running about like this: "Oh, I could have killed him in half the time!" "Now, she had better be careful!" "Why didn't she hit him when he started to run the first time?" This shows how easily we get accustomed to necessary dangers. The tactics of these girls was to get the snake to retreat and then hit him with the bridle-bit as stated. So many bridles had got broken that orders were given not to use any more bridles in snake encounters. One day one of these girls stepped on the neck of a rattler with her bare foot, as he lay, after a shower, half way out of a hole sunning himself. That gave them all a cautionary shock that lasted some time. It is also well to mention that that summer was very cool, and it seemed to me the snakes were more clumsy on that account, and consequently more easily conquered. It also made them come in sight more frequently to sun themselves.

Once, while I was a soldier in the United States army, and we were marching up the Gila river in Arizona, one of our lieutenants cut off the head of a very large snake with his sword. The father of a large Mexican family of strolling players from the state of Chihuahua, Mexico, who were camped near by, took the snake saying, "Muy bueno, bueno."† Some of the older soldiers said the Mexicans were going to eat the rattler. I went with others to their camp and they had it cut up into pieces (skinned) frying in pans. There were some very pretty girls in the party, but the thoughts of those beauties getting on the outside of that hideous rattlesnake sent a chill through me. And when, at night, they played the guitar and sang sweet songs of love in Spanish, I was content to stay in camp with no beauty to contemplate except that afforded by a government blanket branded U. S. in the middle. No grace of limb, nor charm of voice, nor flash of love-lit eye could rid me of the thought that inside of it all stuck a piece of rattlesnake.

The readers of the Children's Corner will all go to bed now, and if they don't dream of "seraphims whose footfalls tufted on the velvet floor," I am not to blame.

H. G.

*Pronounced Chee-wah-wah.

†Mue wano, wano; signifies very good, good.

He Hit the Kaiser.

One day last winter the German emperor and empress, while out sleigh-riding, came across three little boys in the Thiergarten who were so busy snowballing as to overlook the imperial couple's approach until quite close, and then chance had it that

one of the snowballs hit the monarch on the nose.

"Did it hurt you, Herr Kaiser?" asked the little culprit, in so anxious a tone as to set emperor and empress both laughing. "You can hit me," resumed the little fellow, "and we'll call it square." At which there was more laughter.

The emperor took the boy's address, and next day sent him a comical memento of the incident.

What the Little Folks Are Saying.

The parson (meeting Johnny, who is just returning from a swim): "Johnnie, can you tell me where little boys who bathe on Sundays go to?" Johnnie: "Aye. You come along with me, and I'll show yer."—Judge.

"My tooth aches awful," said Willie. "Don't think I'd better go to school today." "No, you needn't go to school. I'll take you to the dentist instead," said his mother. "I think—I guess I—I'd better go to school after all," rejoined Willie. "The tooth aches, but it doesn't hurt any."—Harper's Round Table.

The indignant father raged and stormed over the dinner. Little Mabel had cried out that she didn't like the meat. "Why, you ought to give thanks," cried the outraged pater. "When I was a boy I delighted in crusts, and never used sugar." The little one thought a moment. "How thankful you must be that you are now living with mamma and me!" she lisped.—Philadelphia Call.

Book Notes.

The Review of Reviews says of W. H. Maple's "No Beginning, or the Fundamental Fallacy": "The old idea of a 'creation out of nothing,' which was taught to a good many of us when we were youngsters, is—to use a familiar expression—'about played out.' Mr. Maple's thesis is very well sustained in so far as it combats that idea. He employs the resources of both logic and scientific discovery in a convincing and common sense way, and ought not to offend the feelings of the most orthodox who is willing to argue honestly." Price of "No Beginning," \$1. Address THE TRUTH SEEKER.

An Ounce of Prevention is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

PUBLICATIONS.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG.
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

SHALL THE BIBLE BE READ

IN OUR PUBLIC SCHOOLS?

By R. B. Westbrook, A.M.

Price, 10 cents.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by
a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress.
By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance
12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for
Boys and Girls. 12mo, 383 pp., \$1.25.

The Story Hour. An Exceptionally Hand-
some and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 324 pp., boards, \$1.
Address, THE TRUTH SEEKER CO.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York.

Travels in Faith.

By CAPT. ROBERT O. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Correspondence Wanted

With Liberal and Freethinking women between the age of 20 to 30. Had some experience in book-keeping. Address M. C. H., care Truth Seeker Office.

Correspondents Wanted

With Liberal and Freethinking women between the age of 20 and 40 years. Address L. C. I., care Truth Seeker office. 10637

My Repairing Department

Is now complete. I have facilities to repair, closely regulate and return watches 2d or 3d day. No better work in the world. Agents wanted in every town in the United States where watches are butchered instead of restored. Many are now making money but many more can make money easy by sending me the work of their friends and neighbors. Apply for terms, also send for price lists of Watches, Diamonds, Jewellery, Silver-ware, etc.

OTTO WETTSTEIN,

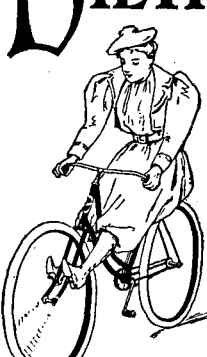
Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon, and The Popular Free-thought Badge.

Established 1857. ROCHELLE, ILL.

COLUMBIAS—They almost fly.

DIETING wont cure you



Neither will medicine.
Bicycling will.
All you need is to get out doors
and let the tonic of rapid motion
put new blood into your veins
and tissues.


Buy a . . .

Columbia \$100

Or a HARTFORD, \$80 \$60.

Boys' or Girls' Hartford, \$50.

Get a Columbia Catalogue. Free at
any Columbia agency; by mail for two
2-cent stamps.



POPE
MFG.
CO.

Hartford, Conn.
BRANCHES:
BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse.....	10
Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Austin Holyoake.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	3
The Bible: Is it Reliable as a Guide? C. Watts.....	3
Blasphemy and the Bible. O. B. Reynolds.....	5
The Book of Esther. A Specimen of What Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. F. Max Muller.....	5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed System. Bennett.....	2
Christianity: Its Nature and Influence on Civilization. Charles Watts.....	5
The Christian Deity. Charles Watts.....	2
The Christian Faith. 200 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	2
The Christian Sabbath. John E. Remsburg.....	5
Christian Scheme of Redemption. C. Watts.....	2
The Church and Education. Anti-Jesuit.....	5
The Church and Free Thought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holidays. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills, or Give the Devil His Due. John Syphers.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoake.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. E. Remsburg.....	5
Defense of Secular Principles. Chas. Watts.....	2
Does there Exist a Moral Governor of the Universe? Austin Holyoake.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Rawson.....	10
Essays on Miracles. David Hume.....	5
Father, Son, and Holy Ghost. T. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	1
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh.....	3
Free Thought and Mod. Progress. Chas. Watts.....	3
The Fruits of Christianity. Annie Besant.....	2
German Liberalism. Mrs. Clara Neymann.....	1
The Gospel of Christianity and the Gospel of Free Thought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situated? Austin Holyoake.....	3
Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Elsborg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	3
Is America the New World? L. L. Dawson.....	10
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure. D. M. Bennett.....	5
Is the Bible Indictable? Annie Besant.....	2
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Paden.....	5
Labor's Prayer. Charles Bradlaugh.....	3
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoake.....	2
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake.....	3
The Logic of Life, Deduced from the Principles of Free Thought. G. J. Holyoake.....	3
Ludicrous Aspects of Christianity. A. Holyoake.....	5
Liberty and Morality. Moncreuf D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	3
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Crime. B. F. Underwood.....	5
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Stoddard.....	1
The New Age. W. S. Bell.....	1
The Old Religions and the New. W. S. Bell.....	1
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	1
Orthodoxy. Robert G. Ingersoll.....	10
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. R. Hawes.....	5
Protestant Intolerance. John E. Remsburg.....	5
Philosophy of Secularism. Charles Watts.....	2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10
Plea for Atheism. Charles Bradlaugh.....	5

Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyle.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Humanity. Frederic Harrison.....	10
Repeal the Sunday Laws! Including the Origin of Sabbaths. By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	2
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Austin Holyoake.....	1
Secular Responsibility. G. J. Holyoake.....	2
The Stage and the Pulpit. Robert G. Ingersoll.....	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	2
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake.....	3
The Theory of Evolution. Thomas H. Huxley.....	3
The True Basis of Morality. Annie Besant.....	10
The Truth of History. Robert G. Ingersoll (Reply to some of the Sunday-school Stories About Him).....	3
Two Short Sermons. Rev. Theologians.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	2
When Did Paul Live? Scholasticus.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Austin Bierbower.....	10

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

NEW BOOKS BY ROBT G. INGERSOLL

The Field-Ingersoll Discussion. Price, paper, 25 cents; cloth, 50 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, paper, 25 cts; cloth, 50 cts.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

Which Way? Price, 25 cents.

This lecture is a consideration of the difference between the natural and the supernatural, and some reasons why the former is the best way to go. Perhaps no one of Colonel Ingersoll's orations has won more general applause from enlightened audiences than this. It contains that most magnificent of perorations, his visions—"This was. This is. This shall be." The lecture was never before printed in pamphlet form. It is splendid. Send for it.

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

THE WOMAN'S BIBLE.

Part I of "The Woman's Bible" is Now For Sale.

IT IS A PAPER BOUND BOOK OF 125 PAGES.

Part I Consists of Commentaries on the Pentateuch, by Members of the "Revising Committee."

REVISING COMMITTEE.

ELIZABETH CADY STANTON,	ELLEN BATTELLE DIETRICK,
REV. PHOEBE HANAFORD,	LILLIE DEVEREUX BLAKE,
OLARA BEWICK COLBY,	MATILDA JOSLYN GAGE,
REV. AUGUSTA CHAPIN,	REV. OLYMPIA BROWN,
MRS. MARY A. LIVERMORE,	MISS FRANCIS ELLEN BURR,
MRS. MARY SEYMOUR HOWELL,	MRS. CHAPMAN CATT,
MRS. JOSEPHINE K. HENRY,	MISS HELEN H. GARDENER,
MRS. ROBERT G. INGERSOLL,	MRS. CHARLOTTE BEEBE WILBOUR,
MRS. SARA A. UNDERWOOD,	MRS. LUCINDA B. CHANDLER,
MRS. CATHERINE F. STEBBINS,	MRS. M. LOUISE THOMAS,
MRS. LOUISA SOUTHWORTH.	

SOME PRESS COMMENTS:

We have read some of the passages of the commentary prepared for the "Woman's Bible" by that very accomplished American woman and Biblical student, Mrs. Elizabeth Cady Stanton. They are a great deal more satisfactory than many of the comments upon the same texts that we have read in other and more pretentious commentaries. Mrs. Stanton's interpretative remarks are often shrewd and sensible. —[Editorial New York "Sun."]

If the Revision Committee continue this style of exegesis, we venture to predict that there will be sensations in the religious world such as no mere man of our time, no Cummings, nor Colenso, nor Beecher, nor Briggs, has been able to arouse. —[N. Y. "Press."]

The chapter published from the advance sheets of the "Woman's Bible" last week very naturally created a widespread sensation. The "Woman's Bible" promises to be an important contribution to the literature of Holy Writ. —[N. Y. "Recorder."]

The announcement that the proposed "Woman's Bible" will soon be published has stirred up many of the clergy. The work will be simply a commentary on certain portions of the Bible relating to the status of women. —[N. Y. "Tribune."]

An association of "up to date" women is engaged in making a new translation of the Bible. This is great news. —[Charivari, Paris, France.]

The "Woman's Bible" is a translation by a joint committee of American and English women and is the most serious labor yet undertaken by the women's rights leaders. —[Albany "Evening Journal."]

The Sisterhood of Advanced Women has decided to take a bold step toward the complete emancipation of the sex. It has long groaned under certain implications of servitude contained in a few passages of scripture, and has, therefore, determined to abolish these disabilities by publishing a "Woman's Bible." —[Pall Mall Gazette.]

The most marked step in this iconoclastic direction is the movement to publish the "Women's Bible." It is being prepared by some of the good and advanced women of the day, who are met in their many reforms with the stubborn arguments of some of the passages of the scriptures that tend to justify low ideals. Their aim is to omit the immoral teachings of the Mosaic law and all the unwholesome passages. Expurgated editions of the poets there have been, but it remains for the ingenious new woman to devise an expurgated edition of the Bible. —[Minneapolis "Times."]

The new "Women's Bible" is one of the remarkable productions of the century. —[Denver "News."]

The theological world of Chicago is thoroughly stirred by the announcement, published in the *Times-Herald* this morning, that Elizabeth Cady Stanton and nearly a score of collaborators in the persons of distinguished women, will undertake a revision of those portions of the scriptures dealing directly or indirectly with the relative positions of man and woman, and will publish the result of their labors in a new Bible, which is to be known as "The Woman's Bible." —[Chicago "Post."]

Price, Fifty Cents.

Address European Publishing Co., 35 Wall St., New York city.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON., Atchison, Kan.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Gems of Thought.

Of all deceivers who have plagued the world, none are so deeply ruinous to human happiness as those impostors who pretend to lead men by a light above Nature.—*Logan Mitchell.*

ON the Sunday and every other day every man has a right to do everything except injure others or disturb the general peace. If he is interfered with in that right he is bossed too much.—*New York World.*

To the mass of the people nothing is so costly as thought. The fact that, taking the world over, ninety-nine people out of a hundred accept the creed to which they were born, exemplifies their mental attitude toward things at large. Nearly all of them pursue mechanically the routine to which they have been accustomed, and are not only blind to its defects, but will not recognize them as defects when they are pointed out. And the reluctance to think which they show everywhere else, is shown in their dealings with children.—*Herbert Spencer.*

THE teaching of the "Sermon on the Mount" is immoral. "Take no thought for to-morrow, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed." This injunction, so at variance with all economy, prudence, and wisdom, is uttered, not once incidentally, but three times. It constitutes the passport of the indolent tramp, the voucher of the imprevident sponge on society, and the senseless excuse for the beggar. No wonder the mythical Jesus "had not where to lay his head," if he acted as he preached. He did not deserve any.—*A. S. Hudson, M.D.*

WHAT effect will logic have upon a religious gentleman who firmly believes that a god of infinit compassion sent two bears to tear thirty or forty children to pieces for laughing at a bald-headed prophet? How are such people to be answered? How can they be brought to a sense of their absurdity? They must feel in their flesh the arrows of ridicule. So Voltaire has been called a mocker. What did he mock? He mocked kings that were unjust; kings who cared nothing for the sufferings of their subjects. He mocked the titled fools of his day. He mocked the corruption of courts; the meanness, the tyranny, and the brutality of judges. He mocked the absurd and cruel laws, the barbarous customs. He mocked popes and cardinals and bishops and priests, and all the hypocrites on the earth. He mocked historians who filled their books with lies, and philosophers who defended superstition. He mocked the haters of liberty, the persecutors of their fellowmen. He mocked the arrogance, the cruelty, the impudence, and the unspeakable baseness of his time.—*Ingersoll.*

NEARLY twenty-two centuries ago, in pitiless mockery, the savage triumphant Brennus, the leader of the marauding Gauls, shrieked out the above words ["Voe Victis"], as he flung his heavy sword into the scale already unduly pressed earthward by the false weights with which it was piled. And the vanquished Romans, with sullen brows and unwilling hands, heaped on the gold coveted by the greedy Gaul. But thousands of years before Brennus spoke or ever the pillaging Gaul began to ravage the nations of Europe, "Woe to the Vanquished!" was the cry heard in every region and corner of the earth. Ever since life showed itself upon the globe, the fierce struggle for existence began, and the ceaseless strife continues to be waged in undiminished violence and fury. Voe Victis! Woe to the vanquished, and for the victors survival, until that time comes (and come it must, sooner or later) when those better fitted for the cruel war of extermination march upon the battle field. The rocks tell the story; tell of the ruthless fighting that has been in the eons of the past. No cry for mercy is ever answered, no quarter is ever given, in the savage battle of life. One generation goes off the scene and another generation comes on; one type of being disappears and another takes its place, but it is ever, "Woe to the Vanquished!" In the rocks we see the monuments of the life that was before us, and we read, "We lived, we fought, we died. We conquered, and others made room for us; we were overcome, and we gave our places to others. So will it be with you!" Their joys, their sorrows; their hopes, their despair; their dreamful, watchful sleep, wearier than our waking hours—all these things are forgotten, unrecorded. All we know is that it was ever "Woe to the Vanquished!" And over all this havoc and misery and incessant warfare, the Christian's Bible teaches that a loving God sits "enthroned above all heights," looking down complacently upon the work of his hands, and deeming it good, and listening enraptured to the song which the morning stars sing together, and whose weird chorus is "Voe Victis!"—*Winnipeg, in Secular Thought.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic B. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF IN IDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Inideality Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Couderc, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Couderc is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some who are Damned, What I Believe, Immortality. This lecture is

on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 33 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Hel n Gardner's bright efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

THE ROARING LION ON THE TRACK. One of M. Babcock's comical sermons.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researches.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. MacDonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbauer. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: "The Golden Age, The Idea and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, *Give Us Light*."

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researches.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. By H. Wilson.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner, Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Exeol, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

"You are accused of seeking cheap notoriety." "It isn't cheap," protested the Rev. Mr. Howlout; "I have to pay full rates for getting my sermons printed. They won't even give me the usual ministerial discount."—*Indianapolis Journal*.

This is how a minister introduced a visiting parson to his congregation: "Our brother will now address you. His subject is 'Hell,' of which he has made a special study for years. Indeed, I may say he knows all there is to be known about it, for he seems to have been specially fitted for it."

GILBERT PARKER recently encountered a Canadian bishop whom he had known in his boyhood. The bishop pompously inquired: "Ah, Gilbert! and are you still writing your—ah—little books?" Mr. Parker answered promptly: "Yes, bishop. And are you still preaching your—ah—little sermons?"—*Judge*.

A METHODIST clergyman had finished reading the scripture lesson in a week-day prayer meeting recently held in a New Jersey village. Looking out over the meager audience, he asked Mr. Smith to start some appropriate song. Mr. Smith thumbed over the leaves of his hymn-book and began in an unknown key: "I love to steal"—This was clearly wrong and the leader stopped to take a fresh hold lower down the register, and again sang out: "I love to steal"—Again he stopped short. He could not get the right pitch. Some of the younger persons present tittered and giggled. Smith's face was red, and the perspiration was beginning to ooze from every pore. Mopping his face, he made one more effort to grasp the proper note, fairly shouting: "I love to steal"—The clergyman with solemn mien arose, and, glancing at the now hopelessly confused Smith, said: "I am very sorry to hear it, brother. Will Mr. Jones kindly lead us in prayer?"

AT THE PEARLY GATE.

Hard by the gate, the turnkey Peter
Sat in his easy chair,
Where he could catch each anthem's meter,
And look down the golden stair;
For to that pearly portal
Great hosts of pilgrims come,
There many a sanctimonious mortal
Sues for a harp and a home.

Well, as he sat in the light of the city,
As he for ages had sat,
Mourning, perchance, with a glimmer of pity,
That daylight so long should grow flat;
Silent a spirit, all battered and gory,
Just from the murderer's hand,
Stood there, a candidate ready for glory,
Fresh from a safe Bible land.

Brought then a cherub a roll of writing
That Peter the turnkey took;
"This," to the spirit in voice affrighting,
He said, "is thy life's long book.
Oft hast thou succored thy helpless neighbor,
And cheered on his way thy friend,
Of purity, truth, and kind love's labor
Full were thy days to their end.

"But Doubt grew strong in Faith's fair garden,
Trust vanished before Research;
Never a prayer came up for pardon,
'Thou never wert seen in church!'
Paused he no moment his sentence to ponder,
Tightly the portal he jammed;
"Thy home is the region of darkness yonder,
Hasten thee hence and be damned."

Scarce had he gone when a ghastly mortal
Up from this mundane speck
Clambered and stood at the turnkey's portal

With a hangman's rope on his neck.
"No record of thee have we," said Peter;
"Thy life is as hell's black pit"—
(The anthem of heaven waxed sweeter and sweeter—
A parson had counted a hit.)

"But thou, in the day thy life was ending,
Took thought to save thy soul,
And died on the arm of faith depending,
Thy faith hath made thee whole!"
The angel host drew near to meet him,
And welcome to heaven its own;
The elders sage sped forth to seat him
On his burnished golden throne.

Their harp strings rang to a song victorious
For this new-born sun of night;
They sang till the ring on his neck grew glorious,
"Of such is the City of Light."
Oh, be good and true, and doubt, I pray you,
Lest heaven be yours as well;
Through life and death take this to stay you,
You are safer twice over in hell.
—Walt A. Rattoliffe, in *Secular Thought*.

NEW EDITION.
PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.

Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

Oration delivered on The Christian Night, Decoration Day, 1882, My Choice, before the G. A. R. Why? at the Academy of Imagination, Music, N. Y.
A Tribute to Ebon O. C. If Death Ends All, Ingersoll, Here and There, A Vision of War, How Long? Liberty, At a Child's Grave, Liberty and Brahma, Benefits for Injuries, The Free Soul, We Build, Life.
A Tribute to the Rev. Tribute to Henry Ward Alexander Clark, Beecher, The Grant Banquet, Tribute to Courtlandt Apollon to Liberty, Palmer, A Tribute to John G. The Brain, Mills, The War and Woof, The Sacred Leaves, The Cemetery, Origin and Destiny, Originality, What is Poetry? Then and Now, My Position, Voltaire, Good and Bad, Lazarus, The Mosaic Book, What is Worship? Orthodox Dogma, Humboldt, The Abolitionists, God Silent, Providence, Alcohol, The Man Christ, Agate to Comte, The Divine Salutation, The Infidel, At the Grave of Benjamin Napoleon, W. Parker, The Republic, Fashion and Beauty, Dawn of the New Day, Apollon to Science, Reformers, Eliza Wright, The Garden of Eden, The Imagination, Thomas Paine, No Respector of Persons, The Age of Faith, Abraham Lincoln, Origin of Religion, The Meaning of Law, The U. pardoned Sin, What is Blasphemy? The Olive Branch, Some Reasons, Free Will, Selections, The King of Death, Love, The Wise Man, The Birthplace of Burns, Bruno, Mrs. I. a Whiting, The Real Bible, Knowles, Benedict Somoza, Art and Morality, The First Doubt, Tribute to Roscoe Con- The Infinite Horror, ling, Nature, Tribute to Richard H. Night and Morning, Whiting, The Confict, Mrs. Mary H. Fiske, Death of the Aged, Horace Seaver, The Charity of Extrava- The Music of Wagner, zance, Leaves of Grass, Woman, Vivisection, The Sacred Myths, The Republic of Medico- Inspiration, rity, Religious Liberty of the A Tribute to Walt Whit- Bible, man, The Laugh of a Child,

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$3; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
 - II. If There Were a Designer He Could Not Be Beneficent.
 - III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
 - IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
 - V. What Actually Did Cause So-Called Design.
 - VI. Astronomy and Design.
 - VII. The Argument of a First Cause.
- Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N. Y.

Pocket Theology.

By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent	Uncle Sam and the Priests.	25 represent	Samples of Christianity's Work.
2	"	5	Missionaries.
3	"	1	"
3	"	1	The Lord's Instruments.
6	"	25	Bible Doctrines and Their Results.
6	"	1	The Church and Slavery.
14	"	1	"
10	"	2	Priests and Politics.
6	"	1	Ireland and the Church.
4	"	2	Church's Idea of Civilization.
3	"	1	The Uses of the Cross.
15	"	1	Unkind Reflections on the Church.
1	"	19	Persecutions of the Church.
4	"	2	Some Allegories.
4	"	1	Heaven.
2	"	6	Hell.
10	"	7	Miscellaneous.
1	"		
	The Creeds.		
	Christians and Mohammedans.		

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every liberal in America will desire a copy of this most wonderful volume.—[*Freethinkers' Magazine*].

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[*Boston Investigator*].

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER CO., 28 LAFAYETTE PL., N. Y.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—*THE TRUTH SEEKER*, July 23, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

Price, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-net, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease, learn to maintain vigor and retain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

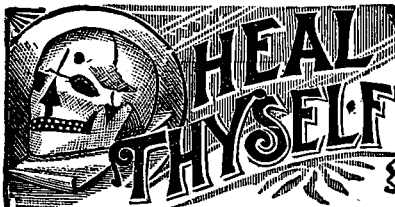
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5209, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outstanding Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, wherever you saw this ad.—Wineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



WHAT THE MERCIFUL JESUS PROPOSES TO DO.

And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.—Mat. xiii, 41, 42.

News of the Week.

BELOIT COLLEGE has opened its doors to women on equal terms with men.

THE Republicans of Massachusetts have renominated Frederick T. Greenhalge for governor.

GEORGE W. N. YOST, the inventor, died in this city on Sept. 25th. He was sixty-four years of age.

A CONTRACT has been signed for the laying of a new ocean cable between Brest, France, and New York.

EX-SENATOR MAHONE, of Virginia, died of paralysis, in Washington, D. C., on the 8th inst., aged 69 years.

THERE have been 700 deaths to date from cholera in Tangier, Morocco, and forty per day are reported at Tetuan.

THE new constitution of South Carolina will absolutely forbid divorces, refusing even to recognize those granted in other states.

THE Spanish warship Cristobal Colon was wrecked during a storm on the coast of Cuba. She was one of the blockading fleet. The crew escaped.

ROBERT CROZIER, who was presiding judge in the Walker-Harman trial at Oskaloosa, Kansas, in 1886, died of paralysis at Leavenworth on Oct. 2d.

THE Empire Theater of London has been granted an unconditional license. It was shut last year through the efforts of Mrs. Ormiston Chant and others.

THE directors of the Southern Exposition at Atlanta refused by a large adverse majority to entertain H. H. Cabiniss's motion to open the Exposition on Sunday.

At the laying of the corner-stone of a church at Lorain, Ohio, on Oct. 6th, a platform gave way and one child was killed and more than twenty persons injured, ten it is believed fatally.

THE Massachusetts Democrats have nominated George Fred Williams, ex-Congressman, for governor. The American Protective Association was denounced by resolution, as it was also by the Republican convention.

THE Republican representative convention for the counties of Pocahontas and Humboldt, Ia., has just adjourned (Oct. 5th) without making a nomination. It has been in session since July 16th, and 7,137 ballots have been taken.

THE congress of Social Democrats of Germany met at Breslau on Oct. 6th. There was a large attendance. In his speech Herr Bebel denounced the policy of Protection, which he declared was bolstered only by capitalism.

THE Chicago Great Western Railway now furnishes to the passengers on its limited trains between Chicago and Minneapolis and St. Paul copies of six dailies, three illustrated weeklies, and eight monthly magazines, and they may retain the papers if they desire so to do.

In three hours after it convened both houses of the Texas legislature passed an act forbidding pugilistic encounters and bull-fights. The act contains an emergency clause, so that it goes into effect at once, thus preventing the Corbett-Fitzsimmons fight.

HJALMAR HJORTH BOYESEN, the Norwegian novelist, died suddenly of heart failure at Southampton, Long Island, on Oct. 4th. He was born at Fredericksvoern, Norway, Sept. 23, 1848. He came to the United States in 1869, and his works were written in English.

THE riots in Constantinople resulted in eighty deaths. They grew out of the refusal of the authorities to receive a petition from the Armenians. The foreign men-of-war acting as guard ships have been ordered to moor in the harbor for the winter in order to protect foreigners in case of need.

"POPE LEO received over a million sympathetic letters and telegrams last Friday—the twenty-fifth anniversary of Rome's spoliation by the Infidel brigands," says the *Catholic Union and Times*, having in mind the twenty-fifth anniversary of the occupation of the capital of Italy by the troops of Italy.

MANUEL ROMERO RUBIO, Mexican Minister of the Interior since 1877 and father-in-law of President Diaz, died on Oct. 3d from an operation for the removal of a cancer. Next to Diaz he was the most prominent man in Mexican affairs. He was born in the city of Mexico, and was sixty-eight years of age.

THE South Carolina Constitutional Convention has adopted a clause forbidding the marriage of a white person with a person having any Negro blood, but rejected an amendment offered by a Negro delegate providing for the punishment of any white man who should associate outside of marriage with any woman having Negro blood.

MAJOR BLACK was reelected to Congress for the Tenth district of Georgia at the special election held Oct. 1st. Black and Thomas Watson were opposing candidates for Congress at the last regular election and Major Black was declared elected. Mr. Watson charged fraud and Mr. Black challenged Mr. Watson to go before the people again, which was accepted.

THE reports from Cuba are conflicting as usual. The Spaniards report a seven hours' battle, in which 3,800 Cubans and 1,600 Spaniards were engaged. The former were routed with a loss of two killed and two wounded, while the Spanish loss was four wounded! The Cubans report that their General Sanchez dashed into Santa Clara one day last week and carried off a large supply of arms, ammunition, and provisions.

THE Cuban Provincial Delegates have met, issued a declaration of independence, adopted a constitution, and elected a permanent government in place of the provisional one with Masso at the head. The new government is composed as follows: President, Salvador Cisneros (Marquis of Santa Lucia), of Puerto Principe; vice-president, Bartolome Masso, of Manza-

nillo; war secretary, Carlos Roloff, of Santa Clara; foreign, Rafael Portuondo, of Santiago; treasury, Severa Pina, of Santo Espirito; interior, Santiago J. Saniarries, of Remedios; general-in-chief, Maximo Gomez; lieutenant-general, Antonio Maceo.

THE BRAIN AND BIBLE;

OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing. Price, cloth, \$1. Address THE TRUTH SEEKER.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO

TWO DOLLARS FOR ONE "THE LITTLE FREETHINKER"

The only paper published for the young that is free from superstition. One year 50 cents. Six months, 25 cents. Sample copies, 3 cents. *Little Freethinker* has been enlarged and improved and is now a paper Liberals may be proud of. I'll send *Little Freethinker*, *Foot's Health Monthly*, and *The Mayflower Magazine* one year, the *Home*, a 16-page story paper, and twelve fine flowering bulbs of different kinds, all for \$1. Address ELMINA D. SLENNER, Snowville, Pulaski county, Va.

ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN

Price, 5 cents.

THE TRUTH SEEKER, 28 Lafayette Pl., New York

THE TRUTH SEEKER ANNUAL

Price, 25 cents.

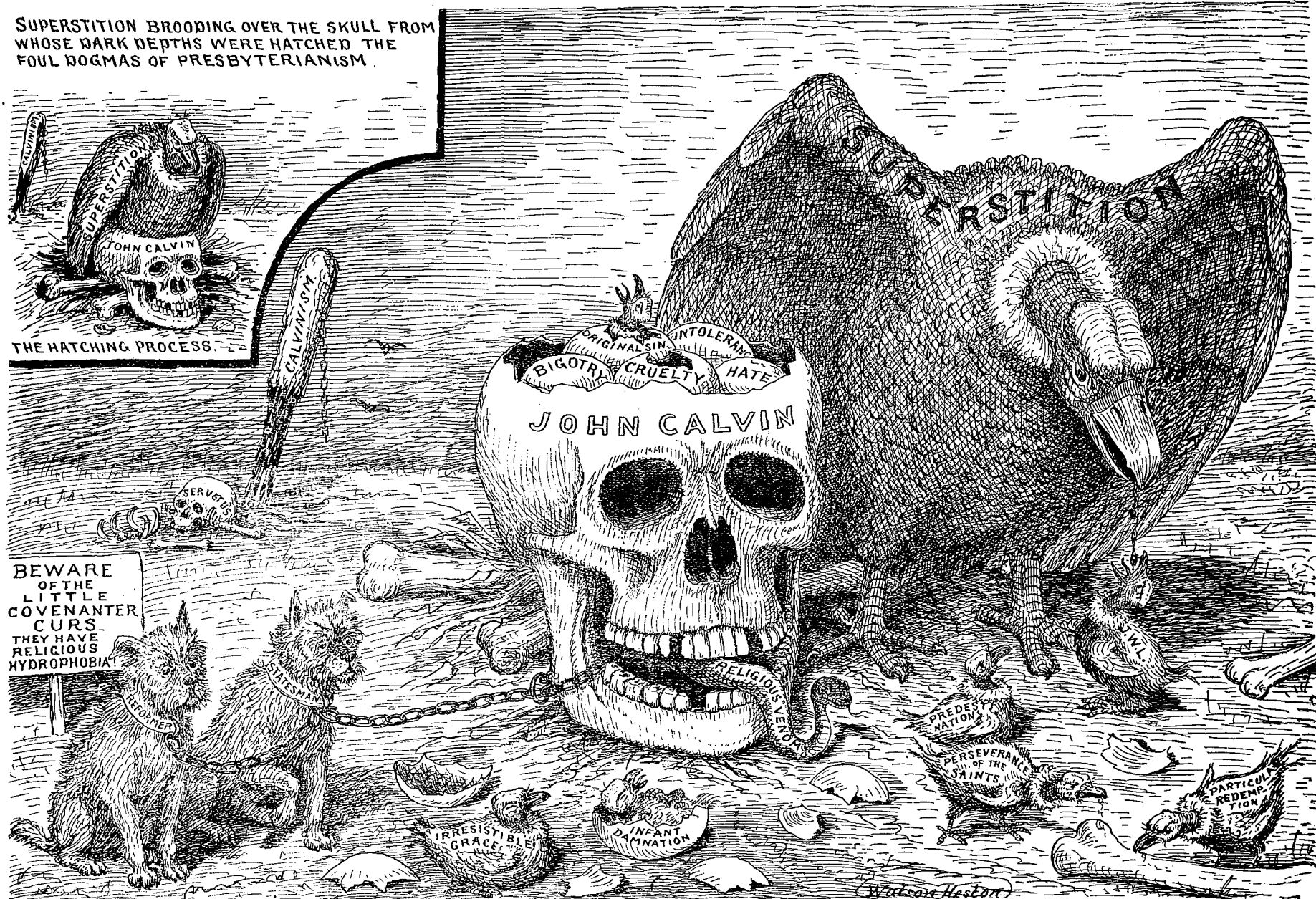
PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 42. { PUBLISHED WEEKLY. } New York, Saturday, October 19 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

SUPERSTITION BROODING OVER THE SKULL FROM WHOSE DARK DEPTHS WERE HATCHED THE FOUL DOGMAS OF PRESBYTERIANISM.



SOME UNCLEAN BIRDS FROM A FOUL NEST.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$3.50). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$2). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$2). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$1.50). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$1.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities with a survey of Medieval Education. By R. S. Laurie, LL.D. 75 cents.
English Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Sully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.R.S. Two books in one volume 75 cents.

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address THE TRUTH SEEKER.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, on which all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.
Address THE TRUTH SEEKER CO.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?
By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.
Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind hearted folks, and disreputable hypocrites. It is just such a "story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.
Physical Education; or, The Health-Laws of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.
Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.
Address THE TRUTH SEEKER.

Works of W. H. Burr.

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.
Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland D.D., in 1871. Price, 20c.
Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.
Thomas Paine—Was He Jewish? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.
Jinnins, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Jinnins and Casca. Price, 5 cents.
Address THE TRUTH SEEKER 28 Lafayette Place, New York.

All are architects of fate
Working in these walls of time.
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, - - - - - 15 cents.
Address "THE TRUTH SEEKER," 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.
von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardner. Preis 50 Cents.

„Moderne Götterdämmerung,“
von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“
von John Bed. Preis 20 Cents.

„Glaube und Vernunft,“
oder LE BON SENS,
des römisch-katholischen Priesters Jean Meslier.
Aus dem Französischen übersetzt von
Fraulein Anna Knapp.
301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.
Diese Bücher sind in Papier-Umschlag und
flarem Druck. Unsere deutschen Leser
sollten sie weit verbreiten.

Man adressire, "The Truth Seeker,"
28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYKES.

"A good book written with a purpose."
Price 25 cents.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whitier, Longfellow, and poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY. Gilt title, 40 cents; half bound, 25c. Green cloth, 20c.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.
THE TRUTH SEEKER.

RELIGION NOT HISTORY

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.
Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 42. { PUBLISHED WEEKLY. } New York, Saturday, October 19, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY. - - - - - OCTOBER 19, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette Place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The *Christian Statesman* and the *Christian Reformer*, in their current issues, indorse the action of Postmaster-General Caron of Canada in excluding THE TRUTH SEEKER from the mails. This was to be expected, but the editors of these organs of the God-in-the-Constitution party go further and demand the total suppression and stamping-out of THE TRUTH SEEKER, not only by excluding it from the mails, but by prohibiting its publication; and the state and general government are called upon to take measures to that end. We shall attend to these gentlemen next week.

We give in this issue the first installment of a long paper by JOHN PECK, entitled "*The Old Story in Plain English. With Notes and Comments.*" Our readers all know Mr. Peck and know that he writes vigorously and hits hard. It would not be a bad idea for those who have Christian friends amenable to reason to send them a trial subscription to THE TRUTH SEEKER for three months, to include the issues of the paper containing these articles. It costs but half a dollar.

A Craze That Is Endemic Among Christians.

Our readers have heard of the Holiness people and their camp-meeting at Indian Spring, Georgia, where they prayed that God would interpose to prevent the arrival of an excursion of the Uniform Rank Knights of Pythias, from Macon, a part of whose entertainment at Indian Spring was to be a dance on a large scale at the hotel. The Holiness folks regard dancing as the abomination of abominations. Well, as it happened, the excursion train was wrecked, with disastrous results. The Holiness people accepted this as a direct answer to their prayers. A correspondent of the *Macon Telegraph* writes from Indian Spring that he heard a young preacher say:

"The railroad authorities are in no way to blame for the accident. Close examination has shown that the track was secure, the machinery perfect, and no mistake of judgment on the part of officials was made. It was God who did it, and did it for a lesson, too. Every dollar taken from the road for wounds will be ill-gotten gain, for the accident was a rebuke to worldliness by the Divine Power."

The correspondent asked another man, "Are you not sorry for the trouble caused by the wreck?" The answer was, "God's will be done, and blessed be his name." The *Macon News* has an editorial

on the subject, under the head, "Are They Crazy?" and it concludes that "They," the Holiness people, are crazy. If they are crazy, then all Christendom was once crazy, for all of Christendom believed, nothing doubting, that God would answer prayer and would send his judgment upon all who disobeyed him and upon the nations whose rulers were wicked. If the Holiness people are crazy, then the National Reform Association is crazy, from private to commander-in-chief, for they hold and proclaim that the financial convulsions, the forest fires, the floods, the drouths, the labor troubles, and all the rest of our afflictions are God's judgments for our national shortcomings, the violation of the Sabbath being particularly provocative of divine vengeance. They further declare that if we do not mend our ways and do on Sunday as the Covenanters want us to do, our nation will be wiped out by the besom of heavenly revenge. The Holiness people at Indian Spring have excited the indignation of their fellow Christians of Georgia because they were so tactless as to say what they believed right among the friends of the injured and the members of the order to which they belonged. It is not always safe to charge God with "judgments" of which your powerful neighbors are the victims, even though those neighbors themselves hold to the abstract principle that he will smite the unrighteous. They feel such specific charges to be impolite reflections on themselves; for of course they are not the unrighteous, and the Holiness folks should have perspicacity enough to know it. In the course of its comments on the incident, the *News* says:

"We do not wish to argue their peculiar religious views with them, for all people of intelligence, regardless of sect, consider them absurd and disgusting, but we would point out to them the cowardly, contemptible, hideous side of their nature when they attempt by prayer and fasting to make God commit such a crime as the one they charge against him. The inhuman wretch who might draw a spike or place a crosstie on the track would be promptly and rightfully lynched, and yet these holiness cranks would attribute an act equally heinous to a merciful heavenly father. What a frightful, wicked, heartless creature must be the God they worship, and how unworthy the homage of these sanctified souls—the earth's purest and heaven's own; loaned to us but a little while that a few bright rays of holy light might flash from their sacred bodies and shed its benign influence over a benighted world. We recognize the impossibility of caring for all of these imbecils, but the worst of their number should be confined, or else some effort should be made to restrain them and prevent any display of violence."

Now there is nothing "peculiar" about the Holiness people's belief that God will answer prayer and visit his judgments in this world upon the disobedient. Every Christian is bound to believe that prayer is heard and answered and that the lives of the wicked shall be cut short. The only peculiarity of the sect mentioned and of the Covenanters is that they still *avow* their belief in special judgments, and this is probably because they are not so enlightened or are more sincere than other Christians. It is indeed true that if a man had been caught wrecking the Macon train he would have been lynched, and yet Georgia Christians keep right on worshipping God, but this is because they are illogical. If there is a God who knows everything and does everything, he knowingly wrecked that train, just as surely as if he had answered the prayer of the Holiness people by drawing a spike or placing a crosstie on the track. There is no possible escape from the conclusion. Predicate an infinit God, and you assume that he brings evil as well as good upon the children of men. For other Christians to call their Holiness brethren "imbecils" and demand their confinement because they really believe the Bible, is unfair and unkind.

Christian Brotherly Love.

There is just now much newspaper discussion of the possible dismemberment of the Turkish empire in Europe. The Christian nations are all eager for slices of the land of the sultans. The partition somewhat generally agreed upon by the newspapers is this: Bulgaria will have a part of Macedonia, and Austria a strip through to Salonica. To Greece will go Epirus and the islands of the Egean; France will appropriate Syria, and Russia will absorb Armenia. Italy will take Tripoli. The Sultan is to be retired to Asia Minor, having for his capital Broussa or Konieh. Some of the editorial prophets think that Constantinople will be a free city, while others are convinced that it will be assigned to some weak power, presumably Bulgaria. The Bosphorus and Dardanelles, it is assumed, will be made free to all nations, through international agreement. All this seems easy enough on paper, but, as the *New York Times* pertinently remarks, the business is not settled yet and is not likely to be soon. There are many difficulties to be surmounted first, such as the control of the lines of railway extension from the Mediterranean to the Persian Gulf, Russian communication with the Indian Ocean, the control of the Kurds, a new Arab caliphate, and the possession of Jerusalem. All these are delicate and important diplomatic questions, but the one of greatest present moment and interest is the occupancy of Jerusalem. In this connection the *Times* says:

"Ever since the final conquest of the Holy Places by the Turks there has been the keenest strife between the different Christian churches in Europe and Asia for the strongest influence at Jerusalem. One result has been the establishment of communities of monks and priests of the Latin, Greek, and Armenian churches, as well as of the Copts, Jacobites, and others. These have derived their income chiefly from the throngs of pilgrims, and hence any place or position that might prove attractive to the superstitious peasants has been eagerly sought and often fought for by the royal hierarchies. The contests arising in connection with the Easter ceremonies, which have risen to such a pitch as to require the presence of Turkish troops to keep order in the Holy Sepulcher, have long been a scandal to Christendom and an object of the most supreme contempt to Islam. A *modus vivendi* has indeed been arranged, and Greeks, Roman Catholics, Armenians, and others are somewhat held in check, but it is still true that the jealousies and rivalries continue, and are as intense as ever, if less obtrusive. Any advantage gained by one becomes immediately a source of vexation to the others, and it not infrequently is the case that the various embassies at Constantinople and the courts of Europe find some of their most difficult questions arising from the petty squabbles of priests over some newly discovered relic."

The sword that Jesus came to bring, as he is reported to have declared, has never been sheathed through all the Christian centuries. The *Times* says that "one of the most potent influences which led to the Crimean war" was a disturbance raised by the quarrels of Roman Catholic and Greek priests at Jerusalem. Such quarrels and disturbances are chronic manifestations of Christian love. "So long as the ruling power is alien or non-Christian," continues the *Times*, these troubles can usually be settled. "It is, however, scarcely possible for any one of the churches interested to permit a rival to gain the supreme advantage." Hence the present dilemma. Palestine geographically belongs to Syria, and in Syria France has claimed since 1860 to have a prior right as against the other Christian nations. It is asserted that the popes have long anticipated the coming of the time when French rule would give them the control of the "holy places." France has much influence in Aleppo and Mosul, and both places are centers of Roman Catholic activity. On the other side is seen Russia, jealous of the extension of the Latin power. The Russian peas-

antry and priesthood, slavishly submissive under the grossest political and social tyrannies, are yet almost sure to make trouble if to Rome is given the city of Solomon. The *Times* quotes a gentleman said to be thoroughly acquainted with the situation who declares that "were the czar to permit France and the Roman Catholic church to get control of Jerusalem, his people would tear him from his throne." This religious jealousy and hatred may seriously affect the stability of the Franco-Russian alliance. So far as the return of the Jews to Jerusalem may be thought of as a possible solution of the problem, it is generally conceded that Russia would rather leave the Turk in possession, such is the bitterness of Christian feeling against the countrymen of the Christians' "savior."

"Peace on earth and good will to men" certainly did not accompany the advent of Christianity, and it is fortunate indeed for the world that Christians have spent and continue to spend so much of their strength in fighting each other. Their quarrelsomeness and their vindictive intolerance would else have crushed out the last vestige of human liberty and justice. May their internecine bickerings multiply and hold their attention in part until they become civilized enough to respect the rights of their neighbors.

The Silversmiths of Canada.

"Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear that, not alone at Montreal, but almost throughout all Canada, THE TRUTH SEEKER hath persuaded and turned away much people saying that they be no gods, which are made with hands and minds; so that not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Ste. Anne de Beaupre should be despised, and her magnificence should be destroyed, whom all Canada and the world worshipeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Ste. Anne de Beaupre of the Canadians."

According to the story in the nineteenth chapter of Acts, when Paul and his companions came to Ephesus and preached that the images made by men were not gods, one Demetrius, a silversmith, who made silver shrines for the temple of Diana, and to whom and his fellow craftsmen the worship of Diana thus brought "no small gain," called together the "workmen of like occupation" and harangued them in the manner set forth in the foregoing quotation. The situations at Ephesus and in Canada differ chiefly as regards the names of deities and places. The Ephesian craftsmen, like those of Canada in a later age, at once set about suppressing the miserable iconoclasts, the heartless villains who had the audacity to preach a doctrine that might reduce the revenues of the image-makers. They seized Gaius and Aristarchus, the companions of Paul, and rushed with them to the theater. "And the whole city was filled with confusion; . . .

Some therefore cried one thing, and some another; for the assembly was confused; and the more part knew not wherefore they were come together." So it is in Canada to-day; the majority of the people do not understand why THE TRUTH SEEKER is shut out of the mails; some say that it is blasphemous, others that it is indecent, others that it is scurrilous, and others approve the exclusion simply because it is excluded. The silversmiths, the priests, alone know why Caron has issued his edict; they alone know what they want and how to get it; it is *their* craft that is threatened, *their* wealth-getting that is in danger, *their* soft places that are jeopardized. They are the true successors of the silversmiths of Ephesus, who of all in that surging mob imprecating Paul and his fellow-preachers knew what the trouble was and what they were after. The reader of this will the better perceive the exact parallelism of the two events when he reads the stories of the thronging pilgrims and the "miracle cures" at the shrines of Ste. Anne de Beaupre and St. Donat de Montcalm, which stories he will find on page 665, following the vindictive fulminations of the *True Witness* and the *Representative*. There is too much money for the church in the shrine industry and related enterprises for

the priests to sit quiet while THE TRUTH SEEKER disperses the fogs of ignorance and superstition in the darkness of which only it is possible for such industries to be profitably conducted. "Sirs, ye know that by this craft we have our wealth." Such an argument is absolutely irresistible when addressed to priests and their lay henchmen who have no comprehension of or respect for liberty of thought and freedom of expression. This fully explains Caron's despotic order.

To return to the scene in Ephesus: "And Alexander beckoned with the hand, and would have made his defense unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians." So when THE TRUTH SEEKER and its friends and the friends of a free press and free mails would make their defense, the whole mob of priests and their dupes, Catholic and Protestant together, led by the *True Witness*, the *Providence Journal*, the *Christian Statesman*, and the *Christian Reformer*, recognizing in the pleaders for fair play the hated Freethinkers, lift their voices in a frenzied and interminable chorus of "Great is the god and great are the saints of the Christians; down with the heretics; shut that blasphemous paper out of the mails; forbid it to be printed; imprison the editor and the artist; set up the Inquisition once more, for our craft is in danger."

It is complained that THE TRUTH SEEKER is "scurrilous" and "disgusting" in its letter-press and illustrations. The *True Witness and Catholic Chronicle* professes to be surprised that we should doubt the alleged fact of our own scurrility. It is much to be regretted that the paper with the long name did not see fit to set us a better example; it should have given us an object lesson in the amenities of journalism; as a supposedly obedient disciple of "the Lord" it was its duty to turn the left cheek to us for a blow after we had smitten it upon the right, instead of striking back so viciously. In connection with our paper we find such choice expressions as these: "Abominations"; "diabolical publication"; "boorish ignorance"; "blasphemous language"; "criminal sheet"; "miserable and vulgar representation"; "infernal piece of villainy"; "audacity"; "insolent and false"; "abominable depths"; "mind that is entirely perverted." If the postmaster-general of Canada were a fair-minded man and desired to impartially enforce the provision of the Post-office act that denies the privilege of the mails to "scurrilous" sheets, the *True Witness and Catholic Chronicle* would now be going to its subscribers by express, charges prepaid. Denunciation following persistence in unfounded statements after those statements have been disproved by fair presentation of the facts and by honest argument, is one thing, but denunciation and vituperation wholly unaccompanied by any marshaling of facts or alignment of arguments is quite another. THE TRUTH SEEKER has argued against the unreasonable dogmas of the Christian creed, it has denounced the intolerance and cruelties of the Christian church, and it has laughed at the frauds and fables of the Christian priest. If the postmaster-general of Canada and his newspaper and pulpit backers are able to show that our arguments are fallacious, that our denunciations are based upon misapprehensions or misrepresentations of history, that the alleged frauds are not frauds, that the asserted fables are historically and scientifically true, why do they not do it? There is no law denying them the right to the freest expression; they lack neither money nor trained apologists. Is not the attempted suppression of THE TRUTH SEEKER by an unjust law a full confession that they are unable to answer our arguments, that they cannot deny nor explain away the facts we present, and that the more light that is thrown upon the frauds and fables the more fraudulent and fabulous they appear?

The *Mt. Forest Representative* does not beat around the bush in the least; it does not pretend that this paper is "scurrilous" or "disgusting"; it frankly approves its exclusion from the mails because it is an infidel journal, because it is, as is asserted, "a blasphemous sheet," "one of Satan's agencies for disseminating doubt." We should

judge that the editor of the *Representative* is either a Catholic or a Presbyterian; which, it would be difficult to determine from the sample we have of his method of disputation. When talking about THE TRUTH SEEKER the representatives of these two churches use language so strikingly similar that unless we can see the label, we are at a loss to properly classify our critic. It is a pretty archaic orthodoxy that, in this age of the Higher Criticism and increasing enlightenment, talks of "Satan" and his wiles. Even where the belief in a personal devil yet lingers most Christians are a little reluctant to express their faith in his majesty, but the Negro camp-meeting exhorter, the Covenanter, and the Canadian Catholic have, equally with the Irish witch-burners, the courage of their ignorance. It is not strange, therefore, that the *True Witness* and *Mt. Forest Representative* join with the organs of the God-in-the-Constitution party in the United States in the clamor for the extermination of Freethought papers. It is not remarkable that they are foolish enough to set a fire that, with a turn of the wind, would sweep into their own temples and sanctums. They are so blinded by prejudice born of their intellectual limitations that they cannot see that the freedom of the press must be maintained or the minority of each hour is at the absolute mercy of the majority of that hour. They are so sure that they are the custodians of the decrees of heaven that they are ready to precipitate upon the country all the horrors of religious persecution. They are so confident of the power of truth that they dare not trust what they call the truth in a free and open encounter with what they denominate the falsehoods of Satan. Untaught by the mistakes of the past, uninfluenced by the progressive impulses and hopes of the present, they look longingly back to the ages of Christian darkness when the new thought was the only warrant needed to stretch the thinker on the rack or chain him to the stake.

The Sunday Question the Real Issue.

Our Episcopal brother, Dr. Huntington, of Grace church, has come to the conclusion that the present issue in New York is not primarily either the enforcement of law "as law," nor the suppression of the liquor traffic. Hear him:

"No. The question really at the fore is the Sunday question. An attack is making upon the immunities of the weekly rest as those immunities have been defined by usage and by law. It so happens that in this particular case the hostile movement has sprung up in the quarter known as 'the liquor interest,' and that is what is confusing people's minds, but there are other points from which the assault might just as naturally come."

"The question really at the fore is the Sunday question"! So THE TRUTH SEEKER has persistently maintained, despite misapprehension, apathy, and denunciation. "Rest" has been dragged in to seduce the "laborer"; "temperance" has been dragged in to lead astray the friends of moderation and abstinence; "morality" has been dragged in to befool the lovers of purity, and "respect for law as law" has been dragged in to deceive those who might escape the other snares. But the fight is really over the claim of the church to determine for men and women how they shall employ one seventh of their time. We are grateful to Dr. Huntington for pulling down the mask in the sight of the people. Sabbath laws are not needed to secure for the wage-worker a period of rest. They are not needed to promote the cause of temperance. They are not required nor are they other than hurtful when employed ostensibly to promote morality. Their enactment and enforcement serve only to make "the law" an object of contempt and hatred. Their one purpose and use is the glorification and enrichment of the church. The side issues cunningly brought in are what are "confusing the people's minds," as Dr. Huntington incautiously admits.

"Dr. Huntington said the points he proposed making were that Sunday observance was no mere specialty of the Hebrew code, or the survival of discredited Puritanism, but was an essential and permanent feature of Christian morality. The people of New York are living under Christian morality. Therefore, legislation which infringes upon the weekly rest should emanate only from the body with which sovereignty is lodged, and never become subject to a purely municipal control, or what is popularly known as 'local option.'"

Which means that, while we have a majority of Christians, we are to be forced to observe Sunday regardless of our opinions concerning sacred days and also regardless of the constitutional guarantees of religious liberty. It means that he, a Christian clergyman, discards the authority of the Bible and takes the holy day of the Catholic church for his Sabbath. It means that he identifies "Christian morality" and the decrees of Catholic emperors and councils. It means that he holds that the people of New York are in duty bound to obey these decrees of Catholic authorities rather than the laws framed in harmony with the Constitution of the Republic. He totally ignores the fact that the weekly holy day is of lunar origin, and that the week has varied in length from four to ten days. If we are to be compelled to observe Sunday because we "are living under Christian morality," what becomes of the pretext that Sunday laws are designed as a secular protection of the secular rights and needs of the laborer? Finally, let no Freethinker or wage-worker fail to note that Dr. Huntington calls all legislation that permits Sunday work and recreation an infringement upon "the weekly rest," thus insinuating that the modification or repeal of our Sunday statutes would be an invasion of citizen rights, a complete inversion of the truth.

Dr. Huntington says that the people of this state are "living under Christian morality," therefore the legislature alone should have the power to liberalize the Sunday statutes; the city government should never be permitted to make such alterations. What a *non sequitur*! It is impossible for a reasonable person to see any logical connection between Dr. Huntington's premises and his conclusion.

The people of the state of New York are living under Christian morality.

The people of the city of New York are included in the people of the state of New York.

Therefore the people of the state of New York cannot grant to the people of the city of New York local self-government as regards the observance of Sunday.

Why not? If they can grant to the cities local self-government in some things, why not in the matter of Sunday laws? What has the alleged living under Christian morality to do with it? But it goes without saying that if the relative attitudes of the two jurisdictions were reversed, if it were firmly believed that the large cities of the state would enact more stringent Sunday laws, while the state outside the cities was known to be averse to such laws and to have a probable majority in the legislature, it would not take Sunday worshipers five minutes to find any number of sound reasons in favor of local self-government for the cities.

"If this precious franchise be of God, man cannot annul it. If this protected circle was really scored by the finger of the Almighty, no temporary madness of the people can permanently efface it."

"If this precious franchise be of God," what right has the church to enforce it by the arm of the civil law under a constitution that decrees the eternal separation of church and state? The belief that Sunday is a "franchise from God" is a religious dogma and as such cannot be legislated upon by a secular state.

Colonel Ingersoll's Speech on the "Declaration of Independence" and His "Vision of War."

For many months this speech has been out of print and unobtainable. By permission of the Colonel and his publisher we have now put it into a neat pamphlet, with fancy colored cover, and a portrait of the speaker. We have included also the "Vision of War," which many have desired to have in compact and cheap form to hand to friends. The price of the pamphlet is ten cents. The "Declaration of Independence" is the centennial oration delivered July 4, 1876, at Peoria, Ill., and the "Vision of War" is an extract from a speech delivered at the soldiers' reunion at Indianapolis, in September of the same year, beginning, "The past rises before me like a dream."

A Successful Skirmish.

In our account of the contest in the Central Labor Union over the question of hand-raising in the installation of officers, we said that Mr. James McGill, the Freethinking delegate of the Plasterers' Union, had ignored the pious custom when presiding officer of that Union. It was when he was presiding officer of the Building Trades Section of the Central Labor Union that Mr. McGill dispensed with the religious flummery mentioned. In other respects our narrative was strictly correct. Now we have the pleasure of announcing that at the meeting of the Central Labor Union last Sunday Mr. McGill was duly installed as an officer of the Union with "his hands in his pockets," as the *World* puts it. There was sharp debate over the question. The *Mercury* tells the story in a few words:

"Delegate Hoadley, who was chairman of the meeting, ruled that the matter had been settled by previous action and that the delegate should be pledged. Mr. Lloyd, of the Tin and Sheetiron Workers, appealed from decision of the chair. Delegate Hoadley stated that his decision was based on the simple fact that the constitution of the Central Labor Union does not require any such action from the delegates unless they choose to hold up their hand. The delegates sustained the chair by a very close vote, and the matter was settled finally by Mr. McGill being pledged as a member of the grievance committee."

The attendance was small and the vote sustaining the chair was 13 to 12. Had there been a fuller meeting the vote in favor of the purely non-religious affirmation would have been more than proportionally larger. The religious element is very bitter over its defeat. James McGill has done a good work; he has established the fact that the Freethinker has the same rights in the Central Labor Union that are possessed by Christians, and he has helped make more general the knowledge that the law of the state, no more than the law of the Central Labor Union, requires any religious acknowledgment from witnesses, jurors, and officials. One can affirm or swear, as he chooses, and he is not required to lay his hand on the Bible or lift it toward the sky.

"Men never were and never will be on a universal footing of equality in the social scale. The reason is obvious. Men are not born with the same intellectual or physical qualities. Some come into the world possessed of minds with great intellectual capacity, while others are born almost into insanity. Some are created with bodies that will develop unusual physical strength; others, again, are weak and puny from birth. Thus it may be seen that some men, endowed at the outset of their experience with superior mental and physical qualities, are destined to succeed in a greater measure than their less fortunate fellows."—*Archbishop Janssens, New Orleans.*

This is all very obvious, but it should be equally obvious, even to Archbishop Janssens himself, that the fact is an unanswerable objection to the doctrine of divine providence. If there exists an irremediable inequality in the capacities and consequent conditions of men, it inevitably follows, if Theism be true, that God designed that this inequality should exist, and hence it is folly to pray to him to undo his own work, even to the slight extent of making lighter the burden of some particularly pious saint. On the other hand, the naturalist sees in this inequality, not the unalterable fiat of a god, but the result of different conditions of growth, and he knows from history, observation, and personal experience that it is possible to greatly soften the fierceness of the struggle for existence and happiness. For him, there is always hope of improvement; for the logical Theist, there is none. What God has willed will be. Election and predestination are the unescapable corollaries of the God idea.

"Foreign customs have no claim to consideration on American soil. It is a pretty piece of presumption for the foreigner to tell the American people what customs shall prevail and how the American Sunday is to be regulated. The sentiment of the American people is able to regulate its customs and fashion its own laws for Sunday observance, while the foreigner has no right to dictate to the American people on either their customs or laws. When the foreigner despises the American life and endeavors to thrust upon us the odious social customs of the land from which he fled, it is time to rise in revolt against this insolence."—*Rev. Father Cleary.*

Reverend Father, about how many generations of your ancestors were "Americans"? And will

you kindly inform us how Sunday comes to be a holy day for Americans? Did the Catholic church originate in America? We all know that it did not and that Sunday is the holy day of that church. The "Sabbath," then, as accepted by American Christianity to-day, is a foreign institution, and as it is such no appeal for it can be made to us on the ground of patriotism. And, Father Cleary, do you suppose that we are all so dull as to forget that, so far as your church is concerned, it is still foreign; that you get all your orders from a foreigner, and that, consequently, you are helping "to thrust upon us" the customs and beliefs of a foreign society—the Latin church? But more than this in regard to the Sabbath laws: Naturalized laymen of foreign birth have equal citizen rights with naturalized and native-born priests, and they, equally with native laymen, may well resent the impudence of priests of all kinds who dare presume to say how the citizen may spend Sunday. The "insolence" is all your own, Sir Priest, yours and your allies'. You have the effrontery to tell Americans that they must keep holy the Sabbath of an Asiatic and Southern European church; that they must trample their own Constitution and deny liberty in order that that church may dictate to them what they may do on the priests' day. The American people are under no more obligation to respect your Sabbath than they are to celebrate the birthday of the Queen of England or the anniversary of the battle of Sedan.

A High-Handed Outrage.

From the Progressive Thinker.

THE TRUTH SEEKER, of New York, a leading Free-thought paper, has been prohibited from passing through the mails in Canada. It is well known that Canada is oppressed by the papish priesthood, and the various churches there are living under conditions that afflicted the sixteenth century. Such an outrage would not be tolerated in this country for a single moment.

Brother Mendum's Perspicacity.

From the Boston Investigator.

We see that the New York TRUTH SEEKER has been excluded from the mails of Canada by the post-office authorities of that country on the grounds that it is a blasphemous publication;—

That this is no more than could reasonably be expected of a Catholic postmaster-general such as now occupies that position in Canada;—

That we hope that our contemporary will test the legality of this action of the post-office department of Canada, in order to ascertain whether or not the freedom of the press is to be preserved in that dominion;—

That this action on the part of the Canadian government is outrageous; and we sympathize with our esteemed contemporary in its struggles for its natural rights.

An Empty Boast.

From the St. Catharines News.

One of the boasts of Canada is that it is a land in which civil and religious liberty is enjoyed to the fullest extent. It is an empty boast, however.

If religious liberty is to be enjoyed, let it be to the full. A man is the guardian of his own conscience, and no one has the right to dictate to him what he shall believe. There are some subscribers in St. Catharines to a paper published in New York called THE TRUTH SEEKER. It is devoted to certain lines of thought which may not be orthodox, in the common sense, and particularly so as regards the Roman Catholic church. These subscribers have been informed by the postmaster here that he has received instructions from Postmaster-General Caron at Ottawa not to deliver their papers. It would be interesting to know on what grounds such action is taken. At the same time there can be found on the shelves of most of the book-stores in Canada any of the works of noted Infidel writers or religious controversialists, and they are freely sold. Some of them are even to be found in the public libraries. Why is a distinction made?

Colonel Ingersoll's Lecture Appointments.

Oct. 13—Providence, R. I. Which Way
Oct. 20—Chicago, Ill.
Oct. 21—Aurora, Ill.
Oct. 22—Joliet, Ill.

Freethought Federation and Union.

FREETHOUGHT FEDERATION OF AMERICA.

SAMUEL P. PUTNAM, President.

141 South Water St., Chicago.

E. C. REICHWAID, Treasurer, 284 Warren Ave., Chicago.
MRS. M. A. FREEMAN, Secretary, 1037 W. Madison St., Chicago.

VICE-PRESIDENTS:

FRANKLIN STEINER, Des Moines, Iowa. | N. F. GRISWOLD, Meriden, Conn.

AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, President, 141 S. Water St., Chicago.
JULIUS H. SEVERANCE, M.D., Vice-President, cor. 64th St. and Grace Ave., Chicago.
HON. O. B. WAITE, Vice-Pres., 6350 Oglesby Ave., Chicago.
JOS. H. GREER, M.D., Vice-Pres., 127 LaSalle St., Chicago.
G. A. F. DE LESPINASSE, M.D., Vice-Pres., Orange City, Iowa.
MRS. M. A. FREEMAN, Cor. Sec., 1037 W. Madison St., Chicago.
OTTO WATTSTEIN, Treas., Rochelle, Ill.

Call for the Annual Congress.

TO BE HELD IN HARDMAN HALL, NINETEENTH ST. AND FIFTH AVE., NEW YORK, OCTOBER 25, 26, 27.

To the Liberals of America, Members of the Freethought Federation and Secular Union, and all Societies organized for the Purpose of maintaining a purely Secular Government:

It is of great importance that Freethinkers should combine. It is of more importance now than at any previous period, for there is more work to do and the work cannot be done by isolated effort. There are vast ecclesiastical combinations organized for the express purpose of overthrowing Freethought, and also of uniting church and state in a more dangerous form than ever before. These questions immediately confront us:

The Taxation of Church Property,
The Bible in the Public Schools,
The Sabbath Laws, and
The Liberty of the Press.

Property to the value of a billion of dollars is exempt from taxation in the American Republic, in many places religious exercises in the public schools are on the increase, and the very foundation of universal education is being destroyed. The conflict in regard to Sabbath laws is now waged both in the states and in the national Congress, and a centralized political power is being established for the purpose of aggrandizing the authority of the church in civil matters; and honest Freethinkers are imprisoned to-day for discussing questions of the utmost importance to human improvement. Against these flagrant and ever accumulating acts of injustice we must unitedly contend. Freethinkers throughout the Union, in every state, county, city, and village, should be in active communication, and ready to meet at any point the encroachments of the church. It is often the case that a Freethinker is alone in his community in the open support of Liberal thought and principles, and for this reason suffers persecutions. Religious bigots assume that they can trample upon the Freethinker's rights with impunity on account of their own vast majority.

When it is well understood that the Freethinkers of this country are joined together and will defend one another at all hazards, the rights of Freethought will be respected and the individual Freethinker will have the power of numbers to support his cause. The theologian is naturally a coward. He persecutes only the minority. He does not trust in God unless God has a big majority. When the theologian realizes that the Freethinker is not a solitary unit, but the representative of a great force, he will not only cease his persecutions, but even welcome him to social equality. A theologian is very considerate towards a powerful party, however much he despises the humble citizen.

There is a great contest before us. We must be an organized party or submit to defeat and ostracism. We cannot fold our hands and do nothing. We must become an intellectual, social, moral, and political power through a generous and permanent comradeship. We can do this only by public meetings, congresses, associations, and a Freethought press. We must use the same instrumentalities that are constantly used by the churches. They have their great gatherings, their synods, their councils, their conventions, and in this way the churches create an immense enthusiasm and exercise a more potent sway. These are human, practical, and far-reaching means, and Freethought must avail itself of such necessary aids.

All, therefore, are urged to come together at the National Congress of the American Secular Union and the Freethought Federation of America, to be held in New York, October 25th, 26th, and 27th, 1895.

It is hoped that there will be a large attendance, and that measures of co-operation, greater advance and usefulness will be adopted and cordially carried out by friends of freedom throughout the country.

The members of the American Secular Union are notified that such amendments to the Constitution will be proposed at the coming Congress as will

enable the Union to consolidate with the Freethought Federation of America.

The members of the Freethought Federation are also notified that changes of the same nature will be proposed for its Constitution in order that it may unite as an organized body with the American Secular Union.

It is the general desire that there be one grand national organization adapted to all the needs of the present and future work. Without doubt this will be determined in a wise, conciliatory, and progressive spirit. Let us close our ranks and meet the common enemy, the bigots of the Christian church. We work for the future; we work for humanity; we work for the best interests of civilization, for the liberty and the progress of all. Let us stand bravely by our colors and unite in the common cause. There are vast and profound principles which should harmonize superficial differences. We have no creed to support, but always and everywhere the rights of man. This is the mighty battle ground. Let us rally now as never before, with earnest convictions, courage, and enthusiasm. We cannot evade the issue, neither can the church itself. It is liberty or it is slavery. This is the conflict of the ages, and in the American Republic all that is most precious and ennobling is at stake.

SAMUEL P. PUTNAM, President.

The Cause in Oregon.

The Seventh Annual Convention of the Oregon State Secular Union was held at Portland, Oregon, Sept. 20, 21, 22, 23, 1895.

The time was unpropitious, preventing very large attendance, but a large amount of business was most satisfactorily dispatched. Long speeches were prohibited; yet all had fullest liberty to present their views, and while each made earnest defense of his opinions and wishes, all, without exception, cheerfully acquiesced in the decisions of the majority. The sessions were prolonged over Monday, making four days, and the most perfect harmony prevailed throughout. In all particulars the convention was a grand success.

Mr. Chas. Hagner, president of the Portland Secular Church, opened the convention with a cordial welcome to the Oregon State Secular Union, which was responded to by good Father W. W. Jesse, president of the Union, in an able and intensely interesting speech.

Among the most important business transacted was the indorsement of the work done by the committee on Lesson Leaves and Sunday-school work the past four months; the committee was re-appointed with the addition of Mr. Pearl Geer, of Silverton, the young superintendent of the Silverton Secular Sunday-school, and now consists of C. B. Reynolds, Miss Nettie A. Olds, and Pearl W. Geer.

Provision was made so that the Lesson Leaves will be printed quarterly, and sent to the superintendents, who can distribute the lessons each week. An explanatory, or key lesson sheet, will be furnished, so that teachers can the more readily conduct the lesson. The carrying out of the plans formulated and approved will necessitate funds. Will all good and true Liberals, who have the Secular Sunday-school work at heart, "take due notice and govern themselves accordingly?" Remit at once to C. B. Reynolds, treasurer, 620 Seventh st., Portland, Or.

The executive committee was instructed to authorize suitable persons to solicit subscriptions to stock and scholarships in the Secular University. This movement is of the utmost importance, since very many who are willing and anxious to fit themselves for lecturers and Secular Sunday-school teachers and superintendents are educationally deficient in some one or more studies. It is to be hoped some of our wealthy friends will contribute to an educational fund for the purpose of helping the worthy and suitable workers in obtaining the necessary education in any branches they lack to make them efficient workers, until the university can be built and endowed.

The much vexed question as to requirements for membership in the Oregon State Secular Union was, after very full and earnest debate, harmoniously and positively settled. Henceforth all contributing members to Secular Churches, Sunday-schools, or other auxiliary societies are, by such membership, constituted members of the Oregon State Secular Union. All others can become members by paying the sum of fifty cents per annum in advance. A per capita tax of five cents per quarter is to be paid to the Oregon State Secular Union on each contributing member of subordinate organizations.

A committee consisting of C. B. Reynolds, Geo. Bailey, and Nettie A. Olds was appointed to draft constitution and by-laws for the Secular Co-operative Insurance Society, with instructions to report to the executive committee of the Union, who were

especially urged to expedite the inauguration of said society.

A bill for the amount expended for supplies for Lesson Leaves issued during the past four months was met by prompt contributions of those present, and all pledged themselves on return to their several homes to at once make special effort to secure contributions to continue the Sunday Lesson Leaves, etc., and to remit at earliest moment to the treasurer of the Union, so there might be no break or delay in sending out Lesson Leaves and preparing the quarterly series for speedy issue.

It was ordered that the deed conveying the ten acres for camp meeting grounds at New Era be recorded. There being a very general desire to hold five or six weeks' Secular camp-meeting at the New Era ground next summer, a committee was appointed to examine the condition of the building thereon. The necessary work can be done very cheaply if done at once. Contributions for this purpose are solicited so that the amount already expended may not be lost and the building go to destruction when a very small expenditure will make it a desirable and valuable property.

The officers for the ensuing year are:

President, W. W. Jesse, of Portland.
First Vice-President, Nettie A. Olds, of Portland;
Second, B. F. Hyland, of Corvallis; Third, Mrs. J. E. Hosmer, of Tillamook; Fourth, C. E. Reynolds, of Tillamook.

Secretary, Pearl W. Geer, of Silverton.

Treasurer, C. B. Reynolds, of Portland.

The public entertainment given at Turn Hall on Friday evening was one of the most memorable of the convention, it being a public demonstration of the practical benefits of local organization. Almost the entire program of music and recitation was furnished by the Secular Sunday-school children, showing the results of the labors of Miss Nettie A. Olds in developing the musical and elocutionary abilities of the children. The exhibition gained the hearty applause and encomiums of the audience. The Convention Ball, given by the Ladies' Auxiliary at Labor Council Hall on Saturday evening, was a social triumph and reflected great credit on all concerned. All the committees were composed exclusively of ladies of the Auxiliary, and their duties were discharged with a grace and fidelity that resulted in every one present having one of the most enjoyable evenings of their lives. Our venerable friend, A. K. Olds, of McMinnville, inspired by the geniality of the surroundings—although he has passed his eighty-fifth birthday—was induced to show the young fellows how the beaux cut the "pigeon wing" half a century ago. The grace and agility he displayed stirred the envy of the young men.

The interest of the convention centered in the exhibition of the Secular Sunday-school work, at Turn Hall, on Sunday at 10 A. M., under the personal direction of Miss Nettie A. Olds. It is the Secular Sunday-school work that has given the great impetus to the cause of Secularism in the state of Oregon. The regular course of the Secular Sunday-school was gone through with—the opening songs, the recital in concert of the opening poem, reading of the minutes of last Sunday meeting, formation of classes, lessons and review, calisthenic drill, and flag march. The exercises closed by singing "March Away to Freedom," and remarks by visiting members. Sunday night, at Turn Hall, a crowded house testified their appreciation of the histrionic ability of the Portland Dramatic club, an auxiliary of the Portland Secular Church. At the convention, Mr. J. E. and Mrs. M. B. Hosmer, of Tillamook, announced their desire to devote themselves to the Secular Sunday-school work, and received credentials as lecturers of the Oregon State Secular Union. Resolutions were passed indorsing the action of Assessor Captain Greenleaf for his endeavors to have church property, heretofore illegally omitted from the assessment roll, pay its just taxation.

C. B. REYNOLDS,
Treas. Oregon State Secular Union, 620 7th street, Portland, Or.

The *Weekly Union*, Catholic, of this city, says that it is in a position to know that at least 30,000 voters of the Catholic church societies and Irish-American associations will be certain to vote against Tammany this year if to vote for Tammany means to raise the Sunday embargo now resting on the city. A few weeks ago we indicated the change of front of the Catholic church, showing that it was preparing to become as determined an opponent of Tammany as it had hitherto been its devoted friend and supporter, and that there was in fact an alliance of the Catholics and the Protestants in the interest of Sabbatarianism. The statements of the *Weekly Union* are confirmatory—though this confirmation was not needed—of the conclusion we had reached from a careful examination of the evidence then at hand.

The Old Story in Plain English, with Notes and Comments.

The popular opinion in regard to God I believe to be erroneous. It is believed that he is the source of all good, and that every blessing comes directly or indirectly from his hand; that he is kind and merciful—that he has a tender regard for his children, and is more indulgent than an earthly parent can be; that he is clothed with almighty power and infinit knowledge, and knew from the beginning everything that would occur, even to the last tick of time; that he planned from the first everything that would take place, from the falling of a sparrow to the most stupendous operations of nature.

It is believed that he provides the seed-time and brings forth the harvest; that we are indebted to him for the sunshine and the rains and dews which fall from heaven; that there is nothing which the eye can behold or the imagination conceive, which is not the work of his hands. Such are the lessons taught by the church, and from such teaching all must infer that God is good. But if only the good deeds of men were recorded, even the worst men would appear good, for bad men perform many good acts.

With the idea in the mind that God is the author of all things, let us consider conditions as we actually find them here.

Clothed with almighty power and infinit wisdom, he might have provided for us unalloyed happiness; instead of which we are subject to disease and death, our bodies tormented with aches and pains, and in many instances our friends cannot administer to our wants without being in danger of contracting the disease. Every one might have been endowed with a love and regard for his fellowman which would have prompted him to work for the good of all and find delight in promoting the general welfare; instead of which he is filled with hatred and revenge, and enslaves, persecutes, imprisons, cheats, robs, and defrauds, and wages cruel wars, and lays his brother's country waste, and puts to death defenseless women and helpless children who never gave offense to any.

Then we have cancers which eat away our lives by inches—consumption which wastes us away by slow degrees. Some are born deformed and idiotic. Others are placed, by circumstances beyond their control, where they die of starvation. Some die in disasters which no human foresight could prevent. Epidemics depopulate whole cities and countries, and leave only desolation in their track. Lions, tigers, and panthers, and the whole carnivorous family, can live only by preying upon the lives of other animals.

There are birds which can live only on insects, and whose lives must cease when they cease to take the lives of other sentient creatures. The hawk family can live only on other birds and small animals. Many kinds of fishes whose lives depend upon the slaughter of other fishes and animals. Insects which devour other insects—insects which worry and torment and poison larger animals. Rattlesnakes and cobras, tarantulas, centipedes, scorpions, which bite and sting us and hold us in terror and dread. Volcanoes belching forth fire and destruction, and engulfing whole cities. Earthquakes, which destroy the habitations of men, and disrupt and change the physical conditions of entire countries. Drouths follow floods, and floods succeed drouths. Thousands die of famine produced by drouths, and other thousands are swept away by floods. Poisonous herbs and weeds choke out the grain and vegetation upon which we subsist, and insects destroy the grain, root and kernel, and others sting and annoy us.

Thus we find that there is a constant war of the elements—war among animals—they tear and worry and devour each other.

So, taking into consideration all the animals on the earth, man included, the sages have come to inquire whether there is not as much suffering and misery as there is happiness and enjoyment.

With these facts in view, what must be thought of the teaching of the church that God is the author of all things and that he is only good?

Then, after passing through this life with all of its sorrows and afflictions, its losses and bereavements, God has brought a devil into existence to tempt and lure us to commit evil deeds and then torment us in hell forever. Is it reasonable to believe that a God clothed with almighty power and infinit wisdom, and full of mercy, would inaugurate such a system? If God had the wisdom to see and the power to execute, he cannot be regarded as good.

Is a God worthy of our adoration who caused so much suffering when he had the power to make all beings happy? If God is the author of all things,

and if everything was brought into existence by the fiat of his power, and if he is the author of all good, so must he be the author of all evil.

Now, if this being is unchangeable, can his purposes be changed by prayer? If he planned everything from the beginning, and everything must take place just as he planned it, can he do something different without changing? If God is unchangeable he must be deaf to our entreaties. He can pay no more attention to our petitions than he would to the growl of a tiger.

And the idea that he has doomed one of his creatures to enjoy the happiness of heaven, and another to endure the torments of hell, is horrible. If he ever brought one human being into existence knowing that he would be consigned to everlasting torment, he is a monster.

How does a place of everlasting torment comport with the idea of a merciful God who had the power to bestow happiness upon all? It is claimed that a certain few will be ultimately wafted to a place of eternal bliss. But why wait until after death; why not make us as happy here as hereafter, and why should this blissful abode be reserved for the few?

Would it not have been more magnanimous and godlike to shower the blessings of heaven upon all the mortals of earth? And if there are to be no tears, no suffering, no dying or parting in heaven, would it have detracted from his glory to give us such conditions here?

If Christians want to pray, why not ask God to change our conditions and give us a better lay here, where we would be sure of the benefit? But there is neither philosophy, or reason in asking an unchangeable God to grant us favors. And the silly habit of praying in our institutions of learning is offering an insult to science in her own chosen temples.

According to the Christian belief, a death has never occurred among all the countless millions who have peopled the earth. The body is only the husk—the shuck; this only has died. The soul, the real man, has not died. It has lived on and lives to day, and will live forever.

If souls live forever they cannot be annihilated; they must be eternal, and what is eternal never was created. So that all of the souls which have animated the bodies of men up to the present time were in existence before man's advent upon the earth, and must have been coeval with God himself. And the souls must be in existence to-day which will animate all the living bodies down to the latest generations. Of all the living souls which must be in waiting to be utilized by bodies yet to be born, might not one be found disengaged, so that we might examine it and get a knowledge of it by our senses, and know for a certainty that there is such a thing in existence? So far as all scientific tests can be applied, the verdict is "not proved."

My opinion is that mind is all the soul that man ever possessed. I do not believe that a new-born babe has any more soul than a horse, for it does not know half as much. All the soul a man has is produced by the action of the brain, and when the brain ceases to act there is no soul to be wafted to regions of eternal bliss or consigned to eternal torment. If a part of the human family could live under water like fish, and a part could stand the effects of fire without injury, and a part could be frozen without being hurt, and if a part was cold-blooded, and a part could live without eating and another part without drinking, and if poisons were a healthy diet for some and death to others, I might be led to believe that there is hell for one and heaven for another.

But we are all begotten alike, all conceived alike, and all born alike, and all subject to the same general laws, and to my mind it seems rational that the fate of one should be the fate of all. I think when a man dies he is dead to all intents and purposes, and that there is nothing remaining for angels to make happy or devils to torment. About God and the soul, heaven and hell, I know not anything and I know of no one who does. These matters are beyond the reach of human ken, and to questions in regard to them there can be but one honest answer, and that is, "I do not know." In the absence of any knowledge, the best we can do is to use our reason and get what little light we can from analogy.

I do not believe that God ever talked with men or wrote on tables of stone or any other tables. It is more reasonable to believe that Moses or some one else did the writing and imputed it to God to deceive a superstitious people and give him influence and make his power felt among them.

I do not believe that God is a printer, or book-binder, or author, or that he has in any way ever been concerned in the book business. And as for

God commanding bloody barbarians to wage wars of extermination and kill old and young, even unborn children, the idea would shock a savage. That the people may have been told, and that they believed that God gave such commands, is reasonable, and that a blood thirsty monster like Joshua should pretend that God gave such commands in order to make the people carry out his inhuman designs is equally reasonable. I do not believe that men were ever born who had sufficient foresight to peer into the future and foretell coming events. There is no trouble in prophesying when the people are sufficiently ignorant. The best the wisest can do is to tell what may transpire in the future by what has taken place in the past, but this is not prophesying. It must be admitted that the foremost scientists of the present time possess a scope of vision unknown to the ignorant masses of three thousand years ago. Yet they would be the first to ridicule the idea that any mortal was ever born who had the power of telling even what the next hour might bring forth. Who can doubt that the scientific drift of the present time is far in advance of what it was in the times of the so-called prophets? And yet if any noted scientist should proclaim that he could foretell coming events he would be regarded as a lunatic.

As for the book called the Bible, it is easy to see that men who from childhood have been taught to regard it as the word of God should look upon it with reverence. Whether the book counts for good or evil, whether it is reasonable or ridiculous, makes no kind of difference.

The Mohammedans, Mormons, Persians, Chinese, have their so-called sacred writings and reverence them as Christians do the Bible. All of these books have certain features in common. All contain much that is good, mixed with much that is evil and even ridiculous.

Did God dictate all of these writings? If he did not, man must have been the author of some of them. If man had an object in writing a part of them, might he not have had an object in writing the whole of them? If a part was written by God and a part by man, God ought to have given a rule whereby the genuine could be distinguished from the spurious.

As far as I am informed, there is nothing in these books which would require the wisdom of a God to write. If the Bible was written by God he certainly is not a very dignified or even decent God, and I would not blame him if he denied the authorship of a great part of it in polite company.

These books, purporting to come from the hand of God, contradict each other, and parts of the same book are in plain contradiction to other parts. It would seem like a rational conclusion that these contradictions could not have emanated from a perfect being.

The first thing we read in our Bible is, "God created the heaven and the earth." Christians are taught that all things are embraced in the "heaven and the earth," and are the work of God's hands, and that he pronounced them all "very good."

But the first man and woman that God made and finished to a gloss with his own hands proved a great disappointment. A single act, which God must have foreseen, involved the entire race in ruin and death. God planted a tree in the garden where he put his first pet couple, and the fruit of that tree contained the seeds of sin and consequent ruin of the race.

Did God have foreknowledge? What do you suppose he was thinking about when he planted that tree? Did God create everything? Wasn't his head a little fuddled when he made the serpent and called it a good job?

Cain killed his brother Abel and the iniquity of the people became "very great," and matters went on from bad to worse, until they became so grievous that God could stand it no longer, and he got mad and stamped and stormed and tore his hair, and said, "I'll teach you fellows down there a lesson which you will not soon forget." So he brought on a great flood, which swept from the face of the earth all that he had created except one favorite and his family, and then resolved to take a new start. But a second time he was overtaken with hard luck. The first thing his favorite did after the long wet spell was to get drunk, and his cuttings up were such as to bring disgrace upon his patron and protector. And God was wroth, and he looked fierce and his hair stood on end and his eyes glared and he frothed at the mouth, and he talked to Noah, and he said, "As my soul liveth I have made another blunder. In very deed, I took you to be a man of parts. I selected you from all the bums and dead-beats and God forsaken rascals on all the face of the earth to be my special agent when I made up my mind to bring on that wet spell, and made you captain of that big boat and trusted the whole managing to your care, from

the mastodon all the way down through to the monkey and parrot, even to fleas and lice, and now you have played this lousy trick on me. Noah, I am ashamed of you—you are a drunken sot.

You got drunk last night,
You were drunk the night before,
You'll be drunk to-night
And drunk forever more.

Noah, you are a bad egg; there is only one thing to be done, you must go to the gold cure."

At such a turn of things it is no wonder that God got discouraged and felt sorry that he began the creation business in the first place. On account of the wickedness of the world, which he pronounced very good, he openly declared that it "repented him that he created man upon the face of the earth." Everything must have been sadly out of joint to make an unchangeable God repent. Who could have blamed him if he had taken the world by the tail and jerked the whole hell-deserving hotch-potch concern out of existence?

JOHN PECK.

[TO BE CONTINUED.]

Observations.

I learn through Ed. W. Chamberlain, Esq., that Dr. Batdorf, the Michigan medium who was presented to the grand jury on an accusation of making a fraudulent use of the mails, is out of the toils. The jury failed to indict him. A knowledge of the ground upon which this body turned Medium Batdorf loose would furnish food for thought. Were the members of the jury convinced that he really furnished spiritual information to his correspondents, and is the failure to indict to be taken as an indorsement of mediumship such as Dr. Batdorf practices? I trust not, for that is really not the question at issue. I would rather think that Grand Rapids has enough men to form a grand jury who recognize the principle that the purpose of the postal system is to carry the mails, and that the duty of the officials is neither to smell out unorthodox thought nor to interfere between the sender of a letter or a paper and the person to whom it is addressed. The person remitting a dollar to a fraudulent medium, a lottery dealer, a green goods agent, or any other fake, makes a better use of it than he would if he contributed the amount to the salary of a post-office inspector like Comstock, or any other sneak. The postal system, as aforesaid, is to transport mail matter, and the officials who have turned it into a moral and religious detective agency are the individuals who make a fraudulent use of the mails. If I were on a grand jury having jurisdiction they would be presented for indictment.

Why all this discussion among Sabbatarians about the proper observance of their holy day, and why their hesitancy about the framing of a law and the fixing of penalties for its infraction? On this question I am with the Prohibition party of New York state, so far as it declares:

We call upon the people of the state to repudiate and consign to oblivion any political party that shall propose to submit a commandment of the decalog to the local opinion of corrupt cities.

That is sound. Corrupt cities nor any other cities have a right to decide that a citizen shall or shall not have other gods before Jehovah, or whether he shall take the appellation of the same in vain or otherwise. Local option cannot make the enforcement of Sunday laws just; and the matter of honoring parents, committing murder, adultery, theft, or perjury, or coveting a neighbor's wife, is not a municipal problem. Sunday observance is either an individual affair or it is a universal issue. There is but one authority for the Sabbath, and that is the Bible. And the Bible says this:

"These are the words that the Lord hath commanded, that ye should do them.

THE LAW.

"Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord."

THE PENALTY.

"Whosoever doeth work therein shall be put to death."

If there is anybody who thinks that the enforcement of laws, the infraction of which involves the infliction of the death penalty, is a local matter, he is not much of a jurist. Furthermore, if there is anyone who imagines that the enforcement of a law is separable from the infliction of the penalty prescribed, he is off his trolley.

I do not suppose that the members of the Republican convention who framed a platform calling for the maintenance of the Sunday law, nor those members of the party who profess to believe in the law of God, know of the existence of this divine statute. Nor is it to be supposed that the mem-

bers of the Prohibition party know that it is among the commands for whose enforcement they have declared. But this is certain: If, after their attention has been called to the law, they do not either demand its enforcement and the infliction of its penalty, or else repudiate its authority and the authority of all other Sabbath laws, they are miserable hypocrites and cowards.

"I am of opinion," remarks Mr. Walter Scott, editor, of the *Leader*, published at Regina, N. T., Canada, "that the people will strongly uphold the postmaster-general." Mr. Scott's speculation has all the appearances of a successful guess. The people of Canada would uphold Postmaster-General Caron in excluding Freethought literature from the mails, and the people of the United States would uphold Postmaster-General Wilson in a similar order; for the people of this country, like those of Canada, unite a theoretical belief in liberty with a hankering after the suppression of those who exercise it. I have never seen any reason for reposing the slightest confidence in the judgment of the majority, who are less likely to be right than the minority, and are even more prone to go wrong than legislators and courts. That the comparatively few public officials should occasionally do the correct thing is quite conceivable, but that a majority out of seventy millions should agree upon the truth, all at the same time, is a presumption too violent for calm consideration. That is what gives us pause when the referendum is proposed. In my opinion, the less influence the majority has on the framing and passing of laws touching the liberties of individuals, the better chance there is for those liberties to survive. An honest election, if it were possible to hold one, would be a very ignorant and bigoted election, and I am not sure that we should gain anything by it. An anonymous correspondent from Wairarapa, New Zealand, offers this thought for my consideration: "According to present ideas, a man must know something about pigs before he is allowed to be a judge of them at a pig show, but any fool can judge which man is the best for a public office." It is from somewhat similar premises, I infer, that Mr. Scott reasons that the people of Canada would uphold Postmaster-General Caron.

The "purpose of the sanctuary," that is, the use of the pulpit, may be hard to come at, but the Rev. Dr. Parkhurst has tried to tell us what it is. Says he: "It is not the object of the sanctuary to make scholars or to make thinkers," but "to draw the soul that is in the man, and the great Father-soul in whose temple we assemble, so into relation with each other that they shall touch." All who think they comprehend that process will of course be convinced that they understand what Dr. Parkhurst means, but to me it is a pseud-idea. Dr. Buckley, editor of the *Christian Advocate*, may or may not think he grasps Dr. Parkhurst's thought, but he indorses it as "a true statement, equally philosophical and scriptural," together with the further assertion that "scholasticism and intellectualism in the pulpit are unholy devils that merit nothing but exorcism."

In the same issue of his paper Dr. Buckley quotes with approval a criticism, by a religious exchange, of preachers who use pet phrases which denote mental laziness rather than close thinking, and adds to it this: "Whoever utters such phrases is not thinking at all while he utters them. His mind is busy with what is to come or is in a state of blank vacuity." Seeing that, as Dr. Parkhurst says, the sanctuary is not to make thinkers, a preacher who talks along without doing any thinking himself would seem to be the right man in the right place, and Dr. Buckley's condemnation of him is not consistent with his indorsement of Parkhurst's contention that intellectualism is out of place in the pulpit. What could more fittingly emanate from a mind in a state of "blank vacuity" than the words quoted about drawing the soul that is in man into relations with the great Father-soul who owns the building where the meeting is held? The word "soul" describes nothing tangible, and neither does the compound, "Father-soul." To bring two things into relation it is necessary, first, that they exist; second, to discover their whereabouts, and, third, to apply some sort of a process calculated to effect their union. Some statistics as to the distance between them would be useful incidentally, and it would be a further advantage to know when the tackle is made, so that effort may be suspended at the proper moment. All these data being absent, Dr. Parkhurst's mind must have been in a state of "blank vacuity" so far as facts are concerned; and from what I know of religious discourse and religious philosophy, I should conclude that Dr. Buckley is sound when he

indorses Parkhurst's statement of the object of the sanctuary, but that he is wholly unsound, from a religious view-point, when he implies that the uttered words of a preacher should be the expression of ideas originating in his mind. As near as language can define the thought of a sermon, it should resemble that condition of the cosmos described by the writer of Genesis when he said it was "without form and void." The sound of it as uttered must produce a certain mental agitation in the hearer, but no information should be imparted. The think tank is to be stirred, but nothing put into it. Verifiable facts introduced in a sermon rob it of its spiritual value, and it is no longer a sermon—it is a lecture. Mr. Gladstone has made this point clear. He says that in a sermon we are not to look for scientific precision, but for general statements which admit exceptions. It must aim at moral impressions merely, and be open to criticism in detail. So far as it deals with facts, therefore, it is not to be taken seriously as meaning what it says, while from the scientific point of view it may mean nothing at all. We must establish a *differentia* between scientific and religious truth, for that which is true in religion may without prejudice be scientifically false. The *Living Church*, an Episcopalian paper, goes so far as to say that "the facts of theology are beyond human discovery." What, then, is the use of asking the preachers to explain the meaning of their language, or even to use language which has any meaning? The worshipers most impressed by the proceedings are those who listen to the Catholic service, which is conducted in Latin, and the hearers do not understand any of it.

The Rev. Samuel Jones frequently illustrates his remarks with anecdotes more or less decent. Here is one that he gives on the authority of a commercial traveler. On a visit home the drummer aforesaid found his little girl sitting on the floor playing with her kitten. While doing so she said: "Kittie, you are a sweet little thing; I love you and I know who your mommer is. Old pussy is your mommer. But, kittie, I don't know who your popper is, for I never saw him. I expect your popper is a traveling man." Jones applies this story to Ingersoll, whose mother, he explains, is the earth, but whose father, he intimates, is that migratory individual who goes about seeking whom he may devour or seduce. But the application is not very close. I should suppose that even before he repeated the drummer's story for the first time the evangelist might have considered how appropriately the evolutionary ancestor of that anecdote could have been related of the Judean carpenter and joiner who held upon his knee the future lord and savior of the Reverend Samuel Jones.

The voice of the liar who told the tale of paralysis superinduced by blasphemy at High Shoals, Ga., still echoes through the religious press. One Jas. T. Lowe, doubtless a Methodist dominie, writes from Rehoboth to the Wesleyan organ at Atlanta that the tongue of Haguewood was paralyzed while he was asleep after denouncing the sermon of the day on his way home from church. Except that Haguewood's tongue was not paralyzed while he was asleep, and that he had not denounced any sermon, Lowe's account may be true. The only really indisputable assertion of the religious and so-called secular press is that the paralysis, though Haguewood has been subject to it for years, was a "warning providence." I am candid enough to admit that nobody can disprove that any event is a "warning providence." Nevertheless, if there is an impartial God who attends to the Ananiases, why has not the perpetrator of this indecent assault on veracity been everlastingly belted with the club of his honest wrath?

They are holding an exposition at Atlanta just now for the display of the remarkable products of the adjacent back country, of which there should be no scarcity. Visitors from a distance would be interested in exhibits illustrating the latest methods of lynching; explaining improved systems of getting the drop on a political antagonist; exemplifying the proper way of conducting a camp-meeting or concealing a clandestine distillery; and showing at a glance how morality may be maintained and promoted by means of the rawhide and the revolver. The theology of the South, which, according to the *New York Independent*, is unsung by the fire of the higher criticism, would also excite the curiosity not only of all Northerners, but of the whole civilized world, including Japan, which is heathen. But the managers might secure all these attractions, and yet find their exposition incomplete as a local exhibit, unless somewhere—conspicuous among wonders, miracles, prodigies, marvels, monstrosities, spectacles, and astounding phenomena—

the liar who started the Hague wood paralysis yarn was found in a group with the ministers, religious editors, and minor falsifiers of fact who have vouched for the fake in pulpit and press.

GEO. E. MACDONALD.

Contributions to the Congress.

The full program of the National Congress of Freethinkers will be published in next week's TRUTH SEEKER. It will be a rich and attractive presentation of Freethought principles by our best speakers and writers. It is what is needed at the present time. In spite of many difficulties, the Freethought party was never in a better condition for advance. This Congress is pre-eminently favorable for the combination of our forces. Every Freethinker who is present will add to its power and influence. This Congress is for the agitation and the education of the people. If we wish to have sound politics we must have an intelligent constituency. Broad and deep and thorough must be our methods of reform. Freethought is science and philosophy as well as liberty and justice. It can not succeed without co-operation and organization. The best things in human development are attained by united and universal effort. Let Freethought show its numbers and enthusiasm.

The following are the contributions to our work in addition to those already reported. If each friend will likewise do his share, success is certain.

S. P. PUTNAM.

L. Fowler	\$25 00
G. A. F. de Lespinasse	10 00
Geo Stephens	10 00
Silas B. Latham	10 00
S. Toomey	6 00
D. Crosby	5 00
Mrs. Mabel M. Farbell	5 00
Henry Bird	5 00
J. A. Greenhill	5 00
Mrs. P. Van Hoeter	5 00
A. Beveridge	3 00
Michael Ryan	3 00
J. A. Kimble	2 00
D. Hoyle	2 00
A. H. Chandler	2 00
Theo. Holly	2 00
G. Heuber	2 00
D. M. Worley	2 00
B. Doescher	2 00
B. O. Parsons	2 00
Mr. and Mrs. Ruth Bretteil	2 00
A. J. Culver	2 00
N. S. Whitney	2 00
F. D. Rexford	2 00
A. Kimball	2 00
Geo. Hendee	2 00
N. Gaertner	1 00
H. Bernhard	1 00
A. B. Lennox	1 00
Gus Pfeifer	1 00
Philip Bruch	1 00
Michael Bruch	1 00
S. F. Benson	1 00
Jos. Wenzel	1 00
S. J. Fieckten	1 00
M. S. Troyer	1 00
R. L. Taylor	1 00
Mrs. M. Lefort	1 00
Elisha Hall	1 00
M. Northern	1 00
Wm. Fray	1 00
M. A. Hewitt	1 00
Jos. Rhody	1 00
B. S. Richmond	50

Published with Regret.

The Ingersoll Secular Society held a special meeting at the residence of Mr. Reuben Rush, 443 Broadway, South Boston, Sunday, Oct. 6, 1895, to consider the action of the Paine Memorial Corporation in ejecting the said society from Paine Hall without notice, and to transact such other business as might be deemed expedient. It was the unanimous expression of the members that the action of the Paine Memorial Corporation was unprecedented in a Liberal community, and unwarranted under any circumstances. A committee was appointed to draft resolutions in regard to the matter, and a committee of ways and means was elected to consider plans for the future, to report at a subsequent meeting. The following resolutions were adopted:

Resolved, That while the Ingersoll Secular Society realizes and appreciates the benefits it has received from the Paine Memorial Corporation in the many years it has held its meetings in Paine Memorial Building, we, the members of the Ingersoll Secular Society, heartily condemn the action of the said corporation in summarily ejecting our association from its building, leaving us as a society entirely at the mercy of circumstances, and without a home, or time to procure one in season, for our regular meeting the first Sunday in October.

Resolved, That this action of the Paine Memorial Corporation is unjust, unkind, and discourteous, and totally unworthy of any body, particularly professed Liberals.

Voted, That a copy of these resolutions be sent for publication to the *Investigator*, *THE TRUTH SEEKER*, and *Secular Thought*. Signed,

WM. ROCKWOOD, President,

T. GEOFFREY KEATING, Secretary,

Ingersoll Secular Society, So. Boston, Oct. 6, 1895.

Why This Paper is Contraband in Canada.

One of Mr. Caron's Church Fellows Tears His Hair Over The Truth Seeker.

From the Montreal True Witness and Catholic Chronicle

Last week we received a marked copy of a New York publication, entitled *THE TRUTH SEEKER*. From what we can judge of this sheet its promoters are likely to go on for ages in their truthseeking, and certainly they are not liable to find that which they seek. Certainly they are very rapidly moving in the very opposite direction to truth. On the title page, and in large letters, we read the very significant words, "Prohibited in Canada." On glancing at the so-called illustrations, and we suppose the reading matter is intended to correspond with these abominations, we feel grateful to the Canadian authorities for having prohibited the circulation of such a diabolical publication. The editor gives a series of letters that passed between him and the Canadian post-office department; they suffice to illustrate the boorish ignorance of the person who wrote the postmaster-general and to justify most fully the course of the latter in ordering the confiscation of such a periodical. We would not dare reproduce any of the blasphemous language contained in that criminal sheet; and we fail to see how any self-respecting man—Jew or Gentile, Catholic or Protestant, Freethinker or whatever else he may be—could possibly allow such literature (we use the term for want of a better one) into his home.

The editor consecrates a column to the glorification of their special artist (?), one Heston. If the caricatures on the first and last pages are samples of his artistic acquirements, we certainly cannot compliment his friends upon their taste, refinement, or sense of the beautiful. There is neither thought, originality, nor talent exhibited. He draws a room that might be the section of a barn; a number of dilapidated "sun-fishes," supposed to represent the twelve apostles, but so far from suggesting even a remote idea of them that he finds it necessary to state who they are; a miserable and vulgar representation of a couple of old beggars looking in at the door—Our Blessed Lady and St. Joseph are intended to be thus pictured; finally Our Lord, in the middle of the room, easily recognizable by the hair, features, and halo, but otherwise dressed in the generally accepted garments of the tramp in caricature. Under all this we find a text of scripture, suggesting that Our Lord is ashamed of His Holy Mother.

The perpetrator of this infernal piece of villainess has the audacity to demand of the postmaster-general of Canada why this publication is prohibited. He wants to know what his paper contains that is vile and "scurrilous" or "blasphemous," within the meaning of the Post-office act. The reply he received was as exact and as steadfast as his demand was insolent and false. We draw attention to the existence of such a sheet simply to let our readers know to what abominable depths can sink the mind that is entirely perverted, and to beg of our post-office authorities to be more vigilant than ever—for the fact of this copy having come to us shows that others are smuggled into Canada.

Shocked at the Infidel's Audacity.

From the Mt. Forest Representative.

If there is one thing more than another Postmaster-General Caron deserves credit for, it is prohibiting the infidel paper, *THE TRUTH SEEKER*, printed in New York, transmission by mails in Canada. All we regret is that the postmaster-general's prohibition is not altogether prohibiting the paper from being circulated, for the publisher had the audacity to forward this office a copy of his blasphemous sheet, containing a marked article, in which Hon. Mr. Caron is assailed with the low venom which might be expected from a characterless publication. We trust the prohibiting of *THE TRUTH SEEKER* in Canada will be rigidly enforced, for, like the devil it serves, there is no truth in it—its name, as well as its contents, being deceptive. It is neither a "truth seeker," a "truth finder," nor a "truth giver," but one of Satan's agencies for disseminating doubt and poisoning the minds of the public against all that is good and holy.

"By This Craft We Have Our Wealth."

The Rich Mine that Caron & Co. Are Defending for the Church.

A thousand pilgrims from Montreal visited the shrine of St. Anne's to-day, under the auspices of the Oblat Fathers.

A woman belonging to St. Peter's Cathedral, Montreal, claims to have been miraculously cured of deafness at the shrine of St. Anne de Beaupre to-day.—*Items of News*, July 3.

From La Semaine Religieuse.

Miss Paquette, a country school teacher of Ste. Monique, who had been suffering for a long time from an incurable disease, was completely cured while making a pilgrimage to the Shrine of St. Donat de Montcalm. Previous to this no less than ten physicians had declared her case hopeless, and now Dr. Charles S. de Martigny in a letter declares the cure in question to be due to miraculous intervention.

The next case was that of a firm's bookkeeper in a large establishment in this city who in balancing his books tried in vain to discover an error of ten cents in his accounts. During two months he tried both night and day to discover the error, but all to no purpose, and at last the young man in question decided to offer a High Mass in honor of St. Antoine to be followed by a novena during which he recited *si quaeris miracula*, and during the fifth or sixth day the mistake of ten cents was found. "I attribute," writes the bookkeeper, "this favor to the all-powerful intercession of St. Antoine and I am happy to proclaim it."

From the Montreal Gazette.

The local French [Canadian] newspapers report more miraculous cures said to have been worked at the shrine of La Bonne Ste. Anne, a crippled boy having left his crutches behind him in the church on Tuesday, and Mrs. John Morency, of St. Johnsbury, having been instantly cured the same day of serious illness of four years' standing. The feast of St. Anne was the occasion of very solemn service at the Basilica of St. Anne de Beaupre to-day, which was crowded with pilgrims, over a thousand

coming from Massachusetts, Maine, and New York alone. Three steamers arrived there this morning crowded with visitors, and so did several trains from Quebec. Commencing at daybreak Low Masses were said up to 10 o'clock. 66 in all, over 6,000 people communicating. After Grand Mass, at which the vestments presented by Queen Anne of Austria were worn, there was a grand procession of the relics, of clergy and pilgrims. Then there was veneration of the relic. Rev. Lord Douglas, of London, and Mgr. Couroy, of Ogdensburg, were amongst the distinguished priests present.

A Hopeless Court of Appeal.

REGINA, N. W. T., CANADA, Oct. 7, 1895.

EDITOR OF THE TRUTH SEEKER. Dear Sir: Replying to your circular of October 1st, regarding Postmaster-General Caron's statement that "there is no appeal from his decision," and your inference that he can at pleasure ruin all Canadian publishers who offend him, I beg to say that he and you both are mistaken. There is the appeal at the ballot box, which is very effective. In your case, I am of opinion that the Canadian people—rightly or wrongly, I do not judge—will very strongly uphold the postmaster-general.

Yours very sincerely, WALTER SCOTT.

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "*Self-Contradictions of the Bible*," should go along with Paine's "*Age of Reason*," as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self-Contradictions will go hand in hand with the '*Age of Reason*.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "*Self-Contradictions of the Bible*" to those who will distribute it among their Christian friends. FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "*Self-Contradictions*" as well as the "*Age of Reason*." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "*Age of Reason*" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

Lectures and Meetings.

DURING the first week of October J. E. Ramsburg held a debate at Dublin, Tex., with Rev. W. H. Kittrell.

S. P. PUTNAM lectures at Boston, on November 3d and 10th, and at East Dennis, Mass., November 24th. Mr. Putnam will lecture in New England during the month of November. He desires engagements at all possible points in this section. Friends will communicate with him at 28 Lafayette place, New York, care of this office.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Friendship Liberal League, George Longford, secretary, meets at 7.30, every Sunday evening in Warner's Hall, Broad and Wallace streets, Philadelphia, Oct. 20—Two addresses by Henry Rowley; 2.30 p.m., "What is Atheism?" 7.30 p.m., "Miracle and Prophecy."

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for October:

Oct. 18—"My Theory of Soul Atoms." C. S. Hartmann. Oct. 25—Union Meeting with A.S.U., 5th av. and 19th st.

THE Women's Liberal League of Philadelphia meets Wednesday evenings, at 8 o'clock, in the Skerrett Building, northeast corner Ridge ave. and Green st; Miss M. P. McLeod, secretary, 218 So. Eighth st. Admission free, and all are invited. Radical Library open from 7.30 a.m. to 10 p.m.; dues, 15 cents per month. October lectures: Oct. 23—"Vegetables vs. Human Parasites." Max Staller, M.D. Oct. 30—"Lincoln and Christ." Dr. Barr.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for October:

Oct. 20—"Freethought in England." S. P. Putnam. Oct. 27—"The Society meets with the National Congress, at Hardman Hall, 19th street and 5th avenue.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for October:

Oct. 20—"The Spoils System." Att'y Chas. B. Wilby. Oct. 27—"Sunday Laws." Att'y S. A. Miller.

Letters of Friends.

A Steady Demand for Heston's Works.

NEWBERRY, S. C., Oct. 2, 1895.

MR. EDITOR: Inclosed find \$3 for one year's subscription to THE TRUTH SEEKER and "Freethinker's Pictorial Text-Book."

Yours respectfully, G. McINTURFF.

NORTH TOPEKA, KAN., Oct. 1, 1895.

MR. EDITOR: Inclosed please find \$3 for one year's subscription to THE TRUTH SEEKER and "Pictorial Text-Book."

Respectfully yours, WM. H. WINTERS.

U. S. S. MARION, MARE ISLAND, CAL.,
Sept. 20, 1895.

MR. EDITOR: Please find inclosed herewith \$3, for which please send me THE TRUTH SEEKER and "Pictorial Text-Book."

Very respectfully, A. CRAIG.

XENIA, ILL., Sept. 30, 1895.

MR. EDITOR: Inclosed find \$5, for which send me THE TRUTH SEEKER one year and the "Pictorial Text-Book," "Hand-Book of Freethought," and the pamphlets herewith listed.

H. BLACKBURN.

PORT HAMMOND, B. C., Sept. 20, 1895.

MR. EDITOR: Inclosed please find \$3, for which send me THE TRUTH SEEKER for one year, and a copy of the "Freethinker's Pictorial Text-Book," and oblige,

ARCH'D FERGUSON.

ATLANTA, GA., Sept. 28, 1895.

MR. EDITOR: Reading several copies of your paper and finding it suits me well, I inclose \$4, for which send it one year and the "Pictorial Text-Book," also the pamphlets named herein

J. MOSKOWITZ.

BAITIMORE, MD., Oct. 1, 1895.

MR. EDITOR: Herewith please find \$8 for renewal of TRUTH SEEKER for another year; one copy of "Ecology," "Which Way?" by Ingersoll, and "Great Ingersoll Controversy." The remaining \$3 for one new subscriber to THE TRUTH SEEKER, to whom send "Pictorial Text-Book." The first mentioned works send to my address.

Yours truly, F. PORTUGAL.

NEWTON, MASS., Oct. 3, 1895.

MR. EDITOR: Inclosed find \$5, for which send me THE TRUTH SEEKER one year; the "Pictorial Text-Book;" "Secular Marriage and Funeral Ritual and Collection of Secular Hymns;" "Career of Religious Ideas;" "Crimes of Preachers;" "Self-Contradictions of the Bible," and "The Glory of Infidelity."

Yours sincerely, JOHN RICHARDSON.

BLUE HILL, NEB., Sept. 30, 1895.

MR. EDITOR: Inclosed find \$3, for which please send THE TRUTH SEEKER for one year, and the "Pictorial Text-Book." I hope you will continue the pictures in the paper, the *Christian Reformer* to the contrary notwithstanding. When Rev. E. N. Allen says a mob of Infidels nineteen centuries ago murdered a man (Jesus) outside the gates of Jerusalem, he says what he knows to be a lie; they were sturdy, stanch believers who killed the innocent reformer.

Yours truly, JOTHAM MARTIN.

It Takes Rig't Hold.

WHAT CHEER, IA., Sept. 30, 1895.

MR. EDITOR: "Pictorial Text-Book" received all right, and it is a clincher.

Many thanks, CHAS. MACAULAY.

Don't Like Canadian Bigots.

FARGO, N. D., Oct. 1, 1895.

MR. EDITOR: I hope you will pardon my delinquent subscription. Inclosed you will find sufficient amount to pay up to date and one year in advance. I must have the paper. Hoping that you may frustrate the damnable schemes of the Canadian bigots, I am, always for THE TRUTH SEEKER and Freethought,

C. W. McDORMAN.

Canada Will Yet be Free.

DORA, MO., Oct. 1, 1895.

MR. EDITOR: Inclosed please find \$2, for which send the paper as long as the amount lasts. There are a good many Liberals in this part of the country, but they are not able to subscribe for your most noble paper. I am real sorry to know that the postmaster-general of Canada has taken steps to shut THE TRUTH SEEKER out of that country.

ANTON FISCHER.

Is Going to Take in the Dominion.

IOWA CITY, IA., Oct. 1, 1895.

MR. EDITOR: Inclosed find the remainder of my year's subscription. I do not wonder that "God's servants" want THE TRUTH SEEKER suppressed. They cannot answer the arguments of truth and liberty, but must resort to that old degrading scheme of force. "Truth crushed to earth shall rise again" shall be said of THE TRUTH SEEKER if, for a time, it is overshadowed by the cloud of suppression, but it will come out with the stars and stripes floating over them as their emblem of liberty, and the defeated clergy will be weaker and wiser for their folly. I wish you all success in the fight that is now on, and am sure of your victory in the end.

Yours truly, E. M. ALLEN.

One Standby, Whatever Happens.

WEST MOHERRY, ILL., Sept. 15, 1895.

MR. EDITOR: Inclosed find renewal to your valuable paper for two years more. I have delayed remitting, thinking that I could get at least one new subscriber. I give away THE TRUTH SEEKER, when I have read it, and have put copies in the post-office—in boxes of those who I felt sure would like to subscribe for it—men who were able and liberal in their views, but when I called on them they made all kinds of excuses. You can imagine my surprise. They all admire the paper, and would be pleased to have it sent to them, but think \$3 a big sum.

I have taken THE TRUTH SEEKER ever since it was published in Paris, Ill., and shall continue while I live. I am not quite four score years yet, and think I have a few more years to read it. I am pleased with Putnam's "Four Hundred Years of Freethought."

I would like to live to see THE TRUTH SEEKER delivered to every post-office in the United States. Only one comes to this office. My best respects to all interested in THE TRUTH SEEKER. Yours truly,

WM. C. HOWARD.

Mortuary—John A. Walthall.

REDMON, ILL., Sept. 25, 1895.

MR. EDITOR: Inclosed find \$2.50 for twelve copies of "Self-Contradictions of the Bible," and the remainder to pay what is due THE TRUTH SEEKER on account of John A. Walthall. That noble, kind, and honest man has gone to rest. "He wakes not in the night to hear the rain." He loved, and lived for humanity; his life was full of duty done, and all who ever knew him will say with me, He sleeps the sleep of the righteous.

John A. Walthall was one of the first and best friends of THE TRUTH SEEKER, rendering material assistance to D. M. Bennett while in Paris, Ill.

Like all true reformers, he never was hampered with an excess of this world's goods, but possessed a bright intellect, a kind heart, and a willingness to industriously employ his wonderfully mechanical brain and hand twelve to sixteen hours a day for between sixty and seventy years—the most industrious and self-sacrificing man I ever knew. If in our endeavor to make others happy we increase our own enjoyment, then John A. Walthall must have been one of the blest. I was away when he died. I think his death occurred August 31st.

MARK ROWE.

They are Helping Themselves.

SNODGRASS, WASH., Sept. 27, 1895.

MR. EDITOR: Inclosed find a V to square up to January, 1896. I have been trying for the last two years to get enough over and above my living to pay up my subscription to the best paper on earth, THE TRUTH SEEKER. I have at last succeeded. I am satisfied that you are in need of it, and would send more if I could.

We have been looking for that great wave of prosperity that the daily papers have so much to say about, sweeping over the country. But it has not reached here yet. It must have got caught in a cyclone, and twisted into smithereens.

As the government does not try to do anything to relieve the distress throughout the country, the producers propose to obtain relief through the Labor Exchange. There are several branches in this state, and it will keep on organizing until there is one in every town. I have read up on it to some extent, and I have become thoroughly

convinced that it is the grandest institution on earth or anywhere else. Free-thinkers are always in the front rank for any great reform for the betterment of the human race. Therefore they should investigate the Labor Exchange movement. Anyone wishing to investigate can obtain the necessary books by addressing the Progressiv Thought Company, Olathe, Kansas.

J. S. MARTIN.

Preacher Ahead of the Mother-in-Law.

ROMULUS, MICH., Sept. 22, 1895.

MR. EDITOR: Someone was talking awhile ago about marriage ceremonies being performed by justices of the peace. That is right, but when your mother-in-law must have a preacher, what is one to do? That was where she had me about two months ago. I had to consent to the services of a preacher for fear of "what people would say." But I was loaded for him. He was a Baptist of confessedly Agnostic convictions, so it was easy to get along with him. He first showed me a book full of nonsensical ceremonies, padded like a World's Fair Sunday closing petition with religion. I told him my belief was that marriage was a civil ceremony, to which he heartily agreed. I then asked him what he thought of this, pulling a written ceremony from my pocket. He examined it and said, "It is good."

As long as it pleased my wife and myself and the preacher, too, it might be worth a perusal as a successful compromise. Here it is, all of it: "(Addressing groom by name) Do you take this woman to be your wife? Answer: I do. (To bride) Do you take this man to be your husband? Presumably same answer. (To all) If there is anyone present who objects to the completion of this ceremony, let him now speak."

"(After pause.)

"I then, by the authority vested in me by the people of the state of Michigan, pronounce you husband and wife."

How does that strike you as a secular ceremony for a preacher to use? It is all there, too, none of it having got away.

He is the kind of preacher whom it is a delight to meet, to entertain, to travel with, or to attend his church. He is truly *ex pluribus unum*, if that may mean an exceptional specimen in a great number. I wanted to catch him and retain him as a curiosity. He even opposes putting God in the Constitution. If we can find two or three more like him, I believe the country is safe.

Yours, F. E. ROMINE.

Religion in the South.

BACKWOODS, GA., Sept. 30, 1895.

MR. EDITOR: As I have never seen a letter from Georgia in THE TRUTH SEEKER, I have concluded to write you one. I send you my name and address, but cannot permit you to publish the same, as that would mean pecuniary ruin.

I am located in the "wire grass" region (Lower Georgia), among the tall pines, the Methodists, Baptists, Hardshells, and saw-mills; where ignorance is at a premium and education away down below par, and the "market very weak;" where superstition wears a crown of glory, and reason is a beggar and an outcast; where "belief" and "faith" wear wreaths of laurel, and "science" is a meaningless word.

As I write, I look out of my window. Far away in the west a great ball of fire is slowly sinking below the tops of the dead pines. Their naked branches seem to remind me of the long gone years, when the world, "according to law," stood still. In the distance the sunlight glimmers on the steeple of a little white "god house," whose windows will soon rattle at the approach of the on-rushing vestibule. I don't know whether "God" approves of his windows being rattled or not, but truly "force" is no respecter of windows, whether they be in God's houses, or those of other people of less note.

The people here are all firm believers in God and a flat world. In fact, the county board of education has several times decided that the world is flat, and the aforesaid board of education is a tribunal that is "hard to down." It is said that some three or four years ago, they refused a young man from Massachusetts a certificate to teach school in the county, because rumor had it that said young man had

publicly remarked "that he took no stock in either hell-fire or the devil," and "that if Samson ever slew three thousand Philistines with the jaw-bone of an ass, he must have been a Methodist preacher and talked 'em to death."

I went to a "foot wash" some time ago. I wonder how many of your readers ever went to a foot wash? I tell you it would have made old Isaiah snicker. Some of the brethren's feet were pretty rusty. One old fellow had toe nails that looked like claws, and while his feet were being washed the "holy laugh" came on him. His eyes seemed to become set, his lower jaw dropped, his hair stood up like the quills on a porcupine, and while his whole body twitched spasmodically, there issued from his mouth the sound that a person might make while trying to pronounce continuously the word "hat," and leaving off the final letter.

Such is the work of "God." It is sad indeed to look upon it. I am sometimes tempted to believe that of all the freaks and monsters with which the hypocrisy of priesthood has ever filled the skies, "God" is the worst.

I suppose very few of your readers have ever attended a protracted meeting of Georgia Negroes. Their conduct, while suffering from religious excitement, is fully as foolish and ridiculous as that of the whites. One night, not long ago, I went to a Negro protracted meeting. The preacher was a curiosity. He was as black as the ace of spades, and his teeth, which were faultless, and white as snow, were constantly showing, giving him a ghastly appearance. Notwithstanding his limited vocabulary, his descriptiv powers were remarkable. As he stood there in the dim light of the lamps, resembling some being from the regions he was describing, the picture he drew of the final punishment of those who failed to believe was anything else than that calculated to inspire the heart with love and reverence. He described the day of judgment. He told how, at the last, the chosen would be caught up and remain suspended in the air, looking down with pleasure upon the old world wrapping up in flames, and hearing with joy the shrieking and howling of the lost. Indeed, I can scarcely describe the utter contempt and loathing with which he, poor ignorant Negro though he was, inspired me for his "God" and his mercy (?) "which endureth forever." A fiend so infernally atrocious, a monster so savage and cruel, although only a creature of the imagination, fills me with unspeakable loathing and disgust. The congregation sang:

O sinner you can't stand the fire!
O sinner you can't stand the fire!!
O sinner you can't stand the fire!!!

to a wild, weird, and unearthly note. No wonder some of the poor creatures had "fits" and "trances;" no wonder the state asylum is filled with religious devotees. Yet, in the face of all this, Smith's "History of Georgia," which is prescribed by the state authorities for use in the public schools, says that a Negro may be prominent in the church, and that his standing will in no way be impaired by theft; that religion does not in any way serve to check their natural propensity to commit petty crimes. This is a fatal admission, coming as it does from so high a Christian source.

Long may THE TRUTH SEEKER and its noble promulgators flourish; may the number of souls from which it strikes the fetters and shackles of superstition be legion.

A GEORGIA ATHEIST.

Lecture Notes.

PATCH GROVE, WIS., Oct. 2, 1895.

MR. EDITOR: Omaha, Nebraska, is a city of one hundred and twenty-five thousand people, a great railroad center, and the key to the Western states. No more progressive place exists west of Chicago, and it was to be expected that I would find there many good Liberals, and I was not disappointed. They have organized a society, and christened it "The Omaha Philosophical Association." Its platform is free for discussion of all questions, but my visit was the occasion of the first Freethought lecture they ever had. J. W. Logan is president, W. M. Victor, secretary, and S. G. Emery, treasurer. Mr. John McArdle made most of the arrangements for the meeting, and although a

laboring man, working for a laboring man's wages, he raised all the funds, and did all the rustling after his working hours. This ought to be a lesson for those Liberals of means and leisure who declare it impossible to arrange for lectures. An interesting fact in Mr. McArdle's life is that he and his wife, also a strong Liberal, were united by S. P. Putnam, when the Secular Pilgrim was a Unitarian minister in Omaha. Mr. F. J. Griffin is an active member, and did good work to make our meeting successful. Mr. Victor is a Liberal throughout, and Mr. Logan, though much interested in financial subjects, has been in the past and is now an active Freethinker. The same can be said of Mr. Emery and Judge Bartlett. Mr. W. E. Blinn and Mr. Bushby came over from Council Bluffs. I have noticed a tendency on the part of Liberal organizations to devote their time to the discussion of political and social questions almost to the exclusion of Freethought. This is a mistake; the political question is discussed on every hand, and the people do not want to hear it continually. Liberalism is not often dealt with publicly. In many societies and debating clubs it is a forbidden topic. Hence the people will go to a place where they can hear it. In Omaha, we had about twice the audience they ever had when a political question was discussed, and my experience in Liberal societies almost invariably proves this to be true. No subject should be excluded, but it is a mistake to monopolize all the time with one. Early Monday morning, friend McArdle accompanied me to the depot, and I took the train for Castana, Iowa. Although the locomotive was injured and we had to wait for another, it was not long until I arrived and shook hands with my genial correspondent, Leon A. Hoadley. Castana is an old stamping-ground for Freethought lecturers, for in the time of Franklin A. Day, whose generosity in our cause is fresh in the memory of many who read these words, "the intellectual yeast was always rising." To-day his two sons, Preston and Joseph, take his place. Mr. Hoadley's father was a pioneer Freethinker in this locality, and now his mother and two sisters, as well as himself, help hold the fort. I was billed to give three lectures, and gave two in Joseph Day's hall to good audiences. Some weeks previous the church had secured the hall for one of its side-shows, and they happened to want it on the third night of my lectures. The Adventists very kindly granted us the use of their church, and I gave a lecture on the Sunday question to a full house.

Prominent in attendance each night was Hon. F. F. Roe and wife. Notwithstanding his outspoken infidel opinions he was elected to represent Monona county in the legislature, and by a large majority. Messrs. Aaron Davis, Myron Wylie, Mark D. Hanshot, and Mr. Norcross are strong supporters of Freethought. I was the guest of the Hoadleys, and spent a pleasant day with Mr. Aaron Davis. Mr. Davis in his younger days was a whaler, and has in his possession many mementoes of that now almost extinct occupation. He holds what to many at the present time is a relic, and possibly not a similar document is held by any man in the West. It is an American seaman's "protection paper," certifying that he was an American citizen and thus preventing his being impressed into the English service. I had a short visit with Preston Day and wife. Mrs. Day, though an invalid, has a burning interest in mental emancipation which bodily infirmities cannot quench.

From Castana I go to Orange City and spend a day at the hospitable home of Dr. and Mrs. de Lespinasse. The doctor is a strong individualist, but if all were like him we would certainly have no need for government.

My next appointment is St. Charles, Minn., where I am met by my ever-active and genial friend, B. Peabody. Having been there before, I knew what to expect. St. Charles has a well-developed and firm Liberal element that is not afraid to show itself. Even the ministers are Liberal. Rev. Mr. Smith, of the Methodist church, is a broad-minded man, and Rev. Brown, formerly of the Congregational church, has left orthodoxy for Unitarianism. I gave two lectures—one Sunday morning

and the other Sunday afternoon. Mr. and Mrs. James came in from Eyota, and Mr. and Mrs. Johnson from Kasson. I spent a day with Mr. Peabody at his home, amid the enjoyment of books and conversation with "mine host." Nor must I forget my visit with Leonard Knapp. When a pioneer settler of Wisconsin, he had nothing to read but the Bible, and he read it, and from that day to this has been a Freethinker. He knows it almost word for word. He is an admirer of Robert Burns, and delights to read his poems aloud. I was disappointed in not meeting my friend, E. E. Crooks, who has moved to Salt Lake City. Wherever he is Liberalism has a staunch defender.

From St. Charles, my destination is Patch Grove, Wisconsin. A journey of eighty miles down the left bank of the Mississippi brings me to Bagley, where the veteran Infidel, Jas. Hicklin, meets me with a buggy. It is a nine-mile drive to Patch Grove, over hills and rocks, but in two hours we are at the Bidwell house, kept by John Bidwell, an Infidel to the core. I soon learn that Freethought has a history in Patch Grove. Years ago a branch of the National League was organized. The most influential men in the locality were Liberals. A large brick building called the "Academy," which adorns the hill, was built chiefly by Freethinkers. The upper story is used for a school room; the lower is fitted up as a hall, with a stage, and on the wall hangs a portrait of Thomas Paine. Once at a public entertainment, the Methodist preacher turned this picture face to the wall, but it was not only replaced in its original position, but the meddling sky-pilot received a severe rebuke. While the old "stand-bys" of former years are gone, Liberal thought is still in the ascendancy. A county fair and a big revival at Bloomington diminished our audience somewhat, but not to injure the success of the meetings. The first night two Methodist preachers were present, but neither accepted my invitation to criticize. If the condition of the Methodist church, the only one in the place, is indicative of Christianity, it is in a dilapidated state. That and the parson's house are in a falling-down condition—yet it is the only church in the village. Among the hard workers of past years are the Hicklin Brothers, James and Walter. Their names are on the old League Charter. Mrs. Mary Humphry, though advanced in years, and living in the country, came in every night. John and Susan Bidwell are yet in the front ranks. Mr. and Mrs. H. F. Young and daughter are proud to make a stand for liberty. Robt. Collier was an early abolitionist, as well as an Infidel all his life. He lived in Salem, Ohio, when Joseph Barker was there. Mr. Waffenden also carries many years of service in behalf of humanity. FRANKLIN STEINER.

In Eastern Oregon—Katie Kehm Smith's Work and Death.

JOHN DAY, OR., Sept. 24, 1895.

MR. EDITOR: At different times during the last six weeks have I begun writing a letter to THE TRUTH SEEKER, but each time, before I could close, something has happened which caused me to leave my letter unfinished. But the end has come, and there will be no more changes made. Mrs. Katie Kehm Smith, the greatest Liberal lecturer and debater on this coast, died of typhoid fever at my house on the night of Sept. 18, 1895, at half-past nine. She was taken sick on Aug. 8th, and never left her bed again alive. Her husband, Mr. D. W. Smith, arrived at her bedside a few days after she was taken sick, and watched by her, day and night, until life left her. On Sept. 19th, after hurriedly preparing the body to be taken a long distance, Mr. Smith and myself started with it for Wagner, where she had delivered her first lectures and had her first debates in Eastern Oregon, and where her friends were most numerous. On our road we were met by Mr. Wainscott and other Liberals, of Fox Valley, and Mr. Joseph Putnam, of Monument. They had been notified of Mrs. Smith's death, and furnished valuable aid, enabling us to make good time over this mountainous country. They also escorted us to Wagner and attended the funeral. Good Liberals, in-

deed, to leave their homes and work, on a minute's notice, to assist at the funeral of one whom they had never heard speak and who was known to them only as an honest representative of the Secular cause.

A man having been sent ahead to carry the news to Wagner, Mrs. Smith's friends there had all arrangements made necessary for the burial. Word was sent to Lone Rock to notify the Liberals of that place, and from far and near hundreds of friends were present at the funeral to pay their last tribute to their Liberal friend and lecturer, and by far the largest procession ever seen in that settlement followed to the grave.

Mr. C. N. Wagner, a staunch Liberal, delivered the funeral oration, which was well received by even the Christians, who were present in goodly numbers. Our thanks are due to all the Liberals of that place for their prompt assistance in this hour of need.

Mrs. Smith was buried on Saturday evening, Sept. 21st. The news of her death was somewhat unexpected by her friends at Wagner, as the last reports they received of her illness were favorable and news of her relapse had not reached them.

Mrs. Smith came to Wagner sometime in June, and delivered the oration on the Fourth of July. She also had three debates at that place with a blustering and over-bearing Baptist minister, who was supported by two other preachers. Although the odds in numbers were against her she nevertheless acquitted herself superbly, and over twenty signers to the Oregon State Secular Union were the result of the victory. After this she went to Mitchell, where she had another tilt with the same preachers, the result of which you will find in the inclosed clipping from the Mitchell Monitor. After delivering several lectures at Prineville, Dayville, and other places, she arrived at this place, John Day City, on Aug. 5th. But she already showed signs of having overtaken her strength, and after delivering two lectures here and one at Canyon City, she was persuaded to rest at least one day before proceeding to Prairie City. Her appointment there, as at other places, was canceled shortly afterwards. While Mrs. Smith was with us, she did great work for the Oregon State Secular Union and the Liberal cause in general in Oregon, making converts wherever she went, and it is somewhat strange to the Liberals out here that no mention was ever made of her in any of the published reports from Oregon. Her success in converting Christians to Secularism was almost marvelous. Mrs. Smith died as she had lived, a staunch Infidel and Liberal, and although the story has already been started (as was to be expected) by our Christian neighbors that she recanted and called for ministers to pray for her, I am in a position to know that there is no truth whatever in the report. CHAS. G. CASPARY.

Below will be found the editorials from the Monitor, followed by a quotation from another local paper and the Monitor's comments thereon:

THE AFTERMATH.

Now, that the smoke of battle has cleared away, we can look over the field and make an approximate estimate of the losses on either side in the great contest recently engaged in between the Baptist division of the army of the Lord and His Satanic Majesty's legion.

Of course, and as predicted by the Monitor, a victory was claimed by both the contending parties, and there is where the matter must rest for the present at least. Yet it would seem to us that the status of religion and infidelity had taken on a somewhat different aspect in this community—infidelity having become a little more pronounced and aggressive.

The debate, which lasted some four days, was marked throughout by a vindictive, venomous spirit, not only by the worthy defender of divine inspiration, but also upon the part of some of his followers, who were ever on the alert to show a feeling of hatred toward the opposing side whenever opportunity was offered. This action on the part of the Christian element had a tendency to spur the friends of the "bad cause" up to a spirit of resentment. Under such circumstances, deliberate discussion could not be carried on. Personalities were indulged in, outside issues were dragged in, until, at times, the subject of debate was entirely lost sight of, especially when the learned champion of Christianity would

relate some "cock-and-bull story" about the ill treatment he had received at the hands of the Monitor, or would throw open some imaginary ghastly wound which had been inflicted upon his person by some one of Mitchell's bloody cut-throat citizens. All this kind of digression had the effect of showing that the divine man was at least weak in the flesh, as all mortals are said to be. The doctor reminded us in his tactics of debate of the minister who was preaching on the text of man being created in the image of his maker, with all God-like attributes, etc. He became imbued with the idea that he was himself peculiarly Christ-like, and in order to test the matter, he proposed to come down from the pulpit and have the congregation come forward and revile him in all manner of ways, for the space of five minutes. Of course, they came forward and stepped on his bunions, pulled his ears and nose, and did other annoying things, all of which he stood with commendable Christian fortitude. Finally, however, a member of the flock approached with a rotten egg in his hand and commenced tapping it upon his forehead. The odoriferous hen-fruit was broken at last, when the imitator of Christ drew his watch and gave notice that he had just one more minute to stand the Christ-like business, and then he would lick the son-of-a-gun that broke the egg on his face. In the wind up of the great debate of last week, on Friday, a great commotion was created by the ladies of the Women's Christian Temperance Union presenting the learned divine Moore with quite a number of beautiful bouquets. This action on their part was followed by the naughty Infidels bringing in their gifts for the little Infidel lecturer, in such profusion as to almost obscure her from public gaze as she stood among the fragrant display of Eastern Oregon's choicest specimens of Flora's world. In addition to the gift of flowers the little lady received the liberal donation of some \$32 in cash.

Now, after having viewed this matter in all its varied aspects, and looking at the results as they are, was not the Monitor right in its advice and counsel to our God-fearing people when it admonished them to let Katie Kehm "say her little piece" and depart hence without let or hindrance? Nothing but a stubborn heart and a perverse nature will certainly attempt to throw any burden of blame at the door of the Monitor.

In our editorial columns will be found an article under the caption of "The Aftermath," in regard to the recent debate. Our readers expect us to say something on the subject and there it is. To some the article may seem a little severe, but to those familiar with the facts in the case, it will be looked upon as just. The Monitor did not seek warfare from the first, and would have gladly held its peace, if public opinion and the public good would have permitted. We have been on the defensive throughout. In one instance, at least, our business interests were attacked. A paragraph in our paper was read to one of our patrons and so perverted as to induce him to come to the publication office with the intention of withdrawing his support. The paragraph was again read to him verbatim as published in the entire edition, and all was satisfactory. The paragraph was in relation to the attack made upon the Monitor and its editor at a religious meeting of the Salvation Army. We shall give no names just now. It is possible that any of our readers can guess who did the dirty work to which we have made allusion.

"Katie Kehm Smith, of Portland, the 'champion' of sectarianism in Oregon, met her match recently at Wagner, in the Lone Rock country, in the person of Rev. J. T. Moore, of Mitchell. Kate has a style peculiarly characteristic of an Infidel. She gives what she calls a history of the origin of religion, quoting voluminously from Paine, Bob Ingersoll, Underwood, et al., proving to the 'satisfaction' (gratification of desire) of her Infidel followers, that all Christians are deluded, ignorant fanatics. She came to Wagner to deliver a Fourth of July oration, and elated at the idea of having so much brain in the country all at once her followers challenged anybody, everybody, to discuss the Bible with her. Reverend Moore accepted, and one who was there informs us that Mr. M. handled the subject so ably, and did the lady up so effectually that there is quite a change in sentiment at Wagner, and the good people there have decided to proceed at once with the building of a church."—Moro Observer. [The above sounds very nice, and is a stereotype of the story brought to this place by one of the principals in the contest, but it was not published as reported. We since learned, and from good authority, that the people of Wagner have no thought of erecting a church edifice at present. No more idea of it than they had before the celebrated debate occurred. The "one who was there," and reported to the Observer, can easily be guessed.—Ed. Monitor.]

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communication for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Misunderstanding.

Pelerene Perry and I fell out
(Or Pelerene he fell out with me);
If I should tell how it came about,
You would know as much as we.

Anyway, I was not to blame
(Though Pelerene laid it all on me).
But right in the middle grandpa came,
And took us both on his nice fat knee.
"What is the trouble with my little girl?"
Grandpa smiled so tenderly
That I looked down and pulled my curl.
And said, "Why, Pelli's mad with me."

Dear grandpa said, with a bigger smile,
"Pelly, my boy, do let us see!
Don't pout your lips in that ugly style;
I wouldn't quarrel, it seems to me!"
Then Pelerene pulled at his sailor knot,
"I didn't," he cried; "she's cross with me."
Then all of us laughed and kissed on the spot,
'Cause nobody really was cross, you see.

—Cora Stuart Wheeler.

A Happy Family.

I know a happy family of cunning boys and girls
Who have such round and rosy cheeks and pretty
golden curls.
In all that they may have to do they pleasantly
agree,
And every one of them is kind and good as
good can be.
They never call each other names nor pull each
other's hair
Nor find the slightest bit of fault with what they
have to wear.
They never cry at night because they have to go
to bed
Nor ever frown at any one, no matter what is
said.
Not one of them was ever known to try to tease
the cat
Or even have a wish to do a naughty deed like
that.
When they are asked to do a thing, they never
say, "I shan't."
Because they're sawdust boys and girls, and so,
you see, they can't. —Nixon Waterman.

Mr. Hudson's Hobby.

MISS SUSAN H. WIXON, Dear Friend: Please excuse the liberty I take in addressing you in the above manner, but I think all true Freethinkers should be and are friends. I am thirty-four years old and have a very limited education—am able to read plain English, that is all. I have always been a Freethinker, though I did not know there was an Infidel paper printed in the world until, about three years ago, a friend lent me a TRUTH SEEKER. Since that time I have read every column, and I intend to as long as I can raise the stamps to buy it, and if I were able I would have every book the Truth Seeker Company publish, but poverty is in the way, so I can get only a few. I therefore ask it of you, as a great favor, to help me select. I have read "Right Living," Ingersoll's Lectures, "Four Hundred Years of Freethought," Paine's "Age of Reason," "Freethinker's Text Book," "Old Testament Stories," "Brain and Bible," and various small tracts, and I like them all. Every time I read a chapter in them I wonder how people with a college education, with a spoonful of brains in their heads, can look a person in the eye and say the scriptures are inspired by an all-wise creator.

Miss Wixon, I have a hobby and I am sure you can help me out. Though I never believed in the Christian's god I used to think I had a something called a soul, which the lower animals had not, but science has never discovered a soul, and if evolution is a fact we are one with the animal kingdom. Now, I have lived in the wilderness all my life, and many are the wild deer I have slain for pleasure and profit, but I am done killing any animal kind unless it be a savage beast, and I don't know but what they have as good a right to life as savage man. The Christians say God gave them dominion, but where does the Infidel get his authority? Some good doctors have said we could live on a vegetable diet, and for three years I have not tasted meat of any kind, and I feel better and can stand hard work better. I used to imagine I enjoyed taking the life of an animal, but now it is a greater pleasure to see them play in all their natural glory.

Now, Miss Wixon, will you kindly give me your opinion on the subject, and what has been written relating to it? They call me a "crank," a "fool," etc., for not eating meat, but I don't care for that. I want them to answer the question, where they get their right to take life to satisfy their

appetite? Can you recommend some good book for a mineral hunter? (Am going to explore the Cascade mountains next summer.) What is the best book on natural history?

I humbly beg pardon for intruding on your valuable time.

Yours for justice and truth,

ED. HUDSON.
Armstrong Creek, Wis., Sept. 28, 1895.

[It is to be acknowledged that man naturally requires little if any flesh food to sustain life. Our friend has demonstrated that he can live very well without it. So can and do many others. But it has become the custom to devour the flesh of animals, and most of the people like to be in the fashion. The teeth of man do not indicate that he is by nature carnivorous. His teeth are not like those of the tiger or dog, nor yet like those of the herbivorous animals, as the cow or sheep. But they are of the same nature as the ape and gorilla's who live on fruits and nuts. A great deal of meat as food generates earthy salts in the blood, and is a frequent cause of rheumatism, neuralgia, and carbuncles. There is, also, much diseased meat in the market, which is a prolific cause of disease. One cannot be too cautious, if he must eat meat, in its selection. An animal infected with trichinae or tuberculosis cannot be wholesome food. The editor of the Corner knows of a once bright little boy who was thrown into convulsions, and has become idiotic, a perfect wreck, through the use of milk from a cow diseased with tuberculosis. It is safe to cook milk thoroughly by boiling, as then disease germs are destroyed. The Brahmans eat no meat, and they number 100,000,000. They denounce our custom of killing and eating animals as monstrous, a great shame to civilization.

We are akin to animals of all kinds. We should be gentle and kind toward them. It is a question whether it is kindness to murder and devour them. In Thomson's "Seasons" we read that—

Ensanguined man
Is now become the lion of the plain,
And worse.
Shall he, fair form,
Who wears sweet smiles and looks erect
on heaven,
E'er stoop to mingle with the prowling
herds
And dip his tongue in gore?
The beast of prey,
Blood-stained, deserves to bleed, but you,
ye flocks,
What have you done? ye peaceful people,
what
To merit death? You who have given us
milk
In luscious streams, and lent us your own
coat
Against the winter's cold? And the plain
ox,
That harmless, honest animal,
In what has he offended? He whose toil,
Patient and ever-ready, clothes the land
With all the pomp of harvest—shall he
bleed,
And struggling, groan beneath the cruel
hand,
Even of the clown he feeds? and that,
perhaps,
To swell the riot of the autumnal feast
Won by his labor.

The best work for a mineral hunter would be, we think, Dana's "Mineralogy." Dana's "Geology," revised edition, is a standard work and comprehensive, but the work on mineralogy is a smaller book and handy to take with one in his rambles over the mountains. "Nature and Man in America," by Professor Shaler, of Harvard University, is also another good book for a companion over the plains and mountains.—Ed. C. C.]

Ethel's Idea of Thunder.

Little four-year-old Ethel recently accompanied her mother on a visit to friends in Nevada county, and for the first time in her life heard heavy blasting in the mines, says the San Francisco Post. Curiosity soon took the place of fear, and her mother was compelled to explain the process in every detail. She told the little girl how the miners drilled holes in the hard rock, filled them with powder, put in a fuse and, after touching a match to it, ran to a place of safety to await the explosion that would break up the rocks into bits. Ethel was greatly interested in it all, and her mother took her to see the whole process.

A few days afterward a thunder storm

came up. At the first roll of thunder Ethel inquired:

"Is that a blast, mamma?"
"No, Ethel, that is thunder."
"Do the men make it with powder?"
"No, my child, God makes it."
"How does he do, mamma? Does he touch it off and run?"

How He Fell.

A youngster who lives out in the Southern part of the city, says the Louisville Commercial, had just been dressed in his clean clothes for the evening, and was out on the sidewalk playing with his little friends, when he fell in the gutter and covered himself with mud and water from head to foot. He went home with his heart full of dread. When his mother saw him she threw up her hands in horror.

"Now, what have you been doing?" she cried.

"I fell in the gutter," whimpered the young hopeful.

"By this time the mother had him in her clutches, and, giving him a good shake, asked:

"How in the world did you fall in the gutter?"

"Sideways," sniffed the youngster.

About the Kaleidoscope.

You have all seen and been amused by one, no doubt. Your great grandparents probably enjoyed them as much as you have done, for they were invented by Dr. Brewster, of London, in 1818. They were popular at once, and could not be made fast enough to supply the demand; 200,000 were sold in three months. The study of the beautiful forms displayed by the kaleidoscope is a great pleasure; they are always new, always changing. It is sad to say that the inventor was defrauded of his rights, and reaped but little advantage from the enormous sales of his toy.

What the Little Folks Are Saying.

Teacher: "As the twig is bent the tree is inclined. Do you quite understand what that means?"

Scholar: "Yes, sir. When bicyclists grow up they'll walk stooping."

The kid had smashed his father's shaving mug and done sundry other damage, when his mother discovered him. "O Freddy!" she exclaimed, horrified, "what will your papa say when he comes home and sees what you have done?" "Well, mamma," he replied, with half a smile, "I don't think I would like to repeat it to him before you."—Puck.

The professor was lecturing on some of the habits and customs of the ancient Greeks to his class. "The ancient Greeks built no roofs over their theaters," said the professor. "What did the ancient Greeks do when it rained?" asked Johnny. The professor took off his spectacles, polished them with his handkerchief, and replied calmly: "They got wet, I suppose."

Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

PUBLICATIONS.

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents.
Interesting books by same author:
"Four Leading Doctrines," 247 pp., .75
"Divine Love and Wisdom," 248 pp., .75
"Divine Providence," 308 pp., .75
"Conjugal Love," 472 pp., \$1.00
"True Christian Religion," 982 pp., 1.50
"Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth 75 cents.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 353 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 68 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.
Address: THE TRUTH SEEKER CO.

A NEW BOOK.

EDEOLOGY

By SYDNEY BARRINGTON ELLIOT, M.D.

A Treatise on the Generative System,

In three parts, including

Pre-natal Influence, (Influence which affects an unborn child.)

Limitation of Offspring, and Hygiene of the Generative System.

Containing

Plain Facts on Private Subjects for all Adults.

This book deals in an open, frank, but delicate way, with all points of interest on the generative system.

It treats of

Personal and Social Physiology and Hygiene.

WHAT THE MARRIED OUGHT TO KNOW

In order to live healthily and produce healthy offspring.

It is free from medical technicalities, written on the highest moral plane, and in such a way that everyone may read and understand it. It is most highly commended by the press, eminent physicians, and prominent people of all callings.

It is printed from large, new, clear-faced type, on good paper, in one volume, well bound.
Price, cloth, \$1.50.
Address: THE TRUTH SEEKER,
28 Lafayette Place, New York.

You will ride a Bicycle

Of course you will ride. All the world will—fashion, pleasure, business—men, women, children. It takes a while sometimes for the world to recognize its privileges; but when it does it adapts itself promptly. Therefore, you who are in the world will ride a bicycle—a

THAT PLATE MEANS COLUMBIA THE BEST BICYCLE

COLUMBIA

bicycle if you desire the best the world produces; a Hartford, the next best, if anything short of a Columbia will content you. Columbias, \$100; Hartfords, \$80; for boys and girls, \$50.

POPE MFG. CO., Hartford, Conn.
Boston, New York, Chicago, San Francisco, Providence, Buffalo.

A Catalogue—comprehensive, beautiful—at any agency free, or by mail for two 2-cent stamps. The book tells of all the new Columbias and Hartfords.

My Repairing Department

Is now complete. I have facilities to repair, closely regulate and return watches 2d or 3d day. No better work in the world. Agents wanted in every town in the United States where watches are butchered instead of restored. Many are now making money but many more can make money easy by sending me the work of their friends and neighbors. Apply for terms, also send for price lists of Watches, Diamonds, Jewelry, Silver-ware, etc.

OTTO WETTSTEIN,

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon, and The Popular Freethought Badge.

Established 1857. ROCHELLE, ILL.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangels of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed Exposing the Inconsistency of Christians Generally. H. Clay Luse.....	10
Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Austin Holyoake.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	5
The Bible: Is it Reliable as a Guide? C. Watts.....	5
Blasphemy and the Bible. C. B. Reynolds.....	5
The Book of Esther. A Specimen of What Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. F. Max Muller.....	5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed System. Bennett.....	2
Christianity: Its Nature and Influence on Civilization. Charles Watts.....	5
The Christian Deity. Charles Watts.....	2
The Christian Faith. 200 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	2
The Christian Sabbath. John E. Remsburg.....	5
Christian Scheme of Redemption. C. Watts.....	2
The Church and Education. Anti-Jesuit.....	5
The Church and Freethought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holidays. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills. Give the Devil His Due. John Syphers.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoake.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. E. Remsburg.....	5
Defense of Secular Principles. Chas. Watts.....	2
Does there Exist a Moral Governor of the Universe? Austin Holyoake.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Lawson.....	5
Essays on Miracles. David Hume.....	10
Father, Son, and Holy Ghost. T. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	5
Foundations. John Syphers.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh.....	3
Freethought and Mod. Progress. Chas. Watts.....	3
The Fringe of Christianity. Annie Besant.....	2
German Liberalism. Mrs. Clara Neymann.....	1
The Gospel of Christianity and the Gospel of Freethought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situated? Austin Holyoake.....	3
Hereditary Transmission. Illustrations of its Occurrence. Prof. Louis Eisberg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	3
Is America the New World? L. L. Dawson.....	10
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure D. M. Bennett.....	5
Is the Bible Indictable? Annie Besant.....	2
Jefferson an Unbeliever. John E. Remsburg.....	2
The Jews and Their God. Isaac Paden.....	3
Labor's Prayer. Charles Bradlaugh.....	3
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoake.....	2
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake.....	3
The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoake.....	3
Ludicrous Aspects of Christianity. A. Holyoake.....	5
Liberty and Morality. Moncure D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	5
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and I Or me. B. F. Underwood.....	5
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	3
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Stoddard.....	1
The New Age. W. S. Bell.....	5
The Old Religions and the New. W. S. Bell.....	1
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant. (Written during her Transition from Christianity.....)	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	1
Orthodoxy. Robert G. Ingersoll.....	10
Our Lord and Savior Jesus Christ. T. E. Longshore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. K. Howe.....	5
Protestant Intolerance. John E. Remsburg.....	5
Philosophy of Secularism. Charles Watts.....	2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10
Plea for Atheism. Charles Bradlaugh.....	5

Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Protestant Persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyall.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Humanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker.....	3
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. Brown.....	2
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Austin Holyoake.....	1
Secular Responsibility. G. J. Holyoake.....	2
The Stage and the Pulpit. Robt G. Ingersoll.....	3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake.....	3
The Theory of Evolution. Thomas H. Huxley.....	10
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll (Reply to some of the Sunday-school Stories About Him.).....	3
Two Short Sermons. Rev. Theologians.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	2
When Did Paul Live? Scholastics.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Austin Bierbower.....	10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.	

NEW BOOKS

BY

ROBT G. INGERSOLL

The Field-Ingersoll Discussion. Price, paper, 25 cents; cloth, 50 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, paper, 25 cts; cloth, 50 cts.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

Which Way? Price, 25 cents.

This lecture is a consideration of the difference between the natural and the supernatural, and some reasons why the former is the best way to go. Perhaps no one of Colonel Ingersoll's orations has won more general applause from enlightened audiences than this. It contains that most magnificent of perorations, his visions—"This was. This is. This shall be." The lecture was never before printed in pamphlet form. It is splendid. Send for it.

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

THE WOMAN'S BIBLE.

Part I of "The Woman's Bible" is Now For Sale.

IT IS A PAPER BOUND BOOK OF 125 PAGES.

Part I Consists of Commentaries on the Pentateuch, by Members of the "Revising Committee."

REVISING COMMITTEE.

ELIZABETH CADY STANTON,	ELLEN BATTELLE DIETRICK,
REV. PHOEBE HANAFORD,	LILLIE DEVEREUX BLAKE,
CLARA BEWICK COLBY,	MATILDA JOSLYN GAGE,
REV. AUGUSTA CHAPIN,	REV. OLYMPIA BROWN,
MRS. MARY A. LIVERMORE,	MISS FRANCIS ELLEN BURR,
MRS. MARY SEYMOUR HOWELL,	MRS. CHAPMAN CATT,
MRS. JOSEPHINE K. HENRY,	MISS HELEN H. GARDNER,
MRS. ROBERT G. INGERSOLL,	MRS. CHARLOTTE BEEBE WILBOUR,
MRS. SARA A. UNDERWOOD,	MRS. LUCINDA B. CHANDLER,
MRS. CATHERINE F. STEBBINS,	MRS. M. LOUISE THOMAS,
MRS. LOUISA SOUTHWORTH.	

SOME PRESS COMMENTS:

We have read some of the passages of the commentary prepared for the "Woman's Bible" by that very accomplished American woman and Biblical student, Mrs. Elizabeth Cady Stanton. They are a great deal more satisfactory than many of the commentaries upon the same texts that we have read in other and more pretentious commentaries. Mrs. Stanton's interpretative remarks are often shrewd and sensible. —[Editorial New York "Sun,"

If the Revision Committee continue this style of exegesis, we venture to predict that there will be sensations in the religious world such as no mere man of our time, no Cummings, nor Colenso, nor Beecher, nor Briggs, has been able to arouse. —[N. Y. "Press,"

The chapter published from the advance sheets of the "Woman's Bible" last week very naturally created a widespread sensation. The "Woman's Bible" promises to be an important contribution to the literature of Holy Writ. —[N. Y. "Recorder,"

The announcement that the proposed "Woman's Bible" will soon be published has stirred up many of the clergy. The work will be simply a commentary on certain portions of the Bible relating to the status of women. —[N. Y. "Tribune,"

An association of "up to date" women is engaged in making a new translation of the Bible. This is great news. —[Charivari, Paris, France.

The "Woman's Bible" is a translation by a joint committee of American and English women and is the most serious labor yet undertaken by the women's rights leaders. —[Albany "Evening Journal,"

The Sisterhood of Advanced Women has decided to take a bold step toward the complete emancipation of the sex. It has long groaned under certain implications of servitude contained in a few passages of scripture, and has, therefore, determined to abolish these disabilities by publishing a "Woman's Bible." —[Pall Mall Gazette,

The most marked step in this iconoclastic direction is the movement to publish the "Women's Bible." It is being prepared by some of the good and advanced women of the day, who are met in their many reforms with the stubborn arguments of some of the passages of the scriptures that tend to justify low ideals. Their aim is to omit the immoral teachings of the Mosaic law and all the unwholesome passages. Expurgated editions of the poets there have been, but it remains for the ingenious new woman to devise an expurgated edition of the Bible. —[Minneapolis "Times,"

The new "Women's Bible" is one of the remarkable productions of the century. —[Denver "News,"

The theological world of Chicago is thoroughly stirred by the announcement, published in the *Times-Herald* this morning, that Elizabeth Cady Stanton and nearly a score of collaborators in the persons of distinguished women, will undertake a revision of those portions of the scriptures dealing directly or indirectly with the relative positions of man and woman, and will publish the result of their labors in a new Bible, which is to be known as "The Woman's Bible." —[Chicago "Post,"

Price, Fifty Cents.

Address European Publishing Co., 35 Wall St., New York city.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STOK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON., Atchison, Kan.

Correspondence Wanted

With Liberal and Freethinking women between the age of 20 to 30. Had some experience in book-keeping. Address M. C. H., care Truth Seeker Office.

Correspondents Wanted

With Liberal and Freethinking women between the ages of 20 and 40 years. Address L. C. I., care Truth Seeker office.

Gems of Thought.

THE law is sacred. Yes, but rebellion may be sacred too.—George Eliot.

FOR truth has such a force and such a mien, As to be loved needs only to be seen.—Dryden.

THE miracle to be accounted for is the incredulity of the Jews, not the resurrection.—Diderot.

ONE fact of human nature ought not to escape the preachers. The way to get people to church is not to forbid them everything else on Sunday with the idea of forcing them to go.—New York World.

LET us reverently, but honestly, look the question in the face. Divorced from matter, where is life? Whatever our faith may say, our knowledge shows them to be indissolubly joined. Every meal we eat, and every cup we drink, illustrates the mysterious control of mind by matter.—Tyndall.

PATRIOTISM is nationally what egoism is individually—has, in fact, the same root; and along with kindred benefits brings kindred evils. Estimation of one's society is a reflex of self-estimation, and assertion of one's society's claims is an indirect assertion of one's claims as a part of it.—Herbert Spencer.

IF a man, holding a belief which he was taught in childhood or persuaded of afterwards, keeps down and pushes away any doubts which arise about it in his mind, purposely avoids the reading of books and the company of men that call in question or discuss it, and regards as impious those questions which cannot easily be asked without disturbing it—the life of that man is one long sin against mankind.—William Kingdon Clifford.

CLING fast then under all circumstances to self-ownership. Refuse all bribes for its sake. Accept nothing which will weaken self-ownership in you or in any other man. If the politician of any party comes to you and offers to make your position better, to render you any service, to build up any public system, by placing restrictions either upon yourself or upon others, refuse his offer. He has no true commission to do these things. He has no commission to dispense good and evil and to make you dependent on himself and his gifts. His gifts are an impertinence and a knavery. The one service and the only one he can perform for you is to increase liberty, to get rid of large bits of his own handiwork, and to surround self-ownership and the consent of each person as regards his own actions with efficient protection.—Auberon Herbert.

HYPOCRISY has always hated laughter, and always will. Absurdity detests humor, and stupidity despises wit. Voltaire was the master of ridicule. He ridiculed the absurd, the impossible. He ridiculed the mythologies and the miracles, the stupid lives and lies of the saints. He found pretense and mendacity crowned by credulity. He found the ignorant many controlled by the cunning and cruel few. He found the historian saturated with superstition, filling his volumes with the details of the impossible; and he found the scientists satisfied with "they say." Voltaire had the instinct of the probable. He knew the law of average, the sea level; he had the idea of proportion, and so he ridiculed the mental monstrosities and deformities—the non sequiturs—of his day. Aristotle said women had more teeth than men. This was repeated again and again by the Catholic scientists of the Eighteenth century. Voltaire counted the teeth. The rest were satisfied with "they say."—Ingersoll.

PREHISTORIC archaeology is a new science. I can remember when neither its name nor its methods were known to the most learned anthropologists. But it has already taught us by incontrovertible arguments a wonderful truth, a truth opposing and reducing to naught many teachings of the sages and seers of past generations. They imagined that the primal man had fallen from some high estate; that he had forfeited by his own falseness, or been driven by some hard fate, from a pristine Paradise, an Eden garden, an Arcady; that his ancestors were demi-gods and heroes, himself their degenerate descendant. How has prehistoric archaeology reversed this picture? We know beyond cavil or question that the earliest was also the lowest man, the most ignorant, the most brutish, naked, homeless, half-speechless. But the gloom surrounding this distant background of the race is relieved by rays of glory; for with knowledge not less positive are we assured that through all hither time, through seeming retrogressions and darkened epochs, the advance of the race in the main toward a condition better by every standard has been certain and steady.—Prof. D. G. Brinton.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commanded, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel N. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS.

Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures.

Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel N. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION.

A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Coudert is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignemur, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man, and you take away God—the image vanishes. This pamphlet, therefore, is a consideration of what kind of a God man should make." Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Etern-

nal Punishment, Some Who Are Damned What I Believe, Immortality. This lecture is on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and COL. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Hel n Gardener's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. O. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignemur.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierhoffer. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: "The Golden Age," "The Idea and the Real," "Not Dead, but Living," "Fritition," "Hope, Thomas Paine, Nature's Gospel," "Address to Deity," and the short poems so often recited with great effect by Charles Watts, G. V. U. Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considered: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger-

sol Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.
The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His Sister, One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak, The Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

SEE: "Rev. Hooper Rupp preaches a special sermon this evening on 'Divas.' Won't you come, Robert?" He: "No; I'm sick and tired of this moral reform business."—*Puck*.

MR. HAYTON: "If their suit is worth fifty dollars, as you say, I don't see how you can afford to sell it for six-ninety-seven!" Mr. Isaacs (confidentially): "Hark, mein frendt, I dells you somedings! I was a goot Catholic, undt der briest says I must do penance; so I sell's you dot suit at a brice vot nearly bankrupts me!"—*Puck*.

Two Kentuckians quarreled while trying to swap horses, and immediately shot each other to death. Incidents like these make the disappearance of the horse a desirable consummation. We suppose there was never a horse-trade yet that did not draw the inherent dishonesty of the swappers to the surface with the strength of a powerful plaster. Horse-trading has emptied pulpits and left no church-officer the right to pass the contribution-box. It is amazing that the professional reformers did not prohibit him ages ago.—*Judge*.

FIRST BROTHER (at Ocean Grove): "Good morning, brother! What a perfectly divine Sabbath morning! What a truly religious feeling pervades this holy spot! It was a heaven-born idea for the founders to look the gates on the Sabbath morning, and thus shut out sin and worldly business." Second Brother: "Amen, brother! Amen! But whither dost thou journey?" First Brother: "Oh, I'm going over to Asbury Park to purchase milk and Sunday papers! Where do you go?" Second Brother: "I'm going over there, too. I want to get some bread for breakfast."—*Puck*.

CAN Judge Gaynor permit this? We have his word for it that he is "in the hands of Providence," and yet here are a number of his friends trying to remove him from that protecting embrace and arranging a meeting to be held on Monday evening, at which a boom for Gaynor for mayor will be launched. This looks serious, and the judge should realize the importance of preventing his friends from interfering in the mysterious ways of Providence. That he has some grasp of the situation is shown by his plaintive remark to a reporter of the Brooklyn *Eagle* yesterday. "I wonder," said he, "if I will ever get any one to believe it," referring to his statement that he could not convince people that he "did not want to run for office two years ago," that he "did not want to run for office one year ago," and that it was useless for him "to try further to do it now." Perhaps not, judge; we don't know. But when your friends try to take you bodily out of the hands of Providence, it is time for you to call a halt. How would it do to issue an injunction against the Gaynor boom?—*Tribune*.

The general reader has probably had a surfeit of apocryphal specimens of "English as she is wrote," answers by school-children to questions in history, etc., but the following samples are genuine, and worthy of preservation. They are taken from recent Sunday-school examination papers, and were quoted last month before the Presbyterian Commission of Victoria by Mr. Wishart the examiner in connection with the "Allan B. Quest": Question: "What is effectual calling?" Answers: "Calling two or three times at once, or else calling all the time." "The work of God's grace whereby we are enabled to live more unto sin and die unto righteousness." "The work of God's grace whereby we are removed into another world." Q. "What is urged in the Tenth Commandment?" A. "Not to be thankful for what we've got." "To do everything without covetousness, and look upon ourselves with full contempt." Q. "Give a proof text showing that we should pray for what is required for the support of life." A. "We should pray that Christ would be kind to our parents, deliver us from evil, dinner, breakfast, bread, and butter, and other requisites." Q. "What two classes of men came to see the child Jesus at Bethlehem?" A. "Wild men of the East." "Wise men of the East offered Jesus the franchise" (frankincense). Q. "What cheering words did the Lord speak to Paul at Corinth?" A. "You shall never see my face again." Q. "Who was the first martyr?" A. "Martin Luther." "Agrippa." Q. "What were his last words?" A. "I am the light of the world." "Be sure and kill David." Q. "What would have saved Sodom from destruction?" A. "Ten righteous persons." "Water—they had no fire brigade." Q. "Why did God command Abraham to offer up Isaac?" A. "Because he was not a good man, and did not keep the Sabbath." Q. "Name three ways in which the Sabbath was broken in Jerusalem in Nehemiah's time." A. "They married infidels, worshipped asses, and trod wine presses." "Hawkers ran about the streets."—"X," in "Harbinger of Light."

NEW EDITION. PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.

Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph facsimile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

Oration delivered on The Christian Night, Decoration Day, 1882, My Choice, before the G. A. R. Why? at the Academy of Imagination, Must .N. Y. Science.
A Tribute to Ebon C. If Death Ends All, Ingeroll, Here and There, Long?
A Vision of War, Liberty, Jehovah and Brahma, Benefits for Injuries. The Free Soul, We Build, Life.
A Tribute to the Rev. Mr. Alexander Clark, Tribute to Henry Ward
The Great Banquet, Be her, Tribute to Courtlandt
Apocalypse to Liberty, Palmer.
A Tribute to John G. The Brain, The War and Wool, The Sacred Leaves, The Cemetery, Origin and Destiny, Originality, What is Poetry? Then and Now, My Position, Voltaire, Good and Bad, Lazarus, The Mysterious Book, What is Worship? Orthodox Dogma, Humboldt, The Abolitionists, God Silent, Providence, Alcohol, The Man Christ, Anguete Comte, The Divine Salvation, The Infidel, At the Grave of Benjamin W. Parker, Napoleon, Fashion and Beauty, The Republic, Apoplexy to Science, Reformers, Eliza Wright, The Garden of Eden, The Imagination, Thomas Paine, No Respecter of Persons, The Age of Faith, Abraham Lincoln, Origin of Religion, The Meaning of Law, The Unpardonable Sin, What is Blasphemy? The Olive Branch, Some Reasons, Free Will, Selections, Love, The King of Death, The Birthplace of Burns, The Wise Man, Mrs. I. A. Whiting, Bruno, Knowles, The Real Bible, Art and Morality, Benedict Soinzo, Tribute to Roscoe Conkling, The First Doubt, The Infinite Horror, Nature, Trib to Richard H. Whitting, Night and Morning, Mrs. Mary H. Fiske, The Conflict, Horace Weaver, Death of the Aged, The Music of Wagner, The Charity of Extravagance, Leaves of Grass, Wom n, Vivisection, The Sacred Myths, The Republic of Mediocrity, Inspiration, Religious Liberty of the A Tribute to Walt Whitman, Bible, The Laugh of a Child.

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$3; half calf, morocco, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
 - II. If There Were a Designer He Could Not Be Beneficent.
 - III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
 - IV. What is Called Design Is Only Subserviency, and the Watch Argument Is Illegitimate.
 - V. What Actually Did Cause So-Called Design.
 - VI. Astronomical and Design.
 - VII. The Argument of a First Cause.
- Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N. Y.

Pocket Theology.

By VOLTAIRE.

Verse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

FREETHINKERS' PICTORIAL TEXT-BOOK.



SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS, HISTORY, STATISTICS,

AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.

The Illustrations are classified as follows:

- | | |
|---|---|
| 16 represent Uncle Sam and the Priests. | 2 represent Samples of Christianity's Work. |
| 3 " The Church Robbing the People. | 5 " Missionaries. |
| 3 " Thanksgiving. | 1 " The Lord's Instruments. |
| 6 " Sabbath Laws. | 25 " Bible Doctrines and Their Results. |
| 14 " Children and the Church. | 1 " The Church and Slavery. |
| 10 " Woman and the Church. | 2 " Priests and Politics. |
| 6 " The Church and Thomas Paine. | 4 " Ireland and the Church. |
| 4 " Studies in Natural History. | 2 " Church's Idea of Civilization. |
| 3 " The Bible and Science. | 1 " The Uses of the Cross. |
| 15 " The Clergy and Their Flocks. | 4 " Unkind Reflections on the Church. |
| 1 " Piety in Our Penitentiaries. | 9 " Persecutions of the Church. |
| 4 " The Atonement Scheme. | 25 " Some Allegories. |
| 4 " The Lord and His Works. | 2 " Heaven. |
| 3 " Prayer. | 6 " Hell. |
| 10 " The Creeds. | 7 " Miscellaneous. |
| 1 " Christians and Mohammedans. | |

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings, that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER COMPANY.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and apprehends it from so many different directions that it is one of the most comprehensive and conclusive works on the subtle but we remember seeing."—THE TRUTH SEEKER, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

Price, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs—

Compiled by L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clasp-trap, but only in Wisdom—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 8 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.



POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

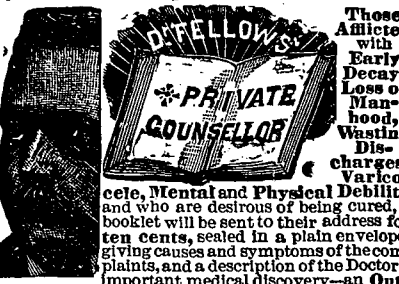
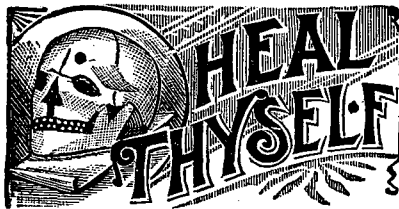
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5303, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 60 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, where you saw this adven. Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



THE CARPENTER'S SON IS RECOGNIZED.

Is not this the carpenter's son? Is not his mother called Mary, and his brethren, James, and Joses, and Simon, and Judas.—Mat. xiii, 55.

News of the Week.

Nicaragua has settled her foreign debt

Owing to the well-ordered limitation of supply, the price of silver is rising.

Nativ Italian troops in Abyssinia have whipped a force of anti-Italian natives.

The French have conquered Madagascar and established a protectorate over the island.

England is consuming yearly larger quantities of meat per head of the population.

In Belgium on Oct. 6th a wild locomotive telescoped three coaches, killed 18 persons, and injured 100.

The number of Armenians killed in the Constantinople riots is now said to be 200. Fresh massacres are reported at Trezibond.

It is reported that the Japanese troops in Formosa have routed the main army of the Black Flags, consisting of 10,000 men.

A SHIPPING strike is threatened at Belfast and on the Clyde. If all go out who are expected to more than 100,000 men will be idle.

FRANKLIN LEONARD POPE, a famous electrician, was killed at his home in Great Barrington, Mass., on Oct. 13th. Three thousand volts passed through his body.

THERE was rioting between Catholics and Liberals in Barcelona, Spain, over the suspension by the government of a professor who published a book declared to be heretical.

LAST Sunday it rained in torrents in New York. Nevertheless three poor men who sold umbrellas on the street were arrested and fined. This is the age of criminal fools.

THE Supreme Court of Kansas has declared unconstitutional that part of the prohibitory law of the state which permitted officers to force doors and make arrests without warrants.

A HURRICANE swept over La Paz, Mexico, on Oct. 10th. Four lives were lost, a large number of persons injured, 184 houses destroyed, 19 craft beached, and a government cutter sunk.

THE Good Government clubs of this city persist in keeping their municipal ticket in the field, declaring that the fusion between the Republicans, the State Democracy, et al., was the result of deals.

In Chicago on Oct. 7th a trolley car was "held up" by five masked robbers and the twenty passengers were relieved of their valuables, one being shot and three beaten for refusing to surrender property.

OF 100 Congressmen who answered the question of the Washington Post, 17 said that they would, for various reasons, oppose a resolution condemning a third term for a president. Two of these were Democrats, the others Republicans. Many Congressmen are in favor of a single term of six years; some of a single term of four years.

It is reported that Herr Liebknecht, the president of the German Socialistic congress recently in session in Breslau, will be prosecuted for high treason because of utterances in connection with Emperor William.

SENATOR IRBY, of South Carolina, is reported to have denounced the suffrage section of the new constitution of his state as a "political monstrosity—one of the most dangerous schemes ever concocted in the brain of man."

REV. DR. RYLAND, just returned from England, says, anent the question of local option, that it "would be not at all dreadful" if we follow the example of England, where the public houses are open five hours on Sunday.

At Ferrol, Spain, workmen made a demonstration against naval officers who the day before had assaulted newspaper men. The marines had to be called out. Popular sympathy is said to be with the journalists and workmen.

A LARGE number of men, including several of the leading engineers of the mine, were killed or badly injured by an explosion of gas in the Dorrance colliery of the Lehigh Valley Coal Company in Wilkes-barre, Pa., on Oct. 7th.

In Westphalia an order to close the beer gardens and other similar places at a much earlier hour than usual led to disturbances which were with difficulty quelled by the gendarmes and police with drawn swords. More trouble is anticipated.

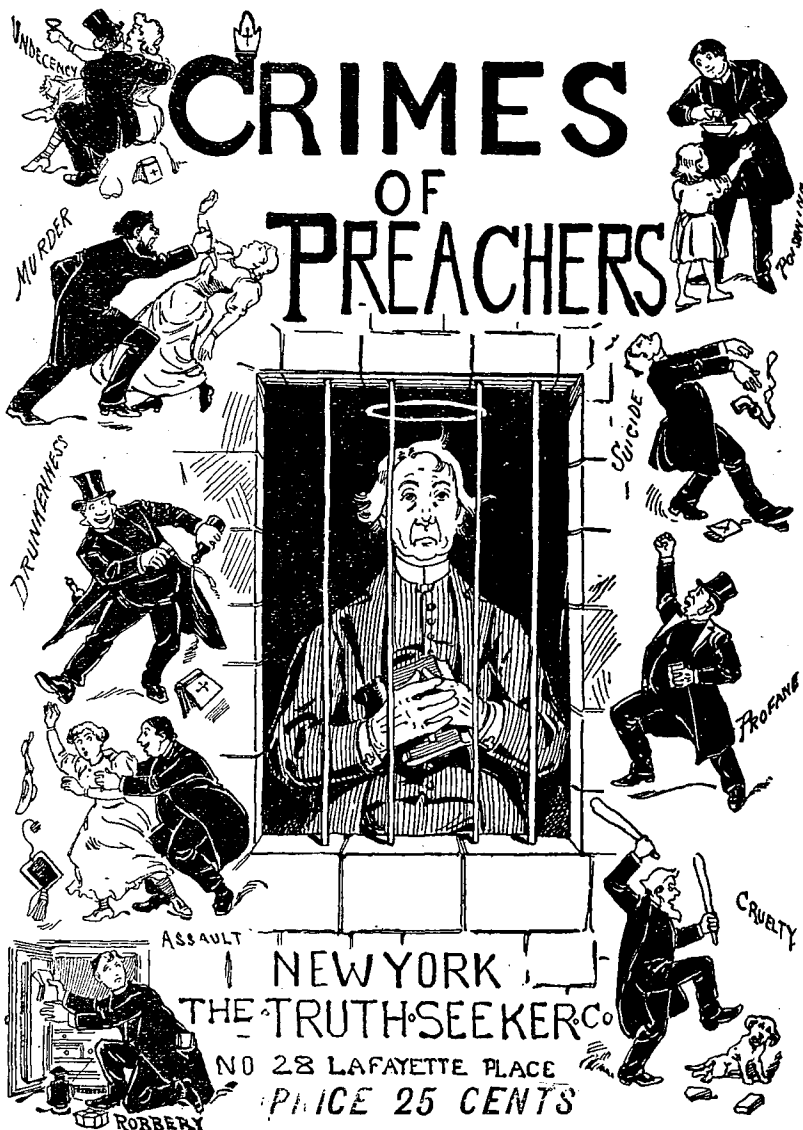
A DISPATCH, permitted to come through by the Spanish censor, announces that the Cubans seized in Aserrados Bay, near Santiago, a pilot boat which had been equipped as a cruiser, disarming the crew and taking the machine gun.

A WOMAN was arrested in Catania, Sicily, for poisoning children with phosphorus. She confessed the crime, saying that she wanted revenge for the death of two of her own children, who were bewitched. Her victims so far number 23.

WILLIAM WETMORE STORY, sculptor, poet, novelist, and lawyer, died on Oct. 7th at Vallambrosa at the residence of his daughter, the Marchesa Peruzzi. He was born in Salem, Mass., Feb. 12, 1819. His three children are all distinguished artists, one, the Marchesa Peruzzi, a musician, Waldo, a sculptor, and Julian, the husband of Emma Eames, a painter.

At the Atlantic Garden, in New York, a very respectable place, the police would not last Sunday permit the serving of even ice water, and finally forbade the appearance of two singers on the stage. It is now the rule that raw oysters do not constitute a meal; only with fried oysters, or with the bivalves cooked in some other way, can the customer get a glass of wine.

THE municipal election in Indianapolis on Oct. 8th reversed the verdict of last year, the Democrats this year electing all their nominees by majorities ranging from 1,500 to 3,500. The change is attributed partly to the unusual division of the Negro vote and partly to dissatisfaction with



the Nicholson liquor law and the enforcement of the prohibitory laws previously on the statute book, particularly the shutting up of everything on Sunday.

THERE are new complications in Corea. There has been a riot during which the queen disappeared and it is supposed that she was assassinated. The Tai Won Kun, the father of the king, is now supreme. He has compelled the king to degrade the dead queen to the rank of a concubine and to outlaw her family. Men in Japanese dress and armed with Japanese swords were among the rioters. They are supposed now to have been Soshi, hired braves. Japan had sent her ablest diplomats to Corea's capital, but they could effect nothing against the opposition of the queen, who was intensely pro-Chinese in her sympathies and would see no foreign woman but the wife of the Russian minister. Russia is Japan's great rival at the Korean court and for the dominance of the Orient. The chief procurator of the court at Yokohama has been sent to Seoul to direct an

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those

fair humanities that make life worthy to be

lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

exhaustive examination into the circumstances of the assassination.

TWO DOLLARS FOR ONE.

"THE LITTLE FREETHINKER"

The only paper published for the young that is free from superstition. One year 50 cents. Six months, 25 cents. Sample copies, 3 cents. *Little Freethinker* has been enlarged and improved and is now a paper Liberals may be proud of. I'll send *Little Freethinker*, *Footie's Health Monthly*, and *The Mayflower Magazine* one year, the *Home*, a 16-page story paper, and twelve fine flowering bulbs of different kinds, all for \$1. Address ELMINA D. SLENKER, 4441 Snowville, Pulaski county, Va.

ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN

Price, 5 cents.

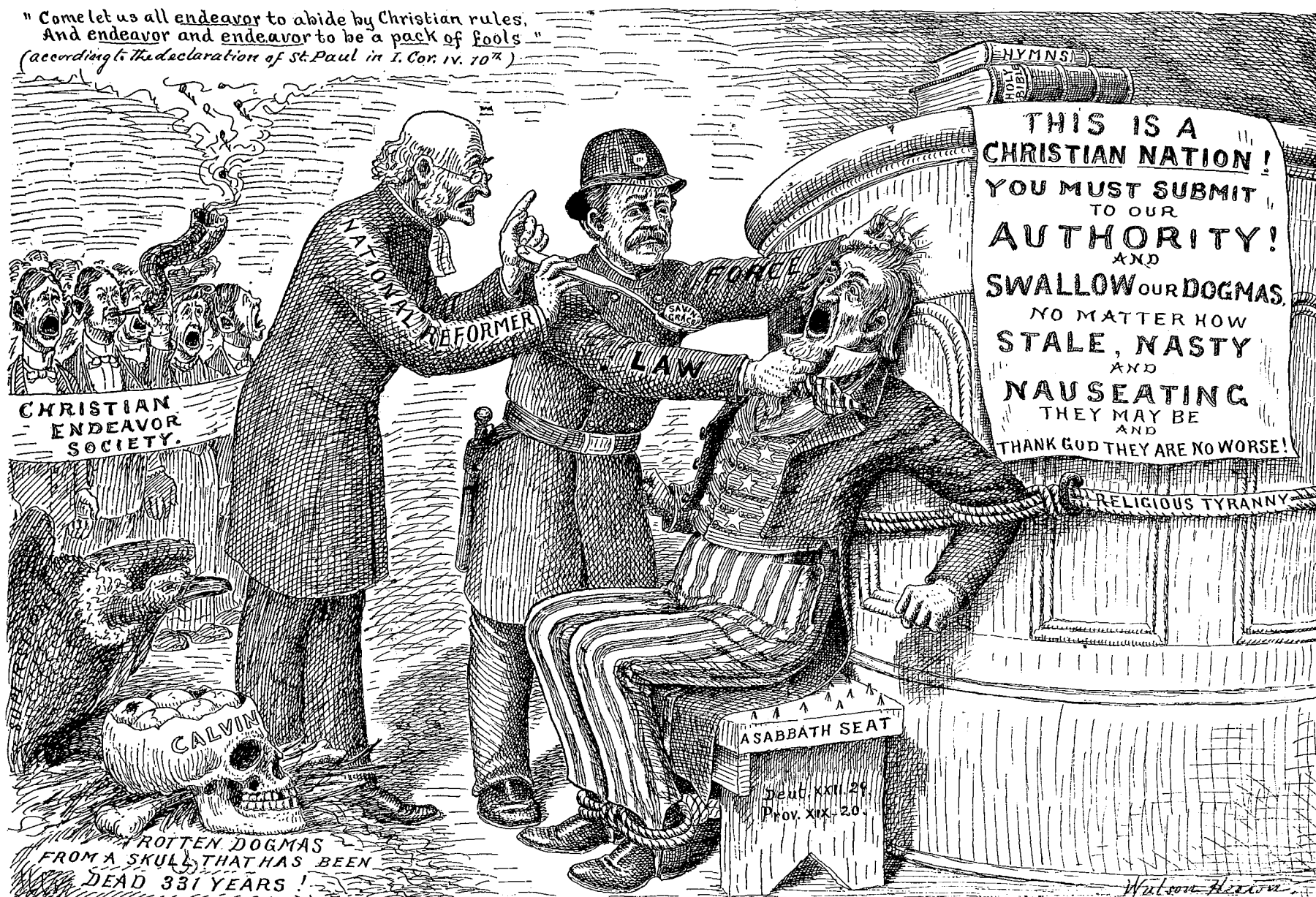
THE TRUTH SEEKER,
28 Lafayette Pl., New York

PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 43. { PUBLISHED WEEKLY. } New York, Saturday, October 26, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



THE OBJECT OF THE RELIGIOUS FANATICS.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them: we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinker's Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse.....	10
Astro-theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs.....	5
Apostles of Christ. Austin Holyoake.....	5
The Bible God Disproved by Nature. W. E. Coleman.....	5
Bible Idolatry. Robert G. Ingersoll.....	3
The Bible: Is it Reliable as a Guide? C. Watts.....	2
Blasphemy and the Bible. C. B. Reynolds.....	5
The Book of Esther. A Specimen of What Passes as the Inspired Word of God.....	5
Buddhist Nihilism. Prof. A. Max Muller.....	5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston.....	3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman.....	10
Cruelty and Credulity of the Human Race. Dr. Daniel Arter.....	2
Christianity a Borrowed System. Bennett.....	2
Christianity: Its Nature and Influence on Civilization. Charles Watts.....	5
The Christian Deity. Charles Watts.....	2
The Christian Faith. 200 Questions Without Answers.....	2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin.....	2
The Christian Sabbath. John E. Remsburg.....	2
Christian Scheme of Redemption. C. Watts.....	2
The Church and Education. Anti-Jehovah.....	2
The Church and Freethought. Franklin Steiner.....	10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker.....	3
The Constitution and Holy Days and Holy Days. S. P. Putnam.....	1
Constructive Rationalism. Annie Besant.....	1
The Devil's Due Bills, or Give the Devil His Due. John Synners.....	2
Daniel in the Lion's Den. D. M. Bennett.....	2
Daniel, the Dreamer. A Biblical Biography. Austin Holyoake.....	5
Decadence of Christianity.....	1
The Decline of Faith. J. E. Remsburg.....	1
Defense of Secular Principles. Chas. Watts.....	2
Does there Exist a Moral Governor of the Universe? Austin Holyoake.....	3
Doubts of Infidels. Questions by a Weak but Sincere Christian.....	5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D.....	3
Evolution of Israel's God. A. L. Rawson.....	10
Essays on Miracles. David Hume.....	5
Father, Son, and Holy Ghost. L. E. Longshore.....	5
The Fear of Death. D. M. Bennett.....	1
Foundations. John Synners.....	1
Free Speech and Free Press. Percy Bysshe Shelley.....	1
Few Words about the Devil. Chas. Bradlaugh.....	3
Freethought and Mod. Progress. Chas. Watts.....	3
The Frauds of Christianity. Annie Besant.....	2
German Liberalism. Mrs. Clara Neumann.....	1
The Gospel of Christ. A Study and the Gospel of Freethought. Annie Besant.....	2
Has Man a Soul? Charles Bradlaugh.....	3
Heaven and Hell: Where Situate? Austin Holyoake.....	3
Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis E. S. B. rg.....	3
Is There a God? Charles Bradlaugh.....	3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D.....	3
Is America the New World? L. L. Dawson.....	10
Infidelity. H. W. Beecher.....	1
Infidels and Charity. Franklin Steiner.....	5
Ingersoll Catechised. W. H. Mr. Ingersoll's Poem on Robert Burns.....	3
Ingersoll on McGlynn.....	3
The Ills We Endure: Their Cause and Cure. D. M. Bennett.....	5
Is the Bible Indictable? Annie Besant.....	2
Jefferson an Unbeliever. John E. Remsburg.....	5
The Jews and Their God. Isaac Padan.....	5
Labor's Prayer. Charles Bradlaugh.....	3
Land Question. Charles Bradlaugh.....	2
Large or Small Families? A. Holyoake.....	2
Lay Sermon. Robert G. Ingersoll.....	5
Legend of Gautama Buddha. Paralleling that of Jesus Christ.....	5
Logic of Death. or, Why Should the Atheist Fear to Die? By G. J. Holyoake.....	3
The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoake.....	3
Ludicrous Aspects of Christianity. A. Holyoake.....	5
Liberty and Morality. Moncure D. Conway.....	2
The Liberty of Printing. Hon. E. P. Hurlbut.....	2
Literature of the Insane. F. R. Marvin, M.D.....	5
"Manna." Orthodox Descriptions of How People are off in Hell.....	1
Materialism and Crime. B. F. Underwood.....	5
Moral Value of the Bible. Chas. Watts.....	3
Moody's Sermon on Hell. A Criticism of Revival Doctrine.....	1
Natural Religion vs. Revealed Religion. Annie Besant.....	2
New Life of Abraham. Charles Bradlaugh.....	2
New Life of David. Charles Bradlaugh.....	3
New Life of Jacob. Charles Bradlaugh.....	3
New Life of Jonah. Chas. Bradlaugh.....	3
New Life of Moses. Charles Bradlaugh.....	3
The New Faith. J. L. Spedding.....	1
The New Age. W. S. Bell.....	5
The Old Religions and the New. W. S. Bell.....	1
On Eternal Torture. Annie Besant.....	2
On Prayer. Annie Besant.....	3
On the Religious Education of Children. Annie Besant. Written during her Transition from Christianity.....	2
Open Letter to my Old Friends the Quakers. S. D. Moore.....	1
Orthodoxy. Robert G. Ingersoll.....	10
Our Lord and Savior Jesus Christ. T. E. Loring-shore.....	5
Paine and Wesley. John E. Remsburg.....	5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. A. Hawes.....	5
Protestant Intolerance. John E. Remsburg.....	2
Philosophy of Secularism. Charles Watts.....	2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen.....	10
Plea for Atheism. Charles Bradlaugh.....	5

Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh.....	1
Prot. stant persecutions. William Cobbett.....	1
Questions for Bible Worshipers.....	1
The Relation of Witchcraft to Religion. A. C. Lyle.....	10
The Religion of Humanity Better than Eternal Punishment. M. Babcock.....	10
Religion of Inhumanity. Frederic Harrison.....	10
Repeal the Sunday Laws! (Including the Origin of Sabbaths.) By the Editor of The Truth Seeker.....	8
Revivalism Examined. A. G. Humphrey.....	2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator.....	1
The Safe Side. H. B. B. own.....	3
Science and Bible Antagonistic. Chas. Watts.....	3
A Secular Prayer. Austin Holyoake.....	1
Secular Responsibility. G. J. Holyoake.....	2
The Stage and the Pulpit. Robt G. Ingersoll.....	3
Superstition Displayed. Wm. P. T. Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy.....	1
Talk With the Four Evangelists. E. Woodruff, M.D.....	3
Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake.....	3
The Theory of Evolution. Thomas H. Huxley.....	10
The True Basis of Morality. Annie Besant.....	2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories about Him.).....	3
Two Short Sermons. Rev. Theologians.....	1
Twelve Apostles. Charles Bradlaugh.....	3
Were Adam and Eve Our First Parents? Charles Bradlaugh.....	3
What Did Jesus Teach? Chas. Bradlaugh.....	3
Why Do Men Starve? Charles Bradlaugh.....	1
When Did Paul Live? Scholastics.....	1
Washington an Unbeliever. J. E. Remsburg.....	5
Was Christ Crucified? Austin B. Bower.....	10

NEW BOOKS

BY

ROBT G. INGERSOLL

The Field-Ingersoll Discussion. Price, paper, 25 cents; cloth, 50 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, paper, 25 cts; cloth, 50 cts.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

Which Way? Price, 25 cents.

This lecture is a consideration of the difference between the natural and the supernatural, and some reasons why the former is the best way to go. Perhaps no one of Colonel Ingersoll's orations has won more general applause from enlightened audiences than this. It contains that most magnificent of perorations, his visions—"This was. This is. This shall be." The lecture was never before printed in pamphlet form. It is splendid. Send for it.

The Truth Seeker,

23 LAFAYETTE PLACE, New York

THE WOMAN'S BIBLE.

Part I of "The Woman's Bible" is Now For Sale.

IT IS A PAPER BOUND BOOK OF 125 PAGES.

Part I Consists of Commentaries on the Pentateuch, by Members of the "Revising Committee."

REVISING COMMITTEE.

ELIZABETH CADY STANTON,	ELLEN BATTELLE DIETRICK,
REV. PHOEBE HANFORD,	LILLIE DEVEREUX BLAKE,
CLARA BEWICK COLBY,	MATILDA JOSLYN GAGE,
REV. AUGUSTA CHAPIN,	REV. OLYMPIA BROWN,
MRS. MARY A. LIVERMORE,	MISS FRANCIS ELLEN BURR,
MRS. MARY SEYMOUR HOWELL,	MRS. CHAPMAN CATT,
MRS. JOSEPHINE K. HENRY,	MISS HELEN H. GARDENER,
MRS. ROBERT G. INGERSOLL,	MRS. CHARLOTTE BEEBE WILBOUR,
MRS. SARA A. UNDERWOOD,	MRS. LUCINDA B. CHANDLER,
MRS. CATHERINE F. STEBBINS,	MRS. M. LOUISE THOMAS,
MRS. LOUISA SOUTHWORTH.	

SOME PRESS COMMENTS:

We have read some of the passages of the commentary prepared for the "Woman's Bible" by that very accomplished American woman and Biblical student, Mrs. Elizabeth Cady Stanton. They are a great deal more satisfactory than many of the comments upon the same texts that we have read in other and more pretentious commentaries. Mrs. Stanton's interpretative remarks are often shrewd and sensible. —[Editorial New York "Sun."]

If the Revision Committee continue this style of exegesis, we venture to predict that there will be sensations in the religious world such as no mere man of our time, no Comings, nor Colenso, nor Beecher, nor Briggs, has been able to arouse. —[N. Y. "Press."]

The chapter published from the advance sheets of the "Woman's Bible" last week very naturally created a widespread sensation. The "Woman's Bible" promises to be an important contribution to the literature of Holy Writ. —[N. Y. "Recorder."]

The announcement that the proposed "Woman's Bible" will soon be published has stirred up many of the clergy. The work will be simply a commentary on certain portions of the Bible relating to the status of women. —[N. Y. "Tribune."]

An association of "up to date" women is engaged in making a new translation of the Bible. This is great news. —[Charivari, Paris, France.]

The "Woman's Bible" is a translation by a joint committee of American and English women and is the most serious labor yet undertaken by the women's rights leaders. —[Albany "Evening Journal."]

The Sisterhood of Advanced Women has decided to take a bold step toward the complete emancipation of the sex. It has long groaned under certain implications of servitude contained in a few passages of scripture, and has, therefore, determined to abolish these disabilities by publishing a "Woman's Bible." —[Pall Mall Gazette.]

The most marked step in this iconoclastic direction is the movement to publish the "Women's Bible." It is being prepared by some of the good and advanced women of the day, who are met in their many reforms with the stubborn arguments of some of the passages of the scriptures that tend to justify low ideals. Their aim is to omit the immoral teachings of the Mosaic law and all the unwholesome passages. Expurgated editions of the poets there have been, but it remains for the ingenious new woman to devise an expurgated edition of the Bible. —[Minneapolis "Times."]

The new "Women's Bible" is one of the remarkable productions of the century. —[Denver "News."]

The theological world of Chicago is thoroughly stirred by the announcement, published in the *Times-Herald* this morning, that Elizabeth Cady Stanton and nearly a score of collaborators in the persons of distinguished women, will undertake a revision of those portions of the scriptures dealing directly or indirectly with the relative positions of man and woman, and will publish the result of their labors in a new Bible, which is to be known as "The Woman's Bible." —[Chicago "Post."]

Price, Fifty Cents.

Address European Publishing Co., 35 Wall St., New York city.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is on personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON., Atchison, Kan.

Correspondence Wanted

With Liberal and Freethinking women between the ages of 20 to 30. Had some experience in book-keeping. Address M. O. H., care Truth Seeker Office. — 2440

Correspondents Wanted

With Liberal and Freethinking women between the ages of 20 and 40 years. Address L. O. L., care Truth Seeker office. 1043

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 43. { PUBLISHED WEEKLY. } New York, Saturday, October 26, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY. - - - - - OCTOBER 26, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The God Is the Image of His Worshipers.

As are the worshipers, so is the god. What they love he loves, and what they hate he hates. He is their magnified but not distorted reflection. If they are cannibals he is a cannibal. If they are cruel he is cruel. If they are Covenanters he is a Covenanter. If they would rob, imprison, and slaughter non-observers of their Sabbath, he will do the same, exceeding their ferocity only because of his ability to torture endlessly. That they would rob, imprison, and slaughter the "Sabbath-breakers" and "blasphemers" is proven by the fact that they think their god would do it. In their thinkers are necessarily born all his thoughts. In their hearts burn all the passions and hatreds that find expression in his edicts of vengeance. If the people in their collectiv capacity do not suppress "Sabbath breaking" and "blasphemy," they will themselves be unable to escape "the penal judgments" of God, says the *Christian Reformer* (see page 681), and the literature of theocracy is saturated with this poison. But not only may we rightfully infer what the theocrats would do from what they say their god will do, but we have their own specific affirmations in evidence against them. For instance, on February 24th of this year, Rev. Mr. Omelvina, Presbyterian, said in a sermon at Petersburg, Indiana:

"If the government continues as it has for the last twenty-five years in disregarding the Sabbath, it is the duty of the Presbyterians and Methodists and all the rest of the Lord's people to defy it and destroy it off the face of the earth; to rise up as one man and put it down."

The uncompromising anti-theocratic position of THE TRUTH SEEKER has forced the organs of the god-in-the-Constitution party to act very incautiously, as it seems to us. They could advocate the incorporation of the chief Theistic and Christian dogmas in the national Constitution and the enactment and enforcement of the most rigorous Sunday laws, and not run much risk of frightening the masses, for the masses have not very acute powers of analysis, and were quite likely to be lulled to sleep by the sophistical protests of the theocrats against a union of church and state. They could also with comparative safety proclaim their adherence to an antiquated ecclesiastical conception of marriage and divorce and could champion various tyrannies in the names of temperance, purity, morality, and the rest, trusting to the obtuseness of

the voters to prevent the latter from seeing through these almost transparent disguises of theology. But when they drop their masks and demand the suppression of a Freethought paper on the ground that it is "blasphemous," they in effect say that from now on they intend to fight openly for the union of the state and the church. They can no longer shuffle; they can no longer darken the waters with the cuttlefish ink of false pretenses; they can no longer with their moralistic shibboleths deceive any but imbecils. "Blasphemy" is a theological crime, and it cannot be made anything else. In defending blasphemy laws, jesuitical casuistry is a sword of lath. Even the few "no-danger" Liberals and the indifferent multitudes cannot fail to perceive that there is a heresy hunt afield when the clerical hounds are baying on the track of "blasphemers."

Now it is to be seen whether on any part of the North American continent it is possible for any government to maintain itself while gagging the press on the frank and specific charge of "blasphemy." Will any government but that of Canada dare attempt to enforce the decrees of the church censors? So long as the issue was certain to be made sometime, we are glad that it is made now. Better now than after the theocrats are entrenched behind a Christianized, prostituted Constitution. This premature attack on THE TRUTH SEEKER may, and we believe will, make much more difficult the task of the Sabbatarians and other theocrats. The revelation of their most cherished desires and intentions comes too early, for them. We believe there is a limit to the gullibility and tyrannical impulses of the American people. We believe that that limit has been reached. Until this hour the champions of "the movement in favor of ignorance" have had matters pretty much their own way. They have succeeded in most of their schemes because they were able to conceal their ultimate purposes from the eyes of all but the sentinel Freethinkers and a few others; the most monstrous usurpations and invasions have been acquiesced in because the people were uncritical, and credulous of fair professions of devotion to "morality," "purity," and the rest of the personal virtues. But when it comes to interfering, undisguisedly in the interest of the church, with the freedom of the press and mails, we cannot doubt that there will be a new alignment of forces. It is too incredible to believe that a majority of the inhabitants of this country are ready to give up their long-boasted liberty of speech and press at the dictation of any combination of churches, when the demand is made honestly in the name of religious dogma, as it is at this moment. The Catholics in Canada and the Covenanters in the United States have been indiscreet; in their eagerness to crush Freethought and Secularism they have come out of the shelter of their intrenchments of deceptiv moralism into the open plain of candid theocracy, and their ranks are exposed front, flanks, and rear. We must make the most of this bad strategy, but we must not depend too much on it for victory. There is more than a skirmish before us.

THEY FEAR ARGUMENTS AND FACTS.

It is significant that while THE TRUTH SEEKER reprints their attacks upon it, the *Christian Statesman* and *Christian Reformer* do not reproduce our replies. We are glad to let our readers see what the autocrats have to say in their denunciations, but they do not venture to put our arguments before their readers. If they dared let both sides be heard, they would not be so eager to suppress THE TRUTH SEEKER, for that willingness could come only from confidence in their own position or from a

sense of justice at least partially developed. The intellectual and moral bias that keeps our defense out of their columns is the same intellectual and moral bias that impels them to clamor for the denial to us of the privileges of the mails and for the prohibition of the publication of THE TRUTH SEEKER. Cowardly and intolerant in one thing, they are cowardly and intolerant in all.

"Prohibited in Canada," which we print on the first page, is not the badge of our shame, but the badge of shame of the bigot Caron; and all, including the Pennsylvania theocrats, who approve his despotic act, by that approval make that shame their own insignia. "Michael Servetus was burned by John Calvin" is a statement of fact which reflects no discredit on Servetus, but it is an indelible brand of dishonor on the narrow brow of Calvin, the mental progenitor of the editors of the *Statesman* and *Reformer*. When Dr. McAllister and his associates say that "THE TRUTH SEEKER seems to glory in its shame," they conveniently forget that it is the time-honored prerogative of the victim of intolerance to "glory" in his martyrdom, and that the succeeding ages always build the monuments to the martyrs, not to those who made them martyrs. There are stones raised in Scotland to honor the memory of the Covenanters who died in defense of such religious liberty as they could conceive, and now their degenerate successors in America are in the forefront of those who would make martyrs of the men and women who are pleading for greater light and a wider liberty. No, Sirs, the shame is yours, not ours.

The stupidity of tyrants is chronic and phenomenal. After all their defeats through all the centuries they still imagine that they can crush thought and stifle aspiration. The plant, weighted down by the stone, will, so long as life lasts, struggle upward to the light and air. Growth is imperative. It will never take "No" as a final answer. The priest or the king or Demos may imprison or kill the originators or acceptors of a new idea; he or they together may do this for ten or a hundred or a thousand years, but in the end defeat will come. One or a score of civilizations may have been crushed in the repressiv process, but the thought lives after the murderers of men are dust. Thoughts are born of organization and circumstances, and while man lives in a world of conditions the suppressed thoughts will recur in old or new forms, in spite of all priests and emperors and mobs. The *Reformer* realizes that to deny us the right to circulate THE TRUTH SEEKER in the mails might help to increase the demand for it, but, like every tyrant and would-be tyrant before him, the Covenanter editor fondly imagines that sterner and more radical repressiv measures would result in the suppression of the evil thing. To pursue this policy to its logical end means the establishment of the Inquisition, with all its instruments and instrumentalities of torture and death. Just as in the case of prohibitory laws, when one "blasphemy" law fails a more drastic one will be enacted. THE TRUTH SEEKER is not suppressed and is not likely to be very soon, but the assault upon it is a timely notice that the progressive elements have to face the same old vindictiv and unscrupulous foe that burned Bruno and hanged the "witches" on Gallows Hill. There can never be religious liberty where Christianity is dominant. It is the most intolerant religion that ever cursed the world, and the nation that gives it political power is doomed.

WE ARE EXAMINING THE CREEDS OF MEN, NOT OF GODS.

The *Christian Reformer* says that THE TRUTH SEEKER's "weekly aim is to cast reproach upon Christ and his religion." Whatever clergyman

wrote that knows very well that the statement is not true, for we have already disposed of that claim of the proscriptivists. Knowing nothing of "Christ" or of a religion established by him, we cannot throw reproach upon him or it. Our work is to point out the weaknesses and falsities of the religious system which the Christian church *avers* was founded by a man-god some nineteen centuries ago, and to resist to the utmost of our strength the endeavors of a meddling church to still further curtail the liberties of the people of the United States. When the *Christian Reformer* proves beyond the possibility of reasonable doubt that the New Testament teachings are really the teachings of a man named Jesus Christ our criticism thereof will reflect upon his ability or character, as the case may be, but until that time comes we are really criticising the human writers, translators, councils, and other individuals and bodies responsible, as we are very sure, for the Bible as it has come to us, these criticisms extending to the ministers who are now expounding it to the people. Our clerical antagonists are very eager to put themselves in the places of their god and savior; they are always ready to insist that when they are attacked God and Jesus are, and the worst of it is that they think they have a perpetual commission to judge and hand over to punishment these "enemies of God," who, after all, are merely the critics of priests.

The ministers have a very infantile conception of law and the duties of officers. They wonder "that any responsible officer of our government who may see a copy of the paper" "does not immediately take steps to stop its publication." Dr. George and his fellow conspirators do not seem to know that there is no law in this country for the suppression of papers; that the most that the "authorities in New York city" could do would be to arrest the publisher if they could find any law that they thought he had violated. But arrest is not conviction, and even if the publisher were sent to prison, that would not "suppress" the paper, unless it ruined its business, which certainly would not follow in the case of *THE TRUTH SEEKER*. A dozen editors and publishers might go to prison and yet the paper live and prosper. We shall be enlightened if our loving brethren of the cloth will point out any law of New York under which the paper could be "suppressed" or the publisher prosecuted. As to the Comstock postal statute, that is a menace to all journals dealing with domestic and physiological questions, but *THE TRUTH SEEKER* is not working in that field and we have no fear, for ourselves, of that unconstitutional statute. So our suppression by the "national government" cannot be accomplished "without any delay," as the *Statesman* confidently asserts that it can. You will have to wait, good gentlemen.

Even if it were true, which it is not, that we are "reviling God and his word, and ridiculing the savior," it by no means follows that we would be "corrupting the morals of the community." Presuming that the morals of individuals are meant, it is to be said with much emphasis that ridicule of sacred books and ghosts is not an immoral action nor necessarily provocative of immoral actions in others; and even if the opposite were true, it is no part of the business of government to forbid such ridicule. That is what the Chinese have been doing, and now all the "Christian nations" are called upon to "avenge" the murdered missionaries. It makes a great deal of difference whose ox is gored. It is no part of the duty of the "civil authorities" to protect the citizen against "blasphemy" and heresy. Thanks to the fathers of the republic, who, fortunately, were not Covenanters, we have no "constitutional provisions" for the punishment of "the crime of blasphemy," and the "suppression" of the journals which dare call in question the fictions retailed by priests at so much per year.

BLASPHEMY UNKNOWN TO OUR SUPREME LAW.

The *Christian Statesman*, citing the opinions of numerous authorities in law in support of its dictum that blasphemy is an offense under our laws, declares that "this first essential point is simply beyond controversy." This remains to be determined. The English common law is supposed to

govern the decisions of our courts only in the absence of positive constitutional or statutory enactments. It is upon this English common law that the theocrats depend to secure the suppression of blasphemy, except in a few states which still retain the blasphemy statutes of their earlier days. But is it not clear that in a country which has no state religion the courts cannot take cognizance of alleged affronts offered to the deities and sacred books of any religion? Our Constitution explicitly forbids Congress to make any law "respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press." So far as any laws which Congress otherwise might enact are concerned, this effectually protects the citizen of the United States against prosecutions for blasphemy, and it also safeguards the freedom of the press, including, of course, *THE TRUTH SEEKER*. Again the Constitution supersedes the common law, and hence as citizens of the United States we are likewise safe from attack for the offense of blasphemy under the common law. But at this point we are met with the proposition that the constitutional prohibition of religious legislation restrains Congress alone, leaving the state legislatures free to set up a state church if they wish and persecute to their hearts' content. Possibly the courts would have sustained this view prior to June 16, 1866, but subsequent to that date they would have been compelled to take account of the Fourteenth Amendment to the Constitution, section 1 of which has this prohibition:

"No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

Absolute freedom of opinion and expression in matters of religion is secured to each citizen of the United States by the First Amendment to the Constitution. This is one of his "privileges or immunities." Therefore, when the states are forbidden by the Fourteenth Amendment to make or enforce any law abridging these privileges or immunities, they are in fact forbidden to make any law recognizing the alleged "crime of blasphemy" or enforcing the common law recognition of that offense. This would seem to be conclusively the precedent-inspired opinions of Cooley, Shaw, Story, and the rest to the contrary notwithstanding. In the last "blasphemy" case tried in this country, that decided by Judge Parker in Kentucky, and a part of whose decision we quoted in our last previous answer to the theocratic organs, it was held that the crime of blasphemy was unknown to the law of that state, and for the reason already advanced by us and waved aside by the Covenanter advocates, that is, that where there is no state church there is no state punishment for the rejection of the dogmas of any church, which is all that constitutes the "crime of blasphemy." We believe that Judge Parker's decision would be sustained in the higher courts.

"TO THE ANNOYANCE OF BELIEVERS!"

Until we are reasonably sure that our legislatures may enact and our courts enforce blasphemy laws, we need not devote much time to the consideration of the definitions of blasphemy, nor wear ourselves out trying to discover whether *THE TRUTH SEEKER* answers to the description of a "blasphemous publication." The definitions given by Justice Story and Judge Cooley have no application to the arguments of Freethinkers of any school, as we have already clearly demonstrated in this and preceding articles. Only Theists can "blaspheme" God; only Christians can "blaspheme" Christ. In other words, only believers owe obedience and respect, for to all others the objects of worship are non-existent. Analogously, only citizens can be guilty of treason to a human ruler, although aliens may wage war upon him directly, for he is a tangible existence and they know him or know of him as such. In the case of the gods and christs, however, no attack is made by the Rationalist upon these dream-children of the theologian, he being concerned only with the claims put forth and the arguments made by men like unto himself. And right here is the real source of all blasphemy laws; in every age priests have found themselves out-argued by skeptics, and the

one reason that they could give to which the skeptic had no sufficient answer ready was brute force. The antiquated definitions quoted by the jurists named show this plainly enough. The gravamen of the offense of *THE TRUTH SEEKER* and other propagandists of Freethought is "the annoyance of believers." Argument against or ridicule of his philosophy or superstitions "annoys" the Christian. Just as the Sunday worshiper is "annoyed" because a train is carrying the mail on the first day of the week on the other side of the continent, so he is "annoyed" when the Rationalist disproves the alleged divinity of his "savior," or Watson Heston pokes fun at the canards recorded in the Bible. But he never sees the other side of this "annoyance" business. The mission of his church is to argue and ridicule all other religions and Rationalism out of the world, but he would be horribly shocked if the "heathens" or the Freethinkers should resort to blasphemy laws to check its propaganda.

The common law upon which Justice Story based his opinion in the Girard Will case is superseded by the First and Fourteenth amendments to the Constitution, as heretofore shown.

"Any ordinary jury in any of our courts" might indeed do as the *Statesman* asserts, but then it is to be remembered that our present system of selecting juries is admirably adapted to the procurement of orthodox jurymen. That system makes ignorance almost absolutely essential to service on a jury. With juries properly constituted, drawn by lot from the whole body of the people of the given jurisdiction, and judges of the law and the fact, the enforcement of blasphemy statutes would be practically impossible except in a few out-of-the-way pagan corners. The jury represent the whole electorate, and an electorate unanimously in favor of blasphemy laws would be very hard to find in this age of enlightenment.

SOME FRATERNAL SUGGESTIONS.

We hope that Brother McAllister, or McOrory, or whichever one of the other editors is giving that "trumpet no uncertain sound" will not rupture a blood-vessel by his windy exertions; he will find it a long and difficult task, we imagine, to induce the authorities of this city to attempt the "prohibition of the publication" of *THE TRUTH SEEKER*. As before said, they will first have to find some law under which to proceed before they can "suppress the blasphemous sheet." Would it not be a good plan to convene the synod of the Reformed Presbyterian church and have it enact the much-needed statute? But we suppose that that will not be possible until after we get God and Calvin into the Constitution. However, it may be possible for the two Covenanter papers to be moved to New York, in which event some of the editors might be transformed into "authorities" by means of the alchemy of a "reform" municipal ticket. Then the real entertainment would begin.

Seriously, what would become of civilization if such men as Postmaster General Caron and the editors of the *Christian Reformer* and the *Christian Statesman* could control the politics of the world for even one hundred years? They are ambitious to secure this control and they are working adroitly and systematically to this end. It will not do to underestimate their strength, as the many Sabbatarian victories won during the last year and the situation in Canada bear ample witness. It is essential to understand that whoever gives aid and comfort to the various invasive schemes now prominently before the public is playing directly into the hands of the theocrats. All the societies and parties fostering these schemes are, directly or indirectly, tributary to the National Reform Association. They are all recruiting for it. Every step they induce our legislators to take is a step in the direction of God and Christ and Bible in the Constitution. Theocracy, not Secularism, profits by their triumphs. Our work is laid out for us by the priesthood of superstition, now, as ever before, the greatest obstacle in the way of progress.

The New York *Sun* asks in a not encouraging voice: "If the Canadian people support him [Post-

master-General Caron], what remedy is there short of a long agitation, with a doubtful conclusion? None that we know of; but better an almost hopeless agitation than that silent submission to outrage that never achieved anything. The *Sun* is not yet denied circulation in Canada, and may not feel called upon to pull an oar in this contest; but THE TRUTH SEEKER is denied such circulation, and, for our part, we intend to agitate, with determination if not with hope, until the mails are free or we are beyond the need of them.

The *Christian Advocate* says that it is reported that during the Christian Endeavor convention in Boston a saloon-keeper put the sign, "Christian Endeavor Punch," in his window. A policeman ordered it removed. The saloonman denied and defied the power of the officer.

"The policeman's reply was simply: 'If you have no better sense of propriety than that, the police commissioners have a sense of propriety which will forbid them issuing you a license another year.' It came out instantly."

From which it appears that the police are empowered to decide on the "propriety" of tradesmen's signs and to secure their removal by threats of destroying the dealer's business. This suggests some interesting possibilities.

"Philosophy is good enough in its place, but it is a poor match for hunger, thirst, and passion. For hunger there must be bread, for thirst, water, and for the mastery of passion the grace of God."—*Religious Telescope*.

Our Disciple contemporary forgets that as man must find or provide the bread and the water, so must he, by education, by study and application of cause and effect, and by the development of character, obtain the ability and the desire to keep passion within the limits of rational appropriation to beneficent service. Like hunger and thirst, it may spur to unwise as well as to wise use. "The grace of God," that is, the fervor of religious faith, stimulates to emotional exaggeration and hence tends to weaken self-control, while the study of science not only clarifies the mental vision, but puts a restraining hand on passionate extravagance.

"We are not desirous of having anything to do with such trashy literature as this. I think the postmaster did perfectly right in excluding your paper from CANADA, the less it is circulated the better for it is not fit for a sensible person to read. Especially a Canadian
"Canadian Editor."

We have printed the letter of our anonymous correspondent just as he wrote it, presuming that he knew what he wanted to say and how to say it, as certainly must be true of a Canadian editor who thinks that THE TRUTH SEEKER is "trashy" and "not fit for a sensible person to read, especially a Canadian." If we only knew what paper he edits we might be better able to judge of his qualifications for passing on the trashiness of literature, but as we cannot compare his paper with ours we have to content ourselves with the general assertion that the contents of THE TRUTH SEEKER compares very favorably, as regards timeliness, truthfulness, and solidity, with the contents of the average newspaper of the ordinary type. But the meat in this nut is this: If trashiness is to shut papers out of the mails, how will the ruck of newspapers, religious and political, get to their subscribers? Is our "Canadian Editor" ready to pay express charges on his sheet? And what business is it of Postmaster-General Caron that some papers are intellectually less weighty than others? We had supposed that postage was paid on the basis of avoirdupois weight, not mental.

"It is much more easy to disbelieve than to believe. This is obvious on the side of reason, but it is also true on that of the spirit; for to disbelieve is in accordance with environment or custom, while to believe necessitates a spiritual use of the imagination."—*Prof. Geo. J. Romanes*.

It is easier to disbelieve than to believe the tales of the priest, because the evidence is all on the side of disbelief. That is, for the properly educated man; for the ignorant man, the evidence often appears to be the other way. This fact emphasizes the vital importance of scientific education. It is not true that "to disbelieve is in accord-

ance with environment or custom." All established theologies are supported by environment and custom, and even new theologies are more helped than hindered by them, for new theologies are merely old theologies reorganized—in their essentials of belief in the gods, in good and evil spirits, in life after the dissolution of the body, and in future states of happiness and misery, they are closely akin. As between theology and Rationalism, it is the former that is buttressed by environment and custom. One thing we will admit, that to believe may necessitate a "spiritual use of the imagination," for that implies only the wandering of the untrained fancy into the realm of the unknown, where one guess is as good as another.

Gail Hamilton (Mary Abigail Dodge), the well-known writer, was some months ago very sick and it was not thought that she could survive the attack. But she recovered, and about the first work she did was the preparation of a paper which she recently had read in the Congregational church at Hamilton, Massachusetts. Describing her prostration at Washington and her subsequent experiences, she said that her brothers, Stanwood and Brown Dodge, both of whom are dead, one of them having died less than a year ago, "appeared to her and conversed with naturalness. She sometimes felt that she would like to speak and inquire if she were really in the other world, but found it impossible to enunciate syllables." This is from a newspaper summary of her narrative. It is difficult to understand how a person of Gail Hamilton's natural ability and education can mistake subjective sensations for objective realities, especially in this age of psychological investigations. It is now a commonplace truth that when the rest of the body is sick the brain often passes out from the control of the will, and the impressions registered in its earlier and more plastic state dominate all later and present ones. When the normal person is in normal health those impressions are below consciousness, and are called up only by association or in a conscious effort to remember. It is strange that intelligent people should so often attach more importance to the "visions" of a diseased and perhaps dying brain than they do to the conclusions of the same brain or others of equal or greater strength when in a state of health. The dying person "sees" those whom he has loved or hated and the places with which he is familiar, and "hears" the voices and the music that in years past left their records in the sensitive cells of his brain. The phonograph is unwinding its endless scrolls, the kinetoscope is flashing its millions of impressions, and the dulled senses catch here and there a note, or envision now and then a picture from the galleries of the Past.

The pastor of Grace Episcopal church, Rev. Dr. William R. Huntington, preached on a recent "Sabbath" on the Sunday law question. This he did at the request of the New York Sabbath Committee. He declared that the essence of Sabbath observance "consists in the setting apart, *in the name of God* [italics ours], of one-seventh portion of time as time is reckoned by days, for absolute immunity from toil." Whether this one-seventh of time should be the first or seventh day he said was immaterial; "the discovery of the sphericity of the earth has made all wrangling about that point absurd." Now this is rank heresy, for the true believer and acceptor of the Bible as the word of God has nothing whatever to do with considerations involved in the discoveries of scientific men. Dr. Huntington knows that God set apart one-seventh of time for rest and worship—at least, he says that he knows this. But how does he know it? Clearly his only source of information is the Bible—the Bible, which he, as a Christian minister, is bound to accept and obey. The Bible writers knew nothing of a spherical earth and nothing of the modern Christian pretense that any one-seventh of time would do just as well as Saturday. The Bible distinctly says that the seventh day is the Sabbath, not the seventh portion of time, and probably there is no one who has a more lively appreciation of this fact than Dr. Huntington himself. If it be true that the Christian need not care

which day, Saturday or Sunday, is observed, it is pertinent to ask the persecutors of the Seventh-Day Adventists what grounds of complaint they have against these people. As they observe one-seventh of the time, Saturday, as a Sabbath, why are they fined, imprisoned, and put in the chain-gang for working on Sunday? When Dr. Huntington talks of "absolute immunity from toil" on the Sabbath day, does he forget that he draws his large salary in return chiefly for the work he does on the first day of the week? Does he forget the Sunday services of his sexton, his ushers, his organist, his choir singers? Did he never take thought of the coachman and outriders of his fashionable parishioners, nor of the horses whose lines they hold under the summer sun or in winter's cold, through the hour or more of his preaching? Are his house-servants excused from all work on Sunday? Hypocrisy is the deadliest vice of our time, as it is the most prevalent and fashionable.

Colonel Ingersoll's Speech on the "Declaration of Independence" and His "Vision of War."

For many months this speech has been out of print and unobtainable. By permission of the Colonel and his publisher we have now put it into a neat pamphlet, with fancy colored cover, and a portrait of the speaker. We have included also the "Vision of War," which many have desired to have in compact and cheap form to hand to friends. The price of the pamphlet is ten cents. The "Declaration of Independence" is the centennial oration delivered July 4, 1876, at Peoria, Ill., and the "Vision of War" is an extract from a speech delivered at the soldiers' reunion at Indianapolis, in September of the same year, beginning, "The past rises before me like a dream."

A Paine Exhibition in London.

TO THE EDITOR OF THE TRUTH SEEKER—Sir: Our "Thomas Paine Exhibition" will open in South Place chapel, London, on December 2d of this year. I shall be glad if you will make this known, so that those who possess relics of Paine and his American friends may send them to us. The articles should be addressed to "The Paine Committee, South Place chapel, South Place, Finsbury, London, E. C., England." An account of any expenses incurred by those sending loans should be sent to me. The articles will be safely returned to the owners. I may say that we have all of the usual engravings of Paine, but would be glad of any caricatures. Portraits are desired of Elihu Palmer, Colonel Fellows, Steven Grellet, William Carver, James Cheatham, Abner Kneeland, Elias Hicks, Colonel Ingersoll; and we should like to have a picture of Paine's house at New Rochelle, and his house at Bordentown, N. J., if such pictures exist. Autograph letters of Paine, or of his friends (contemporaries), would be very useful, and the utmost care will be taken of them. Those who lend us articles should write their names and addresses with distinctness, so that they may appear in our catalog. The time is getting rather short, and I trust you will give us prompt aid in this matter.

Yours very truly,
MONCURE D. CONWAY.
Russell Mansions, Southampton Row, London,
W. C., England, Oct. 10, 1895.

Lectures and Meetings.

J. E. REMSBURG has finished his work in Texas and now goes to the Dakotas. He will start East about the first of December.

FRANKLIN STEINER will return West after the Congress. The Ohio Liberal Society of Cincinnati is arranging a debate between Mr. Steiner and Prof. J. S. Van Cleave of that city.

It is arranged that S. P. Putnam will debate with Mr. Elwell before the Brooklyn Philosophical Association the first Sunday in December, on the following question, "Does Science Teach the Existence of a God?" It is expected there will be a large attendance. Christians are cordially invited.

S. P. PUTNAM lectures at Boston, on November 3d and 10th, and at East Dennis, Mass., November 24th. Mr. Putnam will lecture in New England during the month of November. He desires engagements at all possible points in this section. Friends will communicate with him at 28 Lafayette place, New York, care of this office.

THE WOMEN'S LIBERAL LEAGUE of Philadelphia meets Wednesday evenings, at 8 o'clock, in the Skerrett Building, northeast corner Ridge ave. and Green st.; Miss M. P. McLeod, secretary, 218 So. Eighth st. Admission free, and all are invited. Radical Library open from 7.30 A. M. to 10 P. M.; dues, 15 cents per month. October lectures: Oct. 30—"Lincoln and Christ." Dr. Barr.

The Old Story in Plain English, with Notes and Comments.

II.

The centuries came and went, and all things seemed to have a general hellward tendency. Every human being brought into existence was doomed to eternal torment. For there was no way on earth or among men whereby one soul could be saved. One would think that a merciful God would cease to bring sentient beings into existence when every one was doomed beforehand to pass an eternity where the fire is not quenched and the worm dieth not and the smoke of their torment ascendeth forever.

Finally, after mature deliberation, he came to the conclusion that bringing human beings into existence only to be tormented forever was not the proper thing for a God to do, so he matured a plan whereby one out of a thousand might stand some chance for escape. There was a young Jew girl who had a child whose reputed father was Joseph, but whose real father was a ghost. The plan as perfected was that everyone who would believe that this son of a ghost was a real God, and at the same time only a ghost, as old as his father, and his father no older than he, and that there was no difference in age, power, or wisdom between God, the child, and the ghost, could be saved. So twelve men were singled out to preach the new scheme of deliverance. They were to be neither naked nor clothed, barefoot nor shod, and were to travel without a cane, and to take neither gold nor silver nor even shin-plasters. Thus equipped they were to sally forth and warn the people against the wrath of God and tell them how they could secure celestial quarters and escape the awful punishment which all had been subjected to since the snake whispered in the ear of Mother Eve in God's little garden spot.

But I forgot to mention that this child of a ghost was born with flesh, blood, and bones like any other child, and showed no signs of its ghostly paternity. It had nursing sore mouth and an awful time cutting teeth, and poor Mary, who had no experience in raising ghosts, was greatly alarmed when he had the colic, and as catnip was scarce the young ghost gave the young mother no end of worry.

The child grew up like any other boy, but owing to the inefficiency of the schools or the oversight of the father ghost, his education was sadly neglected. He betrayed no marks of his ghostly progenitor, only occasionally he vanished out of the sight of his mother, and she was in sore trouble to find him. Although Joseph had been side-tracked by the ghost, yet he manifested greater interest in finding him than his ghostly father did. It is said that during his absence he was confounding the doctors in the temple. No doubt he did confound them, for he has been in the confounding business ever since. He learned the trade of yoke and plow making with Joseph, and became very proficient. It is said that he could make the best yoke and plow of any man in the land. Great Scott! what would Barnum not have given for a sample of those yokes and plows from the hands of that ghostly mechanic? But, like many another misguided man, he left this useful occupation and turned preacher. That's where he got the pin in the wrong hole.

The people did not like his sermons; his language was offensive. He called the people a generation of vipers, children of the devil, and said they could not escape the damnation of hell. Religionists are always intolerant, and like the New England fathers, knowing that the dead cease from troubling, they strung him up after the most approved fashion, as they would any other malefactor, as they considered him.

"Was it for crimes that I have done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree."

Christians say that this son of a ghost was crucified on account of their sins. There is no doubt about the magnitude of their sins, but how they could sin backward for two thousand years is not apparent.

The sins of the people have about as much to do with the crucifixion of Christ as they have with the death of Julius Cæsar. Christians have put hundreds to death, actuated by the same spirit which crucified Christ. God had nothing to do with the transaction. If Christ was crucified in accordance with God's will, then Judas was only an instrument in the hand of God, and every Jew will be admitted to heaven with exclusive privileges. God must have been imbued with the most savage instincts to contrive to bring human beings into existence for thousands of years when he knew that every soul would be used as fuel to feed eternal flames. Why this plan of salvation was not matured earlier, so as to have saved all who had been born

for the last three or four thousand years, is not apparent.

The twelve who were chosen to promulgate this scheme of salvation could talk to comparatively few people; yet there were then thousands consigned to eternal torment every day. Now, does this look like a scheme designed by a merciful being possessed of unlimited wisdom and power? The fate of millions depending upon the efforts of twelve men! Does this not look more like a human arrangement than it does like a measure with almighty power and wisdom behind it?

If this had been God's plan, the means adopted would have been commensurate with the object to be obtained. It has been nearly two thousand years since the twelve were sent out, yet there are millions who never heard of this plan of salvation and never will, and the consequence is an eternal exhibition of fireworks in the lower country. With God all things are possible, yet this slipshod plan seems to be the best he could devise.

After the son of the ghost was born and the redemption scheme had been fully perfected between God, the son, and the ghost, could not some means have been devised so that the minds of all might be impressed with a knowledge of and belief in this universal redeemer, and not have their salvation depend upon what twelve men could do?

Suppose an epidemic was likely to sweep all the people from the country, and a sure remedy should be discovered, would it not be considered the height of folly to send out twelve men to tell the people, when it was well known that not one in a hundred could be informed, and that ninety and nine would die? Would not the press and steam and electricity be brought into requisition, and would not the desired information be spread to the remotest parts of the country as on the wings of the wind?

God could command all of these appliances; why did he not use them? If the state of civilization of two thousand years ago is considered, it will be seen that the means adopted to spread the glad tidings were just such as might be expected. Learn how the people of that period drew their water, spun and wove, plowed, sowed, harvested, and ground their grain, and you will be satisfied that God had no more to do with spreading this goose-spell or gospel than he did with the bungling utensils and implements of that period. Then the idea of God getting so mad that he could not recover his equanimity until he killed himself is too silly for serious thought; and all this because a woman ate a banana two thousand years ago, when God planted the tree and knew she would gobble the fruit just as sure as a minister will go to a circus where he is not known. God knew the consequences of that banana, and instead of taking precautionary measures which would have prevented the necessity of his committing suicide, put the temptation directly before her. Does this not seem more like a legendary tale than the work of an all-wise God?

Recently a building collapsed in the city of New York, and a number of men were maimed or killed. The priest was sent for and went through some farcical maneuvers before they took their final departure. Does anyone of rational mind believe that these hic-hoc horum tricks performed by the priest over the body of a dying man have anything to do with his final destiny? Does it make any difference whether a wafer is put upon his tongue or his toenail? Did God ever institute such a nonsensical ceremony? No, and it would never be practiced if it did not bring grist to the ecclesiastical mills. Does God require one to be plunged under water and to eat bread and drink wine and call them the body and blood of a man who died two thousand years ago, or be damned? Is it not about time to dispense with this old fetich and be governed by common sense?

I do not believe that God ever had anything to do with the actions of men, or that he is partial to a few and will punish the many. I do not believe that he ever appeared to men, or talked with them, or manifested himself to them in any way. Or that he meddles with the affairs of men, or that he cares whether men help and assist each other, or whether they cut each other's throats in the strifes of war. If he had anything to do with the affairs of men he would not allow millions of men to be slaughtered in war, nor would he suffer countries to be devoured by floods, or parched by drouths, nor ships to be sunk at sea freighted with human lives, nor epidemics to rage.

If a man falls upon a rock, God will not soften the rock, whether he be Christian or heathen. It is said that Christ walked on the water, but he never gave that power to anyone to save him or her from drowning. Lightning has no choice between a church and a theater, and sometimes puts a man's light out when he is on his knees. If God would like to prevent these calamities and cannot, then he

lacks the power. If he can prevent them and will not, then he is not good.

The truth is, we live in a world which is governed by law, and all the superstitious notions which ever swayed the minds of misguided men, and all the gods which have been fashioned in the minds of men, cannot change one of these laws. If a stone be cast into the air it will return to the earth, and all the gods, big and little, cannot prevent it.

It is said that when Christ was crucified the sun was darkened. That may have been so, but all can rest assured that it was not eclipsed by a dying man. When men get off their knees and cease mumbling to a being which has no existence save in the imagination of men, and study the laws of nature more closely, they will learn that their silly twaddle affects nothing either on earth or in heaven. Until these laws are better understood men will be imposed upon by all manner of supernatural shams and be governed more by superstition than by reason.

Some years ago, after midnight, I aroused some of the people of the village to witness a grand display of the aurora borealis. "Behold the hand of God," said one. "What a grand display of Almighty power," said another. "Can a man look upon that scene and not be impressed with an idea of the existence of a God?" said a third.

There was no more display of God's power in that phenomenon than there is in a cloud or curl of smoke. Though the cause may not have been understood, the thinking mind would say, "Though I do not understand the cause of the appearance, the cause exists, and I see only the result, as I do of many other causes which the wisdom of man will yet discover." But ignorance is prone to put the same imaginary power behind every phenomenon not understood.

From a mite to a molehill, from a molehill to a mountain, from a mountain to a world, from a world to a universe, no action, no change, can take place except in obedience to law.

If water be poured on a grindstone in motion, the water will fly off in the direction in which the stone is turned, and the drops will revolve in the same direction. If the motion of the stone be reversed the water will fly off and the drops will revolve in the opposite direction from what they did before. Every drop of rain which falls from a cloud, every shot which falls from a tower, is governed by the same law which causes a world to revolve on its axis. The motion of every feather and every leaf which flies in the air is governed by law. I have spent hours in watching the motions of leaves as they fall from the trees in autumn. One sails away in the breeze like a hawk poised on level wings, another rolls over and over in the air, another plunges straight down and whirls around and around like the screw of a steamer. I have watched the descent of those leaves and examined them closely. The one that sailed away without turning had a smooth flat surface like a piece of paper. The one that rolled over was curled. The one that plunged down head first with a whirling motion had a heavy head and stem with two flanges turned in opposite directions. Take a large feather and throw it up into the wind a hundred times, and it will show a similar motion every time. Cut the feather in two, and throw up the halves, and see how the motion of the butt of the feather will differ from the motion of the top, and each will differ from the motion of the whole feather.

Such experiments and a thousand others which may be tried will satisfy the reasoning mind that we live in a world of law, and that there is no God in it at all. Study the laws of nature more, shout and sing and pray less, and you will be a wiser and better man.

On the route to the Siberian mines is a station beyond which the friends and relatives of the prisoners are not allowed to go. Here they take their final farewell. Daughters hang upon the necks of their fathers, wives cling lovingly to husbands, and mothers for the last time embrace their sons. Oh! the tears and the sorrow, the tender hand-shakes and heart-breaks that that station has witnessed. Then these poor condemned ones are starved and whipped in the mines until the last trace of independence and manhood is blotted out. They get so benumbed that they take no note of time. They forget the day of the month and week and their age, and even their names. We have in this country at the present time thousands of people who are out of employment and on the ragged edge of starvation. There are families of father, mother, and little children who know not in the morning where they will be at night—perhaps in some barn or nestled away under some straw stack, if some human monster does not deny them that poor privilege. Then think of a mother begging for a mouthful of

food to appease the hunger of a starving child. Starving herself, yet more than satisfied to be able to give her starving child a mouthful of food. Oh, if there is a God who has the power to abate these evils and prevent the sufferings of mortals on this earth, and will not do it, then I hate, curse, execrate, and abominate that God with every fiber of my being.

JOHN PECK.

[TO BE CONTINUED.]

Religious Toleration in Maryland.

There are two facts that conspire to make the history of religious toleration in Maryland of surpassing interest to the student of American history. One is that the lord proprietary was a Roman Catholic; the other is that Maryland, it is claimed, was the first of the original thirteen colonies to establish religious toleration by statute.*

Confronted by the history of centuries of intolerance in other countries, Roman Catholics turn with satisfaction to the history of Maryland, and point to it with pride, as an evidence of the tolerant character of "the church."

After exhausting the very meager materials found in the Old World with which to support the papal claim that "the church" is tolerant, Cardinal Gibbons says:

Turning to our own country, it is with no small degree of satisfaction that I point to the state of Maryland as the cradle of civil and religious liberty, and the "land of the sanctuary." Of the thirteen original American colonies, Maryland was the only one that was settled by Catholics. She was also the only one that spread aloft over her fair lands the banner of liberty of conscience, and that invited the oppressed of other colonies to seek an asylum beneath its shadow ("Faith of Our Fathers," p. 272; edition of 1893).

There are, at least, two fatal errors in this paragraph: first, *Maryland was not settled exclusively, nor even principally, by Roman Catholics*; and second, *religious liberty was never established in that colony either by Catholics or by Protestants*. The act of April 21, 1649, was an act of toleration merely, providing that "no person within this province, professing to believe in Jesus Christ, shall be in any ways troubled, molested, or discountenanced, for his or her religion, or in the free exercise thereof." ("History of the United States," by Bancroft, vol. I, part I, chap. 10, p. 168)

The same act provided that "whatsoever person shall . . . deny the Holy Trinity, or any of the persons thereof, shall be punished with death." And that "whatsoever person or persons shall from henceforth use or utter any reproachful words or speeches concerning the blessed Virgin Mary, the mother of our Savior, or the holy apostles or evangelists, or any of them, shall in such case for the first offense forfeit to the lord proprietary the sum of five pounds sterling or the value thereof. . . . And every such offender or offenders for every second offense shall forfeit ten pounds sterling or the value thereof. . . . And every person or persons before mentioned offending herein the third time, shall for such third offense forfeit all his lands and goods, and be forever banished and expelled out of this province ("Archives of Maryland Assembly," vol. I, p. 244. See also Bancroft's "History of the United States," vol. I, part I, chap. 16, pp. 168, 169).

It will be readily conceded that this was very far short of religious liberty; it was simply toleration for believers in the Christian religion. It is true that it was far in advance of any other colony at that time except Rhode Island,† but it was not religious

*The statute to which reference is here made was passed by the Maryland assembly in 1649, thirteen years after Roger Williams and others who had suffered persecution in Massachusetts had established, at Providence, as Arnold says, "a pure democracy, which for the first time guarded jealously the rights of conscience by ignoring any power in the body politic to interfere with those matters that alone concern man and his maker." It was not, however, until March 14, 1643, six years before the act of toleration was passed in Maryland, that the "Patent for Providence Plantations" was issued, prior to which time the legislation of the colony was without royal sanction.—See "Patent for Providence Plantations," and foot note to the same, in "Charters and Constitutions," vol. 2, p. 1594.

†Roger Williams was expelled from Massachusetts in January, 1636. "Within two years," says Bancroft, "others fled to his asylum. The land which he occupied was within the territory of the Narragansetts. In March, 1638, an Indian deed from Canonius and Miantonomah made him the undisputed possessor of an extensive domain" ("History of the United States," vol. I, part I, chap. 15, p. 254.)

This, it should be remembered, was eleven years before the Maryland act of toleration. Moreover, Rhode Island had religious liberty from the first day of its settlement; and five years before the Maryland act of toleration, Williams published and defended in England his views of religious liberty. Bancroft says:

"The principles which he [Williams] first sustained amid the bickerings of a colonial parish, next in the general court of Massachusetts, and then introduced into the wilds of Narragansett Bay, he found occasion, in 1644, to publish in England, and to defend as the basis of the religious freedom of mankind" (Id., p. 255).

liberty. In practice it did not secure even toleration to all believers in Jesus Christ. "The Quakers were persecuted in Maryland as badly as in Virginia and Massachusetts." For example: "In 1658, Joseph Coale and Thomas Thurston, preachers belonging to that body, were treated with great severity by the authorities and compelled to flee the country" ("History of the United States," by Edmund Ollier, vol. I, p. 77; published by the Cassell Publishing Co., New York).

But let us consider briefly the question to whom belongs the credit for a measure of religious toleration in Maryland.

As before stated, Maryland was not settled by Roman Catholics but very largely by Protestants. The charter was issued on the twentieth day of June, 1632, to Cecil Calvert, the second Lord Baltimore. The following November, Leonard Calvert, brother of the proprietary, sailed from the Isle of Wight with two hundred colonists to effect a settlement in Maryland.

The vessels, the Ark and the Dove, sailed by way of Fortune Island, Barbados, and St. Christopher's, and did not reach Maryland until March, 1634. After cruising about in the Chesapeake Bay and the Potomac river, they dropped anchor in St. Mary's river.

Leonard Calvert gained the good-will of the natives, who were preparing to abandon that particular locality, and purchased from them for some cloth and a few axes their right to the soil. Bancroft says:

Upon the 27th [of March, 1634], the emigrants, of whom at least three parts of four were Protestants, took quiet possession of the land which the governor had bought ("History of the United States," vol. I, part I, chap. 10, p. 161).

It is probable that the relative proportion of Catholics and Protestants in Maryland remained about the same, and though the government was in the hands of the lord proprietary, who was a Catholic, it would have been quite impossible for him, even had he desired to do so, to have denied toleration to so large a majority of his subjects. Bancroft says:

In the mixed population of Maryland, where the administration was in the hands of Catholics, and the great majority of the people were Protestants, there was no unanimity of sentiment out of which a domestic constitution could have harmoniously risen (Id., p. 166).

This was about the time of the conflict in England between the Parliament and Charles I., and Lord Baltimore had to look well to his rights in order to retain any authority at all. Leonard Calvert, the proprietary's deputy, went to England in 1643 to consult with his brother, Lord Baltimore, about affairs of the colony. Claybourne was still claiming Kent Island, and the Presbyterians, Episcopalians and Puritans, who formed a large proportion of Lord Baltimore's subjects, were restless under the power of a Catholic, and were desirous of establishing Protestantism, so-called, as the religion of the colony.

In 1645, a petition was presented to the House of Lords, asking that the government of Maryland might be settled in the hands of the Protestants. For some reason this petition was not acted upon, and the "politic Lord Baltimore," says Bancroft, "had ample time to prepare his own remedies. To appease the Parliament, he removed Greene [the Roman Catholic governor], and in August, 1648, appointed in his place Wm. Stone, a Protestant of the Church of England" (Id., p. 167). A very significant fact in this connection is that Lord Baltimore required Governor Stone to take and subscribe the following oath:

I do further swear I will not by myself, nor any other person, directly trouble, molest, or discountenance any person whatsoever in the said province, professing to believe in Jesus Christ; and, in particular, no Roman Catholic, for or in respect of his or her religion, nor his or her free exercise thereof within said province, so as they be not unfaithful to his said lordship, or molest or conspire against the civil government established under him (Id., p. 168).

This shows very clearly that instead of being in a position to dictate to others in matters of faith, had he been so disposed, Lord Baltimore was apprehensive lest religious toleration might be denied to his co-religionists; as, indeed, there was a manifest disposition in the colony to do, and as the charter would have warranted, for at that time popery was outlawed in England.

It was in April of the following year that the act, already referred to, establishing religious toleration, was passed. Bancroft says: "To quiet and unite the colony, all the offenses of the late rebellion were effaced by a general amnesty; and, at the instance of the Catholic proprietary, the Protestant governor, Stone, and his council of six, composed equally of Catholics and Protestants, and the representatives of the people of Maryland, of whom [only] five were Catholics, at a general session of

the assembly held in April, 1649, placed upon their statute books" ("History of the United States," vol. I, part I, chap. 10, p. 168), this act of toleration.

It is not our purpose to deny that Lord Baltimore himself was a liberal-minded man; and it is very probable that he entertained charitable feelings toward Protestants. But even had this not been the case, his environment and the circumstances under which he received and held his charter were such that he could not well have taken any other course than that which he did take in securing for his subjects religious toleration. England was at that time Protestant, so-called, and the charter granted Lord Baltimore by Charles I. established in effect the Anglican Church as the church of Maryland. It gave the lord proprietary authority to found "churches and chapels, and places of worship in convenient and suitable places within the premises; and of causing the same to be dedicated and consecrated, according to the ecclesiastical laws of our kingdom of England."*

Speaking of this phase of the charter, Bancroft says: "Christianity, as professed by the Church of England, was established [by the charter]; but the patronage and advowsons of churches were vested in the proprietary; and, as there was not an English statute on religion in which America was specially named, silence left room for the settlement of religious affairs by the colony" ("History of the United States," vol. I, part I, chap. 10, p. 158). But it would have been in flagrant violation of the charter to have established Roman Catholicism, for an express provision of that instrument was that all acts concerning religious establishments were to be "according to the ecclesiastical laws of our kingdom of England."

It will be seen at once that it was quite out of the question for Lord Baltimore to establish the Catholic religion in Maryland;† he did the only thing that was possible for him to do under the circumstances to secure even toleration for those of his own faith; he established religious toleration for all who professed faith in Christ; and the fact that representative Catholics appeal to the history of Maryland, in proof of the tolerant spirit of Catholicism, demonstrates the paucity of such evidence.

But even if all that is claimed for Maryland were true, it would by no means establish the claim that is made in behalf of Rome. Cardinal Gibbons himself states the principle which dominates Rome everywhere. He says:

Many Protestants seem to be very much disturbed by some such argument as this: Catholics are very ready now to proclaim freedom of conscience, because they are in the minority. When they once succeed in getting the upper hand in numbers and power, they will destroy this freedom, because their faith teaches them to tolerate no doctrine other than the Catholic. It is, then, a matter of absolute necessity for us that they should never be allowed to get this advantage.

Now, in all this, there is a great mistake, which comes from not knowing the Catholic doctrine in its fullness. I shall not lay it down myself, lest it seem to have been gotten up for the occasion. I shall quote the great theologian Becanus, who taught the doctrine of the schools of Catholic theology at the time when the struggle was hottest between Catholicity and Protestantism. He says that religious liberty may be tolerated by a ruler when it would do more harm to the state or to the community to repress it. This is true Catholic teaching on this point, according to Becanus and all Catholic theologians ("Faith of Our Fathers," pp. 268, 269).

This is indeed, as the cardinal states, "the true Catholic teaching upon this point," and it ought to be universally recognized as such by Protestants. When Rome grants toleration she does not do it as a matter of principle, but as a matter of policy; and as a matter of policy, partial religious toleration was established in Maryland.—*American Sentinel*.

*"Federal and State Constitutions, Colonial Charters, and other Organic Laws of the United States," compiled under the order of the United States Senate, by Ben: Perley Poore, p. 812. The original charter is in Latin, but an excellent translation of a portion of it may be found on page 72 of "The Relation of Religion to Civil Government," published by Putnam's Sons, New York.

†The "America Cyclopaedia," article "Calvert," says: "It does not appear that Lord Baltimore, or any of the settlers, had any intention on founding the colony of proclaiming absolute religious freedom, and one of the first acts of the assembly of 1639 was to make the Roman Catholic religion the creed of the state." We have not verified this statement, but the assembly of 1640 declared that the "holy church, within this province, shall have and enjoy all her rights, liberties, and franchises, wholly and without blemish." See Bancroft's "History of the United States," vol. I, part I, chap. 10.

Colonel Ingersoll's Lecture Appointments.

Oct. 27—St. Louis, Mo.
Oct. 28—Decatur, Ill.
Oct. 29—Champaign, Ill.
Oct. 30—Lafayette, Ind.
Oct. 31—Crawfordsville, Ind.
Nov. 1—Columbus, Ind.
Nov. 2—Hamilton, Ohio.
Nov. 3—Cincinnati, Ohio.

Freethought Federation and Union.

FREETHOUGHT FEDERATION OF AMERICA.

SAMUEL P. PUTNAM, President.

141 South Water St., Chicago.

E. C. REICHWALD, Treasurer.....284 Warren Ave., Chicago
MRS. M. A. FREEMAN, Secretary.....1037 W. Madison St., Chicago

VICE-PRESIDENTS:

FRANKLIN STEINER, Des Moines, Iowa. | N. F. GRISWOLD, Meriden, Conn.

AMERICAN SECULAR UNION.

SAMUEL P. PUTNAM, President.....141 S. Water St., Chicago
JULIUS F. SEVERANT, M.D., Vice-President, cor. 64th St., and Grace Ave., Chicago.
HON. C. B. WAITE, Vice-Pres.....6050 Oglesby Ave., Chicago
JOS. H. GREER, M.D., Vice Pres.....127 LaSalle St., Chicago
G. A. F. de LESPINASSE, M.D., Vice-Pres.....Orange City, Iowa
MRS. M. A. FREEMAN, Cor. Sec.....1037 W. Madison St., Chicago
OTTO WETSTEIN, Treas.....Rochelle, Ill.

Annual Congress of Freethinkers.

TO BE HELD IN HARDMAN HALL, NINETEENTH ST. AND FIFTH AVE., NEW YORK, OCTOBER 25, 26, 27.

PROGRAM.

Friday morning, 10 o'clock.—Address by Samuel P. Putnam, "Rome or Reason, Which?" Appointment of committees.
Friday afternoon, 3 o'clock.—Address by Daniel T. Ames, "Evolution Under the Microscope." Short speeches by friends present. Music and recitations.
Friday evening, 7.30 o'clock.—Address by President E. B. Foote, of the Manhattan Liberal Club. E. W. Chamberlain on "Freedom of Mails." M. Oppenheimer, "Sunday Question."
Saturday morning, 10 o'clock.—Business meeting of the American Secular Union, election of officers, amendments to constitution, practical work, etc.
Saturday afternoon, 3 o'clock.—Business meeting of Freethought Federation, election of officers, amendments to constitution, conference and addresses. Letter from Hon. C. B. Waite.
Saturday evening, 7.30 o'clock.—Address by Susan H. Wixon, "Will the Coming Woman Go to Church?" Geo. E. Macdonald, "Worth and Worthlessness of an Oath." Address, Franklin Steiner, "Necessity of Freethought Agitation."
Sunday morning, 10 o'clock.—Address by T. B. Wakeman, "Religion Under Evolution and its Relation to the State." Address, E. C. Walker, "The National Reform Association, Its Position and Work." Henry M. Taber, "Church Taxation."
Sunday afternoon.—Address by Henry Rowley, "Our Warfare." Henry Bird, "Evolution in Thought."
Sunday evening, 7.30 o'clock. Address by L. K. Washburn, "Liberty and Education the Basis of the Republic." Samuel P. Putnam, "Evolution, Freethought, and Progress."
Music will be furnished at sessions of Congress by Mrs. E. M. Macdonald and others.
It is requested that friends make a special effort to be present at first session of Congress Friday morning. This is important. Invite all friends. Seats free.

Special to Freethinkers of New York and Vicinity.

It is hoped that every friend who can will be present at the first session of the National Congress of Freethinkers, which will open with an address by Samuel P. Putnam on "Rome or Reason: Which?" This will give the key-note to the Congress and outline its great and important work. We must learn the lessons of history. The experience of the past must be our guide for the future. Do not fail by your presence on Friday morning, October 25th, to help the cause of reason, of humanity, of Freethought. If we can do nothing else, we, at least, can give the cheer and *eclat* of an enthusiastic audience.

An Appeal.

I hope that every friend of the Freethought cause will contribute something to the work of the Congress and of the coming year. Give what you can. Every little helps. There are the Wise and the Fleckten cases. We must be prepared to defend and maintain our rights, in these, our comrades, who stand for principles of the first importance. We must have money for law expenses, for the publication and distribution of pamphlets, for Congressional work at Washington. We purpose to use every cent to the best possible advantage, and make our small means effectual. Do not be discouraged because you can give but little. If all join forces, we can have a fund at our disposal by which we can push the fight. We must do this, if we would have Freethought in this republic. The aggressions of the church are becoming greater every day. The church is busy with its many organizations. It is constantly on the move. The question of free speech, free press, and free mails is thrust upon us. We cannot be indifferent. Let the ranks close, and let us do our level best. Send all contributions to E. C. Reichwald, of Chicago, or to me, care of the Truth Seeker Company. S. P. P.

Important Notice.

I have not had time to answer the kind and generous letters which I have received from many friends in support of the Congress and its work.

I have been crowded with business and my correspondents must excuse me from not acknowledging by personal letter their good words and gifts. All contributions will be published in THE TRUTH SEEKER, and I desire especially that those who have forwarded funds to me, or to Mr. Reichwald, Treasurer, will see that their names and amounts are published in THE TRUTH SEEKER; if not in the list, do not fail to let me know at once. The following are the further contributions to the work.

SAMUEL P. PUTNAM.

Wm. Smith.....	\$10 00
E. J. Dorethy.....	5 00
C. Elmendorf.....	5 00
O. Richner.....	2 00
Geo. W. Colles.....	2 00
P. Dunham.....	2 00
Paul Fisher.....	2 00
C. C. Johnson.....	2 00
T. O. Beal.....	2 00
Geo. H. Look.....	2 00
John Winn.....	2 00
J. H. Brown.....	2 00
Robert Binns.....	1 00
Mrs. J. D. Francis.....	1 00
J. M. Hartin.....	1 00
Marshall A. Warren.....	1 00
John Nuessle.....	1 00
J. E. Coy.....	1 00
J. E. Phelps.....	1 00

Received by Truth Seeker Company for the Congress:

W. S. Taylor.....	\$10 00
S. S. Bryan.....	5 00
Julius Fehr.....	5 00
A. Z. Hoole.....	5 00
John Ardson.....	5 00
E. A. Stevens.....	5 00
Dr. M. G. Beck.....	5 00
Asa Auger.....	2 50
W. Hodgson.....	2 00
S. R. Wetherill.....	1 75
E. P. Bosworth.....	1 50
E. E. Curtis.....	1 50
S. T. Hazleton.....	1 00
C. A. Orcutt.....	1 00
D. E. Davies.....	1 00
J. E. Welch.....	1 00
T. R. Burrows.....	1 00
T. F. Wright.....	50
James Yates.....	50

The following friends have contributed since my last report. I hope to hear from others, for it takes more money to carry on a Congress than many have any idea of. Every little will help. Names of all donors will be published in the book of the full proceedings of the Congress, a copy of which will be sent free to every contributor.

E. C. REICHWALD, Treas.,
141 So. Water street, Chicago.

G. Lincoln.....	\$20 00
F. J. Porter.....	15 00
Jules Duez.....	5 00
O. Childs.....	5 00
M. S. Palmer.....	5 00
P. F. Spencer.....	2 00
John Leitsch.....	2 00
John Lomax.....	2 00
Chas. Henshaw.....	2 00
W. I. Fox.....	1 00
John A. Smith.....	1 00
P. B. Reasoner.....	1 00
Louis Calais.....	1 00
Remy Calais.....	1 00
John A. Jost.....	1 00
L. P. Tibbe.....	50

News and Notes.

COLUMBUS AND CINCINNATI.

I found a good company of Liberals at Columbus and lectured on Sunday afternoon, October 6th, as no hall could be procured for an evening meeting. A fair audience was present, considering the limited means at our disposal for advertising. I believe that Columbus, the capital of the great state of Ohio, with a population of 125,000, could be made a center of Freethought work. But it requires time and patience, and some one to take the lead. I met quite a number of staunch friends: Dr. J. B. Schueller, J. J. Burdge, Frank Montgomery, Mr. Joseph Simpson, Samuel Goodman, Charles Augustus, J. H. White, Mr. Pomeroy, Dr. Fox, Adams and others. I must thank Mr. and Mrs. Simpson and their daughter, Miss Ora Simpson, and Mr. and Mrs. Burdge, for their generous hospitality to the pioneer worker, and for their aid to make his labors successful in this important field. Mr. Joseph Simpson's father was a Freethinker in England in the early days of George Jacob Holyoake, about 1840, and was obliged, on account of the Christian boycott, to emigrate to this country. Freethought, therefore, is the inheritance of this family. Mr. J. J. Burdge is a contributor to THE TRUTH SEEKER. He was formerly a schoolmaster, but the Christians were opposed to his scientific teachings and wanted religion and the Bible in the schools. On account, therefore, of the honesty of his convictions he was obliged to seek other means of support; but fortunately, although he did not

have the Lord on his side, he had native genius and tact, and could labor both with hands and head; and he is thousands of dollars ahead on the pecuniary side of the matter, besides the possession of independent brains. He has made for himself a place in the world from which all the slaves of superstition cannot dislodge him. He is well informed, a student of science and history, and thoroughly understands the principles of freedom and progress. I enjoyed my few days' visit with him. The time passed pleasantly along, with intellectual and social pleasures.

Mrs. M. M. Lyndol is an all-round active worker. She believes in reform with every fiber of her being. If there is anything to be done for Freethought she is ready to do it. Dr. J. B. Schueller is one of the most influential citizens of Columbus, and has the open hand and heart for the unpopular cause. Frank Montgomery I met years ago, when the first Freethought lecture was given at Columbus, and he is as hospitable and true as ever.

On Sunday morning I attended the funeral of little Emily, daughter of Mr. and Mrs. J. H. White, six years old. She died suddenly, being severely sick only a day or two before the sad event occurred. It was a deep affliction for the parents, to have the light of home thus darkened. Many friends gathered around when the last offerings were made of memory and love. Only human sympathy can shed its beauty and hope in such experiences of bereavement. In the beautiful sunshine we passed to the final resting-place in the city of the dead. We placed the silent form in earth and covered it with flowers. So must we meet death with mutual courage and devotion, not to forget, but to make its darkness shine with tender stars of affection and remembrance. To our good and true friends, who are ever faithful to the cause, we give our deepest sympathy and respect.

Our Spiritualist friends use the hall in which I spoke afternoon and evening, and I was pleased to hear my radical comrade of Chicago, Professor Lockwood.

Through the kindness of Mr. Simpson I was enabled to visit the great state penitentiary. This has a population of 2,000 criminals—a city in itself. There are great workshops here, and many forms of industry are going on. It furnishes an interesting panorama of compulsory morality. The chaplain here has the biggest audience of any in the city, and, as he says, all are under conviction. This is a model theological heaven. I did not see many signs of intelligence among the prisoners. The idle room, where those who have nothing to do loaf all day, is about as near to hell as anything I ever saw. Such empty faces I never witnessed. I think a little physical suffering would be a relief to this awful stupidity. In comparison the hardest labor is paradise.

From Columbus I go to Cincinnati, and here is always a big and hearty welcome. The forces are at the front. George E. Light, Secretary Allen, Mr. and Mrs. Foster, Silverman, and dozens of others, so many that I cannot name them all, add to the pleasure and the enthusiasm of the hour. I have an appreciative audience and lecture on "Freethought in England," which proves to be a very fruitful subject, and arouses quite a discussion, in which even Liberals differ, for Liberals are not supposed to agree on everything. It gives quite a zest to the debate to have these conflicting ideas, which are the result of honest investigation and not of blind submission. The rattling fire, *pro* and *con*, was illuminating and electrifying. I always enjoy Cincinnati. There is plenty of life there.

I am arranging for a Freethought campaign in Ohio the coming December and January. I hope the Liberals of the Buckeye state will make a general rally, and have one or more lectures at every possible point. There are thousands of Liberals in Ohio who ought to be organized for the work. If every friend will do his share, all is well. Agitation and education are the needs of the hour. I want to hear from every friend who is interested in our advance movement. SAMUEL P. PUTNAM.

28 Lafayette place, New York.

Observations.

In his speech on the Declaration of Independence, Colonel Ingersoll is generous enough toward the papacy to make the following admission: "The Catholics of Maryland were the first people on the new continent to declare universal religious toleration. Let this be remembered to their eternal honor." The piece on "Religious Toleration in Maryland" on another page of this paper has a tendency to tame the enthusiasm which I once felt over the matter to which the colonel refers; but if any Protestant should be inclined to sneer at the emptiness of Catholic professions of toleration, I would

refer him back to the words of Colonel Ingersoll, who, in the same speech, further says: "Let it be remembered to the disgrace of the Protestant government of England, that it caused this grand law to be repealed." Catholics complain that the Free-thought orator is not fair with them, but in this instance he has given them more credit than they deserve. In establishing religious toleration in Maryland the Catholics made an arrangement analogous to that which the hen suggested to the horse while picking up oats under his nose. The hen agreed that if the horse would not tread on her toes, she would try to avoid stepping on his. The priests knew that, in the game they were playing, the odds were with the Protestants, and that at any moment there was liable to be a horse on them.

Protestants, as well as Catholics, are willing to be understood as favoring greater liberty than they intend to concede, and their professed "liberty of conscience in the interpretation of scripture" is a twin deception to the Catholic's "religious toleration." The Reformation, during which so many Christians abjured the errors of Rome and embraced those of Protestantism, is thought to have been conducted on a platform whose central plank was "freedom of private judgment," but truth compels the historian to say that this fair-sounding phrase meant only the freedom of the Protestant to judge and reject the doctrine of the Catholic church. A man might use his reason, too, in deciding what certain scriptural passages meant, but he was not at liberty to reject any of them as untrue. The one thing that both papists and Protestants agreed upon was the suppression of unbelief. The Reformation gave us an infallible book in the place of an infallible pope, and the persecution of freedom of thought went gaily on.

And if Catholics and Protestants are deluded in the belief that either one church or the other favors liberty of thought, the citizens who think that his right to disbelieve is guaranteed by the civil Constitution and laws is equally hallucinated. There is no such guarantee, though the right to "worship God" according to the dictates of individual conscience has been so construed. I have never seen a law or a constitution that granted the right not to worship God at all. The fact is that no civil or religious statute acknowledges the existence of the Freethinker; he is *de bonis non*—goods not administered upon—and is at the mercy of religious and judicial whims.

"Our New Humanity," a quarterly publication of marked ability from Topeka, Kan., is a neoterism in magazine literature. It is for woman, but proud man may read it with profit and humiliation. To the head of a family it is as an agricultural report to the farmer, and contains much information about the preliminary requisites to a good yield—not necessarily a generous yield but a prime one—of children. The popular carelessness concerning this matter of cultivating the race is confessedly great. The question of demand is ignored, and no attention is paid to seasons, to the adaptability of soil to product, nor to the manner and quality of the seeding. The little human weeds that spring up in the household nursery patch are a volunteer crop. The contributors to "Our New Humanity" think that more system might be introduced into this branch of industry. In view of the conspicuous scientific tone of the magazine, it is difficult to account for the generous recognition accorded by the editor to the sentiment of love between persons differentiated as to sex; for love is a totally unscientific and perpetually disturbing element in the human economy. The tilling of the stirp under the influence of this aberration of the intellects would find its parallel in agriculture if the husbandman were to plow with a cannon and plant with a shotgun. "Our New Humanity" contemplates marriage as a habit in which it is undesirable to be confirmed.

Dr. E. B. Foote, Jr., contributes to the magazine an instructive article on "Paternal Impressions." It is a matter productiv of more or less curious inquiry why the bachelor president of the Liberal Club has never put himself in a way to make independent observations in this interesting branch of biology.

The *Iowa State Bystander* is a weekly newspaper published by Negroes at Des Moines, and it is full of unvarnished good sense, especially on the religious question. The editor rebukes the colored people of the city because only fifteen of them went to hear Ingersoll lecture, while three hundred attended a minstrel show. "Hon. Robert G. Ingersoll," he reminds them, "never delivered a lecture without saying something in opposition to oppression of all kinds. Ingersoll took Negro lecturers to his own home and made them welcome, while ministers of the gospel refused to have any-

thing to do with them." Yielding space for a little "plain talk" on religion, the *Bystander* advises the poor washerwoman who has made a dollar at the tub to sink the coin in her own pocket rather than give it to a presiding elder, who is a "useless and expensiv luxury." Itinerant preachers are condemned, because their tramping about gives them opportunities to lead women astray, as the white preachers do. Finally, the Negroes, says the editor, giving a parting caress to preachers generally, "support too many rascals who are ignorant and too lazy to work." If the colored brother will confer with his white neighbors they may inform him in a burst of confidence that they are in the same fix.

To Mr. C. Dutton, Grand Mound, Ia.: The *Sledge-hammer* is at hand. Your proposition that the government issue money as it needs it to pay running expenses—presumably to be received back in taxes and canceled—is open to the objection that it is based on common sense, and therefore is fated to be unpopular. Give the public some scheme that is wilder than any in vogue, and the world will extend the glad hand; but introduce for general acceptance a plan that is feasible on its face, and you shall become acquainted with the marble heart. Let us get from off our knees before the throne at Washington, and do a little private rustling. I would call your attention to the Labor Exchange, which is endeavoring to work out the financial problem without the aid of the government. Most of our money transactions are with our neighbors, and it is a great deal easier to make some arrangement with them for the medium of exchange than it is to revolutionize the government. Voting on national questions is as futile as praying to God; and an individual or group of individuals providing themselves with the necessary medium are more practical than the mere voter to the extent that the worker is more likely to get what he wants than the man who only prays. Our government finances are going to seed, as you can see, and it is time that something else was sprouting. The Labor Exchange is a promising germ.

In an article on the deceased Professor Huxley, the animate Professor Michael Foster writes as follows in *Nature*: "Future visitors to the burial-place on the northern heights of London, seeing on his tombstone the lines—

'And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid, ye waiting hearts that weep,
For God "still giveth his beloved sleep,"
And if an endless sleep he wills—so best'—

will recognize that the Agnostic man of science had much in common with the man of faith." Apparently that is true. Future visitors to Huxley's grave, reading the Theistic inscription upon his tombstone, will observe that he shared the common lot in having a family of such unscrupulous piety that they could not even leave him to the eloquent silence of death, but must make him seem to voice sentiments that he never held while living. Some men of faith doubtless have wives who do not respect their opinions—and in this regard Professor Huxley "had much in common" with that class.

GEO. E. MACDONALD.

The Attack Renewed.

From the *Christian Reformer*.

Since the discussion of the blasphemous character of THE TRUTH SEEKER in these columns that paper has been excluded from the mails in Canada. The Editor and manager of THE TRUTH SEEKER wrote to the post-office department in reference to the matter, and in his reply the secretary said: "The postmaster-general cannot quote the date of the issue of THE TRUTH SEEKER to which his attention was called, nor specify the particular article, or articles, which, at the time, seemed to him more especially open to the charge of scurrility or blasphemy. He had no hesitation, however, in deciding—and his opinion was supported by that of the minister of justice—that, on account of the character of its contents, the paper was one which, under the law, ought to be excluded from the mails of this country."

This prohibition is being used by the paper to advertise itself. It prints the badge of its shame on the first page above the heading, in bold type, "Prohibited in Canada." The post-office authorities of that country have set a good example to our own postmaster-general. But this action does not reach far enough. The paper is no doubt being sent into Canada, and there may be a larger number of copies distributed by other agencies than ever went through the mails. And it is probable that the exclusion of the paper from our own mails would increase the demand for it among a certain class of readers. Curiosity to see the prohibited sheet would lead many to purchase it. All in all the publishers would no doubt regard exclusion from the mails as a most acceptable gratuitous advertisement. And they would be content to seek other means of distribution if only the demand for the paper were largely increased.

The only radical cure for the evil is the suppression of the publication on the ground of its blasphemy and its injury to the public welfare. The fact of its blasphemous character is beyond all question. Its weekly aim is to cast reproach upon Christ and his religion. The only wonder is that any responsible officer of our government

who may see a copy of the paper with its profane ridicule of the Lord Jesus Christ does not immediately take steps to stop its publication. And once more we call upon the authorities in New York city to deliver themselves and the city and state and nation from this burning disgrace.

Where does the guilt of the blasphemy of this publication rest? Primarily, of course, on the publishers. They send it out week by week on its errand of reviling God and his word, and ridiculing the savior, and thus corrupting the morals of the community. But the civil authorities are placed in office for the purpose, among other things, of protecting the people from all such injuries. And if they permit the continued commission of the criminal and injurious acts, the guilt of the said crimes and injuries passes over also to them. And if, in their sovereign place back of the officers of the government, the people permit such dereliction of official duty, the guilt of the blasphemy rests finally upon them. As the real sovereign under God the people are bound to lay down in fundamental law such rules of conduct for the government as will keep it in harmony with the divine law. And if from the want of necessary constitutional provisions, or from the failure to demand the faithful execution of them and of statutes resting on them when they are enacted, the crime of blasphemy goes unchecked, the sovereign people are in the last analysis responsible for it. They are the depositories of the rightful authority of civil government. If they do not use that authority faithfully for the ends for which it is given they are responsible to God himself, and he will hold the sovereign people to a strict account. The individual blasphemers may escape punishment from the government, but the unfaithful people will not escape the penal judgments of him who proclaimed amidst the thunders of Sinai the law which reads: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

From the *Christian Statesman*.

Our charge against THE TRUTH SEEKER of New York has stirred up the wrath of that journal. It denies the charge, as a matter of course; and affirms besides that there can be no such crime as blasphemy where church and state are not united. We do not think it necessary to reprint the citations already made from Judge Cooley's authoritative work on "Constitutional Limitations," nor to give once more the references to other recognized authorities in American law, such as Bouvier, Burrill, Bishop, Wharton, Chief Justice Shaw of Massachusetts, and Justice Story of the United States Supreme Court. Those and other high authorities, too numerous to mention, define blasphemy as an offense under our laws. This decision has been given over and over again in our courts which recognize no union of church and state as existing among us. This first essential point is simply beyond controversy.

The second point is equally clear. THE TRUTH SEEKER is a blasphemous publication. It could not be more accurately described than it is in the standard definitions of blasphemy. For example, Justice Story, in the celebrated *Girard* will case, said that the divine origin and truth of Christianity are admitted in our law, "and therefore it is not to be maliciously and openly reviled and blasphemed against to the annoyance of believers or the injury of the public." Judge Cooley defines blasphemy as "contumelious reproaches and profane ridicule of Christ;" and again, as "purposely using words concerning the Supreme Being calculated and designed to impair and destroy the reverence, respect, and confidence due to him as the intelligent Creator, Governor, and Judge of the world."

Every issue of THE TRUTH SEEKER comes under all these definitions. Its aim is to scatter abroad contumelious reproaches and profane ridicule of Christ. In the most shocking pictures, with texts of Scripture underneath them, it heaps ridicule and contumely on the Savior. It maliciously and openly reviles and blasphemes against Christianity and its divine author to the annoyance of believers and the injury of the public. It purposely uses both pictures and words "to impair and destroy the reverence, respect, and confidence due to God as the Creator, Governor, and Judge of the world." Any ordinary jury in any of our courts with the legal definition of blasphemy and sample copies of THE TRUTH SEEKER taken at random from its issues for months and years before them would pronounce its publishers guilty of blasphemy.

Since our arraignment of this sheet for blasphemy about a month ago it has been excluded from the mails of Canada. The character of the sheet was brought to the attention of the Canadian postmaster-general, A. P. Caron, Esq., and the secretary writes in reply to an inquiry from a subscriber who no longer received his paper: "He [the postmaster-general] had no hesitation in deciding—and his opinion was supported by that of the minister of justice—that on account of the character of its contents, he paper was one which, under the law, ought to be excluded from the mails of this country." In the same connection it is said that the paper is "open to the charge of scurrility and blasphemy." THE TRUTH SEEKER seems to glory in its shame, and parades on its first page in large type above the title, the words, "Prohibited in Canada." It says, however, that it "still reaches its friends in Canada, and will continue to reach them until there is some other turn of the machine." We hope the Canadian government will prove equal to this new emergency.

And now we again give the trumpet no uncertain sound, and call upon our authorities to do what the post-office authorities of Canada have most righteously done. The guilt of the awful blasphemy of this paper will be shared by the United States government, if, after attention is called to the character of its weekly contents, the administrators of our post-office continue to distribute it throughout the land.

This is the present urgent duty of our national government. And this can be done without any delay. But the civil authorities of New York city have a further duty resting upon them. And that is the prohibition of the publication of the paper which week by week defiantly tramples under foot the law of the commonwealth. Here, again, the principle holds good that when the executors of the law tolerate crimes which the law was intended to prohibit they become guilty of the crimes themselves. The only way for the officers of government to clear their skirts is to suppress the blasphemous sheet.

Letters of Friends.

Don't Show These Orders to Mr. Caron.

DANBURY, CONN., Oct. 7, 1895.

MR. EDITOR: Please send THE TRUTH SEEKER and the "Pictorial Text-Book." Inclosed find \$3. FRANK RAU.

NEWMAN, GA., Oct. 8, 1895.

MR. EDITOR: Inclosed please find \$4, for which send me THE TRUTH SEEKER, the "Pictorial Text-Book," and the pamphlets named herein. CHAS. M. SPEER.

CLARK, S. D., Oct. 2, 1895.

MR. EDITOR: Inclosed find \$3, for which send your "Pictorial Text-Book," and THE TRUTH SEEKER for one year to this new subscriber. O. M. BAKER.

PORT GAMBLE, WASH., Oct. 1, 1895.

MR. EDITOR: Please send me as per your offer, THE TRUTH SEEKER for one year, and "Pictorial Text-Book," also "Age of Reason," for which please find inclosed \$3.25. Yours truly, C. P. J. JENSEN.

HARWICH, MASS., Oct. 9, 1895.

MR. EDITOR: You will remember that I pledged myself to get a subscriber or pay the price of a year's subscription extra. So please find \$3 within, for which send THE TRUTH SEEKER and "Pictorial Text-Book" to Mrs. Hattie Lothrop. I feel very glad to get a subscriber. There are Freethinkers enough in this town to subscribe for a hundred copies, yet there are none that I can get to subscribe, but I will never give up trying till I die.

B. F. ROBBINS.

GARFIELD, N. J., Oct. 7, 1895.

MR. EDITOR: Inclosed find \$3 to pay for subscription to THE TRUTH SEEKER for one year, and a copy of the "Freethinker's Pictorial Text-Book." May be it will interest you to know that I have formed a sort of "Freethinker's Society," and am averaging a new convert daily. Have also set a great many Christians (who did not know why they were Christians) to thinking very seriously. None of them can even begin to answer the Freethinker's argument. You will find twenty-five cents in stamps to pay for five copies of "The Bible God Disproved by Nature."

H. RADCLIFFE WELLS, PH. G.

Canadian Government Disgraced.

NAUGATUCK, CONN., Oct. 9, 1895.

MR. EDITOR: Inclosed find five cents, for which please send me sample copy of THE TRUTH SEEKER. I am going to subscribe, and I want to find how much the price is. I see by the New York Sun that your paper is excluded from the mails in Canada. It is a disgrace to the government.

CLARENCE CURRIER.

The West Extends Its Arms.

LEVON, UTAH, Oct. 3, 1895.

MR. EDITOR: Herewith find \$5 to renew my subscription to THE TRUTH SEEKER for two years. There is a great opportunity here in the West for Freethought if some of our leading Liberals would give us a call. To Ingersoll would be tendered an ovation such as a candidate for the presidency could not command, even from members of his own party. Yours for progress,

GEO. LARSON.

Every Little Helps.

NEW HAVEN, O., Oct. 10, 1895.

MR. EDITOR: Please send me pamphlet: "Woman: Four Centuries of Progress," by Susan H. Wixon. I want to pass it around to the women here. I wish I had more means to spend for reading matter. I am trying to do all I can for the spread of Freethought here; I give away all the books and papers that I get to any who will read them.

Yours in truth and liberty,

THOS. S. CHARITY.

Not a H Holiday Parade.

TERRE HAUTE, IND., Oct. 9, 1895.

MR. EDITOR: I inclose you herewith \$2, which pays up back subscription. Hope you can knock out those infernal Canadian bigots. Of course it's blasphemy to them; anything is if contrary to their religious prejudices, but, then, we have to fight such bigotry everywhere. The Sun-

day closing is just one phase of the fight, and if I am not mistaken there's hot work ahead.

FRANK D. BLUE.

Wants to Help Most Effectively.

CHICAGO, ILL., Oct. 4, 1895.

MR. EDITOR: I inclose you \$1.50 for THE TRUTH SEEKER. I have often proposed to myself that I would pay what I had used up of my subscription and stop my paper. But I could not see how that would help you. I want to keep it as long as I can, and when I cannot afford to take it any longer I shall be very sorry, indeed.

Will send you the balance in a few days.

Very truly yours, JNO. HUDSON.

That is What We are Here For.

GREEN COVE SP'GS., FLA., Sept. 26, 1895.

MR. EDITOR: Just arrived here, having been away a long time, and find my TRUTH SEEKER comes regularly, though I am sadly in arrears. I inclose you \$3, which will bring it up to Nov. 1, 1895, and will remit you later for subscription in advance. I have looked over a few of the late papers and find you are yet hammering away at and trying to enlighten the "Christians." Keep up the good work and believe me, I remain,

Very truly yours, JOHN M. HOWARD.

From the Land of the Theocrats.

LITTLE COOLEY, PA., Oct., 1895.

MR. EDITOR: Inclosed find \$3, which please credit on my subscription. I expect to read THE TRUTH SEEKER while I live, if the theocrats do not succeed in suppressing it. It is worthy of every man's support. That there is a person in America who considers its pages "indecent," "scurrilous," or "blasphemous," passeth my comprehension. But any adverse comment upon the sacred myths of the past has always been thus looked upon by the pious pilots to the skies.

Yours truly, F. M. MORTON.

God-Crazy People Always Dangerous.

CANAL DOVER, O., Oct. 7, 1895.

MR. EDITOR: Inclosed find \$12. You will give me credit for \$6 for two years for THE TRUTH SEEKER, and give Mr. S. P. Putnam the other \$6 to be applied to expenses of the Freethinkers' Convention. I hope the superstition of Canada will not succeed in barring your paper from that priest-ridden country, but this attempt is only a repetition of history. God-crazy people are liable to do anything, because their brains are subservient to their hearts; Jehovah says the heart is very wicked, and I believe this holds good in the Christians especially. Wishing you success,

Yours, S. TOOMEY.

More Subjects for Heston.

FOREST GROVE, OR., Sept. 27, 1895.

MR. EDITOR: Inclosed find postal-order to pay up my TRUTH SEEKER to January. Of course you have heard of our great loss, the death of Katie Kehm Smith. She was the life of the Liberal cause in Oregon. We keep the Freethought library open, and will, probably, also run the Sunday-school this winter. At the present all the ungodly are off picking hops. We are glad that Our Put. has landed, and not been swallowed by a whale. Tell Heston he has not illustrated the threshing machine spoken of in Isaiah xli, 15, 16. Also Jesus being hung on a tree (Acts v, 30; x, 39; Galatians xi, 3-13; 1 Peter ii, 24).

Yours truly, M. R. CHENEY.

An Awkward Question in a Daily.

ANAHEIM, CAL., Oct. 2, 1895.

MR. EDITOR: In the Los Angeles Herald of September 15th, is asked the question, "What is God?" This paper is a daily and weekly and has a very large circulation. I am a subscriber and can say I never before found so direct a question in it regarding God. I was surprised to see the answers as given by most of the Los Angeles reverends. I firmly believe the questioner is not satisfied with their opinion. I would like to see your answer published in "Letters of Friends," not only on the subject, "What is God," but also where is heaven? What is the devil? Where are hell, soul, spirit, ghost, and goblins? [The answer to these questions is very short. These things exist only in the imaginations of believers in them.—Ed. T. S.] My own answer is that all are superstitious be-

liefs created by the action of the brain in man without forethought and reason.

Although my subscription to THE TRUTH SEEKER has not expired, I desire to renew it for another year. Inclosed find \$5 50 for THE TRUTH SEEKER with premium ("Pictorial Text-Book") and the pamphlets named.

R. LUEDKE.

A Rhode Island Well-Wisher.

WOONSOCKET, R. I., Oct. 4, 1895.

MR. EDITOR: I beg you many pardons for not remitting before. I have no excuse to offer except it is that I did not have the dust to send. I appreciate your kindness in sending me the best of all papers just the same; would not have found any fault if you had stopped my paper when the subscription expired, but should have missed it very much. I hope I may be able to take and pay for it as long as I live. Please find inclosed \$3. I would like to be able to send you a thousand times as much to carry on the battle against the would-be destroyers of our liberty, but as I cannot I will hope that you will come off more than victorious.

WM. SLATER MOURY.

Is Better Satisfied than Caron.

UNDERWOOD, MINN., Oct. 8, 1895.

MR. EDITOR: Inclosed find \$1 to apply on subscription. We farmers are hard up at present; and please accept my thanks for carrying me as far as you did—it is not the first time, and I don't suppose it will be the last. I have taken your paper for about ten years, and hope to stay with you a good many years more. It is the only Freethought paper I take. There are other good papers in that line, but there is only one E. M. Macdonald. G. M.'s Observations are very interesting reading, too, and Heston's pictures are very handy for people who can't read; with a little explanation they will open the eyes of old people who have never seen before.

Yours truly, KRIST WILSON.

A Common Misapprehension of "Infidelity."

CHICAGO, ILL., Oct. 6, 1895.

MR. EDITOR: Inclosed find \$3 to pay on subscription to THE TRUTH SEEKER for one year. I find it most difficult to make the acquaintance of the right sort of "Liberals." A number of addresses have been given me as those of Infidels, but they are found usually to be a mild kind of Christian, or of a misguided class of Infidels who send their children to Christian Sunday-schools, and do not wish to be exposed in their deceit, even to their children.

I am now directing my work among the colored citizens of this city, and, singularly enough, it promises better results. It is rare, indeed, to find a doubting Thomas among those people, but he is generally a radical when one is found.

Yours truly, E. G. TAYLOR.

Many of These Big Collections This Year.

WACO, TEX., Oct. 7, 1895.

MR. EDITOR: Inclosed I hand you \$1 for eight copies of the "Age of Reason" for distribution to Christians, with the hope that it may be the means of setting them to thinking and eventually get them "converted."

I have just read your item in this number of THE TRUTH SEEKER in regard to the camp-meeting in Maine and the giving of jewelry, etc. The same thing happened at the Holiness camp-meeting in August. The extremists gave their jewelry, etc., amid tears and shouting, and a good time generally. Some one aptly remarked that the collection would have made a very good commencement for a "pawnshop."

With best wishes for yourself and THE TRUTH SEEKER, I am, yours truly,

WILL A. KIRK.

He Approves Anti-Theocratic Work.

COCOANUT GROVE, FLA., Oct. 1, 1895.

MR. EDITOR: While sending you \$4.50 for a year's subscription to THE TRUTH SEEKER and "Cosmian Hymn-Book," I would also send the assurance of my genuine appreciation of the good and effectual work being done by the paper. The pictures speak plainer than words and are, I believe, more effectual often in causing people to think.

I like your constant method of keeping strictly to business and fighting the encroachment of unjust laws on the rights

of Freethinkers and Liberals in compelling them to pay for the support of churches, by the exemption of church property from taxation; teaching religion in school-houses that all are compelled to support, also restricting the rights of Liberals to Sunday recreation and amusement. All to enable priests and preachers to do more work and earn more shekels on their business day.

It seems to me that constant agitation and work must eventually bring redress and justice.

SAMUEL RHODES.

Let Your "Think Fixtures" Work.

SANTA ANA, CAL., Oct. 1, 1895.

MR. EDITOR: Find inclosed \$3.50. Please extend my subscription one year, and send "Old Testament Stories," as per advertisement. I am sorry I could not come to the front with my renewal sooner, and I thank you for sending the paper regularly, just as you did before my subscription expired.

The Rev. J. H. Allen proves by astronomy and God that the earth is just 5,666 years old, and Prof. J. L. Wortman proves by geology and Adam that man existed on this earth at least 1,500,000 years ago. The reverend gentleman and God differ with the professor and Adam 1,494,334 years. Now the question arises: Which party produces the most credible evidence? Are both theories correct with that string of seven figures between them? I would answer both questions in the words of our Colonel: "He that hath brains to think, let him think."

The only thing necessary to make any man, woman, or child see the utter absurdity and inconsistency of the clergy and their book, is to take off the fetters from their brains and give their "think fixtures" a chance to work.

I am sincerely yours for "truth."

A. A. STEWART.

They are Already United.

HAVERHILL, MASS., Sept. 29, 1895.

MR. EDITOR: I write you from Massachusetts, the state in which the "cradle of Liberty" is supposed to rock, to inform you that Massachusetts liberty is like the "Flying Dutchman," a myth—a delusion of the first water.

The American Protective Association was organized principally to keep church and state separate, but at present the order is controlled by religious cranks of the "believe or be damned" stripe. It is a great school, and I believe will work out all right in time.

Liberals and truth seekers are numerous enough, but are not aggressive enough for their own protection. A little persecution, which they are sure to have in the near future, will do them good. If Ingersoll and other Freethought advocates would fix up a plan for a social organization similar to the church, and for education in and protection of their rights, it would be a great boon to the oppressed for conscience' sake, and would, I believe, maintain the rights of a free people.

Church and state must be separated, not "kept separate," as it is termed now, for they are already united and viciously at work. But the days of church oppression and religious persecution are numbered. If they carry things too far they will find two can play at the same game, and it needs no prophet to foretell the outcome. Religion of to-day puts one in mind of a late snow in the spring, around under the walls and fences, while the great fields, where the sun shines, are being plowed and planted with good seed.

Yours for liberty, E. E. DEMERITT.

An Answer to Dr. McAllister & Co.

SULTAN, WASH., Oct. 6, 1895.

MR. EDITOR: We assure you that we fully understand the situation of THE TRUTH SEEKER in Canada, also what certain Christian papers in the United States have published regarding your very able and noble effort in behalf of religious freedom and full liberty for all mankind. We know you must have money to carry on the publication of THE TRUTH SEEKER, and we have really suffered in our mind for the reason that we could not spare the money to pay our subscription. The editorials in any number of your paper are worth a year's subscription, while it would be very hard to set a price on those splendid and

instructiv letters of Mr. Samuel P. Putnam. "News and Notes" will be read more extensively in the future and with deeper interest than they are at the present time. Who can set a price on "Observations?" Wherever the blow is aimed, it falls on priest or church with telling effect. Without a doubt THE TRUTH SEEKER is the most instructiv paper of this age, and it is for this reason that it is being persecuted by the followers of the mythical God-Christ. My family and myself have held fast to \$3, and were intending to send the same to THE TRUTH SEEKER. We have a fine property here, yet we found it impossible, during the last two years, to sell anything for cash. The times now have a more cheerful appearance, and we expect to soon do more for your paper than we have yet done. My family are all girls—seven of them, two married, and five at home. Mrs. Peak, my wife, wants me to tell you that if THE TRUTH SEEKER is in any manner persecuted, you can depend upon substantial help from us. You will find inclosed \$3 to apply on subscription, and will soon send you more. We will stand firmly by The Truth Seeker Company, and you will please excuse this roughly-written letter, while we remain,

Fraternally yours, R. B. PEAK.

That's the Way to Talk to Them.

LORAIN, O., Oct. 6, 1895.

MR. EDITOR: An accident occurred here to-day that well illustrated the tender and loving mercy of God. At the laying of the corner-stone of a Catholic church, a platform was built on which the people might stand to witness the ceremony. It broke down and seventeen people are now in the hospital and about seventy injured; one little innocent babe killed, and they say seven more will die. This is from latest reports, and is as near correct as I can learn, as we all know it is hard to learn the truth from eye-witnesses, and two persons seeing the same occurrence will give contradictory accounts. Had it been a gathering of disbelievers, hundreds would have said it was a just punishment on them sent by God for their unbelief. About six months ago this same church was burned down and the women of the house where I roomed, being awakened by the fire gong, came and called my room-mate and me, telling us that St. Mary's church was on fire. As soon as I learned the cause of the commotion, I went back to bed, saying: "That being the case, my assistance is not needed, for it is God's house, and if he don't want it to burn he can put out the fire much easier than I can;" and later, when they wanted me to contribute for rebuilding, I said: "Why, if God made the earth in six days he can certainly build churches much easier than I can, and if he had wanted that one he would not have burned it down." This kind of logic could not be reasonably answered, so they invariably ended by saying, "Oh, you are one of those unbelievers!"

Lorain is a place of some 12,000 population, and has an orthodox mayor. He wants to have all business stopped on Sunday, and just a short time ago a Hebrew was arrested and fined \$10 and costs for selling a thirty-six-cent shirt on Sunday. This is outrageous, and I think there will be a change in the mayoralty the next election.

We think of having Rensburg here to lecture in November, as we learn he will be through these parts. It is going to be hard to find a hall suitable for the purpose, and I do not know whether we will be successful or not.

Wishing you well, I am, yours truly,
HARLAN C. WILLIAMS.

More About "The Labor Exchange."

BAY CITY, MICH., Oct. 8, 1895.

MR. EDITOR: I notice recently an item in THE TRUTH SEEKER concerning The Labor Exchange, and thought perhaps your readers would appreciate a short letter about it.

Early in 1890 G. B. DeBernardi and others presented a petition to the circuit court for one of the counties of Missouri, asking that a benevolent association called The Labor Exchange might be organized, and in March the petition was granted and the association duly started forth. This is the parent body or Central organization,

the balance of the association consisting of "branches" established wherever fifteen or twenty people can be found who prefer co-operation to competition as a social and business system.

One dollar is asked of each member as a life membership fee, which is devoted to paying certain expenses which cannot be paid with the sort of currency provided by the association.

This currency is issued as follows: A member produces some article, or does some work for the branch in its business; he brings the article to the branch, or performs his labor, and the branch issues to him a "certificate of deposit" showing that he has deposited so much labor, or so much value in the article, at the going market price, for example: One day's work at \$1.50, or one pair of shoes at \$2. The member has an account opened with him, and under the obligation and agreement entered into when they become members, all members will accept such certificate in payment for labor or articles, and it is intended to circulate similarly to money among all the members. It may circulate outside the membership if accepted but such is not the intention, so not conflicting with United States laws. Although issued only to members, the certificate may be presented for redemption at the branch by anyone, when it is canceled on being redeemed by the branch turning over to the person presenting it goods which it may have on deposit, or can readily get for such person. As it is issued to the member individually, he must indorse it like a check before disposing of it, and it is negotiable in the same manner as a check. Small change is provided for up to \$5, which, when it returns to the branch, is not canceled, like the certificates.

A producer deposits what he has produced, and the branch, by its manager, issues him certificates, thus there is always a demand for products at the market value, and if one can make anything, he can have circulating medium, or money. It thus encourages the unemployed. Non-producers who have their income in United States dollars can "produce" in this way: By buying for cash goods at wholesale and depositing same in the branch, thus getting reasonable prices for themselves and their fellow co-operators.

But the details cannot be gone into in this letter. I will be pleased to give further information on the subject, however, or it may be had by applying to The Progressive Thought Co., Olathe, Kansas.

Yours, A. B. LENNOX.

The Successors of the Witch-Hangers.

THREE RIVERS, MASS., Oct. 10, 1895.

MR. EDITOR: So it is prohibition in Canada, eh? Where will it be next? Prohibition possibly in all the New England and Western states? Well, now, that would be pretty rambunctious. We would lament very much to be deprived of our congenial pabulum, especially after having feasted upon so many choice and delightfully blasphemous morsels. Faith! and if it be blasphemous to state our disbelief in the holiness of the Christian's champion book, let us then one and all make the most of our present opportunities. The Society for the Introduction of Impious Literature has been doing a great work of late. It has freely circulated the cleverly illustrated TRUTH SEEKER among those worthy families who love their enemies, and believe Mary remained a virgin although she was the mother of Jesus. Holy Moses! what an all-powerful odor of sanctity was stirred up thereby! Those pictures, bless 'em, went straight to the spot with killing effect. Great Jupiter and Jove! how those devotees did squirm! Their skin was tender, and they excitedly exclaimed, with bated breath, Blasphemous! sacrilege! horrible diet! They wanted to suppress the paper instantly, and wipe it out. Finally, they eased up a little and described some of the interesting remarks occurring in the paper. Their indignation was exceeded only by their vituperation, which was laughable in the extreme. Their feelings must have been terribly lacerated, but, don't ever know, "whom the Lord loveth he chasteneth." If the Pharisees will read THE TRUTH SEEKER through it ought to teach them a lesson or two regarding their flimsy Christianity. All churches contain a few gullible jays

who are sorely grieved to observe that the spirit of the Lord fails to touch the minds of the fin-de-siecle youths. The jesuitically intellectual pulpit pounder even up matters, however, by touching them for a 5er or 10er occasionally. It is all for the Lord and the Lord loveth a cheerful giver. We must lay up treasures in heaven by filling the church coffers. We do not begrudge them their paltry gold and silver, for God knows the times are hard and the ministers are having a devilish hard time of it checking the extraordinary increase of skepticism, disbelief, and Higher Criticism that is sweeping over the land. Nothing is good or bad but thinking makes it so. Cotton Mather, D.D., a very learned man, familiar with fourteen languages, took for his text, "Thou shalt not suffer a witch to live." And now, dear young ladies, will you believe it possible? A few days afterwards the grim Pilgrims with Cotton's sermon ringing in their ears ran across a witch. She was a poor lonely widow, about three-score-and-ten, living in the wilderness. Forthwith they yanked her out of her humble cabin and away they went with another victim for the juggernaut. By ministerial discourtesy she was termed an old hag and, being possessed by old Satan, was also a she-devil. The judges who condemned her to be strung up by the neck were no hoodlums or Mohawk Indians, but we despise them just as much as though they had been.

Salem witchcraft and Salem priestcraft showed the marvelous gullibility of the Lord's chosen children at that period. We are somewhat advanced since those bewitching events happened. Are we to attribute our advance and our progress to Christianity or to Freethought? It does seem as though the credit were more due to the latter than to the former all through history, as we interpret it. We trust that THE TRUTH SEEKER artist will depict some of the early methods of propagating theology. The early methods were muscular; the present are taffy and marshmallow, figuratively speaking, and all owing to their decline in power and influence. A picture showing John Huss and Bruno being hustled off by fire, or some scene of Saint Bartholomew's massacre, ought to make an impressiv picture. A redskin massacre ain't in it with a venomous white-skin's massacre. While these historical pictures might be somewhat harrowing to our Christian fraternity, never mind, let us jibe them with shafts of wit and ridicule, and see if they love their enemies.

LORD HARRY CHESTERFIELD.

A Prescription for Covenanters.

HENDRICKSON, MO., Oct. 8, 1895.

MR. EDITOR: Thirty years ago there was not an outspoken Liberal among my acquaintances in Southeast Missouri. Being at that time, and all the time since, engaged in the practice of physic, my acquaintance was and is extensive, over an area of some five counties. Outside of a half dozen law libraries and my own, consisting of some three hundred or four hundred volumes, there was not a single library in the whole area above referred to. Enter whatever house you might and, as a rule, you found a Bible, a song-book, and an almanac. Under extraordinary circumstances you found the "Life of Christ" and Fox's "Book of Martyrs," and this ended it. Among this people you found the most intense religious feeling. In fact, it was but very little short of insanity. Camp-meetings, and other "distracted" religious gatherings, were held and protracted for weeks, and the nights were made hideous by the yells and groans of the poor, ignorant men, women, and children. Hell was uncapped, and the souls of the damned, writhing and rolling in the lurid flames of boiling sulphur, were made visible to the distorted vision of these poor deluded mortals. And they were in dead earnest. They were totally ignorant of letters; in fact, the great mass of them could neither read nor write. Their preachers were but little better informed, yet they were possessed of a large measure of boldness, hypocrisy, and duplicity. The long-eared animal upon which Balaam rode had not a more powerful voice, even admitting that he had more brain, than many of these chosen mouth-pieces of the Lord. Every word in the Bible was written by the finger of God. The Bible did

not only contain a revelation from God, but it was a revelation of God. If anything was found in the Bible, it was true—*verbum est*, notwithstanding its absurdities. These poor ignorant mortals did not know that books had been voted out of the sacred canon, and that, in after years, they had been voted in again; that verses and chapters of that holy book had been changed, curtailed, and lengthened to suit the occasion—*omnia ad dei gloriam*. These deluded mortals did not know that "the New Testament of our Lord and savior Jesus Christ" was not written until more than two centuries after the death of Jesus, or until two centuries after he is said to have died, because it cannot be proven that he ever lived or died. He was *Alius nullius* in law, and *fraus pia* in fact.

Yet with all this and these, I see in a recent copy of THE TRUTH SEEKER that some fanatics, with more piety than patriotism, with more bigotry than tolerance, with more superstition than reason, with more falsehood than truth, desire and urge the government to lay its heavy hand upon that noble, truthful, logical, and able sheet, and crush the life out of it. Why? Can't you answer it, Mr. Fanatic? Can't your God defend his holy cause? Have we invoked the government to stop you from uttering and circulating a lot of slush which is and has been filling our insane asylums with your disciples? There is not an Infidel in this country but would shoulder the musket to defend your rights under the Constitution of this nation. They would shoulder them as quickly to defend their own rights—and don't you forget it. It is to be regretted that fanaticism and intolerance force men to claim rights and privileges they cannot accord to others. Such men as these above referred to seem totally unable to see that their course is calculated to destroy all religious liberty, and bring swift destruction upon themselves. If their aim is to destroy this government, I want to whisper to them that that little game was attempted some thirty years ago, and failed. Better not try it again. One important article in our creed is: Grant to every man the rights and privileges you claim for yourself. This is founded upon the Golden Rule, which was hoary with age before Jesus was born, or the Christian religion thought of. Hoping THE TRUTH SEEKER may continue to live, grow, and spread until the last vestige of superstition, bigotry, and intolerance shall be swept from among men, I have the honor to be your friend,

H. C. DAVIDSON.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the Leading Denominations and Denominational Groups. Also, much other matter of especial interest to certain Cities, States, and Sections, all comparisons being based upon official figures. This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies	\$1.00
Fifty copies	4.50
One hundred copies	8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

Independent Editors Discuss Caron.

A Cordial Hope Expressed.

From the Canton, S. D., Daily Advocate.

The Truth Seeker, a journal of Freethought, published at New York, has been denied the privilege of the mails in Canada, and the publisher is warning to his chosen theme in good shape. When a country becomes so bigoted that a publication of that character is denied the privileges accorded religious papers, it is high time for the people to pause and think. This is not the age of suppression, but the age of broad, free thought, not only in religious lines but others as well. The Truth Seeker is not, perhaps, a paper which everyone would care to read, but it contains nothing which is obscene in any sense of the word. The Advocate hopes to see The Truth Seeker win in its fight against the tyrannical postmaster general of Canada.

Sound on the Main Issue.

From the Hope Valley, R. I., Advertiser.

The Truth Seeker, a "journal of Freethought and reform," has been denied the privilege of the mails by the postal authorities of Canada. Its publisher appeals to the editors throughout the United States for vindication, and sends a copy of The Truth Seeker as an example of its belief and its teachings. The copy before us contains a picture of what the publisher evidently intends to be his idea of a Christian. In one hand is a murderer's knife, in the other an incendiary's brand, while on his back is a bundle containing vices and crimes, and he is restrained from destroying humanity only by superstition and cowardice. It does not need to say that The Truth Seeker is badly in need of the truth. It is hardly worth while to point out its beliefs on the character of Christians. The day has gone by when the church should endeavor to defeat the aims of such publications, for the enlightened people of this day and generation do not need to have it pointed out that the man who calls himself a seeker after truth and proves it by misrepresenting his neighbor is hardly to be accepted as a safe guide. So far as permitting The Truth Seeker to use the mails is concerned, we are not in favor of censorship on the part of the government.

[We are afraid that the Advertiser's editor is a careless reader. Under the cartoon which he criticizes (Oct. 5th) is the line "Condemned by their own declarations—what keeps some Christians from committing crime." This alone should have shown him that the picture was intended to show, not our "idea of a Christian," but certain Christians' idea of themselves. Turning to the editorial pages our critic would have found, under the head of "The Cartoon," an explanation thereof, beginning with this sentence: "The Christian often declares to the Freethinker: 'If I believed as you do, I would lie, rob, murder, or commit any other crime.'" The cartoon was meant to show this sort of Christians just how they appear to others. There are many of them, as every Freethinker who has engaged in argument with Christians can bear witness.]

The Jewish Press on the Outrage.

From the Chicago Occident.

It seems that our Canadian neighbors are in dead earnest in prohibiting any and all publications which may not be in strict conformance with the notions of that dominion. Thus quite a lively correspondence has been exchanged between the publishers of The Truth Seeker of New York and the postmaster-general of Canada in reference to The Truth Seeker's exclusion from the Canadian mails. We have always inclined to the belief that English authorities were liberal in disseminating literature. The sweeping allegations of the Canadian postmaster-general are too vague and smack altogether too much of medieval censorship. M. Caron is either a full-fledged Jesuit or a rampant papist. His attempt to suppress the organ of Freethought will only enhance its circulation a hundredfold in all the British possessions.

From the American Israelite.

The Truth Seeker of New York city, which styles itself "A Journal of Freethought and Reform," has been prohibited from circulating through the mails in Canada by Postmaster-General A. P. Caron at Ottawa. The law forbids the carrying in the mail of any publication that is scurrilous or blasphemous, and leaves it to the judgment of the postmaster-general to determine whether or not it is so. From his decision there is no appeal. Practically the law is the same in the United States. Without entering into the merits of the case, we have no hesitation in saying that the law is a bad one. The refusal to carry a newspaper in the mail, a daily possibly excepted, is tantamount to suppressing it. This is taking away a citizen's property, and to do

this without due judicial process is in violation of the fundamental principles of our government and the Canadian as well. . . . As the law is now it gives the postmaster-general the power to forbid the circulation of any existing paper through the mails or refuse the registration necessary for transmission at newspaper rates to any new venture. This is greater power than should be in the hands of any man, and is liable to abuse. Under the law there is no remedy. . . . The law as it stands is ridiculously unjust and not in accord with the spirit of either people. It should be amended at once, in Washington and at Ottawa.

A Scurrilous Transaction.

From the Progressive Thinker.

One of the most novel incidents of recent times, approximating to Russian tyranny, is that of the postmaster-general of Canada, in prohibiting the transmission of The Truth Seeker, of New York city, through the mails, because, it was alleged, it is of a "scurrilous or blasphemous character."

The postmaster-general of Canada is a Roman Catholic. He is determined his creed shall not be assailed, nor its follies exposed. Without inquisitorial powers to imprison, torture, and burn heretics and unbelievers, he does the next best thing—silences opposers by denying them access to the people. Canada has heretofore been classed with free governments. Now it must take rank with those of the Middle Ages, which were the tools of the pope, and were used to advance his power.

The last half century has been prolific in lessons adverse to attempts to restrict the expressions of honest thought in the interest of error. Forty years ago the pro-slavery party, by unparalleled acts of violence, gained control of the territorial legislature of Kansas. It thought to silence opposition to its favorite institution by legislation, so it passed an act, section 12 of which we copy from its statutes:

If any free person, by speaking, or by writing, shall assert or maintain that persons have not the right to hold slaves in this territory, or shall introduce into Kansas, print, publish, write, circulate, or cause to be introduced into this territory, written, printed, published, or circulated in this territory, any book, paper, magazine, pamphlet, or circular, containing any denial of the right of persons to hold slaves in this territory, such person shall be deemed guilty of felony, and punished by imprisonment at hard labor for a term not less than two years.

No prosecutions were made under the law, so violent was popular opinion against it, though a proslavery mob collected in an adjoining state, in defiance of law, destroyed the Free State printing-offices, one of which, the Herald of Freedom, was soon revived, and its circulation was more than quadrupled in consequence. Four years later, all the fool laws were repealed, and the party so anxious to cripple the freedom of the press was retired to perpetual obscurity.

If Mr. Caron, the present Catholic head of the post-office department in Canada, shall persist in his action, it can only be for a limited period. He will pass away, and a better man, imbued with nobler and more liberal principles, will succeed him. Instead of curtailing the circulation or influence of The Truth Seeker, it will double and quadruple them, and we have no question it will survive, increasing in power, until a wiser generation shall come upon the stage, and ridicule the follies of the petty tyrant who foolishly thought to do the Holy See a favor.

Mr. Caron's Extraordinary Decision.

From Secular Thought.

The attack by the Canadian post-office authorities on the New York Truth Seeker shows very clearly that, though nominally a free country, like our big neighbor to the south, we, like it also, are living under laws which render it easy for officials to violate every principle of freedom. Several papers in the States have been refused the use of the mails on a mere question of opinion; and many editors and others have been imprisoned and fined for expressing their religious views. It is not to be wondered at, therefore, that Canadian officials, who are certainly not vastly superior to those in the pay of Uncle Sam, either in honesty or in their notions of justice, should imitate their friends across the line, and should attempt by an arbitrary use of power, to forcibly suppress opponents whose arguments, they cannot answer. Were the Canadian people really a nation of freemen, they would not submit for an hour to such tyrannical proceedings; but unfortunately, while the Catholic half of the people will follow implicitly the orders of their priests the Protestants will in the main be glad to see a troublesome opponent squelched, no matter at what sacrifice of freedom. They forget that, if the hand that wreaks this petty vengeance is sustained, they themselves may before long suffer from its attentions.

We need not enter into the matters that have led the postmaster-general to suppress our New York contemporary. We cannot imagine that any reason could be assigned for suppressing it that would not apply with almost equal force against any Freethought journal. If it be the weekly cartoons that are so very objectionable, then we might ask, Is it worse to paint a picture than to describe its every detail? If it be our contemporary's often rather unusual—well, say bluntness; shall we get Oscar Wilde out of prison and install him as our Canadian Inspector of Newspaper Aesthetics? We do not say that we greatly admire many of Mr. Heston's cartoons. Some of them are comical enough, but others are simply grotesque; they neither point a moral nor adorn a newspaper. But neither we nor the post-office people are called upon or are entitled to decide such questions for other people. A large number of our friends approve them and wish to receive them, just as many others approve and wish to receive their weekly quota of the stuff that appears in the "religious" papers. The question is, Has anybody the legal right to decide this matter, and to confiscate the journals for which subscribers have paid?

The correspondence which has passed would seem to show that Sir Adolph Caron, our postmaster-general, claims to hold the office of Canadian Grand Inquisitor and Irresponsible Literary Autocrat; at whose decision men are either to change their opinions or submit to the confiscation of their property.

If this interpretation of the law be correct, there can be no reason why Sir Adolph Caron should not suppress Protestant publications, many of which, in our view, are far more blasphemous (if such a crime as blasphemy exists) than anything ever issued from the Freethought press; and all of which are heretical and blasphemous according to the Roman church. We would suggest that, in order to preserve intact the state of moral—and religious—purity now existing in Canada, a large placard should be put up at each customs port of entry—

NOTICE.

AMERICAN FREETHINKERS AND FREETHOUGHT AND LIBERAL LITERATURE NOT ALLOWED TO ENTER THE HOLY LAND OF CANADA.

For the present, this will not apply to Protestants or to Protestant publications; or to Bank Cashiers, Preachers, Sunday-school Superintendents, and others with pockets full of Boodle.

The absurdity of the postmaster general's decision is exemplified in the fact that it makes no allowance for the reform of the delinquent journal. Even if Editor Macdonald felt inclined to amend his ways, and issue a sheet specially prepared to suit the views of Postmaster-General Caron, he would have no opportunity of doing so. The decision is as the laws of the Medes and Persians. "There is no appeal!" Supposing The Truth Seeker should issue an edition specially expurgated for the innocent Canadian market, would not Sir Adolph listen to an appeal? Truly, we are a mighty free people—as far, that is, as our post-office autocrat will allow us to be so.

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "Self Contradictions of the Bible," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self Contradictions of the Bible" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

When Jimmy Comes from School.

When Jimmy comes from school at 4
J-e-r-n-s-a-l-e-m! how things begin
To whirl and buzz and bang and spin,
And brighten up from roof to floor!
The dog that all day long has lain
Upon the back porch wags his tail
And leaps and barks and begs again
The last scrap in the dinner-pail.
When Jimmy comes from school.

The cupboard latches clink a tunc,
And m'ther from her knitting stirs
To tell that hungry boy of hers
That supper will be ready soon,
And then a slab of pie he takes,
A cork and a quince or two,
And for the breezy barnyard breaks,
Where ever's thing cries: "How d'ye do?"
When Jimmy comes from school.

The rooster on the garden fence
Stirs up and down and crows and crows,
As if he knows, or thinks he knows,
He, too, is of some consequence.
The guineas join the chorns, too,
And just beside the window sill
The red bird, swinging out of view,
On his high perch, begins to trill.
When Jimmy comes from school.

When Jimmy comes from school, take care!
Our hearts begin to throb and quake
With life and joy, and every ache
Is gone before we are aware.
The earth takes on a richer hue,
A softer light falls on the flowers,
And overhead a brighter blue
Seems bent above this world of ours,
When Jimmy comes from school.

—James Newton Matthews.

Some Popular Truths About Snakes.

I see in your issue of October 5th a short article headed, "Some Popular Errors About Snakes." Now we think that your correspondent, whoever he is, has made a splendid strike and has done complete justice to the heading of his article, because any more erroneous statements than he makes about snakes, prairie dogs, and screech owls we have never seen in print. See how inconsistent he is. He admits that all accounts in books, newspapers, magazines, and by people innumerable, state that the prairie dog, the rattlesnake, and the screech owl live together in one hole. This statement he denies in toto and brings up a little incident that he witnessed in Texas to support his denial.

Now let reason have a show. Which would most likely be true, all that we have seen in books, newspapers, magazines, and written by people innumerable, or his statement and that of Mr. S. S. Bowman, to whom he refers for support?

Then in the incident he refers to he says that the prairie dog was half-grown and about the size of a common house rat. It must have belonged to a breed of very small dogs, for of the millions of them that I have seen on the plains between Missouri and California a full-grown one was as big as four house rats.

Another error, he says he saw stated in books, is that snakes charm or mesmerize their prey. He does not seem to have much faith in books and what people say. Now in this I know he is as badly mistaken as in the other, because I have seen the woods rattlesnake charm a bird and take it right off the limb of a tree. I killed the snake after he had got the bird in his mouth and was about to swallow it. That I have seen and done. He does not speak of the woods rattlesnake at all in his article. Perhaps he does not know there is such. But there is, and it is much larger than the prairie rattler. I have killed some which measured over six feet, while the prairie rattler is seldom over four feet.

Now in order to make myself understood it will be well to explain just a little. Ten years of my early life, or from 1846 to 1856, was spent out on the plains between Missouri and California, including both those states. That gave me a splendid opportunity to witness the sights then to be seen in the Western world. I would like to describe in detail—and will, if it

would be acceptable—some, at least, of those curiosities for the benefit of the Children's Corner, because they will certainly prove interesting, not only to the children, but to any who may chance to read them. It is, remember, nearly fifty years since I first went out there. It was when the Indian, the buffalo, the deer, the elk, the wolf, the prairie dog, rattlesnake, and screech owl were in all their glory; and for any man to tell me that the three latter did not burrow together in one hole only exposes his ignorance of such things. The prairie dogs lived in what we then called dog towns—that is, there would be several hundred acres of prairie land thickly covered with small mounds of dirt about eighteen inches in diameter at the base, running up twelve to fifteen inches high, and about six inches at top, or just room enough for the occupant to sit comfortably. The entrance was near the top and invariably on the south side of the mound. These dog towns would sometimes be as much as ten miles apart, but often closer, and in every town you would find the rattlesnake and screech owl. They lived together and burrowed together, for I have not only seen thousands, but millions of them go in the same holes one right after the other. How they had their apartments divided off I do not know. I often wish that I had investigated. When one would approach the hole, and all three were there, the dog would go down first, then the owl, then the rattler. I never saw them quarreling or fighting; they seemed to live happily together.

But I am making my article too long, so hoping this will be interesting reading for the children, believe me,

Yours truly, JOEL M. BERRY.
National Military Home, Ohio.

[Both of our correspondents may be right. Mr. Berry saw the owls, prairie dogs, rattlesnakes living together as one family in the old days of a then wild country. But as civilization advanced it swept over the wilderness and the prairies, and even the above-mentioned creatures felt its touch and power and resolved themselves into separate families, each after its own kind. It may be so.—Ed. C. C.]

Robin Hood.

No character is history, ancient or modern, is more famous than Robin Hood, the merry outlaw of Sherwood Forest. "He was a valiant outlaw," declared an eminent historian, "living free and bold in the green forest, waging frank and open war against sheriff and law." In the sixteenth century he still had his commemoration day, and it is related of Bishop Latimer that he was unable to preach, even to empty pews, because it was "Robin Hood's day," and he was denied even the satisfaction of obtaining his church keys. They assumed possession of the church to turn it into a theater. It was not, however, Robin Hood, but yeomanry, that England loved. "God haffe mercy on Robin Hodys solle and saffe" all god yeomanry." That is how many of the old ballads end. Sir Walter Scott gives a charming account, in "Ivanhoe," of this Nottingham hero, and King Richard's romantic friendship; his loyal and commendable determination to repeal the vigorous forest laws when gaining ascendancy to the British throne. This, however, he was unable to carry out, basely and cruelly thwarted by his unnatural brother, who succeeded through cunning artifice and successful assistance from his knights, etc. (though strenuously opposed by Sir Ivanhoe), in displacing and murdering the genial king. And Robin Hood's free, untrammelled life offered a tempting allurements to the troubled heir; he was wont to stay with Hood many hours at a time.

"In somer when the shawes be sheyne,
And leaves be large and long,
Hit is fulle mery in feyne forests
To hear the foulis song."

They loved the blithesome summer-time. Merry Robin then delighted in exercise of bow and spear. New friendships were thus formed, and free exchange of blows always prepared the way for good fellowship. It was then "Little John's" loyalty was tested. He was 7 feet high, and conquered the valiant Robin, who liked him for it, though it was often the source of kindly jest:

"Ah, John, by me thou settest noe store,
And that I fairly finde;
How oft I send I my men before
And tarry myself behind?"

"It is no cummin a knave to ken,
An a man but heare him speake,
And were it not for bursting my bowe,
John, I thy head would breake."

Robin often enjoyed a friendly set-to with valiant shepherd-boys and simple townfolk skilled in use of arms.

"Oh that were a shame," said jolly Robin,
'We beine three and thou but one.'
The pinder* leapt back then thirty good foot,

'Twas thirty-good foot and one.

"He leaned his back fast unto a thorn,
His foot against a stone,
And then he fought a long summer's day,
A summer's day so long."

And Robin did not always gain the advantage.

"I pass not for length," bold Arthur replies;
'My staff is of oke so free;
Eight foot and a half, it will knock down a calf,
And I hope it will knock down thee.'

"Then Robin could no longer forbear.
He gave him such a knock,
Quickly and soon the blood came down,
Before it was ten o'clock."

"Then Arthur soon recovered himself,
And gave him such a knock on the crown,
That from every side of bold Robin's head
The blood came trickling down."

"Then Robin raged like a wild boar;
As soon as he saw his own blood:
The bland was in haste, he laid on so fast,
As though he had been cleaving of wood."

"And about and about and about they went,
Like two wild boars in a chase,
Striving to aim each other to maim,
Leg, arm, or any other place."

"And knock for knock they lustily dealt,
Which held for two hours and more,
Till all the woods rang at every bang,
They plied their work so sore."

"Hold thy hand, hold thy hand," said Robin Hood,
'And let thy quarrel fall;
For here we may thrash our bones all to mash,
And yet no coyn at all."

"And in the forest of merry Sherwood,
Hereafter thou shalt be free.'
'God a mercy for nought, my freedom I bought,
I may thank my staff and not thee.'

"Who are you, then?" asked Robin.
'I'm a tanner,' bold Arthur reply'd,
'In Nottingham long have I wrought;
And if thou wilt come there I vow and swear
I will tan thy hide for nought.'

"God a mercy, good fellow," said Jolly Robin,
'Since thou art so kind and free;
And if thou wilt tan my hide for nought,
I'll do as much for thee.'

* Man skilled in pinning sheep in the fold.

It only needed this evidence of superiority in Arthur's skill with staff and spear to enthrone him forever in the affection of "bold Robin." Now that blow, having been exchanged, they join hands in friendship, singing merrily, in the words of Ritson:

"Then Robin took them by the hands,
And danced round about the oke-tree,
For three merry men, and three merry men,
And three merry men we be."

Whether such a character really existed or not, is doubtful. There is a lamentable absence of documents to establish the fact, historians tell us, and yet, in the chronicles of twelfth century deeds, "bold Robyn Hood's" exploits stand out clearest of all. This is one of the mysteries where tradition and history, curiously intermingled, leave unsatisfactory evidence in statistics, and plenty of store for romance and conjecture.
IDA BALLOU.

We have received a fine photograph of Charley Power, apprentice in the U. S. Navy. The picture represents a bright, manly face, intelligent and wide-awake. We are proud that he is one of our Corner boys, and we have no doubt he will yet make a mark the world. Aim for the highest, Charles, be brave, self-reliant, true, and honors shall come to you.—Ed. C. C.]

Young Mothers

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

JUST OUT! AGNOSTIC ANNUAL FOR 1896.

Edited by CHARLES A. WATTS.

CONTENTS: Balfour's 'Foundations of Belief'; An Agnostic Rejoinder. S. Laing; Agnosticism and its Equivalent; Amos Waters; The Man, Jesus Christ; The Germ of the Christian Myth; J. Allan-Picton; Psyche; A. P. Jem, W. Stewart Roser (Saladin); Mind as Controlled by Matter; Constance S. Plumtree; The Faiths of Our Forefathers; Charles Watts; An Agnostic View of Theism and Monism; R. Bithell, B.Sc., Ph.D.; The Old Testament Library; J. J. Gould; Immortality; W. A. Leonard; The Physiological Basis of Religious Leaders; Farnaux Jordan, F.R.C.S.

Price, 25 cents.
Address THE TRUTH SEEKER.

My Repairing Department

Is now complete. I have facilities to repair, closely regulate and return watches 2d or 3d day. No better work in the world. Agents wanted in every town in the United States where watches are butchered instead of restored. Many are now making money but can't make money easy by sending me the work of their friends and neighbors. Apply for terms. Send for price lists of Watches, Diamonds, Jewelry, Silver-ware, etc.

OTTO WETTSTEIN,

Designer of

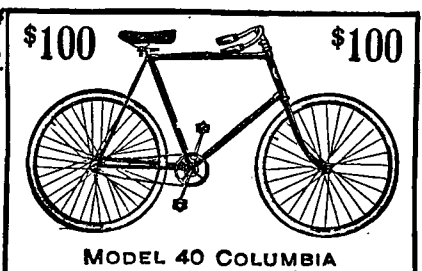
The Otto Wettstein Watch; The Ingersoll Souvenir Spoon, and The Popular Free-thought Badge.

Established 1857.

ROCHELLE, ILL.

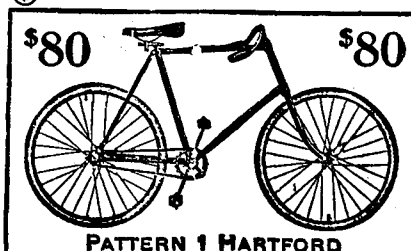
You see them everywhere.

Beautiful Bicycles...



Bicycle Beauty comes from graceful lines and fine finish, in which points Columbia bicycles excel. But there is more than mere looks to recommend a Columbia. Back of the handsome design and elegant finish is a sterling quality that over the roughest road and the longest journey will carry the rider with safety and satisfaction.

Buy a COLUMBIA or a Hartford.



POPE MFG. CO.
General Offices and Factories, HARTFORD
BOSTON, NEW YORK, CHICAGO,
SAN FRANCISCO,
PROVIDENCE, BUFFALO.
Send two 2-cent stamps for a
Columbia Catalogue; free if you
call at a Columbia agency.

Gems of Thought.

IN the entire list of English and French kings not one has been eminent for ability, virtue, and peaceful administration.—*John S. Hittell.*

It is indeed most wonderful how error, once enthroned, will oftentimes perpetuate its way, even in the very sunlight of truth.—*Ex-Gov. Sylvester Pennoyer.*

PAIN is the correlative of some species of wrong—some kind of divergence from that course of action which perfectly fulfills all requirements.—*Herbert Spencer.*

ATTACKED on every side, he [Voltaire] fought with every weapon that wit, logic, reason, scorn, contempt, laughter, pathos, and indignation could sharpen, form, devise, or use. He often apologized, and the apology was an insult. He often recanted, and the recantation was a thousand times worse than the thing recanted. He took it back by giving more. In the name of eulogy he flayed his victim. In his praise there was poison. He often advanced by retreating, and asserted by retraction.—*Ingersoll.*

No man's belief is in any case a private matter which concerns himself alone. Our words, our phrases, our forms and processes and modes of thought, are common property, fashioned and perfected from age to age; an heirloom, which every succeeding generation inherits as a precious deposit and a sacred trust, to be handed on to the next one, not unchanged, but enlarged and purified, with some clear marks of its proper handiwork. Into this, for good or ill, is woven every belief of every man who has speech of his fellows. An awful privilege, and awful responsibility, that we should help to create the world in which posterity will live.—*Professor Clifford.*

THE weakness of even an old and ridiculous argument is worthy of new exposure, so long as it deceives any rational being. I think that is the point which should decide whether we, as Freethinkers, ought or ought not to attack an error or an argument. An argument which really has ceased to deceive may well enough be treated with indifference; but the very weakest that could be used should be an object of attack so long as it has power to impose upon sensible people. An argument is nothing of importance except in its effects. It is its practical part which should decide us to attack its theoretical, and to expose in it whatsoever is calculated to mislead.—*Joseph Symes.*

THE brawn of social order is in relationships spontaneously formed and seen in their proper limitations. There is no forced bond which will evoke the social conscience. There is no free conscience which violates others for self, society for the individual. The free conscience makes free and respects freedom. Outward sobriety will follow inner will. Men will walk self-poised by powers from within. Turn the next page after trust—freedom appears. Take down the scaffold when the building is done. New York is saved from destruction not by anything done at Albany, not by the reign or the rule of Tammany, but by self-regulation and common amenities passed from each individual soul to each other.—*Horace L. Traubel.*

I AM not so much concerned, however, with what seems to me the shallowness and inconsequence of the Optimistic position as with its bearing on social conditions. What must this be? There can be but one answer, I think. Its effect upon the conscience of society must be that of a soothing cordial. For centuries the church has stilled the cry of the millions for a share of this world's goods with lavish promises of celestial bliss, and the House of Have, holding this earth fast in its grip, has been content to run a bare chance for the life to come, while generously conceding to the House of Want an undisputed claim to the whole continent of the blissful hereafter. It was an arrangement by which those who did not get earthly turkey accepted the other kind of bird as the best dish under the circumstances.—*William Johnson, in Conservator.*

Is there a man who pretends to live luxuriously housed up; screened from all work, from want, danger, hardship, the victory over which is what we name work—he himself to sit serene, amid down-bolsters and appliances, and have all his work and battling done by other men? And such man calls himself a nobleman? His fathers worked for him, he says, or successfully gambled for him; here he sits; professes, not in sorrow, but in pride, that he and his have done no work time out of mind. It is the law of the land, and is thought to be the law of the universe, that he, alone of recorded men, shall have no task laid on him, except that of eating his cooked victuals and not flinging himself out of window. Once more I will say, there was no stranger spectacle ever under the sun. A veritable fact in our England of the nineteenth century.—*Carlyle.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel N. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF IN IDLETY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel N. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERANCE. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Condit, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Condit is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, the Religion of Reciprocity, Mohammed, the Destruction of Art, the Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, the Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some Who Are Damned what I Believe, Immortality. This lecture is on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH. IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. Frederick Douglass and Col. Robert G. Ingersoll on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helu Gardener's bright efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Jacobson.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

SCIENCE VS. RELIGION, or The Conflict Between Reason and Superstition. T. O. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Research Society.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. MacDonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierwer. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of his alleged acts which would lead one to that conclusion. J. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: "The Golden Age," "The Idea of the Real Not Dead, but Living," "Fruition," "Home, Thomas Paine, Nature's Gospel," "Address to Deity," and the short poem so often recited with great effect by Charles Watts, "Give Us Light."

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Research Society.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considered in: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wilson.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His Sister, One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

A NEW law teaches us that it is sinful for a man to let his beard grow on Sunday.—Judge.

BEFORE some preachers will throw a stone at a sin they want to know who is under it.—Ram's Horn.

"I WENT to Sunday-school yesterday," a little girl said to her aunt, "and the teacher asked me who made me. So I just told her nobody made me. I wonder if she thought I was a paper doll!"

TRAMP: "Yes'm, it's hard to break away from all yer bad habits at once; but I've given up some of 'em." Lady: "Which ones have you given up?" Tramp: "Well, mum, I don't get shaved on Sunday any more."—Brooklyn Life.

MR. GOTHAM: "Why do you always carry that tin pail with you when you go fishing on Sunday?" Mr. Van Blunt (of Hoboken): "I put me mein fish vat I catch in dis pail, mit de cover on, und den ven I go me home de neighbors dink it is noddings but a kettle of beer."—New York Weekly.

THE Rev. Mr. Longnecker (solemnly): "My young friend, do you realize that every ninth man is a drunkard, every seventh person an opium fiend, every fifth woman a victim of hysteria, and every fourth man a slave to tobacco." Young Swift: "No, I wasn't aware of it, but then I haven't been training with the same crowd you do."

ONE Sunday recently a deacon who had charge of a collection plate saw an old lady drop a penny into it and pass into the church. In a short time she reappeared, and taking a penny from the plate, went out. The deacon, calling her back, asked for an explanation of her conduct. "Oh," said she, "I am in the wrong church."—St. Louis Humorist.

THE Scotch Archbishop Foreman, in the sixteenth century, was such a poor Latin scholar that when he was obliged to visit Rome he found great difficulty in conforming to some of the customs of the pope's table, to which he was invited. Etiquette required that the Scotch bishop should take part in uttering a Latin benediction over the repast and the illiterate guest had carefully committed to memory what he believed to be the orthodox form of words. He began with his "Benedicite," expecting the cardinals to respond with "Dominus," but they replying "Deus" (Italian fashion) so confused the good bishop that he forgot his carefully conned phrases and "in good broad Scotch" said: "To the devil I give you all, false cardinals," to which devout aspiration pope and cardinals who understood only their own language, piously replied "Amen."

THE meanest thing I ever heard of was done by a young man with a good education. I will tell you about it. His name was Howard P. Duncan, and I knew him very well. We were educated together and graduated on the same shingle, I was about to say. But he had more ingenuity than I. He could make the tutor believe that the moon was made of green cheese, whereas I could not make the same faculty believe what it already knew. If I said the earth was round like a ball and slightly depressed at the poles, for the first time there would be a feeling of doubt in the minds of my instructors. But Howard, after delivering the valedictory, went forth into the world for himself. He felt a certain repugnance to industry which showed that his blood had a slight aristocratic tinge. He tried two or three easy professions, but finally turned his back toward them all. He was offered a situation at \$41 per month to teach, but turned bitterly on his heel and said, with some asperity, that "he would rather pump thunder in hell at five cents a clap." Those were his very words. That remark was the index to the man's whole character. He would say things at all times that other people afterward bitterly regretted. Finally, he developed a new disease, and his autopsy was very promising. For this reason he was greatly sought after by the medical colleges. He was offered over \$100 for his remains. But he hung out. His boyhood home had offered him \$500 to go away and remain, to which his father had offered to add \$800. He asked my advice, and I told him to hang out for \$1,000, for I felt sure it would be given. This proved to be true. I helped to make up the amount. Finally, he got five of the ablest medical colleges above \$100 and sold his carcass to each of them. Then, stricken by remorse, he came to the mercy seat, thinking that it would be just the thing for a sedentary man, embraced Christianity and three or four of the most desirable workers in the Ladies' Auxiliary, became a missionary, went to the tropics, and a week after he landed the chief had him up at his house for dinner.—Bill Nye.

NEW EDITION. PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.

Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph facsimile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

Oration delivered on The Christian Night, Decoration Day, 1882. My Choice, before the G. A. R. Why? at the Academy of Imagination, Musai, N. Y. A Tribute to Ebon C. If Death Ends All, Inger-soll, Here and There, How Long? Liberty, The Free Soul, Jehovah and Brahma, The Brain, Tribute to Henry Ward Beecher, The Great Banquet, Ap-strophe to Liberty, Tribute to Courtlandt Palmer, The Brain, The Sac-d Leaves, Origin and Destiny, What is Poetry? My Position, Good and Bad, The M racious Book, Orthodox Dogma, The Abolitionists, Providence, The Man Christ, The Divine Salutation, At the Grave of Benjamin W. Parker, Fashion and Beauty, Ap-strophe to Science, Elizur Wright, The Imagination, No Respector of Persons, Abraham Lincoln, The Meaning of Law, What is Blasphemy? Some Reasons, Selections, Love, The Birthplace of Burns Mrs. I. a Whiting Knowles, Art and Morality, Tribute to Roscoe Con-ling, Trib-ute to Richard H. Whiting, Mrs. Mary H. Fiske, Horace Seaver, The Music of Wagner, Leaves of Grass, Vivification, The Republic of Medioc-rity, A Tribute to Walt Whit-man, The Laugh of a Child,

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$3; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
 - II. If There Were a Designer He Could Not Be Beneficent.
 - III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
 - IV. What is Called Design is Only Subserviency; and the Watch Argument is Illegitimate.
 - V. What Actually Did Cause So-Called Design.
 - VI. Astronomical and Design.
 - VII. The Argument of a First Cause.
- Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N. Y.

Pocket Theology.

By VOLTAIRE.

terse, witty, and sarcastic definitions of theo-logical terms. Price, 25 cents.

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

- 16 represent Uncle Sam and the Priests.
- 2 " The Church Robbing the People.
- 3 " Thanksgiving.
- 8 " Sabbath Laws.
- 14 " Children and the Church.
- 10 " Woman and the Church.
- 6 " The Church and Thomas Paine.
- 4 " Studies in Natural History.
- 8 " The Bible and Science.
- 15 " The Clergy and Their Flocks.
- 1 " Piety in Our Penitentiaries.
- 4 " The Atonement Scheme.
- 4 " The Lord and His Works.
- 2 " Prayer.
- 10 " The Creeds.
- 1 " Christians and Mohammedans.

- 2 represent Samples of Christianity's Work.
- 5 " Missionaries.
- 1 " The Lord's Instruments.
- 25 " Bible Doctrines and Their Results.
- 1 " The Church and Slavery.
- 2 " Priests and Politics.
- 4 " Ireland and the Church.
- 2 " Church's Idea of Civilization.
- 1 " The Uses of the Cross.
- 1 " Unkind reflections on the Church.
- 19 " Persecutions of the Church.
- 8 " Some Allegories.
- 8 " Heaven.
- 7 " Hell.
- 7 " Miscellaneous.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—The Truth Seeker, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

Price, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

Compiled by L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-trap, but only in Wisdom—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos—showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

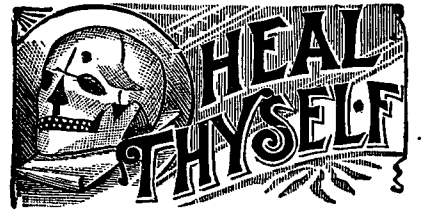
Cloth, 75 cents.

\$75 A MONTH

and expense. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



These Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, wherever you saw this advt.—Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give credence to those afflicted.



THE CARPENTER'S SON SEEKETH SAFETY IN FLIGHT.

When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof they followed him on foot out of the cities.—Mat. xiv, 13.

News of the Week.

THE Chilean cabinet resigned Oct. 17th. AFTER 87 cases and 62 deaths the cholera in Honolulu has been completely checked.

It is reported from Madrid that 12,000 additional troops start immediately for Cuba.

It is affirmed that England will maintain her rights in Venezuela by force if necessary.

FIFTY persons were drowned on Oct. 18th by the upsetting of a ferry-boat near Cairo, Egypt.

THE English mission chapels at Changpu, Fokien province, China, have been destroyed by rioters.

THE Secretary of the Interior of Sal Salvador has forbidden the press to make collections for the Cubans.

THE great exodus of Canadians to the United States is almost if not quite a political issue in the Dominion.

IN the South Carolina Constitutional Convention, Senator Tillman's inalienable homestead proposition was voted down.

THE price of wool is going up because of the scarcity and the increased demand, which latter in its turn is due to the business revival.

THE Spanish authorities in Cuba are regularly sending political suspects to the penal colony dungeons at Centa, on the African coast.

DR. ANTONIN DVORAK has resigned the directorship of the National Conservatory of Music, owing to the serious illness of members of his family.

THE governor of Goa, Portuguese India, cables the home government that the Portuguese troops have joined the insurgents and are pillaging the country.

SAN FRANCISCO has had bloomer balls and bloomer marriages, and now a bloomer restaurant has been opened. In "The Bloomer Café" the waiters are attired in bloomers.

THE United States treasury department decides that bicycles bought in Canada and brought over the line by their owners for their personal use will be admitted free of duty.

JAPAN expresses her regret for the riot in Seoul, which resulted in the death of the Korean queen, and will hold the Japanese responsible for it to a stern accountability, regardless of rank.

THE citizens of Massachusetts, of both sexes, will on Nov. 5th express at the polls their preferences in the matter of conferring the suffrage on women. The legislature is not bound to abide by the referendum, but it is supposed that it will be more or less influenced thereby, no matter what the result. There is a Man Suffrage Association and an Equal Suffrage Association, and mass meetings and manifestos are the order of the day.

LILIAN DREW, the actress, died in New York on Oct. 13th as the result of an operation for the removal of cancer. She was born in Franklin, Conn., about thirty years ago, and her name was Nannie M. Hastings.

OF the 47 candidates for the state senate whom the New York Herald questioned concerning their attitude toward more liberal excise laws and the enforcement of Sunday laws, more than one-half were non-committal.

THE Presbyterians of New York are in a squabble over the licensing by the presbytery of Otsego of a graduate of Union Theological Seminary, which institution is under a boycott because of the retention by it of Professor Briggs.

MORRIS SCHOENHOLZ, convicted of organizing arson plots involving the imperiling of hundreds of lives, was on Oct. 18th sentenced by Judge Fitzgerald of this city to forty-eight years' imprisonment in Sing Sing prison.

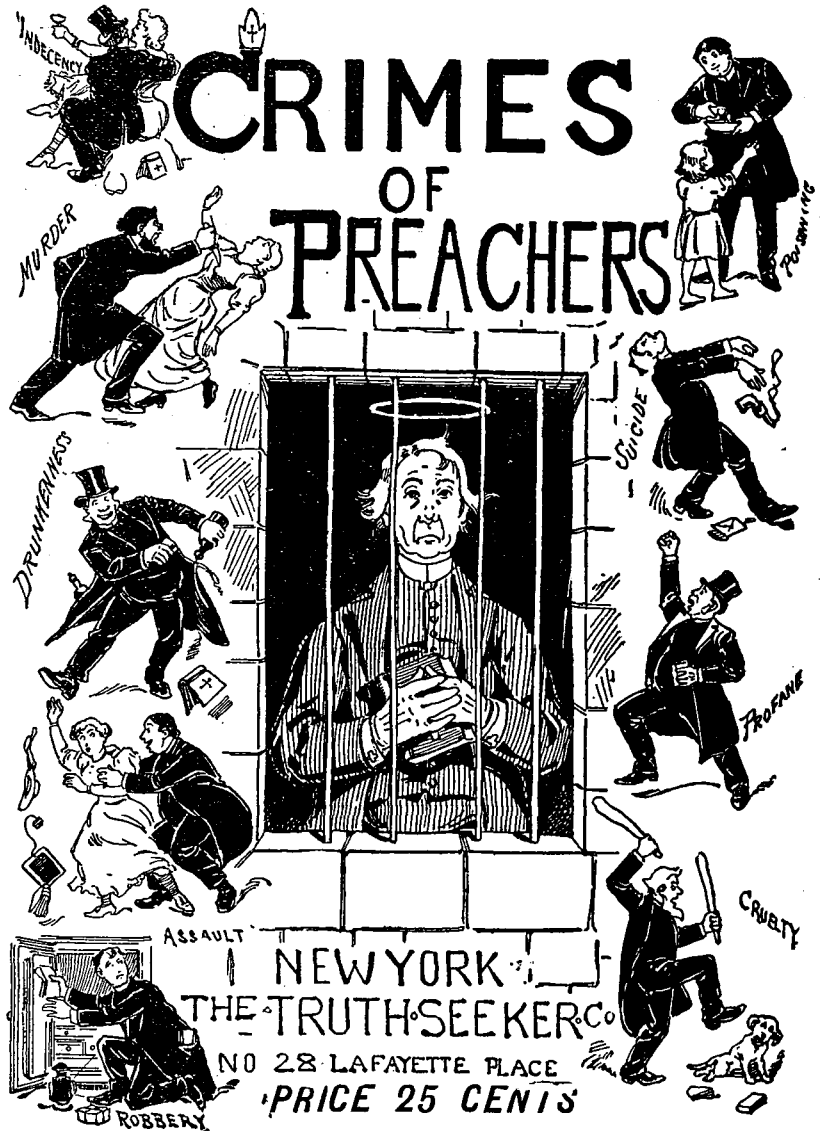
THE quarter of New Orleans known as Algiers was almost entirely destroyed by fire on the morning of Oct. 20th. Loss, about \$350,000; 1,000 people are homeless. The fire is supposed to be incendiary, started by the owner of a house for the purpose of getting insurance money.

FREDERICK WILLIAM HORN, a National Liberal and a member of the Reichstag, has been sentenced at Dresden to ten months' imprisonment for *lese majeste* (treason). Even at the expiration of that time, Herr Horn will be released only on condition that he finds sureties in 10,000 marks (\$2,500) for his subsequent good behavior.

DR. E. C. SPITZKA, in a paper recently read before the Society of Medical Jurisprudence in this city, maintained that the New York law punishing those who attempt suicide in a dead letter, for there has been no decrease in the number of suicides. In fact, suicide has become more skillful since the law was enacted, as was naturally to be expected.

TWO thousand garment workers, on strike in Rochester, N. Y., have taken their families and quit the city for good, the United Garment Workers' Association having provided work for them elsewhere. The Association claims to control all skilled workers, so that the Rochester manufacturers will have difficulty in getting men to take the places of those who have left.

THE Twenty-Second annual convention of the National Women's Christian Temperance Union convened in Baltimore Oct. 18th. Miss Willard in her opening address endorsed the theater censorship bill introduced in the New York legislature last winter by Senator Mullin, and favored the change of the name of the Prohibition party to the Home Protection party. "Prohibition" had a negative sound, and consequently many clergymen were reluctant to advocate the principles of the party in their pulpits. The change desired and the reason urged in support of it are eminently characteristic. In church work these days masks are at a premium.



DR. GEORGE STRAWBRIDGE, of Philadelphia, who has just returned from inspecting the water-supply systems of leading European cities, says that all filter their water, and all except Antwerp use sand beds. Antwerp uses a mechanical filter, with the oxide of iron process. London uses a sand filter, and similar filters are in general use even in English small towns. They are hardly used at all in the United States.

THE entire Japanese legation has been recalled from Seoul, Corea. The head of the legation was Gen. Viscount Miura, a noted Japanese scholar and lieutenant-general in the army. He has occupied the post but two months. By the recall Japan seems to hold the legation responsible for the riots that resulted in the assassination of the queen, or, at least, to blame for permitting Japan to appear to be mixed up in it. It now seems probable that Russia will interpose to end the Japanese nominal protectorate over Corea.

PUBLICATIONS.
"HEAVEN AND HELL."
By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.
Cloth, (no avo), 375 pages, special to readers of this Journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogues of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Hard Knocks
at Christianity.
By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.
Price, 20 cents, six for \$1.
Address THE TRUTH SEEKER

Is Controversy Dangerous?

By W. F. JAMIESON.
This little book goes down to the very bed-rock of human liberty.
Price, 25 cents.
Address THE TRUTH SEEKER.

ESSAY ON MONEY

and its
Relations to the Fiscal Policy of Nations.
By A. B. BROWN
Price, 5 cents.
THE TRUTH SEEKER,
28 Lafayette Pl., New York

SUSAN H. WIXON'S WORKS.
Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.
Woman: Four Centuries of Progress.
By Susan H. Wixon. Paper, 10 cents.
All in a Lifetime. A Liberal Romance.
12mo, 300 pp., \$1.
Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.
The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.
Address THE TRUTH SEEKER CO

TWO LITTLE RED MITTENS
A Story of the Rightway Almshouse.
A short story that will interest children and parents.
By JENNIE BUTLER BROWN.
Price, Five Cents.
Address THE TRUTH SEEKER CO.,

PROHIBITED IN CANADA.

THE TRUTH SEEKER

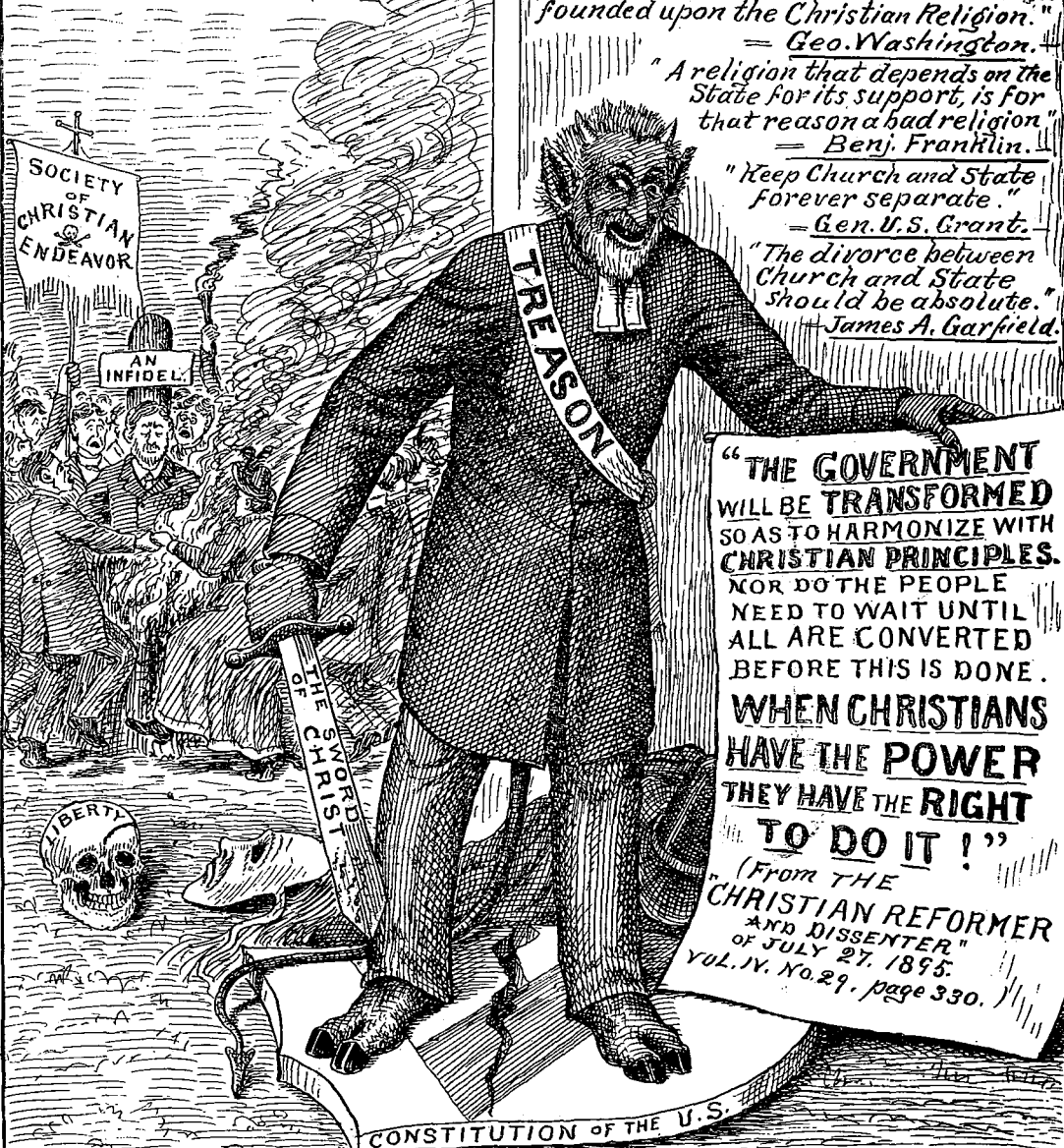
A Journal of Freethought and Reform.

Vol. 22. No. 44. { PUBLISHED WEEKLY. } New York, Saturday, November 2, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

1st THE MASK ON.



2^d THE MASK OFF.



Dedicated to The Christian Reformer (with apologies to the Devil) by Watson Heston.

AN EXPOSITION OF THE TREASONABLE AND DEVILISH DESIGNS OF CHRISTIAN REFORMERS.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—Freethinkers' Magazine.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—Boston Investigator.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangels of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

- An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Luse..... 10
- Astro-theology. L. I. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs..... 5
- Apostles of Christ. Austin Holyoake..... 5
- The Bible God Disproved by Nature. W. E. Coleman..... 5
- Bible Idolatry. Robert G. Ingersoll..... 5
- The Bible: Is it Reliable as a Guide? C. Watts..... 2
- Blasphemy and the Bible. C. B. Reynolds..... 5
- The Book of Esther. A Specimen of What Passes as the Inspired Word of God..... 5
- Buddhist Nihilism. Prof. F. Max Muller..... 5
- Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston..... 3
- The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman..... 10
- Cruelty and Credulity of the Human Race. Dr. Daniel Arter..... 2
- Christianity a Borrowed System. Bennett..... 2
- Christianity: Its Nature and Influence on Civilization. Charles Watts..... 5
- The Christian Deity. Charles Watts..... 2
- The Christian Faith. 200 Questions Without Answers..... 2
- Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin..... 2
- The Christian Sabbath. John E. Remsburg..... 5
- Christian Scheme of Redemption. C. Watts..... 5
- The Church and Education. Anti-Jesuit..... 5
- The Church and Freethought. Franklin Steiner..... 10
- Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker..... 3
- The Constitution and Holy Days and Holidays. S. P. Putnam..... 1
- Constructive Rationalism. Annie Besant..... 1
- The Devil's Due Bills, or Give the Devil His Due. John Syphers..... 2
- Daniel in the Lion's Den. D. M. Bennett..... 2
- Daniel, the Dreamer. A Biblical Biography. Austin Holyoake..... 5
- Decadence of Christianity..... 1
- The Decline of Faith. J. E. Remsburg..... 5
- Defense of Secular Principles. Chas. Watts..... 2
- Does there Exist a Moral Governor of the Universe? Austin Holyoake..... 3
- Doubts of Infidels. Questions by a Weak but Sincere Christian..... 5
- The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Bringham, M.D..... 3
- Evolution of Israel's God. A. L. Rawson..... 10
- Essays on Miracles. David Hume..... 10
- Father, Son, and Holy Ghost. T. E. Longshore..... 5
- The Fear of Death. D. M. Bennett..... 5
- Foundations. John Syphers..... 1
- Free Speech and Free Press. Percy Bysshe Shelley..... 1
- Few Words about the Devil. Chas. Bradlaugh..... 3
- Freethought and Mod. Progress. Chas. Watts..... 2
- The Fruits of Christianity. Annie Besant..... 2
- German Liberalism. Mrs. Clara Neymann..... 1
- The Gospel of Christianity and the Gospel of Freethought. Annie Besant..... 2
- Has Man a Soul? Charles Bradlaugh..... 3
- Heaven and Hell: Where Situated? Austin Holyoake..... 3
- Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Elsborg..... 3
- Is There a God? Charles Bradlaugh..... 3
- If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D..... 3
- Is America the New World? L. L. Dawson..... 10
- Infidelity. H. W. Beecher..... 1
- Infidels and Charity. Franklin Steiner..... 5
- Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns..... 3
- Ingersoll on McGlynn..... 3
- The Ills We Endure: Their Cause and Cure D. M. Bennett..... 5
- Is the Bible Indictable? Annie Besant..... 5
- Jefferson an Unbeliever. John E. Remsburg..... 5
- The Jews and Their God. Isaac Paden..... 5
- Labor's Prayer. Charles Bradlaugh..... 2
- Land Question. Charles Bradlaugh..... 2
- Large or Small Families? A. Holyoake..... 2
- Lay Sermon. Robert G. Ingersoll..... 5
- Legend of Gautama Buddha. Paralleling that of Jesus Christ..... 5
- Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake..... 3
- The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoake..... 3
- Ludicrous Aspects of Christianity. A. Holyoake..... 5
- Liberty and Morality. Moncure D. Conway..... 2
- The Liberty of Printing. Hon. E. P. Hurlbut..... 2
- Literature of the Insane. F. R. Marvin, M.D..... 5
- "Manna." Orthodox Descriptions of How People are off in Hell..... 1
- Materialism and Crime. B. F. Underwood..... 5
- Moral Value of the Bible. Chas. Watts..... 3
- Moody's Sermon on Hell. A Criticism of Revival Doctrine..... 1
- Natural Religion vs. Revealed Religion. Annie Besant..... 2
- New Life of Abraham. Charles Bradlaugh..... 2
- New Life of David. Charles Bradlaugh..... 3
- New Life of Jacob. Charles Bradlaugh..... 3
- New Life of Jonah. Chas. Bradlaugh..... 3
- New Life of Moses. Charles Bradlaugh..... 3
- The New Faith. J. L. Stoddard..... 1
- The New Age. W. S. Bell..... 5
- The Old Religions and the New. W. S. Bell..... 1
- On Eternal Torture. Annie Besant..... 2
- On Prayer. Annie Besant..... 3
- On the Religious Education of Children. Annie Besant. Written during her transition from Christianity..... 2
- Open Letter to my Old Friends the Quakers. S. D. Moore..... 1
- Orthodoxy. Robert G. Ingersoll..... 10
- Our Lord and Savior Jesus Christ. T. E. Longshore..... 5
- Paine and Wesley. John E. Remsburg..... 5
- Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. K. Hawes..... 5
- Protestant Intolerance. John E. Remsburg..... 5
- Philosophy of Secularism. Charles Watts..... 2
- A Picture of the Jewish Jehovah as described by the Bible. Per dozen..... 10
- Plea for Atheism. Charles Bradlaugh..... 5

- Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh. Protestant Persecutions. William Cobbett. Questions for Bible Worshipers. The Relation of Witchcraft to Religion. A. C. Lyall..... 10
- The Religion of Humanity Better than Eternal Punishment. M. Babcock..... 10
- Religion of Humanity. Frederic Harrison. Repeat the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker..... 8
- Revivalism Examined. A. G. Humphrey..... 2
- A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator..... 1
- The Safe Side. H. B. Brown..... 2
- Science and Bible Antagonistic. Chas. Watts. A Secular Prayer. Austin Holyoake..... 3
- Secular Responsibility. G. J. Holyoake..... 2
- The Stage and the Pulpit. Robt G. Ingersoll. Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy. Talk With the Four Evangelists. E. Woodruff, M.D..... 3
- Thoughts on Atheism. Can Man by Searching Find out God. Austin Holyoake..... 8
- The Theory of Evolution. Thomas H. Huxley. The True Basis of Morality. Annie Besant..... 2
- The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him)..... 3
- Two Short Sermons. Rev. Theologians..... 1
- Twelve Apostles. Charles Bradlaugh..... 3
- Were Adam and Eve Our First Parents? Charles Bradlaugh..... 3
- What Did Jesus Teach? Chas. Bradlaugh..... 3
- Why Do Men Starve? Charles Bradlaugh..... 3
- When Did Paul Live? Scholasticism..... 1
- Washington an Unbeliever. J. E. Remsburg..... 5
- Was Christ Crucified? Austin Bierbower..... 10
- Address THE TRUTH SEEKER, 28 Lafayette place, New York.

NEW BOOKS BY ROB'T G. INGERSOLL

The Field-Ingersoll Discussion. Price, paper, 25 cents; cloth, 50 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, paper, 25 cts; cloth, 50 cts.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

Which Way? Price, 25 cents.

This lecture is a consideration of the difference between the natural and the supernatural, and some reasons why the former is the best way to go. Perhaps no one of Colonel Ingersoll's orations has won more general applause from enlightened audiences than this. It contains that most magnificent of perorations, his visions—"This was. This is. This shall be." The lecture was never before printed in pamphlet form. It is splendid. Send for it.

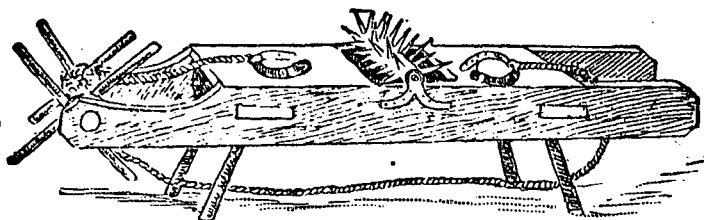
The Truth Seeker,
28 LAFAYETTE PLACE, New York.



THUMBSCREW AND RACK, By GEO. E. MACDONALD.

10 Cts
PER COPY
12 COPIES
\$1.00

Sent Post Paid



TORTURE INSTRUMENTS employed in the fifteenth and sixteenth centuries for the Promulgation of Christianity. Being the Nuremberg Collection, and including specimens from The Holy Inquisition.

THIRTY-FIVE ILLUSTRATIONS.

Spanish Collar, Thumbscrew, Iron Collar, the Rack, the Iron Crown, Leg Crusher, the Stocks, the Heretic Catcher, the Iron Boot, the Hot Mitten, a Mouth-pear (gag), Iron Masks recommended by the Inquisition, Breaking and Burning on the Wheel, the Ducking Cage, the Chastity Belt for women, the Spider, the Iron Virgins Up to Date, the Execution Bell, etc.

"I used to read in books," says Colonel Ingersoll, "how our fathers persecuted mankind. But I never appreciated it. I read it, but it did not burn itself into my soul. I did not really appreciate the infamies that have been committed in the name of religion until I saw the iron arguments that Christians used."

Price, 10 Cents per Copy. 12 Copies for \$1.00
BUY A DOLLAR'S WORTH AND SCATTER THEM AMONG YOUR CHRISTIAN NEIGHBORS!
Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

SABBATH-BREAKING.



Origin of the Sabbatic Idea—The Jewish Sabbath—The Christian Scriptures and the Sabbath—Examination of Sunday Arguments—Origin of the Christian Sabbath—Testimony of the Christian Fathers—The Sabbath during the Middle Ages—The Puritan Sabbath—Testimony of Christian Reformers, Scholars, and Divines—Abrogation of Sunday Laws.

—BY—

JOHN E. REMSBURG.

Price, 25 Cents. Address THE TRUTH SEEKER, 28 Lafayette place, New York.

The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;

CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STROCK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON., Atchison, Kan.

THE TRUTH SEEKER ANNUAL.

Price, 25 cents.

28 Lafayette Pl., New York.

Correspondents Wanted

With Liberal and Freethinking women between the ages of 20 and 40 years. Address L. O. I., care Truth Seeker office. 10t37

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 44. { PUBLISHED WEEKLY. } New York, Saturday, November 2, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - NOVEMBER 2, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Truthfulness of Methodists.

"God save Canada," says the Epworth League paper, *Onward*, of Toronto. This is Editor Withrow's heading of an article teeming with misrepresentations and vilifications of *THE TRUTH SEEKER*. (See page 693). Canada certainly needs some power to save her from her bigoted and untruthful officials and editors. They will only plunge her more deeply into despotism and degradation.

"Error hath a million tongues." The Methodists are a numerous folk. Editor Withrow takes pains to inform us that the circulation of *Onward* is 38,000 copies. There are many more Epworth League organs, and we presume that they will all echo *Onward's* falsifications of the record. These young people do not know anything about *THE TRUTH SEEKER*; their leaders can tell them anything they please and be perfectly safe from contradiction and correction. The only way their consciences can be pricked is by a libel suit that will reach their pockets.

Here is a letter from the editor of *Onward* which accompanied his libelous notice of *THE TRUTH SEEKER*:

"TORONTO, Oct. 18, 1895.

"THE TRUTH SEEKER, Dear Sir: I am in receipt of a copy of your paper and reprint editorial. I inclose my editorial note on the subject. I believe these sentiments are shared by ninety-nine hundredths of the Canadian people. I think you will find little sympathy in your crusade against the Canadian government for their refusal to make the mail the means of diffusing immoral teachings. Yours truly, W. H. WITHROW.

"[Per. K. G.]"

Ninety-nine per cent is an exaggeration, but there is no doubt that a majority of the people of Canada would, if they were informed of the fact, approve the exclusion of our paper from the mails. How could it be otherwise, when they depend largely upon such journals as the *True Witness* and *Catholic Chronicle* and *Onward* for their information? Kept in utter ignorance of the character of the excluded periodical, they naturally accept the statements of their trusted teachers as to its nature.

If Editor Withrow knows anything about the matters of which he wrote, he knows that *THE TRUTH SEEKER* was not excluded from the Canadian mails because of "indecent" and "obscenity," but because Postmaster-General Caron held it to be "blasphemous" or "scurrilous." (*Onward* is scurrilous in its attack upon this paper.) "Obscenity"

and "indecent" have relation to sex matters; we do not deal with those subjects; hence our journal is not "obscene" and is not helping to disseminate that "moral pestilence" against which Anthony Comstock is said to be waging "such a prolonged and successful war." If the assertions of *Onward* are based on fact, why has not our paper become one of the victims of Comstock's "successful war"?

Why could not Editor Withrow be decent enough to treat an antagonist with fairness? Would it not have been sufficiently shocking to his readers to be told that their postmaster-general had detected a "blasphemous" and "scurrilous" United States editor in the act of leading the people of Canada into the broad way of Freethought? Why raise against him the cry of "obscenity" when no such charge had been officially made or could be truthfully preferred? We cannot avoid the thought that we are classed with the purveyors of "obscene" literature because even Canadian Methodists shrink from the espousal of blasphemy laws on their own merits, or demerits.

The editors and publishers of Canada "sedulously exclude from the printed page anything that would bring a blush to the cheek of innocence or besmirch the young mind." Not less does *THE TRUTH SEEKER*. In fact, we know that our pages will compare more than favorably with those of the political and religious press. For one thing, we aim to always tell the truth; unlike *Onward*, we would not knowingly bear false witness against our neighbors.

In this connection it might be pertinent to mention the fact that the Epworth League is engaged, as a part of its work, in the study of the Bible. We will ask Mr. Withrow if it is not true that if *THE TRUTH SEEKER* should print in its columns *in extenso* any of a large number of passages in that book it would thereby become amenable to the unconstitutional statute so zealously enforced by Mr. Anthony Comstock, and that its publisher would probably be arrested for circulating obscene matter through the mails? Perhaps Mr. Withrow is not aware that J. B. Wise, a worthy citizen of Kansas, is now under indictment in the federal courts for sending Isa. xxxvi, 12, written on a postal card, through the mails to Rev. Mr. Vennum. Is there not, then, considerable danger that reading this book will "besmirch the young mind" of the Epworth Leaguer?

We hope that Mr. Withrow will be honest and fair enough to reprint in *Onward* this reply to that paper's aspersions upon *THE TRUTH SEEKER*. We shall cut this article out and mail it to him with a personal letter.

What of Catholicism To-day?

Picking up the *New York Catholic News* of October 9th, we take notice of several recent utterances of official spokesmen of the Catholic church that seem to call for quotation and comment. In an article on the Catholic Winter School at New Orleans, apparently written by Rev. J. F. Mullaney, we find this:

"The church's guiding light, lay and clerical, must keep pace with the intellectual progress of the age, and go out, David-like, to combat the Goliaths of error and to confound the false philosophers of Positivism, Atheism, Agnosticism, and kindred evils. There is need to show the world that the church welcomes the awakening of scientific thought and true ethical culture; that she is not afraid of so-called scientists and social reformers; that she loves the light—ay, that she is the light of the world."

There is indeed a great need that the church show the world that she welcomes the awakening of scientific thought and ethical culture, but where is the evidence that she does? Like the Protestant organizations, the Catholic church never leads

in thought and action; no one of them takes a step that is not necessary to be taken in order to keep from being left hopelessly behind. Nothing of the new is accepted unless it is thought that it can in some way be made to support the old creeds and perpetuate the old institutions. Whatever happens, the status must be maintained, in name at least. That is now Christian and Catholic which not so very long ago was rank heresy, but never mind; the church has kept the name, the authority, and the revenues, and no more was absolutely essential. To those who cannot think she seems to have yielded nothing. Through all vicissitudes there has come, after all battles and all surrenders there remains, for the Catholic, the infallible church founded on tradition; for the Protestant, there remains the name of the once infallible book and it is yet good to conjure with so long as the masses of believers do not look under the label. Easy-going optimists will have it that the old creeds are quite dead, but they are only masquerading in worked-over garments. Once the appeal was to the fear of hell; now it is to the moral sense, and the moral sense of to-day is, for the most part, saturated with the poison of religious medievalism. The church is desperately struggling to regain lost ground; the great conflict of the present and the near future rages and will rage about controverted principles of conduct. If the church wins here she can rule and will rule just as despotically as she did when she was supreme through frank defense of her claim to speak authoritatively in matters of religion.

"Men talk against the church," says Cardinal Newman, "but they owe it to the church that they can talk at all."

"Claim everything in sight," has heretofore been the motto of the church, but of all the claims she has made this is the most astounding. Possibly we would also be blind as bats if it had not been for the church? It is even thinkable that the solar system is to be credited to the church.

On October 2d there convened in Washington a national Eucharistic congress. At this congress Bishop Keane declared that "the perpetual presence of the word made flesh is the thing of paramount importance in the world." That is, the gross delusion that the wine and bread of the eucharist are the actual blood and flesh of a young Jew who is said to have been executed in Palestine in the neighborhood of two thousand years ago is the most important thing in the world. Think of it! Surely there is a terrible need to "show the world that the church welcomes the awakening of scientific thought."

"Lucifer was the first who would not bow to the word made flesh, and he is striving to build up his kingdom and he has powerful auxiliaries," adds Bishop Keane. While the church continues to treat those ancient legends and metaphors as records of actual persons and events, what right has she to ask us to believe that she has put herself into harmonious relation with modern science?

"The bishop then referred to the desecration of the Sabbath and said: 'What are you doing to prevent this? How can you tire in this work, when men claiming to be in search of liberty are seeking license? "Do you forget who I am?" asks the blessed Lord. "Do you forget that I am the lion of the tribe of Judah? Do you forget the scourges I have sent upon the wicked? Do you forget that I inspired my apostle Paul to pronounce the fearful warning that he who desecrates the temple of God I will destroy utterly, as the temple of God is sacred?"

When did Christ send scourges (convulsions of nature, diseases, war, and the rest), that fell not on the righteous as well as on the wicked? And why does Bishop Keane permit the unthinking to fancy that "the temple of God" is Sunday, a dura-

tion of time? He does this when he couples Paul's denunciation of the desecration of the body of man with his own talk about the "desecration of the Sabbath." Again, he leaves a false impression in regard to the attitude of Paul on the Sabbath question. Paul did not believe in enforced Sabbath observance, so far as the record shows, and Bishop Keane cannot be ignorant of that fact. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." What chance is there for "Sabbath desecration" under that rule? In this instance, Paul, eighteen centuries before Bishop Keane in time, is also eighteen centuries ahead of him in development.

Referring to the differences in the views and opinions of men in regard to religion, the bishop said that these differences were "brought about by the emissaries of the evil one." How sincerely has the church accepted the results of scientific research and the fruits of historical and biblical criticism when its high dignitaries talk such superstitious nonsense as that? But the Bishop and his religion are condemned by his own words. If religious differences are due to the machinations of the devil, then the Catholic church is the child of the devil, for Christianity is one of the youngest of the great religions of the world, and hence came as an interloper, a wedge of division.

"Why in God's name should we not trust and love one another!" excitedly exclaims the bishop. There would be a great deal more trust and love in the world if it were not for meddling and tyrannical churchmen and moralists. Quite likely Bishop Keane and the Editor of THE TRUTH SEEKER would get along very well as neighbors while each attended strictly to his own affairs, but we very much fear that the bishop could not so contain himself; he would be eager to force the Editor to subscribe to some creed or pursue a certain line of conduct. He would not be willing to put his dependence in love and reason and time to bring the Editor to what he would call the right way of thinking and doing. On his human side the Christian is about like the rest of us, but on his theological side he is distrustful, quarrelsome, intolerant, and cruel. In other words, the acid of his creed sours the milk of human kindness in him.

Rev. Joseph Yasbeck, the Maronite missionary, said that of the 3,000,000 Armenians, only about 100,000 are allied with the Catholic church. But the separation of the others is formal to a large extent, the Eastern princes and patriarchs refusing to recognize the authority of Rome, while the East has yet the Roman mass and ceremony. That is, such is Father Yasbeck's version of the matter; no doubt the Eastern churchmen would assert quite the contrary. However, that is not of material importance here; what is to follow is more suggestive: "Hundreds of Armenians had said to him: 'There is no real difference between us; let the shepherds agree and we will follow.'" That is very characteristic of theological sheep. Presumably the Protestant flock would also troop back to Rome if their shepherds could agree with those in the Vatican.

"He closed with an eloquent exhortation that the Eastern church might be brought back before Pope Leo's death, in order that the pontiff's great desire might be accomplished."

But will not Leo know of it when it is accomplished, even if he dies first? Are not those who "die in the Lord" able to see what takes place on the earth after they have left it? Rev. Mr. Yasbeck's expressed wish would seem to indicate that he has some doubts in the matter; perhaps he does not believe in immortality after all; it is not at all unusual for the augur to have no faith in his auguries.

Among the resolutions adopted was one favoring Sunday observance "as a practical means of sanctifying the Holy Eucharist." That would be all right, of course, if the Sabbath observance was the voluntary offering of those who believe that the Holy Eucharist stands in need of sanctification, but when we are asked to give our suffrages for statutes of the state that are intended to force us to observe a holy day for the sake of sanctifying a churchly superstition, it is certainly carrying audacity almost to the utmost limit conceivable. When Rome asks that

much now, while she is trying to make the world believe that she is adjusting herself to the new scientific order of things, what would she not demand if she were not under this necessity to cater to the demands of the spirit of progress?

Like the Protestant Women's Christian Temperance Union and all other similar organizations, the Catholic Total Abstinence Union makes much use of the absurd claim that temperance is a virtue peculiar to Christianity. Rev. James M. Cleary, president of this Union, has recently issued a bulletin to his fellow workers. He speaks of "Christian sobriety," "the holy cause of Christian sobriety," and bids his brethren be "devotedly Catholic." We should be pleased to know wherein the abstinence of a Christian differs in effect from the abstinence of a Buddhist or a Freethinker, so far as its resulting sobriety is concerned. But there is a difference in some other respects; the Christian who thinks temperance is desirable cannot refrain from making the false claim that temperance is the result of the teachings of Christianity and should therefore take the name of "Christian temperance" or "Christian sobriety." He ignores the indisputable facts that the Bible teaches neither prohibition nor temperance and that the nations that have been afflicted with Christianity are among the most intemperate peoples in the world. When we say that the Bible does not teach temperance, we mean, necessarily, that the overwhelming preponderance of its testimony is on the drinking side; a few texts condemn the use of wine and strong drink, but only a few, either absolutely, or relatively to the number of those which directly commend such use or, by their failure to condemn when mentioned, imply that it is harmless.

The *Catholic News* says, referring to the work of the "League of the Sacred Heart":

"The aggregation of good works recorded in the October *Messenger* as offerings for the intentions recommended to the League of the Sacred Heart amounted to 4,698,920. That all these prayers are not without practical results, the numerous favors, both spiritual and temporal, recorded in thanksgiving, bear eloquent witness. Truly 'More things are wrought by prayer than this world dreams of.'"

It would be more accurate to say that all that are wrought are wrought in dreams, except in so far as the earnest wish back of the prayer spurs the one who prays to attempt once again the accomplishment of that which he desires, or the prayer (wish) uttered aloud has a certain effect upon the human hearer. But what shall be said of the church, claiming to keep up with the march of knowledge, that sustains an organization within itself through which alone nearly 5,000,000 prayers to ghosts and dead men are registered in one month? Is not such a church a survival from the animistic stage of development? Is not the superstition fostered by its priests and which in turn enriches them, as gross as that of the African or Australian savage? All alike pray to the dead and to "the sky people," and the answers that the "civilized" devotee receives differ not from the answers received by the root digger and the tree climber.

Rev. James Conway, "Assistant Director of the Apostleship of Prayer," tell us that devotion to the "sacred heart of Jesus" is not, "in its widest sense, of modern origin," for it has been practiced in all ages by individual members of the church. Then he adds:

"However, the devotion to the Sacred Heart, in the special form in which it is now practiced in the church, is decidedly the devotion of the age. By an especial divine providence it has been revealed and propagated in our time, when the love of many has grown cold, in order to rekindle in the hearts of men the fire of divine love. At first it was a small spark in the heart of a poor, resourceless religious; but by the will of the Divine Master and by the co-operation of the Holy Ghost, it became a great fire."

Does not this of itself go far to show that the Roman church, instead of trying to lead its people out of darkness and malaria on to the sun-kissed, wind-swept heights of science and moral health, is really striving to guide them into still lower cañons of intellectual gloom and ethical decay? Mr. Conway urges priests to take pains to cultivate this form of beating the air with vain prayers. Did

some optimist say that the warfare with superstition is over?

The Convention, and After.

The Freethinkers' Annual Congress has come and gone. The Secular Union and the Freethought Federation have been combined into one organization, to be called the Secular Union and Freethought Federation. The officers elected for the ensuing year are tried and true workers, well worthy of the confidence and support of the Freethinkers of the whole country. The attendance was good, the addresses, readings, and music were excellent, there was plenty of enthusiasm and an abundance of good fellowship; neither personal jealousies nor unreasoning differences of opinion disturbed the prevailing harmony, the collections and pledges were most gratifying, the resolutions adopted are a concise summary of the Secular demands and of the reasons justifying the demands, and, in short, the Congress was, in every way, a success.

It is expected that during the coming year the Fleckten school case in Minnesota will be pushed to a conclusion, and it is also hoped that Mr. Jacob Wise will be rescued from the toils of the Comstock law, where he is held for doing in a small way what Christians and Christian societies are constantly doing in a large way, that is, disseminating the "word of God" through the mails. Theocratic schemes at Washington will be watched, Sabbath legislation in the states will be antagonized, and the utmost possible will be done to educate the American people in the principles of pure secularism, and to arouse them to a sense of the great dangers menacing the liberties of all Freethinkers and other non-Christians through the machinations of the Protestant theocrats, who are preparing the way for "Holy Mother Church," forging the sword of legal church authority for her to wield after the secular Constitution is corrupted and church and state are one in the fundamental law and that one the church. The extent of this good work must depend upon the abundance of the sinews of war that are provided. Mr. Putnam and Mr. Reichwald will no doubt soon make known in detail the program of labor for the immediate future.

Welcome and success to the reorganized "Secular Union and Freethought Federation"!

Now and again the sweeping current of theocracy strikes a slight obstruction that partly stays its course for a moment. The latest that has come under our observation was encountered at Linwood, Ohio, where the reciting of the Lord's Prayer in the public school has been stopped. A father took his child from the school because of the prayer, notified the teacher, and consulted the attorney for the schools, who replied "that prayers had been eliminated from the schools, and that a state law forbid anything of a sectarian nature being taught in the public schools." This opinion of the attorney is in harmony with the decision of the supreme court of that state given as long ago as 1872. The court held that the Bible is a sectarian book within the meaning of the constitution and that Christian teachings are sectarian teachings. That would of course bar the Lord's Prayer and everything of the kind. All that Freethinkers in Ohio have to do with regard to religious instruction and ceremonies in the public schools is to assert their rights under the state constitution, as interpreted by the supreme court. We should like to see the same question raised in other states now, after twenty-three years more of theocratic propaganda.

"We are no longer pestered by the vicious proposition that laws are enacted rather with a view of silencing the murmurs of the good than for the purpose of restraining the passions of the bad."

So says the aristocratic Rev. Dr. Huntington, speaking of the Rooseveltian crusade. We presume

that by the "bad" he means the people who want to buy a glass of beer, a collar, a piece of ice, a pair of hose on Sunday, and that by the "good" he means the millionaire members of his flock and others like them, who have their wine cellars, their well-stocked larders, their high-priced chefs, and all the other accessories of rich feeding and bibulation, and so do not care a cent about open shops on Sunday. Then, if they are not satisfied at home, they can order their hostlers and coachmen to break the Sabbath and take them down to their fashionable clubs, where there is more wine and there are more cigars and billiard tables and various other stimulating and amusing and time killing supplies and diversions. We should all love the "good" very much, for they have not yet attempted to get a law to compel us to go to church on Sunday and otherwheres associate intimately with them.

The exclusion of the paper from the mails in Canada is used as an advertisement for the paper both in that country and in our own. The same effect might follow its exclusion from the United States mails. It would still be published and would probably fatten on the notoriety given to it in this way, if this were all that the civil authorities would or could do. But this is not all that can and should be done. The law can and should lay its strong hand on the publishers and compel them to cease sending out the scurrilous and blasphemous sheet which destroys the reverence of God, dishonors his laws and the laws of the state, and depraves the morals of the people. Are there not friends enough of public decency and morality in New York to expunge this foul blot without delay from the fair name of the Empire state?—*Christian Statesman*.

The above gem of charity is the concluding paragraph of the article reprinted in these columns last week—this paragraph being omitted for want of room. We presume that Mr. McAllister means to say that this paper destroys reverence for God, instead of God's reverence, but he does not say that. When it is established as a fact that "God" has emitted a code of laws it will be time enough to talk of the dishonoring of them. As to our dishonoring the laws of the state, we do not see how our alleged "blasphemy" can do that so long as New York has no blasphemy laws. To dishonor the non-existent would be indeed a miracle. Regarding the asserted depravation of the morals of the people, we do not understand how telling the truth and defending the equal liberties of all the inhabitants of the country can have that effect. It is our earnest conviction that even "inartistic" ridicule of religious absurdities is less demoralizing than circulating falsehoods about the death beds of Infidels, giving currency to fables concerning "judgments on blasphemers," and doubling, quadrupling, and sextupling, in summing up, the actual number of petitioners for the Sunday closing of fairs or for the passage of a national Sunday law.

Rev. A. W. H. Hodder, of the Sixteenth Street Baptist church of this city, speaks right out in meeting, and tells us that Sunday should be kept as a holy day. He says nothing of the weekly "rest" for the rest's sake, which omission shows that he is more honest or less cautious than his fellow ministers and the politicians who are sailing under the false colors of the rest and morality dodge. The Sunday rest of which he incidentally speaks is to be taken so that we may obey God, who "ordained that one day in the week should be set apart that man might turn aside from the ordinary affairs of the world to perform those duties which he owes to his maker." To this end Sunday laws are to be enacted and enforced to compel those who do not voluntarily perform this religious duty to do so in order to escape judicial robbery and imprisonment. Of course this is union of church and state and nothing else. Mr. Hodder says that "a powerful and gigantic foe, imported from other lands," "would destroy the holy observance of our Christian duty." Such a statement is sadly lacking in candor. The minister knows that nothing can destroy the "holy observance" of his "Christian duty" but his individual failure to perform that duty. Sunday will be observed by those who have the requisite faith and whose inclinations do not prove too strong for their sense of duty. Mr. Hodder has perfect liberty to observe "the Sabbath." But what he wants is the power to compel everybody else to observe it.

Hence his demand for Sunday laws. No one has asked him to "throw our religious customs overboard." The strife has grown out of the Sabbatarian attempt to compel other people to accept the "religious customs" of the Puritans.

"The American Sabbath is threatened by the European invaders that try to trample on our Christian customs, sneer at our religious observances, and defile the land with the godless festivities of the continental cities."—*Rev. Mr. Hodder*.

Independent foreigners and native-born citizens may "sneer" at the religious observances of the Christians, but that fact should delight the heart of the genuine follower of Jesus, for that "teacher" told them that they should be blessed when men should revile them, and persecute them, and say evil things of them falsely for his sake. They were told to rejoice and be exceedingly glad, for great should be their reward in heaven. It will be noticed that this promise was conditional; they should rejoice, and they would get this reward only when the evil things said of them were false. It may be the realization of this awkward condition that makes them now so sensitive to ridicule and criticism—what is said of them and their "Christian customs" by these beastly "European invaders" is true, and so they are "reviled" here and have no hope of any reward in heaven. It is too bad. But Mr. Hodder should remember that while his superstitions may be sneered at by the "godless" he is still at perfect liberty to cherish them and perform his various incantations, while on the other side of the line his agents, the law-carpenters, are continually building prisons for his "godless" contemners. If he chooses, he can meet sneer with sneer, but we are at the mercy of the law-men and cannot retort in kind when the policeman's club is raised to intimidate us into due observance of "Christian customs."

"Never before, I think, has Christendom been so impatient of the things which divide it, and never were the hearts of men, at any rate throughout the Anglo-Saxon world, so widely or deeply stirred with a desire to be not only one of faith, but of one fellowship and one order in Jesus Christ."—*Bishop Potter, Episcopalian*.

Why are Christians impatient of denominational lines? Is it because their faith is growing stronger or because it is growing weaker? To an outsider it appears that they do not now so much as formerly care to subject their creeds to the strain of controversy. To closely examine the foundations of each is a dangerous process in this age of doubt and discovery. What shatters the claims of one must injuriously affect the claims of all. So it is politic to cease emphasizing differences and insist upon unities. They have found that Christian blood is thicker than Infidel water; that the system is in less danger from varying interpretations of texts than it is from the criticism that results in the rejection of the alleged divinity of the texts. It is necessary that they deal less harshly with their brethren in order that they may be in a position to deal more harshly with the Freethinkers. Hence this continually increasing pressure for the reunion of Christendom. In almost all instances the desire for church federation is inspired not by a broadening charity for divergent views but by the wish to compel the world at large to accept the "Christian Sabbath" and "Christian morality" as a whole. Realizing that they cannot hold their own in the realm of mind, they turn to the ballot-box as their predecessors turned to the kings and popes. To use the ballot box effectively for the extirpation of heresy they must be united.

The *Catholic Review*, commenting on the discussion between Cesare Lombroso and Max Nordau as to the propriety of including Wagner and Tolstoy among the "decadents," as Nordau has done, says that they agree that the "predominant symptom of modern vice is egotism, or megalomania." As these writers are Agnostics, it asserts, they should be able to see that the real cause of all these ills is the departure from Catholic Christianity, for while the latter teaches the supreme duty of loving God above all things and our neighbor as ourself, anti-Catholicism weakens and destroys the effect of this teaching. It continues:

"This fact is apparent when one visits the crowded and miserable slums of our great cities and reflects that a large proportion of the misery and crime that are rife there would not exist only for the cold-blooded selfishness of persons, many of whom deem themselves to be good Christians, who live in luxury in the same cities, deriving a considerable portion of their worldly means from conditions that are dependent on wretchedness and vice. This is because the religious spirit of the times, begotten of the schisms that have rent Christianity into shreds, has taught men that their chief aim should be comfort and pleasure, and so widely has this teaching been successful that even the mass of those who profess to believe in Christ are, more or less unconsciously, impelled by it. What the world needs for its rehabilitation is the resurrection of the generous, chivalrous, self-denying spirit that is essential to the really Christian life."

One unfamiliar with the history of the past, reading the foregoing, would naturally conclude that "crowded and miserable slums" side by side with careless and selfish wealth had not been known in Christendom before schisms had "rent Christianity into shreds." The church no less than the state, in the ages when the church was one, derived no inconsiderable portion of its "worldly means" from conditions that [were] dependent on wretchedness and vice." Its prelates and its popes lived in luxury, while the masses fared on crusts and were housed in hovels. In those days the church could make its chattels believe that some were destined by God to be rich and to rule, while the many were to be rewarded in heaven if they submitted uncomplainingly to the sufferings inseparable from the conditions by which it had pleased God to surround them in this world. The same gospel of classes is propagated now, as witness the sermon recently preached in Richmond by Archbishop Janssens of New Orleans, but the spread of intelligence causes much of this seed of error to fall on soil in which it cannot germinate. Men see that those who preach most loudly the duty of self-sacrifice are the very ones, as a rule, who repudiate the principles of equal justice and liberty, through the application of which alone will it be possible to reduce poverty and vice to the minimum. Men see the church covetously seize the scanty earnings of the poor to use in the erection of million and ten-million dollar temples of superstition, and then turn about and double-tax the homes of the laborers to pay the taxes on these costly edifices wherein are set up the idols of medievalism. Only when all men become wise enough to intelligently seek their own pleasure and comfort here on this earth will the race fairly start on the forward march. Charity is a mere stop-gap, a temporary binding of the wound, a transient shelter. As an individual manifestation of sympathy it has its place, but as an organized substitute for opportunity and equity it is the curse of the world.

God Save Canada.

We have received a circular from a publisher of Infidel books in the United States complaining that his blasphemous publications, including a comic history of the Bible and a paper which contains caricature pictures of our Blessed Lord, are refused transmission in our Canadian mails. He complains bitterly of the tyranny of the Canadian government and seeks to enlist the aid of Canadian editors in denouncing this "bigotry."

This Infidel editor asks too much. The Canadian postal department is run at a large annual loss in order to supply all parts of our vast country with cheap postal facilities, with a distribution of that great modern educator, the newspaper. It never was designed to be the vehicle for spreading broadcast over the land the indecencies, obscenities, and blasphemies which characterize the satanic press of the United States. While that country has some of the noblest papers in the world it has also some of the vilest.

The man who would scatter the contagion of smallpox or cholera in the mail would be regarded as the vilest of felons. But his crime would be white compared with that of the man who would diffuse the moral pestilence against which Anthony Comstock is waging such a prolonged and successful war. We establish a quarantine against smallpox and cholera, but much more necessary is it to safeguard our young country from the contagion of moral pestilence.

We congratulate the Dominion of Canada on the purity of its press. Its editors and publishers sedulously exclude from the printed page anything that would bring a blush to the cheek of innocence or besmirch the young mind. And well they may. There is a great privilege and a great responsibility. The press finds welcome admission to all of our homes and exerts an influence not less, we judge, but more potent than that of a teacher or preacher. God forbid that it should be perverted to inculcate infidelity and vice.

We rejoice that the vast preponderance of Canadians—Catholics and Protestants alike—whether Grit or Tory, will support the government of the day in refusing to become the partners in crime of the infamous publishers of infamous papers in the diffusion of their vicious teachings.—*Onward*.

The Old Story in Plain English, with Notes and Comments.

III.

When the wager of law was in vogue, if a certain number of witnesses would swear that they believed that the accused was innocent he was acquitted. These witnesses must be sworn in the most sacred places and in the most solemn manner. It was believed, when men were sworn in such sacred places and solemn manner, and in the presence of Almighty God, who took cognizance of all the actions of men, that the great autocrat of the upper world would come down upon him with his great calamity hammer and grind him to powder if he swore falsely. There are numerous accounts of men who had testified falsely being struck dead on the spot. Notwithstanding all of these solemn and precautionary measures the courts were the most unreliable of any known in history. The courts swarmed with sanctimonious scoundrels who would swear away a man's life with as little compunction as a terrier would manifest in shaking a rat. Ecclesiastics almost invariably escaped justice. All of this holy mummerly has nothing to do with a man's moral character. The more of this holy slush the people have imbibed, the lower their standard of morals has been. When a man is made to kiss an old greasy book in order to lasso his honesty, it looks to me like inculcating morals by injection. I have been present when hundreds of witnesses were sworn, and as far as my acquaintance goes the men who refused to be put through the holy gospel process were the men in whom I had the greater confidence, and I cannot call to mind an instance where a man whose morals were shaky refused to kiss the old book of spooks and ghosts. A man who will bear false witness, to injure one man or to favor another, is not trustworthy, and all the books, holy or unholy, will not transform him into an honest man.

A high state of civilization is reached only by slow degrees, and church dogmas have never served as stepping-stones, but have had a tendency to fill men with hellish hate and slavish superstition which have only impeded their progress. Wherever the people have most trusted in God, there has been found the lowest state of morals.

Under the wager of battle they settled all disputes, claims, and criminal complaints by battle, fully believing that God would uphold the right. But God had no more to do with these battles than he has with a drunken row on the street. Another case where faith in God brutalizes men.

At another time every claim and accusation was settled by ordeal. There was the ordeal of boiling water or oil, from which the accused must fish a small stone or ring, under the firm belief that in every instance God would protect the innocent. There is one case, as well authenticated as any of the holy happenings, in which the accused held his arm up to his elbow for two hours in a boiling cauldron of water without injury. Teach a man from youth that God protected the three Hebrew children in the fiery furnace, and then it is easy to cram such nonsensical drivel down his throat.

There was also the ordeal of red-hot iron. It was believed that if the accused was innocent God would enable him to walk over red-hot plowshares, or carry red-hot irons in his hands, without injury. According to the statements, this feat has been performed hundreds of times without harm. If any one can tell how the people were imposed upon in regard to such statements, he can tell how the people were imposed upon in regard to the miracles of the Bible.

Then there was the ordeal of fire direct. Sometimes the hand of the accused was held in a flame. Sometimes huge pyres were built, and the one on trial must walk through the flames. It is stated that a monk walked between two piles of blazing wood, ten feet long, five feet high, and four and a half feet wide—the passage between them being six feet wide—and he walked through over glowing coals bare-legged and bare-footed without singeing the hair on his legs. Then he desired to return, but was prevented by the admiring crowd. Make a man believe that he is a special favorite of heaven and he is unfitted to associate with men on the earth.

Next comes the ordeal of cold water, into which the accused was thrown to test his or her innocence or guilt. If guilty, it was believed that God would not suffer the pure water to receive him, and he would float. No doubt God had as much to do with the water as he does with the water when a fool minister plunges a lot of other fools under water when the mercury is below zero. If you want to produce a lot of high-pressure fools, stuff them with theological notions.

Then there was the trial by balance, by which the guilt or innocence of the accused was determined by weight. This mode of trial was more particu-

larly applied to witches and sorcerers. The one suspected of being a witch was put upon the scale and weighed, and after a little time was weighed again. If guilty, the accused would not weigh as much as when weighed before. Sometimes a Bible was put at the opposite end of the scale beam, and if guilty the Bible would outweigh the witch. Of course God would not allow his holy book to be outweighed by a witch. Thus it will be seen that the more they trusted in God the bigger fools they grew.

The ordeal of the cross was often resorted to. The two contending parties were made to face a cross or crucifix, with arms extended like a cross. The one who could hold out the longer was adjudged to have justice on his side. All will see that this was simply a test of physical endurance and determined nothing in regard to justice. But they believed that they were serving God, and, as we know to-day, the more they tried to serve God the more they outraged justice and humanity. Through all the Christian ages, the more the fool Christians have tried to do for God, the more they have neglected the real interests of their fellow-man.

Besides these there was the ordeal of bread and cheese, and the ordeal of the eucharist, and the ordeal of Lot, and perhaps some other ordeals which I know not of and which should never have been known to anybody.

There were religious ceremonies connected with these ordeals, some of which would prove interesting, but they are too long to be written out. A piece of bread or cheese was prayed over and blessed and the culprit was compelled to eat it in the presence of a gaping multitude who believed that if he was innocent he could eat the consecrated bread or cheese as he would ordinarily do, but if guilty, God, who was supposed to give attention to all of these little matters, would cause the consecrated bit to stick in his throat and choke him. When we understand the minds of the people these things are not strange. When once a man comes to believe that God has to do with all the concerns of men, and that with him all things are possible, he can be stuffed with any kind of absurdity, if "God" is on the label.

The Christian superstition known as the Bier Right ought to be noticed in this connection. If a person was murdered it was believed by the god-crammed imbecils that if the murderer touched the dead body of the murdered it would bleed. Sometimes hundreds were marched by and made to touch the dead body in order to detect the murderer by the blood which would flow. The story is well authenticated that a man was murdered and thrown into the river, and that one of his bones was washed ashore, and even the old bone bled when touched by the murderer.

I have only hinted at these tricks and ordeals; a full account would fill a volume; and yet I am afraid that even the brief allusion which I have given to them will be considered tedious, but I wanted the readers of THE TRUTH SEEKER to know something about the Christian jurisprudence when God presided over and ruled the courts.

Some may think that the statements in regard to these trials are beyond the facts, and fictitious. Let me assure the reader that they are far short of the facts; and I would say that if we had lived in those times we should have been concerned in and approved of those trials; and further that if Christianity were left unrestrained it would return to its old usages as naturally as water runs down hill, and I will prove it. Every Christian believes in a god who is all-powerful and all-wise, that he cannot do wrong, that he is interested in and directs the affairs of men, and that he is always on the side of justice. A Christian cannot be found who will deny either of the above propositions. If he does, he is not a Christian.

Now, when we come to understand how a Christian would naturally be affected by these beliefs we have the key to the philosophy applicable to the Christian courts and ordeals. If God is all-wise he can see the right, if he is all-powerful he can do right. If God cannot do wrong and directs the affairs of men he will direct them right. If God is on the side of justice, justice must prevail.

If two men should step into the arena to-day to settle a dispute with swords or guns, we would say the most dextrous would win, but not so then. They believed that God was on the side of justice and would uphold the right. If a man was put to trial by the ordeal of fire or boiling water they believed that God would protect the innocent, and allow only the guilty to suffer.

Why did these beliefs cause the Christians to run into such absurd and barbaric practices? Simply because there is not one of the propositions which I have stated and by which they were governed, true.

[TO BE CONTINUED.] JOHN PECK.

Freethought Federation and Union.

Rome or Reason: Which?

Address by Samuel P. Putnam at the Opening Session of the Freethinkers' National Congress, Hardman's Hall, New York, Friday, October 25, 1895.

Cardinal Manning was one of the shrewdest and most potent representatives of the Church of Rome in this century. He was the incarnation of its principles and its authority, of its supreme ambition and unfaltering hope. The Church of Rome desires and aims to be the one commanding power upon this planet. It allows no rival. It will brook no opposition. Subtly, persistently, comprehensively it pursues its determined course. It accommodates itself to civilization for no other purpose than to subdue that civilization. It is a vast conspiracy against human liberty, human knowledge, and human progress. It is like an invisible wild beast, forever crouching and forever ready to spring. It is the darkest, the most dangerous, the most stupendous inheritance of the ages, a perpetual menace from the superstitions of the past to every achievement of the untrammelled mind.

Rome is a wily power. It clothes itself in the dazzling garb of philosophy, and would be eloquent, artistic, poetic. It would ally itself with reform and education. It professes to be the poor man's friend. It adorns its pathway with flowers. Rome is no fool. It understands the world with which it deals. It uses ignorance, but it also uses wisdom. It enlists every intellectual power of which it is capable. It excludes nothing. It seeks universal empire by every potency of human heart or brain.

It won't do to say that Rome is merely a mass of prejudice, ignorance, and superstition, which civilization will surely sweep away. Rome is all this, but so admirably organized, so wonderfully endowed, that prejudice, ignorance, and superstition actually use art, philosophy, poetry, and the triumphs of human genius for its enduring sway, and enthral humanity by the most noble powers of the mind.

Rome builds deep. It is no superficial structure. To argue against Rome requires the widest range of thought, the most skillful perception. Rome entrenches itself in every conceivable strategy of the reason. It bristles with logic. It fights not simply with the sword, but with keen and brilliant dialectic weapons, for it seeks so to dominate that it would make all men willing slaves to its enormous authority. It is so greedy in its pursuit of power that it would reign in every province of man's mental domain. It would convince every one by the action of his own reason that he ought to be the most abject of slaves. By one's own will Rome would annihilate his liberty. What an all-comprehensive tyranny it aspires to be! To overthrow Rome requires the most radical and courageous exercise of the mental faculties. We are not contending against brute force as brute force, but brute force equipped with the strength and grace of genius itself.

This subtle, intellectual method of Rome, using intellect for its own dethronement, is well illustrated in an article by Cardinal Manning in the *Nineteenth Century* entitled "Without God, No Commonwealth," from which I will give a few extracts to demonstrate my argument.

"I will set down," says the cardinal, "as briefly as I can the meaning and reasons for the proposition I here affirm, namely, that the social and civil commonwealth of mankind had its origin, and still has its perpetuity, in the knowledge of God, and in obedience to him springing from that knowledge, so that without God no commonwealth is possible. It therefore follows that the theory now so commonly accepted, that between church and state there ought to be no union; that the state in its origin and action is secular, and that religion must be left to individuals, cannot stand."

It will be seen that in his fundamental premise the cardinal opposes himself directly to Freethought and Secular principles, to the Constitution of the United States and the Declaration of Independence. In the Constitution there is no recognition whatever of God, even by name; and while his name is in the Declaration it is merely a name without authority, for it is affirmed that "governments derive their just powers from the consent of the governed."

Radical and far-reaching, therefore, is the opposition of Rome to republican liberty.

"There are three imperishable relations in human life," continues the cardinal, "authority, obedience, brotherhood; and these relations are not the result of original compact, or of enactments of men, but are inseparable from the order of human life. Authority, obedience, and brotherhood are the three ultimate and all-sufficing laws of the human

commonwealth. Equality, liberty, and fraternity are the parody and perversion of this divine order."

The issue is thus distinctly stated as between Rome and Reason.

With Rome it is authority, obedience, and brotherhood based upon obedience and authority; with Reason it is liberty, equality, and fraternity based upon the principles of universal human nature. We accept the gauntlet thrown down by the cardinal; it is liberty, equality, and true fraternity against authority, obedience, and a false brotherhood, the child of theology, which at the bidding of the church has drawn the sword and slain millions of the human race. The brotherhood of the church has not one particle of common humanity to illuminate its cruel bigotry. The "brotherhood" is simply the unity of the slaves of Rome against human rights, human liberty, and human progress.

Upon our banners shall forever blaze the noble words, Liberty, Equality, and Fraternity. From the point of view of Cardinal Manning, in the bosom of the church of Rome, these are a "parody and a perversion." From our point of view, the free and cultured reason of humanity, they are the most inspiring truths and grandest hopes in the long and toilsome march from barbarism to civilization. The music of these words will never cease so long as man has a heart of love and a brain of fire.

Again says the cardinal: "There can only be conceived two fountains of law. It springs either from the will of God, or the will of man."

Observe the deep cunning and sophistry of the advocate of Rome. He would have only two alternatives for the "fountains of law," the "will of God" and "the will of man." Granting that there are "fountains of law," there is a third alternative: eternal nature itself, of which God and man are simply evolutions. But according to reason and science there are no "fountains of law," in the sense that there are beginnings to law. Law or method is co-eternal with existence itself. Given existence, there is law, God or no God, man or no man. If existence is unbeginning and unending, so law, or the mode of existence, is unbeginning and unending. There can be no existence without a mode or law. It is absurd, therefore, to talk of the "fountains of law." There are none anywhere in the universe. Is there any "fountain" to the "law of gravitation," that is, was there ever a time when the law of gravitation did not exist? Was there ever a time when two and two did not make four? when the square of the hypothenuse was not equal to the sum of the squares of the other two sides of a right-angled triangle? Was there ever a time when two parallel lines on the same plane would meet? Was there ever a time when the whole was not greater than a part? God, if there is one, can only express a law, like man himself. He can neither make nor unmake a law. He must obey the law, or the law will unmake him. God exists, if at all, according to law, and without law God is not. There may be "fountains" or "causes" of events, but not of the law by which the event occurs. The "fountains" and the "causes" are the results of the law, its consequence, and not its antecedent. Law attends all events, like being itself, and being cannot create law, for there can be no being without a way or method of being, and law is the method of being, and necessarily must be uncreated. How closely we must follow the cardinal. We must watch him at every step. Give him "fountains of law" and he slips airily away into the "will of God" as the "fountain" of all; but deny, as scientifically we must, his "fountain of law," and he is stuck in the mud of his own creation. He can no farther go.

He makes a struggle, though. He says, "Toward those who deny the existence of a Creator, I have no farther duty until they have made up their mind to say whether mankind is created, uncreated, or self-created." What a play upon words is this! How utterly meaningless is the cardinal's proposition when analyzed. He thinks he has the unbeliever in a logical dilemma. It is nothing of the sort. The cardinal is simply floundering in a mass of words without ideas. Creation is not a word of reason or science. It is so many letters and that is all. It covers an intellectual blank. In answer to the cardinal, we say, man is neither created, uncreated, nor self-created. He is evolved, and all that is in man to-day existed without beginning in the eternal forces of nature. The word evolution covers the whole ground, and totally excludes creation, or any reference to it. We might as well talk of man as a "vacuum" as to talk of him as a "creation."

Farther along the cardinal gives himself dead away. He says: "And now I am prepared to hear an objector say 'You are assuming the existence of law, of nature and God.' I do assume these truths."

The cardinal admits that God is an assumption, which is very true, and therefore at the root of his "law," his "nature," his "divine order," his church, is an assumption. The cardinal is forced to this. He must confess that the whole fabric of his theology, of his revelation, of his authority, is an assumption, and man is called upon to obey an assumption, to worship an assumption, to build temples to an assumption, to give millions of dollars for the glory of an assumption. He must persecute heretics for the honor of an assumption. He must imprison, burn, slay at the command of an assumption. His reason and conscience must be subordinate to an assumption. The state must be under the rule of an assumption. God is an assumption, as the cardinal truly says, but this assumption is so interwoven with man's selfishness and greed, and savagery, and ignorance, that it has become a most disastrous assumption, and a very real evil in human history. Rome is based upon an assumption, but not the less terrible is its despotism.

Cardinal Manning affirms that both church and state are of divine origin, and that obedience is due to each. His words are: "The Christian law says to children 'Obey your parents,' and to subjects, 'Let every soul be subject to the higher powers, for there is no power but from God.'"

The state, therefore, is to be obeyed, no matter what its character. It is the representative of God. Christians, therefore, are bound to respect it, no matter how bad its laws. The Church of Rome is not alone in this affirmation, for John Wesley, a faithful Christian, upheld the infamous government of George III. and condemned the American Revolution as contrary to the commands of the Bible. Of course that is the logic of it. If the powers that be are ordained of God, then we must submit; if we believe in God, we must bend the knee to whomsoever holds the authority. Not only does Rome insist upon its own authority, but upon the authority of every tyrant, of every unjust legislation, of every corrupt government. To maintain its own prestige, Rome clothes with the same divine prestige every government ever instituted by human society, whatever its vices and crimes may be.

Freethought and reason maintain the contrary; that governments are made by the people, for the benefit of the people, and when they do not benefit the people, they are to be abolished. The government is subordinate to the people, an instrumentality in the hands of the people for certain purposes. The people make it, and they can unmake it at any time, without any consultation with God, church, Bible, or pope.

If the state is divine, then of course it has the right to persecute, and Cardinal Manning acknowledges this. He says that in the first period of the church it was an illegal society, and its religion an illegal religion, "and if its religion had not been the revelation of truth it ought not to have been practiced." The state, therefore, has a right to persecute a false religion, according to the cardinal; which position is opposed to Freethought and reason, for the state has no right to persecute any religion, false or otherwise. As Ingersoll says, every man has a right to think wrong. If he has not this right, he has no rights at all. If one's rights cease the moment he is mistaken, of what value are his rights? The right to think at all implies the right to think in every direction, right or wrong.

The right to persecute a false religion implies the right to persecute all religions, for who is to decide as to the true religion?—the majority; and it comes to this by necessity, that the true religion is what the majority approve, and the false religion is what the majority condemn. If you grant the state any religious function whatsoever, you must grant it the right to decide what is true and false in religion; and if it has the right to persecute, it has the right to decide upon whom that persecution shall be inflicted.

From his point of view Cardinal Manning describes the awful consequences of an Agnostic or Secular parliament. "What," he cries, "would restrain such a legislature from abolishing the legal observance of Christmas, of Good Friday, and of the Sunday? Why should not such a legislature abolish all oaths of every kind? Why should not such a parliament abolish chaplains and cease to take its seat at prayers? Why not hold morning sittings on Sunday, and general elections of Sunday, and throw open, not museums only, but theaters, on Sunday? Why should it not abolish all laws against blasphemy?"

These results, which seem so abhorrent to Cardinal Manning, are most devoutly wished for by the reasonable and freethinking man.

Cardinal Manning wrote this article in opposition to Charles Bradlaugh. He was one of the most bitter opponents of the great Freethinker in

the House of Commons, and Bradlaugh scored him with fiery eloquence. In the same way the church once opposed the rights of the Jew. In the early days of Disraeli he was scorned as of this race. He answered back to his tormentors: "I am proud to be a Jew, for one-half of Christendom worships a Jew and the other half worships his mother." The Jew has triumphed and so has Bradlaugh triumphed over the assumptions and tyranny of the church of Rome. Cardinal Manning could not stem the tide of progress. He has, however, shown the unchangeable barbarism and superstition of his own church. Rome does not alter. What it was in the Middle Ages it is to-day. Cardinal Manning is, perhaps, its most famous and accredited representative in these modern times. Cardinal Manning, who cultivates art, science, philosophy, philanthropy, charity, and all the graces of an educated people, he is the devotee and defender of Rome—he still affirms the union of church and state and the authority of Rome. He flouts at liberty, equality, and fraternity. He admits that God is an assumption, but we must obey him without question. He declares the divine right of kings and the sinfulness of rebellion against the higher powers. He justifies persecution on the ground that no one has a right to practice a false religion. He would maintain the cruel laws of the past against blasphemy. He would enforce the observance of Christmas, Good Friday, and Sunday. He sets himself directly in opposition to the rights of free reason. Rome has not surrendered a single claim. It grows wise with the ages, but gains not a single virtue or trait of justice or spark of liberty. Our warfare with Rome is to the death. It cannot be otherwise.

Rome trembles before the statue of Bruno. Well it may, for the martyrs of the past will be the conquerors of the future.

Having demonstrated by its own ablest defender what Rome is to-day, the question arises as to the relation of Rome to the state, according to its own creeds. It affirms that the state is a divine society or organization and that they necessarily co-operate. But suppose they do not co-operate; suppose these two "divine authorities" do not agree? Will they agree to disagree as of equal authority, or must the one succumb to the other, so that really after all there is but one divine authority? There is no question as to the claim of Rome. It arrogates the right to overthrow the authority of the state itself when that authority opposes its own. The church as a church can oppose any government and command its members to do the same. The union of church and state is not an equal union; but a union where the state, although of divine authority, is in absolute subjection to the demands of Rome. In order to maintain my argument I will quote from the leaders and documents of the church to show its treatment, not only of heretics, but of the state itself.

From Dr. Strong's book, "Our Country," the following selections are made:

Bishop O'Connor says: "Religious liberty is merely endured until the opposite is carried into effect, without peril to the Catholic world."

The *Catholic Review* says: "Protestantism of every form has not and never can have any right where Catholicity is triumphant."

The archbishop of St. Louis says: "Heresy and unbelief are crimes and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes."

The *Boston Pilot* says: "No good government can exist without religion, and there can be no religion without an inquisition which is wisely designed for the promotion and protection of the true faith."

The *Rambler*, a Catholic paper of London, says: "Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of Liberty—except in the sense of a permission to do certain acts—ought to be banished from the domain of religion. It is neither more nor less than falsehood. No man has a right to choose his religion. None but an Atheist can uphold the principles of religious liberty. Shall I foster that damnable doctrine that Socinianism and Calvinism and Anglicism and Judaism are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, to my life-blood? No, Catholicism is the most intolerant of creeds. It is intolerance itself, for it is the truth itself."

The St. Louis *Shepherd of the Valley* says: "The Catholic who says the church is not intolerant believes the sacred spouse of Christ."

Every cardinal, archbishop and bishop in the Catholic church take an oath of allegiance to the pope, in which occur the following words: "Heretics, schismatics, and rebels to our said Lord (the Pope) or his aforesaid successors, I will to my utmost persecute and oppose."

The pope's encyclical letter declares: "The Romish church has a right to exercise its authority without any limits set to it by the civil power. The pope and the priests ought to have dominion over temporal affairs. The Romish church and her ecclesiastics have a right to immunity from civil law. In case of conflict between the ecclesiastical and civil powers, the ecclesiastical power ought to prevail."

Gladstone says: "The pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere. Rome requires a convert who joins her to forfeit his moral and mental freedom, and place his loyalty and civil duty at the mercy of another."

Says Bismarck in a speech, April 16, 1875: "This pope, this foreigner, this Italian, is more powerful in this country than any one person, not excepting even the king. And now, please, consider what this foreigner has announced as the program by which he rules in Prussia and elsewhere. He begins by arrogating to himself the right to define how far his authority extends. And this pope, who would use fire and sword against us, if he had the power to do so, who would confiscate our property and not spare our lives, expects us to allow him full, uncontrolled sway in our midst."

Bishop Gilmore, March, 1873: "Nationalities must be subordinate to religion, and must learn that we are Catholics first and citizens next."

Cardinal McCloskey: "They [the Catholics of the United States] are as strongly devoted to the sustenance and maintenance of the temporal power of the holy father, as Catholics, in any part of the world, and if it shall be necessary to prove it by acts, they are ready to do so."

Cardinal Manning, in a sermon, puts the following sentences in the mouth of the pope: "I acknowledge no civil power. I am the subject of no prince, and I claim more than this. I claim to be the supreme judge and director of the consciences of men; of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that lives in the shaded privacy, and the legislator that makes laws of kingdoms. I am the sole last supreme judge of what is right and wrong." Again he says: "Moreover, we declare, affirm, define, and pronounce it necessary to salvation for every human creature to be subject to the Roman pontiff."

Cardinal Ballarmino teaches: "If the pope should err by enjoining vices or forbidding virtues, the church would be obliged to believe vices to be good, and virtues to be bad."

Having shown that Rome claims universal dominion, and purposes to attain this by every means in its power, not only by the persecution of the individual heretic, but even by the destruction of governments if need be, the final question arises, How are we to meet these mighty claims of Rome? With what forces are we to antagonize its enormous power? There are only two, Protestantism and Freethought.

Protestantism has made a mighty onset against Rome, and for a time was successful. But Protestantism has become a creed and church like Rome, and as such it cannot contend against the more ancient ecclesiastical power. Protestantism is founded upon the infallibility of the Bible, Rome upon the infallibility of the church. Rome has a much stronger foundation in history and logic, and in human nature itself.

Overthrow the infallibility of the Bible, and the Protestant church has no foundation. Its cornerstone is removed and it tumbles to pieces. The infallibility of the Bible is overthrown to day by Christian scholars themselves. There is no longer any hope for this doctrine among enlightened believers. Rome, therefore, has an immense advantage over Protestants, for to destroy the infallibility of the Bible is not necessarily to destroy the infallibility of the church, since the latter infallibility is not based upon the former. Rome is not built upon the Bible as a book, but upon a direct supernatural intervention of divine energy and will; and the Bible is simply a record of this transaction. The transaction itself in its origin is independent of the Bible. The Bible, history, tradition, and the existence of the church itself to-day in its pomp and power and venerable glory, are the testimonies to this transaction. The church of Rome

does not need an infallible Bible. No matter how the Bible is regarded by modern criticism, whether as a fallible or infallible record, this does not touch the infallibility of the church itself, which has its foundation in the act of God, and not in any history of that act in Bible or tradition. Therefore, Rome is not involved in the same ruin with Protestantism, because its fortunes are not dependent upon the fortunes of the Bible. Bound up with the infallibility of the Bible, when that infallibility is swept away by modern thought, Protestantism becomes a dissolving view; while the rock of Rome's infallibility is untouched. The authority of the church, a vast, living, magnificent, and potent organization, must be overthrown by other means than those that destroy the infallibility of a book.

You cannot appeal from infallibility to infallibility. You cannot overthrow the church of Rome by any Protestant Bible. Use the Bible as you will, you cannot fatally injure this gigantic institution, for the church of Rome is not founded upon the Bible, but the Bible upon that.

There is only one appeal against the tyranny, intellectual, spiritual, and political, of Rome, and that appeal is to the free human reason itself, untrammelled by any Bible, any creed, or any priesthood. Protestantism will be shivered to pieces in this great contest. It will either fall into the bosom of Rome, or sweep onward into Freethought. Into Rome will finally be gathered every form of despotism, ignorance, superstition, and dogmatism. Against it will be arrayed the science of the world, the principles of the Declaration of Independence, and every aspiration for human freedom and progress. It is Rome or Reason. Every individual must choose. Every nation must choose. There is no middle ground. There can be no compromise. Rome claims all. Against this, reason must maintain its supremacy. With Rome it is slavery, retrogression, ignorance, prejudice, superstition, and barbarism, whatever may be the outward attraction. Science, philosophy, art, literature, must bend the knee to Rome or cease to flourish. With reason, it is human happiness and human improvement. It is the sweets of liberty and the riches of civilization. It is the full bloom of humanity, in intellect and in heart. It is the exercise of every faculty; the triumph of genius and of love.

REPORT OF THE CONGRESS.

The annual Congress of the Freethought Federation and Secular Union, called to be held at Hardman Hall, New York, October 25th, 26th, and 27th, opened last Friday morning at 10 o'clock, according to program. This being the first session, there was not a large crowd present at that time, but enough were on hand to make the prospect cheerful. The first person from a distance to report at THE TRUTH SEEKER office was Treasurer E. C. Reichwald, of Chicago. The first arrivals from inside the state were J. K. Ingalls, Glenora; Geo. L. Pratt, Ridgeway; Eugene V. C. Myers, and Ferdinand Wells, Germantown; Dr. S. W. Wetmore, Buffalo; U. G. Beck, Elmira; W. T. Galloway, Stony Ford; W. S. Galloway, Hankins; W. W. Ames, DeRuyter; H. M. Parkhurst and Mrs. Parkhurst, Henry Rowley and A. S. Barnes, Brooklyn. Susan Wixon and her sister, Bethiah, of Fall River, Mrs. M. Florence Johnson, W. B. Clarke, and Capt. J. H. Handy, represented Massachusetts, and Mrs. A. N. Booth and Mrs. Kate M. Gillen came from New Jersey. Among the town folks were L. G. Reed, E. E. Hitchcock, Prof. E. C. Beall, Miss S. Levin, Mrs. Amy Scudamore, S. R. Thorne, Mrs. Fred Leland, Dr. Stevens, the Drs. Foote, E. W. Chamberlain and fifty others. Those who came later got lost in the crowd.

When President Putnam had called the meeting to order the audience listened to a piano and violin duet by Mrs. Macdonald and Mr. R. A. Kelly, who, it may as well be said here, placed everybody under deep obligation to them for their services as musicians all through the Congress. These and the other musical entertainers—Mrs. Kelly, Mr. Kelly, Sr., Miss Kelly, J. R. Macdonald, and Miss Hicks—received an appreciative vote of thanks. Geo. E. Macdonald, on motion of Franklin Steiner, was elected secretary of the Congress. Mr. Putnam read the Nine Demands, and then delivered the address which precedes this report. He departed somewhat from the printed text, prefacing the main speech with an outline of the purposes of the organization and the attitude of Secularists toward religion as a creed and as a political power. He spoke with great earnestness and was heartily applauded. On motion of E. C. Walker, the chair appointed committees as follows:

On Nominations: E. M. Macdonald, New York; Dr. E. B. Foote, Sr., New York; L. K. Washburn, Revere, Mass.

On Resolutions: Susan H. Wixon, Fall River, Mass.; E. C. Walker, New York; Henry Rowley, Brooklyn; T. B. Wakeman, New York; Ed. W. Chamberlain, New York.

On Credentials: E. C. Reichwald, Chicago.

On Amendments: Dr. E. B. Foote, Jr., New York; Franklin Steiner, Des Moines; Henry Bird, Newark, N. J.

The morning session closed with an invitation to all who indorsed the Nine Demands to leave their names with the secretary, which quite a number did. Some left a contribution also, and a \$20 collection was the result. The introductions and handshakings that always occur at such times were conducted with warmth, and it was very plain that the Congress was starting out under most favorable auspices.

On the afternoon of Friday there was an increased attendance. Exercises opened with a recitation by Mrs. Johnson—"A Freeman's Resolution," one of William Denton's poems from "The Truth Seeker Collection." Later, Mrs. Johnson gave with fine effect a selection from "Four Hundred Years of Freethought," including the poem on Bruno by G. E. Macdonald.

President Putnam said "I am glad to see so many veterans of the cause present, but we also need youth in our movement, and I am therefore glad to introduce to you Mr. Edward Dobson, the youngest, I think, of our Freethought lecturers, who will give you an address, and a good one, on 'Freethought and Civilization.'" Mr. Dobson followed with an excellent paper, in which he had no difficulty in showing that Freethought was not only the source of art, education, and science, but also of the material prosperity of nations.

Professor Ames, who had been named on the program as the speaker of the afternoon, was unable to attend; but Dr. S. W. Wetmore, of Buffalo, although a late accession to the Freethought ranks, took the platform and read a valuable paper on "Church Taxation."

The reading of a letter from Judge C. B. Waite, of Chicago, former president of the American Secular Union, with music and recitations, occupied the remainder of this session.

The Friday evening's exercises were under the management of the famous Manhattan Liberal Club. Dr. Foote, Jr., presided, and in opening said that the session would be devoted to the discussion of two particular demands of Liberalism—free mails and a free Sunday. On the Sunday issue there would probably be little divergence of opinion, but there might be some who would regret to have the old Comstock question raised again. Nevertheless new outrages under the postal laws had forced it to the front, and the dangers foreseen by that clear thinker, Stephen Pearl Andrews, were upon us. In Kansas Moses Harman was in prison, and Jacob B. Wise under indictment. Our neighbor, Canada, had excluded THE TRUTH SEEKER from its mails as blasphemous. Here Dr. Foote read from the *Christian Statesman* and *Christian Reformer* to show that the same outrage is contemplated in this country. From the speaker's point of view the real blasphemies are committed by the religious press. He called attention to copies of the *Epworth News*, one of which contained a picture of an angel comforting Elijah. This illustration, designed to perpetuate fable as a fact, was blasphemous in the eyes of science. Moreover, to stuff the minds of children with such worthless trash was injurious and demoralizing. The second picture showed the ascension of Christ, a mythical and impossible event. It was blasphemy to the truth, and Freethinkers had a better warrant in fact to demand their suppression than believers had to call for the suppression of the pictures by Heston.

Lawyer Ed. W. Chamberlain spoke to the same subject, giving a brief history of the Comstock postal laws and the outrages committed under them. These laws belong to the class resembling sausages; we may have some respect for them until we find how they are made. In the present case, the statutes were enacted in the closing confusion of the most disgraceful congress in the history of the nation. After a thorough exposure of the vice society and its methods, Mr. Chamberlain read a resolution favoring the abolition of postal censorship.

Dr. E. B. Foote, Sr., presented the case of Louis Waisbrooker, publisher of *Foundation Principles*, now under indictment. He also related the history of the National Defense Association, which has done so much to thwart the efforts of Comstock and his society when directed against scientific and reformatory work.

J. K. Ingalls, of Glenora, N. Y., the veteran Land reformer, recited with vigor a commonweal poem that won hearty applause.

Moses Oppenheimer spoke on the Sunday ques-

tion, pointing out that what are called Sunday crimes differ fundamentally from actual crimes, in that while real offenses would be suppressed by the people whether there was any law on the subject or not, nobody cares to assist the police in enforcing these Sabbath laws. These Puritan statutes, Mr. Oppenheimer said, must not be confounded with the laborer's claim to a day of rest. What the laborer wants is say thirty-six consecutive hours of abstinence from labor in every week, and he does not care whether he rests on the Mohammedan Friday, the Jewish Saturday, or the Christian Sunday. The speaker proposed that since it was impossible for all to rest at once, there should be an agreement between employers and employees whereby alternate days of rest could be secured, as is now done in the office of newspapers which are published every day. This would be the way of liberty.

Mr. Wakeman, being called upon to pronounce the benedictory speech, said that he must appear without preparation. He was conducting a political campaign alone, and found the labor fatiguing. Still, he needed no special preparation for this subject, for he had got that twenty years ago. The trouble between Liberals and the churches arises out of their different views of the world and man. The churches take the theocratic view, and would govern the righteous by the supposed law of God, while excluding and consigning to hell all who did not look at the matter in that way. "Even my Prohibition friends," said the speaker, "go astray in this, and regard Sunday liquor selling as a sin to be punished by God, instead of treating it as a question of economics. They even go back to the decalog for instructions, and charge upon those who favor a free Sunday the heresy of submitting a command of God to the vote of corrupt cities. As if it made any difference as to authority whether a measure originated on Sinai or in the Sixth ward." Religious morality is restrictive and exclusiv. Natural morality is inclusiv and would improve all and condemn none. The rest day, whenever it is had, should give time for recreation, and in establishing it we must be governed simply by convenience. Mr. Wakeman alluded to the case of Mrs. O'Hearn, the New York woman who was sentenced to three months' imprisonment for selling a glass of whisky to a police spy and who had that day been pardoned by Governor Morton. The news was received with hearty cheers. On the subject of free mails, Mr. Wakeman said that any use of the postal system except for convenience of communication was a misuse and usurpation.

Saturday morning's session was a sort of committee meeting, the tedium of which many members evaded by staying away. The Committee on Amendment reported through Dr. Foote, Jr., a form of constitution for the American Secular Union, effecting the union of that organization with the Freethought Federation, which was adopted.

A letter was read from Mr. A. B. Reynolds, of Hazleton, Kansas, proposing to devote a tract of land to the purposes of a Freethought Home. The Freethought Federation not being an incorporated body, and incorporation of a national organization not being practicable, the Congress was at a loss to see how it could avail itself of Mr. Reynolds's generous offer. The secretary was instructed to respond to Mr. Reynolds, stating the facts in the matter and extending the hearty thanks of the Congress.

Mrs. A. M. Freeman's report as secretary of the American Secular Union was read by Mr. Steiner, as follows:

SECRETARY'S REPORT.

I regret exceedingly my inability to be with you upon this occasion, and to report to you personally the work accomplished during the past year; but ill health prevented this, as it also precludes the possibility of my longer continuing to act as secretary, which office I herewith resign. Whosoever may be elected as my successor I am sure will receive your undivided and unstinted support. It is a matter of congratulation that at this Congress a union of our Secular societies is to be effected. For this alliance the credit is largely due to Judge C. B. Waite, who for three years was president of the A. S. U. Mr. Putnam, who was elected president of both organizations at the last Congress, has wisely continued this policy of peace, and once more Secularists will be united under one banner in defense of liberty.

The present board of officers has not been idle. You are aware of Mr. Putnam's success in England—the splendid ability with which he presented Freethought from an American standpoint. Our young friend, Franklin Steiner, has been constantly in the lecture field, and has won for himself many deserved laurels.

To E. C. Reichwald, treasurer of the Federation, many thanks are due. He has performed not only his duties as treasurer, but has acted largely as secretary. Otto Wettstein, of the American Secular Union, although in Germany for a year, has continued with his able pen to give us his sympathy and support. The vice-president of the State of Illinois for the Union, whose name I am not at liberty to mention, has sent out many hundred pamphlets combating Sunday laws, Bible in the public schools, etc. Dr. Juliet H. Severance, Dr. Joseph H.

Greer, Dr. G. A. F. de Lespinasse, N. F. Griswold—all these deserve mention for their faithfulness to our cause. Judge Waite has published many able articles since his resignation as president, showing that his interest in Secularism has not decreased. As for your secretary—she has traveled nearly across the continent since last October. Last winter she lectured in Philadelphia; Northport, L. I.; before the Manhattan Liberal Club, New York; at Newark, N. J.; Willimantic, Conn.; Boston and Brockton, Mass.; Harwich, East Dennis, Oyster-ville, and Cotuit on Cape Cod; Mechanicsburg and Cincinnati, O., and in Sheridan, Ind. Then in May and June she traveled through the far West, giving three lectures in Trinidad, Col.; three in San Marcial, N. M.; four in Tucson, Ariz., one in Tempe, and six in Prescott. The terminus of the route was within about three hundred miles of Southern California. On the return trip lectures were given at Albuquerque, N. M.; Santa Fé was visited; also Marysville, Kan. Mr. Putnam had spoken at all these places last winter and had aroused an interest in Secularism which will lead to grand results in the future. New Mexico and Arizona are soon to be admitted into the Union as States. Secularists demand that their constitutions shall provide for the taxation of church property. This question is at present of great interest to the citizens of these territories.

To the Liberal publications the Union and the Federation are under many obligations. The way to liquidate these is for the members of each organization to support the Freethought press. Until this is done to a far greater extent than at present, no great headway can be made in Secular work. Freethinkers must keep posted in regard to what is going on. The enemy is alive, alert, active, every orthodox individual familiar with the object to be attained. Liberals will do well to imitate this Christian zeal.

In retiring from this position, which I have felt my inability to fill, I desire to thank the members of both organizations for the invariable kindness and courtesy accorded me. Hoping that much more may be accomplished in the future than has been in the past, I am,
Yours sincerely,
MRS. M. A. FREEMAN,
Cor. Sec. American Secular Union and Freethought Federation of America.

A communication from D. W. Smith, of Oregon, on the subject of Secular Sunday-schools was submitted to the Congress. Prof. D. T. Ames made an earnest speech in behalf of action looking to the establishment of such schools in every state. E. C. Walker pointed to the specific objects of the Federation, and suggested that work and means be focalized on them. At the same time, he said, the work of Mrs. Smith in Oregon, and the example there set for other states, could not be too highly praised. Mr. Myers suggested that the letter of Mr. Smith be published for general information, which was agreed upon. Dr. Foote spoke of the appropriateness of appointing somebody capable of such a task to pronounce a eulogy upon the work and worth of the late Katie Kehn Smith, of Oregon, of whom he spoke in terms of high praise. "We would be most fortunate," said Dr. Foote, "if we had a woman of equal genius in every state of the Union."

At this point Mr. F. B. Woodbury, secretary of the National Spiritualists' Association, of Washington, D. C., announced himself, bringing greetings from the society which he represented. Mr. Woodbury said the Spiritualists were every year paying more and more attention to the organization of Sunday-schools for the children. Having been heartily welcomed by President Putnam on behalf of the Congress, Secretary Woodbury made a brief address, which, if it had been made by the most radical Secularist, could not have had a truer ring.

Mrs. M. E. Cadwallader, honorary vice-president of the Association of Spiritualists, spoke to the subject of incorporation of Freethought societies. Miss Cadwallader pointed out as one of the objections to such incorporation the fact that no elections of officers would be legal in any other state except that in which it was incorporated and had its headquarters.

The Committee on Nominations, through Chairman E. M. Macdonald, reported these officers:
President, Samuel P. Putnam.
Secretary, E. C. Reichwald.
Treasurer, Otto Wettstein.

Vice-Presidents, C. B. Waite, T. B. Wakeman, John E. Remsburg, Franklin Steiner.

The foregoing were elected, the vote being cast by the secretary of the Congress. This was a meeting of the American Secular Union.

Saturday afternoon the business of the Freethought Federation was dispatched. Secretary Reichwald read his report, as follows:

At my last report, at the previous Congress, there remained in the treasury a balance of \$142.51.

Since then I have received by contributions, etc., \$480.78, making a total of \$623.29. Out of this there has been expended as follows: Printing pamphlets, \$166.50; stationery and stamps, \$254.63; hall rent and advertising expenses, \$55.15; donation to the Wise fund, \$10; incidental expenses—addressing and folding circulars and pamphlets, \$41.75; thus leaving on hand, Oct. 18th, a balance of \$95.26.

The report was adopted. The Committee on Nominations reported for the Federation the officers chosen by the Secular Union, and they were elected. Prof. Daniel T. Ames, editor of the *Penman's*

Journal, delivered an address on "Revelation Under the Microscope of Evolution," and there were short speeches by the ex-Rev. Mr. Fuller, who is just out of the Baptist shell, and by Mrs. Cadwallader, of the Spiritualist Association.

In the evening of Saturday, before a crowded house, Miss Susan H. Wixon gave an address upon the "New Woman." It was a bright and witty paper, and the audience expressed their delight by all appropriate methods, including a magnificent bouquet.

The president read a letter from J. D. Shaw, editor of the *Independent Pulpit*, and Geo. E. Macdonald ensued with some serious observations on the "Worth and Worthlessness of an Oath."

These speeches and the music and recitations, with the encores demanded, absorbed so much of the evening that Franklin Steiner had but fifteen minutes left in which to present his ideas about "Freethought Agitation." Mr. Steiner made good use of his time.

Sunday morning's meeting had the largest attendance of any of the day sessions. There were three addresses—"Church Taxation," by Henry M. Taber; "The National Reform Association," by E. C. Walker, and a "Lay Sermon" by T. B. Wakeman, on a text from Thomas Paine. In the afternoon the hall was crowded by accessions from the Brooklyn and Newark societies, both of which had adjourned their regular meetings in order to attend the Congress. Professor Peck, the Spiritualist lecturer, gave a short talk. Henry Rowley, of Brooklyn, spoke on "Our Warfare," and President Bird of the Newark League discussed "Evolution in Thought."

The closing session was held Sunday night, and there was standing room only. Miss Susan H. Wixon, chairman of the Committee on Resolutions, read the following, which were adopted with no dissenting voice:

Resolved, That we reaffirm the fundamental principles of Secularism, the total separation of church and religion from the state. We demand the equal taxation of all property not owned by the national, state, and municipal bodies, regardless of the "sacred" or secular use to which it is put; the unconditional repeal of Sabbath laws; the complete secularization of the public schools, removing therefrom the Bible, inhibiting prayer and other religious exercises, and teaching therein only the facts of science; the abolition of all state-paid chaplaincies; the elimination from the procedure of our courts of all vestiges of the compulsory oath; the prohibition of the issue of religious proclamations by the president and governors; the cutting off from religious societies of all state revenues, whether appropriated for educational or other purposes; the constitutional denial to the legislature of authority to legislate for the enforcement of the rules of so-called "Christian morality" at the expense of the equal rights of all citizens, and the severing of all other bonds that hold together the theological and the civil.

Resolved, That as we, as Freethinkers and Secularists, are unalterably opposed to a theocracy, we look with grave apprehension upon all such recruiting agents of the National Reform Association (the God-in-the-Constitution party), as the Women's Christian Temperance Union, the Young Men's Christian Association, the Young People's Society of Christian Endeavor, the Epworth League, the Sabbath unions, the Prohibition party, the Women's Auxiliary Sabbath Society, and all similar societies, in so far as they are the political committees of the churches and have come into existence to counteract through theocratic legislation the intellectual and ethical progress of this age of historical investigation and scientific discovery.

Resolved, That we earnestly protest against the persecution of the Seventh-Day Adventists in Tennessee, Arkansas, Maryland, Georgia, Texas, and other states, because they have conscientious convictions against observing the first day of the week, Sunday, and desire to observe the seventh, Saturday, and we rejoice in the uncompromising stand taken by that body of Christians in favor of the complete secularization of the state.

Historical investigation has brought to light the fact that the early Jews were unacquainted with the seventh-day rest, and that it was not until after their return from the Babylonian captivity that such a sacred day was known among them. The week is of lunar origin, being a subdivision of the lunar month, and has varied and now varies in length among different tribes and races from four to ten days. The Christian Sunday has not even the warrant of the authority of the Bible. It is the peculiar property of the Roman church, being simply the old "day of the sun" appropriated to the service of the Christian priesthood. Day and night are caused by the revolution of the earth on its axis as it sweeps in its orbit around the sun, and it is only the grossest superstition to hold that the first, or the seventh, or the seventh thousandth of these revolutions is more sacred than any other or than all the others. Sabbath laws based on the alleged revelation to the Jews, on this superstitious belief in the sacredness of a particular revolution of the earth on its axis, or on the assumed right of the state to dictate to the citizen when he shall work, when he shall rest, and when he shall play, are usurpations and crimes, flagrantly violative of the guarantees of religious liberty imbedded in our Constitution, and of the equal rights of the citizen, and they are demanded, enacted, and enforced primarily and chiefly in the interest of a church which derives the greater part of its revenues from the Sunday labors of its own ministers and other employees.

It is against true public policy to outlaw honest labor and inebriate recreation, and such outlawry is inseparable from Sabbath laws. All that is necessary in the way of statu-

(CONTINUED ON PAGE 700.)

Letters of Friends.

Still Acting Wisely.

CHARLESTON, S. C., Oct. 17, 1895.

MR. EDITOR: Please find inclosed \$3, for one year's subscription to THE TRUTH SEEKER and a copy of your "Freethinker's Pictorial Text-Book." S. RITTENBERG.

EUREKA, UTAH, Oct. 7, 1895.

MR. EDITOR: Inclosed please find \$5, for which send the "Freethinker's Pictorial Text-Book" and THE TRUTH SEEKER for one year, "Old Testament Stories," and pamphlets named. MIKE ORSO.

BEAVER FALLS, PA., Oct. 16, 1895.

MR. EDITOR: At last I am able to send subscription. Find inclosed \$3 for your most excellent paper and the "Freethinker's Pictorial Text-Book."

Yours sincerely, A. J. PIPES.

NAUGATUCK, CONN., Oct. 15, 1895.

MR. EDITOR: Inclosed \$3, for which please send me THE TRUTH SEEKER for one year and the "Pictorial Text-Book."

It is a shame that the paper is not allowed to go through the mails in Canada. Yours sincerely, CLARENCE CURRIER.

"Bracing Up" vs. "Miracle."

DENVER, COL., Oct., 295.

MR. EDITOR: I send you herewith \$2, and later I hope to send balance and an order for some books. Denver is having a Messianic boom just now. Thousands of dupes go daily to be treated by our Francis Schlatter, a shoemaker, who says, "I am the Christ," when anyone happens to ask him if he is that much lauded individual. I do not think he has healed anyone who really had much of an ailment. There is a great deal in simply bracing up.

I. N. SHORE.

He Has Done Good Work.

PALO, IA., Oct. 16, 1895.

MR. EDITOR: I wish to say a few more words to the brave ones who are not afraid to speak out their true sentiments, independent of any one. I want to tell friend Putnam that I, as an Englishman, have taken great pleasure in reading his letters from the land of my birth. I have traveled over some of the parts of the country he has written about, and I still love the land where I first saw the light. I am glad to hear such good news from her.

Now I wish to say a few words to the Congress. I hope every one will lay self to one side and work for the general good. I hope you will have a good time and accomplish much for the cause in behalf of which you have met. Be united in everything that is good and true. I do wish I was young, and had plenty of means, so I could do something for the cause. But I am old and poor and cannot do as I would like. My best wishes to all of you.

Yours truly, JOHN STRATFORD.

They Think They are Sent of God.

MARSHALLTOWN, IA., Oct. 12, 1895.

MR. EDITOR: Inclosed please find \$3 in payment of one year's subscription to THE TRUTH SEEKER.

The contributor who, in a recent issue, took the ground that a Christian must in the nature of things be insane, struck the right lead. No one but a lunatic or worse would or could compose and send out to the world such insane ravings as the orthodox tracts issued by the "Sent of God," of Tabor, Iowa. I should say they were, and with that idea firmly implanted in what they call their "minds." Power is the only essential lacking to usher in again an era of the fagot and stake. It is more than strange that so many Liberals are quietly watching the trend of events, and just as quietly submitting thereto without even a protest. Well, the sooner a few Infidels and "souffers at holy things" are burned at the stake the quicker the rest will awake.

Yours respectfully, M. V. WATSON.

He Played a Trump Card.

LONDON, ONT., Oct. 18, 1895.

MR. EDITOR: Herewith find \$1, for which kindly forward a dozen of the "Contradictions of the Bible," which I desire to send to the heads of the different schools here. My little girl came home from school yesterday and said: "Papa, the teacher says we are all to bring our Bibles

to school." I told her to ask the teacher what she intended teaching her out of the Bible. On her return she said the teacher told her the Bible was to teach her who made the world, when it was made, how long it took to make it, and when we are to rest. I happened to have a copy of the 144 Contradictions, and so gave her that to take to school in place of a Bible. I don't know what the outcome will be, but I propose to put a stop to that Bible nonsense in the school, as far as lies in my power.

Yours truly, W. F. DOLL.

"When to rest"! It will be remembered by our readers that a committee of the Reformed Presbyterian church was appointed to take measures to introduce Sabbath observance literature into the public schools. Has the work already begun? Judging by the foregoing it looks that way.—ED. T. S.]

The Right Kind of a Brother.

DOLGEVILLE, N. Y., Oct. 13, 1895.

MR. EDITOR: Inclosed find \$5.50, for which please send THE TRUTH SEEKER one year to Mrs. C. E. Guile; the "Freethinkers' Pictorial Text-Book" and "Mistakes of Moses" to Edwin Tucker; and twelve copies of "Self-Contradictions of the Bible" and eight copies of "The Age of Reason," to addresses found on accompanying sheet.

Four months ago I was a zealous worker in "the Lord's vineyard." My Infidel brother, Edwin, induced me to read Colonel Ingersoll's controversies and S. P. Putnam's "Four Hundred Years of Free-thought." Where once I was blind, now I can see the light of the world is not Jesus, but science, reason, truth.

Those "horrible" pictures of Christ were, at first, very shocking, but Ed. and I both enjoy reading his weekly visitor, THE TRUTH SEEKER.

We hope that Freethought societies will be so numerous when we die that our funerals need not be conducted in accordance with religious customs.

We stand ready to do all in our power in defense of "liberty, science, and humanity." We no longer believe that Christianity is conducive to domestic peace, love and joy. Believe me.

Yours, sincerely, HIRAM TUCKER.

Would Be "Disturbance of Religious Worship!"

NEW ORLEANS, LA., Oct. 19, 1895.

MR. EDITOR: I write this to submit a suggestion. I have spent two months at Knoxville, Tenn., and this place, and have found the orthodox churches, which are numerous and fine, distressingly popular; but it is some consolation to see that the largest audiences appear when a violin solo or a string band is previously announced.

The great impediment to the cause of Freethought is the difficulty of reaching the masses, who have been warned against listening to Freethinkers or reading their literature. Then, to obviate this, why cannot our lecturers attend their church meetings and ask questions of the preachers that will bring to the notice of the audiences the absurdity of the dogmas they preach? I have known this done several times in New Orleans recently. It created some sensation in the audiences and comment by the local press. A Freethinker will find little difficulty in flooring the shepherd in the presence of his flock. If they refuse the privilege to questioners they do not follow the example of Jesus. Then it would be opportune to publish an explanation in the local papers. I do not know if this method of working for our cause has been tried to any extent, but it seems to me practicable.

Yours sincerely, S. S. BRYAN.

And yet Freethought "Depraves the People!"

MEMPHIS, TENN., Oct. 19, 1895.

MR. EDITOR: Another devout member of the church and Sunday-school official has "gone wrong." This time it is A. K. Ward, secretary of a large barrel and heading factory here. Brother Ward forged the names of securities to nearly three hundred thousand dollars' worth of paper, floated it through the brokers, and last week skipped out to British Honduras before his numerous victims were apprised of anything wrong. He was devout, and even untutored, and only ten days ago gave a valuable lot in this city for a church site. Thus is

it, ever so! Fully ninety-nine hundredths of the thousands of swindlers and defaulters living sumptuously in Canada are pious Christians and were prominent in church and Sunday-school. There is a cause for this which we will try to define.

Brother Ward was greatly beloved and esteemed by the church brothers and sisters here on account of his holy zeal for Christ; and now his seat is vacant in the church, and his office in the Sunday-school will have to be filled by another. If Christians were not controlled by a blind fanatical zeal instead of reason, they never would trust one another even a little bit; but they never stop to consider, neither will they learn from experience. The orthodox religion taught Brother Ward that he was a "child of wrath sold under sin." He was further made to believe that his "own righteousness was as filth and rags," and that faith, not morality, was the chief desideratum in the "blessed plan of salvation." When contemplating and meditating on this stupendous robbery which he was about to perpetrate, he no doubt realized that he would incur the deepest guilt; but what need he care for guilt? Was not there a fountain filled with blood drawn from Immanuel's veins? And plunged beneath that crimson flood, would he not lose all his guilty stains? Why should he hesitate on account of guilty stains when the Christian religion furnished him such a cheap and convenient method of getting rid of them? And then, as a further consideration and temptation for Christians to incur moral indebtedness, did not "Jesus pay it all—all the debt I owe?" Thus the law of Christian heredity, and unnatural religious education, is reducing our people to a race of swindlers. Christians may protest and denounce, but the stubborn fact remains. Out of over a thousand convicts in our state prison, actual statistics proved all but two to be zealous believers in the Bible; not an Infidel or Spiritualist among them. The philosopher and thinker would naturally conclude that there was certainly some vital relationship between the belief in Christian dogmas and actual crime. Well did the immortal Theodore Parker state in his "Experiences as a Minister," "There is not a virtue, but the Bible can produce an argument against it." Truthfully did Beecher say in his "Sermon on the True Religion" that "the practice of the church of Christ on earth has simply been infernal. I know what I say. I speak no hasty words. I declare that through long periods the characteristic actions of the church of the Lord Jesus Christ have better befitted the administrations of devils than men." And why in the devil can't good-meaning Christians have sense enough to see it?

Christ is credited with saying one thing his followers would do well to heed and practically obey as a measure to their financial safety. His command to watch preceded his command to pray; and my advice to Christians, who have unlimited license to sin, is to do energetic watching and let the other fellow do the praying. It might prevent bankruptcy in a number of cases every year. WARREN SMITH.

*The Christian mother, believing herself totally depraved, marks her unborn child for sin.

No Suffering in Hell.

JEFFERSON CITY, MO., Oct. 16, 1895.

MR. EDITOR: The chief stronghold of Christianity is a belief in hell. It is the strength of the church logician—the *summum summorum* of the old scholastic learning which has permeated the labyrinth of ages and now reposes, like a sleeping Gorgon, in the imaginations of the ignorant. Nature knows no hell, nor exhibits an evidence of it in all the multiplicity of her creation.

Things which exist afford evidence of their existence. The thing itself is often such evidence. But it must be patent to the senses, or discoverable by some process of reasoning. The bare assertion is no proof, although adhered to without hesitancy by millions of true believers. The hell theory has been propagated for centuries and frequently acquiesced in by learned men; yet this is no proof, nor does it afford sufficient reason for its acceptance by a rational man. The doctrine of transubstantiation too has been fer-

vently embraced by countless generations, yet I dare say a chemical analysis will demonstrate that wine is only wine, and not blood. Hell has never been scientifically discovered; it has never been the subject of ocular observation, and its existence can never be logically proven. But, conceding its existence, how could man be punished there?

In order to attain that exquisite degree of anguish and suffering which we are told is the lot of those who abide in that torrid clime one must be made to feel the sensation of pain.

Now, pain is necessarily the result of physical or mental disquietude, arising from the stimulation or agitation of some one or more of the various nerve fibers of the body. Physical pain is perceivable only by means of the sensory nerves, through which we have the sense of feeling. When these nerves are destroyed there can be no pain nor physical sensation of any description. A portion of the surface of a wound will slough off and become devoid of sensation; it becomes dead tissue, and the patient will observe that what was once sensitive and painful he may now suffer to be touched without experiencing any sensation at all. The nerve is dead—the once living tissue is devoid of life, and the effete matter will fall away and decompose.

So it is with man. Death is a state of complete dissolution—the utter extinction and annihilation of the physical, animal being. The possibility of sensation is forever gone. The body is resolved into the elements; the future has no torments for the lifeless clay.

It is alleged by some, however, that the future pain is all endured by that mythical *ignis fatuus* of the human fancy (I know not what else to call it) known as the soul. But a soul is not a physical entity, hence cannot suffer physical pain. And the writer humbly submits that a soul without nerves would suffer quite moderately in hell.

But there are things productive of mental anguish without the intervention of antagonistic physical agencies. Thus, the cognizance of facts which conflict with the strongest sympathies—*exempli gratia*, the misfortune or death of a friend, the failure of a cherished project, etc.—are often the sources of the keenest mental suffering. True, we have enough of these ills while here; but they will not be prolonged beyond the life of man. It cannot be so. There can be no reason for believing as true that which is actually and necessarily impossible. Such a belief can only be denominated an absurdity. Ingersoll terms it "idiotic."

I have but little patience with that school of metaphysicians who ascribe to the mind the attribute of immortality. Will they never understand that but for the brain the mind could not exist, and that the destruction of the one terminates the life of the other? This greatly discussed and much praised "soul" is so far dependent upon our weak and suffering bodies that it is affected by the very food we eat! Take the inebriate, for an instance. Long and excessive use of intoxicants will leave a sufficient quantity of alcohol upon the brain to cook portions of it (just as it coagulates the albumen of an egg), and in such cases the capability of thought is materially diminished and the moral sense often destroyed. It may be suggested by the smartness of debate that alcohol is not a food. Yet, if a deleterious drug by affecting the brain has a baneful effect on the mind, it should be also true that a beneficial and salutary food would work to the contrary. And such is the fact.

The period allotted to human existence is brief, and its termination sure; and the mind too must go, with the brain upon which depends its being, into inevitable and eternal dissolution. Here all sublimity must end with life and soul or mind. There is no hell nor future state nor prison for the damned. Those days are past when men believed in spooks and witches, ghosts and hell.

Be these to ages past confin'd;

Ours ope the reign of kingly mind.

The church is driven to her *dernier resort*, and her future is to rule through love of good or not at all.

SPEED MOSSY.

Where Illustrations Do Not Illustrate.

AMESBURY, MASS., Oct. 13, 295.

MR. EDITOR: I inclose \$1, for which please send the following: "Candle From Under the Bushel," "Plea for Atheism," "The Bible; What is It?" "Bible Temperance," "All in a Nutshell," "Pulpit, Pew, and Cradle," and small tracts.

These little works I like to have on hand to lend to friends who can think twice. I always circulate THE TRUTH SEEKER and other Liberal papers which I take, after reading them. I have sent my protest to the bigoted postmaster-general of Canada. He may never read it, but probably *some* one will.

I am sorry the fight for liberty in New York happened to involve the liquor traffic, for the reason that most people are too thick-headed to understand that you are against religious laws rather than in favor of rum. There is one criticism I am going to make, and of course you will receive it without stopping my paper as a punishment for disagreeing with you. In refusing to publish my communication on Prohibition you are inconsistent. You frequently complain because secular papers do not publish communications which oppose religion. The editor of a paper is the only person to decide what is better fitted for the paper than for the waste basket. Like the postmaster-general of Canada, there is no appeal from his decision. Editors of secular papers do not wish to disseminate the doctrines of some of their correspondents, and it is the same with you. I think you will admit that I discussed the prohibition principle in a very broad spirit, as I advocated the suppression of the liquor traffic only as a means of securing equal rights for all. All laws are prohibition in some form or other. I understand that you believe in law, but hold that one should not be punished till an actual crime is committed. (If my understanding is incorrect I hope you will set me right.) Suppose a highwayman meets you on a back road and demands you to "throw up your hands!" Would you not shoot him if you had a chance? According to your theory you would have no right to oppose him until he had actually robbed you. You own a house; your neighbor owns one on the adjoining lot; it is his property; he has a right to do what he pleases with it; he sets it afire; your house is in danger; yet, according to your theory, you have no right to interfere with your neighbor's actions until your house is actually ablaze. He may not intend to burn your house, but he can't tell what the result will be, consequently I dispute his right to set his own house afire. Again: A man points a gun at you. Would you allow it? He may not intend to shoot you; he may not even know the gun is loaded, yet I venture to say you dispute his right to point the gun in the direction of your head. A great many guns have been pointed at men and no injury resulted, and yet you object to such recklessness. Yet, according to your theory, you would have no right to object to all the men in the city pointing guns at you until you were actually shot. The holder of the gun might be punished for criminal carelessness, but that wouldn't help you any. I think it would have been better to forbid any one to point a gun at another.

A man drinks intoxicating liquor, in consequence of which he loses the power to decide between right and wrong. He is perfectly safe when not under the influence of liquor, but now he is a dangerous man. In a fit of drunkenness he assaults you with a dangerous weapon; he kills you; he is arrested, tried and hung. The result of that drink is, two men have been murdered. Now, do you not think it would have been better to have taken away that man's liberty to get that intoxicating liquor? But you may say that he did not intend to hurt you, and there are many who drink and do no harm in consequence. True; and many point guns at others with no evil intentions, and often with no evil consequences, and yet the danger is so great that I think you will admit that it is better to restrict a man's liberty to point a gun at another than run the risk of a tragedy. It is useless to belittle the evil consequences of rum drinking. Life and property are never safe where there is drunkenness. If only one drink in a

thousand resulted in assault, robbery, or murder, the evil would be great enough to justify the prohibition of the liquor traffic.

Your friend, J. A. WILSON.

[We did not refuse Mr. Wilson's communication because he advocated Prohibition, but because we had other reasons which were good. We have printed a great many articles advocating prohibition and other doctrines with which we do not agree. Agreement with the editor is not the standard by which articles for THE TRUTH SEEKER are measured. Mr. Wilson's illustration by citing the action of the Canadian postmaster-general is therefore pointless; and his other illustrations or arguments answer themselves to clear thinkers. Before you let your very near neighbor burn his house you will make him guarantee that yours is not burned—and you will have that guarantee satisfactory. When a highwayman says hold up your hands he has already encroached upon your personal liberty and you will resist him. Mr. Wilson must revise his method of thinking. He quits too soon. He is on the right track, but he must go deeper. His illustrations would apply to the teaching of religion as well as to the liquor traffic, and yet we assume that he would not advocate the legal suppression of the churches.—ED. T. S.]

Wants a Freethought Political Party.

SAN JOSE, Oct. 10, E. M. 295.

MR. EDITOR: I wish to make a few remarks in my humble way as to what action should be taken by the Freethought Congress which meets October 25th, although they may not amount to much, coming from so obscure a source.

Among the questions put to the contributors to your symposium published in THE ANNUAL of 1889, the eighth and eleventh were the most important then; they are all-important now, and should be answered again at the coming Congress. The position taken at that time by J. H. Burnham was correct. Time has verified all that Mr. Burnham said on that occasion. The time has again arrived for political action on the part of Liberals, and I hope they will not let it pass unimproved. The position taken, and answers given by the 24 Liberals to those questions propounded by the Editor are curious reading now, in view of the progress made by the religious bigots all over this country. Mr. Putnam in issuing the call for the coming Congress says: "It is of great importance that Freethinkers should combine. It is of more importance now than at any previous period, for there is more work to do and the work cannot be done by isolated effort. There are vast ecclesiastical combinations organized for the express purpose of overthrowing Freethought, and also of uniting church and state in a more dangerous form than ever before." Exactly. And as Geo. E. MacDonald puts it, "It is superfluous to inquire. Whither are we drifting? We are hell-bent for Puritanism." And what are we going to do about it? Continue to wobble up to the polls on each succeeding election and vote with the old political (orthodox) combines? Or take the Nine Demands of justice (Liberalism) as a basis for a platform, and mold a Liberal American party with the great Ingersoll as our standard bearer, and strike for liberty or death? The only difference between the old parties that I can discover is this, the Republican party has outstolen them all. The principles of the Republican party were buried with its first president, the great Lincoln. It matters not who the standard bearers of the old parties are, whether a Harrison, a Cleveland, or a Depew fresh from Rome, the Bible pounders rule them all. How can a purely secular government be administered with religious bigots as officers from president down to pound-keeper? There is not such an animal as a Liberal Christian; he behaves himself only when stripped of all power to act like the devil he worships. He is never quite so happy as when he can get a law enforced to compel somebody else to be as big a damn fool as himself. And the only way to put a quietus to all this nonsense is to organize a Liberal political party, with broad and Liberal-minded men as candidates, men who have some idea of justice, some idea of what constitutes religious liberty, some idea that others have rights

they are bound to respect. I firmly believe that in 1896, if this course is pursued by the Liberals, the Editor of THE TRUTH SEEKER will see it crowned with success. The Liberals have everything to gain by taking separate political action; therefore, let us keep up and at them.

Of all the cowardly animals that walks on his hind legs the most cowardly is the Liberal who throws up his hat on election day and hurrahs for some hypocrite for office because he is a Democrat or Republican, as the case may be. Why not hurrah for the orthodox God and be consistent? Now, Mr. Editor, there is no publication in America to-day whose outfit is better officered, better manned, and better armored to fire the first gun in this grand and important political departure than THE TRUTH SEEKER, because it has been selected from among all others by the enemy as their most dangerous antagonist. You have answered all their arguments, and they have appealed to the law, to the government, to suppress you. Therefore, you should urge upon the coming Congress of Liberals this all-important move for a Liberal political party; a party which dares ignore all gods, all popes, all priests, and make this a government "of the people, by the people, and for the people." Equal rights for all, special privileges for none. I have no use for the church and none whatever for the priest, but I do believe in the religion of Liberty for all. At no time during the struggle for Independence were one-fourth of the colonists in favor of that move, and only for those who were considered at that time the suicidal and fanatical adventurers, the few brainy, brave, and earnest Liberals, men who loved liberty more than church, would we enjoy the little freedom we have to-day. Furthermore, we find the church then as now arrayed on the side of superstition and slavery.

I sincerely hope that some Paine or Lincoln may arise in the Freethought Congress and urge this matter so forcibly and eloquently upon that body of Liberals that they may unanimously agree to political action; then Liberalism will be respected because it can make itself felt. Your Freethought journals will quadruple in circulation, because of the political measures demanded and the opinions therein expressed, and because we have the most eloquent orator, the most fearless Freethinker, the most typical American, to lead us and proudly bear the banner of freedom in this new and splendid departure for equal liberty for all.

L. R. TITUS.

[We need no political parties formed on religious lines of division, but the Liberal electorate, small but compact, used as an independent wedge to split any and every party that refuses equal religious liberty. Minorities can do effective work when acting as a balance of power.—ED. T. S.]

On Several Topics.

NEENACK, CAL., Oct. 11, 295.

MR. EDITOR: In your issue of July 6th was a letter from myself, in which I used the abbreviation "P-H'd." You asked its meaning. A newspaper man, or journalist, necessarily is thrown, more or less, among those who make their living out of the space-box—in other words, among printers; and it seems passing strange to me that you, who run such a large print shop as THE TRUTH SEEKER establishment must be, and are, therefore, no stranger to prints and their ways, should be in the dark as to the interpretation of that term. The word is "Pan-handle." When a half-drunken type-sticker reels up to you and says, "Shay, gimme t. c." (ten cents); or, "Shay, youse know me—got t. c.?" you may know that he is trying to "pan-handle" you. The term is not confined to any one part of the United States either, for I have heard it used by prints from many different sections of the country, including New York and its metropolis.

Through the letter above referred to I found that there are a great many more noble people in the country than I had thought there were. I wish to thank all those who were so kind as to write to me; and I wish to say, too, that two of nature's noblemen live here, and they are known as the Sandberg Brothers. It made no difference to them whether or no I was able to work any. They wrote: "Come up by

all means. We have taken an interest in you, and wish to see you get well." And I was a stranger! Bring on your narrow-path walkers who would do likewise. It is a high, dry, fine country here, but it does not seem to help asthma any—my case at least.

In a recent number of THE TRUTH SEEKER was a letter from a subscriber who spoke about organizing a benefit society for Liberals. It is a good idea, I think, one to which serious consideration should be given. As it is now, a Materialist can not join any of the secret societies unless he proves himself unworthy of the name. "Liberals' Mutual Benefit Association" sounds fine, don't it?

It is said that "money is the root of all evil;" but, in my opinion, the lack of it is more of an evil. There are a great many Freethought books and pamphlets I would like to purchase and read, but the lack of money prevents my doing so. The editorials in THE TRUTH SEEKER interest me more than anything else in that paper. In the issue of May 25th were two—one entitled, "Some More Witnesses for Jesus, or Christ;" the other headed, "On Which Side Is Justice?" In the issue of May 18th is another, with the heading, "Leaning on Thrice-Broken Reeds." I was very much pleased with them, and would like to send several copies to Christian friends, but ill-health makes my pocket-book too light.

Brother Severance is a foeman worthy of Mr. Swan's steel, and it appears as if he were one too many for the latter gentleman. He has been through the mill of Spiritualism and knows whereof he speaks. His letter in THE TRUTH SEEKER of September 28th is a hard nut for Spiritualists to crack. I am patiently awaiting Mr. Swan's rejoinder.

Christians—and some Liberals, too—are continually prating about what a good man Christ was. I can't see it that way. Suppose you were traveling with a man in the winter in the state of New York. Suppose you should see an apple-tree in the distance, and this man should hurry up to it hoping to find apples thereon, and, not finding any, should get angry and curse the tree because of its barrenness, would you not think the man crazy? This is exactly what Christ did, except in his case it was a fig-tree (see Mark ii, 12). There are others.

What became of those who arose from their graves and appeared unto many? (see Matt. xxvii, 53.)

Christians will tell you that Jonah was swallowed by a "great fish;" but Christ said it was a whale (see Matt. xii, 40).

Solomon was a wise man, but he ejaculated through his bonnet when he spoke about the ants (Prov. vi, 6-8). The supposition is that they gather food in summer for winter use; but I believe they hibernate in cold countries during the winter, and in warm countries they do not need to lay away any store. Am I right?

Mr. Putnam says he can buy for \$7 in England a suit of clothes that would cost him \$15 in either New York or Chicago, and that he can get shaved in that country for three cents. At the same time he says the condition of the laboring man is as good there as it is here. I think that three shaves an hour is a high average. However, at that rate, an English barber would earn \$1.08 in a day of twelve hours, or \$6.48 per week. An American barber, getting ten cents a shave, would earn \$21.60 in the same time. The English barber could not buy a \$7 suit of clothes with his week's wages, while the American barber could purchase a \$15 suit and still have left more than his English brother-tradesman earns in a week!

Miss Wixon believes in suffrage for women, and I wish to ask her how she would like to have Delia Gifford, and women like her, make laws for her. Such women far outnumber Freethinking women, and, if they were allowed to vote, they, with the help of male-women, would change the present order of things so a Liberal would have no rights. I believe in letting other people do as they see fit, so long as they do not encroach upon my territory; and, as I know I would have no rights the fanatical churchites would consider themselves bound to respect should women be allowed to vote, I am opposed to letting them have the ballot. If all were like Miss Wixon, things would be different, you know.

What is that Canadian postmaster-general's name—Carrion? He is a stenoh to my olfactory organ. F. G. BALL.

(CONTINUED FROM PAGE 697.)

tory enactment in order to secure to wage-workers a weekly rest is a provision that all employers shall release their employees from service for a consecutive thirty-six hours each seven days, leaving to operators and workers perfect liberty to arrange among and between themselves all necessary details, precisely as is now done without law in daily newspaper offices and in various other industries where Sunday labor is required for the convenience of the people or to prevent loss.

Resolved, That as we see the gradual encroachments and growing limitations upon the liberties of speech, of the press, and the mails in the United States since the passage of the first Comstock postal law in 1873;

That as we see this and similar federal statutes give apparent sanction to the agents which an irresponsible private amateur detective association turns loose for its own sectarian purposes, and to get money out of the credulous and gullible under pretense of suppressing vice, and for its partisan ends inflaming the worst prejudices and passions that can be engendered by ignorance, superstition, and bigotry;

That as we see these statutes invoked by unscrupulous or fanatic theologians for the gratification of their hatred of those who expose the unreasonableness and falsity of their religions;

That as we see these laws applied to the most corrupt purposes, in disregard of citizens' rights, by a judiciary false to its obligations to maintain the constitutional guarantees of freedom;

That as we remember the outrage upon D. M. Bennett, the fiendish eight years' persecution of Moses Harman, the prosecution of Lois Waisbrooker, and the grotesque vindictiveness of the recent savage attack upon Jacob B. Wise—that as we remember all these, we point to the recent attempted exclusion of THE TRUTH SEEKER from the mails of Canada as an exhibition of what intolerant theocrats are longing to do in this country; and we reiterate the protest made by Freethinkers against these laws twenty years ago, again calling upon all who value liberty to resent these encroachments by all legitimate means in their power.

Resolved, That Mr. S. J. Fleckten, of Kandiyohi, Minnesota, in his almost single-handed fight against religious instruction in the public schools of his state, deserves and should receive the hearty encouragement and substantial help of every Freethinker in the United States. It is necessary to make a test case in that state, and to do so requires the expenditure of some hundreds of dollars for counsel (now engaged) and the payment of court expenses. The Secular Union and Freethought Federation is prepared to support Mr. Fleckten in his struggle for the fundamental principle of secular education, and it asks the Liberals of America to give it the timely financial assistance imperatively needed. A similar contest carried to a successful issue by Mr. Robert Fram, of Barber county, Kansas, encourages us to hope for an equally cheering result in Minnesota.

Resolved, That moral duties and the practice of the virtues, based upon secular, social, and patriotic grounds, should be firmly impressed upon the minds of pupils in our public schools, in order that they may develop into good and noble citizens of the world in which we live.

Resolved, That no one has a moral right to warp and bias the mind of childhood religiously, or in any sectarian sense; therefore, the Bible should, in justice, be banished from the public schools of this country; such schools being maintained by people of diverse religious views, they should be, in every sense of the word, purely and decidedly secular.

Resolved, That we recognize in the Secular Sunday-school an instrumentality capable of producing most beneficent results for Freethought and Secularism; that it makes for social harmony and happiness and the education of our children in many branches which, at present, at least, cannot be taught elsewhere. It is our earnest desire that the Freethinkers of Oregon be encouraged in every way to carry forward the noble enterprise inaugurated by the late Katie Kehm Smith, and that the Freethinkers of all other states do all that they can to establish similar schools. The officers and other members of the Secular Union and Freethought Federation should consider the time and means well expended which they can appropriate for the initiation and building up of Secular Sunday-schools in their respective states and localities. While the national organization, with the limited means at its disposal, and its own vitally important special defensive work to do, cannot assume in any degree the direction of this worthy constructive labor, it believes that the state and local societies have it in their power to accomplish very much in this direction. Freethinkers should use all available means to instruct their children in the principles of Freethought, and to that end should establish these Secular Sunday-schools, and encourage the production and circulation of periodicals and other literature suited to their receptive minds that they may grow up in the atmosphere of science and true mental liberty.

Resolved, That man and woman are the two hemispheres of the human globe, the two interdependent parts of the human family, and therefore neither can rightfully rule the other or enjoy privileges at the expense of the other. To deny by law or social convention equality of opportunities is unjust and unsafe, and must be disastrous in its consequences, both immediate and remote. To take from woman the disabilities at present resting upon her is simply the recognition in practice of the principle that right and wrong are not determined by sex. That civilization is noblest which most nearly secures to the individual man and the individual woman full opportunity for the development of their powers of body and mind, and safeguards to the utmost the right of self-direction.

Resolved, That as promulgators of human rights we believe that woman should enjoy opportunities and exercise equal rights with man, and we cordially invite her co-operation in the prosecution of the work before us, to the end that she shall share equally its benefits and blessings. We warmly welcome her to a free expression of her opinions upon our free platform, and we applaud her efforts in casting aside the fetters put upon her by bigotry and superstition.

Resolved, That we distrust and disapprove all attempts of the state to lay down rules, based on differences of belief, to compel the citizen to subordinate his honest convictions to those of other schools of thought in matters pertaining to his and his family's health and prosperity.

IN MEMORIAM.

Resolved, That the members of this association have learned with deep sorrow of the untimely death of that most earnest and useful worker in the cause, Katie Kehm Smith, of Oregon; we realize that she did a work never before successfully attempted; that she was a pioneer in Secular Sunday-school labors, and that it will be most difficult to find those who are by temperament and natural aptitude adapted to continue and extend the system of Secular Sunday instruction with which her name will remain associated as originator and organizer. We sympathize with Comrade D. W. Smith in his personal bereavement and with the Freethinkers of Oregon and the Pacific coast in the loss of their devoted leader.

In the death of Katie Kehm Smith, Freethought loses one of its bravest and clearest thinkers, and one of its brightest women.

The removal of her presence from the earth in the dawn of her womanhood, and in the midst of rare usefulness, brings sadness and sorrow into the ranks that held her in high esteem and loving regard.

In her all too brief life, she accomplished great good in the field of Freethought. By earnest and untiring efforts she demonstrated that there is a place for a Secular church and a Secular Sunday-school. An earnest, outspoken, industrious worker, a candid and ardent lover of her race, she never faltered in the work she voluntarily chose, and she lived to bless and benefit all who came within her sphere of influence. In the prosecution of her mission she knew no weariness, and she has left upon the world an impression that can never be effaced. Her name will be a star of hope, an inspiration to generations yet to come, as well as to the comrades who survive her. Through her efforts for the elevation of her fellow-creatures, she has left the world better than she found it, and through her works she has become immortal.

In the hour of bereavement human sympathy is all the real solace that can be given. Time is the great healer of wounds, and out of the bitterness of grief peace at length cometh. Watered by tears, the flowers grow and bloom amid the shadows of regret. This Congress extends its tenderest sympathies to those who weep for their beloved dead. Katie Kehm Smith will not be forgotten. Upon her grave we lay the ivy wreath of friendship, the roses and lilies of love.

Resolved, That we gladly honor together the names of Jeremiah Hacker and J. H. Cook, who after more than half a century of pioneer work have passed away with a record of unflinching devotion to human rights.

GREETING TO EUROPEAN FREETHINKERS.

Resolved, That this Congress recognizes the cordial sympathy of our comrades of Great Britain and other countries, and recognizes the generous manner in which they have welcomed our official representative, and in the spirit of like fraternity we invite George W. Foote, president of the British Secular Society, and Charles Watts, vice-president to visit our shores, and we assure them a hearty and universal reception by the Freethinkers of America. It is hoped they will be present with us at the national Congress of 1896.

GREETING TO MATTIE A. FREEMAN.

Resolved, That this Congress hears with regret of the ill health of Mrs. M. A. Freeman, late secretary of this association, by reason of which she is compelled to resign her official position, while in full sympathy with the work of the organization. The Freethinkers of America recognize the value of her many years' service; the talent and devotion she has given to the cause; the eloquence both of pen and tongue by which she has advanced our cause. It is hoped that the labors of the past will still be crowned with success in the future, and the unflinching heart and brain still contribute to human knowledge and progress in the grand comradeship of Freethought.

Amidst great enthusiasm letters were read by Franklin Steiner from Charles Watts and Geo. W. Foote, of England, and then L. K. Washburn, of Revere, Mass., was introduced. The cheering which greeted his appearance must have convinced Mr. Washburn that he occupied a place very close to the hearts of the Liberal party. His address on "Liberty and Education" was responded to with the heartiest applause throughout.

President Putnam, who was on the program for a speech, said that if he had not been advertised to speak he would adjourn the Convention at this point, and let the audience go just as it was, filled with the inspiration of Washburn's eloquent words. He then spoke briefly upon "Freethought and Progress," and it may be relied upon that he said nothing to modify the enthusiasm. With votes of thanks to the speakers, to the musicians, and to Mrs. M. Florence Johnson, the elocutionist, the Congress ended.

This report is but a hasty summary of the events of this splendid gathering, whose echoes will be heard until, reinforced by hundreds of accessions to the ranks in this country, and joined by the brethren from over the sea, the Congress of 1896 shall convene.

Next week THE TRUTH SEEKER will contain acknowledgments of contributions to the expenses of the Congress, with notes on the proceedings, letters read, etc., and a general summing up of results, for which there is not space in the present issue. There is therefore a large quantity of interesting matter yet to come. Later the many valuable addresses will be published in the Union's annual report.

Colonel Ingersoll's Lecture Appointments.

Nov. 4—Marietta, Ohio.....The Bible
Nov. 5—Wheeling, W. Va.....The Foundations of Faith
Nov. 6—Pittsburg, Pa.....The Foundations of Faith
Nov. 7—Altoona, Pa.....The Bible
Nov. 10—New York city.....The Foundations of Faith

The Canadian Censorship.

From the American Sentinel.

The Truth Seeker, a "Journal of Freethought and Reform," published in this city, has been excluded from the mails in Canada, under a ruling of the postmaster-general, because of its "scurrilous and blasphemous character."

It seems that the particular feature of The Truth Seeker which has excited the ire of the Canadian authorities is the pictures which appear each week upon the first and last pages of the paper. These pictures certainly are objectionable from a Christian standpoint. Those appearing on the last page, especially, are certainly blasphemous, and we confess that we do not like them. They are not only wicked because they ridicule sacred things, but they are often grossly unfair. We believe they hurt The Truth Seeker; but that they justify its exclusion from the mails is quite another question.

"Blasphemy" is an exceedingly elastic term. In some countries to speak against the Virgin Mary is to be guilty of "blasphemy." In the early history of Maryland, to speak reproachfully of the virgin was an offense punishable by a fine of £5; a second offense, by a fine of £10; and a third offense, by a confiscation of all property and banishment from the colony.

Genuine Christianity has no use for civil power, neither has it anything to fear from The Truth Seeker, or from any other paper of like character; and spurious Christianity cannot be trusted with the power to define and punish heresy. Those who favor the exclusion of The Truth Seeker and other Infidel publications from the mails, would not stop there; they would likewise exclude everything that opposes them. At a National Reform Convention held last November in New Castle, Pa., Dr. McAllister, the editor of the *Christian Statesman*, exhibited a copy of The Truth Seeker to the audience and called attention to the cartoons on the first and last pages, and said that it was simply "secularism gone to seed." That statement was as grossly unfair as are some of The Truth Seeker's cartoons; but that was not the worst thing the doctor did. He spoke of the *American Sentinel* in the same connection and classed it with The Truth Seeker, though he certainly knew there was an impassable gulf between the two papers.

But bad as was Dr. McAllister's statement, it was not sufficiently strong to satisfy Dr. H. H. George. He arose, and referring again to The Truth Seeker, the *Sentinel*, and to certain religious liberty tracts that had been distributed in the town, said: "They all emanate from the same source and are of the same character." He could not well have made a statement that was more utterly devoid of the truth. The Truth Seeker is, to say the least, Agnostic. It is diametrically opposed to the Christian religion, while the *Sentinel* is emphatically Christian and is edited by ministers of the gospel, and is supported almost wholly by Christian people. Thus it appears that the same spirit which excludes The Truth Seeker from the mails because of its blasphemies, would go farther if it could, and exclude from the mails those Christian papers which do not teach the popular theology of the day. Both Canada and the United States would better endure the evils that they have, rather than place themselves in the power of a lot of theocrats who would speedily bring upon them evils which they know not of.

Ingersoll's new lecture, "The Foundations of Faith," is in press and is for sale at the low price of twenty-five cents. Same style as his other recently issued pamphlets.

Lectures and Meetings.

S. P. PUTNAM lectures at Boston, on November 3d and 10th, and at East Dennis, Mass., November 24th. Mr. Putnam will lecture in New England during the month of November. He desires engagements at all possible points in this section. Friends will communicate with him at 28 Lafayette place, New York, care of this office.

THE FRIENDSHIP LIBERAL LEAGUE of Philadelphia holds two meetings on Sunday, November 3d, cor. Broad and Wallace sts. At 2:30, address by James Yearsley entitled "My Protest;" at 7:30, Samuel W. Sparks, on "The Mistakes of Ingersoll."

FRANKLIN STEINER's appointments, so far as now arranged, are: Nashua, N. H., November 3d; Soio, O., 10th; Massillon, O., 11th; Farmdale, O., 12th, 13th, 14th; Lorain, O., 17th; Grove City, O., 18th, 19th, 20th; Cincinnati, O., 24th; Greentown, Ind., 29th, and December 1st. Mr. Steiner will also lecture in Covington, Ind., Whitehall, and Fillmore, Illinois. Address him in care of THE TRUTH SEEKER.

THE OHIO LIBERAL SOCIETY meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for November:

Nov. 3—"The Power of the Boss." W. H. Beecher.
THE MANHATTAN LIBERAL CLUB meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for November:
Nov. 1—Debate: "Protection vs. Free Trade." Henry Nicholas and Henry Rowley.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Farmer Brown and Justice.

Good Farmer Brown in years long past
His lot beside a stream had cast,
And much good cash had he laid down
By selling chickens in the town.
Prime, plump, and tender were they all
And brought him prices never small.
But, sad to tell, there sometimes came
Wild floods that well deserved the name.
They carried off full many a coop,
And thus curtailed his chicken soup.
For many years he bore this well
Until at last worse luck befell.
So wild and high the waters ran
He found himself a chickless man.

Angry at this was Brown indeed
And sought a lawyer with all speed.
"I want to sue the state," said he.
Then danced the lawyer's eyes with glee,
And, writing down the farmer's name,
He said, "Well, sir, let's hear your claim."
With burning cheeks the farmer told
His losses from the waters cold,
Concluding, with an angry brow,
"Justice is what I'm after now."

"Justice!" the lawyer said in scorn,
"She died, my friend, ere you were born
You say the waters took your chicks;
Well, rivers often play those tricks."

"But come," continued Farmer Brown,
While deeper grew his wrathful frown.
"You must, I say, a way provide
That I may be indemnified.
Somebody, now, I'm bound to sue,
To get again what is my due."
The lawyer smiled, and said, "Oh, well,
Put on a fifty and I'll tell
How you this trouble may elude
And circumvent those waters rude."

The good man paid the fifty down,
For fair and square was Farmer Brown.
Then said the lawyer, with a smile,
"My rule beats justice by a mile."
And, with a wink, that rivalled Puck's,
He softly said, "My friend, raise ducks!"
— Clara J. Denton, in *Youth's Companion*.

Thankful.

(A DIALOGUE)

Clergyman: Do you love God?
Tunie: I am not sure that I love any one
since my dear mamma died.
C.: But you should love God.
T.: God who?
C.: There is but one God.
T.: You are mistaken. There are be-
tween one and two hundred gods.
C.: It is you who are mistaken. It is
almost incredible that anyone can be so
ignorant in such an enlightened age as
this.
T.: If there is but one God, then he or
she has a great many names. Now, I often
hear people say "the Father, Son, and
Holy Ghost."
C.: God is always "he." The Father,
Son, and Holy Ghost are one.
T.: Oh, no; I have heard them called a
blessed trinity. Yoni, one of the gods of
India, and Dea, a Roman god, were fe-
males.
C.: There is but one true God, and you
should love him.
T.: Why should I?
C.: For giving you life, and allowing
you to live.
T.: But what if I am not thankful.
C.: You should be.
T.: That is impossible. My life is too
unhappy, too miserable.
C.: How so? You have a home, a father,
and mother, and little brother.
T.: I have a father who is never at home,
except evenings, and early in the morning,
and who really cares for but little except
to obtain wealth. I have a stepmother who
is cross from the time she gets up in the
morning until she retires for the night.
My half-brother is a torment and torture
to me except when asleep. He invades my
room at all hours. Disarranges, carries
off, and loses or destroys the contents and
keys of my trunk and bureau drawers.
He calls me bad names, and, if I am busy,
amuses himself by kicking, pinching, or
pricking me with pins; or, if he has a stick
in his hand, he will strike me. If I pro-
test, my stepmother's anger increases ten-
fold. What have I to be thankful for?
C.: That you have food and shelter from

the night, the cold, and the storms. Re-
member, whom the Lord loveth he chas-
teneth. You must love those who perse-
cute you and pray God to soften their
hearts.

T.: If this God you speak of was a good
God he would soften their hearts without
being asked.

C.: You shock me with your wickedness
and depravity. You say you are unhappy.
How can you expect God will bless you
and make you happy?

T.: You told me whom the Lord loveth
he chasteneth.

C.: I see you are on the direct road to
hell, and are sure to get there, so I will
say no more.

T.: Then good-bye until we meet again.

Mrs. Jaynes (a Liberal and Tunie's
aunt): My poor Tunie, I could not help
listening to your conversation with the
clergyman. I did not know before of your
treatment and suffering. I leave in a few
days for my Western home. I am very
lonely since Nina died. Would you like
to go with me and take her place there?

T.: Do you really mean it, auntie?

Mrs. J.: I certainly do.

T.: Oh, I would be so glad.

Mrs. J.: Do you think your father
would be willing?

T.: Yes. I know he would be glad to
have me out of the way.

Mrs. J.: Then as soon as I have spoken
to him, which I will do to-night, we
will call it settled.

T. (embracing Mrs. J.): O auntie, it
seems too good to be true. How happy I
will be, and if I am happy I do think I
will be good. Now I am thankful.

(CURTAIN.)

S. ATHENA MAGOON.

Sum in Division.

General Knox, of Revolutionary fame,
was a man of quick perceptions and ready
wit, and withal was accustomed to say
what he pleased. After the war he lived
at Thomaston, Me., where he had a large
estate.

Gen. George Ulmer, of one of the neigh-
boring towns, presented himself to Gen-
eral Knox one day as a land surveyor.
He detailed somewhat ostentatiously his
long experience, together with his recent
purchase of a new and very superior set of
instruments. If General Knox needed
any service in his line, he would engage to
give perfect satisfaction.

"You're the very man I have been look-
ing for!" exclaimed General Knox. "I
have a hundred acres of land which I wish
to divide into house lots of ten acres each.
How many will it make?"

Ulmer was considerably disconcerted
by the suddenness of the question, and,
naturally enough, was prepared to find it
difficult. He began to collect himself,
mentally re-stating the premises, and striv-
ing to acquire sufficient coolness to solve
the problem correctly.

General Knox counted as many seconds
as he thought necessary, and then inter-
rupted the other's cogitations by remark-
ing, abruptly, "Oh, well, it's no matter
about an immediate answer. Any other
time will do just as well," and at once fell
to talking about something else.

Ulmer was so chagrined at his own stu-
pidity that he never broached the subject
afterward. — *Youth's Companion*.

Correspondence.

PITTSBURG, PA., Oct. 19, 1895.

DEAR MISS WIXON: At last I have plucked
up courage to write you a letter from this
priestly, religious city of Pittsburgh. Sev-
eral times before I have started to write,
but being dissatisfied with my attempts
have torn them up. I live with my grand-
parents on a farm about seven or eight
miles out from the center of the city.

I do not hate the duped Catholics and
Protestants, but pity them, and would
gladly do all I can to help them. They,
on the other hand, are generally vindictive
toward Liberals. Grandma raised a family
of nine who are all Freethinkers.

Some of the people around here think
that the more they suffer on earth, the
more glory they will gain in their world
above, where the repentant murderers go.
We have to read the Bible in school, and
if anyone asks a question which would help
him to light he is told that he must not go
behind the Scriptures. Therefore he is
ever kept in darkness.

It is now getting late and I must close,
although I could write longer. If some of

the boys or girls between fifteen and sev-
enteen will write I will answer.

Yours for Freethought,

OLIVE B. WALSH.

[Olive is right in her conclusions. We
should not hate those who differ from us,
but try in a gentle and reasonable way to
show them the truth. Religion is largely
a matter of education. Hobbes, a cele-
brated Freethinker and philosopher, said,
"Superstition is religion out of fashion,
and religion is superstition in fashion."
There is a great deal to do before the fash-
ionable superstition can be banished from
the world. Olive can do her part in the
great work, and we are sure she will. —
Ed. C. C.]

Book Notes.

"Right Living." By Susan H. Wixon.
This book gives an admirable course of
study in ethics, and supplies a longfelt
want of an ethical text-book especially
adapted to the comprehension of children,
as well as of older persons whom it is
wisely and appropriately designed to in-
terest while teaching them valuable ethical
lessons. It could be used to good purpose
in lyceums, and in families. It is an ex-
cellent book and should be widely cir-
culated. Price, \$1. For sale at this office.

At the last meeting of the Tulare County
School Board in June, Miss Susan Wixon's
book, "Right Living," was added to the
list of library books for selection by school
district trustees, the price being \$1. The
book was written for the instruction and
guidance of youth especially and has been
adopted by many Eastern school boards
and introduced in colleges. The attention
of teachers and district schools trustees is
directed to this highly meritorious work
when selecting and ordering additions to
their libraries. — *Tulare Valley Citizen*,
Cal.

"No Beginning, or the Fundamental
Fallacy," is the title of a new work by Mr.
W. H. Maple, who is well known to the
people of Lucas county. It is devoted to
a logical demonstration of the non-exist-
ence of a first cause or beginning.
It opposes supernaturalism and favors ra-
tional right doing as the true theory of
human advancement. Mr. Maple was al-
ways recognized as a strong man intellec-
tually, and when it is considered that this
work is the product of years of the most
careful thought and critical research it
may be supposed that in this discussion he
has given to the public matter that must
appeal to the highest capabilities of think-
ing people. We do not mean by this that
the work is abstruse or metaphysical in
character, but that it appeals to pure rea-
son, and in so doing will necessarily wield
a powerful influence for good in freeing
many minds from the cobwebs begotten of
ignorant superstition and unreasoning in-
tolerance. We regard it as a masterpiece.
... In a literary sense it has few equals.
The language is pure, the style elegant,
and the printer has done his full part in
producing a book that will grace any li-
brary. — *Chariton (Iowa) Democrat*. Price
of the book \$1. Address THE TRUTH
SEEKER.

A Pound of Facts

is worth oceans of theories. More infants are
successfully raised on the Gail Borden Eagle
Brand Condensed Milk than upon any other food.
Infant Health is a valuable pamphlet for moth-
ers. Send your address to the New York Con-
densed Milk Company, New York.

JUST OUT! AGNOSTIC ANNUAL FOR 1896.

Edited by CHARLES A. WATTS.

CONTENTS: Balfour's "Foundations of Belief";
An Agnostic Rejoinder. S. Laing; Agnosticism
and its Equivalents, Amos Waters; The Man,
Jesus Christ: The Germ of the Christian Myth,
J. Allanson-Pictet; Psycho: A Poem, W. Stewart
Ross (Saladin); Mind as Controlled by Matter,
Constance E. Plumpton; The Faiths of Our For-
fathers, Charles Watts; An Agnostic View of
Theism and Monism, R. Bithell, B.Sc., Ph.D.;
The Old Testament Library, J. J. Gould; Im-
mortality, W. A. Leonard; The Physiological
Bias of Religious Leaders, Furneaux Jordan, F.
R.C.S.

Price, 25 cents.

Address THE TRUTH SEEKER.

TWO DOLLARS FOR ONE

"THE LITTLE FREETHINKER"

The only paper published for the young that is
free from superstition. One year 50 cents. Six
months, 25 cents. Sample copies, 3 cents. *Little
Freethinker* has been enlarged and improved
and is now a paper Liberals may be proud of.
I'll send *Little Freethinker*, *Foot's Health
Monthly*, and *The Mayflower Magazine* one
year, the *Home*, a 16-page story paper, and twelve
fine flowering bulbs of different kinds, all for \$1.
Address ELMINA D. SLENKER,
4442 Snowville, Pulaski county, Va.



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by
a Student of Science. Cloth, \$1.
Woman: Four Centuries of Progress.
By Susan H. Wixon. Paper, 10 cents.
All in a Lifetime. A Liberal Romance
12mo, 300 pp., \$1.
Apples of Gold. And Other Stories for
Boys and Girls. 12mo, 333 pp., \$1.25.
The Story Hour. An Exceptionally Hand-
some and Interesting Book, Without Supersti-
tion, for Children and Youth. The Only Free-
thinkers' Children's Story-book ever issued.
66 full-page illustrations and 25 smaller; large
type, heavy, toned paper, broad margins, illus-
trated covers; 4to, 224 pp., boards, \$1.
Address THE TRUTH SEEKER CO.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse.

A short story that will interest children and
parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO..

L. K. Washburn's Works

**The False Teaching of the Christian
Church.** "The Thirty-nine Articles of
the Christian church are thirty-nine poor
broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think
a minister's praying God to kill grasshoppers,
or trying to induce the Deity to undertake a
crusade of one against the Colorado beetle!"
Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

Address THE TRUTH SEEKER.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from
orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

HIGHEST QUALITY OF ALL.

Columbia Bicycles



THE STANDARD
FOR ALL.....

HAVE you feasted your
eyes upon the beauty
and grace of the 1895
Columbias? Have you
tested and compared
them with all others?
Only by such testing can
you know how fully the
Columbia justifies its
proud title of the Stand-
ard for the World. And
the price is but

\$100

POPE
MFG.
CO.

Hartford, Conn.
BRANCHES:
BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

An Art
Catalogue

of these famous wheels
and of Hartford's, \$30
\$50, free at any Colum-
bia Agency, or mailed
for two 2-cent stamps.



My Repairing Department

Is now complete. I have facilities to repair,
clean, regulate and return watches 2d or 3d
day. No better work in the world. Agents
wanted in every town in the United States where
watches are butchered instead of restored. Many
are now making money but many more can make
money easy by sending me the work of their
friends and neighbors. Apply for terms, also
send for price lists of Watches, Diamonds, Jew-
elry, Silver-ware, etc.

OTTO WETTSTEIN,

Designer of

The Otto Wettstein Watch; The Ingersoll Sou-
venir Sporn, and The Popular Free-
thought Badge.

Established 1857. ROCHELLE, ILL.

Not for Parsons.

PAPA: "Did you ask God to give you your daily bread this morning?" Bobby: "No, papa; I looked in the pantry last night and saw that there was enough to last for three days."—*Harper's Bazar*.

"I HAVE been requested," said the good pastor, beaming over the pulpit, "to offer prayers for rain, but the superintendent informs me that the Sunday-school picnic is arranged for Tuesday."—*Rockland Tribune*.

"My friend," said the long-coated old man solemnly, "have you made preparation for the day of judgment?" "Sir," replied the young man, "that's how I make my living." "Young man!" "I'm employed in the sheriff's office."

UPON the recent death of an eminent divine the following bulletin was placed by the family on the door of his late residence: "Mr. Smith departed this life for heaven at 11 o'clock A.M." Some passing wag, possessed of more drollery than reverence, placed underneath the notice, a telegraph blank filled out in the following manner: "Heaven, 12M.—Mr. Smith not yet arrived, getting uneasy. Peter."

THE puritan did not believe in the joy of eating. He only ate to pray. Time at the table was time wasted from hoeing and prayers and killing Indians, so he liked to have his meals on the five-cent-lunch-counter principle—compact, quickly swallowed, and no matter about the digestion. Nobody was looking on to see whether that part of it was according to law or not. And so the United States pie had its growth.—*Brooklyn Eagle*.

PREACHING in the abbey Canon Wilberforce told a story of the celebrated Welsh preacher, Christmas Evans, who dared publicly to express his thankfulness for Jenny Lind's beautiful singing. A member of his congregation, a strait-laced Calvinist, standing on the steps of the pulpit, asked the preacher whether a man dying at one of Jenny Lind's concerts would go to heaven. "Sir," replied Mr. Evans, "a Christian will go to heaven wherever he dies, but a fool remains a fool even on the pulpit steps." Even the sober abbey congregation could hardly stifle its enjoyment of this repartee.—*Westminster Gazette*.

THE SKY-PILOT.

You have often seen the the Pilot,
As he sacrosanctious stands,
In his glossy coat of broadcloth,
With a Bible in his hands,
And his empty head bent forward
In a pious sort of way,
As he asks the Lord to clothe him
And to feed him day by day.

And you've often heard the Pilot
Expounding Moses's law,
And heard him tell the story
Of great Samson's ass's jaw;
But that he should earn his living
With the sweat upon his brow,
If you tell him ne'er so gently
You will raise a holy row.

No! that ne'er would suit the Pilot,
Who with work's not in accord,
And he hurries up to tell you
He's a servant of the Lord;
If the best you have you give him,
He will want it better still;
For the shepherd must be paid for,
And the sheep must pay the bill.

How he talks of golden pavements,
And the city's pearly gates;
How an everlasting mansion
Each poor Lazarus now awaits;
And he tells us that the weather
In that city's always warm—
But he shears his sheep in winter
To protect his own sleek form.

How he shuns the poor that labor,
And the pauper in the ditch,
And proclaims they were created
To be servants of the rich;
Then he helps the great to plunder
And grind the weak and low;
"I'm about my Father's business!"
He says. "He made it so."

You have often met the Pilot
At the picnic and the tea,
At the concert and the lecture,
Where he always passes free;
And you've always met him smiling—
What has he to make him sad?
He has all the world can give him,
So he thinks we should be glad.

He's a "worker (?) in the vineyard,"
So he digs, and prunes, and hacks
In the glorious work of piling
Burdens on the sinners' backs.
He's the Pilot of Life's Ocean,
Though its chart he'll never know;
And he'll land—or sink—you somewhere,
If you give him half a show.

—W. A. Rattcliffe, in *Secular Thought*.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel V. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel V. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Coudert is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignenret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Relief, Eternal Punishment, Some Who Are Damned what I Believe, Immortality. This lecture is on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPOSSIBLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 33 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. O. Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignenret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 23 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah, I
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

Gems of Thought.

SLOWLY comes the future, swiftly as an arrow flies the present, while the past stands forever still.—*Ancient Sage.*

PROBABLY all will admit that political life is healthy only in proportion as it is conscientious; but a few will admit that, as a corollary, political life carried on by party warfare is unhealthy; and that political beneficence may fitly seek to mitigate and, as far as possible, abolish such warfare. Yes, party-loyalty has come to be a fancied virtue to which the real virtue of veracity is sacrificed.—*Herbert Spencer.*

ON the whole, an artist gains something by being attacked. His individuality is intensified. He becomes more completely himself. Of course, the attacks are very gross, very impertinent, and very contemptible. But, then, no artist expects grace from the vulgar mind, or style from the suburban intellect. Vulgar and stupidity are too very vivid facts in modern life. One regrets them, naturally. But there they are. They are subjects for study, like everything else. And it is only fair to state, with regard to modern journalists, that they always apologize to one in private for what they have written against one in public.—*Anon.*

HERE is another discovery made by Hugh Price Hughes. "How astonishing it is," he exclaims, *apropos* of the Vestal Virgins, "that woman occupied all through the history of Rome a position of such commanding influence and authority"—and he puts in another note of admiration. But there is nothing at all astonishing in the matter. Paganism honored motherhood. Christianity reviled it, and taught that the first baby born in the world was the offspring of "sin." Nothing is clearer, as Principal Donaldson admits, than that Christianity degraded woman from the proud and honorable position she had attained to under the pagan law of the Roman empire.—*London Freethinker.*

WE have no right to believe a thing true because everybody says so, unless there are good grounds for believing that some one person, at least, has the means of knowing what is true, and is speaking the truth so far as he knows it. However many nations and generations of men are brought into the witness-box, they cannot testify to anything which they do not know. Every man who has accepted the statement from somebody else, without himself testing and verifying it, is out of court; his word is worth nothing at all. And when we get back at last to the true birth and beginning of the statement, two serious questions must be disposed of in regard to him who first made it: was he mistaken in thinking that he knew about this matter or was he lying?—*William Kingston Clifford.*

ARCHAEOLOGY, however, is, after all, a dealing with dry bones, a series of inferences from inanimate objects. The color and the warmth of life, it never has. How can we divine the real meaning of the fragments and ruins, the forgotten symbols and the perished gods, it shows us? The means has been found, and this through a discovery little less than marvelous, the most pregnant of all that anthropology has yet offered, not yet appreciated even by the learned. This discovery is that of the physical unity of man, the parallelism of his development everywhere and in all time; nay, more, the high absolute uniformity of his thoughts and actions, his aims and methods, when in the same degree of development, no matter where he is, or in what epoch living. Scarcely anything but his geographical environment, using that term in its largest sense, seems to modify the monotonous sameness of his creations.—*Prof. D. G. Brinton.*

HE [Voltaire] did not intend to give priests the satisfaction of seeing him burn or suffer. Upon this very point of recanting he wrote: "They say I must retract. Very willingly. I will declare that Pascal is always right. That if St. Luke and St. Mark contradict one another, it is only another proof of the truth of religion to those who know how to understand such things; and that another lovely proof of religion is that it is unintelligible. I will even avow that all priests are gentle and disinterested; that Jesuits are honest people, that monks are neither proud nor given to intrigue, and that their odor is agreeable; that the Holy Inquisition is the triumph of humanity and tolerance. In a word, I will say all that may be desired of me, provided they leave me in repose, and will not persecute a man who has done harm to none." He gave the best years of his wondrous life to succor the oppressed, to shield the defenseless, to reverse infamous decrees, to rescue the innocent, to reform the laws of France, to do away with torture, to soften the hearts of priests, to enlighten judges, to civilize the people, and to banish from the heart of man the love and lust of war.—*Ingersoll.*

NEW EDITION. PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.

Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

Oration delivered on Decoration Day, 1882, before the G. A. R. at the Academy of Music, N. Y.
A Tribute to Ebon C. Ingersoll.
A Vision of War, At a Child's Grave, Benefits for Injuries, We Build.
A Tribute to the Rev. Alexander Clark.
The Grant Banquet, Apostrophe to Liberty, A Tribute to John G. Mills.
The War and Woof, The Cemetery, Originality, Then and Now, Voltaire, Lazarus, What is Worship? Humboldt, God Silent, Alcoholic, Auguste Comte, The Infidel, Napoleon, The Republic, Dawn of the New Day, Reformers, The Garden of Eden, Thomas Paine, The Age of Faith, Origin of Religion, The Unpardonable Sin, The Olive Branch, Free Will, The King of Death, The Wise Man, Bruno, The Real Bible, Benedict Spinoza, The First Doubt, The Infinite Horror, Nature, Night and Morning, The Conflict, Death of the Aged, The Charity of Extravagance, Woman, The Sacred Myths, Inspiration, Religious Liberty of the Bible, The Laugh of a Child, The Christian Night, My Choice, Why? Imagination, Science, If Death Ends All, Here and There, How Long? Liberty, Jehovah and Brahma, The Free Soul, Life, Tribute to Henry Ward Beecher, Tribute to Courtlandt Palmer, The Brain, The Sacred Leaves, Origin and Destiny, What is Poetry? My Position, Good and Bad, The Marvellous Book, Orthodox Dogma, The Abolitionists, Providence, The Man Christ, The Divine Salvation, At the Grave of Benjamin W. Parker, Fashion and Beauty, Apostrophe to Science, Eliza Wright, The Imagination, No Respecter of Persons, Abraham Lincoln, The Meaning of Law, What is Blasphemy? Some Reasons, Selections, Love, The Birthplace of Burns, Mrs. Ida Whiting Knowles, Art and Morality, Tribute to Roscoe Conkling, Whiting, Mr. Mary H. Fiske, Horace Seaver, The Music of Wagner, Leaves of Grass, Vivisection, The Republic of Mediocrity, A Tribute to Walt Whitman.

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$5; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N. Y.

Pocket Theology.

By VOLTAIRE.

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

16 represent	Uncle Sam and the Priests.	2 represent	Samples of Christianity's Work.
2	The Church Robbing the People.	8	Missionaries.
2	Thanksgiving.	1	The Lord's Instruments.
6	Sabbath Laws.	25	Bible Doctrines and Their Results.
14	Children and the Church.	1	The Church and Slavery.
10	Woman and the Church.	2	Priests and Politics.
6	The Church and Thomas Paine.	4	Ireland and the Church.
4	Studies in Natural History.	2	Church's Idea of Civilization.
8	The Bible and Science.	1	The Uses of the Cross.
15	The Clergy and Their Flocks.	4	Unkind Reflections on the Church.
1	Pietism in Our Penitentiaries.	9	Persecutions of the Church.
4	The Atonement Scheme.	2	Some Allegories.
2	The Lord and His Works.	2	Heaven.
10	Prayer.	6	Hell.
1	The Creeds.	7	Miscellaneous.
1	Christians and Mohammedans.		

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of his volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

NO "BEGINNING,"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or "electric" clap-net, but only in wisdom—THE SCIENCE OF HEALTH. Wise men study nature, shun disease, learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.

POPES AND THEIR DOINGS

ACCOUNT OF

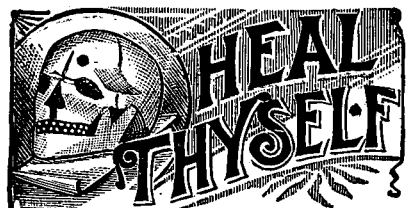
Vicars of Christ and Vicegerents of God.

Cloth, 75 cents.

\$75 A MONTH and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send today for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



These Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicose Veins, Hemorrhoids, and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



THE CARPENTER'S SON GIVETH A FREE LUNCH.

See the parable of the Loaves and Fishes.—Mat. xiv, 17-20.

News of the Week.

THE mint at New Orleans is practically abandoned.

THE apple crop of the year is estimated at 8,000,000 bushels more than last year.

By two explosions on a ship near Kin chow, China, 500 out of 700 soldiers were killed and drowned.

FIELD-MARSHAL DUNST-ADLSHELM, of Austria, committed suicide, with his wife, on account of financial trouble.

ON Oct. 21st the Health Department of Chicago declared both diphtheria and typhoid fever epidemic in that city.

AN experiment in the use of the electric trolley for the propulsion of boats on the Erie Canal is being tried at Buffalo.

THERE was a gain of 54,000,000 pounds of tin-plate manufactured in the United States the first year of the operation of the new Tariff.

ON Oct. 21st fourteen more Chinese were put to death at Kucheng, China, for participation in the massacre of English missionaries at Hwasang.

THE Children's Home at Stargard, in the Sjonshiek District of Polish Prussia, has been destroyed by fire. Ten children were burned to death.

EX GOVERNOR OLIVER AMES died at North Easton, Mass., on Oct. 22d. He was the son of Oakes Ames, the great shovel manufacturer. He was 64 years of age.

IT was very cold for the season in England on Oct. 24th. Snow fell in Lancashire and other places during the night, and there were 12 degrees of frost in London.

JAPAN has arrested Miura, its late and deposed minister to Corea, holding him guilty of gross neglect, if nothing worse, in connection with the assassination of the queen.

MORE attacks on Christians are reported from Armenian Turkey. It is difficult to determine how much of truth and how much of religious and political capital there is in these bulletins.

THERE is now some talk that Russia and Japan will divide Corea between them. The situation seems to be grave, as Russian warships are moving south toward the Korean coast next to Japan.

A SPECIAL officials' train on the Lake Shore and Michigan Southern and New York Central railways made the run from Chicago to New York, 980 miles, in 17 hours 45 minutes and 23 seconds.

FREE Cuba day at the Atlanta Exposition has been postponed from Nov. 6th to Dec. 17th, it is said by the order, substantially, of the federal administration. Governor Matthews, of Indiana, will deliver the oration.

ANOTHER expedition has sailed from the Delaware river with men and munitions for Cuba. It is commanded by the son of the first president of the provisional

Cuban republic of twenty years ago, General Cespedes.

A MAIL train on the Pennsylvania railroad was wrecked near Harrisburg on Oct. 24th. Two lives were lost, several persons were injured, and four mail cars were burned. Fifty thousand letters were destroyed and the total loss on mails equals \$100,000.

CHICAGO will annex and reclaim 169 acres of the lake front for park purposes, drives, trees, boulevards, musical hall, and duplication in stone of the World's Fair buildings are proposed. But the scheme may fall through, as the state has a claim to all submerged lands.

THE New York Commissioners of Charities and Correction have promulgated resolutions abolishing all the boards of visiting and consulting physicians in the various city hospitals, and providing for a reorganization before Nov. 1st. It is charged by the outs that this is a political game.

EX-CONGRESSMAN LYNCH, of Mississippi, hopes to be able to defeat the attempts in his state and South Carolina to disfranchise the Negroes. He proposes to have candidates nominated in all districts. It is not expected that any will be elected under the discriminating constitutions of the two states, but an appeal will be taken to Congress on the ground that Congress alone has the right to determine the means of choosing its members.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

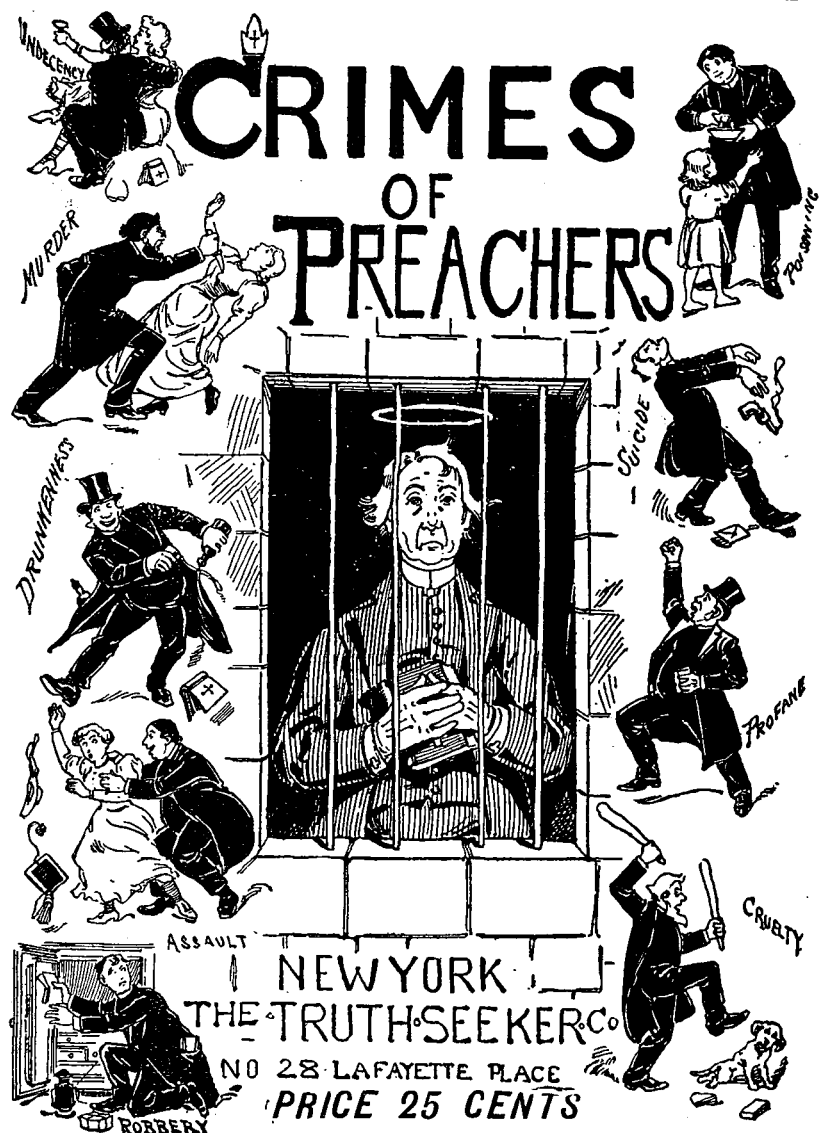
Our pamphlet with this title contains an Argument for Equality of Taxation, and a Statement of Facts, giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the several States and Territories and in all Cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the Leading Denominations and Denominational Groups. Also, much other matter of special interest to certain Cities, States, and Sections, all comparisons being based upon official figures.

This pamphlet is the only one of the kind published. In no other work are the facts, figures, and arguments to be found. The figures, being derived from the Government Census of 1890, will not be superseded until the census of 1900 shall have been completed—probably about eight years hence. The arguments are unanswerable and will have the dew of morning on them so long as the injustice of church exemption is suffered to exist.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies.	\$1.00
Fifty copies.	4.50
One hundred copies.	8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.



The Glory of Infidelity

WITH A POEM ON

Thomas Paine

By SAMUEL P. PUTNAM.

This is one of the best of Mr. Putnam's works, and no Freethinker or Infidel should be without it, to meet the claims of Christians that Infidelity is an inglorious philosophy.

10 cents a copy, 12 copies for \$1.

Address THE TRUTH SEEKER CO.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum,

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

PUBLICATIONS.
"Intercourse Between the Soul and Body."
By Emanuel Swedenborg. Price, 5 cents.
Interesting books by same author:
"Four Leading Doctrines," 247 pp. 75
"Divine Love and Wisdom," 248 pp. 75
"Divine Providence," 308 pp. 75
"Conjugal Love," 472 pp. \$1.00
"True Christian Religion," 982 pp. 1.50
"Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.
Address THE TRUTH SEEKER

Is Controversy Dangerous?

By W. F. JAMIESON.

This little book goes down to the very bed-rock of human liberty,

Price, 25 cents.
Address THE TRUTH SEEKER.

ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN.

Price, 5 cents. THE TRUTH SEEKER, 28 Lafayette Pl., New York

THE BRAIN AND BIBLE;

OR

THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Free Thought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, \$1. Address THE TRUTH SEEKER.

SHALL THE BIBLE BE READ

IN OUR PUBLIC SCHOOLS?

By R. B. Westbrooke, A.M.

Price, 10 cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 45. { PUBLISHED WEEKLY. } New York, Saturday, November 9, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



COMING EVENTS CAST THEIR SHADOWS BEFORE.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them: we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, 1; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST
OF

PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND THE TRUTH SEEKER ONE YEAR,

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoor

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoons 10 bowls, 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities with a survey of Medieval Education. By S. S. Laurie, L.L.D. 75 cents.

English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.

Modern Science and Modern Thought. By S. Laing. 75 cents.

Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.

Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.

The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.

Illusions: A Psychological Study. By James Sully. 75 cents.

Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart., F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.

Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS? By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

Works of W. H. Burr

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER

All are architects of fate
Working in these walls of time,
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF Ingersoll's Works Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“ Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gefittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Peck. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen übersezt von Fräulein Anna Knapp.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und Platem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“ 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine: Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Green cloth gilt title, 40 cents; half bound, 25 cents.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.

THE TRUTH SEEKER.

RELIGION NOT HISTORY

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.

Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 45. { PUBLISHED WEEKLY. } New York, Saturday, November 9, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager,
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - NOVEMBER 9, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Relations of Crime to Belief.

Referring to the alleged statement of the swindler and probably multiple-murderer, Holmes—now on trial in Philadelphia—that, “I am a believer in the teachings of Paine and Ingersoll,” the *Catholic News* comments:

“If he were a believer in God it would be surprising that he could be such a fiend as he is said to be, but there is nothing startlingly inconsistent between his creed and his crime. Perhaps that is the reason the secular papers do not prominently announce his Infidel views.”

The same paper says that if the Editor of THE TRUTH SEEKER will “make a paper that is decent and that deals in gentlemanly controversy” “there will be no doubt that the postmaster-general of Canada will allow it to go through the mails in that country.” We are always willing to be gentlemanly in discussion, but the editor of the *News* must certainly realize that our position is an exceedingly difficult one. Our antagonists are Christian ministers and editors, and the ordinary mortal who could always preserve the amenities of debate under such circumstance would be more meek than Moses, more non-resistant than a Quaker, more patient under provocation than the Christian who does not turn his left cheek to the smiter of the right. To illustrate, take the foregoing assertions of the *News* in connection with the alleged Infidelity of Holmes—would not the Freethinker who could treat the writer of those averments as a truthful man be considerably more mild-tempered and mild-mannered than the average orthodox “saint”? It goes without saying that a person capable of editing a journal like the *News* knows that multitudes of believers in a god have committed crimes as atrocious or more atrocious than those charged to the man on his trial in Philadelphia; that he knows that thousands of these criminals were members of the Catholic church, and devoted believers in its dogmas, and that the names of many such enemies of humanity are blazoned with exceptional conspicuousness on the pages of history, where all may see them. Let him study the prison records of the present and he will ascertain—supposing, for charity's sake, that he is now ignorant of the fact—that the inhabitants of our penitentiaries are almost to a man believers in the gods and Christs and sacred scriptures. Indeed, he cannot be wholly ignorant in the premises, for some of his fellow churchmen right here in this state have

pleaded for greater opportunities for the religious ministrations of Catholic priests and sisters in the penal institutions of New York, frankly on the ground that there were very many Catholics in those institutions, as everybody knows, of course. Why, then, in one paragraph say that it would be “surprising” for a believer in a god to be the fiend that Holmes is said to be, and a little farther down in the same column beg for gentlemanly treatment at the hands of Freethought controversialists? Does this editor expect Atheists to accept such “compliments” with Chesterfieldian bows and suave expressions of regret? And then to be told that there is nothing “startlingly inconsistent” between the “creed” of Paine and Ingersoll and crimes like those which Holmes is under suspicion of committing is, we suppose, but another evidence of the truthful and gentlemanly instincts of the priest whom Mr. Herman Ridder hires to edit the *Catholic News*, and to be gratefully received as a special favor by all Liberals!

Paine and Ingersoll have not taught that the whole human family is so hopelessly depraved that nothing less than the sacrifice of a sinless man-god can give them even a chance for salvation. They have not taught that belief in this human sacrifice will atone for a life of crime and transport the believer to the realms of the blessed while his unbelieving victims are wrapped in the flames of an endless hell. They have not taught that while the debit of every possible crime against man may be canceled by the credit of faith in the atoning blood of Jesus, the undefinable and imaginary “sin against the ‘Holy Ghost’” will be pardoned in neither time nor eternity. Paine and Ingersoll have not held up as the exemplars of the young and as “fathers of the faithful” and men “after God’s own heart” the Old Testament heroes, many of whom were guilty of about every crime conceivable, who “waded through slaughter” to thrones, and massacred opposing nations, men, women, and children, saving only the maidens for the ravening hands of their blood-drunk soldiers. Paine and Ingersoll have not subscribed to the infamous doctrine of exclusiv salvation; they have not advocated persecution for opinion’s sake; they have not defended the Bible-sanctioned and church-practiced murder of “witches.” Paine and Ingersoll have opposed the slavery that neither Jesus nor Paul dared condemn; they have demanded the equality of rights for woman denied to her by Paul and by the church through all the centuries of its supremacy; they have asked for the equal liberty of citizens and for even-handed justice between man and man; they have exposed fraud, let in the light on superstition, and made cruelty odious. No wonder that the priests of the church grown rich by fraud, the priests of the church whose stock in trade is superstition, the priests of the church whose indelible record is that of the cruelest hierarchy that ever cursed the world—no wonder that the priests and priest-editors of this church fear and hate the teachers of Freethought and would deny the most palpable facts of history and the clearest deductions of reason in the futile attempt to make it appear that a notorious criminal—or a man accused of great crimes—owes his criminality to the fact of his asserted Infidelity. But while the press is not so free as it should be, it is yet too free to permit such slanderous imputations to go uncontradicted and unexposed.

Recurring to Holmes: The reporter of the *World*, describing the personal appearance of the accused, said that there was a very sharp and peculiar “bump” on the otherwise flat surface of the top-head. “It would be said to mean reverence, by the

usual phrenologist, but not reverence for human life—at all events, not in this case.” It is a fact of mental science that great spirituality and veneration godward are often associated with the most atrocious crimes manward. For instance, if a man has been taught that it is his duty to God to smite the “children of the devil,” the cruelty of the smiting will be in a direct ratio to the intensity of the faith. Of this close connection of the destructive and the spiritual elements in a man we find many illustrations in the Bible and in the religious history of all ages. What Abraham purposed to do to his son to please God has been done by many men and women since, with the same end in view, most frequently as the direct or indirect result of their reading of the Abrahamic legend. One of the latest reported attempts to imitate the “Father of the Faithful” was made at Buffalo on October 26th, inst., by Louis Hirschberger, who “has for some time past been afflicted with religious mania,” as stated in a dispatch to the *Sun*. On the evening of the previous day, Friday, he told his neighbors that he had eaten meat that day, and that for this crime against the canons of the church he had been commanded by God to sacrifice his five children. He took a board and cut five holes in it; then he dragged the children out of bed and forced their heads into the holes. At this time his wife appeared and rescued the children. Later in the day he renewed the attempt and was just ready to cut off the heads of the children with an ax when their cries brought the neighbors to the scene in time to prevent the “act of faith.” Then the man was arrested. We hope that the *Catholic News* will not think that we are going beyond the limits of “gentlemanly controversy” when we ask why it is that these attempted and accomplished bloody sacrifices are invariably inspired by religious precedents and religious faith.

That Holmes might have been another Abraham or Freeman or Hirschberger is more than probable. Referring to him, the *Evening Sun* says:

“With his mental development, his present and past tendency for evil operating in the opposite direction, Holmes would have been a religious enthusiast, probably a fanatic. He might even have tried to establish a new sect, would certainly have got many women and a few weak-minded men to look upon him as having come from the deity.”

The prospect certainly does not appear bright for the success of the pious attempt to make H. H. Holmes, alias Herman W. Mudgett, logically or in fact a disciple of Thomas Paine and Robert G. Ingersoll.

Still Fearful of Doubt.

Rev. N. D. Hillis is the successor of the late David Swing as pastor of the independent congregation meeting in Central Music Hall, Chicago. The *Inter-Ocean* of October 7th gives three solid columns of eight-point type to a report of a sermon delivered by Mr. Hillis the previous Sunday. The reverend gentleman began in this way:

“Christianity challenges investigation. It covets analysis and exhibits its proofs. With the calm confidence that becometh certainties, it takes nothing for granted, but thrusts everything into reason’s crucible. No man is asked to believe against his judgment. Rather is he to withhold faith until the argument overcomes his doubts and compels his belief. Christianity’s spirit forbids faith outrunning the facts.”

A little farther along he says: “Christianity’s appeal is to the reason. Its foundations are facts and arguments.” It is a great pity that the world has had to wait nineteen centuries for Mr. Hillis to tell it the truth about the spirit, methods, and foundation of Christianity. Really, is it not asking a little too much to expect us to believe that the

Bible and the church through all the years of its existence were all in the wrong and that Mr. Hillis is alone in the right concerning this matter? Is it true that historic Christianity challenged investigation? Let the questioner arise in almost any church in the land to-day and we shall see just how greedily its representatives "covet analysis." It "exhibits its proofs," to be sure, and then it suavely remarks: "Accept these proofs or—go to hell. If you doubt or reject, we will make this earth as near like hell as the means at our command will permit." If there is anything in the creed of Christianity that is not "taken for granted" we shall be under obligations to Mr. Hillis if he will point it out to us.

No dogma of the church of Christ has ever been willingly put by Christians into "reason's crucible"; the usual practice has been to put the investigators of the dogmas into the fire. Every man in the world is asked "to believe against his judgment" if his judgment is unable to assimilate the affirmations of Christianity. The man is *not* "to withhold faith until the argument overcomes his doubts and compels his belief," for that implies that he may doubt to the moment of his death, and so die unbelieving, and Christianity says that if he does *that* he walks from his death-couch over the precipice into the "bottomless pit" of eternal agony. The phenomenon presented by the faith of Mr. Hillis remaining after the "facts" heretofore believed to support the claim that the Bible is a revelation from a god have been completely disposed of, proves that, in his case, at least—and his case is typical of that of the great majority of the more intelligent Christians, those who are familiar with the dispersion of the "facts"—"Christianity's spirit" does not prevent "faith outrunning the facts." Christianity has ever shunned the appeal to reason, and its foundations are assumptions concerning which it is impious and dangerous to argue.

Mr. Hillis devotes a third of his sermon to the praise of reason, and then he talks of the "tragedy of doubt" through the remaining two-thirds, seemingly forgetting that doubt is the child of reason, and that without it there would have been no triumphs for reason after the birth of the first thought. Doubt, estimated in its relations rightly, should produce no "tragedy." Only a religion that falsely predicates a divine and infallible revelation makes doubt sinful or disastrous. Doubt is the precursor of a greater truth. Doubt is the mother of discovery, of invention, of progress. Without doubt there would be no Rev. N. D. Hillis to preach to that vast congregation in Central Music Hall. Without doubt there would not be the greater minister who, in the future, will preach more truth from that pulpit, and from other pulpits which to-day echo nobler and broader truths than were heard therefrom twenty years ago, before doubt had eaten into the heart of error as it is eating now and as it will eat through the decades to come.

When this "liberal" Presbyterian says that "there are multitudes upon whom doubt has fallen, gashing and scorching their souls as with swords of fire"; that "the lives of some have become pathetic tragedies," and that those persons oftentimes "seem like mariners who once were anchored in harbors, safe and peaceful, but who have seen the ropes part strand by strand until, anchorless and rudderless, they have drifted out into the sea and the night," we realize that he, like the Christians of past ages, fears to put his creed into the "crucible of reason," and that his faith, like the faith of his predecessors, has outrun the facts and hence distrusts the doubt that may lead to the exposure of the sham foundations of Christianity. How distasteful doubt is to even the most tolerant of Christians is shown by an anecdote told with evident gusto by Mr. Hillis. A youth about to enter Balliol College informed Professor Jowett that he could find no signs of God. "To whom the great Platonist replied: 'Young man, I will give you until just 5 o'clock to find God, or leave this college.' At the appointed time he returned, having found him for whom his soul had sought not long, but successfully." We wonder if the Rev. Mr. Hillis is really satisfied when men "find God"

under the compulsion of self-interest, that is, when they pretend to find him, under the fear of the infliction of temporal penalties if they do not? This minister tells us that God resents the presumption of the man who, with more knowledge than his fellows, cannot believe as they do and hence begins to doubt, to question the creeds they accept. When we do this, "God takes us at our word. He rises into his own invisible majesty. He goes forth upon ways which are not our ways, and we are left alone. And presently we say in our vain hearts, 'There is no God.'" We do not remember to have ever read a more naïve explanation of the origin of Atheism. Plainly stated, it amounts to this: God having failed to provide evidence of his own existence which is absolutely conclusiv at first glance to every brain that he has also made, the more thoughtful and inquiring of these brains ask for additional evidence. Then God gets on his dignity and hides himself in his "invisible majesty," whatever that may be, thus forcing the poor doubters into "blank Atheism." As Atheists go to hell, according to the orthodox creed, it follows that God deliberately sends them there by refusing to convince them of his existence, as he could easily do if he were not so touchy. Presumably, this is the way in which Mr. Hillis would treat inquirers, for the god, the creature, is like the man, the creator. He shows how much the Christian loves the "crucible of reason."

Is this Stupidity or Cunning?

"THE TRUTH SEEKER has been very severe in its condemnation of the *Christian Reformer* and the *Christian Statesman* of late. The reasons are because these papers have declared that THE TRUTH SEEKER should be suppressed for blasphemy and because they have approved of the action of the Canadian postmaster-general in prohibiting that paper in Canada. It has declared these papers to be the enemies of free speech and possessed of the spirit of persecution. But while THE TRUTH SEEKER boasts of its friendliness to free speech and a free press, it is more intolerant of true freedom than the Sultan of Turkey or the Pope of Rome. As its cartoons from week to week are more blasphemous than anything in the printed columns, so its cartoons represent more clearly its sentiments on free speech than its printed words. In its issue of October 19, there is a cartoon designed to set forth its idea as to the proper way to dispose of the *Reformer* and *Statesman*. This cartoon represents these papers as being in a condition into which they could be brought only by the use of outside physical force. The only force that would undertake to place them in this condition is that represented by THE TRUTH SEEKER. While we have declared in plain English that THE TRUTH SEEKER should be suppressed for blasphemy, that sheet has declared that these papers should be suppressed for expressing this opinion. This has been done by the cartoon in a manner at once emphatic, passionate, bigoted, than is possible by mere spoken or written words. It displays a spirit of satanic bitterness, hate and revenge. Let us hear no more of this paper's devotion to the cause of liberty."—*Christian Reformer*.

This is one of the rarest curiosities of argumentation. How a brain of the most ordinary intelligence could conceive such a notion is beyond our ken. The editor of the *Covenanter* paper must be a literalist of the literalists—as, indeed, was to be expected of a Presbyterian. He utterly lacks imagination, the sense of perspective, artistic intuition, acquaintance with pictorial representation. Let the reader turn to THE TRUTH SEEKER of October 19th and he will see at a glance what a blunderer the Christian editor is, how astonishingly he has misinterpreted the meaning of Mr. Heston. The part of the cartoon to which he alludes represents two members of the canine family chained to the skull of John Calvin. Now he says that this represents our "sentiments on free speech"; that it was "designed to set forth its [our] idea as to the proper way to dispose of the *Reformer* and *Statesman*. This cartoon represents these papers as being in a condition to which they could be brought only by the use of outside physical force. The only force that would undertake to place them in this condition is that represented by THE TRUTH SEEKER." Whew!

Who ever heard such a jumble of absurdities as that uttered outside of an asylum? How could physical force chain the *Covenanter* papers to the skull of Calvin? And, mind you, we are told that nothing but physical force could do that. Could the skull of Calvin be produced, and would the

Statesman and the *Reformer* stay chained to a decaying piece of bone, even if it could be found? And why should THE TRUTH SEEKER wish to chain the *Covenanters* to the dead past? Is that not the last thing that we would desire to do? Is it not our constant complaint that they are already centuries behind the age and that they are a menace to the liberties of the people of this country because they are thus living in the shadows of the Dark Ages? As a matter of fact, it is more than probable that the *Reformer* editor understands very well the meaning of that cartoon, but as his readers do not see THE TRUTH SEEKER, and as his blind description of the cartoon conveys no information concerning its appearance or lesson, it feels safe in thus misrepresenting it. The picture describes itself; it prints its lesson in the largest kind of type. It shows that by their delusions the theocrats of the National Reform Association are self-chained to the past, to the creed of Calvin, and that from the brain of Calvin, brooded over by the vulture of Superstition, were hatched that foul brood of falsities and tyrannies for which the *Covenanters* stand to-day and the first of which they wish to incorporate in the Constitution of the United States and the second wreak upon their unfortunate unbelieving fellow citizens. There was no excuse whatever for the *Reformer's* utter perversion of Watson Heston's meaning; there was no excuse whatever for its assertion that THE TRUTH SEEKER had declared that the *Covenanter* papers should be suppressed for expressing the opinion that the *Freethought* paper should be suppressed, or for any other cause.

Not Altogether a Question of Race.

The Philadelphia *Telegraph* praises the South for its devotion to enforced Sunday observance, and says that it sets an inspiring example to the "reckless cities of the West, which have almost abolished the American Sunday." The New Orleans *Times-Democrat* is pleased with this praise, and admits the fact upon which it is based, but modestly says that it is not the superior morality of the South but the great preponderance of Anglo-Saxon blood in the veins of her people that is to be taken as the explanation of the phenomenon. It is simply a question of race, it declares; the immigrants from the continent of Europe have brought their demoralizing habits into the North, while the South has remained Anglo-Saxon and consequently Sabbatarian. This is partly true; there is, indeed, a smaller infusion of the continental races in the population of the South than in that of the North, and it is also a fact that the foreigners of this class have brought with them certain customs and habits that make the enforcement of Sunday laws extremely difficult in districts where they are numerous. But if we stop with the recognition of this phenomenon we shall leave out of the account some very important factors. Religion, rather than race, is at the bottom of this difference between the North and the South. Christianity is much more primitive in form and widespread in extent in the South than in the North; but that this is not wholly due to the preponderance of the Anglo-Saxon element in the population of the South is proven by the fact that England has contributed to the *Freethought* movement of the age many of the most learned and famous expositors of science and critics of the Bible, which the South cannot claim to have done. Here in the North, although we depend upon the Germans and other foreign-born or -descended citizens to help us maintain our secular institutions, we sadly recognize the fact that the rank and file of these are more concerned to secure free Sunday beer than they are to obtain the repeal of all Sabbath laws. Their platform is altogether too narrow, as the demands of the various "reform" organizations in this city this fall conclusively show. When we come to inquire concerning the racial strains in the blood of the active workers for the total abrogation of Sunday laws, we find that the lines are drawn on religious belief, and that, as it happens, the leaders, by a large majority, are of so-called Anglo-Saxon lineage. The Seventh-Day Adventists—than whom no more uncompromising opponents of Sabbath legislation can be found—are nearly all

nativ Americans. To show about how the matter stands in the Freethought organizations, it will be sufficient to point out that in the recent Congress of the Secular Union and Freethought Federation, the Committee on Resolutions, which submitted a report demanding the absolute repeal of Sunday laws, was composed exclusively of "Anglo-Saxons"—four Americans and one Englishman.

It may be taken as a rule that the line of cleavage between the friends and the enemies of Sunday laws is a religious one, the two conspicuous exceptions being the Seventh-Day Adventists and the Seventh-Day Baptists. True, the religious intolerance at the root of Sabbatarianism in the nativ population is always subject to modification by the local foreign element—as, for example, the Sabbatarianism of the North is mitigated by the rationalism of the accessions from continental Europe, while that of the South is intensified by the religiosity of the African contingent—but it can safely be said that the more marked the religious faith of the man the more likely he is to favor rigid Sunday laws. The average percentage of religious belief is much higher in the South than it is in the North, because the South has been disastrously checked in her development, and the inevitable result is that Sunday laws are more severe there and more strictly enforced than in other portions of our country.

"If we believe the holy scriptures we know that money earned on the Sabbath and pleasure obtained on the Sabbath are both unlawful and will bring down the judgment hand of God in defense of his day sooner or later."—S. J. Crowe, in *Christian Statesman*.

When that hand *does* come down, won't it smite the preachers right and left!

Preaching three weeks ago on the Sabbath laws, Rev. Dr. Huntington, Episcopal, took for his text Prov. xxii, 28, "Remove not the ancient landmarks which thy fathers have set." Then why does he try to remove them? Why does he not become an orthodox Jew? Why does he help send missionaries to the "heathen" with the purpose of cajoling or frightening them into removing the ancient landmarks which *their* fathers set? As a matter of sober fact, if the earliest man and his descendants down to the present time had acted in accordance with this injunction to leave all the old landmarks intact, that is, to refuse to progress, Rev. Dr. Huntington would not be here now. Instead, there would be an ape-like man munching a cocoanut in Asia or splitting bones in a cave in Europe for the purpose of getting the raw marrow. The difference between the lowest cannibal and Dr. Huntington is due solely to man's disregard of the "ancient landmarks."

Here is an interesting item of news from the *Sun* of November 2d:

"George T. Carr asked for a writ of mandamus in the supreme court to-day to compel the election officers of the second election district of the third assembly district to reconvene and register him. It appears that last Saturday, when Carr went into the place to register, he refused to swear, and said that he would affirm. The chairman, Charles L. Brockmier, asked him to raise his hand, and when he refused Brockmier refused to register him. He at once brought an action through his attorney, James H. Laird, to compel the board to register him and the matter came before Justice Barrett to-day. 'I am surprised,' said the court, 'that the officers should have known so little of their duties as to refuse to register a citizen because he refuses to raise his hand. A great many of the Friends affirm, and the Hebrews frequently do so with their hats on. There is no reason why the plaintiff's name should not be registered.' Justice Barrett then granted the writ ordering the Board of Registry to convene to-morrow night at 7:30 o'clock and register Mr. Carr's name."

Will the election officers of New York never learn that the position of a man's hands has nothing to do with the credibility of his evidence or his ability to vote? No wonder Judge Barrett is surprised at the ignorance of the officers who refused to register Mr. Carr with his hands suspended; this judge has certainly often enough laid down the law on this subject for the fact to be known to all officials that a citizen may affirm, and affirm with his hands in his pockets, if he chooses. The Board of Police Commissioners should embody instructions on this

point in the directions they issue each year for the guidance of registry and other election officers. George T. Carr has rendered a substantial service to the cause of free citizenship.

The Sunday law of Louisiana is to be tested, as to its constitutionality, in the United States Circuit Court. Robert Mogel, a grocer, has brought the suit. He claims that, as he pays a state license to the state of Louisiana, a municipal license to the city of New Orleans, and internal revenue taxes to the United States, and as these licenses run for one calendar year, they are contracts that he may conduct his business for an entire year, and that an entire year consists of 365 days. He claims that the Sunday law of the state is illegal, null, and void, and for these reasons:

"1. Because it is an act of a legislature of the state, when said state, in violation of the fourteenth amendment to the Constitution of the United States 'denies (to your orator) the legal protection of the laws,' and is deprived of his property and liberty in the exercise of his constitutional rights.

"2. Because said act is violative of a contract under contemporaneous law, by which he is legally entitled to carry on his said business one year, upon the payment of licenses required under existing laws, and said year being 365 days."

We do not see how any competent judge can fail to hold that Mr. Mogel's position is well taken, for certainly it is supported by the Constitution and common sense. We hope our Freethinking friends in New Orleans will keep us informed as to the successive steps taken in the prosecution of this suit. Simon Belden is Mr. Mogel's solicitor.

There is good news from Portland, Oregon. C. B. Reynolds informs us that Assessor Greenleaf of that city placed upon the tax roll all lands owned by churches, outside the lot upon which each church stands; all church hospitals and denominational schools. On an appeal to the county court, it was decided that the tax roll must stand as the assessor had made it. The court held that no property could rightfully be exempt from taxation unless it conferred upon *all* taxpayers benefits equivalent to the amount of taxes remitted. Hospitals run in the interest of churches were not public charities, but used for propaganda work in behalf of the denomination owning them. Denominational schools that charged any tuition—whether a large or a small amount—were not public charities, and were not entitled to exemption. They benefited a special few and not all taxpayers. Every exemption added to the taxes of all other taxable property. There will be an appeal to the circuit court. The raising of the question in this form is leading to much discussion, which cannot fail to be productive of good. In behalf of all our readers we thank the Oregon Freethinkers for their eminently timely work and we hope that their example will be followed in every state. And here is something else for all to do: Give the facts stated by Mr. Reynolds the widest possible publicity in your local papers. Let us know the result of your attempts to get important news printed.

In a leading article in this issue of *THE TRUTH SEEKER* attention has been called to the fact that a high development of "spirituality" and "veneration," as indicated by phrenology or by professions and acts of religious devotion, is no guarantee of the ethical soundness of a man or woman. Since that article was written, a letter has appeared in the *New York World* (issue of Nov. 1st), communicated by Prof. E. E. Candee, from which we make the excerpts that follow:

"In the description of Holmes, the great murderer, in this morning's *World*, it is said: 'The top head is flat, except for one high bump rising suddenly and sharply. It would be said to mean reverence by the usual phrenologist, but not reverence for human life—at all events, not in this case.'

"The writer seems to think this is odd, but there are numerous cases of murderers of relatively large veneration or reverence. Veneration, while it gives a tendency to worship, does not restrain one from being either dishonest, treacherous, or murderous. From the description given, Holmes is deficient in conscientiousness or desire to do right, and benevolence or kindness and desire to do good, which would play a much larger part in restraining a man of murderous tendencies.

"Look at the bust of Black Hawk and you will see the same condition. The Indians, especially a certain class of them, are murderous, but reverential towards the Great Spirit. Italy, and even our own country, furnishes many pious murderers, and phrenology explains the reason of it."

When professors of mental science, depending upon the public for their living, and great newspapers, dare to publish the truth that "veneration, while it gives a tendency to worship, does not restrain one from being either dishonest, treacherous, or murderous," and that murderers are "reverential toward the Great Spirit," there is hope for the overthrow, or at least the weakening, of the delusion, so sedulously fostered by the clergy, that it is necessary to support the church in the interest of morality, even though we do not believe in its theological doctrines.

We have engaged Mr. W. E. Rowe, of Crookston, Minn., to prosecute, to what we hope will be a successful finish, the Flecken school case. Mr. Rowe is associated with the Steenersons of his town in the legal profession, and it was through them that we engaged him. The Steenersons are well known as staunch and courageous Freethinkers as well as men of prominence and substance in their community. Mr. Rowe feels sure that he has the winning end of the suit, and will endeavor to force the bigoted Christians of Kandiyohi to respect the rights of Freethinkers equally with the Christians. The suit will cost money of course, and we ask the friends of liberty to send for the purpose what they can spare. Up to date we have received about sixty dollars. We ought to have about two hundred.

Colonel Ingersoll's Speech on the "Declaration of Independence" and His "Vision of War."

For many months this speech has been out of print and unobtainable. By permission of the Colonel and his publisher we have now put it into a neat pamphlet, with fancy colored cover, and a portrait of the speaker. We have included also the "Vision of War," which many have desired to have in compact and cheap form to hand to friends. The price of the pamphlet is ten cents. The "Declaration of Independence" is the centennial oration delivered July 4, 1876, at Peoria, Ill., and the "Vision of War" is an extract from a speech delivered at the soldiers' reunion at Indianapolis, in September of the same year, beginning, "The past rises before me like a dream."

Several scholars and able controversialists have published replies to Balfour's Quixotic attacks on the evolutionary philosophy of life, but they all have been guilty of the indiscretion and misplaced generosity of treating the "Foundations of Belief" as a serious metaphysical work of great subtlety and strength. As a matter of fact, aside from the question of mere style, the book is as feeble as are the efforts of any half-baked young preacher with semi-modern tendencies to prove the "necessity" of religion as a "complement to science." The veriest tyro in philosophical literature ought to be able to point out Mr. Balfour's obviously fallacious and amusing (if unconscious) method of assuming the very things which the book was written to demonstrate. There is no "argument" in the book that is not pueril and that has not been refuted a thousand times; and if the same matter were put forth in a less felicitous manner by an ordinary theologian, and not by a "future English premier" dabbling in theology, it would not get any notice even in the most inane portion of the religious press. I am very glad to see that Spencer, in his masterly and cruelly effective article in the last *Fortnightly Review* [already reproduced by *THE TRUTH SEEKER*], deals with the English politico-theological Quixote in a straightforward way, without throwing any sop to his large gaping suite and without sugar-coating the pill he prepares for them. Nothing can be more eloquent and significant than the serenity and good humor with which Spencer disposes of the Balfourian "best" points, and the calm way in which he insists on treating Christianity merely as one of the many superstitions of which the wide world is so full. Indeed, the article is in Spencer's most happy vein, and the radical who does not devour it misses a rare intellectual treat.—*Liberty*.

THE CONGRESS OF FREETHINKERS

*Proceedings Which Will Serve to Make
the Occasion Memorable.*

THREE DAYS OF SUSTAINED ENTHUSIASM.

As Mr. Rowley Remarkd, It Was Good to be There—Some of the Speeches Made and Letters Read, With Notes of Minor Events—It is Now the "American Secular Union and Freethought Federation"—The Constitution.

The proceedings of the Freethinkers' National Congress for 1895 are like a good story that is worth going over the second time. *THE TRUTH SEEKER* has already given what might be called the news of the event, and it now remains to return and bring forward some of the bulkier matters that could not be included in that instalment.

The first set speech following that of the president, already printed, was the address of Dr. S. W. Wetmore of Buffalo, N. Y., which dealt with the exemption of church property from taxation. Dr. Wetmore explained that this was his maiden speech as a Freethinker, but he had his subject well in hand, and contributed some valuable information. He said, in part:

There is no reason why churches, church property, theological seminaries, schools, colleges, hospitals, asylums, nunneries, and convents should be exempt from taxation, any more than Masonic temples, medical colleges, or law schools. The rapid increase of ecclesiastical wealth is perfectly amazing. There is to-day in the United States alone more than \$800,000,000 worth of church property. Of this amount the Methodists have about \$140,000,000, the Catholics about \$120,000,000, the Presbyterians, Baptists, and Episcopalians each not far from \$100,000,000. In Buffalo alone the Catholics have more than \$7,000,000 worth of church property. The rapidity with which churches are increasing is more than amazing. There were built during the year 1893 in the United States alone more than 800 Methodist churches to say nothing of the other denominations, and yet nearly every religious sect has more organizations than churches. The Roman Catholics have 1,500 more organizations than churches. The Presbyterians need 1,000 more. The Baptists could use 3,600 more. The Congregationalists need 100 more. The Methodist church (South) needs 2,400. The Methodist church (North) needs 3,000. We have many churches in America whose values mount up into the millions. I believe it is generally understood that the Protestant Episcopal church organization in the city of New York is contemplating the erection of a cathedral to cost \$10,000,000. If these religious zealots could be induced to think and reason, they might see how much more philanthropic they could be if they would erect observatories, schools, and temples of learning where evolution, astronomy, geology, and the various sciences might be taught, and facts and truth made plain.

The letter from Judge Waite, ex-president of the American Secular Union, which has already been printed elsewhere, was full of figures relating to the religious population and the wealth of churches. Judge Waite believed that statistics overstated the population and understated the wealth. Instead of twenty millions of church-members in the country, he doubted if there was half that number. Religious strength increased mainly in a financial way. Thus, in 1850 the valuation of church property in the United States was \$87,328,801; in 1860, \$171,398,932; in 1870, \$354,483,581; in 1890, \$679,694,439. Since 1850 the value of church property has increased nearly three times as fast as the population of the country, but church membership, outside the Catholic church, has not kept pace with the growth of the country. Census returns show that the scepter of power is passing out of Protestant hands into those of Catholics. The need of Liberals, said Judge Waite, was organization, and the interests of reform demanded resistance to the Bible in the public schools, persistence in having church property subjected to taxation, and opposition to Sunday legislation.

A subject that took a strong hold on the interest of those present was that of Secular Sunday-schools, like those of Oregon. In this respect, Oregon is, as *THE TRUTH SEEKER* has once called it, the banner state. Mr. D. W. Smith of that state is ready, with a little encouragement, to come East, paying his own expenses and working free, in order to introduce here the system of Sunday-schools to which his companion, Katie Kehm Smith, devoted the last years of her life. He wrote to the Congress as follows:

The Secular Sunday-schools Mrs. Smith regarded as the key-stone of the arch of Secularism. As to their importance permit me to call your attention again to her letter to the Congress of 1894. I could not emphasize it

better than she has done. The question is, Can the system she so successfully inaugurated in Oregon be continued and extended? If not, why? If made a national instead of a state affair, and managed on the same lines, would it not flourish as well, if not even better than it has here? I have been intimately connected with all of the details of the work here with her, and from that experience I have no hesitation in saying that if your Congress will adopt her system and appoint a superintendent to carry it out, you will soon have started in different states a large number of Secular Sunday-schools that you will all be proud of. Permit me to suggest, further, that you should also appoint a secretary and treasurer, each of whom will be expected to perform the usual duties of those offices, and the three officers so appointed to constitute an executive committee, to have full control and management of the work, with authority to solicit funds to carry it on, and to expend such funds. This committee would provide all lessons and books needed, and supply each school organized; as far as practicable, have all the exercises uniform, and also prescribe what each school should pay for the supplies furnished. The superintendent should be chairman of the committee and the organizer of schools.

There was a thorough appreciation of Mr. Smith's earnestness, and a general expression of regret that the work that he proposed could not be taken up by the national organization. Should any state or local Secular union conclude to try the Sunday-school experiment, it could depend upon the co-operation of the Union and Federation. Mr. Smith's name has been familiar to the readers of Liberal papers for many years, and he is well and favorably known throughout the Northwest, having once held the office of mayor of Port Townsend, Wash., the port of entry on Puget Sound.

Secretary Woodbury of the National Spiritualist Association of America, with headquarters at Washington, D. C., received the welcome he might have expected when he announced that he was "one of Horace Seaver's boys." In the course of his remarks he revealed this very interesting state of things in Washington. Said he: "The nation's capital is indeed in the lap of Rome. Catholic priests meet and pass resolutions thanking the president of the United States of America for favors granted them. The Sisters of Charity in Washington are a privileged class, who go into the institutions and offices of the government on pay day, and stand by the doors of these places soliciting money from the clerks as they emerge; and woe to the man who does not come down with the cash. And I have been recently informed that one of the most prominent government officials has on his bond a Catholic church of that city." The Spiritualists are vitally interested in the repeal or modification of the medical laws which in some states do not permit a citizen to die without the benefit of an allopathic physician. Many spiritual mediums practice the healing art, and under these discriminative laws are liable to arrest for doing so. The Congress passed a resolution expressing distrust and disapproval of state attempts to regulate such matters.

There was a good hearty cheer Saturday evening when President Putnam informed the audience that he had a letter from Mr. J. D. Shaw, editor of the *Independent Pulpit*, of Waco, Tex., which he would read. The letter was as follows:

WACO, TEX., Oct. 20, 1895.

DEAR MR. PUTNAM: I cannot meet with you and other Liberals in the New York Congress, soon to convene. I sincerely wish I could. I am maintaining the struggle of my life now, and if I save and keep in the field the *Independent Pulpit*, through which I uphold the Liberal cause, it will require all my means and my closest personal attention.

Please be kind enough to say to those in attendance that my heart is with them, and that, while they are discussing plans for strengthening Liberalism in New York, I am standing at my post here in Texas.

The hard times that have been upon us have greatly embarrassed me, and sometimes I fear I shall be driven from the field, but then I nerve myself by reflecting upon the glorious cause in which I am engaged, take fresh courage, and toil on as if victory were in sight.

I hope you will have a large Congress, and I wish for it wisdom and foresight enough to plan a successful campaign against ignorance, bigotry, and superstition, and for the inculcation, by rational methods, of truth, honor, purity, benevolence, and freedom.

Very truly, J. D. SHAW.

Mr. Putnam's next task was one that nobody had ever before been called upon to perform—namely, that of introducing George MacDonald to an audience of Liberals. The recruit was sympathetically viewed by the large assemblage, and with his eye fixed on the countenance of his friend, Capt. Silas Latham, he proceeded with considerable confidence to advance the following propositions. Matter of an

introductory or irrelevant character is omitted from this synopsis of the address:

THE WORTH AND WORTHLESSNESS OF AN OATH.

MR. CHAIRMAN, LADIES, AND GENTLEMEN: I find no account of the origin of the oath, and if I could find one I should have no means of knowing whether or not it was true, and for that reason the subject will not be treated historically. The custom of exacting an oath must have been founded upon the presumption that all men are naturally liars; and if the Christian oath originated at or about the same time as the literature upon which that religion is built, the presumption is not so violent a one as we might at first thought suppose. Judging men by those writings, it was a good guess.

There have always been, we may assume, what you might call two kinds of talk—one kind touching the subjective, the other the objective. One was the result of inspiration, and may be termed prophesying or preaching; and I doubt if it was intended to instruct, so much as to edify. The other kind of relation had reference to something that had happened on earth, and was the plain, every-day truth. It must be supposed, then, that the necessity arose of compelling individuals to stick to the facts in a cause, instead of expounding their ideas about the order in which those facts ought to have occurred. Thence arose, among other ordeals, the custom of having the relator summon his deity to witness the accuracy of his remarks anent the matter in hand; and there is not much room for doubt that the original oath was an imprecation and invoked the vengeance of the deity having jurisdiction, in case the attestation was false.

The oath of civilized peoples is not now acknowledged to be an imprecation, but merely a reminder of the grim fact that God, in his government, regards false swearing as an indictable offense. I incline to the imprecation theory, because the oath in some form appears to have been used before God's government, except on earth, had been established, and before the other world was settled. This method of scaring a witness to the point of differentiating what comes from his imagination from that which arises from his knowledge of the facts, constitutes, so far as it is successful, the present worth of an oath.

It is represented in defense of the oath that it adds sanctity to the proceedings; but if it is remembered that the more of sanctity there is about a thing the more likely that thing is to be a humbug, such a defense of the oath is liable to break down.

Sanctity in any sort of institution is precisely analogous to piety in an individual; and if to say that a man is pious conveys any information at all as to his reliability, it is of an adverse kind. The universal fact is that when we know nothing of a given individual except that he is pious, our sole instinctive impression is that he is slippery—his piety needs to be indorsed by some of the collateral virtues, such as paying his debts and telling the truth. And even if to piety is added an unusual concern for morality or great patriotic enthusiasm, still his word will pass current only when so countersigned.

I once had it called to my notice how those ornaments of character which we have to accept on the profession of the one who claims to possess them, sometimes fail to satisfy all the human requirements. A Western rancher and miner came into the newspaper office where I was at work, and asked me to write for publication a few appreciative words about a neighbor of his—one James Blodgett—who had lately died. He said he wanted a piece to send to his friends in the East. In response to my request for some data to work from, he handed me a clipping from our loathsome contemporary down the street, which he said contained some "statistics." I read what the other editor had written, including this: "Deceased was a most exemplary man. As a citizen he was public spirited. He was a good neighbor, a loving husband, an indulgent father. At a tender age he united with the church, and he lived a more than ordinarily consistent Christian life. He knew that his redeemer lived, and that upon the last day he should stand upon the right hand of God the father. His bereaved family and friends are consoled by the thought that their loss is his and heaven's gain."

I knew enough about the deceased to know that the language of our contemporary was not strictly historical, and that it would probably suit his friends in the East just as well as the truth; so I asked my caller why he didn't send that notice to them. He mused on the lines for awhile, repeating portions of them as though there might be a chance that they would sound better than they looked,

"Good neighbor," said he—"yes, he was. Loving husband—no doubt, of course. Right hand of God—and so on and so forth." Having finished, he drew a long breath and appeared troubled. I said: "It is all right, I guess."

"Ye-e-a-s," he stuttered, about half breaking down; "it's all right, I suppose, but it's damned little to say about a man like Jim." He did not recognize Blodgett by the description. He seemed to think that Jim's real virtues had been ignored, and that the enumeration of these minor qualities was an implication that he had no others worth mentioning. And it was a logical conclusion; for that which is recommended on account of its sanctity, is in the majority of instances destitute of intrinsic value.

A further fallacious plea on behalf of the oath is based upon its age. We are informed that it is a time-honored institution, and contemporaneous with enlightened jurisprudence; but if it is an offender, how does the fact that it is an old one improve its standing in court? It is not so old anyway as the ordeal by fire or by water, or as the wager of battle—which interesting barbarities have been left behind, and that incantation called the judicial oath may as well go after them. They are not beautiful in use, and in desuetude they should not be divided.

But the real argument in favor of the oath is that swearing on the Bible is binding on the conscience. Still I am not convinced by it. A person who will lie on the witness stand, or anywhere else, whether sworn or not, when he knows that by so doing he effects a miscarriage of justice between man and man, has no conscience which can be bound. The only thing that is binding on him is a jail.

After all, it is a question of character. The citizen with a reputation for veracity to maintain can't afford to risk it by bearing false witness, and the oath cannot make his testimony any more than true. Others will swear to anything that enhances the prospects of the side that retains them, and they are a good deal clearer about their duty to say whatever has a general tendency in that direction, than they are about the necessity of telling the exact and undeviating truth. As for the oath, they pass that over as a sort of ceremony of introduction between themselves and the clerk of the court.

Justice has two defenses against perjured testimony—one is the respectable character of the witness, and the other is the penitentiary.

I have been told that the ceremonial of the oath lends dignity to the administration of justice—something, I infer, like the shaking hands between two pugilists before proceeding to discuss the merits of the case. But to me that is one reason why the oath should be abolished. Formality is apt to conceal a fraud. There are many institutions which, if you should happen to peel the glamour off from them, would be found not to have anything underneath. Dignity, in a man, covers as many sins as charity—in fact, it covers more, because it costs less. It takes money to be charitable, but one may be dignified on a small salary. There is nothing so cheap as personal dignity, and generally nothing is so exasperatingly stupid. But the dignity of state and of public affairs is another matter—to the extent that, while it retains all the stupidity, it loses its merit of cheapness.

The judicial oath, when analyzed, means absolutely nothing. Who will venture to say what the phrase "So help me God" has the distinction to mean? What clerk of a court, if asked by a witness to explain it, could say a word by way of definition? I need not tell you that eminent jurists differ as to its true meaning. When eminent jurists agree on a subject it is a sign that there is no further market for opinions about it. It is precisely for the reason that it cannot be construed in the language of sense that it is deemed sacred and is called solemn.

Lord Starr, who composed the "Institutes of the Laws of Scotland," appears to have held the opinion that only "Quakers and fanatics" could object to taking the formal oath. Freethinkers were ignored. Members of the English Parliament—until Bradlaugh came to teach that nation some sense—swore or perjured themselves, as the exigencies of the case might require, "upon the true faith of a Christian."

According to Mc Masters, the restrictions of American governments immediately after the Revolution were such that no Atheist, no Freethinker, no Jew, no Roman Catholic, no one but a Protestant, could be governor of New Jersey, New Hampshire, Connecticut, or Vermont, while in Massachusetts and Maryland the restrictions were the severest possible, for there none but "rich Christians" were eligible. An inquisition into a candidate's belief necessarily preceded his induction into office, and

inability to take the Protestant oath and swear upon the Protestant Bible was the bar to political rights. As a scheme to keep the offices in the hands of Protestant Christians, the oath has been a great success.

Prior to last year Atheists were not permitted to testify in the courts of Tennessee. In 1894 a witness in that state who wanted to avoid testifying against an acquaintance who, to his knowledge, had been guilty of a crime, asked to be excused on the ground that he was an Atheist, which was a lie. He was too ignorant to know an Atheist from an Antediluvian. The court had him stand aside until the next day, when, having slept and prayed over the problem, His Honor decided that the witness was competent. The court did not state its process of reasoning, but it must have been something like this: The witness had told a falsehood when he said he was an Atheist, which being the case, he was of necessity a Christian; and being a Christian, though an untruthful one, and not being a truthful Atheist, his testimony was admissible. With such a court and such witnesses, the justice that is dispensed in Tennessee is a natural product. What can't be settled by praying and sleeping and lying, might as well be left to destiny.

Even legislators could see the monstrousness of a case like that, and so at the last session of the Tennessee legislature, an act was passed permitting Atheists to affirm; but the new law has a string on it, and Tennessee juries may take a witness's unbelief into account in judging of his credibility. In courts where a witness is rejected one day, on account of unbelief in a supreme being and future rewards and punishments, or where his unbelief is allowed to vitiate his testimony, he may appear on another day professing a change of sentiment and become altogether reliable.

These are some of the absurdities of the judicial oath, which has as many more absurdities as there are other aspects of it to be discussed. It is as empty in legal proceedings as are the series of interjectional expletives that are used by profane swearers to illuminate their speech, and not once in a hundred times is it one-half so sincere. It belongs to a group of religious observances and incantations which are yet to be weeded out of legal, judicial, and legislative proceedings. Then, in place of being sworn in the name of some deity of which he knows nothing, the witness in a court of law will be warned that, whatever may be his habits as to the practice of veracity, in the present instance he is expected to tell the truth under the terror of an indictment for perjury. Then, as now, the dishonest witness will take his chances; but the man who tells the truth every day of his life will make no invidious distinction when talking for the enlightenment of a court and jury.

The address of Franklin Steiner, vice-president of the organization, will appear with the other official addresses in the Union's official report, to be issued shortly. He spoke on the "Necessity of Freethought Agitation," which is an important subject, for whatever may be done in the way of secularizing the state, the truth will remain that the foundation of a secular state is the secular individual.

At the Sunday morning session, Henry M. Taber gave the following address:

CHURCH TAXATION.

My subject is capable of a very wide range and is of momentous importance, embracing many questions of incalculable interest to this community and to the country at large, such as the arrant injustice of exempting church property from taxation; its serious effect on property other than that of the church, and the, doubtless, fearful consequences of enormous aggregations of ecclesiastical wealth by reason of such exemption.

The injustice of exempting church property from taxation may be illustrated by supposing that the property of a certain community is owned one-half by a church corporation and the other half by an individual. We will suppose it necessary that the sum of \$10,000 be raised by taxation. If the property be equally and equitably taxed, the church and the individual pay one-half (or \$5,000) each. But if the church is exempt from tax, then, of course, the full burden of taxation falls on the individual, who is compelled to pay the whole tax, viz., \$10,000.

The system known as that of exempting church property from taxation is an evasion of the well-known principle which underlies the Constitution of the United States and of the several states, with reference to the question of religion, there being express provisions against the appropriation of public moneys for the support of religion, or indeed of any recognition of any religion. We have the high authority of the late Judge Story, of the Su-

preme Court of the United States, for saying that it is unconstitutional for any one to be "compelled to support any place of religious worship or to maintain any ministry against his consent."

Are not Freethinkers and others opposed to the dominant religions now supporting places of worship, and now maintaining a ministry or aiding therein? What difference does it make whether our legislators openly present so much of the taxpayers' money every year to the support of the churches, or whether such churches are exempted by legislative action from the operation of a general tax law? None whatever. "Tax exemption is equivalent to direct appropriation." It "is simply the presentation of a receipted bill for taxes."

Let no one say that we have not a union of church and state in this country, so long as the practice of exempting church property from taxation continues. We are contributing, practically, to the support of the church, the same as if we had a state church—precisely the same as in countries where a union of church and state is recognized. Thomas Jefferson says, "It is wicked and tyrannical to compel any man to support a religion in which he does not believe."

The exemption of church property from taxation is one phase of the violation of that principle of church and state separation, which is the cornerstone of the republic, and which violation met the sternest condemnation of Washington, Franklin, Jefferson, Hamilton, Madison, and Paine.

Professor A. L. Rawson says: "This exemption of church property from taxation obtains in a government whose fundamental law contains a protest against the methods of government by the church."

Section 1 of the Fourteenth Amendment to the Constitution of the United States reads: "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of its laws."

In contravention of this federal law, have not the several states of this Union made and enforced laws by which citizens of the United States, who are owners of property other than that belonging to the church, are denied the privileges and immunities accorded to property owned by the church?

Does not every state which permits church property to be exempt from tax, deprive tax paying persons of their property (their money), to the extent that is necessary to equal the amount of such exemptions? And is not this inequality and injustice perpetrated "without due process of law," when the states, in effect, confiscate the property of their citizens in the interest and for the benefit of the church?

Is it not, practically, a fact that those whom the states compel to pay an increased amount of taxes, by reason of the church being exempt therefrom, are denied that "equal protection" which the constitution of the United States guarantees to its every citizen? And can they be protected from the burden of taxation, equally with the church, when this money of the non-exempt only is arbitrarily taken possession of by the states, the church only being benefited thereby.

The late William Cullen Bryant maintained that "the separation of church and state should include the total discontinuance of contributions of public money—direct or indirect—to the support of any religious institution."

President Garfield insisted that "the divorce between church and state should be so absolute that no church property anywhere—in any state or in the nation—should be exempt from equal taxation."

The New York Times recently said: "There is no reason why large plots of land should be free from taxes, while the humble home of the poor has—on that account—to pay an increased share to the public revenue."

Rev. Franklin Wilson says: "Injustice is shown when the rich, refined church-goers of the elegant cathedral receive a far larger exemption bonus than the hard-working, devoted members of the mission chapel."

James Parton speaks of the "infinite wrong of taxing a workingman's home to its full value and letting a ten-million-dollar cathedral go tax free."

The theory of our government is that all interests that are protected by the state should contribute, equally, to the support of the state. If the churches do not contribute to the support of the state, they are clearly not entitled to the protection of the state. Churches are protected by our police and fire departments, and when injured or destroyed by mob violence, the city pays for the damage done; and yet they contribute not a dollar for the protection accorded them.

Rev. Doctor Shipman, of Christ church in this city, says: "That which is protected by government may justly be compelled to maintain it. . . . I would like to see all church property throughout this land taxed to the last dollar's worth."

Protests against the great wrong of exempting church property from taxation, we learn, is heard from a majority of the clergy of Wisconsin, and from very many of the clergy of other states; from the *Independent*, the *Christian Union*, and a large number of other religious newspapers; from the Baptist Preachers' Association of Baltimore, the Ministers' Association of the United Presbyterian Church in Pittsburg, and other similar Christian organizations.

The most frequently adduced reason why churches should be exempt from taxation is the moral influence they are supposed to exert. But do they exert such influence? Do they encourage that enlightened desire for knowledge, that persistent, unbiased search for truth, which is the basis of true morality? Do they discourage that injustice with the practice of which no morality can be genuine? Do they recognize the moral obligation demanded by the Golden Rule? Do they render to Cesar (or the state) the things that are Cesar's?

The late Dexter A. Hawkins has shown by statistics which he had gathered that attendants on the schools of the Christian church became inmates of jails in the proportion of more than three to one of those who were educated in our public schools!

This is not a question in favor of or against any religion, but of principle; the principle that every member of the community is entitled to precisely the same rights as any other member, and that no person should be required to pay for the support of the Christian religion any more than a Christian should be required to pay for the support of Mohammedanism or Agnosticism.

To quote from that mental Hercules of the Manhattan Liberal Club, Thaddeus B. Wakeman: "Those opposed to the exemption of church property have conscientious convictions against furnishing means to teach the doctrines of total depravity, hell, fall of man, atonement, forgiveness of sins by prayer, absolution by penance, baptism, infallibility of pope, church, Bible or revelation."

Dr. Wetmore, in his address on Friday afternoon last, quoted from Rev. James Freeman Clarke's "Ten Great Religions," which placed the value of church property in the United States in 1850 at \$87,000,000; in 1860 at \$171,000,000; in 1870 at \$354,000,000. Samuel Roberts's estimate for 1880 was \$746,000,000; that of Judge Westbrook for 1890 was \$1,500,000,000, and that of General Grant for 1900 was \$3,000,000,000.

The above estimates indicate that the value of church property about doubles decennially. On that basis the value of church property will rise in 1930 to \$25,000,000,000; in 1950 to \$100,000,000,000, and within the lifetime of many now living to \$1,000,000,000,000. Enormous as is this sum, it does not include the value of institutions which are under the control and influence of the churches and which are also exempt from taxation. Nor is any account taken of assessments which are remitted to the church, nor of direct gifts to churches.

Are not these figures appalling? Are they not alarming? Do they not turn the thoughts of reflecting people to those periods in the history of the world when a remedy was found for the injustice of governmental support of the church (through exemption of church property from taxation)?

In the New York *Tribune*, some years since, appeared a communication from a Roman Catholic clergyman denouncing the wrong, to the non-exempt, of the exemption from taxation of church property and hinting at its possible confiscation in this country.

Dr. Wetmore has also called your attention to the well-grounded apprehension and doubtless prophetic utterance of General Grant—that "such vast amount of untaxed property will not be looked upon acquiescently by those who have to pay the taxes, and (if continued) will probably lead to great trouble in our land, possibly to sequestration and through blood."

E. J. Donnell, Esq., says: "The time always comes—sooner or later—when society recognizes as a truth that property exempted from taxation becomes, in time, the property of the whole community."

James Parton tells us that "at the beginning of the French Revolution more than one-half in value of the real property in France belonged to the church. What was the consequence? Bankruptcy, pauperism, revolution, and confiscation. The same causes produce the same effects. Let us then learn wisdom from the folly of others and make all property bear its share of the common burdens and thus escape injustice, dishonesty, pauperism,

revolution, and confiscation. We commenced wrong by exempting any property from taxation. Let us take a new departure, before it is too late."

It is difficult to understand how any honorable Christian can defend such a wrong as that of compelling non-Christians to contribute to the support of the Christian religion, unless it be that Christians regard the dogmas of the church of more importance than principle, than justice, than constitutional provisions of law. It is also difficult to understand how any intelligent and patriotic Christian can shut his eyes to the calamitous consequences which, in time, are sure to result from the enormous and alarming growth of church property by reason of the unwise and inequitable system which obtains of exempting church property from taxation, and against which system all right-minded and patriotic citizens will, or should, unite in a chorus of profoundly earnest and solemn protest.

The National Reform Association's deadliest enemy on earth, E. C. Walker, devoted a forty-five minute paper to unearthing the conspiracies of this Protestant Jesuit organization, most popularly known as the God-in-the-Constitution party. We may hold, as many Liberals do, that Christianity as a belief is undermined, and that it is bound to fall before the attacks from without and the pressure from within the church, but what better off are we if that belief is embodied in the law and we are robbed of liberty by hypocrites instead of fanatics? Mr. Walker's address will appear in these columns in its order.

T. B. Wakeman's Lay Sermon should be heard by the missionary societies, provided those societies are amenable to reason. He spoke of the efforts making to engraft the religion and civilization of modern Europe and America upon other and older races of people. This could no more be done, he said, than apple-tree scions could be grafted into old-growth forest trees. The attempt was sure to result fatally to the race upon which the experiment was tried. No Chinaman, for example, could be made to understand Western civilization, and no Chinaman could become a genuine convert to the Christian religion. Missionary effort in China had resulted in the present execution of some twenty-five heathen, who of course had gone to hell anyway, so that more souls had been precipitated into perdition than could have been saved if the Christian religion were true. The same results that are seen in China are visible in Egypt, whose ancient inhabitants are a departing race. Contact with modern civilization, even to the adopting of our clothing, is fatal. All we can do for these races, farther than to break up their barbarous customs, such as sacrifices and cannibalism, is let them alone. These customs they appear, as a general thing, ready to abandon, and they acknowledge themselves better off without them, but their national life, their forms of civilization, such as they are, and their national religions, are so bound up with their very existence that to destroy these is to destroy the race. Incidentally Mr. Wakeman said that those who come to us with their oriental philosophies and endeavor to engraft them on our civilization are introducing a mildew as fatal to healthy thought as leprosy is to a sound body.

The Brooklyn and Newark friends made the Sunday afternoon meeting memorable by their presence and numbers, and Henry Rowley voiced a sentiment that was bound to be uttered when, after listening to the splendid music of the quartet, he remarked that it was good to be there. It was a common enough saying, but the surroundings made it immensely significant and expressive. The meeting was a glorious occasion.

In the evening came the resolutions, published last week, and Washburn's address, which will pass through these columns, thence to pamphlet form, and onward into literature.

Nothing could be better as a peroration than the following letters from the champions of Freethought in England:

LONDON, Oct. 12, 1895.

MY DEAR PUTNAM: My present letter must be brief, for I am upon the eve of starting for a three weeks' tour, during which time I shall be lecturing or debating every night.

You are about to hold your Freethought Congress. I sincerely hope that it will be in every way a grand success, as it deserves to be. If all the friends are as earnest and energetic as yourself, failure will be impossible.

Judging from the papers, America stands in need of practical Freethought as much as ever she did. Superstition is active, persecution is far from being dead, and theology is still blighting the happiness and impeding the progress of your great country. I sincerely hope that at your coming Congress much will be done to check the influence of these

three mighty evils, which have ever been the persistent enemies to mental freedom, personal rights, and national advancement.

I know from experience that you have brave hearts and willing hands in America; all that you need is united action in fighting the common foe. With such a force as Colonel Ingersoll, aided by workers like yourself, the Editor of *THE TRUTH SEEKER*, and his able brother George, you are bound to do work for which generations yet to come will be indebted to you.

The Freethinkers of England will watch your progress with much interest, for our aims are mutual, and our goal—true liberty—is the same. It is my desire that at your next Congress I, with my friend and colleague, Mr. G. W. Foote, shall be present, and once more, for a brief time at least, mingle with those toilers for humanity with whom I have worked in the past, and of whom I have the most pleasing recollections.

In the meantime, go bravely on with your noble work, and "never say fail."

Give my warmest regards to my many personal friends among you; and with every wish for your united success in the cause of freedom and justice, believe me as ever, Yours most sincerely,

CHARLES WATTS.

NATIONAL SECULAR SOCIETY, }
LONDON, ENG., Oct. 14, 1895. }

To the Annual Congress of the Liberals of America at New York:

LADIES AND GENTLEMEN: President Putnam desires me to send you a communication from England, and I do so with great pleasure. Some day or other—next year probably—I shall have the deeper pleasure of greeting you face to face.

I should begin by saying something about President Putnam's visit to England, which he found still solidly rooted in its old position in the sea, just where Shakspeare died and left it. It is prophesied that our island is to be towed over to your continent for safety, but I fancy it will stop here after all; and the world, and even Freethought, will be the better for variety. We have something to learn from you, and perhaps you have something to learn from us. It is given to no country to monopolize the wisdom and originality of the planet. Mr. Putnam found many things here to admire; on the other hand, he brought with him a most welcome spice of your American humor. He has none of that stiffness which the platform has too often inherited from the pulpit. He is a proof that a man may be serious without solemnity, enthusiastic without fanaticism, and earnest without ceasing to be genial. And this is as it should be, for it is not enough to break away from the fetters of faith, unless we steep ourselves in the finer spirit of humanity. Mr. Putnam struck us as being full of the milk of human kindness. There seems no envy or enmity in his composition. The man who falls out with him must have a genius for quarreling. We congratulate you on having such a leader at the head of your army. The soldier who smiles when he sees the enemy will be the last to run away.

We gathered from Mr. Putnam, that America is "free and independent" in theory, but a good deal the reverse in practice. It is under the curse of religion and priestcraft. You seem to have developed in a single century most of the evils that with us are the legacy of ages. This does not prove that you have a double dose of original sin. It proves that theology is the one great overwhelming evil of human society, and that if it be not checked it will sweep on like an advancing tide on a level shore, and drown the noblest conquests of political and social progress.

We have an endowed religion; so have you. We have a hired man to say prayers in the legislature; so have you. We have blasphemy laws; so have you. We have laws that rob Freethinkers of the common rights of citizenship; so have you. We have the Bible thrust into public schools; so have you. We have Sabbatarian laws, maintained by clerical protectionists, who hate the competition of a free and open market; so have you. We have a huge black army exploiting our industry, and promising fine things to fools in the next world in return for cash and comfort in this world; so have you.

Let us shake hands across the Atlantic. We are companions in misery. Your duty is the same as ours. We have both to fight theology in the name of humanity. We have to enter the Bible-darkened school and liberate the children. We have to destroy every kind of privilege, and inaugurate the reign of equality. We have to secure freedom not for one or some, but for all; freedom to investigate, freedom to think, freedom to speak, and freedom to live. We have to annihilate the despotism of authority, and establish the free republic of reason.

Happily the bane in your case was followed by the antidote. The poison of theology came to you from Europe, but from Europe came also the counteractant of Freethought. Names that dwell upon our lips are not foreign to yours. It is one flag that flies over the forces of true Liberalism, though they be scattered to the ends of the earth, and never touch each other's hands for the width of sundering space. One flag, I say; the grand old flag of Freethought; shot-torn, blood-stained, but ever flying in bold challenge to Xerxes hordes of tyranny and wrong. It was this flag that inspired the heart of Bruno till it burst in the fire of his martyrdom; it was this flag that Voltaire held high over Europe for half a century, while his eye melted with pity for the persecuted, and his brow darkened with the prophecy of doom to their oppressors; it was this flag that Thomas Paine grasped afterwards, and to which he was faithful in prison and amidst the vilest ingratitude; it was under this flag that Charles Bradlaugh fought and won a hundred battles for human liberty; it is this flag that Ingersoll carries over your continent, while engaged in what Whitman says is the business of all true poets: "To cheer up slaves and horrify despots."

We are not Brunos, Voltaires, Paines, Bradlaughs, or Ingersolls, but we are all men and women, and may all be soldiers in the great army of liberation. And under the flag consecrated by their eloquence, their toils, their sacrifices, and their blood, we may be glad to stand, and happy to fight, and proud to die.

American soldiers of the grand army, I salute you in the name of your English comrades. Be bold and brave; be also vigilant and skillful; let courage go hand in hand with wisdom, and your victories will cheer us in our own fight with the enemies of mankind. Yours faithfully,

G. W. FOOTE, President.

The New Constitution.

Constitution of the American Secular Union and Freethought Federation, adopted at the Congress held in New York, Oct. 25, 26, 27, 1895.

PREAMBLE.

Realizing that the safety of republican institutions is imperiled, the advance of civilization impeded, and the most sacred rights of man infringed by the least interference of the state in matters religious, we hereby organize to help secure throughout the United States a practical compliance with the principles involved in the "Demands of Liberalism."

CONSTITUTION.

Article I. This organization shall be known as the American Secular Union and Freethought Federation.

Article II. (A) The general object shall be to effect a total separation of church and state. (B) As specific objects, in order to accomplish the general object, we indorse the Demands of Liberalism.

Article III. Mode of work: The means to be employed in order to secure compliance with the foregoing demands shall be lectures, conventions, and agitations through the rostrum and press.

Article IV. Membership. All persons indorsing the Demands of Liberalism, and desirous of propagating the principles involved therein, may become members of this organization by signing the constitution, or sending their names to the secretary for that purpose together with one dollar or more for the treasury. Such persons shall be enrolled as annual members, be entitled to a certificate signed by the president and secretary, and be entitled to vote at any meeting or congress of the society after being enrolled for three months. All life members of the National Liberal League, formed in 1876, and of the American Secular Union, shall be continued as life members of this society.

Article V. Annual Congress. An Annual Congress shall be held at such time and place, and with such sessions, as the Board of Directors shall arrange for, and public notice shall be given of the Congress one month in advance.

Article VI. Officers. The officers of this society shall consist of a president, two or more vice-presidents, a secretary, and treasurer. The president, two vice-presidents, secretary, and treasurer shall constitute a Board of Directors, and this Board shall be entrusted with the management of the affairs of the society.

Article VII. Election of Officers. The officers shall be elected annually, and shall hold office until their successors are elected. All elections shall be by ballot.

Article VIII. The duties of officers shall be those generally pertaining to those of president, secretary, treasurer, and Board of Directors.

Article IX. All moneys contributed to the funds of the society shall be used for practical campaign purposes, and for the distribution of Freethought literature.

Article X. All local societies now in affiliation with the American Secular Union continue in such relation to this organization, and all societies based on the Nine Demands of Liberalism are invited to affiliate. All such societies shall be absolutely independent in the administration of their affairs, and shall simply be united in cordial fellowship and efficient co-operation of the freest kind with this society and its congresses. Neither shall this Union be responsible for the acts or utterances of any local society or any individual.

Article XI. No change shall be made in this constitution except by a two-thirds vote of the members present at any regular meeting called by the Board of Directors, notice of such change to be given one month previously in the call for a meeting.

Financial.

To the previous acknowledgments of receipts for the expenses of the Congress and for campaign

work, the following are added by President Putnam:

F. D. Cummings.....	\$5 00	Geo. Longford.....	\$1 00
E. Livezey.....	5 00	E. W. McFadden.....	1 00
James Warburton.....	5 00	J. K. Ingalls.....	1 00
Wm. Krim.....	5 00	W. S. Galloway.....	1 00
Timothy White.....	5 00	W. W. Ames.....	1 00
Capt. Scott.....	5 00	W. T. Galloway.....	1 00
Capt. Cole.....	5 00	A. S. Brown.....	1 00
D. Cummings.....	5 00	Charles Laperche.....	1 00
Henry O'Neil.....	2 00	T. L. Beebe.....	1 00
Wm. H. Morris.....	2 00	B. F. Robbins.....	1 00
Dr. C. W. Wetmore.....	2 00	John Rowe.....	1 00
Dr. E. B. Foote, Sr.....	2 00	Will Blythe.....	1 00
J. P. Eldridge.....	2 00	Garcia Leon.....	1 00
Jacob Snyder.....	2 00	John Hickling.....	1 00
E. Chantler.....	2 00	Cyrus W. Coolidge.....	1 00
U. L. Weaver.....	2 00	Thomas J. Jones.....	1 00
W. H. Jackson.....	1 50	L. Hutchinson.....	25
Conrad Waldsmith.....	1 00	G. W. Smith.....	25
S. Brewer.....	1 00		

Pledges paid: Daniel T. Ames, \$5; L. D. Crine, \$10.

The following sums have been received by the Truth Seeker Company:

Emily J. Castle.....	\$25 00	E. Wienandt.....	\$2 00
J. E. Vankirk.....	19 00	J. M. Palm.....	2 00
Thos. Tripp.....	10 00	Mrs. J. E. Marden.....	2 00
G. Webber.....	5 00	L. Anderson.....	2 00
L. Plack.....	5 00	Jonathan Bassett.....	1 00
Capt. J. H. Handy.....	5 00	J. G. Witham.....	1 00
Frank Hart.....	5 00	J. P. Williams.....	1 00
J. O. Bently.....	5 00	P. Selde, Jr.....	1 00
E. P. Peacock.....	5 00	W. O. Freese.....	1 00
Max Levy.....	3 00	P. Selde, Sr.....	1 00
A. P. Tanner.....	3 00	Arthur Reese.....	1 00
W. A. Griswold.....	2 00	Mary J. Jones.....	1 00
Dr. A. Slaman.....	2 00	P. J. Cullen.....	1 00
J. F. Kirby.....	2 00	D. R. Wollison.....	50
Mr. Lerich.....	2 00		

Secretary Reichwald acknowledges these contributions:

A. W. Sturdy.....	\$10 00	S. G. Hodge.....	\$1 00
Jacob Tausig.....	10 00	Mrs. M. Florence	
John Simmons.....	10 00	Johnson.....	1 00
Jno. Mahara.....	5 75	L. D. Crine.....	1 00
Jno L. Moore.....	5 00	F. E. Reardman.....	1 00
Jno. D. Powers.....	5 00	E. P. Bosworth.....	1 00
Mrs. Charlotte Palm.....	5 00	H. F. Ebers.....	1 00
L. K. Duby.....	5 00	H. M. Taber.....	1 00
Chas. Werner.....	4 00	Mrs. L. P. Langley.....	1 00
W. H. Pepper.....	3 00	Vincent Dankszys.....	1 00
L. Schlegel.....	2 00	A. W. Shatford.....	1 00
M. J. Kittering.....	2 00	George Buckley.....	1 00
E. Carpenter.....	2 00	S. Farnham.....	50
A. J. Frost.....	2 00	Lyman Kellogg.....	50
J. D. Kinnee.....	2 00	Carl Mercal.....	50
W. H. H. Stebbins.....	2 00	Albert Despru.....	50
N. E. Knox.....	2 00	Jerry Brockway.....	50
R. McDougal.....	2 00	C. H. Hall.....	50
S. Walter.....	1 75	F. A. Kenlen.....	50
A. A. Woodhams.....	1 50	E. Tsankenpole.....	50
Jos. Haigh.....	1 00	G. G. Gabrion.....	50
L. Roser.....	1 00	J. B. Danby.....	25
Wm. E. Mills.....	1 00	Sam Pfarrer.....	25
John Wolf.....	1 00	P. Gillespie.....	25
Geo. A. Cooper.....	1 00	L. Hall.....	25
Jonathan Wells.....	1 00	H. Kramer.....	25
Mrs. P. Muesenbacher.....	1 00	Wm. Schoeneshaefer.....	25
Helen Celler.....	1 00	C. Golyer.....	25
F. H. Lang.....	1 00	C. Huber.....	25
Geo. W. Robinson.....	1 00	Huga Hoha.....	25
A. F. Draper.....	1 00	J. Kuoni.....	25
Albert Herriott.....	1 00	A. K. Munson.....	20
Jas. Kane.....	1 00	A. Keilen.....	15
E. C. Walker.....	1 00	J. Schmalz.....	15
Mrs. L. C. Gilpatrick.....	1 00	Geo. M. Frink.....	10
J. C. Blaisdell.....	1 00	Geo. Lubig.....	10
R. P. Harrington.....	1 00		

The collections at the Congress amounted to \$104 78

Notes of the Congress.

—Charles Watts's pen slipped when he addressed his letter to the Congress, and his greeting came "backed" to Mr. Putnam at New York, "U. N. S." But it couldn't go wrong. Anybody could see that U is U, N stands for nited, and S is States all over the world.

—There were three master mariners at the Congress—Captain Latham, of Noank, Conn.; Captain Handy, of Cotuit, Mass., and Captain Kinnier, of Nyack, N. Y. They were of interest to the observer as belonging to a class whose members never use profane language.

—George Francis Train attended the Saturday evening session, but did not speak. Mr. Train's diction as a public speaker is said to be somewhat archaic, reminding the listener of that style which is preserved to us in the writings of Smollet, Dean Swift, and the jocular parsons of their day.

—Mr. E. C. Reichwald, secretary, is a conservative on the subject of extending the scope of the Union and Federation beyond the Nine Demands of Liberalism. He says that since he has been in the office he has met a great many generous people who, while not joining or contributing, were willing to help the organization fight their battles.

—Secretary Woodbury, of the National Spiritualist Association, brought with him a handsome American flag, with which he draped the speaker's stand. It was the one that rested on the desk at the Spiritualist camp-meeting at Lake Pleasant,

where Ingersoll spoke this summer. Mr. Woodbury says he can talk better across this banner since the great orator magnetized it. Colonel Ingersoll will be pleased to learn that his aura is all right.

—A word properly placed may express more than a long argument not strictly relevant. Contrasting the New Woman with the Old Woman, Susan H. Wixon observed that when the latter was assured by the minister that nineteen hundred years ago a child was born without a human father, she believed it. Tell the same story to the New Woman, and she will say "Pshaw!" The point did not require further elucidation; the soberest auditor smiled, and the speaker passed to the consideration of other matters.

—While Dr. Foote, Sr., was addressing the audience Friday night on the subject of Comstock prosecutions a gentleman arose to inquire why the American Bible Society was not indicted on the same charge as J. B. Wise. That gave Dr. Foote a chance to tell the story about Goethe, who was called upon by a delegation of ministers to help organize a society for the suppression of immoral literature. Goethe acquiesced, and proposed that they begin with the Bible. Nothing further was heard of the movement.

—The supreme pity and commiseration which a Spiritualist speaker never fails to express for his hearers when addressing an audience of Freethinkers should impress the latter with the deeply sympathetic nature of their spiritual brethren and their own lost state. "We are with you so far as you go," observes the kindly speechmaker, "and we are no less so because we go farther on." But this only amuses the Materialist, who will have it that belief in a future life is one of the illusions which his spiritual brother has omitted to leave behind.

—The evolutionary doctrine of adaptation to environment was fairly well illustrated by a story told by Henry Bird, president of the Newark Liberal League, who spoke on "Evolution." A woman who raised chickens found her hen-house full of water and her poultry drowned. She went to the landlord for redress, but not getting any appealed to the court. Relating her grievance to his honor, the judge, she told about the fate of her chickens. "And then," said she, "when I asked the landlord to pay for my birds, the only satisfaction he gave me was to ask, 'Why the devil didn't I keep ducks?'" In localities where the ability to swim is necessary to survival, fowls will be found to have webbed feet.

—Mr. Henry M. Taber, of this city, did the handsome thing by the Congress. Besides giving a good address, he contributed liberally to the funds, decorated the platform with a banner wrought by the hands of his mother when past ninety years of age, and made the lady entertainers grateful and proud with splendid bouquets of costly flowers. Putnam's "Four Hundred Years of Freethought" contains the following reference to the subject of these remarks: "Henry M. Taber is my friend and one of the best of men. In business he is just, honorable, faithful, reliable. He keeps his word and does as he agrees. For integrity no man's reputation is better than his." The foregoing words were written by Robert G. Ingersoll.

—Dr. J. Hartmann, of this city, addressed the following communication to the president of the Congress: "Will you please announce that young ladies and gentlemen between the ages of twenty-two and thirty years, who desire to receive a gratuitous education in the several natural sciences, may do so (on condition that they pledge themselves to serve the cause we are advocating) by sending name, occupation, residence, and statement of present educational acquirements to the office of the Truth Seeker Company." Dr. Hartmann is an educated gentleman, and is known to New Yorkers as a practical philanthropist who distributes one thousand loaves of bread to the poor on every New Year's day. He is the author of a work published at this office entitled "The Creation of God."

—The London Christian Evidence Society had a representative in the hall—at least, there was an individual present who described himself as such, though he exhibited no credentials. He kept his sign up as a debater, and maintained his bluff during two sessions. Putnam and Steiner were ready to engage him whenever he could produce documents in evidence that he was an accredited representative of a Christian church, but they had no time to waste combating his individual opinions. Rowley, however, being a free lance, offered to joust with him in public or in private, which cooled his ardor for debate. To observe the light to which the president of the Brooklyn Philosophical Association towered above the champion of the

(CONTINUED ON PAGE 716.)

Letters of Friends.

Regardless of Dr. McAllister.

DETROIT, MICH., Oct. 21, 1895.

MR. EDITOR: Inclosed please find \$4 for THE TRUTH SEEKER one year for a friend, and "Pictorial Text-Book." And according to your advertisement you can send the book to me. Also send me \$1 worth of tracts for distribution. E. CHOPE.

Re-establishing His Status.

DEWESE, NEB., Oct. 19, 1895.

MR. EDITOR: My term of subscription to THE TRUTH SEEKER being up on the 15th inst., I will hasten to place myself again in good standing; accordingly you will please find inclosed \$6.50 for TRUTH SEEKER one year and "Four Hundred Years of Freethought."

Yours truly, V. ANDERSON, M.D.

Boiling Over.

DOYLESTOWN, PA., Oct. 23, 1895.

MR. EDITOR: Man's days are few, and his troubles many. Your remarks on a quotation, not quite in this shape, in your issue of October 12th, caused me to boil over. When so much has caused me to get up to boiling point of late, shall I simply simmer down and hope? That man Caron up in Canada is enough to make a man sick, and my hope is that they will go on showing their teeth and put the screws on tight as possible. Nothing else will bring about a reform so quickly. By Jove, I wish they would put the boots to the Sunday papers. Inclosed find \$2. Mark me paid to Jan. 1, 1896. With best wishes, Yours, J. HART.

Canada Has Drawbacks.

MELROSE, MONT., Oct. 24, 1895.

MR. EDITOR: The books I ordered of you came all right, and I enjoy them hugely. Thomas Paine's "Age of Reason" is a jewel. I never could have thought that such a humane man lived one hundred years ago, and from what I had heard of him it was an agreeable surprise to me. As soon as I can I will send for several more of your books.

THE TRUTH SEEKER also comes regularly. Oh, I feel thankful that Caron, of my nativ land, has no control over my mail. Canada's climate, politics, and religion do not suit me. These are enough to keep me away, and I tell you, Friend Macdonald, you have a job to civilize or, as I may say, humanize that country. Even my own folks give me the cold shoulder because I am an infidel, except when they want money. I remain, Your well-wisher, J. P. LAMOTTE.

A Vigorous Octogenarian.

CHEHALIS, WASH., Oct. 11, 1895.

MR. EDITOR: Inclosed find \$1.50 due you for THE TRUTH SEEKER.

I am now in my eightieth year. I was born on the 10th of the tenth month (October), 1816. I feel that the time is near for me to hand in my "chips." I have outlived all my brothers and sisters. All my brothers lived and died infidels in the estimation of the Christians, and there is no doubt that I will die one also. I am in belief an Atheist, and do not believe in spiritism or soulism after death.

I have read THE TRUTH SEEKER from the time it was first published by D. M. Bennett, and still read it, and do not want you to stop sending it to me. If I am in arrears you are sure to get it in the event of my death. I like it better since you have taken hold of it; give the holy flock, the sky-pilots, and all such men as Comstock, Talmage, Cook, and others, with the Puritan Christian Statesman, and all other bigots a showing up. Hold them up to your readers and warn the latter of the dangers that threaten them.

Thank the gods, you have already done good; already we see the change that has taken place in this and other parts of the country in the awakening of people to the danger of the Sunday laws and God and Christ in the Constitution.

You seldom, if ever, find an educated, honest man who believes in the holy Bible as the word of God.

Continue to expose the untruthfulness of the holy flock, for I am convinced that

the contributors to THE TRUTH SEEKER and its Editor are appreciated and thanked for writing what they think is the truth.

Yours for the good of humanity,
N. BEERY COFFMAN.

Much Danger in Optimism.

ENID, O. T., Oct. 10, 1895.

MR. EDITOR: I am not entering the field of discussion with H. Clay Wilson and yourself as to whether or not the alliance "between the churches and Uncle Sam is every day growing closer," but I am glad to furnish an extract from a sermon by Dr. J. E. Roberts, of Kansas City, which indicates to my mind that there is a broader and more Liberal discussion of the subject within the churches, and this will insure thought, and thought will find fact, and facts will convince the reasoning mind. I believe in the reasoning of the great body of people, that they will arrive at just conclusions. I do not think we have much to fear from the churches now as churches, but I do think that their leading, designing adherents see a vast field for their designs in the various auxiliaries which are among the young who are not reasoners as yet.

I look upon the church influence in legislation as a desperate effort to withstand the advance of Liberal thought which, but a few years ago, was not, to their thinking, dangerous, but which has asserted itself now so as to cause alarm to them. Twenty-one years ago THE TRUTH SEEKER was started at Paris, Ill., for the reason that the public newspapers would discuss the subject of religion only on one side, while now the big dailies print a whole speech of Col. Ingersoll in such discussion as a news item. Times have changed, and I think for the better, but patriots must not desert their colors.

On the 8th instant Rev. J. J. Stanton, a Methodist minister of this place, was expelled from the church for keeping open his ice cream parlors on Sunday the past season. Some of the congregation had purchased goods from him on Sunday, and the presiding elder had seen his place opened before, and had passed upon his character once before, since he had seen it open. Respectfully, JAMES H. PARKS.

An Interminable Sunday.

NEW YORK, N. Y., Oct. 22, 1895.

MR. EDITOR: At a Socialist Labor Party mass meeting at Grand Central Palace, New York city, Monday evening, October 7, 1895, Chairman Matchett said:

For the benefit of those who may happen to be in this hall, who think that God has told them that they must try to enforce their blue law—their idea of how some certain day in the week should be observed—I should like to make a few remarks, to propound a query.

It is said in the Mosaic description of the creation that the world was made in six days; that God got through with the job on the sixth day, Saturday night, and he said everything was good and all hunky-dory. Then he was going to rest the next day; going to celebrate that day by resting on the completion of so good and grand a work. And God told Moses that we must observe that day and keep it holy; we should do no work on that day, but we should worship him and thank him for giving us this happy world, don't you see? in which we live.

Well, it used to be taught when I was a child, and I do not doubt it is taught still in some back-country districts, that the world and the systems of planets were all completed in six days. But science in the last thirty or forty years has been so popularized, thanks to the press, that the people have found out that that is an absurdity, an impossibility. They have found out that beyond a peradventure it has taken millions of years of growth to produce the world and what is in it to-day. The church people, those who used to teach that the world and all of the universe was made in six days, now hasten to say—seeing they are put in a hole—"Oh, no, no! the world, of course was not made in six days as we understand days; not six days between the setting and rising of the sun or between the rising and rising of the sun. It means six cycles—six periods comprising millions of years in each period. That is what is meant in this history of creation."

Now, I would like to ask these people who undertake to despotically force upon us their interpretation of what God's will is regarding a certain day of the week, if they will be kind enough to inform us whether this is Sunday, or whether it is Monday. If this is the day that God ordered us to abstain from work; if this is the day that we are to observe and they can compel us to observe it, we must observe their idea of what we can or cannot do on that day—then I shall be compelled to ask them whether we are living to-day in a Sunday or a Monday. Because, if we are living in a Sunday, it is going to be a Sunday probably for the whole lifetime of the human race; and if Monday, there will never be any Sunday for us to observe. (Applause.) Reported by L. D. CRINE.

Rensburg in Texas.

COMMERCE, TEX., Oct. 25, A.M. 295.

MR. EDITOR: This little priest-ridden village, with its five temples of superstition, has just passed through a storm that shook it from center to circumference, said shock being caused by the appearance of the "silver-tongued brunet" from Kansas. Mr. J. E. Rensburg delivered his lectures, "The Bible and Morality;" "Some Flaws in Christ's Credentials," and "False Claims," at this place on the 14th instant, and to say they were grand would only be putting it mildly. The most gratifying feature of the lectures was the triumph of truth over fanaticism, the churches having raised a dismal howl and a storm of opposition against the lectures. We had rented the Odd Fellows' Hall, paid for it, and had written permission from the secretary to use it. A large crowd had gathered to hear the lecture billed for Sunday afternoon, the 13th, but when Mr. Rensburg arrived, and the hour came, the hall was barred and locked, and locked and barred, and those cowardly assassins of free speech refused to allow us to use the hall, after accepting our money and granting permission to use it. They had us handicapped, but only for the moment. We secured another hall, but could not get it in shape until next day, owing to the Sunday law. The lectures were at 10:30 A.M., 3:30 P.M., and 8 P.M. Monday. The audiences at the day lectures were small, but at night a magnificent crowd was on hand, and every one present was well entertained. Mr. Rensburg certainly knows how to capture an audience. Only one preacher attended, and he held his peace. However, after the last lecture he started a conversation with Mr. Rensburg, objecting to the statement that "forgiveness for sin is a license to commit crime," and asked Mr. Rensburg to "suggest something better than forgiveness." The Kansas brunet replied: "If you sin, you must stand the consequent penalty. 'As ye sow, so shall ye reap.' The effect of a cause cannot be arrested, so the only remedy is to quit sinning." The reply was so apt and quick it brought roars of laughter from those standing around, and completely floored the sky-pilot.

Mr. Rensburg did not forget the hall episode and used it with telling effect. The Odd Fellows, in seeking to injure us, did our cause a service that will be more lasting in its influence than a dozen lectures.

Mr. Rensburg is a noble man engaged in a noble work. It is really wonderful how he sways an audience with his magic eloquence, while his argument is so well-grounded, his premises so well-taken and so self-evident that conviction is carried deep to the heart. He is a dangerous man—dangerous to falsehood, bigotry, and fraud, but the friend of true manhood, truth, and honor. HARRY C. BAILEY.

To Convert Ingersoll.

RICHMOND HILL, L. I., Oct. 23, 1895.

MR. EDITOR: According to the New York Herald, Sunday, Oct. 20th, it appears that various amusing though fruitless efforts are being made by the Salvation Army and Methodists to convert Colonel Ingersoll to Christianity, the latter of the two sects being the more persistent. We are informed that the Rev. Doctor McCabe, of the Board of Home Missions of the Methodist Episcopal church, is in the habit of writing a letter or leaflet each month, in which he points out to the great unbeliever that there is yet time for him to join the

Methodist church. His latest letter, according to the Herald, is as follows:

"Since you began to lecture against the Bible thirty years ago, the Methodist church has increased greatly, while other denominations have grown also. We now have 2,800,000 communicants—a gain of 1,800,000. Our church property has increased in value from \$29,000,000 to more than \$161,000,000, a gain of \$13,000 daily for thirty years. In the meantime you have not been able to overthrow a single church altar. Colonel, we have beaten you. Colonel, you had better join the Methodist church. Saul of Tarsus persecuted the church, and he came in. You had better come in."

No Freethinker who chances to read the doctor's exhortation, and for a moment considers the mathematical facts in the case, can deny that the growth of Methodism as well as of other denominations has been, to say the least, truly phenomenal—that is, if figures mean anything. And should the eye of any devout disciple of John Wesley chance to fall upon the doctor's statements, he would undoubtedly be unable to suppress the involuntary "amen" or "hallelujah" at the encouraging prospects of the speedy overthrow of and visitation of divine vengeance on all infidels. But if the same disciple (or even the doctor himself) were to read the left hand column of the same page of the Herald, we think he would not be at a loss to know that not all the people (the Freethinkers especially) are ignorant of the fact that quantity is one thing, while quality is another.

The article to which we allude and quote from states how the prison chaplains, the members of the Salvation Army, and at last Lady Henry Somerset have, it is said, been balked in their efforts to reclaim one who has acquired the reputation of being the wickedest woman living. In said article Sir Haverlock Ellis is quoted as saying in his book on the "Criminal" that "no class of the community has so large a percentage of Christian believers as the criminals. Rarely, if ever, do you find an avowed Atheist, seldom a Deist, but almost always a firm believer in some orthodox cult," the so-called wickedest woman (Jane Cakebread) being not an exception to this almost invariable rule.

Taking these observations together with Doctor McCabe's figures, we think that Colonel Ingersoll, or any other Freethinker, may with pride say that he is thankful to the evolution of circumstances that he does not happen to be a "Christian believer." T. L. BEEBE.

Some Curious Bible Sayings.

NATIONAL MILITARY HOME, OHIO, }
Oct. 1, 1895. }

MR. EDITOR: I got my book, the "Crimes of Preachers," all right; it is just splendid.

I propose in this to give the readers of THE TRUTH SEEKER just a few of what we will call the curious sayings we find in the Bible. In fact, they would be curious sayings to be found in any book, but they come to us through the Bible, so we will call them by their original names. They are sayings that seemingly at least, have not a particle of truth, reason, or good sense to support them, yet they are palmed off on us as Bible truths, and we are expected to believe them. The first that shall claim our attention will be what it says in regard to the man "Melchisedec." Hebrews vii, 1 to 4, tells us that there was a man whose name was "Melchisedec." Moses tells us about the same man in Genesis xiv, 18. It says that he was a priest of the most high God; that he was king of Salem, king of Righteousness, king of Peace; that even the patriarch Abraham gave him the tenth of all his spoils. Then, to cap the climax, it says that he was without father, without mother, without descent, having neither beginning of days nor end of life. Now consider, he says, how great this man was. Truly a great man, if there was any truth in the statements made concerning him; but they are as void of truth and reason as a horse is of holiness. If the statements the writer makes there in regard to his genealogy were true, it would knock that of both God and Jesus into the shade, because the Bible tells us that even God had a beginning. St. John says (i, 1, 2), "In the be-

ginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." If that don't say that God had a beginning then we don't know what words mean. We could cite plenty more instances where it speaks of the beginning of God, but one is as good as a hundred for our purpose. We take it word for word from the Bible, and that is enough. But this man Melchisedec is to have neither beginning nor end, and as for Jesus, we all know what the Bible says in regard to his genealogy; it is not necessary to repeat it here. Now, we don't dispute that there may have lived a man called Melchisedec; he may have been a great man, but we do dispute most emphatically that he or any other man, Jesus included, ever has, or ever will, come into this world, or go out of it, on any other conditions than those nature has provided. If there ever were a man called Melchisedec, he was born into the world the same as other men are; had a father and mother, and lived and died thousands of years ago. That is what nature, reason, and just a little good sense would teach us, but if you want to be a Bible dupe you must believe what it says, let it be true or false, reasonable or unreasonable.

In speaking of Jesus, we find some very curious sayings in the Bible. In the very first verse in the New Testament it is said that he is the son of David; it tells us in as many as twenty different places through the book that he is the son of David. St. John tells us that he is the only begotten son of God. Matthew tells us that he was begotten by the "Holy Ghost," whatever that is. Mary, his mother, tells us that Joseph is his father. In as many as fifty places he is called the son of man; it don't say what man—we wish it did. One seems to have about as good a claim as any of the others, for it is impossible to tell which one it is; if either, we should like to know. Jeremiah xxxii, 27, says: "Behold, I am the Lord, the God of all flesh. Is there anything too hard for me?" Yes, we should say there is, if the Bible tells the truth. It says (Judges i, 19) that he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley because they had chariots of iron. Iron chariots were a little too hard for the Lord to handle.

JOEL M. BERRY.

Death-Bed "Conversions."

CONDON, OR., Oct. 6, 1895.

MR. EDITOR: Seeing a picture in your paper some time ago representing that the different "Saviors" of the world were born on the 25th of December, prompts me to inquire, Did Christmas always come on that day?

[No, Christmas was formerly observed in April and May. It was changed to December in order to conform with the custom of the so-called pagans, who celebrated, on the 25th, the lengthening of the days, which begins about that time.—ED. T. S.]

Human beings are so constituted that, so far as my observation goes, they are more inclined to tell things as they want them to be than they are to tell them as they occur. A while back somebody told through this country that Mrs. Katie Kehm Smith had five preachers praying over her and had become converted and joined the church. Many good Christian people were happy in telling and having this told to them. They loved the best woman on earth for her true worth. They were glad that she would not burn forever in hell, and were much concerned that she should get into the right Christian lifeboat. However well the report may have pleased many, the cold and unsympathetic truth is different. She was surrounded and cared for by infidel friends, from the time she was taken sick until she died. No man of God was there. If it had been otherwise, she would have been so incapacitated by the delirium of fever to avail herself of his counsel, however the hope of heaven or the fear of hell might have persuaded her.

But death-bed conversion amounts to little anyway. Grandpa Littleton Younger was an infidel and an excellent violinist. When he had lived to be so old and childish that he didn't know anything, and mixed up Yankee Doodle and Old Hundred on the fiddle, he joined the church. And thus it is, "Here, God, I give myself to thee, 'tis all that I can do," though when the

body and soul are both worn out there is not much to be given; let the church have all the glory of such conversions.

Poor "Little Curly Head!" She is dead now, worn out in the cause of humanity. How many appreciate the sacrifice? It was no ordinary star that went out at her death, but the brightest in intellect, and the noblest in character. On the 19th day of last month (it was my birthday) they laid her to rest on the sunny hillside of Hay Stack valley (I never see the place with my mind's eye but I think of sunshine), with a pansy on her breast. She thought little of jewelry, but she loved the flowers. I was not there, but they tell me she looked wasted and pitiful. Dear little woman friend. How she suffered! The waste of nature is indeed cruel, if the grave ends all, as in many instances it may well do; but in this particular case, who can say? She was so honest and true that she would not believe that others could lie. In debate she was too good. Her opponent never "lied," but was many times mistaken. To her, her enemies were such through ignorance, and her friends were honor personified. I cannot write of our friend as she deserves. GEO. W. CRAWFORD.

Steiner and Rowley in Philadelphia.

PHILADELPHIA, Oct. 21, 1895.

MR. EDITOR: I am highly delighted to report that we have enjoyed these last two Sundays intellectual treats from two very able speakers. The first Sunday Mr. Steiner gave us two discourses, his afternoon subject being, "The Tyranny and Absurdity of Sunday Laws" (which is the issue of the day), and in the evening, "Jesus Christ: Is He a Proper Guide for Humanity?" which can also be truly said is not a dead issue, notwithstanding our Single Tax friends think that it is, and, I regret to say, some professed Liberals also.

The lecturer handled his subjects very ably and made his mark. The debate that followed was insignificant, the chief remarks being from a Single Taxer, who claimed that our Liberal lecturers were fighting a man of straw; that Christianity is a dead issue. You may be sure this warmed up our speaker, as in his reply to his critics at the close he completely demolished these notions.

Notwithstanding the very inclement weather, it raining all day, we had a much larger audience in the afternoon than we expected; in the evening it was our pleasure to see the large hall filled to hear the discourse upon "Jesus Christ." This false teacher was very skillfully disposed of as an unworthy guide for humanity to follow, and the proofs were drawn from the Christian Bible; he proved conclusively that to be a follower of Jesus a person would land either in the penitentiary or in the lunatic asylum. Criticism followed the lecture as usual, but the defenders of the so-called meek and lowly Jesus were very weak in their arguments, so that the lecturer had a very easy task to demolish what they presented. It is a great pity that we cannot get an able clergyman to come and meet our champions of Free-thought; but no, they know that we know that they do not know, as Colonel Ingersoll truly remarks. The lectures, I am pleased to say, were a grand success; the applause that greeted them was immense, which shows that Mr. Steiner is very highly appreciated here. We were pleased to learn that he is kept busier than formerly. We hope he will be kept constantly on the go, as he is a very promising young worker in our ranks.

Now I come to Henry Rowley; though last, he is by no means least, for it is the general opinion here that he is the intellectual giant of America, not even excepting Colonel Ingersoll. Had his lectures been in print he might have disposed of a great many. His discourse for the afternoon was, "What is Atheism?" and we must say without any exaggeration or bias that it was the grandest philosophical lecture in defense of Atheism ever given before our society. Nevertheless he kept the audience in roars of laughter most of the time. He very aptly described the difference between the Agnostic and the Atheist thus: The former when he goes in the water to bathe touches the water

with his toes and draws them back with a shiver before he goes in, while the latter plunges right into the water without ceremony.

Dr. Westbrook was present and is looking well after his summer vacation. He gave a few remarks after the lecture, but as I was called out by a reporter I did not hear what he said. I learned later that Mr. Rowley is anxious to debate the subject of "Theism vs. Atheism" with the doctor a month hence. I hope the debate will take place. The doctor has promised us a lecture in defense of Theism whenever we are ready for it.

Mr. Rowley's evening discourse was "Miracle and Prophecy," which I can assure your readers he handled without gloves, and created roars of laughter and applause. Every seat was filled, while people stood in the aisles. Mr. Rowley has a splendid, soft, musical voice, and having a fine physique, has a very commanding presence. In his reply to his critics, who consisted of lawyers and doctors, he showed great skill as a debater, without taking any undue advantage of his opponents. At the close a vote of thanks was tendered unanimously to Mr. Rowley for his very able lectures, with the expressed hope that he would give us another visit soon.

As my letter is getting rather lengthy, I will conclude by saying that such a brilliant talent should never rust for want of opportunities to work, and that I pledge my word that no Liberal society will ever regret having engaged Henry Rowley to lecture for them, for he is, without exaggeration, the very best philosophical speaker up to date in our ranks, and the Philadelphia Liberal League wishes him success wherever he goes.

GEO. LONGFORD, Sec.

Shall We Live Forever?

LOS ANGELES, CAL., Oct. 20, 1895.

MR. EDITOR: Spiritualism teaches that man is immortal, and Noah Webster says "immortal" means lasting forever; having unlimited existence. Mr. Swan asserts that unless the phenomena attributed to spirits are produced in some other manner, we have "proof positive" that man is immortal. The work "unless" is what makes the question debatable, for if the claims of modern Spiritualism were fully established, doubt would disappear. We do not know that the manifestations which excite wonder and credulity in many, are the work of disembodied spirits, for science has found out that many of them are not, and will, in time, probably demonstrate that none of them are. Hypnotism, thought transference, illusions of the senses, optical delusions, and unconscious cerebration, have been found to remove the necessity of a spirit to account for certain phenomena; and all that cannot be accounted for by those explanatory methods are now very few in number. It was never supposed that the victim of delirium tremens saw anything but mental images of snakes, and it is safe to say that all spooks, phantoms, or phasmas that ever appeared to any human being were produced solely by the action of the brain. Thanks to science, we are beginning to know something about the brain and the possibilities that are embodied in the nervous system; and while definite details are somewhat lacking in complex modes of motion, facts are becoming so numerous in relation to the powers of mind and body that a spirit world will not much longer side-track the man in pursuit of causes.

All philosophy and science end when they get to disembodied spirits, same as all explanations that terminate in God are no explanations at all. A natural cause exists for all things, and to seek it outside of this objective world, and apart from force and matter, is to desert the path of reason and common sense. Matter, such as that of which this world and our bodies are composed, has always been despised and held in contempt because of theological and metaphysical doctrines; and Spiritualism now comes to the front and talks about our "casket of clay" and the disadvantages the soul labors under while united to a body of flesh and blood. All this in the face and eyes of the fact, that outside of hope and desire, mixed with faith, there is no positive certainty that

what is called the soul survives the death of the despised body. Mr. Swan denies that evolution has any bearing on the subject of immortality as proclaimed by modern Spiritualism, but the origin of man must have some connection with his end. The advent of man upon this earth was as evolution declares, or by special creation according to Genesis; and Mr. Swan seems to accept the latter explanation. But, whichever is true, the fact that the human race had a beginning, and no form of life at one time could exist on this earth, is something no one will dispute. If as conscious individuals, we have been produced by force and matter after a beginningless eternity of time, what reason have we to suppose we shall remain conscious individuals for an eternity to come? Hope and desire are the principal factors in sustaining such a belief; but when the unreliability of hope is mentioned, Mr. Swan says, Don't discourage hope; we need it.

I will admit that hope is a good thing in its way, and has much to do in keeping us agoing in this world; but there are a limited number of the human family that prefer facts to fiction, and seek for them regardless of their influence on the emotions. Materialism has the strongest indications of being a stubborn reality. If it is true, all genuine truth seekers want to know it, and to science, instead of sentiment, do such people turn. Credulity exists without effort, but doubt results from thought and study; so while it is an easy matter to believe what we think is desirable, like another life and a heavenly father to protect us here and there, thought and study produce doubt every time.

Spiritualists, as a rule, any more than Christians, do not read much that conflicts with their faith, and one side of the question is all they look at. For many years I was what is known as a ghost chaser, and when my faith in another life was the strongest, the least was known of the facts which Materialism puts forth. I was continually in search of more tests, and always felt not quite satisfied; so the following, in a recent Spiritualist paper, was noted with some interest: "We have asked for phenomena until we stand to-day with our lives full, and thoroughly saturated with it, and yet the instant we see a medium, we rush forward for phenomena."

I never knew it to fail, and a lecture that does not wind up with a test medium on the rostrum never draws like one that does. Mr. Swan asks authority for the statement that Spiritualism denies the immortality of animals. My reply is that spirit communications and noted advocates of it have so declared. "Are all or any animals immortal?" was once asked a prominent author and lecturer. He said, "I emphatically answer, So far as my knowledge goes, not one!" He then stated that the faculty of independent seership was born with him, and yet never had he seen or heard of an immortal dog, cat, or any other animal; and while seeking the cause for their non-immortal nature, he found they were not high enough in the scale of life to elaborate the indestructible essences of the spirit body. It is true that some "spirits" and writers assert the contrary, but the testimony that predominates is against animals in spirit life. The awful possibilities which open up with the belief of Mr. Swan that animals and every other form of life are immortal, must on reflection cast a damper on celestial anticipations; for that eighty-foot tapeworm would be a resident of the spirit-world, and some spirit would have to pack it around through an endless eternity, as all forms of life are there immortal, and no compound of spirit medium could exterminate the divinely favored creature. It would be there to stay, and when I meditate on immortality with the possibility of endless life with a tapeworm in my spiritual stomach, annihilation at death seems greatly to be desired; and with all the other uncertainties which confront life in another world, I am led to hope, as I now believe, that we shall not live forever. C. SEVERANCE.

Pocket Theology.

By VOLTAIRE.

terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

(CONTINUED FROM PAGE 713.)

cross made any sort of contest between them ridiculous to think about. The gospeler must have been impressed that way, for nobody saw him afterwards.

—Some of the visitors used eloquent language with reference to the American flag as the symbol of everything that is free and enlightened. The veteran J. K. Ingalls remarked aside that patriotism or love of country was commendable provided it was worthily bestowed, but it must be remembered that all flags symbolized the invasive tyranny of governments as well as their guarantee of protection to citizens. It may be recalled by some that Old Glory has shielded slave-holders when serfdom was outlawed under the flag of Great Britain, and that at the present time American citizens are tried for religious offenses in courts over which float the Stars and Stripes. It is better, on the whole, to stand by a principle than by a piece of cloth, the significance of which is subject to perpetual revision by parsons and politicians.

—A lady physician who was present from New Jersey had a good thought to offer not only to the Freethinkers but to all the residents of New York. It related to the school question. We have a law making it compulsory upon parents, and all persons standing in parental relations to children between the ages of eight and sixteen years, to send those children to school. But as it happens there are more than six thousand five hundred children in New York city for whom there is no room in the school-houses. The lady's proposition was that the school board should take possession of some of the church buildings that stand empty six days in the week and fit them up as school-rooms. Since the city protects the church buildings without recompense, such as other protected property makes in the form of taxes, the right of the public to use the sanctuary for school purposes cannot be disputed; and since the churches make loud professions of friendliness to education, they cannot object to such a practical method of doing education a service.

—A queer character drifted into the meetings once or twice when the wind set from the direction of the luny orb. While the revised constitution was under consideration, he inquired, with suppressed emotion, if that was just for this society or for the whole United States. Learning that it was restricted to the Freethought Union, he snorted and then sat down, showing very plainly that he was not satisfied. Later, after Mr. Woodbury had spoken, he arose and said that now the audience had listened to a Spiritualist he supposed a Freethinker might speak his mind. He was allowed to go ahead, when he made the most rambling address he had in his repertory. E. C. Walker raised his voice to a point of order, and the orator went away, leaving a trail of red-hot expletives behind him. He came back later and tried to speak, but was ignored. He volunteered the information that he was used to that sort of treatment. His particular delusion is that the creator resides in his cranium, and that his thoughts are emanations from the divine mind.

—E. C. Walker scored a good point in his paper on "The National Reform Association"—a point so clear and sharp that the National Reformers cannot help seeing and feeling it—when he said: "We read in an old legend that 'in those days came John the Baptist preaching in the wilderness . . . and saying, Repent ye, for the kingdom of heaven is at hand.' Therefore John has been called the Forerunner of Christ. He announced his coming, it is said, and prepared the way for him. We read in the records of our time that in these days comes the National Reform Association preaching in the wilderness, and saying, Repent ye, for the kingdom of Rome is at hand. The leaders of the God-in-the-Constitution party are the John the Baptists of the Church of Rome. They are its forerunners. They are announcing its coming and preparing the way for it." The church of Rome gets from the public treasury two dollars for every one dollar drawn from that source by her Protestant accomplices. Protestants crack the safe and she robs the till. Let Protestantism place a chair of theology beside that of the president of the United States, and the pope will sit in it.

—Mrs. Cadwallader, the medium and inspirational speaker, thinks she has the joke on the Boston Freethinkers. While the present odious Sunday law was before the Massachusetts legislature, and while Mrs. Cadwallader was lobbying for an amendment permitting mediums to hold seances Sunday nights, she heard that a lecture was to be delivered in Paine Hall on "Sunday Laws." She canceled an engagement in order to be present, expecting to get some points about the law then threatening the rights of Freethinkers in that state,

but the lecturer made no reference to it, and at the close of the meeting she learned that no one present had heard of it. The Massachusetts Liberals who read THE TRUTH SEEKER evidently were not interviewed by Mrs. Cadwallader, for this paper devoted considerable editorial space to the matter at the time. Mrs. Cadwallader remarked that she found it somewhat difficult to address a Freethought audience on account of the different vocabulary necessary to be used. Those who have listened much to inspirational speakers have doubtless observed this distinction.

—Through some oversight a resolution condemning the action of the Philadelphia authorities in arresting spirit mediums failed to get before the Committee on Resolutions. One like the following would doubtless have been well received: Resolved, That while Catholic priests are permitted without molestation to display the alleged relics of defunct saints, ostensibly for the cure of diseases but in reality to increase the revenues of the church and the superstition of its members; and while the entire Christian ministry subsists by vending for money its professed knowledge about other worlds and the sure method of reaching the right one, the interests of impartial justice demand that the same immunity should be extended to so-called spirit mediums; that the future, except as it may be judged by the past, is to us wholly unknown, but persons asserting their ability to reveal the events which it has in store should be on an exact equality before the law; and furthermore, were all such persons to be regarded as impostors, still, as between the mediums and the ministers, the former are so weak in numbers, and their professions are so modest when compared with the preposterous claims of the latter, that they should be secure in the practice of their chosen calling so long as any pulpit in the land is occupied by a minister of the Christian gospel.

Lectures and Meetings.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

S. P. PUTNAM lectures at Boston, on November 10th, and at East Dennis, Mass., November 24th. Mr. Putnam will lecture in New England during the month of November. He desires engagements at all possible points in this section. Friends will communicate with him at 28 Lafayette place, New York, care of this office.

THE Women's Liberal League of Philadelphia meets Wednesday evenings, at 8 o'clock, in the Skerrett Building, northeast corner Ridge ave. and Green st.; Miss M. P. McLeod, secretary, 218 So. Eighth st. Admission free, and all are invited. Radical Library open from 7:30 A. M. to 10 P. M.; dues, 15 cents per month.

FRANKLIN STEINER'S appointments, so far as now arranged, are: Ashland, Pa., November 7th, 8th; Columbus, O., 10th; Massillon, O., 11th; Farmdale, O., 12th, 13th, 14th; Columbus, 17th; Grove City, O., 18th, 19th, 20th; Seio, O., 21; Cincinnati, O., 24th; Greentown, Ind., 30th, and December 1st; Covington, Ind., 2d, 3d, 4th; Fillmore, Ill., 5th; Whitehall, Ill., 7th, 8th. Address him in care of THE TRUTH SEEKER.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for November:

Nov. 10—Manifestations as presented by Mediums: "Is this Spiritualism?" Prof. Geo. W. Stock.
Nov. 17—"The Egyptian Book of the Dead." Judge E. Thompson.
Nov. 24—Joint Debate. Franklin Steiner and Prof. John S. Van Cleave.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for November:

Nov. 8—"Individual Freedom the True Basis of All Human Association." Geo. W. Hopping, Chas. H. Matchett.
Nov. 15—"Standards of Value—What or Which?" John DeWitt Warner, Dr. Charles B. Spahr.
Nov. 22—"The Sunday Laws." Wm. Jay Groo, Edward Grosse.
Nov. 29—"The Authority and Necessity of Faith." Rev. E. J. O. Millington, Thaddeus B. Wakeman.

Calling the Ministers to Order.

From the New York Sun

The Mormon missionaries have as much right to propagate the religion of Mormonism in the state of North Carolina as the Presbyterian missionaries in China have to propagate the religion of Presbyterianism there. We should like to know the difference between the conduct of the Chinese mandarins and Vegetarians who drove out the Christian missionaries and that of the clergymen of North Carolina who have sent a written warning to the Mormon missionaries there to "retire from our community, and at once." The Chinese have degraded the anti-missionary viceroy, and chopped off the heads of a lot of the anti-missionary Vegetarians. What kind of punishment should be given by somebody to the Rev. M. D. Bynum and the Rev. H. J. Jennett, of New Hill, Wake county, N. C.? The stories told in China against Christian missionaries are even worse than those told in North Carolina against the Mormon missionaries.

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "Self-Contradictions of the Bible," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self-Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self-Contradictions of the Bible" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self-Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetich, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

The Canadian Censorship.

From the Light of Truth (Spiritualist).

The not unexpected announcement that The Truth Seeker publications have been prohibited from the Canadian mails is the latest in the line of present persecutions. It appears that The Truth Seeker has been suppressed without notification or trial on its mailability by a Roman Catholic postmaster-general named Caron, who pronounces it "scurrilous" and "blasphemous," and from whose decision there is no appeal in the Canadian law. This is a tremendous power to place in the hands of one man who is amenable to nothing or anybody, and who cannot be reached by any legal process. Yet the Canadians have given this power to a Roman Catholic bigot and put him at the head of their post-office department. When a man can say officially that he "has no hesitation in deciding that on account of the character of its contents the paper ought to be excluded from the mails," as was said in the case of The Truth Seeker, and has the power to construe the terms "scurrilous" and "blasphemous" to suit his own opinion, the day of liberty for the press has set in a dishonorable oblivion. The Truth Seeker is a Freethought publication, and it is against Freethought that this suppression has been aimed. Any other publication of like character would suffer the same fate. As we understand it, no particular issue nor any article in it is condemned, but the whole publication is refused transmission in the Canadian mail.

The power to thus tyrannize over one publication implies the power to set up a sort of *Index Expurgatorius* over any other obnoxious paper, and we may soon look for the tentacles of the Canadian post-office octopus to be placed upon some Orange, American Protective Association, Methodist, or any political journal that advocates measures not congenial to the Romish hierarchy.

Mental liberty in Canada is a meaningless term. Protestant papers in Quebec are under the thumb and at the mercy of Cardinal Taschereau, who owns Postmaster-General Caron, while Catholic papers in Ontario truckle to a dominant Protestant regime, and between the two free thought and a free press have a sorry time of it.

But the question here brought forward is this: What shall be the nature of the protest against this persecution? Plutocracy and its crass churchianic annex have about strangled the freedom of the press on this continent. In this case there should be a vigorous movement set afoot at Washington to find out why it is that a Freethought paper published in this country is denied transmission through the mails of a country at peace with ours.

From Secular Thought.

The postmaster-general's disallowance of the Canadian mails to the New York Truth Seeker has called forth some comments, a few of which we reprint. No doubt the bulk of the papers are orthodox, and rejoice at the set-back given to Freethought. All the more honor, then, for those who speak out boldly for liberty.

Ingersoll's new lecture, "The Foundations of Faith," is for sale at the low price of twenty-five cents. Same style as his other recently issued pamphlets.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Nancy's Nightmare.

I am the doll that Nancy broke!
Hadn't been hers a week.
One little squeeze, and I sweetly spoke;
Rosy and fair was my cheek.
Now my head lies in a corner far,
My body lies here in the other;
And if this is what human children are,
I never will live with another!

I am the book that Nancy read
For fifteen minutes together;
Now I am standing here on my head,
While she's gone to look at the weather.
My leaves are crushed in the cruellest way,
There's jam on my opening page;
And I would not live with Miss Nancy Gay,
Though I shouldn't be read for an age!

I am the frock that Nancy wore
Last night at her birthday feast.
I am the frock that Nancy tore
In seventeen places at least.
My buttons are scattering far and near,
My trimming is torn to rags;
And if I were Miss Nancy's mother dear
I'd dress her in calico bags!

We are the words that Nancy said
When these things were brought to her view,
All of us ought to be painted red,
And some of us are not true.
We splutter and mutter and snarl and snap,
We smolder and smoke and blaze;
And if she'd not meet with some sad mishap,
Miss Nancy must mend her ways.

—Laura E. Richards, in St. Nicholas.

The Freethought Convention in New York.

"Tell us something about the convention," were the parting words of a friend of the Children's Corner, when we said good-bye at the pier in New York, bound homeward. But you will all read the report well told by others, and it would take too much time and space to go over the same ground in our little corner. But it was a glorious gathering of noble men and large-hearted women in Hardman Hall on the 25th, 26th, and 27th of October, and those who were unavoidably absent, for it is not to be conceived that a true Liberal would purposely stay away, missed much. The weather was superb, and the sun shone brightly every day. There was the best of good cheer and hearty greetings that made light, brightness, and warmth, indoors as well as out.

There is something in the grasp of a Freethinker's hand that is inspiring and health-giving—a cordiality and graciousness that does not come with any other sort of hand-clasp. The editor of the Corner was pleased to meet some very dear friends, some she had not seen in a long while, others she had known but met for the first time. The music was excellent, both vocal and instrumental, and it will be long ere the echoing notes of Mrs. Eugene Macdonald and the strains of the king of instruments in the hands of Mr. Kelly will cease to vibrate in our ears.

Among the very little folks present, like new plants springing up in the dew and sunshine of Freethought, were handsome Master Macdonald, son of the inimitable George and the mother who is all Grace, and pretty, bright-eyed Gertrude Gillen, and sweet baby Harman, who came all the way from the West to plead for human rights. There were other little ones present whose names were not learned. Daisy Wixon was not there, but she will come another time. Her grandpa and grandma Thorpe and aunt Hattie were on hand, distinguished by all the old-time earnestness and energy.

It was a representative congregation throughout, distinguished by high thought and noble resolve. There were brows on which was written intellectual development, eyes that sparkled and flashed with wit and wisdom, like sunbeams on the dimpled river.

There were no "old folks" at the Congress—that is, the Editor of the Corner didn't see any. People baptized in the waters of Liberty never grow old. The years run lightly over their heads, mingling here and there a silver thread with brown

or black, and tracing delicate lines upon faces that are always like the morning, but they do not leave decrepitude or old age. So if you desire to be always young, keep in line with Liberal thought, move with the current of the times, that is ever tending toward a larger freedom of thought and speech.

Wakeman, solid as a rock and gentle as a child—can he ever grow old? No, not even if he were governor of New York, and he ought to be. Can Eliza Burnz, the Ingallses of Glenora, Dr. Wetmore, Henry M. Taber, whose roses, cosmos, smilax, and chrysanthemums adorned the rostrum at the hall and were a sweet and delicate offering to the recipients thereof—can such grow old and wither and perish? Never! Through their brave and blessed deeds they live in perpetual youth and become immortal.

S. P. Putnam was the presiding genius of the convention, bright, breezy, and thoughtful; aided by his handsome lieutenant, Franklin Steiner, he made everybody happy. Edward Dobson was one of the younger speakers, and carries truth to every listening ear. He is a correspondent of our Corner.

E. C. Walker, quiet, serious, and hard-working, made pleasant hours for every one. There was no need for anyone to be sick in the convention. If they were, coming into the genial presence of Dr. Foote, Sr., and Dr. "Ned," Jr., they would be cured by the pure personal atmosphere of these worthy and devoted followers of truth and progress. And Mrs. Foote is as lovely and charming as you can imagine. No wonder they are good who come within the range of her sweet influence. E. C. Reichwald and Henry Rowley, both intellectual men, resemble each other so much as sometimes to be mistaken one for the other. E. C. Chamberlain is the same yesterday, to-day, and forever, pledged eternally to that which is in accordance with truth and right. It was good to see Washburn again on the platform, as vigorous against injustice as ever, and Daniel T. Ames, Mr. Oppenheimer, and the Bird who won't sing for the new woman; it was a pleasure to know they all are for liberty and truth. Mr. Macdonald, Editor of THE TRUTH SEEKER, like one of scriptural mention, went about doing good, very quietly, but always effectively. Florence Johnson, graduate of the Emerson School of Oratory in Boston, made Hardman Hall ring many times during the Congress with stirring recitations. She has a deep, full, flexible voice, and, as an elocutionist, is well qualified to attract and entertain.

This running scribble should be brought to a close, and must be, with much still left unwritten. Too bad, but it must be so. Our home in the city was with the Broadbelt family up-town, in a most delightful locality, and with friends whom to know is to admire, esteem, and love. Bethia accompanied the editor of the Corner, and joins her in full expressions of appreciation of the hospitality that made our stay in the elegant home above mentioned a perpetual pleasure and delight. Mr. Broadbelt is a genius, a designer, inventor, and builder of homes; fearless and outspoken, a lover of humanity who has made his own way in the world, his career is still onward. The attractive row of houses, recently completed, is a credit and honor to his comprehensive mind. Dear Mrs. Broadbelt has a great heart in which to hold her many friends, and a winsome grace that charms and blesses every one. Geraldine and Portia are the lovely names of the lovely daughters of the household. They are distinguished by gentle manners, strong, good sense, and the wisdom to apply it, hence they are Freethinkers, from whom, one day, the world will hear.

"Beauty," the white cat, white as snow, goes daintily about the house, while "Guvvy," the intelligent dog, knows his own place at meal times, and other times as well. He is one of the family, and he knows it.—Ed. C. C.

Health and Happiness.

I.—INTRODUCTION.

The subject of health and how to maintain it is one in which all are interested. The problem is familiar to everybody, for the reason that the slightest deviation

from the normal state of health invariably produces an unpleasant impression. No sooner are we made aware of the disagreeable presence than we hasten to do our utmost to remedy the evil, or seek for some one to remedy it for us. In ordinary disturbances, simple in character, Nature, the impartial nurse, the great healer of ills, comes to our aid and rectifies and re-establishes the lost equilibrium. This aid is conditional, however, on our implicit obedience to her laws, and will not be rendered unless in proportion to our intelligence we exercise discretion and judgment in our conduct. Animals are entirely dependent on Nature as a healer; and although they possess neither the intelligence nor the inventiv power of man, they seldom suffer from ailments due to violation of her laws, such as excesses or immoderate indulgences.

Not having actual knowledge, the ancients tried to explain abnormal bodily states or conditions (ill health) by methods which had no relation whatever, direct or indirect, to nature except as a total misconception of natural facts. Consequently the seeds of grave errors were planted in the minds, and these developed into supernatural wonders and miracles; and, to sustain them, faith and belief were necessary. Credulity, which is the result of ignorance, is a very important factor in producing superstition, imposition, and fraud. This in part accounts for belief in the many wonderful "faith cures" we hear of in modern times; but in this age of advancement in the medical sciences the general public ought no longer to be deluded and misled by the notions of our unenlightened forefathers. The state of our health does not in any sense rest on any imaginary supernatural interference, but on natural and well-regulated conduct in life.

In order to have a clear idea of the matter of health and of sickness (or derangement), we must first learn to regard the human body, like that of the lower animal, as nothing more than a living or vitalized machine. We must think of the various organs in the body as vital mechanical contrivances that are constantly in motion while the system is in a living state; and when any organ or one part of the machinery is impaired the whole structure suffers. The idea of supernatural interference of a religious kind, such as miracle, faith, etc., must be entirely dismissed from the mind.

Human happiness—our joys and pleasures—depends upon health; contentment depends upon sufficient nourishment, clothing, and shelter. To obtain the latter, we must exert ourselves and pursue some active occupation, physical or mental; in short, we must work. In other words, everyone is bound to struggle to preserve and protect the body against external and internal encroachments.

To establish and maintain the health is a very important task, and at the same time

it is our imperative duty. If we wish to participate in the pleasures of life, to contemplate the beauties of nature, or look at the world and see it in its brightest aspect, the body must be in a state of health. When health is wanting, or the system is impaired, we are unfitted to perform our duty properly, nor are we able to concentrate our thoughts; mind and body are out of tune and out of harmony with nature.

Every intelligent reader will see the importance of this subject, and it should stimulate all to obtain information sufficient to guide them judiciously and discreetly in their conduct, thus avoiding unnecessary pain and discomfort.

Is there anything on earth we are so solicitous about as our own well being? How anxious is the mother for the health of her child; how pleased when it is well, smiling, and playful, and how sad, alarmed, and grieved when it is ailing, peevish, and sickly? Would it not be well for mother and child—indeed, for everyone—to know how to shun errors and mistakes in the art of living, so as to avoid trespassing on the laws of nature? These laws teach us not to overtask our physical abilities; not to overstrain the physiological functions by excess of food or drinks; not to overtax the organs of our appetites; to avoid exposure of our bodies to the inclemency of the elements; unnecessary expenditure of the life forces of the animal economy, etc.

The infant is the miniature man or woman. Raise a healthy infant, and you raise a healthy child, which in turn becomes a healthy citizen. The beginning of life is exclusively in the hands of the mother; she nourishes it, tenderly cares for it, nurses and clothes it, sees to its hygienic condition, watches over its growth and development. It presents the mirror of nature to her; when she holds up her own offspring she sees her own image reflected in that of her child. How carefully she examines the still undefined features of her babe to discover some resemblance, some parental likeness, some slight expression. This contributes by far the most interesting subject in the world to her; it is the topic of the hour, the anxiety of the time, the hope of the future, and all the wisdom she possesses, with no small amount of pride, is concentrated in the love, tenderness, and affection for her infant.

The next article will be the first of a series on the art of nursing and raising children. M.D.

GOVERNMENT.

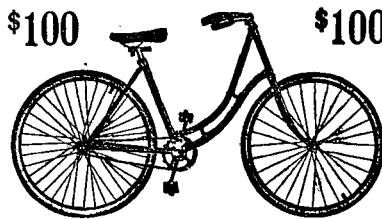
By CHARLES MORAN.

An inquiry into the powers of government, and an argument for limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all.

Price, 5 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

\$100 \$100



MODEL 41 COLUMBIA

Physicians recommend bicycling. Dame Fashion says it is "good form." Two new models for women's use in

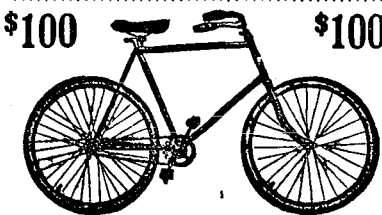
Columbia Bicycles.

Model 42 Columbia has been especially designed for the many ladies who prefer to wear knickerbockers rather than cumbersome skirts.

Ladies' wheels also in Hartford Bicycles at lower prices—\$80, \$60, \$50.



\$100 \$100



MODEL 42 COLUMBIA

POPE MFG. CO.

General Offices and Factories, HARTFORD, CONN. BOSTON NEW YORK CHICAGO SAN FRANCISCO PROVIDENCE BUFFALO

Send for Catalogue. Free at any Columbia Agency, or by mail for two 4-cent stamps.

Six handsome Paper Dolls, showing ladies' bicycle costumes by noted designers, mailed for five 4-cent stamps.

Gems of Thought

MANY a bloody war has been fought merely to promote the political interests of a cowardly squad of ambitious demagogues.—*Galveston News.*

It will be a marvelous thing—the true personality of man—when we see it. It will grow naturally and simply, flower-like, or as a tree grows.—*Anon.*

KEEP as near the shrine of truth as you can. It is not always the most popular place to be, but it should be the place in all the universe most dear to you.—*Progressive Age.*

IF we guarded well the passes of private freedom, the by-ways of social and religious emancipation, the political forces as an immediate sequence would vanish for want of sustenance. Political tyranny is birthed in social intolerance.—*Traubel.*

WHETHER in parent or child, anger, however caused, and to whosoever directed, is detrimental. But anger in a parent towards a child, and a child towards a parent, is especially detrimental; because it weakens that bond of sympathy which is essential to beneficent control.—*Herbert Spencer.*

WE have lost many good things of Cervantes' and other writers because of the tribunal of religion and dulness. One Aonius Palearius was sensible of this, and said that 'the Inquisition was a poniard aimed at the throat of literature.' The image is striking, and the observation just; but the ingenious observer was in consequence immediately led to the stake.—*I. D'Israeli.*

IF you wish depth, genius, imagination, taste, reason, sensibility, philosophy, elevation, originality, nature, intellect, fancy, rectitude, facility, flexibility, precision, art, abundance, variety, fertility, warmth, magic, charm, grace, force, an eagle sweep of vision, vast understanding, instruction rich, tone excellent, urbanity, suavity, delicacy, correctness, purity, clearness, elquence, harmony, brilliancy, rapidity, gaiety, pathos, sublimity, and universality—perfection indeed—behold Voltaire.—*Goethe.*

ANOTHER discovery, also very recent, has enabled us to throw light on the prehistoric or forgotten past. We have found that much of it, thought to be long since dead, is still alive and in our midst, under forms easily recognized when our attention is directed to them. This branch of anthropology is known as Folklore. It investigates the stories, the superstitions, the beliefs and customs which prevail among the unlettered, the isolated, and the young; for these are nothing less than survivals of the mythologies, the legal usages, and the sacred rites of earlier generations. It is surprising to observe how much of the past we have been able to reconstruct from this humble and long neglected material.—*Prof. D. G. Brinton.*

It can, says Mr. Lecky, be no exaggeration to say that the church of Rome has inflicted a greater amount of unmerited suffering than any other religion that has ever existed among mankind. The Protestant church prosecuted to the full extent of her power; and, although the persecutions at her hands were never so sanguinary as those of the Catholic, the principle was affirmed quite as strongly, was acted on quite as constantly, and was defended quite as pertinaciously by the clergy. And the examples given by Mr. Lecky of the persecutions by Protestants in England, Germany, Holland, Ireland, Scotland, France, Sweden, and America, and the fact that persecution was advocated or practiced by Luther, Calvin, Beza, Jurien, Knox, Cranmer, Melancthon, and other lights of the Protestant church, prove that the spirit of intolerance of unbelief and heresy was quite as bitter with them as with the Catholics.—*Literary Guide, Supplement.*

No less fruitful [than the researches in Assyria] have been modern researches in Egypt. While, on one hand, they have revealed a very considerable number of geographical and archaeological facts proving the good faith of the narratives entering into the books attributed to Moses, and have thus made our early sacred literature all the more valuable, they have at the same time revealed the limitations of the sacred authors and compilers. They have brought to light facts utterly disproving the sacred Hebrew date of creation and the main framework of the early biblical chronology; they have shown the suggestive correspondence between the ten antediluvian patriarchs in Genesis and the ten early dynasties of the Egyptian gods, and have placed by the side of these the ten antediluvian kings of Chaldean tradition, the ten heroes of Armenia, the ten primeval kings of Persian sacred tradition, the ten "fathers" of Hindu sacred tradition, and multitudes of other tens, throwing much light on the manner in which the sacred chronicles of ancient nations were generally developed.—*Prof. Andrew D. White in Popular Science Monthly.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him. Colonel Ingersoll maintains this, the others deny it. Mr. Coudert is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some Who Are Damned What I Believe, Immortality. This lecture is on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. Frederick Douglass and Col. Robert G. Ingersoll on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

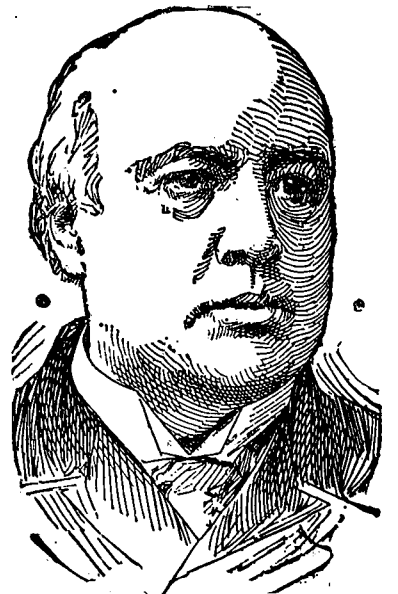
WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Inger-

soll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man,

Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.

It will
Make You
Laugh.



It will
Corner
the
Parson.

By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah, I
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

"I suppose you say your prayers, my little man?" "Yes, sir." "Does your father say his?" "He doesn't hav to; his father's dead."

"COULDN'T your husband be induced to try the faith cure?" "I think he could. He's tried dozens of things he didn't believe in."—*Vogue*.

SUNDAY-SCHOOL TEACHER: "What is faith?" Small Boy: "Takin' an umbrella to church when the minister's goin' ter pray for rain."—*Truth*.

DICK: "I say, Bob, what's Pantheism? Heard it mentioned in church." Bob: "Don't know. Sounds like Darwin. Religion for panthers, probably."

JONES: "I ate a piece of mince pie for breakfast last Sunday morning." Brown: "Well, what of it?" "I had terrible dreams at church."—*Town Topics*.

"I DON'T see much difference between your sacred concert programs and your secular concert programs." "The sacred concerts are given on Sunday."—*Life*.

MOTHER: "I don't know what in the world to do with my son. He is a born rover." Neighbor: "Why not make a Methodist minister of him?"—*New York Weekly*.

SUNDAY-SCHOOL TEACHER: "You knew your lesson perfectly this time, Tommy." Tommy: "Yes'm. Pa said he'd let me go fishing this afternoon if I didn't miss any of it."—*Life*.

WHEN some people discover that they can't sing well enough to be paid for it, they offer their services to the church choir, and say they will give their voice as their contribution to the church.

MRS. WATTS: "Why were you not at the church Thursday night?" Mrs. Potts: "I was out of the city. What was going on?" Mrs. Watts: "We celebrated the silver anniversary of the boy evangelist's work in the missionary field. Oh, we had a lovely time."—*Indianapolis Journal*.

A PORTUGUESE artificer who was suspected of Freethinking was at the point of death. A Jesuit who came to confess him, holding a crucifix before his eyes, said: "Behold the god whom you have so much offended; do you recollect him now?" "Alas! yes, father," replied the dying man; "it was I who made him."—*Argonaut*.

GRANT ALLEN relates that he was sitting one day under the shade of the Sphinx, turning for some petty point of detail to his Baedeker's guide-book. A sheik looked at him sadly and shook his head. "Murray good," he said in a solemn voice of warning: "Baedeker no good. What for you use Baedeker?" "No, no; Baedeker is best," answered Mr. Allen. "Why do you object to Baedeker?" The sheik crossed his hands and looked down on him with the pitying eyes of Islam. "Baedeker bad book," he repeated; "Murray very good. Murray say, 'Giv the sheik half a crown'; Baedeker say, 'Giv the sheik a shilling.'"—*Frank Harrison's Family Magazine*.

ON WHEELS.

One parson says a multitude—
E'en leaving out the ladies—
Upon their bicycles, to-day,
Are steering straight for hades.

Another vows he's visions had
Much more to mortal liking,
Wherein he saw on heaven's gold streets,
The blessed angels biking.

Their wheels, we're told, were gilded, too,
To match the heavenly highways;
And pretty saints in bloomers sped
Along the gleaming byways.

Thus, parsons tho' they're prejudiced,
Betwixt 'em make us feel now
Whoever way a body's bound
He "gets there" on a wheel now.

Male cyclists still may take short cuts
To shoel thro' Chicago,
Tho' biking saints in bloomers there
Are under an embargo!

—M. N. B.

SOME little time ago the minister from Scarborough, Me., exchanged pulpits with the minister from Sacarappa, in the same state. When the Sacarappa minister arrived at Scarborough he was met by a deacon, who said to him: "Mr. Jones, I do hope to-day that in your prayer you will make an especial effort for rain. Our crops are being destroyed, and I can see nothing but desolation here." So when the minister was about making his petition, he said, "O Lord! I pray the that thou wouldst send copious rains upon the soil of Scarborough, that it may bring forth a bountiful harvest, and that the people will be made glad, and, O Lord! they will bless you for it. I desire, O Lord, to state that

I make this petition in the name of the good people of Scarborough, for O Lord, I know that thou, in thy divine wisdom, wilt say it is not rain that the soil of Scarborough needs. It is more top dressing."—*Boston Budget*.

NEW EDITION. PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.
Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

Oration delivered on The Christian Night, Decoration Day, 1882, My Choice, before the G. A. R. Why? at the Academy of Imagination, Muskegon, N. Y.
A Tribute to Ebon O. Ingersoll.
A Vision of War, At a Child's Grave, Benefits for Injuries, We Build.
A Tribute to the Rev. Life, Alexander Clark, The Grant Banquet, Apostrophe to Liberty, A Tribute to John G. Mills.
The War and Wolf, The Cemetery, Originality, Then and Now, Voltaire, Lazarus, What is Worship? Humboldt, God Silent, Alcohol, Auguste Comte, The Infidel, Napoleon, The Republic, Dawn of the New Day, Reformers, The Garden of Eden, Thomas Paine, The Age of Faith, Origin of Religion, The Unpardonable Sin, The Olive Branch, Free Will, The King of Death, The Wise Man, Bruno, The Real Bible, Benedict Spinoza, The First Doubt, The Infinite Horror, Nature, Night and Morning, The Conflict, Death of the Aged, The Charity of Extravagance, Woman, The Sacred Myths, Inspiration, Religious Liberty of the Bible, The Laugh of a Child.

Oration delivered on The Christian Night, before the G. A. R. Why? at the Academy of Imagination, Muskegon, N. Y.
A Tribute to Ebon O. Ingersoll.
A Vision of War, At a Child's Grave, Benefits for Injuries, We Build.
A Tribute to the Rev. Life, Alexander Clark, The Grant Banquet, Apostrophe to Liberty, A Tribute to John G. Mills.
The War and Wolf, The Cemetery, Originality, Then and Now, Voltaire, Lazarus, What is Worship? Humboldt, God Silent, Alcohol, Auguste Comte, The Infidel, Napoleon, The Republic, Dawn of the New Day, Reformers, The Garden of Eden, Thomas Paine, The Age of Faith, Origin of Religion, The Unpardonable Sin, The Olive Branch, Free Will, The King of Death, The Wise Man, Bruno, The Real Bible, Benedict Spinoza, The First Doubt, The Infinite Horror, Nature, Night and Morning, The Conflict, Death of the Aged, The Charity of Extravagance, Woman, The Sacred Myths, Inspiration, Religious Liberty of the Bible, The Laugh of a Child.

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$5; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
II. If There Were a Designer He Could Not Be Beneficent.
III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
IV. What is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
V. What Actually Did Cause So-Called Design.
VI. Astronomy and Design.
VII. The Argument of a First Cause.
Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N.Y.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent	Uncle Sam and the Priests.	2 represent	Samples of Christianity's Work.
3	"The Church Robbing the People.	5	"Missionaries.
2	"Thanksgiving.	1	"The Lord's Instruments.
6	"Sabbath Laws.	25	"Bible Doctrines and Their Results.
14	"Children and the Church.	1	"The Church and Slavery.
10	"Woman and the Church.	1	"Priests and Politics.
6	"The Church and Thomas Paine.	4	"Ireland and the Church.
4	"Studies in Natural History.	2	"Church's Ideas of Civilization.
3	"The Bible and Science.	1	"The Uses of the Cross.
15	"The Clergy and Their Flocks.	4	"Unkind Reflections on the Church.
1	"Piety in Our Penitentiaries.	9	"Persecutions of the Church.
4	"The Atonement Scheme.	12	"Some Allegories.
2	"The Lord and His Works.	8	"Heaven.
10	"Prayer.	6	"Hell.
1	"The Creeds.	7	"Miscellaneous.
1	"Christians and Mohammedans.		

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

Price, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE



is not in magic potions, "specifics" or electric clap-net, but only in wisdom—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail: Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.

POPES AND THEIR DOINGS

ACCOUNT OF

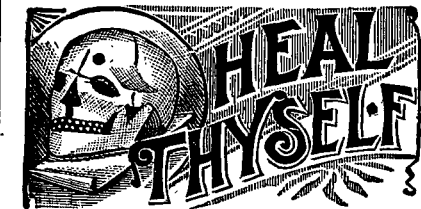
Vices of Christ and Vicegerents of God.

Cloth, 75 cents.

\$75 A MONTH and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

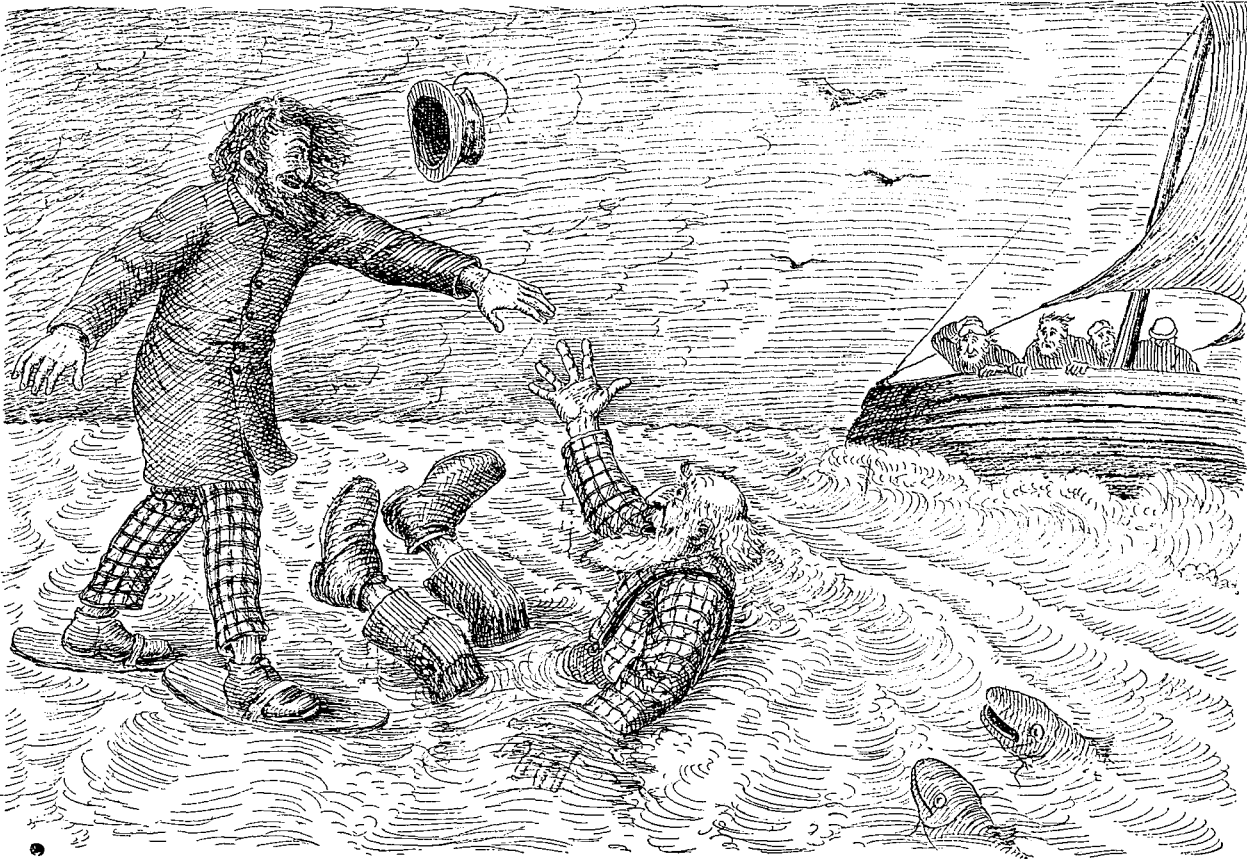
AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1832. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J.

NOW READ THIS!
Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



PETER LACKETH FAITH.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.—Mat. xiv, 29, 30.

News of the Week.

THE New York Weekly Sun has suspended publication.

MGR. SATOLLI has received notification of his elevation to the cardinalate.

THE Pennsylvania Railway has just ordered the building of 6,000 freight cars.

TARIFF receipts for October were \$9,299,000, as against \$7,597,000 for October, 1893.

WINTER wheat is threatened by the severe drouth which extends over nearly the whole country.

THE earthquake in the Middle West has increased the flow of the natural gas wells of Indiana 60 per cent.

A BOMB was exploded in the Monastery of Corjuela, Biscay province, Spain, and several monks died of fright.

MAYOR STRONG of New York has declared himself in favor of having saloons open on Sunday from 2 to 5 and from 7 to 9 P. M.

MOHAMMEDAN rebels are defeating Chinese troops in the province of Kansu, and have captured the capital, Lan-Tcheou-Fu.

THE Ribot ministry in France resigned on Oct. 28th. The railway scandal and the Socialists are responsible for its downfall.

AN accident on the Baltimore & Ohio at Elm Grove, W. Va., resulted in the killing of two persons and the injury of forty others.

M. BOURGEOIS has formed a new French ministry, vice the Ribot Cabinet, which resigned last week. The new ministry is composed of Radicals.

LIEUT. R. E. PEARY has given up the thought of reaching the North Pole, and will settle down to routine work as civil engineer in the Brooklyn Navy-Yard.

AMBASSADOR MIURA and other Japanese officials supposed to be implicated in the assassination of the queen of Corea have been put on trial by the Japanese government.

At a fire in a six-story sweat shop on Pelham street, New York, the night of November 2d, four watchmen lost their lives and several other persons were injured.

THE king of Ashantee has rejected the British ultimatum, saying that he prefers war and is prepared for it. England will at once dispatch troops to bring the king to terms.

COMMANDER HEYERMAN, of the United States Navy, died on board the North German Lloyd's steamer Havel while on his way to Dresden. He was born in Prussia, Feb. 17, 1844.

BURRELL BOND, an ex-slave, has just put on the market at Memphis 300 pounds of tea raised by himself in Arkansas. Mr. Bond expects to engage extensively in the culture of the tea plant.

It is reported that the first act of the new French ministry will be to secure the repeal of the anti-Anarchist law, enacted in the panic following the assassination of President Carnot.

FOLLOWING the earthquake in the Mississippi Valley, which was felt in fourteen states on Oct. 31st, came one in Rome on Nov. 1st. Like the first, the last was quite severe and created a panic among the people.

GENERAL CAMPOS, commanding the Spanish forces in Cuba, says that it will take 150,000 men to suppress the insurrection if the government of Spain insists upon methods of coercion instead of conciliation.

ON June 30, 1895, there were 969,544 United States pensioners—more than the combined army pension list of all the fighting European powers. The net increase during the fiscal year was 860. The estimate for next year foots up \$141,450,000.

THEODORE DURRANT has been found guilty of murder in the first degree for the killing of Blanche Lamont in the Emanuel Baptist church in San Francisco. He is also accused of the murder of Minnie Williams, whose body was likewise found in the church.

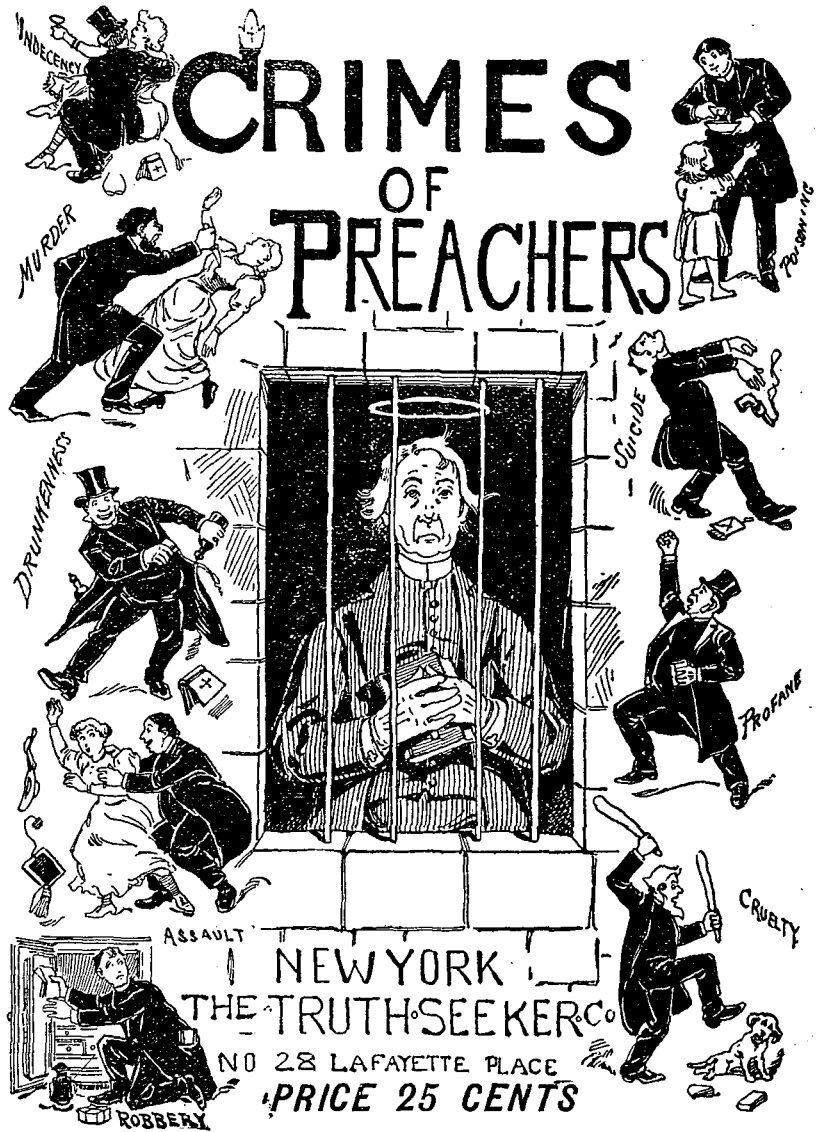
THE Lincoln monument at Springfield, Ill., is a ruin, and Governor Altgeld and the other trustees favor its being torn down and a substantial one erected in its stead. Apparently of solid granite, it is in reality a rickety structure of brick, veneered with granite slabs. It cost over \$200,000.

HERMAN W. MUDGETT, alias H. H. Holmes, was found guilty of murder in the first degree for the killing of Benj. F. Pitzel. The jury (Philadelphia) took but one ballot. He stands charged with many other murders. The verdict was a general surprise, as it was thought that the evidence produced in this case was insufficient to warrant such a result.

At the trial in Berlin of the editors of the Vorwaerts and Volksblatt for having attacked the emperor, the presiding judge explained the charge of *lese majeste* on the ground that in view of the inviolability of the emperor nobody has a right to say anything against him. This is the identical position taken by the theocrats here in regard to "God."

HENRY GEORGE was announced to speak on the Single Tax at Wilmington, Del., last Sunday. The city attorney held that the address would be a profanation of the Sabbath and in violation of Delaware law. It was finally arranged that the police should attend the meeting and use their judgment as to whether or not Mr. George in his address departed from the ethics of his subject and descended to politics. These infallibilities decided that the address was all right.

SENATOR TILLMAN has won his fight in the South Carolina Constitutional Convention—the clause of the new constitution disfranchising illiterate Negroes while leaving a loophole for the admission of illiterate whites was adopted by a vote of



69 to 37. It was declared during the debate that it was all nonsense to talk about this provision giving the whites a majority—the Negroes were learning, and hence to think of depending on a "fair vote" was suicidal for the whites.

In the South Carolina Constitutional Convention woman suffrage was voted down, 121 to 26. Senator Tillman favored it, with a property qualification, as the best means of maintaining white supremacy, and Ex-Senator Sligh asked: "Which would you sooner have, white supremacy maintained by the votes of white women or white supremacy maintained by the musket? There is no other alternative." Mr. Miller, a Negro delegate, appealed for universal suffrage for men and women.

A Good Child
is usually healthy, and both conditions are developed by the use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

PUBLICATIONS.
"HEAVEN AND HELL."
By EMANUEL SWEDENBORG.
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

Hard Knocks at Christianity.

By R. WHEELER.
This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.
Price, 20 cents, six for \$1.
Address THE TRUTH SEEKER

Is Controversy Dangerous?

By W. F. JAMIESON.
This little book goes down to the very bed-rock of human liberty.
Price, 25 cents.
Address THE TRUTH SEEKER.

ESSAY ON MONEY

and its Relations to the Fiscal Policy of Nations.
By A. B. BROWN
Price, 5 cents.
THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.
Being the story of his mental journey from orthodoxy to Rationalism.
Price, paper, 25 cents; cloth, 75 cents.

My Repairing Department

Is now complete. I have facilities to repair, closely regulate and return watches 2d or 3d day. No better work in the world. Agents wanted in every town in the United States where watches are butchered instead of restored. Many are now making money but many more can make money easy by sending me the work of their friends and neighbors. Apply for terms, also send for price lists of Watches, Diamonds, Jewelry, Silver-ware, etc.

OTTO WETTSTEIN,
Designer of
The Otto Wettstein Watch; The Ingersoll Souvenir Spoon, and The Popular Free-thought Badge.
Established 1857. ROCHELLE, ILL.

PROHIBITED IN CANADA.

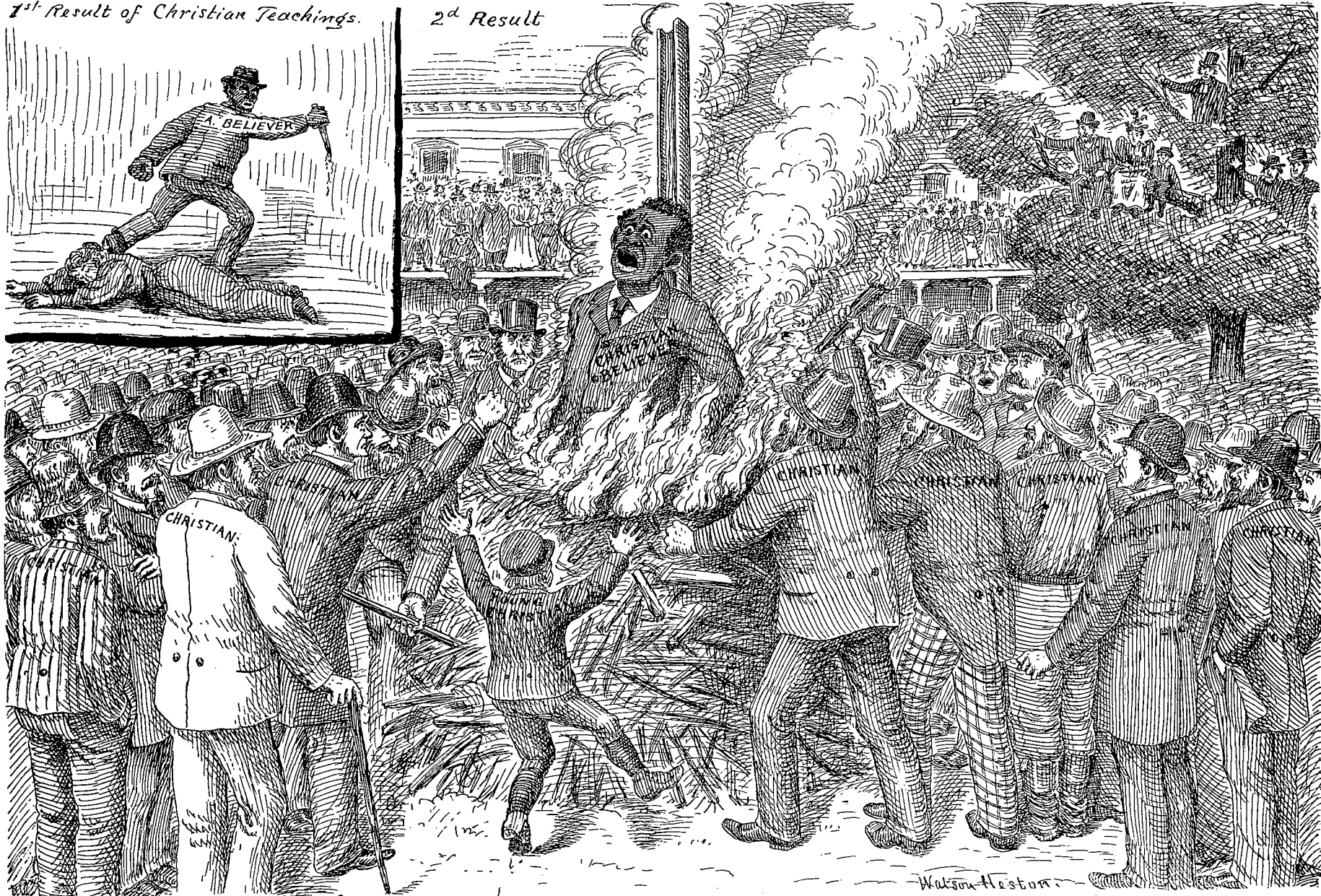
THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 46. { PUBLISHED WEEKLY. } New York, Saturday, November 16, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

1st Result of Christian Teachings.

2^d Result



A CHRISTIAN ENDEAVOR—MORAL INFLUENCE OF CHRISTIANITY.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, ; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!
SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rate (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.
Old Testament Stories Comically Illustrated By WATSON HESTON,
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin
FREETHOUGHT vs. SUPERSTITION.

AND THE TRUTH SEEKER ONE YEAR.
Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER. \$5. Either kind (Tea or Sugar) Spoon gilt bowl. 50c. more. Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities with a survey of Mediaeval Education. By S. S. Laurie, LL.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England by Joseph Fisher, F.R.S.E.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Illusions: A Psychological Study. By James Bully. 75 cents.
Flowers, Fruits, and Leaves. By Sir John Lubbock, Bart. F.R.S., M.P., D.C.L., LL.D., with numerous illustrations. 75 cents.
Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 75 cents.
Current Discussion in Science, and Scientific Aspects of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Darwin and After Darwin

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. . . . Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. . . . All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible; and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address, THE TRUTH SEEKER.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.
Address THE TRUTH SEEKER CO.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address

THE TRUTH SEEKER.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

Works of W. H. Burr

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Jewish? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Address THE TRUTH SEEKER

All are architects of fate
Working in these walls of time.
Some with massive deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO

Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By L. G. REED.

Price, 15 cents.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

FOR ANY OF
Ingersoll's Works
Address THIS OFFICE

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“

von John Peck. Preis 20 Cents.

„Glaube und Vernunft,“

oder LE BON SENS, des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen übersetzt von Fräulein Anna Knoop.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher finden in Papier-Umschlag und klarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, „The Truth Seeker,“ 28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL.

AND COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets, and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Gilt cloth gilt title, 40 cents; half bound, 25 cents.

The Bible and Evolution.

By Arthur B. Moss.

Of this valuable book the London "Free-thinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.

THE TRUTH SEEKER.

RELIGION NOT HISTORY

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents.

Address THE TRUTH SEEKER.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 46. { PUBLISHED WEEKLY. } New York, Saturday, November 16, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - NOVEMBER 16, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

A Curious Confession.

"The postmaster-general of Canada has prohibited transmission by mail, in Canada, of a Freethinker's paper issued in this city, on the ground that it is a scurrilous and blasphemous publication. Authority to do this is conferred on the postmaster-general by the Canadian post-office act. The editor and manager of the prohibited journal has sent to the newspapers of the country a circular in which he begs them to come to his aid. 'We appeal,' he cries, 'to the editors of the country, to public opinion, as the only tribunal which can rebuke such acts. Where is the freedom of the press on this continent? Where has our boasted religious liberty gone, when a Freethinker is denied the right to put his thoughts into the mails of a country supposedly at peace with ours?' It is not necessary to examine this man's paper very closely to ascertain that the postmaster-general of Canada was fully justified in preventing its transmission in Canada. Everything a Christian holds sacred is reviled in its columns."—*New York Catholic News*.

The gist of all this is that an official is justified in suppressing publications that Christians do not like. It is a curious confession, after all. The TRUTH SEEKER is said to revile "everything a Christian holds sacred." Suppose we analyze this statement a moment; it is probable that we shall be surprised to see so many things that the ordinary mortal respects but which the Christian does not. For instance, this paper has never "reviled" the truth; it has always searched for it; it has never proclaimed the demoralizing doctrine that it is better to keep on the "safe side" by pretending to believe when the mind could not really render assent. This paper has not "reviled" science; it has said that men should search everywhere for knowledge and apply it for their own and their fellows' benefit. This paper has not reviled justice; it has always demanded that all the inhabitants of the country have equal opportunities under the laws, and speedy and fair trials when accused of crime. This paper has not reviled mercy; it has ever taught that we are all the children of heredity and environment, and that therefore punishments should not be vindictive and cruel, but corrective and protective only, and no greater than will secure the ends sought, especially protection. This paper has not reviled liberty; it has strenuously insisted that persecution for opinion's sake is unwise, unjust, and atrocious. This paper has not reviled the principle that human life is sacred; it has insisted that life is to be taken only under the severest stress of self-defense. These are a few of the differences between

THE TRUTH SEEKER and the Christian, if the *Catholic News* is to be believed when it says that we revile "everything that the Christian holds sacred." As THE TRUTH SEEKER does not revile truth, nor science, nor justice, nor liberty, nor mercy, nor human life, it is clear that the Christian does not hold any of these sacred, if it be true, as asserted, that we revile everything that he *does* hold sacred. If the *Catholic News* is satisfied with the logical conclusion from its own premises we assuredly have no complaint to make.

The Election and the Sunday Law.

At the election on the 5th inst., New York city reversed the overwhelming rebuke which it last year administered to Tammany Hall and elected all of that organization's judicial and county candidates by large majorities. On the other hand, the up-state districts overcame the Democratic majority below the Bronx and gave the Republican state ticket a majority of about 90,000, while securing both branches of the legislature by a large preponderance.

What are the lessons of these results, and what is the prospect for a free Sunday in the city and state?

It is certain that the people of the city who last year voted for reform and this year for Tammany were under no delusions when they this year cast their ballots for the old corrupt organization. They did not expect to secure through Tammany a repeal of the Sunday law, nor did they believe that the tiger had changed its stripes. Their one purpose was to show the powers that be that they are opposed to a Puritan Sunday. The *World*—which is antagonistic to Sabbatarian legislation but worked for the fusion ticket and against Tammany—says that these voters were foolish, that they should have supported fusion if they wanted to secure a modification of the odious Sunday statutes. There is no evidence whatever in support of this proposition. Not one faction of the fusionists dared to demand anything that an honest friend of Sunday freedom could accept; nothing that was bottomed on a fundamental principle of equal freedom. The same was true of Tammany and the other organizations. But, on the other hand, the chief element of the fusionists—the Republicans—were pledged to the "maintenance" of the Sabbath in "the interest of labor and morality." It was certain that, whatever the result in this city, that party, if successful in the other parts of the state, would prevent any change in the blue laws. Had the independent people who last year voted against Tammany not been so distrustful of that organization its majority this year would have been doubled. But tens of thousands of anti-Sabbatarian voters preferred remaining away from the polls, or taking the slim chance of the fusionists doing something for Sunday liberty, to again giving direct help to Tammany Hall.

The election fight is over. In the state the Sunday worshippers are in the saddle. In this city Tammany has some offices, and it is seen that the inhabitants of this town would have brought it back to full power, if they could, rather than endure the rule of the Puritans. That is, as badly as Tammany is hated for its many offenses, the people of New York city prefer being ruled and robbed by it to submitting to the tyranny of the Puritans. That is one lesson of the election. The other is that the pagans are for Sunday laws and the inhabitants of the metropolis are opposed to them, at least in the form they have at present. While here the voters will take Croker in preference to Roosevelt, the country districts pile up an enormous majority in

favor of the proposition that it is expedient and just to enforce in the city a law that is so distasteful to the large majority of its citizens that they are willing to again enthrone Tammany as a protest against that law and its enforcement.

Mr. Roosevelt announces that he shall enforce the Sunday law more rigorously than ever, if possible, and this in the face of the demonstrated fact that the people of the city do not want the statute. Mr. Warner Miller, who secured the insertion of the Sunday law maintenance plank in the Republican platform, declares that the result of the election in the state shows that the majority of the voters favor the legal maintenance of the "American Sunday," and it is probable that he is right. Last year his party made Sunday shaving and hair-cutting—perfectly innocent acts in themselves—crimes on Sunday, and not an opposing party in the state dared take issue with it. Therefore we may reasonably anticipate that the incoming legislature will increase rather than relax the stringency of the Sunday statutes.

In view of all these facts, it becomes Freethinkers and all other friends of the free Sunday to seriously face the probability that 1896 will repeat 1894 and 1895 and that at its close we shall find ourselves possessing still less freedom of action on the first day of the week, and that this will be true not only in New York but in many other states as well. The tide of retrogression is still flowing heavily, and it will take years of the hardest kind of hard work before we can have the satisfaction of seeing it on the ebb. The work of education that lies at our hands is altogether too great for our slender resources, but we cherish the hope that the masses of Liberal people will soon get their eyes open to the fact that there is really a serious struggle before them, and that that conflict is one to the death between the hordes of reaction and the forces of progression.

Some Queer Propositions.

A friend of THE TRUTH SEEKER, Mr. Harry Shaw, of Portland, Maine, had a discussion on religion with his employer, and the latter gentleman submitted in writing, under the head of "Science and Reason," eight propositions which he wished Mr. Shaw to send to Colonel Ingersoll or THE TRUTH SEEKER for consideration and answer. Our subscriber forwarded them to us and we now take them up in their regular order:

"I.—As far back as science and the human mind can trace, we find matter in a gaseous state, without life, motion, form, or light, and such all sciences acknowledge to be the beginning of the universe."

There are several errors in this statement. In the first place, there is not perfect unanimity among scientific men with respect to the nebular hypothesis; the aggregation theory of the formation of suns and planets has some adherents whose reasoning on the subject deserves respectful consideration. In the second place, it is not conceded that there was ever a time in the history of the cosmos when motion was absent. To the scientific mind, the proposition is unthinkable. In the third place, science postulates atoms as the primary components of all kinds of matter, and it is impossible to conceive of a division of substance, however minute, that has no form. In the fourth place, science has nothing to affirm in regard to "the beginning of the universe." No human mind can conceive of the "beginning" of the cosmos, as a whole. The scientific mind recognizes that all forms of matter, from molecules to suns, are subject to the law of growth and its complement, decay, or, rather, that all forms of matter grow and

decay, and the observed sequence of this growth and decay we name law. But of the absolute "beginning" of the elements of which the universe is composed scientific men know nothing and affirm nothing.

"II.—The advent of life cannot be traced to this condition, and in no subsequent time can it be found that this dead matter ever generated living things."

While it might be admitted that the initial transformation of non-living into living matter has not been observed, it is a phenomenon of universal observation that living matter is nourished by so-called non-living matter, and that life has never been found dissociated from matter. Matter is here and life is here, and it is the first that manifests the latter. It is not a violent assumption to say that life is the natural manifestation of matter under certain conditions and forms. The alternative is the assumption of the injection of life into the matter of the universe, at some period, from outside the universe. But is there any outside to the universe? Can we conceive of a limit to the universe? If we can, what is beyond that limit? Is it life? If it is, how could we cognize it independently of the matter with which we have always found it associated in the universe?

"III.—As far as the best knowledge goes, life in the universe must have had a *cause* other than dead matter."

But it will not help us out of the dilemma to assume said cause. If the universe is inadequate to produce the phenomenon of life, how are we to account for the existence of the extra-cosmical *cause* of life which we have invented to supply the deficiency? It must, logically, require a still greater cause, and so on in an ever-augmenting ratio and an infinitesimal series. On the other hand, what warrant have we to assume that any matter is really "dead"? It would much puzzle the inquirer to find any matter that did not possess and manifest certain qualities, and he might discover that he had undertaken quite a task if he should attempt to show the dividing line between such a manifestation of those qualities as is exhibited by chemical affinity and that displayed by what is called organic growth.

"IV.—Life alone begets life, therefore there must have been life outside of the universe of dead matter, since every effect must have an adequate cause, and life in the universe had a beginning."

This covers substantially the same ground as II. and III., and the answer to them applies to this. There are the same assumptions that the matter of the universe is inherently lifeless, that there are limits to infinity, and that to posit a greater mystery to account for the mystery of life in the universe settles the question at issue between the teleologist and the naturalist. In addition, the previously-stated fallacy is given a new form in the assertion that "life in the universe had a beginning." But did it? Until we know exactly what life is, it is very rash to say that there was a time when this infinitesimal cosmos was utterly lifeless, when the ultimate atoms of which it is now composed and their aggregations did not in their relations with each other produce any manifestations of life whatsoever. To us it is more reasonable to hold that there was always life in the universe which is now permeated with it than to hold that life was at some date injected into a previously dead infinity by an "uncaused cause" lying outside of that infinity, the conception of two infinities or of one infinity and of something outside of it being in itself impossible to a sane mind.

"V.—All transformations are the effects of adequate causes, and since there cannot be an effect before a cause, therefore the first effect must have had an uncaused *first cause*."

All causes, so far as our observation goes, are themselves the effects of previous causes; we have never seen a first cause or an uncaused cause. It was invented by teleologists to help them out of their difficulties, which, it is needless to say, it did not do. We have already shown the fallaciousness of the idea in our remarks concerning an alleged extra-cosmical origination of life. As "all transformations are the effects of adequate causes," what were the adequate causes that transformed something else into the alleged "first cause"? "Nothing from nothing comes," and the difference between

the teleologist and the naturalist is this: The naturalist accepts the universe as uncreated; he admits that he knows nothing of first causes or of last effects, and hence that he can examine only secondary causes and effects. The teleologist, on the contrary, refuses to accept the universe as uncreated, and insists that he knows the first cause, and that this first cause is an uncreated God, whose intentions he deems himself capable of making known to the human race. The naturalist deals with the tangible universe of which he is a part and of which he knows a little. The teleologist assumes to interpret the will of an intangible God of whom he knows nothing.

"VI.—The uncaused first cause must be greater than all effects."

As an "uncaused cause" is incomprehensible as a conception, we need say no more here than to refer the reader to what has preceded this. But it may be worth while to point out that when discussing causes we are apt to confuse magnitude and adequacy. A man is driving a span of horses attached to a heavily loaded wagon; just as the top of a hill is reached a hornet stings one of the horses and a runaway is the result. The frightened animals dash down the hill and when they reach the foot and start across the railway track an express train crashes into the wagon and is wrecked. Fifty passengers and employees are killed and twice as many mangled. In this case was the cause greater than the effect? The hornet was an *initial* force and was adequate, but it is an abuse of language to call it greater than the effects.

"VII.—The effects of the first cause furnish us with UNMISTAKABLE exhibitions of designs and plans."

All the small capitals we have used in these quotations were first employed by the Theistic objector.

If the last quoted affirmation is true, and if our critic was right in his previous averments, it is well to inquire why the designer created a universe wherein there was no sign of life for uncounted ages. And what of the goodness or wisdom of a designer who so prodigally wastes life in the effort to create immortal souls? Whatever design may be discovered in the operations of natural forces, it certainly does not manifest the best use of means to accomplish results. If we are to be permitted to use our reasoning faculties in determining whether or not there is evidence of design in nature, it follows that we must use those faculties according to the laws of their own development and manifestation. In other words, we will reach such conclusions as the facts that come under our observation appear to us to warrant. If, then, we can see no design in nature, who is responsible for our failure? The "uncaused first cause," we are told, designed all things, including our reasoning faculties. It seems a queer evidence of design for the brain of man to deny that it was designed. Did the first cause design that some of us should be unable to see evidences of design and thus be precipitated into hell?

There is another point of view that should not escape the attention of the believers in an intelligent designer. Designs, plans, are "unmistakable exhibitions" of weakness; they prove that the designer, the planner, was *only* a designer, a planner. Men have to design and plan because they are limited in power and wisdom. When you claim that your God designs, that he plans, you in effect say that he is limited in wisdom and power, which an infinitesimal, all-powerful being cannot be. This leads right into another and related absurdity, for it is preposterous to speak of infinity as a *being*. To be a being is to be limited, and infinity cannot be limited. But you must have a limited existence if you are to have a designer, a planner. So if the "effects of the first cause furnish us with unmistakable exhibitions of designs and plans," it proves that that first cause is lacking in wisdom or power or both—is, in short, a finite being.

In the universe we see evidences of growth, of adaptation, but it is only in the work of man and some of the more highly organized animals and insects that we perceive what we call design, and so we give to the operations of nature the name we bestow upon our own and related manifestations of intellect. But there is a wide difference between

growth and making. Our bodies *grow*; we *make* wagons.

"VIII. The entire universe did not come about by chance, is not run by chance; hence must have a supreme mind back of and through it."

As we are unable to conceive of a time when the universe, in some form, did not exist, we are ready to agree that it no more came "about by chance" than it was designed by an "uncaused cause." There is no evidence that it "came about" at all; so far as we know, it always was. Modern science knows no such accident as "chance"; neither does it admit that the universe is at the mercy of the caprice of a man-like law-giver residing somewhere outside of it. It contains within itself all the powers that it manifests. It *is*, it *does*, and that is all that we know about it. We are parts of it and we cannot transcend our environment. We see that causes produce effects and so we formulate the "law" that like causes produce like effects. The law is subjectiv; the facts to which it refers are objectiv—objectiv to others even when subjectiv to a certain thinker.

If we are so illogical as to posit a supreme mind which ordains all that comes to pass in the universe we at once find ourselves in a labyrinth of ethical contradictions. We find ourselves treating our fellows as criminals for doing, by retail, acts that the "supreme mind" is constantly doing by wholesale. In other words, we in effect hold that the "supreme mind" teaches us that it is wrong for our fellows to do exactly what it *designed* that they should do and what it is itself doing all the time on a scale immeasurably greater than it would be possible for the entire race combined to compass.

"The Never-Ending Audacity of Elected Persons."

The president's unconstitutional thanksgiving proclamation this year is more than usually unctuously pious. It might easily have been written by Rev. Father Lambert or Rev. Dr. McAllister. It is a disgrace to the president as a man and to the office he holds. He is the executive of the whole nation and as such he is neither Christian nor Infidel, and hence should be, as an official, absolutely silent on the subject of religion. Instead of being so, he seemingly takes particular pains to obtrude his personal belief in Theism and in divine providence upon the dissenting citizens of the country. He starts out with the assertion that "the constant goodness and forbearance of Almighty God which has been vouchsafed to the American people" in the last year "call for their sincere acknowledgment and devout gratitude." Even if that were strictly true, it is not a matter for official proclamation and enjoining, but for personal recognition and spontaneous individual rendering. But of what portion of the American people is it true? Is it true of the maimed victims of fires and railway and steamship accidents, and of the sorrowing relatives of the dead? Is it true of those whose homes are in the drouth-stricken or the flood-swept districts? Is it true of the sufferers from the actions of murderers and burglars and swindlers and legislative and municipal looters? It is so easy for us to be cheerful and thankful under the afflictions of others!

"To the end, therefore, that we may with thankful hearts unite in extolling the loving care of our Heavenly Father, I, Grover Cleveland, president of the United States, do hereby appoint and set apart Thursday, the 28th day of the present month of November, as a day of thanksgiving and prayer, to be kept and observed by all our people."

Imagine a man dying by inches from cancer or gangrene "extolling the loving care of our Heavenly Father"! Would the meanest of earthly fathers knowingly fasten in the flesh of his child the roots of cancer or plant therein the germs of gangrene? How loving was the care of this ghost for the sailors who last winter clung for days to the icy masts of their vessels stranded and storm-driven on the Long Island shore, and slowly stiffened and fell at last into the waters raging below! Ah! Grover Cleveland, you talk as your masters, the priestly medicine men, talk, without wisdom, without truth, in cruel and hollow mockery of the groans of the agonized and the stony and despairing grief of the bereaved.

Is this thanksgiving pronouncement a recommendation or a command? It sounds much more like the latter than the former. "I . . . do hereby appoint and set apart Thursday . . . as a day of thanksgiving and prayer, to be kept and observed by all our people." That is an order, and nothing less. It does not suggest, it demands, it decrees. It is not advisory, but mandatory. It is certainly altogether too bad for a political official to even suggest in a state paper the propriety of performing a religious act, but when his tone and words are those of a czar commanding his subjects to pray to the national deity the usurpation has become simply intolerable, and every defender of civil and religious liberty owes it to his own self-respect and to the cause he loves to openly and conspicuously perform his usual labors on the day selected for the adoration of the ghosts and to set the zeal of effacement on the individuality of the citizen. If we tamely submit, without protest by example, as well as by utterance, it will not be long before the thanksgiving proclamations of our emperors and the satraps of the provinces are commands in fact as President Cleveland's is this year a command in form and manner.

"On that day let us forego our usual occupations, and in our accustomed places of worship join in rendering thanks to the giver of every good and perfect gift for the bounteous returns that have rewarded our labors in the fields and in the busy marts of trade, for the peace and order that have prevailed throughout the land, and for our protection from pestilence and dire calamity, and for the other blessings that have been showered upon us from His open hand. And with our thanksgiving let us humbly beseech the Lord to so incline the hearts of our people unto him that he will not leave us nor forsake us as a nation, but will continue to use his mercy and protecting care, guiding us in the path of national prosperity and happiness, enduing us with rectitude and virtue, and keeping alive within us a patriotic love for the free institutions which have been given us as our natural heritage."

"On that day let us forego our usual occupations." We take it that we may be pardoned for assuming, Mr. President, that you will on that day forego your usual occupation of slaughtering and mangling for "fun" the birds which "the giver of every good and perfect gift" endowed with life and the capacity to suffer, according to your creed. No doubt they would be glad if you would keep every day of the year as a Sabbath or a time of thanksgiving. Then those inoffensive creatures would indeed have something for which to be thankful.

"In our accustomed places of worship"? Perhaps President Cleveland is not aware that there are many thousands of the people of this country who have no "accustomed places of worship"; who are so poor that they cannot possibly dress in a way that will open to them the doors of our fashionable churches. And perhaps he is also not aware that there are many others who never enter a church from the beginning to the end of the year because they have no belief in the doctrines preached there, and no patience with the tyrannous methods of those who patronize these untaxed temples of superstition. At all events, he tells us that this day of thanksgiving and prayer is "to be kept and observed by all the people." Between those who cannot and those who will not do as he so imperiously recommends, there are multitudes who will disregard or defy his illegal proclamation. It might contribute to the enlightenment of the nations if some one could induce him to frankly answer this question: *Where do you, as the civil executive officer of the United States, get your authority to officially perform a religious function and officially recognize a particular religion as divine and true?*

Our political high priest is discreetly silent regarding those whose "labors in the fields and the busy marts of trade" have not been rewarded with "bounteous returns," although he implies that they should be equally thankful with the more fortunate ones. We are slightly curious to know how he would have phrased his unconstitutional platitudes if the crops had generally been a failure. And yet his words are just as much a mockery to the ones who lost their season's labors as they would be if the sufferers were double their present number. "Our" protection from "dire calamity" will not call to life those who were not so protected, as, for

instance, the hundreds who went down with the prow-pierced Elbe, or those who only the other day were torn to pieces or burned into unrecognizable cinders in the Detroit Journal building. To these, and to many more, "His" was not the "open hand" of benefaction but the clenched fist of malevolent destruction.

If "the Lord" will induce the people to incline their hearts to him he will feel so good that he will not "leave us nor forsake us as a nation"! That style of composition would make a primary school-boy very proud. It is the same as saying that if Williams can induce Robinson to like Williams, Williams will be good to Robinson. It all depends upon Williams whether or not Robinson can like him, but if Williams does not make Robinson like him he, Williams, will incontinently kick Robinson out for not liking him.

It appears to be necessary to inform Mr. Cleveland that no one, not even a god, can endue another with wisdom and virtue. We may have wisdom and virtue, but we cannot be "obsessed" thereby. We cannot put them on and take them off as we would an overcoat or a hat, and neither can another do that for us. As for the "free institutions which have been given us for our natural heritage," we question whether that which is given to us can properly be said to be a natural heritage. If anything comes to us through nature we have a prescriptive right to it and no extraneous power can give it to us. But our institutions we inherited from our forefathers, who won them from priest and king. Therefore they are a political, not a natural inheritance. But they are rapidly losing their free attributes through the scheming of priests and other enemies of liberty, not excepting presidents who violate their pledge of office by preaching sermons in proclamations and otherwise trampling the Constitution, which guarantees absolute religious freedom, under their feet.

"With Voltairean inconsistency, THE TRUTH SEEKER, while caricaturing Christianity in its low, ribald fashion, talks about 'the year of our Lord one thousand eight hundred and ninety-five.'"—*Catholic Union and Times*.

Father Cronin doesn't stick to the record. THE TRUTH SEEKER never uses the expression "the year of our Lord" except in quotation marks or in a satirical vein when referring to some particularly atrocious example of "Christian morality" or to some more than usually marvelous exhibition of superstition. In our business relations it is convenient to use the date in which "Christian nations" express the passage of time, just as Father Cronin would find it convenient if not imperative to use the date in common use in China, Siam, or other non-Christian countries, if he lived there. In neither case does or would such deferring to local custom imply an admission of the alleged divine origin of either of the dominant religions.

It isn't a great way from now to the sun festival known as Christmas—an adaptation of pagan rites to Christian necessities—and those who intend to follow the pretty custom of making presents to their friends on that occasion will find on another page of this issue of THE TRUTH SEEKER a list of books suitable for that purpose. If our friends desire we can hold the books till a few days before the festival and mail or express them so that they will reach the destination at the right time. A present that we would recommend is to send to your Liberal friend who does not now take it, a copy of THE TRUTH SEEKER a year for \$3, which carries with it a copy of the "Freethinker's Pictorial Text-Book" in boards. For \$3.50 we will send cloth bound book, with gilt side stamp—a handsome present indeed, with the added attraction of a weekly remembrance from yourself to your friend in the shape of THE TRUTH SEEKER. Such a present will do you good, your friend good, and us good—a combination of goodness which seems hard to resist.

Some time since a meteor flashed across the sky at Nocona, Texas. According to the veracious chroniclers, the stream of fire which it left in its wake at first assumed the shape of a capital S, then changed to J, and then to C. At that time a revi-

val was in progress at Nacona and Rev. Mr. Humphreys, who saw the phenomenon, interpreted it as a sign of the second coming of Christ, and we are told that the revival was continued in order to give him an opportunity to materialize. It is not surprising that it is in Texas where Christian mobs burn criminals to death at slow fires, *a la* John Calvin. Ignorance and superstition are naturally associated with extreme cruelty and utterly unscientific methods of dealing with social offenders. The recent torturing and burning to death of a murderer at Tyler were witnessed by 7,000 people, including very many women and children. The revengeful Christians who thus interpreted their "master's" command to recompense evil with good and to turn the left cheek when smitten upon the right, were too ignorant of the force of example and the principle of heredity to realize that what they were doing was the most forcible of object lessons in crime, and that they were planting in the minds of young children, born and unborn, a thirst for blood and a disregard of human suffering that will be sure to produce in the future tenfold more crime than the awful death of the murderer will prevent. It would seem that even very stupid people could see how terribly demoralizing such exhibitions are, but in communities so Christian that mobs break down stockades and drive away guards that they may get into a prohibited inclosure to see a legal hanging, acquaintance with scientific facts must be wholly wanting. In comparison with such dense ignorance, stupidity is superlatively intellectuality.

That the coincident observance of a Sabbath by one part of the people and the pursuit of their regular labors by another part is not necessarily productive of "disturbance" or preventive of the opportunity to rest is demonstrated in the city of Westerly, situated on the boundary line of Rhode Island and Connecticut. The railway station and post-office are on the Rhode Island side of the line, and the public library on the Connecticut side. But the most distinctive feature of Westerly is its two-Sabbath week. We will let the New York Herald describe the situation:

"Many of its people are Seventh-Day Baptists. One of the largest churches in the town has a congregation whose members observe Saturday quite as sacredly as their Christian neighbors keep the following day. Their stores and factories are closed at six o'clock on Friday evening, and business is resumed again on Sunday morning. One of Westerly's daily evening papers is published on Sunday, but its presses are religiously silent on Saturday. To the stranger the strangely contrasted scenes of Saturday and Sunday are surprising. Church bells ring, the organs peal, and congregations assemble, while on all sides is heard the hum of busy commercial industry. The best of feeling, however, prevails among the religious denominations."

What a pity it is that all over the country there cannot be the same harmony in diversity! There could be easily enough were it not for bigotry and intolerance, for it is not reasonable to suppose that human nature at Westerly is materially different from human nature at other places. The secret of the anomalous state of affairs in Westerly is division of opinion with its consequent division of power. The lesson is that liberty is dependent upon the schisms among Christians. A speaker at the late Congress in New York said that it would be a good thing if all Protestant churches in a town would combine into one organization. By a parity of reasoning, it would be a good thing if the thus reorganized Protestants would then combine with the Catholics. As a grave matter of fact, nothing would be more disastrous to Freethought and progress generally. But to return to the Sunday question: Paste this item about the two Sabbaths at Westerly in your scrapbooks; it will be very useful to refer to when Sunday worshipers tell you that freedom on Sunday is incompatible with order and would make slaves of the wage-workers.

COLONEL INGERSOLL delivered his new lecture, "Foundations of Faith," to an immense audience in the Star theater, New York last Sunday night. In discussing the Sunday question, he alluded to the recent election, in which the Sabbatarians were beaten, and said, "Republican, as I am, I am glad they failed. I am delighted over their defeat." Bad laws, he added, should be repealed, not enforced; and if a bad law could not be repealed, it should be ignored.

The Old Story in Plain English, with Notes and Comments.

IV.

If a man put his hand into boiling water to-day whether a saint or a devil, we say that he will be scalded, God or no God. There is a physiological law which men must observe or suffer the consequences. If a saint and a sinner engage in combat, the best muscle and greater dexterity will win, and God will not interfere, nor does he care a rush whether justice triumphs or not.

This is rank heresy, but if we ever get out of the mire of superstition, it will be through natural law, truth, and reason. But against these Christianity has ever waged a relentless war. Mention the rise and growth of any science in modern times that Christianity has not opposed; mention any great scientist that Christianity has not persecuted or killed. As a consequence, as Christianity obtained sway over the minds of men, science declined and ignorance and crime increased. As civilization has advanced Christianity has declined, and ignorance and crime have been abated.

We can never make rapid advances toward a higher civilization until the minds of the people are lifted above the clouds of superstition. And the first step in that direction is to eradicate the idea that there is a God who is directing the affairs of men. God never protects the feeble. The cunning and the powerful always triumph, without regard to what is right or just.

If a man be thrown overboard in the middle of the Atlantic, he will drown. God will pay no more attention to him than he would to a porpoise, for the good reason that there is no God. Oh, how this statement will wring the heart of a Christian. You might as well take away the clay god of a Dyak. The Dyak thinks his clay god will help him out of innumerable troubles. In this respect the Christian and the Dyak are on the same level. Both are mistaken. All the evidence which could be brought to prove the existence of a God would not give a man a judgment in a court of justice for a peck of bran.

The next step is to break down the reverence for the old book of fables; to teach the people that a god had nothing to do in writing the account of creation as recorded in the book of Genesis; that the idea of making people out of dirt and human ribs is too childish to be entertained by men of rational thought; that the snake story and fish story—the flood story, and all about Samson and Samuel, and the three Hebrew children, and the great bear story, and the uphill journey of Elijah—are mere trash with which God had no more to do than he had with writing Hudibras.

We have seen that just in proportion as these nonsensical stories and the idea of an overruling providence controlled the minds of men, they were jealous, cruel, and intolerant; that there was a strange relation between crime and injustice and a belief in these foolish stories and a God who took cognizance of the affairs of man. It may be broadly stated that those who live the most blameless lives are those who have outgrown these superstitions.

In the times alluded to we have seen that the people verily believed that God directly managed the affairs of men, and that he would not suffer any injustice to be done, and that he would protect the innocent and punish the guilty. We now see how those acting under this hallucination tortured each other, and condemned the innocent to the most cruel punishments, and acquitted those who were guilty of the most inhuman crimes ever entered upon the calendar.

In nearly all of these barbaric proceedings ecclesiastics were either exempt or had favors shown them, so that they generally escaped trial or conviction.

O ye misguided men and women, learn from these lessons that there is no God who pays any attention to the goings on of this world.

Cannot all see that a belief in such a God as the Christians worship is incompatible with the crimes and cruelties which have at all times followed in the wake of the Christian religion? The feeble and helpless, the old and the innocent, have been tortured and imprisoned, and bloody wars have been waged, and millions have been slain, and yet God has never lifted a finger or entered a protest.

Facts will bear me out in the assertion that the stronger the belief in an overruling providence, the more brutal and inhuman men have proved to be. The more God, the more crime. The greater the anxiety for a state of bliss hereafter, the greater the suffering here. The greater the dread of hell, the more hell they had on earth.

Oh, the Bible! that great curse of man, written in a barbaric age by men of the lowest human instincts; filled with rape and murder, deceit and

cruelty, incest and obscenity, superstition and filth, force, slavery, drunkenness, rapine, and war.

The Bible writers were guilty of all of these practices, and instead of God creating them in his own image, these barbarians fashioned a god which was but a reflex of their own ignorance, crimes, and debaucheries. And Christians of to-day have the mistaken idea that these men, filled with hellish hate, persecution, superstition, and low desires, are patterns of virtue worthy of imitation, and that the God which these writers clothed with cruelty and maledictions is worthy of adoration.

As far as I am able to learn, Voltaire was one of the most humane men of the times in which he lived. And Voltaire assailed the savage ideas and inhuman practices as narrated in the Bible with a keenness of wit and a marvelousness of sarcasm which were never equaled before or since. His highest ambition was the elevation of the race. And yet the church pursued him with its poisoned arrows of persecution as long as he lived, and then held the terror of Christian outrage over him when dying.

Compare the Infidels, whose writings have given the church the nightmare, with the Christians whose inhuman record I have alluded to. Will the Infidels suffer by the comparison? Cannot the tracks of Christianity be traced by human blood? Are there any atrocious crimes of which it has not been guilty? Have not the Infidels been instrumental in exposing the tricks and insincerity of ecclesiastics, and in leading men out of superstitious darkness, and in teaching lessons which have made men more tolerant, and are they not doing it to-day? And has not the church followed them with curses and denunciations, with lies and persecutions? Withdraw the efforts of Infidels and Christianity would drift back to the old crimes and persecutions as naturally as ducks take to water.

Science has put many of the old superstitions to the rout, and, in a measure, broken the teeth and pulled out the claws of the church, and the hounds of persecution are constantly on its track.

Instead of promoting good morals and elevating the race, Christianity has turned men into monsters, and caused them to torture and murder each other, and, instead of promoting human happiness, has turned the world into a scene of misery which would make devils dance with joy.

Every great discovery of science, and nearly every mechanical improvement, has met with opposition from the church. Astronomy, chemistry, geology, geography, philosophy, and nearly every branch of science during the last three hundred years have been gradually rolling back the waves of superstition, and the church has spent its force in cursing and decrying science and scientists. Copernicus, Galileo, Bruno, and many others might be cited as examples. The steam engine, the propelling of boats by steam, the fanning mill, and many other mechanical improvements, made the church gnash its teeth and froth at the mouth, because, as Christians asserted, they interfered with the arrangements of God.

The Christian is not only opposed to all improvements, but he is unfitted for American citizenship. He knows nothing of equality; he is favored with spiritual light, while others walk in darkness; he is connected with a celestial family, while others are children of the devil; he believes that he is half-brother to God Almighty, and first cousin to Jesus Christ, and claims special privileges on account of his superior family relations. Somehow, through the Bible, he believes that he holds the power of attorney from God Almighty to transact most of his business on earth. Being favored of God he cannot understand why he should not receive favors among men. If favors are not tendered to him, he will try to take them by force. He cannot stand before or among men as an equal; he is unfitted to sit on a jury or upon the judge's bench; he could not pass impartial judgment between a Christian and an Infidel; he has never learned that an Infidel has any rights which he is bound to respect. He tells the Infidel just how he must spend his Sundays and what books he must have in school, determines the character of the teacher, and dictates the management of the school. He insists that men shall read such literature as he may select, and ask him what they may send through the mails. If you study a Christian you will find this all true, but he never considers himself a usurper.

Christianity transforms a man into a tyrant. Tell a Christian what you think about God and he calls you a blasphemer and claims the right to roll you under his foot. If you differ from a Christian in opinion, instead of love and charity, he manifests all the instincts of a tiger. It turns him into a ferocious beast, and he will injure you in person or business, and only lacks the power to imprison you or put you to the torture.

Are not these the ear-marks of Christianity? Does not history establish the truth of every accusation and statement which I have made and a great deal more?

What does it mean that good citizens are in prison because they exercised their privilege to send matter through the mails? Why, they did not ask Christians what they might send. How does it happen that men guilty of no crime are behind prison bars? Simply because they did not ask Christians how they might spend their Sundays.

Now I want to show the difference between a Liberal and a canting Christian bigot. I presume the readers of THE TRUTH SEEKER have noticed the articles in that paper under date of September 21st, p. 599, headed "The Mask Dropped." But I am afraid that all have not scanned the articles closely enough to understand their true inwardness. These articles are quotations from two Christian papers, and they show clearly enough that they dare not enter the arena in fair competition, paper against paper, brain against brain, but they abandon the field of open discussion and propose to crush out THE TRUTH SEEKER. These Christian vandals know nothing of the rights of others. They have no compunction about destroying the business of another when it comes in competition with their own. They care nothing about depriving the readers of THE TRUTH SEEKER of the pleasure and profit of the weekly visits of the paper, not because of its immoral tendency, but on account of its tendency to scuttle the "Old Ship Zion," which has been freighted with ignorance, proscription, and superstition all through the Christian centuries. One of these God-befogged editors says that "the Editor of THE TRUTH SEEKER sees nothing of immorality in the blasphemies against God and Christ." Who is to judge of what constitutes blasphemy? Why, the Christian editor, of course. It would not be blasphemy to hold up a mud god to ridicule, but to ridicule his fetish is a great crime.

"But what is the view which the recognized authorities in criminal law take of such matters?"

We have no lawful God in this country against which a man can blaspheme. I have no power to prevent the editor of the *Christian Reformer* from putting up any kind of God which suits him. Neither has he any legal right to force me to do reverence to his imaginary sky monarch. Whether I pray or whistle jigs to him is no business of the law. As for law and authority, I wonder if the editor of the *Christian Reformer* has forgotten that women have been whipped, tongues torn out, eyes dug out; that men have been imprisoned, branded, cropped, slit, cut and mutilated in the most horrible manner, under Christian "law and authority." If there is a lawful God in this country, why are the Christians fighting for one now?

The Christian editor defines blasphemy as a "wilful and malicious attempt to lessen men's reverence for God by denying his existence or his attributes as an intelligent creator, governor, and judge of men."

Who knows about God's attributes, or that he exists at all? In the name of justice, is a man to be punished to please a Christian, when nobody on earth can prove that he has committed a crime? Besides, have I not shown that the more men were governed by this great bugaboo of the skies, and the more confidence they had in the Bible as a direct revelation from God, the more like unfeeling savages they acted? And the sooner this God is blown up, banished, or busted, the better it will be for the people.

"They [the authorities] all agree that blasphemy is a crime against the state, and that it saps the foundation of society and public order."

In a government where every man is a sovereign, one man's opinion is as good as any other's, and blasphemy cannot be construed into a crime against the state. But this editor, in his blind zeal, would pull down the bulwark of liberty and trample the rights of men under his ruthless feet to make the church the state.

This is what he is after, hence his ferocious charge on THE TRUTH SEEKER and every other influence which has a tendency to checkmate his nefarious scheme. This sanctimonious brigand would have you understand that he is much interested in the welfare of society, but when you get to the juice in the lemon you will find that he would pull down the temple of liberty, and dance with fiendish glee upon the ruins, to make the church the supreme power in the land. He is not singular—there are thousands striving for the same end, and the sun of liberty will cease to shine if their purpose is accomplished.

This hypocrite says of the Editor of THE TRUTH SEEKER: "It makes us tremble under the sense of this awful responsibility."

This language shows an earnest desire on the

part of the Christian editor for the future welfare of the editor of THE TRUTH SEEKER, or else he would not tremble on account of his awful responsibility.

Judging from the spirit of his article, the Christian editor is guilty of two sins peculiar to most Christians—lying and hypocrisy. The truth is, if he had the power, he would send the Editor of THE TRUTH SEEKER to hell in a minute and stand on the hatchway to prevent his escape. This testy tyrant groups together the saloon, the gambling den, the lottery, and all other kindred evils, and then says that "THE TRUTH SEEKER is more disastrous to the welfare of society than any of them." Drink, even to beastly drunkenness; get the last cent that some poor fool has got by some gambling device; rob the unsuspecting people by any kind of lottery scheme; these, in the estimation of a Christian, are mere peccadillos compared to exposing the crimes of Christianity, or showing up the rottenness of the church, or exposing the tricks of ecclesiastics.

Now, my Christian friend, don't think that I am talking to that other fellow; I am talking to you. By the spirit you manifest, you would ruin the business of the Editor of THE TRUTH SEEKER, break down his reputation, and that of all others of his philosophy, and reduce him and them to beggary, and then torture and imprison as in times gone by. Not because he or they have injured you, but because they have tried to substitute reason for superstition. Take away your religion and you would bear no ill will to either him or them.

JOHN PECK.

The Canadian Censorship.

AN OPEN LETTER TO THE HON. ADOLPH CARON, POST MASTER-GENERAL OF CANADA.

A censorship of the press, or any curtailment of the freedom of speech, should be odious to every man on the American continent, whether under a dependency of Great Britain, or the paramount government of the United States, based on the expressed will of seventy millions of persons. The principle and practice of a national postal service, sworn in the interests of the whole people, was well established in Great Britain long before it was made permanent by Constitution and statute in these United States, and any infringement of the rights secured under that department of the public service, even in a British dependency, on this American continent, should be resisted as a revival of a power that died with the "Dark Ages."

The faithful historian has recorded that that arbitrary power was formerly exercised in England by the well-known "Star Chamber," and after the abolition of that court, in 1641, it was wielded by Parliament, which, in 1662, attempted to regulate the matter by a statute which ran only a limited number of years, and, in 1692, this statute was extended two years more, but in 1694 the right of the crown to render the printing of writings, journals, etc., dependent on its permission—that is, the censorship—ceased entirely.

So much for British precedent in the matter of an established censorship, and I am not aware that any recognized official of the British government to-day attempts to wear the odious honors of that defunct institution. And if not, it then becomes a pertinent question, How can a temporary officer of a colonial dependency exercise such exploded and unwarranted powers in the suppression of free speech and its inseparable complement—free press? The answer of an enlightened statesman and true patriot would be, that no such power can now exist in a free community, much less could any merely delegated official of the British home government assume any such outrageous authority.

And as to the floating newspaper denial of the right of appeal from this wanton edict to the home government, that is non-existent bosh *ab initio*. No wrong believed to be suffered by a subject of Great Britain in Canada but may be properly represented in England for final determination. There can be no such thing as Dominion despotism superior to the power of Great Britain. And if a statute has been framed by a Canadian parliament pretending to grant any such outrageous power to the postmaster-general of the Dominion, it must, from the necessity of the reason and the law, be null. Hence the recent inhibition of the passage of THE TRUTH SEEKER, a weekly publication devoted to "Freethought and Reform," published in the city of New York, United States, through the Canadian mails, was not only the commission of a flagrant wrong, but a wanton invasion of the rights of the subjects of Great Britain in Canada, and a distinct and irritating insult and defiance of the just claims of the government and citizenship of the United States to free intercourse with a neighboring and friendly people.

Did Mr. Caron forget that the United States is vigilant in the defense of the plain rights of its

citizens, even on foreign soil? If a condition of war had existed, something might be said in defense of embargoes on the free transit of mail matter, but it happens that Great Britain and the United States, in their interrelations, as sovereign powers, are at peace! Had the postmaster-general of Canada been a true-born Englishman, and thereby a patriotic vindicator of British liberality and justice, I might quote for his edification the noble sentiments of the grand old Milton, on this very theme of free speech and free press.

Two centuries and a half ago that loyal subject of the crown of England said: "A fair stage and no favor. Let truth and falsehood grapple. Who ever knew truth come by the worse, in a free and open encounter?"

And the patriotic and enlightened founders of the government of the United States simply followed in the footsteps of that noble man when they imbedded in the Constitution the grand doctrine of Mental Liberty, by securing to all freedom of speech and of the press. And without stopping here to discuss the imaginary offenses of ecclesiastical and theocratic lunacy, I will only reiterate the words of the immortal Thomas Jefferson in his second inaugural in regard to the treatment of all questions of public interest. He said: "The public judgment will correct false reasonings and opinions on a full hearing of all parties, and truth needs no other legal restraint."

But Mr. Caron may attempt to reply that these Jeffersonian doctrines, although they may be binding on the citizens of the United States, can have no extra-territorial operation—that they do not reach into the Dominion of Canada; but I have not failed to show that these salutary doctrines of the right of free expression on all themes of public interest are of British origin, and are, in Great Britain, maintained to-day. Even with church and state connections still retained there, freedom of the press has so liberalized public opinion that no special creed can be enforced by law, although public revenues may be perverted in that direction.

The real trend of political and social progress, especially in the British empire, is toward a freer enjoyment of speculative or religious opinions; and the popular movement to-day in North Britain is the disestablishment of the Scottish kirk—that theology (religion) may be separated from the state and made to rest on its own merits. It is too late in the day of human progress to introduce retrograde courses in the governmental treatment of men's opinions. Speech and the press must be free in civilized communities. The dogma and the dagger of the inquisitor can no longer be applied.

So that, if Roman Catholicism is claimed to be the established religion of Canada, it must be a mark of wise policy in the propaganda to "make haste slowly."

But is it a fixed fact that the people of the Canadian Dominion are under the tyrannic foot of Rome? And must the Protestant population of that once favored colony be compelled to accept just such crumbs as fall from the table of a domineering hierarchy? That may, "in the course of human events," be an issue on which the people of Canada may be called to pass, and this ungracious ruling of the postmaster-general may, after all, be an unintentional factor in bringing about an adjustment of the people's rights. But the writer of this letter disowns all acrimonious feeling toward Canada and its inhabitants, many of whom he numbers among his friends; and it is in the spirit of true friendship and on principles of the most exalted comity that he would suggest the immediate rescinding of this odious and impracticable ruling of the postmaster-general.

That would be a statesmanlike handling of the vexed matter. And it is no humiliation, but rather an honor, to undo what has been wrongly done; and if, as I believe, the postmaster-general has, in this case, overstepped a wise discretion in interfering with the freedom of the postal service, the remedy is easy, honorable, and at hand.

The mail department of all civilized governments has its acknowledged proper and rational boundaries, and when the citizen or subject has paid the regulated fees for such service, he is then entitled to have his mail matter conveyed to its destination without inquisitorial espionage or undue interruption. I am, with due regard,

Yours truly,

W. C. STURROCK.

Sunapee, N. H., Nov. 4, 1895.

The Verdict of the Independent Press.

From the Farmer's Tribune.

The Truth Seeker, published in New York, criticizes rather caustically the religious beliefs of the day and has just been excluded from the mails in Canada. A doctrine or belief that will not bear the open light of investigation, criticism, and compari-

son might reasonably be suspected of not being altogether substantial.

From the Times, Monterey, N. L., Mexico.

The Editor of The Truth Seeker complains that his paper is proscribed in Canada. He ought to be happy; it is the best advertisement he could possibly receive. Those who wish The Truth Seeker will find a way to get it. The postmaster-general of Canada happens to be an indiscreet Catholic, from whose decision there is no appeal, and he naturally does not like The Truth Seeker, or, for that matter, any other paper that conflicts with his ideas.

From the Coosa River News, Centre, Ala.

The News is in receipt of a copy of The Truth Seeker, a journal of the Freethought religious character, published in New York city, in which an editorial explains that the postmaster-general of Canada, Mr. Adolph Caron, has forbidden The Truth Seeker to pass through his mails to Canadian readers. This is wrong, as the said official offers to cite no violation of Canadian law, and if the liberty of the press is to be abridged in this manner a newspaper which contained an advertisement of Ingersoll's lectures might as well be forbidden the use of that country's mails. We differ as far as the poles from the persuasion of the paper in question, but religion invites attack [!], and it appears as though the Canadian official has been guilty of a narrow and foolish act which he should immediately rescind.

From the Progressive Age (Populist and Prohibition).

The Truth Seeker, a Freethought journal, ably conducted, and clean and courageous, has been denied the Canadian mails. We do not understand why this should be. While not agreeing with all The Truth Seeker publishes, and feeling at times a disposition to criticize some of its cartoons, we have never seen anything in its columns that would justify such action on the part of the postmaster-general of Canada. It is a species of bigoted tyranny which should meet with reproof among all people of the Western world. Hon. Mr. Caron should be wiser than to give such importance to a paper he wishes to ruin. He has taken a good method to popularize The Truth Seeker. Ontario and Manitoba will not tolerate such impudent fanaticism, and Mr. Caron will find that Cardinal Taschereau, whose dictation in matters of this kind he follows, will be unable to stem the tide of indignation which his generalship has aroused. We hope The Truth Seeker will pursue him to the very gates of purgatory or force him to grant fair play.

From the Banner of Light.

The inherent right of a free press to an unobstructed circulation in the mails can scarcely be disputed with seriousness by anybody. Above all things, the regulation of such a right ought not to be allowed to fall into the hands of any one man, possessed of arbitrary power, to do as he chooses in any given case. No form of religion, and no standing in politics, should clothe any individual with such great power for good or evil. The Truth Seeker, a New York publication, has virtually been suppressed in Canada by the postmaster-general there of his own motion, and without at first any notification to the publishers. On being inquired into it is learned that it is refused transmission in the Canadian mails because the postmaster-general simply decides that "on account of the character of its contents the paper ought to be excluded from the mails" of Canada. He could just as easily, and for as little reason, exclude any or all other papers, on grounds that satisfy himself alone. There is no appeal from his decision, and it can be reached by no legal tribunal. There is no redress at present available but that furnished by public opinion. The United States has a postal treaty with Canada. If she can forbid our papers from circulating there because the opinions they express do not happen to suit a single official, what does the treaty amount to anyway?

From the Conservator (Ethical Culture).

The edict of the Canadian postal authorities against the circulation of The Truth Seeker is one as to which those who love freedom can be of but one mind. Goldwin Smith has written of it: "You may be sure that you will always find me on the side of perfect freedom of opinion. Beliefs which can not maintain themselves by arguments in fair lists against all comers ought not to be maintained at all." Many men who are strong enough to hold a club seem run away with the notion that judgment is in the butt of that club, and that they are special agents delegated to use it on some person or principle which has incurred their displeasure. The policeman who attended a labor meeting and hearing the ex-

pression "we must have a revolution of thought," threw himself between the speaker and the meeting, declaring "this thing must stop!" is brother-bludgeoner to the Canadian postal usurper who impudently steps between The Truth Seeker and its subscribers, presuming to dictate to grown men and women the terms upon which they may receive their intellectual pabulum. There are thousands of people on our side of the border who will view this invasion with a sense of joy. But it is safe to say that those who love liberty will give to The Truth Seeker entire sympathy and such practical aid as may in the conditions prove within reach. This official act does not injure The Truth Seeker. It hurts Canada a good deal. It shows how vast is the advance of The Truth Seeker beyond the halting place of Canada's official pietists.

From the Times, Logansport, Ind. (Prohibition).

The *Times* has received a marked copy of The Truth Seeker, published in New York, now in its 22d year. This paper has recently been prohibited from the Canadian mails by Adolph Caron, the Catholic postmaster-general of that country. The Truth Seeker is a Freethought paper, and while we have no desire to enter into any extended consideration of its merits or demerits, we wish to enter our protest against this dictatorial and absolute one-man power, from whose decision there seems to be no appeal whatever. What is to hinder Mr. Caron from prohibiting from the mails any paper against which he may chance to "get his back up?" It is not necessary to agree with the policy of a newspaper in order to accord to it a fair treatment. We think The Truth Seeker about as narrow and unphilosophical regarding the Sunday saloon question as it is possible for a paper to become, but we are not ready to say that it should be denied any one of the rights granted to our favorite paper—the *New York Voice*, which is published only two doors from the Truth Seeker office. There is no more liberal class of people in America than the Prohibitionists, but they do not regard license as synonymous with liberty; nor do they take kindly to such high-handed outrages as this latest caper by Adolph Caron.

From the Sunday Gazetteer, Denton, Tex.

The Canadian government, instead of keeping along with the procession in this era of supposed liberty of speech and freedom of the press, is over a century behind the times. It seems the postmaster-general has been vested with the extraordinary power of individual censorship over all printed matter that enters the dominion, and can suppress and confiscate at will. He has recently ruled that the *New York Truth Seeker*, one of the best edited and most liberal papers published in the United States, and, above all, the fairest to an opponent, cannot pass through the Canadian mails on the ground that it is blasphemous. When asked what there was about the paper that rendered it blasphemous, or what particular issue contained blasphemous language, he refused to give the information. It seems that neither the publisher of The Truth Seeker nor the Canadian subscribers have any redress, the postmaster-general being both judge and jury when it comes to saying what shall and what shall not pass through the mails. Of course the charge against the paper is absurd. In a free country there can be no blasphemy in discussing any question, involving religion or anything else; but then, Canada is far from being "the land of the free." Meantime, the paper is served to Canadian patrons by express, and we have no doubt its circulation, and thereby its influence, will be greatly increased by this bigoted attempt to suppress it. The postmaster-general will find, if he lives long enough, that even in Canada the only effectual way to dispose of a supposed error is to refute it. It's too late in the day to keep knowledge from the people by crying wolf, or attempting a censorship of the press.

From the Coast Seamen's Journal (San Francisco).

The Truth Seeker of New York has recently been refused transmission through the Canadian mails under an act empowering the postmaster-general to exclude matter of a "scurrilous or blasphemous" nature. As everybody knows, The Truth Seeker is a Freethought paper, run in the interest of secular government and education and of reason and science, as opposed to dogma and superstition. Whether or not we agree with this principle is immaterial; the thing that concerns us is that others may differ from us in principle, and if a mere difference of ideas, prejudices or convictions is to be the gauge of censorship, no paper in the country will have the assurance of a week's life. If we can judge by the evidence of our eyes and ears there are some people who disagree with the *Journal* upon radical grounds. No doubt these people if placed in po-

sitions of authority would exercise it to suppress what they consider dangerous doctrines. We deny our critics the power to prove themselves right by the argument of force, and if need be we will fight to maintain the untrammelled exercise of reason, as we consider it. In the case of The Truth Seeker, as in our own or any other, the critics may be honest—indeed, they may even be right in their view of the principle advocated by the objectionable publications. On the other hand, they may be dishonest and wrong. The proof of these questions is a purely personal affair and its whole scope may be summed up in the individual's undoubted right to quit reading the papers in question. At any rate, no person can be either honest or right in endeavoring to suppress opinions which do not concern him personally, and this rule applies equally to postmasters and to private citizens. The truth of this is finely vindicated in all cases by the fact that just in proportion as suppression is attempted publicity is widespread.

The Canadian postal law under which The Truth Seeker is excluded is a limited censorship in theory, but, as is shown in this case, it is the most absolute suppression in practice. The law does not define the words "scurrilous" or "blasphemous," but leaves the construction entirely to the humor of the postmaster-general, and from his decision there is no appeal! The grossest abuses follow as the inevitable result of such a law. Any amount of political mud-slinging, society scandal, etc., is allowed unquestioned passage, but unorthodox papers are stopped. So we see that in practice the law doesn't aim at the language of a paper so much as at its purpose. We hold that while the purpose is good the language is immaterial, and that where there is any question upon the merits of either purpose or language it should be settled by the public, represented by a jury of citizens, and not by an official censor, the very nature of whose being precludes the possibility of a fair decision. We trust that the postmaster-general of Canada will see the error of his ways, and that in the meantime The Truth Seeker will reap the full advantage of the big ad it is getting.

Observations.

Monsieur Caron, postmaster-general of Canada, who takes exception to the style of controversy in vogue nowadays, might have found a better field for his talents if he had lived a few hundred years ago—in the days, for example, when Catholics and Protestants were debating the Seven Sacraments. Martin Luther, at that time, expressing himself concerning the Catholic clergy, observed: "The papists are all asses, and will always remain asses. Put them in whatever sauce you choose, boiled, roasted, baked, fried, skinned, beat, hashed, they are always the same asses." Paying his respects to his holiness the pope, he goes on: "The pope was born out of the devil's posteriors. He is the ravisher of virgins, the greatest of pimps, the governor of Sodom." King Henry VIII., who appears to have been the Gladstone of his age, published a book against the new doctrine, and Luther touched off his majesty in the following lively style: "This rotten worm of the earth having blasphemed the majesty of my king, I have a just right to bespatter his English majesty with his own ordure. King Henry is a liar." On the other side, a papist, said to have been Sir Thomas More, concludes an answer to Luther by leaving him "cum suis merdis et stercorebus cacantium cacatumque." Which, being interpreted, means that Luther needed a bath in the worst way. John Calvin, who had no more use for a Lutheran than he had for a Catholic, was accustomed to gently conclude his remarks to an adversary with the question, "Do you hear, you damned dog?" Beza, the cultured disciple of Calvin, referring to a Lutheran minister, called him an ape and accredited him with the possession of parts similar in proportions to those of a wild jackass. He also expressed the conviction that the said minister should be hanged to the first tree. The Catholic party had the same vivacity of style, and if their language was translated into a newspaper the presence of the journal in a mail bag could be detected by the sense of smell. I do not understand that the works of these writers and reprints of their controversies are excluded from the Dominion.

A majority of the voting sovereigns of New York who cast a ballot last week indicated by their choice that they liked Tammany rule better than the Sunday-school discipline introduced by Dr. Parkhurst. A year ago they voted the other way, but then they had had no experience of life under Roosevelt. Now that they have had that experience they prefer the tiger to the anaconda. It is deemed better to be bitten somewhat, or to have the leg pulled, than to be constricted in a vital part. Tammany always

gave the citizen his Sunday liberty provided he paid for it, though it was not always ready to accept eternal vigilance as legal tender for that necessary of life; but under the reform administration such liberty has been a contraband article altogether. The result of the voting is all the more diverting because of the Roman Catholic church professedly withdrawing its support from the winning side just before election and going over to the losers. That was an error on the part of Archbishop Corrigan, who allowed himself to scold before what he mistook for a popular breeze, and will now be compelled to claw back.

I did not vote. Between two evils it is sometimes vouchsafed to the citizen to choose neither. This was one of those occasions.

At the Manhattan Liberal Club the other night Mr. Henry Nichols and Mr. Henry Rowley debated the subject of Protection vs. Free trade. The manuscript address of Mr. Nichols, who opened the debate in behalf of Protection, was an attack upon England and the Cleveland administration. Mr. Rowley, who is an Englishman, discussed Mr. Nichols and Free trade, and the audience, sharing the belligerency of the speakers, got hot under the collar. It was beautiful. The chaotic state of politics gave Mr. Nichols an opportunity to attribute all national woes to Democratic misrule and all blessings to Republican influence; and of course Mr. Rowley could transpose the terms and make out just as good a case. Mr. Nichols showed very clearly that England was growing opulent at our expense by reason of the low-tariff Wilson bill, but at the same time her own Free trade policy has reduced her to such a condition of poverty that one person in every ten is a pauper and half the families of the United Kingdom are living in one room apiece. Free trade had also lowered wages in Great Britain so that the average pay of skilled labor, when employed, is a dollar a day. Mr. Rowley pointed out that England, with the exception of Turkey, was the only Free trade country in Europe, and that labor was vastly better paid there than in Germany, France, Belgium, or any other protected country. English miners got one dollar and a half per diem, while in Pennsylvania, the center of protected industry, miners received only 60 cents a day. The statement about families living in one room each he characterized as a lie. Mr. Nichols showed how values had shrunk under the Wilson bill, and made affairs look so bad that a hearer would be alarmed if he did not stop to reflect that the country was still here, that its area remained stationary, and that nothing had disappeared off its surface. He said that Protection needed to be supplemented by greater facilities for distribution, which was an equally important matter; and Mr. Rowley wanted to know how a toll of from ten to ninety per cent ad valorem could facilitate distribution or exchange. It was a beautiful debate, and demonstrated that not even an artificial impediment to trade, such as the tariff is, can wholly paralyze industry in a country with resources like those of the United States. It also demonstrated that the business uncertainty caused by tariff tinkering has a very strong tendency to bring about that kind of disaster.

The more discussion of the tariff I hear or read, the more vociferously I call for the previous question, to wit: Resolved, That no aggregation of individuals can possess the just right to draw a line across the surface of the earth and to deny themselves and all others the natural privilege of crossing it, taking their portable goods with them. In feudal days men grew rich and finally became barons by camping near a ford in a river or near a mountain pass and taking toll from merchants compelled to go their way. So tenacious is the said custom that governments like our own, professing to protect citizens in the possession of property, have uniformed retainers at each port of entry to levy the same form of blackmail upon the chattels of wayfarers.

Brother T. B. Wakeman, who was the New York Populists' candidate for secretary of state, got only about six hundred and twenty-five votes in this city, which will hardly be enough to overcome the pluralities of the other parties above the Bronx river that forms the northern boundary of the town. The election came too late for Mr. Wakeman to show his real strength. He would have got more votes if he had polled the Freethinkers' Congress ten days earlier.

This is a problem that has been submitted to a religious contemporary for solution: A man who concedes the right of divorce for scriptural reasons only is by his wife accused of unfaithfulness, and through perjured testimony she has got a bill from

him. Now he knows that he has never violated his marriage vow, and that the divorce is therefore without biblical sanction. Hence, "in the sight of God," he is still the woman's husband. But she refuses to live with him, and the court has dissolved his claim to marital rights. What he wants to know is whether, under the circumstances, he may marry again. The clerical editor to whom he appeals says, No; not until the woman does. This I regard as no solution of the problem at all, for the woman may never catch another man, notwithstanding the contention of the elder Weller that more widows than single women get married. Besides, she has no more right to marry than he has, and it would be doing the Garden of Eden act over again for him to place her first in the transgression. I would advise him to step off at the first opportunity. That would indubitably remove the impediment which now exists, and he would kill two birds with one stone; i.e., he would at the same time free himself from the grip of his conscience, and get a wife; thereby so combining and realizing the means and the end sought that everything would seem to be coming his way. God might not be pleased, but I really don't see what he could do about it.

The Boston Herald helps a fool to publish his folly by reprinting (though with adverse comment) the assertion of a writer, discussing Ingersoll, that "as to real argument, many are the boys and girls in our high schools with a reference Bible in their hands who could wind him up so tight in Bible logic that it would bring the blush of shame to his face." If Boston has such bright boys and girls as that in her high schools she should call in her ministers and send the youngsters out to do battle with the Infidel. The Rev. Henry M. Field, the Right Hon. W. E. Gladstone, Judge Jeremiah Black, and other clergymen, statesmen, and jurists have taken a turn at the crank, and so far have failed to wind up the Colonel or to make him red in the face, that the Truth Seeker Company extensively advertises their discussions as campaign literature for Freethought. The Christian world is neglecting the means of grace if it doesn't set the aforesaid high-school youths and maidens at the cheerful task of coiling down the Colonel's sophistries. We should, then, of course, see some religious publishing house putting forth their work side by side with the arguments of the wound-up unbeliever. And at about that time we shall have an arithmetic in which two and two multiplied together will give a product of five.

A New York daily prints an illustrated article with a sextuple heading, the biggest line of which is, "Theosophy's Origin Exposed." The public has hitherto been led to suppose, or at least asked to believe, that Theosophy is an ancient East Indian cult with headquarters in the Himalaya mountains, where the immortal Koot Hoomi and other astral sages dwell. But Mr. Henry J. Newton, a prominent New York Spiritualist, now says that it originated in his house in 1875, and was carried thence to India by Alcott and Blavatsky. Mr. Newton produces documentary evidence, in the form of the original constitution of the Theosophical Society, of which a facsimile is published, to prove that this is so. The members pledged themselves "to ever maintain absolute secrecy respecting the proceedings of the said society." The pledge which heads the list of fifty-four charter members is in the handwriting of John Storer Cobb, who fifteen or twenty years ago was quite prominent in the reform ranks, and among the signatures is that of Dr. R. B. Westbrook, of Philadelphia. No wonder Theosophy has failed to establish itself among the accepted delusions of this country, for it began wrong. Colonel Olcott should have started it in India—or, better still, in Palestine—and then imported it. Or he might have taken Mormonism as an example, beginning among the superstitious and illiterate and importing proselytes of the same class from European countries. As soon as he had got the mob, with paid offices in the society, the educated sharpers would have joined him and he could have secured exemption from taxation, together with public appropriations for the founding and maintaining of Theosophical institutions, after the manner of the Roman Catholic and Protestant churches. His miracles were all right, but he erred in asking intelligent people to believe them before there were any votes behind the movement.

GEO. E. MACDONALD.

Ingersoll's new lecture, "The Foundations of Faith," is for sale at the low price of twenty-five cents. Same style as his other recently issued pamphlets.

When Death Takes a Christian.

A PICTURE DRAWN FROM LIFE.

The Christian was old and feeble, and lay on his death-bed. He had no fear of death, for throughout his long life his faith had never failed him, and he was confident that his God would receive him kindly and care for him. He had believed and tried to teach others to do likewise.

In business the Christian had been a hard, close man. He had ruled his employees like a despot. He exacted every cent that was due him when it was due. It mattered not who might suffer. He suspected everyone of wrong-doing. He trusted only God.

When he bought food for his family, he haggled till he got it at his own price. When the food was prepared and on the table the family paused while the Christian gave thanks to God for the blessing. The Christian's prayers were long and loud and full of sounding phrases. His bargains were sharp and one-sided. But he believed!

Now he lay dying. For days he had prayed pitifully to God to take him home (he was sure of a home), and ease his pains. God was busy at the time, and could not attend to the matter at once. Perhaps he was looking over the lists of sparrows which had fallen during the previous month. Anyway, the prayers were not answered. The Christian was a Protestant, therefore God's vicegerent or secretary of state, the pope, couldn't attend to his needs. So the Christian suffered on.

When the end drew near the Wealthy Daughter came and found him, and ordered the rest of the family about. The Poor Daughter had cared for the Christian and taken his jibes and insults for years. She had no religion, or at least expressed nor professed any. She loved her father. She cooked the meals, bought the medicines, sat by the dying Christian and nursed him. The Poor Son-in-law left his work, and although half sick himself he sat by the bedside and attended the Christian for twelve days and nights. When he rested a moment it was on the floor, in the spot which his wife, perhaps, had just vacated to relieve him of his charge.

The Wealthy Daughter, a professed Christian, slept each night on a cot loaned by the Infidel Relative, who was detested by the Wealthy Daughter. The Infidel did not loan the cot for the purpose for which it was used.

A Christian neighbor left his work one day and came in to assist the Poor Son-in-law who was about exhausted. The Wealthy Daughter offered him three dollars. He refused to accept pay for his services. The Poor Son-in-law lost several days' wages and bought medicines besides. No one offered him three dollars a day.

The Wealthy Daughter had lunches five times a day. The Poor Daughter prepared them. The Wealthy Daughter's husband, her daughter, and her son-in-law, came and ate and departed.

The Poor Son came early and stayed late. He worried about the old man's money and belongings. He wanted his share. He intended to have it. Before the Christian died he said everything was fixed and down in black and white. The Infidel Relative called each day to see the Christian. Sometimes he wiped a tear from his eye as he looked about at the hungry wolves gathering to rend the corpse, each anxious for a share and growling already.

The dying Christian told the Wealthy Daughter that she had always been good to him and he loved her. The same Wealthy Daughter had expressed the wish that the old man would not call at her home, as his clothes were not fashionable. The dying Christian told the Poor Daughter nothing. She had worked and slaved for him for years.

The Christian died. The preacher said he had been a good, kind man, generous and fair to all—and a Christian. He said other things. He also accepted two dollars for saying them. It was the last two dollars the Poor Daughter had after buying flowers for the dead. The Wealthy Daughter bought no flowers. She said enough would, doubtless, be given.

The Infidel was silent usually. He said he thought the preacher was a robber. He couldn't understand why a man who received a regular salary for attending to certain business should accept other money for work connected with his business or profession. The Infidel was frowned upon. The Christian was buried, and if he left anything in black and white, or in silver and gold, no one has been able to find it.

The wolves are snarling and fighting. The Infidel wishes he might speak his mind, but he is married into the family and for his wife's sake holds his peace. He is glad the Poor Son-in-law and Poor Daughter can now rest in their beds instead of on the floor, for the Wealthy Daughter has gone away again.

THE INFIDEL.

Pretty Good for Everybody.

From the New York Times.

Several thousand copies have been sold by the Truth Seeker Company of its recent book, "Four Hundred Years of Freethought," by Samuel P. Putnam. It is an exhaustive and striking showing of the work that has been done by men of advanced thought from the earliest times to the present. Colonel Ingersoll is among those who have commended it. Even such readers as are slow to sympathize with advanced thinking will be impressed by the record here made, while those who welcome the most liberal discussion will find it a perfect storehouse or mine of information.

The Secular Union.

Secretary Reichwald acknowledges the following contributions to the work of the American Secular Union and Freethought Federation, received since his last report:

Geo. K. Müller.....	\$10 00	Wm. B. Young.....	1 00
M. M. Murray.....	10 00	Jas. McMullin.....	1 00
Willett Phillips.....	5 00	Armstrong Bros.....	1 00
S. Pabst.....	5 00	Jack Plummer.....	1 00
F. B. Wambaugh.....	5 00	Mrs. Olive Plummer.....	1 00
Geo. P. Dreisbach.....	5 00	Mrs. L. A. Turney.....	1 00
Capt. C. C. De Radio.....	3 00	John Drew.....	1 00
Robt. Gunther.....	2 50	Joshua Crowell.....	1 00
G. M. Gates.....	2 00	T. Cameron.....	1 00
B. Anderson.....	2 00	P. Britt.....	1 00
Azel C. Kentev.....	2 00	John Crowley.....	1 00
Thos. Salmon.....	2 00	B. A. Ourtice.....	1 00
Mrs. Fred Thompson.....	2 00	A. Carpenter.....	1 00
A. N. Wood.....	2 00	John Cairns.....	50
J. G. Schuman.....	2 00	Benj. Roth.....	50
L. L. Reis.....	1 85	E. R. Brown.....	50
W. J. Ribley.....	1 50	Q. Kretzner.....	50
J. P. Miller.....	1 00	D. C. Wismer.....	50
Mark H. Sherman.....	1 00	T. Theo. Colwick.....	50
N. L. Johnson.....	1 00	Geo. Tibbits.....	50
David L. Evans.....	1 00	J. W. Lyons.....	50
S. R. Shepherd.....	1 00	F. J. Leicham.....	50
C. B. Hoffman.....	1 00	W. W. Cox.....	25
Wm. Mosena.....	1 00	Frank Honton.....	25
John Gordium.....	1 00	E. Locklein.....	25
J. J. Dietz.....	1 00	J. J. Donohue.....	25
Ernst Platz.....	1 00	F. Silliman.....	25
A. N. Nelson.....	1 00	L. Lowenstein.....	25
A. J. Muir.....	1 00		

THE TRUTH SEEKER has received for the same purpose: From C. C. Fisk, \$2; from R. Schubert, 50 cents.

Lectures and Meetings.

T. M. FULLER, the ex-minister who spoke at the recent Freethought Congress, will deliver Liberal lectures. Address, 116 Pearl street, Paterson, N. J.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Omaha (Neb.) Philosophical Society meets every Sunday at 2.30 P.M., in Washington Hall, 18th and Harney streets. Questions pertaining to theology, Freethought, and science freely discussed. All are welcome.

S. P. PUTNAM lectures at East Dennis, Mass., on November 24th. Mr. Putnam will lecture in New England during the month of November. He desires engagements at all possible points in this section. Friends will communicate with him at 28 Lafayette place, New York, care of this office.

THE Women's Liberal League of Philadelphia meets Wednesday evenings, at 8 o'clock, in the Skerrett Building, northeast corner Ridge ave. and Green st.; Miss M. P. McLeod, secretary, 218 So. Eighth st. Admission free, and all are invited. Radical Library open from 7.30 A.M. to 10 P.M.; dues, 15 cents per month.

FRANKLIN STEINER'S appointments, so far as now arranged, are: Columbus, 17th; Grove City, O., 18th, 19th, 20th; Soio, O., 21; Cincinnati, O., 24th; Greentown, Ind., 30th, and December 1st; Covington, Ind., 2d, 3d, 4th; Fillmore, Ill., 5th; Whitehall, Ill., 7th, 8th. Address him in care of THE TRUTH SEEKER.

THE Friendship Liberal League, George Longford, secretary, meets at 7.30, every Sunday evening in Warner's Hall, Broad and Wallace streets, Philadelphia. November 17th, 2.30 P.M., address by Ex-Burgess John McLuckie. Subject, "Carnegie's Patriotism as Illustrated in the Homestead Troubles." 7.30 P.M., address by Dr. Barr. Subject, "What About God and the Christ?" All welcome.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for November:

Nov. 17—"The Egyptian Book of the Dead." Judge E. Thompson.
Nov. 24—Joint Debate. Franklin Steiner and Prof. John S. Van Cleave.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for November:

Nov. 15—"Standards of Value—What or Which?" John DeWitt Warner, Dr. Charles B. Spahr.
Nov. 22—"The Sunday Laws." Wm. Jay Groo, Edward Grosse.
Nov. 29—"The Authority and Necessity of Faith." Rev. E. J. O. Millington, Thaddeus B. Wakeman.

Letters of Friends.

Suifing the Action to the Word.

NEWARK, N. J., Oct. 27, 1895.

MR. EDITOR: Inclosed please find \$3 in payment for one year's benefits conferred by THE TRUTH SEEKER and a copy of the "Pictorial Text-Book." I may be putting a sad crack in the Sabbath by writing this little business communication, but my conscience, being elastic, does not twinge.

Sincerely yours, THOS. E. LINDSLEY.

For the Sowing of the Seed.

LA HOMA, O. T., Oct. 25, 1895.

MR. EDITOR: Inclosed find \$21.50. Please send me the "Self-Contradictions of the Bible;" "Hard Knocks at Christianity;" Ingersoll's "Argument in Reynolds Blasphemy Trial;" "For Her Daily Bread;" "Glory of Infidelity," and for the balance of the money you will please offer those kinds of pamphlets free to the poor.

Respectfully, J. C. LOOMILLER.

Could Not Resist a Good Temptation.

FOREST CITY, IA., Oct. 21, 1895.

MR. EDITOR: I have been taking so many papers that I thought I must forego THE TRUTH SEEKER, but I cannot resist any longer, for those sample copies have induced me to invest \$3 more in literature that helps free men from the bondage of superstition. Please send me the paper for one year and the "Text-Book," and if you can afford it, put in the "Glory of Infidelity."

B. A. PLUMMER.

In Defense of Equal Rights.

LUMBEVILLE, PA., Oct. 30, 1895.

MR. EDITOR: Although I take more papers than I can read, your paper fills a want no other one supplies, and as it is a duty that every Liberal owes to the country he lives in to support the advocates of Free thought, to oppose the encroachment of theological bigotry, and to aid that publication which is bearing the brunt of the unequal contest, and considering THE TRUTH SEEKER to be such a paper, I inclose for subscription \$5, which you will place to my credit.

Yours for freedom of thought,
WATSON KENDERDINE.

Judging Christians by their Utterances.

MARSH, IDA., Oct. 17, E.M. 295.

MR. EDITOR: Inclosed find sixteen cents for the list of pamphlets I here inclose. Raise the flag of liberty above superstition. I will try to help you some through the cheap tracts you advertise. Such rascality as the prohibiting of THE TRUTH SEEKER in Canada is some of the work of our modern enemy-loving Christians, who would cut our throats if they thought their God would bear them through in safety. I live in a priest-ridden country where Liberals are scarce and the days growing dark with superstition. It is necessary to try to spread the light of reason.

Yours as ever, A. E. BENOIT.

He Would Kill Them with Light.

NIAGARA FALLS, N. Y., Oct. 12, 1895.

MR. EDITOR: I see that my subscription to THE TRUTH SEEKER has recently expired. I therefore send you herewith \$3 to pay for another year. I am thoroughly in sympathy with your great paper in its active campaign against ignorance and superstition, the arch enemies of civilization. Let the good fight go on in the hope that ultimately the bats and owls of superstition may be routed from their hiding places—ignorance and credulity—and driven into the broad daylight of science, where their hideous deformities will be apparent to all mankind, and when "to be hated will be but to be seen."

J. W. HODGE.

A Vote of Thanks.

FIRST SECULAR SUNDAY-SCHOOL,
VANCOUVER, WASH., Oct. 23, 1895.

WHEREAS: By the kind efforts of Mrs. Allise Burrows, recording secretary of this Sunday-school, the Truth Seeker Publishing Company, of New York city, has favored us by the presentation of four beautiful mottoes; therefore, be it

Resolved, That we in concert express our hearty thanks to the Truth Seeker Company, of New York city. Be it further

Resolved, That a copy of these resolutions be entered upon the minutes and one copy be sent to the Truth Seeker Publishing Company, of New York city, and one copy to the Little Freethinker, edited by Elmina D. Slenker, of Snowville, Va.

JAMES E. BEAL, Supt.

GEORGE E. SCHUELE, Rec. Sec.

Making the Light Shine.

SWAN RIVER, MINN., Oct. 24, 1895.

MR. EDITOR: I delivered some forty or fifty TRUTH SEEKERS in Minneapolis last summer. In all, I think, I have delivered about three hundred copies of your paper in that city, and hope to deliver thousands of copies in the future, and it seems to me that, from the number I have given away in the last five years, some may have been sown on good ground and the receivers have subscribed for it.

Buddha may have been the light of Asia, but THE TRUTH SEEKER is one of the great lights of the world, and I think when I renew my subscription it will be for two copies a week instead of one, and if every subscriber who is able would do the same, it would help our cause wonderfully, and the good effected by so many copies scattered abroad would offset some of the devilish work of the preachers, and the Young Men's Christian humbug, and other superstition-fostering societies.

S. G. COOPER.

In Answer to the Theocrats.

RAPID RIVER, Oct. 26, 1895.

MR. EDITOR: "These are the times that try men's souls." So said the great Paine of his times, and our own are a more warped edition. We have stood on the borders of freedom and beheld the purity, liberty, and light of the land, and must not be driven back into theological filth, slavery, and darkness; better a grave. They have made an attack on THE TRUTH SEEKER, and every Freethinker must make it a fight to the death and furnish the funds to continue the fight for years. I hereby pledge my word to subscribe \$25 every year while the fight lasts, unless some accident deprives me of the means. It seems plain from the utterances of the theocrats that nothing less than censorship and final suppression of the secular press is on their program; and as a great many of the secular newspapers are controlled by them, the editors will pile the fagots for their own literary and perhaps bodily cremation.

Yours fraternally, TOM WALKER.

An Inquiry After Mr. Bond.

REALITOS, TEX., Oct. 15, 1895.

MR. EDITOR: As the weather is changing to cool nights, I am reminded of my dear friend, B. L. Bond, who spent last winter with me. As we were the only two in this part of the world who did not welcome the preachers and their money-making schemes, we spent most of our time together. I became very fond of him and when he went to other parts, I could not help shedding a few tears of sorrow because of his leaving me all alone at the mercy of the Bible-sharks. I have written to him several times, but have got no answer. The last time I heard from him he was in Georgia, attending camp-meetings and making Baptist speeches. I am afraid that the chicken-eaters have captured him. If so they have a prize in him and we lose a friend and hard fighter for truth and justice. I still have faith in him and hope he will come out all right in the wash.

Please give the above space in your good paper, and should it come to the eyes of B. L. Bond, who is a subscriber, he will at least know I am still his friend, and a friend to truth and justice, and an enemy of all swindling schemes called religion.

Wishing your valuable paper success and hoping it will find a place in every home in the world, I remain

Your friend, PERRY DOWNS.

Yes, Wisconsin is at the Front.

WAUKESHA, WIS., Oct. 21, 1895.

MR. EDITOR: I have just read your excellent criticism of Prof. Ely's scheme for the practical union of religious and secular higher education. I have read some of Prof. Ely's works, and was favorably impressed with one of them in particular, viz: "Social Aspects of Christianity." Of course it contains some pious nonsense, but on the

whole the book is well worth reading by every liberal minded person. I was therefore surprised and disappointed to find he is advocating practically the union of church and state. He will, however, hardly convert many educators and thinkers to his way of thinking on that subject, especially not in this state. While stopping a few days in Milwaukee, I took occasion to visit the state normal school in that city, and was very much pleased with the way the "opening exercises" were conducted. In my day, only 15 years ago, the normal schools at Whitewater and Oshkosh, and of course all the other normal schools, always opened with religious exercises consisting of reading from the Bible, singing hymns, and offering prayer by the president. These were somewhat modified a little later, when Mr. Carl Doerflinger, of the Milwaukee Freidenker, at one time one of the board of regents, succeeded in making it optional for students to attend during these exercises, but did not succeed in breaking up the practice of holding religious exercises. A few years ago the question whether or not Bible reading in our public schools should be allowed was brought before the supreme court of the state of Wisconsin, and, to the credit of that body he it said, it decided against the religionists, showing that the reading of the Bible and other religious exercises were clearly unconstitutional. No doubt THE TRUTH SEEKER is familiar with the decision to which I refer. Since then, so far as I know, no religious exercises have been held in any of the schools of the state supported in whole by the state. At the Milwaukee normal school, no exercises of any description were held in the morning, but the afternoon session is always opened by singing some school song, followed by an address by the president or some one of the professors. The one I listened to was on the subject of child training in the public schools. I think Wisconsin's Freethinkers may well feel proud of the attitude their state has taken on the subject of religious exercises in the public schools.

Yours truly, J. J. SHIRLEY, M.D.

After Relics and Miracles.

ROCKVILLE, S. D., Oct. 27, 1895.

MR. EDITOR: At a meeting of our society it was suggested—in view of the fact that shrines are becoming quite popular as a means of working miracles and healing the sick, and also a fruitful source of revenue—that a committee be appointed to take under advisement the securing of sacred relics, to be inclosed in a tactile box—that is, a box susceptible of being touched—and bring the same within touch of the people. We herewith send for publication the report of said committee. It might not be amiss to mention in this connection that such publication might have the effect of softening the asperity of the postmaster-general of Canada to the extent that he would reconsider his late action denying to THE TRUTH SEEKER mail facilities in his dominions, as he is engaged in the same business.

REPORT OF COMMITTEE.

We, your committee appointed to consider and report upon the securing of certain sacred relics for the purpose of a shrine, beg leave to make the following report:

1. The flaming sword was in the hands of a cherub east of the garden of Eden. This cherub is a winged creature with a human countenance—he draws the chariot of Yaveh. Ezekiel visioned him; John, the revelator, was intimately acquainted with him. The cherub dropped the sword at the garden wall when Adam and Eve died. The Jews kept this sword red, and Jesus brought it to Peter, and the church has kept it flaming to this day. We hope to secure it when the church lays it down—probably to-morrow.
2. Cain's club was thrown eleven feet southeast from the blood of Abel in the field. God placed it in the hands of the Jews, and we can hear its dull thud from every quarter of the globe. It is not an infidel weapon—report unfavorable.
3. The jawbone of the ass is now in use by 111,000 clergymen of the United States to kill and dwarf the intellects of millions of people. Their strength has moved from the hair to the cheek and gall, and is made

manifest by the brazen insolence of the priests. Report unfavorable.

4. Jonah's gourd grew up in a night to a height and size to protect a man from the rays of the burning sun. A worm ate it off at sunrise, and when Jonah saw its leaves wither he was willing to enter the pugilistic ring with old Billy himself. This happened 2757 years ago. It is not stated in the divine record that this gourd had seeds or that gourds were common before that date, but since gourds grow in all warm and temperate parts of the earth we may know this gourd had seed or that God dropped a few packages of them. Since the gourds of to-day are vines we evidently have lost the art of growing them like a god; he made them stand up like a tree; we can only make them crawl like a snake. God taught his chosen people the art of lying, stealing, murdering, making hair-oil and bread, but all the arts and applied sciences, such as poetry, painting, agriculture, medicine, telegraphy, railroads, printing, astronomy, government, etc., are purely the work of the devil. To raise gourd trees with our seed we must go to the devil for aid. If our seeds were exhibited as relics your committee is unable to say if miracles would be wrought, or the sick healed, or this society benefited financially—still it might be a novel exhibition and have a seductive effect. We recommend that the president of this society make a trial seed exhibition. Your committee respectfully ask for more time to consider this matter. Submitted, etc.

SEARCH LIGHT.

Katie Kehm Smith.

LONE ROCK, OR., Oct. 1, 1895.

MR. EDITOR: You already have the sad news of the death of Mrs. Katie Kehm Smith. I suppose it is unnecessary to tell you she died in the glorious faith she had lived, and for which she had worked nearly all her life like a young soldier. She was brought by Liberal friends sixty miles to Haystack and laid away by many loving hands in the Infidel cemetery, where they will raise a fine monument to her memory next summer. But, ah! the monument she has raised herself by the grand, noble, self-sacrificing work she has done for Oregon will be more enduring than the finest sculpturing on marble. An impressive burial service was read by Mr. Carl Wagner in a voice tremulous with emotion, but it lost none of its beauty by that. Still, there were seen some of the scandal-mongering lambs of God who had given their hearts to Jesus, laughing at the "sport." How could the poor, heartless things help it?

We need the tenderest sympathy of all Liberals, for we have lost the brightest star of the Pacific coast. I know I shall not wound anybody by saying this, for I feel that every Liberal heart in Oregon throbs with the same feeling. There is nothing we can say to her poor broken-hearted companion and relatives to heal such sorrow as this. Old Father Time, in his relentless course, had given her to us and he has taken her away; in his endless cycles he may blunt the most poignant grief, but never heal the wound. My heart is too sad to write more at present, but as we hid away the beloved and loving face we were admonished that the

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Foot-prints on the sands of time.

By permission I send you the following song by Mrs. Smith:

SONG OF THE CREEDS.

AIR.—"Good-bye, My Lover, Good-bye."

The Ship of Truth is sailing on,
Good-bye, old dogmas, good-bye;
Superstition is nearly gone,
Good-bye, old dogmas, good-bye.
The People sit at Reason's feast,
Good-bye, old dogmas, good-bye;
No more to be duped by Preacher or Priest,
Good-bye, old dogmas, good-bye.
Bye, dogmas, bye-lo, etc.;
Good-bye, old dogmas, good-bye.

The Methodist hell is waning fast,
Good-bye, hell-fire, good-bye;
Good sense is gaining ground at last,
Good-bye, hell-fire, good-bye.
The brimstone pit is getting cooled,
Good-bye, hell-fire, good-bye;
The people who think will not be fooled,
Good-bye, hell-fire, good-bye.

Bye, Wesley, bye-lo, etc.,
Good John Wesley, good-bye.

The Pope of Rome is fallible, too,
Good-bye, confession, good-bye;
His cure for sin will never do,
Good-bye, confession, good-bye.
Our public schools will surely go,
Good-bye, confession, good-bye;
If left to those who kiss his toe,
Good-bye, confession, good-bye.
Bye, Leo, bye-lo, etc.;
Good-bye, Pope Leo, good-bye.

The Baptist faith is changing fast,
Good-bye, immersion, good-bye;
Freethought is doing her work at last,
Good-bye, immersion, good-bye.
In water alone they have lost their hope,
Good-bye, immersion, good-bye;
Unless it is used with plenty of soap,
Good-bye, immersion, good-bye.
Bye, Baptist, bye-lo, etc.;
Good-bye, immersion, good-bye.

The faith of Talmage is all a sham,
Good-bye, poor Talmage, good-bye;
His hearers full of lies he'd cram,
Good-bye, poor Talmage, good-bye.
Three times his church went up in flame,
Good-bye, poor Talmage, good-bye;
No help from Jesus ever came,
Good-bye, poor Talmage, good-bye.
Bye, Talmage, bye-lo, etc.;
Good-bye, poor Talmage, good-bye.

The Presbyterians have changed their creed,
Predestination, good-bye;
Their babies now are saved indeed,
Predestination, good-bye.
Such senseless faith must take its flight,
Predestination, good-bye;
When Reason sheds her beautiful light,
Predestination, good-bye.
Bye, Baby, bye-lo, etc.;
Predestination, good-bye.

MRS. A. M. CRAWFORD.

Mr. McBride's Wealth of Words.

SAMOTH, ILL., Oct. 23, E.M. 295.

MR. EDITOR: Permit me say—if it is not taxing your patience and space too much—that it seems to me that you have your facetious brother employed “to poke fun” and charge your correspondents who honestly differ with him of being *non compos mentis*, regardless of the influences of condition and environment. I'll say to THE TRUTH SEEKER'S “Gem” that you intentionally, or otherwise, never touched the subject under consideration.

You say, “These being the varieties of emotion cited by Mr. McBride to illustrate the utility of love, and none of them being the one I had in mind when I wrote the sentence that does not ‘pleasantly meet his approval,’ I am not harassed by any felt obligation to discuss them at length.” What “one” did you have in mind, if any? The Editor entitles my communication, “Arguing Against a Pleasantry.” Is it “pleasantry” for your friends to dub them apposit candidates for the asylum, simply because they think love better than a loveless life? Or, perhaps, you didn't have this “one in mind” when you “wrote the sentence.” Do you sincerely deem it “pleasantry” to call those “insane” who practice what they preach as much as possible? You or the Editor, or both, can tackle the above easy question. Is it “pleasantry” to assail a man with the accusation of “insanity” because he has wooed and won a wife, and reared a fine flock of children? If so, are you not cracking chestnuts at the expense of all the beautiful in existence?—of the heaven here? That you are “forced to distrust the analytical powers of my mind” is not strange, since I've read your “Observations” from their first appearance to the present time, and probably that will account for it. I admit your “denials.” I must also “deny” having exerted any painstaking efforts in my essay; but it was written one day while waiting for dinner; on the other hand you earn your livelihood by your assiduous literary applications. So, Mr. Macdonald, you'll surely pardon me, for I was hungry, besides it wasn't the “one I had in mind,” anyway. You say that my “work is too coarse.” Too “coarse” for what? I think you devote a pretty prolix reply to my extensiveness.

You ask: “I wonder if it is a fact that Mr. McBride thinks in words having the same initial?” If I were to adopt your diction of delivery, I'd retort: “That's none of your business;” but as I can afford to be morerefinéd and true to myself, I'll say that I usually “think in words having the same initial;” so you will readily see that the

“effect is not bad,” for if it was I could pertinently point to your phrase of “stately salutation.” Could I not consistently say of you as you have of me, that “‘apt alliteration's artful aid’ in his case is not apt,” etc.? I'll refer you to your poem, entitled “Paine: The Knight Errant of Freedom,” in which you say:

Who fell where furrow and field ran red—
To crash of cannon and shriek of shell.

No alliterative display in that, are they? Do you thus woo the muses for “effect” merely, and is the effect “bad?”

Again, you philanthropically apprise me that “there is certainly something incongruous in the conception of a devil-fish as a dogmatist, as there is something ungrammatical in the use of the plural pronoun in the same sentence.” I employ the words “orthodox octopus” figuratively; therefore to use the “devil-fish orthodoxy as a dogmatist,” would, I think, be perfectly proper; while I cheerfully confess that the “personal pronoun” is “ungrammatical.” Once again I quote from your poem:

O champion, bravest of all the past!
O Freedom, fairest of all the dames!
Long may the pledges of your fealty last,
For ever united be your names.

And long as flowers from the soil shall spring,
Touched by the warmth of a May-day bright,
A blossom and tear shall the lady bring
To drop on the grave of her faithful knight.

Now, according to your logic, what do you mean by this line:

O Freedom, fairest of all the dames!

Why express “Freedom” in the feminine gender? and does the “fairest dame” wear bloomers and straddle a bike along with other “new women?” The other two last lines:

A blossom and tear shall the lady bring
To drop on the grave of her faithful knight.

What lady? the “fairest dame” Freedom?—and will this handsome knightess live perennially to drop tears and blossoms “on the grave of her faithful knight?” Did this knight get killed in a joust, or did he expire serenely in bed? What a spectacle! tears trickling down the comely cheeks of “Freedom!” Why weepest thou, “fairest dame?” Is it because thou hast a lasting job of dropping blossoms?

Now, Mr. Macdonald, by the light of your own logic, does not your lines reflect “incongruities?” According to your estimation, the similitudes, metaphors, and figures of speech of Burns, Byron, Shakspeare, Shelley, Whittier, and Whitman, and others, are all “incongruities.” I am painfully surprised that a word-weaver of your prominence has failed to perceive this. If you were a king's jester or “court critic,” the situation would be different.

“I would ask if ‘argus-eyed monster’ is approved diction in Samoth, Ill.?” you inquire. At the present I am agnostic on that, but I intend soon to make a canvass of the place, and will report the success of the enterprise for your especial edification. Of course I must observe the time-worn conventionalities of Samoth, else I'm not “in the swim!” “What is the matter with ‘hydra-headed?’” “Hydra-headed” is all right, although it may be a little bit soft in the upper story, like some luckless wights who fall in “love” and become “insane,” as though all of us, according to the specialist, have a link or two lost and cankered in our complex mental machinery.

You ask in a sort of “spooney” fashion if there's any “sense” in this question: “Is not ‘love’ the theme of the poet, the plot [!] of the novelist, the background [!] of the artist, and the forte [can he mean motif?], of the musician, and without ‘love’ would not all these be a lost art?”

I retort, Yes, sir! Could there be any poetry without the poet? Any art without the artist? Any music without the musician? And am I not justified in declaring, figuratively speaking, that without “love” the theme of the poet, and the plot of the novelist, etc., is futile? “Love” could not wholly be the theme of poetry, nor the plot of the novel, since it would monopolize the business, but it can wholly be the theme of the poet, and the plot of the novelist. See? Relativ to the “motif of the

musician,” why dabble in the words of “alliteration,” after almost exhausting your vocabulary of invectives on the same?

He says: “I have not deprecated the sentiment of patriotism, though I hold that dying for a problem is a poor way to solve it, and that a man who will forfeit his life to maintain any government as yet established is afflicted with an excess of enthusiasm.” When the bugle of war blew a blast in each patriot's ear, and Father Abraham kept his steady hand upon the helm of the Old Ship of State, three hundred thousand more chivalric sons responded to his call for volunteers. In the South the black man labored for little food and lashes; and over the question of slavery the South seceded and stigmatized the map of the Union. In fancy we can see them all—John McBride, my father, Henry Macdonald, your father. Your father was numbered with the slain, along with 279,376 brave privates panoplied with glory; my father is to-day a physical wreck. Did not your father and those heroes die to “solve the problem” of slavery and secession? And did they not nobly succeed? And would you, as a patriotic soldier's son, accuse them of being “afflicted with an excess of enthusiasm?” “I pause for a reply.”

CHAS. D. McBRIDE.

MR. EDITOR: Your correspondent, Mr. McBride, is improving. He is evidently stirred to his profoundest depths, and a person so roiled is sure to write more vigorously than when merely waiting for his dinner. If his championship of the tender passion does not win him the lasting regard of all young women who agree with him, then chivalry is dead. I believe, though, that a warrior bold with spurs of gold, singing merrily his lay, and therein vowing to live for love or die, is still appreciated by some members of the female sex. Touching that peculiar state of consciousness known as the feeling of love, I might point to the killings, the suicides, and the various abuses (some sixteen per cent of the whole) having their rise in this aberration of the intellect, but a sense of compassion, which I admit to be unscientific, deters me from drawing a statistic on Mr. McBride. Sometime when, instead of writing a composition for THE TRUTH SEEKER, he takes his pen in hand to inform his Dulcinea of the condition of his mind towards her; and when, years afterwards, he reflects on what he said to her, this little discussion will recur to him and he will acknowledge that I was more than half right. In which opinion his Dulcinea, if she be then his wife, will doubtless coincide. The seriousness of the love madness is diminished by the circumstance that it is temporary, and in general the cure may be safely entrusted to nature. I have not recommended an insane asylum, and am surprised that Mr. McBride should accuse me of having done so.

Concerning the lines of poetry your correspondent has adduced, it is of course admitted that all of their peculiarities, including rhythm and rhyme, are introduced for effect. Whether or not the effect is bad, the reader must judge. But what is permissible in poetry may be wholly out of place in prose writing.

I see that Mr. McBride does not grasp the point of my criticism of his dogmatic octopus. The fact is, the figure is defective, because dogmas are altogether foreign to the octopus. Orthodoxy has been likened to the octopus for the reason that it has many arms or tentacles (which reach into the state house, the court, the school, and the home), and therein lies the force of the comparison. Mr. McBride's acknowledgment of fallibility in the matter of grammar gives hope that his present opinion on the correctness of his figures may not be final. As to “argus-eyed” and “hydra-headed,” the former means no more than a watchful jailer, while the latter signifies a multifarious evil, or an evil having many points of action, and “hence not to be repressed by a single effort.” One may be argus-eyed and yet benevolent, while the hydra-headed is totally bad. Mr. McBride meant hydra-headed when he wrote the church down as argus-eyed. He has not as yet acquired the habit of fixing an idea clearly in his mind before transferring it to paper.

Concerning Freedom and Thomas Paine, Mr. McBride's remarks are somewhat trifling. Freedom is frequently personified as a woman, and there is nothing out of the way, that I can see, in the notion of her weeping at the grave of Thomas Paine, her devoted champion. We are told that she shrieked when Kosciusko fell. Says Mr. McBride: “Now, Mr. Macdonald, by the light of your own logic, does not your lines reflect incongruities?” I must reply that I do not think that my lines does. He also misses the point in syntax which I raised over his query whether the poet, painter, novelist, and musician, without love, would not be “a

lost art.” Since these are not an art, but its agents, they might become lost artists, but not “a lost art.” My idea was to prompt Mr. McBride to find out the meaning of his own mental operations and then to express that meaning in terms which would convey it to the minds of his readers. I suggested “motif” as a substitute for the “forte” of the musician because, in music, *forte* means powerful, while *motif* has reference to the subject. Musical composition may be, in one sense, the forte of the musician, but his theme is called the motif, or *motivo*. The misuse of terms is almost as immoral as untruthfulness.

Mr. McBride's denial that he “exerted any painstaking efforts” when writing his essay makes us wish dinner had been ready sooner; also to hope that the cook was more conscientious than the writer. Really, Charles, you should be ashamed of that confession, for whenever you offer an essay for publication you should be able to say: “Here are the best thoughts on this subject that have come to me, and I have chosen my words with the greatest care that I am capable of exercising. Respect for my readers and for myself would deter me from doing less.” You would also practice condensation and save the Editor the trouble of flipping so much froth off your communications with a blue pencil before they are set up.

The closing paragraph of Mr. McBride's letter is bungled. He should have reserved it for July 4. G. E. M.

Book Notes.

Boston Ideas says of W. H. Maple's new book, “No Beginning, or the Fundamental Fallacy”: “The book is an immense satisfaction. It begins with a true premise. It stands on firm foundation. It has a deeply earnest motif. It manifests freshness of thought in all directions. Mr. Maple makes with his words a very clear path before the reader's thoughts. He does not attempt to confuse by intricacies of dissection, though necessarily the depths to which he delves throw up to light many a problem-working utterance. Straightforward clearness marks his method of placing abstractions in the mould of concreteness. Mr. Maple's book is one of whose publication to be glad. It places certain truths powerfully before the reader's thought, and it keeps so concentratedly to the point of expressing itself clearly and directly as to constitute, as a champion of reason, one of the very strongest of essays we have ever read. Price of the book \$1. Address THE TRUTH SEEKER.

A volume of 139 pages bearing the title of “Crimes of Preachers in the United States and Canada” may be accounted among the oddest literary curiosities of the day. The work, which purports to contain a list of offenses committed by pastors of churches of all denominations, was first published in 1881, and the present volume is the fifth edition of the book and brings the list of offenders down to the present year. The list is transcribed from newspapers, and certainly makes an imposing array of crime committed by professed teachers of morality and religion. [“Crimes of Preachers” New York: The Truth Seeker Company. Price 25 cents.]—*San Francisco Call*.

They silently wandered, in pairs, and alone,
But took the direction the halo had flown,
And soon, lying under the southernmost wall,
They found the great halo, not damaged at all.

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold. There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1. Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum,

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Lament of a Little Girl.

My brother Will, he used to be
The nicest kind of girl;
He wore a little dress like me,
And had his hair in curl.
We played with dolls and tea-sets then
And every kind of toy,
But all those good old times are gone—
Will's turned into a boy.

Mamma has made him little suits,
With pockets in the pants.
And cut off all his yellow curls
And sent them to my aunts.
And Will, he was so pleased, I believe
He almost jumped with joy,
But I must own I didn't like
Will turned into a boy.

And now he plays with horrid tops
I don't know how to spin
And marbles that I try to shoot,
But never hit or win.
And leap-frog—I can't give a back
Like Charley, Frank, or Roy.
Oh, no one knows how bad I feel
Since Will has turned a boy.

I have to wear frocks just the same,
And now they're mostly white.
I have to sit and just be good,
While Will can climb and fight,
But I must keep my dresses nice,
And wear my hair in curl,
And worse—oh, worstest thing of all—
I have to stay a girl.

—Philadelphia Item.

A Letter from a Musical Student.

DEAR MISS WIXON: Perhaps you have not forgotten my having occasionally written you from Canon City, Col. About six months ago, in the freshness of their spring robe, I left, for a time, the wild and beautiful Rockies for the purpose of attending the musical department of "Bethany College and Conservatory of Music" in this little Swedish world, or Young Sweden as it is familiarly known. Often have I—in the heat of summer—sighed for a breath of the cooling western breeze and a draught from some rippling mountain-stream or gushing spring.

This little Swedish settlement is situated in the valley of the Smoky river, and is one of those numerous central points of the United States. It is also a central point of its own individual state. The town is small, surrounded by an extensive farming country, and these, the sturdy folk from the land of the midnight sun, are a live, industrious, and prosperous people. They are in this particular progressive and justly proud of their educational facilities. Bethany is young and growing steadily. It may be truly said that religion is the only whim these people tolerate. (Is there no possibility of our people establishing an institution even better through the extinction of this relic?) Its art, its music, its literary work, all its educational resources, are of high order. The school is a Lutheran institution and although superstition is thoroughly diffused throughout, I am glad to say that in at least one particular it is not of the radical orthodox type.

A few days since, I heard a new student—to use a Western expression, a tenderfoot—in the mathematical department define Algebra to a younger student as "a species of arithmetic;" therefore I feel safe in saying that this Lutheran superstition is a species rather than a branch of the old tree.

The people are constant attendants at church, but, unlike many other sects, they are rather liberal on the first day of the week and seem not so fearful that they will desecrate the "American Sabbath." The day with them is never too good on which to perform necessary work. We often have on Sunday band entertainments in the park or practice for chorus, band, or orchestra when a concert is near at hand. Although other sects might take a week day for it, should circumstances require it, they might even swear on Sunday.

The students of the school number over four hundred. The professors of music

and painting are artists of a high order. The little Swedish settlement is even now noted for its music and art. An auditorium with a seating capacity of four thousand was lately completed and dedicated to education by a series of six grand concerts, which were, through rain and mud, attended by fully three thousand people. We had a chorus of three hundred voices and a band and orchestra of over one hundred pieces. Yes, on this occasion the storm king favored us once again. He has been quite attentive the past season, particularly on noted occasion. However, at intervals he has allowed to some extent a realization of what a dry season in Kansas means.

During the past summer, living near the open windows of a popular church, I received many a draught of religious enthusiasm, which, together with the hot winds, were sufficient warnings of the "wrath to come." I now have a better realization of that distant clime.

I once overheard a conversation on "Books," by a company of young people. One of the company—a young man—was dilating on the attractive features of a certain religious work. His remarks were concluded with the statement that the book contained the most "graphic description of heaven" which he had ever had the pleasure of reading. It struck me as on a parallel with that exclamation so often used by Christians on beholding a so-called likeness of Christ—"Oh, how very natural." Not having made their acquaintance I was unable to ascertain by what source the speaker was enabled to judge of a description of a country so unknown and remote. However, returning to my subject, I

have the past summer felt that, had I sufficient command of geographical terms, I might give a "graphic" description of the opposite region. At any rate, I can now in better grace pardon Dante for his "Infernal Regions," as I have been able to feel something akin to the probable inspiration of Holmes in his production of "The Hot Season."

But autumn, with its frosty mornings, sunny noons, and beautiful sunsets, is with us once again. We need think no more of the heated summer winds until their return, and let us hope some western gold excitement, or the redemption of silver, will then have called us where, through the beautiful pines, sigh the cool, fresh breezes of far away mountain-tops, where snow and flowers are companions even on a mid-summer day.

ORELLA LOCKE.

Lindsborg, Kansas.

No Quarrel With Jesus.

A friend of mine living in Middlebury, Vermont, told me of an old farmer who lived in a neighboring village and who, at the age of 96, found the "machinery" refusing its work as in former days and so made up his mind that he must die. The old man, though a sometime attendant on church, was not a member, but he had a pious daughter, who called in her clergyman (Rev. Mr. Bacon) to see her father. The clergyman, among other questions, asked the old man if he had made his peace with Jesus. "Made my peace with Jesus?" said the nonagenarian, "why, he and I never had any quarrel."

This is a true story.

HENRY M. TABER.

PRESENTS :: FOR THE :: HOLIDAYS.

In selecting Holiday Presents for their friends, Liberals should remember that good books make lasting impressions, and please as well every day in the year. A Liberal book in the right hands often changes the views of several persons.

We have quite a number of books appropriately bound for Holiday purchasers, and we will pack them carefully so they can go any distance in the mail, or by prepaid express. The following are all good books for the purpose:

Four Hundred Years of Freethought. From Columbus to Ingersoll. By Samuel P. Putnam. 148 full-page half-tone portraits of the most eminent Freethinkers and philosophers, living and dead, of the past four hundred years. Large octavo, 1165 pages, gilt sides and back, marbled edges. Price, \$5.

Right Living. By Susan H. Wixon. Ethics as Understood by a Student of Science. "Right Living" is well bound in cloth and printed on good paper. Price, \$1.

An Unofficial Patriot. A Historical Story of the Civil War. By Helen H. Gardener. Cloth, \$1.25; paper, 50 cents.

The Freethinker's Pictorial Text-Book, in cloth, with gold lettering and side stamp, for \$2.50. In plain boards, \$2.

Old Testament Stories Comically Illustrated in cloth, with gold lettering and side stamp, for \$1.50. In plain boards, \$1.

The Gods and Religions of Ancient and Modern Times. Two volumes. Written in prison. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

Ingersoll's Prose Poems and Selections. From his Writings and Sayings. Silk cloth, \$2.50; tree calf, \$9. Cheaper cloth edition from same plates, \$1.50.

Ingersoll's Principal Works: Gods and Other Lectures; Ghosts and Other Lectures; Some Mistakes of Moses; Interviews on Talmage; What Must We Do to Be Saved? Blasphemy; Crimes Against Criminals. 1,141 pages. In one volume, half calf, \$5.

Life. A Prose Poem. With Pictures of Colonel Ingersoll and Grandchild. By R. G. Ingersoll. In color, on boards, beveled, gilt edges, 75 cents.

Lithograph of R. G. Ingersoll. 22x28 inches, heavy plate paper, 50 cents.

Abraham Lincoln: Was He A Christian? By John E. Remsburg. Cloth, \$1.

The Creation of God. By Dr. J. Hartmann. Red cloth, \$1.

Pleasure and Progress. By A. M. Lorentz. LL.B. Cloth, \$1.

The World's Sages, Thinkers, and Reformers. 1,075 pages. 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Martyrdom of Man. By Winwood Reade. Cloth, \$1.

Handbook of Freethought. By W. S. Bell. Cloth, \$1.

Photograph (Cabinet) of R. G. Ingersoll. 50 cents.

Apples of Gold, by Miss Susan H. Wixon. Gilt stamp. \$1.25.

All in A Lifetime, by Miss Wixon. \$1.

Voltaire's Romances, Profusely Illustrated. Half calf, \$4; vellum cloth, \$1.50.

Darwin and After Darwin. By George J. Romanes. Silk cloth, gilt top, \$2.

The Story Hour. An Exceptionally Handsome and Interesting book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Conway's Life of Paine. Two large, handsome volumes. The best and only complete life of Paine. Half calf, \$10; in cloth, \$5.

Pardon's Life of Voltaire. Of which the same can be said as of Conway's Life of Paine. Half calf, \$10; in cloth, \$6.

Woman, Church, and State. By Matilda Joselyn Gage. Leather, \$3; cloth, gilt top, \$2.

History of Christianity, comprising all that relates to Christianity in the "Decline and Fall of the Roman Empire." Half calf, \$4; vellum cloth, \$2.

Force and Matter. By Professor Ludwig Buchner, M.D. Half calf, \$3; vellum cloth, \$1.50.

Dynamic Theory of Life and Mind. By James B. Alexander. Cloth, \$2.75.

Cosmian Hymn Book. With music to all the songs. Edited by L. K. Washburn. Cloth, gilt side stamp, \$1.50.

For Other Books See the Advertisements, or Send to Us for a Free Catalogue.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

Correspondence.

NEW YORK CITY, Oct. 27, 1895.

DEAR MISS WIXON: This is my second letter to the Corner. Quite a length of time has passed away, however, since I last wrote. I am now in the sixth grade in the grammar department. I have been at the head of my class ever since I was promoted into it in September.

My mother and grandpa (L. G. Reed) took me to Hardman's Hall to hear you at the Freethought Congress last evening. We all thought your lecture was splendid. I wanted to hear Miss Wixon very much, for I have some books written by you.

I am a Freethinker now, and mean to be one always. Often the girls in school ask me what my religion is? My answer is always, "I have none." I take music lessons, and have some very pretty pieces.

Your loving friend, ESTELLE BOYD.
[My dear Estelle, it would have been a great pleasure to have taken you by the hand at Hardman Hall, also your mamma and grandpa. When the girls at school ask you what your religion is, tell them it is to do good and be good.—ED. C. C.]

BELLEVUE, KY., Nov. 5, 1895.

DEAR MISS WIXON: I thought I would write to the Corner once more. It has been nearly a year since I wrote last. I have been reading the Children's Corner every time papa gets THE TRUTH SEEKER, and I think Aunty Bright's lecture was very nice. My papa has a large picture of Thomas Paine and also the complete works of Paine. Papa is going to celebrate his (Paine's) birthday by inviting some of his friends and sending up some fireworks.

We had quite an exciting time at our Bellevue schools this week. The school board tried to have the Bible read in school, but the mayor and papa and a great many more of the people would not allow it. My teacher is a Catholic, and mamma says that if they read the Bible in

school she (my teacher) would have the right to bring her prayer-book.

You asked me some questions when I last wrote you which I cannot answer, as I am only eleven years old, and do not know enough, but hope to be able to answer them some day. NELLIE J. HELD.

[An interesting letter, which we trust may be followed by others from Nellie. Papa has helped to gain a great victory in excluding the Bible from the public schools. Such schools should be entirely secular.—Ed. C. C.]

Health and Happiness.

II.—OBSERVATIONS ON THE ART OF NURSING.

Birth is a physiological process quite in harmony with the natural laws which prevail throughout the vegetable and animal kingdoms. The new product inherits all the parental properties which are the inherited qualities of those parents' ancestors, in addition to the tendencies acquired during the period of their existence. But although the infant at birth possesses all these endowments, the experience, culture, and education must begin anew with every newly born being. All mothers of the intelligent class of animals nurse, aid, care for, and nourish their young more or less. This is especially noticeable among birds and mammals. The infant of the higher vertebrate class is, for a time at least, dependent on its maternal parent for support. She watches over her babe, protects, guides, trains, and instructs it, and, so to speak, prepares it for an independent existence. She exhibits all the primary qualities of maternal duty, and, with instinctively motherly love, carefully guards her young against unnecessary exposure or injury. She is not without solicitude, anxiety, and pity, and, according to the intelligence she possesses, usually makes every exertion to surround the little one with all the comfort in her power to bestow. The human mother, endowed with intelligence of the highest degree, should be still more watchful in the particular care she gives her young, which contributes so largely to her own happiness. A mother who wishes to have her babe healthy, well-nourished, and prosperous must be observant, diligent, and painstaking, that she may notice every change in the infant in case anything occurs that is not quite in conformity with health.

Size of the Infant. The body of the child at the moment of birth varies in length from 16 to 21 inches. The male infant generally measures one inch and a quarter more than the female. It increases during the first month about one-quarter to one-half inches in length, one inch for the second month, five-eighths of an inch for the third, and one-quarter to three-eighths for the following months. The child increases in size, during the first year, about seven and a half inches; for the second year about three and five-eighths inches; for the third year two and three-fourths inches; for the fourth and fifth year about two and a half inches; and in the six following years about two and a quarter inches a year. The size of the child doubles during the first six years. An insufficient alimentation (or feeding), scrofulous bones, rickets, etc., retard the growth; acute febrile (feverish) diseases act in the opposite way; a too rapid growth enfeebles the child and makes it pale and thin, and it requires nourishment and hygienic attention accordingly.

Weight of the Infant. The weight of the infant varies from five to nine pounds, and averages about six and a half pounds at the time of birth. The male weighs more than the female, there being a difference of from four to eight ounces. Immediately after birth, the child loses weight in consequence of the evacuation of meconium and urine, and the elimination by the skin and lungs—a loss not counterbalanced by the alimentation, which is not yet very abundant. The diminution of weight continues for about the first three or four days, the loss in all being about three or four ounces. Frequently, on the first day, the diminution is three and a quarter ounces, and ceases about the third or fourth day, if the child is nourished naturally, or a little later if nourished artificially. The average increase of weight is from three-fourths of an ounce to one ounce per day during the first five months; from five to seven ounces the seven follow-

ing months, and it weighs at the end of the year about twenty-one pounds, almost the triple of its initial weight. At seven years of age the child weighs nearly twice as much—forty to forty-five pounds—and at the age of fourteen, the weight is ninety pounds, more or less. The weight of the adult is twenty times the weight of the newly born. It is important, in order to be well assured that the nourishment of the infant by the mother is satisfactory, to ascertain, by weighing it regularly, whether the increase in weight is normal. The infant ought to be weighed immediately after birth, as soon as dressed. The weighing should be repeated every two or three days, always at the same hour, during the first few weeks; then every eight days up to about six months, and every fifteen days during the rest of the year. The time selected for these examinations ought to be furthest removed from the last nursing, and the result written down in a book kept for that purpose. Thus the mother may learn the actual increase of the weight of her baby. An increase of weight of about two-thirds of an ounce to one ounce per day during the first month may be considered normal, and all children who do not gain two-thirds of an ounce per day may be regarded as ailing or badly nourished. To this rule there are exceptions, however.

The Temperature of the infant at birth is slightly higher than that of the mother; later, it is the same as in the adult. (Normal temperature, 99.5.) M. D.

PUBLICATIONS.

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents. Interesting books by same author: "Four Leading Doctrines," 247 pp., .75; "Divine Love and Wisdom," 248 pp., .75; "Divine Providence," 308 pp., .75; "Conjugal Love," 472 pp., \$1.00; "True Christian Religion," 982 pp., 1.50; "Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1. Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

TWO DOLLARS FOR ONE

"THE LITTLE FREETHINKER"

The only paper published for the young that is free from superstition. One year 50 cents. Six months, 25 cents. Sample copies, 3 cents. *Little Freethinker* has been enlarged and improved and is now a paper Liberals may be proud of. I'll send *Little Freethinker*, *Foot's Health Monthly*, and *The Mayflower Magazine* one year, the *Home*, a 16-page story paper, and twelve fine flowering bulbs of different kinds, all for \$1. Address: ELMINA D. SLENNER, 4442 Snowville, Pulaski county, Va.

Is Controversy Dangerous?

By W. F. JAMIESON.

This little book goes down to the very bed-rock of human liberty.

Price, 25 cents.
Address THE TRUTH SEEKER.

THIRTY YEARS IN THE BUSINESS.
ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Commission Merchants.

Fruits and Vegetables

Apples, Eggs, Cheese, Cranberries, Potatoes, Butter, Dried Fruits, etc.

Promptness our main object. Correspondence solicited. Car lots a specialty.

We fill Orders for All Kinds of Produce.

141 So. Water St., Chicago.

My Repairing Department

Is now complete. I have facilities to repair, closely regulate and re-run watches 2d or 3d day. No better work in the world. Agents wanted in every town in the United States where watches are not repaired. Many are now making money but many more can make money easy by sending me the work of their friends and neighbors. Apply for terms, also send for price lists of Watches, Diamonds, Jewelry, Silver-ware, etc.

OTTO WETTSTEIN,

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon, and The Popular Free-thought Badge.

Established 1857. ROCHELLE, ILL.

Correspondents Wanted

With Liberal and Freethinking women between the ages of 20 and 40 years. Address L. O. I., care Truth Seeker office. 10637

Cheap Tracts for Distribution to Start Christians Thinking.

If you want terse, trenchant reading matter, to act as "Eye-openers," in doing "Missionary Work," convenient to hand to neighbors, friends and all inquiring persons, send for a supply of these valuable little evangelists of truth.

They range in price from one to ten cents each. They are so low in price that thousands of generous-hearted persons can afford to buy them for gratuitous distribution. Too many of them cannot be spread broadcast over our land. Sent, post-paid, by mail.

An Antidote Analyzed. Exposing the Inconsistency of Christians Generally. H. Clay Lense. 10
Astro-Theology. L. L. Dawson. Showing the story of Christ in the New Testament to be but an Allegorical representation of the sun's course through the different zodiacal signs. 5
Apostles of Christ. Anstin Holyoake. 5
The Bible God Disproved by Nature. W. E. Coleman. 3
Bible Idolatry. Robert G. Ingersoll. 3
The Bible: Is it Reliable as a Guide? C. Watts. 2
Blasphemy and the Bible. C. B. Reynolds. 2
The Book of Esther. A Specimen of What Passes as the Inspired Word of God. 5
Buddhist Nihilism. Prof. G. Max Muller. 5
Constantine the Great. Portraying the Iniquity of the First Christian Emperor. S. H. Preston. 3
The Comstock Postal Law Unconstitutional. (This is the statute under which Mr. J. B. Wise is now indicted for sending a verse from the Bible through the mail.) T. B. Wakeman. 10
Cruelty and Cruelty of the Human Race. Dr. Daniel Arter. 2
Christianity a Borrowed System. Bennett. 2
Christianity: Its Nature and Influence on Civilization. Charles Watts. 5
The Christian Deity. Charles Watts. 2
The Christian Faith. 200 Questions Without Answers. 2
Christian Mysteries. A Dialogue between a Christian Missionary and a Chinese Mandarin. 2
The Christian Sabbath. John E. Remsburg. 5
Christ's Scheme of Redemption. C. Watts. 2
The Church and Education. Anti-Jeuit. 5
The Church and Freethought. Franklin Steiner. 10
Congress and Sunday Laws. (Shall the Mails be Stopped on Sunday?) By the Editor of The Truth Seeker. 3
The Constitution and Holy Days and Holidays. S. P. Entman. 1
Constructive Rationalism. Annie Besant. 1
The Devil's Due Bills, or Give the Devil His Due. John Syphers. 2
Daniel in the Lion's Den. D. M. Bennett. 2
Daniel, the Dreamer. A Biblical Biography. Anstin Holyoake. 5
Decadence of Christianity. 1
The Decline of Faith. J. E. Remsburg. 5
Defense of Secular Principles. Chas. Watts. 2
Does there Exist a Moral Governor of the Universe? Anstin Holyoake. 3
Don'ts of Infidels. Questions by a Weak but Sincere Christian. 5
The Ethics of Religion. W. K. Clifford, F.R.S. Evolution Teaches Neither Atheism nor Materialism. R. S. Brigham, M.D. 3
Evolution of Israel's God. A. L. Rawson. 5
Essays on Miracles. David Hume. 10
Father, Son, and Holy Ghost. T. E. Longshore. 5
The Fear of Death. D. M. Bennett. 1
Foundations. John Syphers. 5
Free Speech and Free Press. Percy Bysshe Shelley. 1
Few Words about the Devil. Chas. Bradlaugh. 3
Freethought and Mod. Progress. Chas. Watts. 3
The Fruits of Christianity. Annie Besant. 2
German Liberalism. Mrs. Clara Neymann. 2
The Gospel of Christianity and the Gospel of Freethought. Annie Besant. 1
Has Man a Soul? Charles Bradlaugh. 3
Heaven and Hell: Where Situated? Anstin Holyoake. 3
Hereditary Transmission. Illustrations of Its Occurrence. Prof. Louis Eisberg. 3
Is There a God? Charles Bradlaugh. 3
If You Take Away My Religion What Will You Give Me in Its Stead? H. B. Martin, M.D. 3
Is America the New World? L. L. Dawson. 10
Infidelity. H. W. Beecher. 1
Infidels and Charity. Franklin Steiner. 5
Ingersoll Catechised. With Mr. Ingersoll's Poem on Robert Burns. 3
Ingersoll on McGlynn. 3
The Ills We Endure: Their Cause and Cure. D. M. Bennett. 5
Is the Bible Indictable? Annie Besant. 2
Jefferson an Unbeliever. John E. Remsburg. 5
The Jews and Their God. Isaac Paden. 3
Labor's Prayer. Charles Bradlaugh. 5
Land Question. Charles Bradlaugh. 2
Large or Small Families? A. Holyoake. 2
Lay Sermon. Robert G. Ingersoll. 5
Legend of Gantama Buddha. Paralleling that of Jesus Christ. 5
Logic of Death: or, Why Should the Atheist Fear to Die? By G. J. Holyoake. 3
The Logic of Life. Deduced from the Principles of Freethought. G. J. Holyoake. 3
Ludicrous Aspects of Christianity. A. Holyoake. 5
Liberty and Morality. Moncure D. Conway. 2
The Liberty of Printing. Hon. E. P. Hurlbut. 3
Literature of the Insane. F. B. Marvin, M.D. 5
"Manna" Orthodox Descriptions of How People are off in Hell. 1
Materialism and Crime. B. F. Underwood. 5
Moral Value of the Bible. Chas. Watts. 3
Moody's Sermon on Hell. A Criticism of Revival Doctrine. 1
Natural Religion vs. Revealed Religion. Annie Besant. 2
New Life of Abraham. Charles Bradlaugh. 3
New Life of David. Charles Bradlaugh. 3
New Life of Jacob. Charles Bradlaugh. 3
New Life of Jonah. Chas. Bradlaugh. 3
New Life of Moses. Charles Bradlaugh. 3
The New Faith. J. L. Stoddard. 1
The New Age. W. S. Bell. 5
The Old Religions and the New. W. S. Bell. 1
On Eternal Torture. Annie Besant. 2
On Prayer. Annie Besant. 3
On the Religions Education of Children. Annie Besant. written during her Transition from Christianity. 2
Open Letter to my Old Friends the Quakers. S. D. Moore. 1
Orthodoxy. Robert G. Ingersoll. 10
Our Lord and Savior Jesus Christ. T. E. Longshore. 5
Paine and Wesley. John E. Remsburg. 5
Plea for Impartial Taxation. S. B. Duryea, T. B. Wakeman, G. K. Hawes. 5
Protestant Intolerance. John E. Remsburg. 5
Philosophy of Secularism. Charles Watts. 2
A Picture of the Jewish Jehovah as described by the Bible. Per dozen. 10
Plea for Atheism. Charles Bradlaugh. 5

Poverty: Its Effects on the Political Condition of the People. Charles Bradlaugh. 1
Protestant Persecutions. William Cobbett. 1
Questions for Bible Worshipers. 1
The Relation of Witchcraft to Religion. A. C. Lyall. 10
The Religion of Humanity Better than Eternal Punishment. M. Babcock. 10
Religion of Humanity. Frederic Harrison. 10
Repeal the Sunday Laws! (Including the "Origin of Sabbaths.") By the Editor of The Truth Seeker. 3
Revivalism Examined. A. G. Humphrey. 2
A Remarkable Book. A Review of Greg's Creed of Christendom. H. W. Douglas in Canadian Spectator. 1
The Safe Side. H. B. Brown. 2
Science and Bible Antagonistic. Chas. Watts. 3
A Secular Prayer. Anstin Holyoake. 1
Secular Responsibility. G. J. Holyoake. 2
The Stage and the Pulpit. Robt G. Ingersoll. 3
Superstition Displayed. Wm. Pitt's Celebrated Letter to the Sects of Great Britain "Science of the Bible." Being the Rev. John Jasper's Celebrated Sermon on Astronomy. 1
Talk With the Four Evangelists. E. Woodruff, M.D. 3
Thoughts on Atheism. Can Man by Searching Find out God. Anstin Holyoake. 3
The Theory of Evolution. Thomas H. Huxley. 10
The True Basis of Morality. Annie Besant. 2
The Truth of History. Robert G. Ingersoll. (Reply to some of the Sunday-school Stories About Him.) 3
Two Short Sermons. Rev. Theologians. 1
Twelve Apostles. Charles Bradlaugh. 3
Were Adam and Eve Our First Parents? Charles Bradlaugh. 3
What Did Jesus Teach? Chas. Bradlaugh. 3
Why Do Men Starve? Charles Bradlaugh. 2
When Did Paul Live? Scholastics. 1
Washington an Unbeliever. J. E. Remsburg. 5
Was Christ Crucified? Anstin Bierbower. 10
Address THE TRUTH SEEKER, 28 Lafayette place, New York.

NEW BOOKS

BY

ROBT G. INGERSOLL

The Field-Ingersoll Discussion. Price, paper, 25 cents; cloth, 50 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, paper, 25 cts; cloth, 50 cts.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

Which Way? Price, 25 cents.

This lecture is a consideration of the difference between the natural and the supernatural, and some reasons why the former is the best way to go. Perhaps no one of Colonel Ingersoll's orations has won more general applause from enlightened audiences than this. It contains that most magnificent of perorations, his visions—"This was. This is. This shall be." The lecture was never before printed in pamphlet form. It is splendid. Send for it.

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

Not for Parsons.

NOT IN TRADE.—She: "A penny for your thoughts." He: "I have none for sale. I am a free thinker."

FRIEND: "Are you happy?" Spirit (through medium): "Perfectly so." "Can you state what has pleased you most since you left us?" "The epitaph on my tombstone. It both amazes and delights me."—*Texas Siftings*.

JINKS: "Smithson strikes me as being a sort of religious broker, but I'm blamed if I can tell whether he's a bull or a bear." FILKINS: "Why not?" JINKS: "Because he's long on countenance and short on works."—*Harlem Life*.

ST. PETER: "You had five different failures while on earth, had you not?" Wraith: "Yes, sir; but I always settled in full with my preferred creditors." St. Peter: "Well, I'll send for St. Paul, and if I can get him to refund to me, may be I'll let you in."—*Puck*.

"The actions of some of these reformers," said the cornfed philosopher, "remind me much of the way my father used to pull weeds in the garden for about a minute to show me how easy it was. Then he would go off and sit down in the shade and leave me to keep at it all the forenoon."—*Indianapolis Journal*.

A CLERGYMAN asked an uneducated woman whether she liked his written or unwritten sermons the best. After thinking for a few moments she said: "Why, I like you best without the book, because you keep saying the same thing over and over again; and that helps me remember what I hear a good deal better."—*Tit-Bits*.

THE *Boston Journal* says that Johnny and Willie, aged respectively six and four years, were engaged in a hot discussion as to their ages. Willie of course claimed to be the older of the two, whereupon Johnny replied: "You ain't either the oldest, 'cause when I was born you wasn't nuffin' but dust layin' round up in heaven."

A SAGO young man who lives some distance out of town went to church Sunday on his wheel and as he was getting off was spoken to by one of the good brothers and reproved for using a wheel on the Lord's day and especially for using it in going to church. The young man turned around and looking at the horse that was covered with foam from his journey in the hot sun, remarked that in his opinion it was much more Christian like to use a wheel on such a hot day than go to church with a horse and then let him stand in the sun. The deacon was squelched.

BRIDGET O'HOOIHAN, an elderly Irish cook, had been induced to go to a quiet little suburban town to live in a wealthy gentleman's family. Two weeks after her arrival she declared her intention of returning to the city. "Why do you leave us, Bridget?" asked her mistress, in arieved tone. "We pay you the very highest wages." "Ye do, ma'am, an' yer a perfect leddy. Or'm not lavin' troo anny fault av de fam'ly, but this place is such a dead old place, wid no chance to do annything loively in it, that, begorry, oi hav to mek up a pack o' lies iv'ry toime oi go to confession, or oi'd hav nothing to confess!"—*Harper's Drawer*.

CHARLES A. DAVIS has been training with Colonel "Bob" Ingersoll so long that his mind naturally runs on the future state of mankind. He has an unfortunate impediment in his speech, but says Ingersoll can talk enough for both of them. The other day he was sitting in his office in Broadway gazing dreamily out of the window. An actor sauntered in and sat down by his side. "Charley" turned upon him those large blue eyes of his and asked somewhat abruptly: "Are you an Ag-g-g-gnostic?" "What's that? What's that?" "What's that?" asked the man, with a puzzled look. "D-d-d-do you believe in h-h-hell? Are you an Agnostic?" "Hell? Yes; I'm er—well, I'm again Roosevelt every time."—*New York Herald*.

AN editor, who died of starvation after making Dr. Tanner ashamed of himself, was being escorted to heaven by an angel who had been sent for that purpose. "May I look at the other place before we ascend to eternal happiness?" asked the editor. "Easy," said the angel. So they went below and skirmished around, taking in the sights. The angel lost track of the editor and went around hedges to hunt him up. He found him by a big furnace, fanning himself and gazing in rapture at a lot of people in the fire. There was a sign on the furnace which read, "Delinquent Subscribers." "Get a move on you," said the angel; "we must go." "You go on," said the editor; "I am not coming. This is heaven enough for me."

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker. **CHRISTIANITY A REWARD FOR CRIME.** Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERANCE. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Conder, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Conder is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignenret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Insurrection, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternity.

nal Punishment, Some Who Are Damned What I Believe, Immortality. This lecture is on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPOSSIBLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and COL. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignenret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

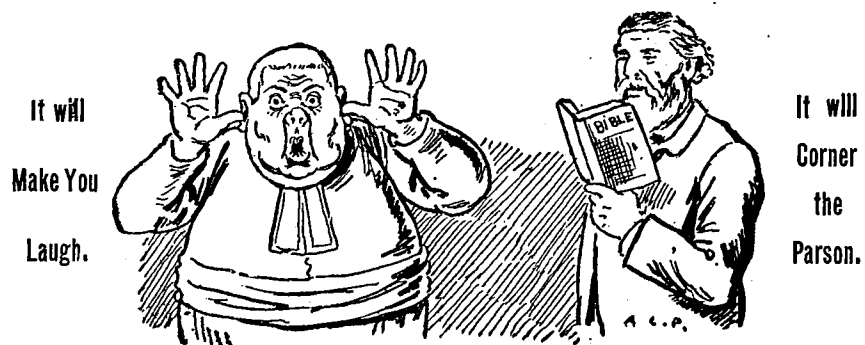
"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak, Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Gems of Thought.

IF we contemplate the method of Nature, we see that everywhere vast results are brought about by accumulating minute actions.—*Herbert Spencer.*

TALK about those subjects you have had long in your mind, and listen to what others say about subjects you have studied but recently. Knowledge and timber should not be much used until they are seasoned.—*O. W. Holmes.*

ONE might point out how the Renaissance was great, because it sought to solve no social problem, and busied itself not about such things, but suffered the individual to develop freely, beautifully, and naturally, and so had great and individual artists, and great and individual men.—*Anon.*

GOVERNMENT cannot undertake to protect the feelings of the people. Government can protect only the reputation, the person, and the goods of those who are under its jurisdiction. It cannot undertake to shield from the annoyance of their own bigotry and intolerance, those who imagine that others should do as they do and believe as they believe.—*American Sentinel.*

LET us assure to the individual an increasing measure of personal freedom. Dissolve legal darkness, dissipate political clouds, break down all barriers of law which keep men apart. Let the Sunday alone. The conscience will take care of the Sunday. Trust more to men and less to law. Do not spend too much time upon political movements. Remember the social monitors and conventions—the unregistered gods, who, after all, are the preservers of social health and the inspirers of social development. Let the political class disappear. Do not murder it. Outgrow it. Pass it by as the tree in autumn sheds its leaves.—*Horace L. Traubel.*

WALT WHITMAN.

Thou stood'st alone and sang'st thine unschooled song,
The crowds passed on and did not deign to hear
Or answered thy new music with a jeer;
But still above the hootings of the throng
Thy voice rose resolute, complacent, strong,
Till one by one thy listeners drew near.
And, when they heard, they marked thee as a peer
Of those great souls that to all time belong.
The pretty thoughts of pretty little men
Were not for thee to utter; strong and rude,
Upwelling from an ever untamed heart,
They flowed unhindered from an untamed pen,
Thy soul, content in its own solitude,
Refused the paints and pedantries of art.
—*Sam Walter Foss, in Conservator.*

IT is the duty of every man to destroy the superstitions of his time, and yet there are thousands of men and women, fathers and mothers, who repudiate with their whole hearts the creeds of superstition, and still allow their children to be taught these lies. They allow their imaginations to be poisoned with the dogma of eternal pain. They allow arrogant and ignorant parsons, meek and foolish teachers, to sow the seeds of barbarism in the minds of their children—seeds that will fill their lives with fear and pain. Nothing can be more important to a human being than to be free and live without fear. It is far better to be a mortal free man than an immortal slave. Fathers and mothers should do their utmost to make their children free. They should teach them to doubt, to investigate, to inquire, and every father and mother should know that by the cradle of every child, as by the cradle of the infant Hercules, crawls the serpent of superstition.—*Ingersoll.*

ETHNOLOGY in its true sense represents the application of the principles of inductive philosophy to the products of man's faculties. You are aware that that philosophy proceeds from observed facts alone; it discards all preconceived opinions concerning these facts; it renounces all allegiance to dogma, or doctrine, or intuition; in short, to every form of statement that is not capable of verification. Its method of procedure is by comparison, that is, by the logical equations of similarity and diversity, of identity and difference; and on these it bases those generalizations which range the isolated fact under the general law, of which it is at once the exponent and the proof. By such comparisons, ethnology aims to define in clear terms the influence which the geographical and other environments exercise on the individual, the social group, and the race; and, conversely, how much in each remains unaltered by the external forces, and what residual elements are left, defiant of surroundings, wholly personal, purely human. Thus, rising to wider and wider circles of observation and generalization, it will be able at last to offer a conclusiv and exhaustive connotation of what man is—a

necessary preliminary, mark you, to that other question, so often and so ignorantly answered in the past as to what he should be.—*Prof. D. G. Brinton.*

NEW EDITION.

PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.

Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

Oration delivered on The Christian Night,
Decoration Day, 1882, My Choice,
before the G. A. R. Why?
at the Academy of Imagination,
Music, N. Y.
A Tribute to Ebon C. If Death Ends All,
Ingersoll, Here and There,
A Vision of War, How Long?
At a Child's Grave, Liberty,
Benefits for Injuries, Jehovah and Brahma,
We Build, The Free Soul,
A Tribute to the Rev. Life,
Alexander Clark, Tribute to Henry Ward
The Grant Banquet, Beecher,
Apostrophe to Liberty, Tribute to Courtlandt
A Tribute to John G. Palmer,
Mills, The Brain,
The War and Woof, The Sacred Leaves,
The Cemetery, Origin and Destiny,
Originality, What is Poetry?
Then and Now, My Position,
Voltaire, Good and Bad,
Lazarus, The Miraculous Book,
What is Worship? Orthodox Dogma,
Humboldt, The Abolitionists,
God Silent, Providence,
Alcohol, The Man Christ,
Auguste Comte, The Divine Salutation,
The Infidel, At the Grave of Benjamin W. Parker,
Napoleon, Fashion and Beauty,
The Republic, Apostrophe to Science,
Dawn of the New Day, Elizer Wright,
Reformers, The Imagination,
The Garden of Eden, No Respector of Persons
Thomas Paine, Abraham Lincoln,
The Age of Faith, The Meaning of Law,
Origin of Religion, What is Blasphemy?
The Unpardonable Sin, Some Reasons,
The Olive Branch, Selections,
Free Will, Love,
The King of Death, The Birthplace of Burns
The Wise Man, Mrs. Ida Whiting
Bruno, Knowles,
The Real Bible, Art and Morality,
Benedict Spinoza, Tribute to Roscoe Conkling,
The First Doubt, Tribute to Richard H.
The Infinite Horror, Whiting,
Nature, Mrs. Mary H. Fiske,
Night and Morning, Horace Seaver,
The Conflict, The Music of Wagner,
Death of the Aged, Leaves of Grass,
The Charity of Extravagance, Vivisection,
Woman, The Republic of Mediocrity,
The Sacred Myths, A Tribute to Walt Whitman,
Inspiration, Religious Liberty of the A. B. C.,
The Lugh of a Child,

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$5; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
II. If There Were a Designer He Could Not Be Beneficent.
III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
V. What Actually Did Cause So-Called Design.
VI. Astronomy and Design.
VII. The Argument of a First Cause.
Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO.,
28 Lafayette Place, N.Y.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF

FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.
2 " The Church Robbing the People.
3 " Thanksgiving.
6 " Sabbath Laws.
14 " Children and the Church.
10 " Woman and the Church.
6 " The Church and Thomas Paine.
4 " Studies in Natural History.
3 " The Bible and Science.
15 " The Clergy and Their Flocks.
1 " Piety in Our Penitentiaries.
4 " The Atonement Scheme.
4 " The Lord and His Works.
2 " Prayer.
10 " The Creeds.
1 " Christians and Mohammedans.

8 represent Samples of Christianity's Work.
5 " Missionaries.
2 " The Lord's Instruments.
25 " Bible Doctrines and Their Results.
1 " The Church and Slavery.
2 " Priests and Politics.
4 " Ireland and the Church.
2 " Church's Idea of Civilization.
1 " The Uses of the Cross.
12 " Unkind Reflections on the Church.
3 " Persecutions of the Church.
6 " Some Allegories.
3 " Heaven.
6 " Hell.
7 " Miscellaneous.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[*Freethinkers' Magazine.*]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[*Boston Investigator.*]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—*The Truth Seeker*, July 23, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

Price, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE

is not in magic potions, "specimens" or electric clap-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease, learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, initiated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos—showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

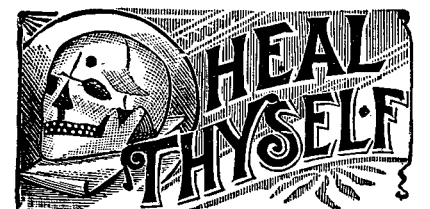
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1892. Address, STANLEY SILVERWARE CO., Boston, Mass.



These Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, where you saw this ad., Vineland, N.J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



THE GALILEAN'S ARMY WON'T WASH.

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.—Mat. xv, 2.

News of the Week.

THERE is much disaffection in Turkey and revolution may come.

A NEW ministry has come into power in Turkey with Hali Rifat Pasha as Grand Vizier.

ON NOV. 7th Timothy Healy was removed from the Executive Committee of the Irish National League.

THERE was a million-dollar fire at the corner of Broadway and Bleecker street, N. Y., on election night.

THE explosion of a locomotive on the Lehigh & Hudson railroad on Nov. 10th near Warwick, N. Y., killed four men.

THE council of the Choctaw nation has decreed that discussion of land allotment is treason and punishable with death.

NEARLY all maritime traffic in and about New York harbor was stopped last week for more than five days owing to a dense fog.

FIVE leaders in the Vegetarian riots in China in which English missionaries were killed were beheaded at Foochow on Nov. 7th.

THERE is more trouble in Armenia, and extensive massacres are reported, while reforms are promised by the Sultan's government.

THE Spanish government will, it is said, offer the Cubans modified home rule, and it is predicted that the latter will refuse to accept it.

MAYOR STRONG's new board of Park Commissioners consists of W. A. Stiles, Samuel McMillan, Smith Ely, and S. V. R. Cruger.

THE Leather Trust on Nov. 4th shut down the 100 tanneries under its control for 60 days, thus throwing 15,000 men out of employment.

SIOUX CITY is to have a glucose factory which will use 15,000 bushels of corn daily, and will be the second largest establishment of its kind in the world.

THE Chinese government has appointed Li Hung Chang Imperial Commissioner Extraordinary to suppress the Durgans' rebellion in the Northwest provinces.

REAR ADMIRAL ROBERT W. SHUFELDT of the United States Navy died at Washington on Nov. 7th. He was born in Red Hook, Dutchess Co., N. Y., Feb. 21, 1822.

AN overwhelming majority of the electors of New York cast their ballots for the appropriation of \$9,000,000 for the improvement of the canal system of the state.

EUGENE FIELD, the poet, died in Chicago of heart disease on the morning of Nov. 4th. Mr. Field was also a humorist and journalist. He was born in St. Louis Sept. 2, 1850.

THE new, Bourgeois, ministry in France has forced the retirement of M. Christophle, head of the Credit Foncier, and promises to reopen the question of the Panama scandal.

ON NOV. 7th fifty Brooklyn clergymen met and organized for the purpose of securing the enforcement of the Sunday exercise and Sunday laws in that city.

THE morning dailies are rapidly coming down to one cent. Two of the latest to reduce their price from two cents to one cent are the New York Morning Journal and the Chicago Tribune.

THE premises and plant of the *Illustrated American* were destroyed by fire on the morning of Nov. 10th. The building contained the finest collection of photographs and drawings in America.

INSURGENT victories are reported from Cuba, and public meetings in Philadelphia, Boston, and elsewhere in the United States adopt resolutions demanding the recognition of the belligerency of the revolutionists.

NEW YORK Spiritualists have brought out a play, called "Miraoula," said to have been written under the direction of the spirit of Bartley Campbell. The opening performance was given on Nov. 8th at the town hall, Flushing, L. I.

THE Detroit Journal building was wrecked by a boiler explosion on Nov. 6th. More than thirty bodies have already been taken out and there are also a large number of injured. The collapsed part included the mailing department, the engine and the stereotypers, and also Hiller & Co.'s book bindery.

HERR LUTGENAU, a Socialist leader, who has been returned to the German Reichstag after a rebalot in the district of Dortmund, has been sentenced to five months' imprisonment on the charge of treason for reproducing in his newspaper, the *Arbeiter-Zeitung*, an article headed, "Another of These Imperial Speeches."

THE South Carolina Constitutional Convention has adopted the suffrage article. Qualifications for suffrage until Jan. 1, 1898, are either ability to read and write, payment of taxes on \$300 worth of property, or ability to understand and explain a section of the Constitution when read. After 1898 the latter alternative is stricken off, leaving only a simple educational or property qualification. Those who cannot be registered for voting include all convicted of various crimes, omitting crimes of blood-guiltiness.

ANDREW CARNEGIE gave a million-dollar library building to Pittsburg. It was dedicated on Nov. 5th. The *World* says: "One of the great features of the library art section will be the perfect reproduction of sixteen of the greatest pieces of sculpture in the world. As a great howl against the nude has been raised the Board of Trustees decided to-day to add a slight drapery to the figures. Pittsburg sentiment in this respect, however, had been anticipated. The casts were made in London and each was furnished with a fig leaf, which could be taken off or left on. So, if Pittsburg feeling undergoes any change after acquaintance with the statues, a return to the original plan of the promoters will cause no expense. But this may involve some danger. While an attendant to-day was adjusting the fig leaf on Apoxyomenos,

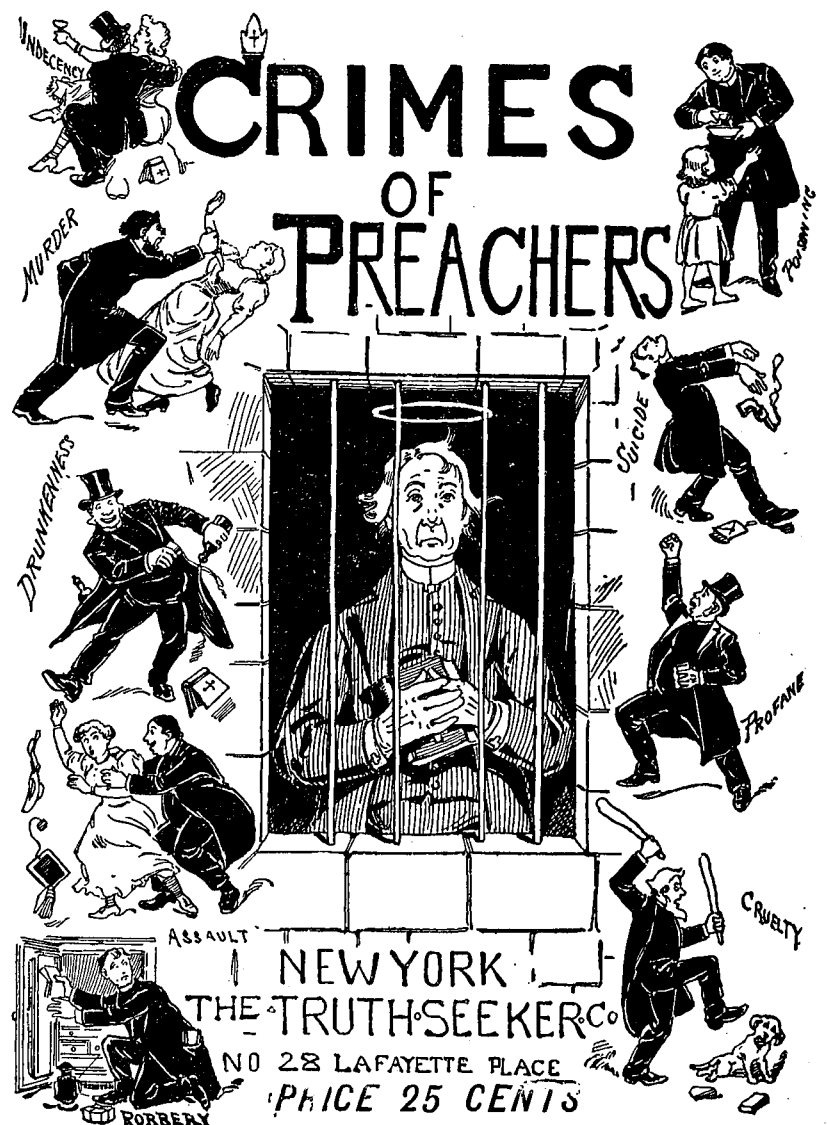
representing an athlete, the figure fell over and was smashed to pieces."

QUEEN RANAVALONA of Madagascar in the new treaty with France definitely recognizes the French protectorate, "with all its consequences." France will be represented at Antananarivo by a resident-general, who will control all external questions and dealings with foreigners, as well as the interior administration of the island. France assumes no responsibility with regard to engagements, debts, or concessions that the government of the queen may have undertaken prior to the signing of the treaty. This would seem to indicate that the Waller concession would not be interfered with if its legality can be maintained.

THE Democrats of Albany elected James Campbell Matthews recorder by a majority of 2,000. It is said to be the most substantial honor ever conferred on a Negro-American. The recorder of the city of Albany has the power to perform all the acts and duties that may be performed by

a judge of the superior court in chambers, including proceedings supplementary to execution; he may sit in the court of Special Sessions; is ex-officio member of several important boards; in certain cases he acts with the state Board of Canvassers in canvassing election returns, and in case of riot he may call out the militia in his jurisdiction to aid the civil authorities in suppressing violence. In 1885 President Cleveland selected Mr. Matthews to succeed Fred Douglas as Recorder of the District of Columbia, but the Senate rejected the nomination, the opposition being led by John J. Ingalls, who coined the expression, "A black Democrat is a monstrosity."

THE results of the elections on the 5th inst. are, briefly, these: The Republicans carried Ohio by a plurality of about 100,000, defeating Ex-Governor Campbell, Democrat. In the legislative districts the Republican plurality is much greater, giving the Republicans a very large majority and insuring the election of a United States Senator of that party to succeed Brice, Democrat. In Pennsylvania the Republicans were triumphant by a majority of about 170,000. New York is Republican by 97,000, and the legislature is overwhelmingly Republican. In the city, Tammany won by about 20,000, electing all its candidates, while the Democratic state ticket ran ahead of Tammany some 30,000. In the 10th Congressional district Amos Cummings, Democrat, was elected to fill the vacancy caused by the death of Campbell, Republican. In Kentucky, Bradley, Republican, is elected governor over Hardin, Democrat, by a plurality approaching 10,000. The legislature is also Republican, giving them a United States Senator, another gain. Maryland also went Republican, electing Lounsbury governor by a plurality of 19,000. The legislature will elect a Republican U. S. Senator to succeed Gibson, Democrat. Republican successes in Kentucky and Maryland are remarkable. In Mississippi the Democrats won by 25,000. Utah adopted the new constitution and becomes the 45th state, giving the Republicans two more United States Senators. Massachusetts re-elected Greenhalge, Republican, governor by a plurality of about 65,000. An unofficial advisory vote was taken on the question of municipal suffrage for women, both men and women voting, and the proposition was defeated by an adverse majority of 77,000. In Nebraska the Republicans defeated the Populists by something like 15,000 plurality. Iowa elected a Republican governor and other state officers by a plurality of 75,000. In Virginia the Democrats elected two-thirds of the members of the legislature who were selected this year. New Jersey elected a Republican governor by a plurality of 22,000, the first time in twenty-seven years that that party has elected a governor in New Jersey. Mayor Pingree was re-elected in Detroit by a heavy majority.



PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 47. { PUBLISHED WEEKLY. } New York, Saturday, November 23, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



SOME SNAKES IN THE GRASS.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, ; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send **THE TRUTH SEEKER** one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us **FOUR NEW YEARLY SUBSCRIBERS** at regular rates (\$12 in all), and we will send the **GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.**

AND FURTHER—To aid our friends in getting this book for themselves, we will offer *To the New Subscribers as a Premium*, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By **WATSON HESTON**,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send **THE TRUTH SEEKER** one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send **THE TRUTH SEEKER** one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send **THE TRUTH SEEKER** one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send **THE TRUTH SEEKER** one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send **THE TRUTH SEEKER** one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send **THE TRUTH SEEKER** one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send **THE TRUTH SEEKER** one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

AND **THE TRUTH SEEKER ONE YEAR.**

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and **THE TRUTH SEEKER** one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and **THE TRUTH SEEKER**, \$5. Either kind (Tea or Sugar) Spoon gilt bowl. 50c. more. Address **THE TRUTH SEEKER.**

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities with a survey of Medieval Education. By S. S. Laurie, L.L.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.C.S. Two books in one volume 75 cents.

Darwin and After Darwin

An Exposition of the Darwinian Theory.

By **GEORGE J. ROMANES.**

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professional naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers: "Thus whether we look to the facts of adaptation or to those of beauty, everywhere throughout organic nature we meet with abundant evidence of natural causation, while nowhere do we meet with any independent evidence of supernatural design. Adaptation and beauty are alike receiving their explanation at the hands of a purely mechanical philosophy. All nature has thus been transformed before the view of the present generation in a manner and to an extent that has never before been possible, and inasmuch as the change which has taken place has taken place in the direction of naturalism, and this to the extent of rendering the mechanical interpretation of nature universal, it is no wonder if the religious mind has suddenly awakened to a new and a terrible force in the words of its traditional enemy—Where is now thy God?"

Illustrated. Price, cloth, \$2.
Address: **THE TRUTH SEEKER**

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By **HUDSON TUTTLE.**

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.
Address **THE TRUTH SEEKER CO.**

Pocket Theology.

By **VOLTAIRE.**

Terse, witty, and sarcastic definitions of theological terms. Price, 25 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?
By **GEORGE W. BROWN, M.D.**

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.
Elegantly bound in cloth, price, \$1.50.

Address all orders to **THE TRUTH SEEKER COMPANY**, 28 Lafayette Place, New York City.

FOR HER DAILY BREAD.

Preface by **R. G. INGERSOLL.**

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrites. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world.
Price, 25 cents. Address **THE TRUTH SEEKER.**

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.
Physical Education; or, The Health-Laws of Nature. Cloth, \$1.
Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.
Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.
Address **THE TRUTH SEEKER**, 28 Lafayette place, New York.

Works of W. H. Burr

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.
Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.
Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.
Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.
Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.
Address **THE TRUTH SEEKER**

All are architects of fate
Working in these walls of time,
Some with massy deed and great,
Some with ornaments of rhyme.

JINGLES OF HUMOR, SARCASM, AND FACT.

TO
Tingle the Priest

TO WHICH ARE ADDED

A Few Select Prose Pieces.

By **L. G. REED.**

Price, 15 cents.
Address **THE TRUTH SEEKER**, 28 Lafayette Pl., New York.

FOR ANY OF

Ingersoll's Works
Address **THIS OFFICE**

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses,“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gesittung.
von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung,“
von Col. R. G. Ingersoll. Preis 25 Cents.

„Wunder und Wunderthäter,“
von John Bed. Preis 20 Cents.

„Glaube und Vernunft,“
oder LE BON SENS,

des römisch-katholischen Priesters Jean Meslier.
Aus dem französischen übersezt von Fräulein Anna Knoop.
301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.
Diese Bücher sind in Papier-Umschlag und klarem Druck. Unsere deutschen Leser sollten sie weit verbreiten.

Man adressire, "The Truth Seeker,"
28 LAFAYETTE PLACE, New York.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 949 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND
COLLECTION OF SECULAR HYMNS.

By **A. R. AYRES.**

"A good book written with a purpose."
Price 25 cents.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Gilt cloth title, 40 cents; half bound, 25 cts.

The Bible and Evolution.

By **ARTHUR B. MOSS.**

Of this valuable book the London "Freethinker" says: "It is by far the best production of Mr. Moss's pen, and we heartily recommend it as an excellent text-book of the subject. The manner is good, and the style is bright. The reader is carried along on an easy-flowing stream of science, history, ethics, and common-sense."

Price, paper, 50 cents.
THE TRUTH SEEKER.

RELIGION NOT HISTORY

Examination of the Morals and History

of the New Testament.

By **PROF. F. W. NEWMAN.** Price 25 cents.
Address **THE TRUTH SEEKER.**

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 47. { PUBLISHED WEEKLY. } New York, Saturday, November 23, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. HENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY. - - - - - NOVEMBER 23, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette Place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Great "Moral Risk" of Preaching.

We should think that by this time Christian men and women would understand that God doesn't like ministers, and that the clerical is an "extra-hazardous" vocation. Every few days, at the most, we read in the dailies of the sudden taking-off of a preacher. Many are stricken down in the pulpit itself, while in the act of breaking the bread of life to the perishing. Clearly, these are dispensations of divine providence, heavenly warnings and visitations. Suppose that Colonel Ingersoll or S. P. Putnam or Susan H. Wixon should drop dead while speaking in a Freethought meeting—would not the fact be heralded from one end of the land to the other as "another smiting of the blasphemer by the hand of God"? Why, to make up the deficiency in actual dispensations of this kind conscientious Christian hoaxers now and again invent "blasphemers" and "judgments" upon them and telegraph and furnish to the newspaper syndicates careful descriptions of the first and detailed and horrifying accounts of the latter. This is merely preliminary to stating that on October 9th Rev. Samuel Y. Lum, a retired Presbyterian clergyman and missionary, was struck at Rutherford, N. J., by an express train and instantly killed, and that on October 6th Rev. Lawrence Lorain Langstroth, one of the oldest and best known divines in the Presbyterian church, was stricken with "apoplexy"—undoubtedly a miserable medical euphemism for "hand of God"—in his pulpit at Dayton, Ohio, and a few moments later expired in the arms of two physicians who happened to be in the congregation. Additional emphasis is given to this last "dispensation" by the fact that Mr. Langstroth had been retired from the active ministry for some years on account of his age, but had been called on this occasion to assist in special communion services and to deliver the address of the morning. Besides being a noted minister, Mr. Langstroth had done some useful work in the world, for he was the inventor of the famous Langstroth movable frame hive now used by bee-keepers in all parts of the country. Yahveh was always of an unreliable, petulant temper, according to the Bible, and it is probable that he hit Mr. Langstroth in a sudden outburst for the latter's participation in the communion incantation at the age of eighty-five, when he was certainly old enough to know better.

For and Against Peace and Civilization.

In the literary department of the *Evening Post* of November 9th inst., an editorial writer indicates some of the forces that are operating to make war unpopular and to unite the various races and nations in fraternal bonds. Referring first to the strong feeling of international friendliness produced by the rapid growth of Socialism, particularly in France and Germany, he continues:

"Besides the reasons for amity between nations which industrialism furnishes, the close intercourse which prevails between scientists is another bond that makes for peace; it would seem almost like a contradiction in terms for the scientific men of France and Germany to wish to go to war with each other—at least to engage in anything more than a war of arguments."

It is indeed inconceivable that the peaceful emulation of scientific investigators should lead to the perpetuation of the war insanity. Science makes for peace. Scientific men become acquainted, through their studies and publications, personally and by correspondence, and there is nothing to induce them to fly at each others' throats. Only in so far as they are still under the maleficent influence of religion and provincial patriotism will they encourage international quarrels. We feel instinctively that the scientific student who becomes excited in discussing politics and religion and expresses hatred of nations other than his own and of religionists who do not accept the creed professed by his mother, is at the most not more than half emancipated from the dominion of the old disturbing superstitions, and that his brain has not been cooled by the dispassionate methods of inductive reasoning. Literature, art, music, all have the same influence as science. In this connection the *Post* remarks:

"And now comes a new tie which, according to M. Brunetiere in the *Revue des Deux Mondes*, will do much to make France (the country most to be feared) look with more friendly eyes upon the nations of the North. This is the absorbing interest which she is taking at the present moment in the literatures of the North. When one is just awaking to the power and beauty of the life of a people as depicted by its great novelists and dramatists, one is not in the humor for taking up arms against that people."

Archæological investigations, undertaken by the more or less closely federated scientific societies of the world, also tend to make war unpopular. Freedom of international commerce; the dissemination of the books of each nation among the other nations; art and musical interchange; intermarriage; railways, telegraphs, telephones, all the agencies that cheapen transportation and make travel easy and safe, have their influence for peace. These may be called—taking them to include many not enumerated—the affirmative forces of modern civilization. They all are helpful to man and will eventually disband the armies of the world.

The negative forces are primarily race prejudice and religious exclusiveness. They are making about all the trouble now between the nations, aided by sensational journalism. When the people, under the uplifting impulse of science, art, literature, industry, and free commerce, become sufficiently enlightened to want the news that heralds the real progress of the race, instead of the chronicles of courts and cabinets, the bloody records of armies and navies, the daily paper will be almost wholly a truly educational and moralizing power; as it is to-day, apparently compelled to cater to the least desirable elements in human nature, it is so bad in many ways that at times one is tempted to believe that it does more harm than good. But probably this would be an extreme view to take; we will give the press the benefit of the doubt. However, there can be no question that it stands next to the pulpit

in the extent to which it misleads the people. If we depended upon the daily paper for our information concerning reform movements and the principles that underlie them, we should know almost nothing about either that could be safely assumed to be fair or accurate. As before said, except the pulpit, the daily press is the least trustworthy of our sources of information.

But this is partly a digression—what we wished to say was that at present—as during the ages that have passed—religion is one of the most potent breeders of war. The so-called "Eastern Question" is very largely a question of religious differences and hatreds. In it are inextricably blended the issues that divide the Mohammedan and the Christian, and the Greek, Roman, and Protestant families of Christianity. In India there is perpetual jealousy and conflict between the Mohammedan and the Hindoo, greatly intensified and extended by the presence and dominance of the Christian. Mohammedan and Christian civilizations front each other throughout Africa, and they both war against the more primitive religions of the natives. Christianity is forcing its missionaries into China at the point of the bayonet, and it compels the Chinese authorities to execute by wholesale those Chinamen who forcibly object to the invasion. Were China equipped for war as are the Christian nations, the world would be shaken to its very center by the greatest religious struggle that ever deluged it in blood for the love of heaven.

Into the internal politics of every Christian nation enters the religious issue in one form or another. And it is everywhere an apple of discord, a firebrand threatening the temples of order and liberty. In Russia the orthodox Christian of the Greek church hates and persecutes the Jew and the Stundist. In Italy the Pope of the Roman church sullenly demands temporal sovereignty. In France there is simply an armed truce between the church and the state. In Germany Protestant reactionists join hands with the Catholics in the attempt to make illegal the discussion of religion and marriage, and the Jew is harried by the anti-Semites. In Spain and the South and Central American Republics the Protestants fare hardly at the hands of their Catholic brethren, and the Freethinkers receive more than their share of religious missiles. In Sweden to publicly advocate anti-Christian views means fines and imprisonment. Austria is intolerant of Free Religion, and at Jerusalem only Turkish soldiers keep the warring Christians from exterminating each other. Manitoba is torn by dissensions and threatens to secede from the Dominion because of a quarrel growing out of minor differences in a creed. In Ireland only the restraining hand of England prevents Catholics and Protestants from constantly fighting. England, Scotland, and Wales are always in more or less of a fever over church establishment and disestablishment. England is in a bitter struggle with the question of religious teaching in the public schools, and throughout the United Kingdom the Freethinker can make no bequest to a Freethought society and one-seventh of the time is monopolized in the interest of the church. In Mexico the Roman church is striving fiercely to recover the civil power she lost when Benito Juarez struck her chains from the limbs of his countrymen. In the United States and Canada the Freethinker and the Adventist are under the thumbs of Catholic and orthodox Protestant, THE TRUTH SEEKER is shut out of the Canadian mails, the aggressive Sunday law advocates are winning victories on every hand over the rights of man, and throughout the country the law-making bodies are acceding to the demands of Christians

that *their* conceptions of truth and right be made obligatory upon all the citizens of the republic.

In a word, religion everywhere brings hatred, strife, and tyranny. With race animosity and venal or cowardly journalism it stands barring the march of science, art, literature, industrial comity, the fraternity of communities and peoples.

Hypocrisy Extraordinary.

THE TRUTH SEEKER assumes that none of its regular readers was deceived by any of the pretenses urged during the present Sunday closing crusade by our Police Commissioners in their own behalf or by their newspaper and clerical backers. But if we are mistaken, here are two little facts which throw a wonderful amount of light on their Jesuitical pleadings: It was very often said that the crusade was justified by the evil nature of the traffic which was most affected by Sunday closing. In the dailies of November 13th we learn that William Dihm, Secretary of the Retail Flower Dealers' Protective Association, complained to Captain Pickett, of the West Thirtieth Street Police Station, that the wholesalers and street peddlers were actually selling on Sunday such demoralizing articles as cut flowers. Captain Pickett at once detailed a roundsman to investigate, and that officer reported that the charges were true, that there was a large business done, especially in delivering on Sunday the flowers ordered on Saturday night, churches and funerals requiring a great many of "God's" beautiful and fragrant "gifts." Thereupon Captain Pickett instructed his men to notify all dealers that the business must be stopped. Then a delegation of the dealers called on the captain to present their side of the case.

"There are about 150 florists in the city who have a Sunday trade. On an average they sell \$75 worth each Sunday or about \$11,000 altogether. 'The authorities might as well try to stop funerals on Sunday as the sale of flowers,' said Mr. Thorley. 'It is neither practicable nor sensible to refuse to permit the delivery of flowers on Sunday. We supply twelve or thirteen churches with flowers and plants. Among our customers for Sunday flowers are some people prominent in the reform movement, and many people who are strictly religious. It is folly to say we could deliver the flowers on Saturday. They would never suit. Flowers are so perishable that they must be delivered on the day they are used.'"

Of course we are very glad that the churches and some pious "reformers" are getting their fingers pinched in their own trap, but the incident shows how little the character of the traffic has to do with the fight against the saloons, as, indeed, had already been shown by the numerous arrests for the crime of selling ice, hose, handkerchiefs, and other unquestionably "moral" articles. Another claim of the authorities was that they were enforcing the law "because it was the law"; they often insinuated and sometimes openly asserted that they did not like the law, but so long as it was on the statute book they were bound by their oath to enforce it to the best of their ability, without discrimination—but, by the way, they *did* discriminate. Now Mr. Roosevelt and Mr. Parker and Mr. Andrews, of the Police Board, go to the dinner of the Methodist Union on the evening of November 12th, and Mr. Roosevelt makes a speech in which he demands *more* law so that he can still more oppressively enforce the law now on the book. His men cannot enter a saloon at any hour without a warrant; Mr. Roosevelt wants the law amended so that they can, and he wants several other changes in the same direction. And this is the man who has told us so often that he was enforcing the Sunday excise law and the Sunday laws merely because they were laws and he wanted to discipline his men! He did not like the laws himself—and now he wants more of them! Mr. Roosevelt declares that while "the election went the other way" "it will not alter our course in the least." In other words, while professing to enforce the law as the will of the majority, he will continue to enforce it after the majority of those affected by it have declared that they do not want it! Is it or is it not true that all laws derive their validity from the consent of the governed?

At the swearing in of recruits to the German guard the other day, Emperor William said to them: "You should trust to God to preserve your

own honor, and be faithful to your emperor and country, whether against a foreign or domestic foe." William strangely neglected to tell the young warriors how their honor could be preserved by any other person, even by a god. To us it appears indisputable that honor is an attribute or a part of character, and character is developed from within, not imposed from without. Each man's character, including his honor, is in his own keeping, but his reputation may be brightened or tarnished by others, presumably even by a god, as when one traduces another. It is possible that Emperor William meant reputation when he said honor. Otherwise his remark was void of sense, even in intent.

"MADRID, Oct. 16.—The Archbishop of Damascus in an address to-day at Kittoria to the Spanish troops, who are about to depart to re-enforce the army in Cuba, declared that the Pope, like a new Moses, had raised his hand toward heaven, and was praying that the angel of victory might accompany the Spanish army."

Of course; religious imposture naturally foregathers with political tyranny. But it is equally safe to say that if Cuba secures its independence, Rome's infallible spiritual head will have a new revelation, just as he did when the last republic was established in France. It is a pity that his prevision does not equal his infallibility; if it did, he would be spared the mortification of seeing the "angel of victory" perching on the standard he had cursed. Strangely enough, "heaven's" vicegerent on earth seems to be totally unacquainted often with the policy of the home government.

"A circle of women, called 'The Twelve-O'Clocks,' is being formed to pray every day at noon for the Methodist American University about to be founded in Washington, D. C. May 'The Twelve-O'Clocks' bring much light and many graces to the new institution, so that it may soon come to teach the truth, the whole truth, and nothing but the truth. Then it will become an annex to the Catholic American University."—*Catholic Review*.

A very kindly greeting from Catholic to Protestant, ending with a cordial invitation to be swallowed. And it is quite sure that if either swallows the other it will not be the Catholic who will take the Jonah part. The Protestant may think that he is insulted by the patronizing air of the Catholic, but he cannot afford to be very resentful; he stands in too urgent need of the help of the Catholic in his legislative schemes for the taming of the Free-thinker, and his schismatic Protestant brethren.

A correspondent of the *Peoria Journal* narrates the incidents of a robbery of which Colonel Ingersoll was the victim. Referring to the picking of the lecturer's pocket at Elmwood, which was reported in the dailies at the time, the correspondent says that this robber probably would not make any great profession of morality, in which respect he differs considerably from the chief actor in the daylight "hold up" in Chicago, where Mr. Ingersoll was also an involuntary contributor to the prosperity of others. The *Advance* is the leading Western organ of the Congregational church. In its issue of September 12th it printed "among its editorials, leaved as original matter, without quotation, remark, or credit, about a column from Ingersoll's magnificent address of the 5th inst., in Elmwood, word for word, paragraph for paragraph." So far as known to the correspondent, all the "secular papers, great and small, that printed all or parts of the address, did so with the usual proper credit to the author," it being reserved for the representative of a great denomination to appropriate without credit the brain-creation of the Agnostic. It would appear that the matter taken was so good that the Christian editor could not resist the temptation to lay it before his readers, but did not like to have them know that it came from an Infidel. But he should have had enough foresight to think of the consequences when such of them as also read the secular papers should discover the fraud.

On November 6th five Seventh-Day Adventists, on trial at Dayton, Tenn., for Sabbath-breaking, were acquitted by the jury without the latter leaving their seats. The Adventists have always refused to employ lawyers and have conducted their own defense, but at this trial Judge Lewis Sheppard, of Chatta-

nooga, and Ex-Congressman Snodgrass, of Dayton, volunteered in their defense and made eloquent and successful appeals for reason and against prejudice. Judge Parks intimated in his charge that "the cases were trumped up on questionable testimony procured at the instigation of witness-fee speculators and fee-grabbing officers." It is said that this will probably end the persecution of the Adventists in East Tennessee, as any number of good lawyers are ready to defend them without request and without pay in order to vindicate religious liberty. We are very glad to hear this, for the sake of the Adventists and because it speaks in praise of members of the legal profession, who are commonly accused of working only for money, regardless of right or wrong. But these decisions do not touch the question of Sunday liberty *per se*. It is still to be determined whether *human* liberty will be recognized by the courts of Tennessee. All that has been partially decided is that there is a certain measure of *religious* liberty in that state. Men may work on Sunday if they religiously observe Saturday; now we want to know whether they may work or play on Sunday if they do *not* religiously observe Saturday or any other day. We want an affirmativ decision in which there will be no doubt about the facts—we do not want any question of incompetent or venal witnesses to be intruded. We want an affirmativ decision in which there will be no doubt concerning the principle at issue—we want to know whether or not an American citizen may rest seven days in a week or work seven days, as he himself elects.

"BALTIMORE, Nov. 12.—The Rev. E. T. Root made an address yesterday at a meeting of Presbyterian ministers, on the criticisms of the American missionaries in Armenia made by Admiral Kirkland, of the United States navy. Admiral Kirkland is quoted as having said that the missionaries are a 'bad lot.' Mr. Root said that it was at the request of the American Board of Foreign Missions that Admiral Kirkland was recalled."—*New York Sun*.

Presumably, Admiral Kirkland knows by this time that the American Board of Foreign Missions is very near to the throne, and that, while the occupant of that throne may without orthodox censure officially recognize the Christian religion as divine and virtually command his subjects to faithfully observe one of its holy days, it is an unpardonable offense for an officer of the United States Navy to express his opinion of some of the ministers of that official religion. Admiral Kirkland was removed from his command because he ventured to criticize the representatives of Christianity; what would have happened to him had he expressed an adverse opinion of the creed of that religion can only be conjectured; possibly he would have been cashiered and dismissed from the service in disgrace. It is all right for the *ex-officio* commander-in-chief of the armies and navies of the United States to set the seal of his unconstitutional official approval upon the dominant religion, but it would be nothing short of crime for a subordinate officer to call in question the truth or morality of any of its doctrines. Now that Admiral Kirkland has had his little experience with the Christian dynamo that runs the machinery of this government, it is probable that our naval officers will prostrate themselves in the dust whenever they chance to meet an American missionary abroad or come in contact with one of the home officials of the Board.

Owing to official procrastination and minor causes, the blanket ballots (4,200,000) ordered for use in the late election in this city could not be got ready without Sunday work. "No attention was paid to the Sunday law," says an account in the *World*, "and a policeman was stationed to see that there was no interruption of the important work going on inside." The contractors hunted over the printing and binding establishments for two hundred of the deftest folders in the city, and these girls worked from early morning until late at night. Luncheon and midnight supper were served in the building, and the girls ate without leaving their tables. The last truck-load of ballots, accompanied by a crowd of pressmen and decorated with flags, reached the folding room from the printery about noon, the men cheering lustily when the last bundle

was delivered. During the day the folders were paid double the usual wages, and those who labored in the evening received two and one-half times the customary rate. "The cutting machines ran continuously. A dozen men and women with stamping machines numbered the ballots from 1 to 1,000 for each district." We suppose that this Sunday "desecration" was called a work of "necessity," but we do not now call to mind any passage in the Bible that excepts works of "necessity" from the operation of "God's law of the Sabbath." If the representatives of the people may determine what Sunday labor is "necessary" for the good of the people collectively, why may not the individual units of the "people," the source of all authority, determine for themselves severally what Sunday work is "necessary" for them as individuals? Have the officials constitutional authority and a right in equity to prescribe the conduct of the non-invading person? If the bill offered in Congress last year were to become a law, work, just as "necessary" for the individual as this ballot-folding was for the aggregation of individuals, and most of it far less harmful in its results, would be outlawed; while laborers, men or women, could be robbed of their hard-earned wages by "whoever should first sue for the same." Think of legislation as infamous as that seriously proposed and strenuously urged by a large number of "Christian men and women" here in "free America"! And, bear well in mind, the project is not abandoned nor its advocates discouraged.

A united Christendom means the checking of all moral and social growth, if not the killing of every germ of progress and the indefinite perpetuation of the superstitions and terrible evils that are indissolubly associated with the anti-naturalistic Christian régime. They are blind who cannot see that the church is more dangerous now than at any previous period of her history, because she is on the surface abandoning her strict theological orthodoxy and operating through all the channels that reach the untrained reasoning faculties and the prejudice-poisoned emotions of people whose ancestors for centuries have been miseducated and morally perverted in the schools she has virtually controlled. The word "schools" is here used in its broadest sense, as including every means through which the brain and passion of man has been shaped and fired. Once the shibboleths of the church oppressively were theological; now they are ethical, but the means employed are as nearly the same as circumstances will admit, and the end sought differs in no essential particular. *Enforced conformity* is the goal of the Christian. He has never been able to understand the principle of spontaneity, of choice, of free growth, of the survival of the most fit. He has never been able to differentiate righteousness from law-compelled evasion and concealment. His very terminology proves this. In this connection take a recent utterance of our Presbyterian neighbor, the *Observer*:

"Christian unity would manifest itself most effectively in allowing each denomination to preserve its theological and ecclesiastical autonomy, and in emphasizing the duty of combining for the promotion of temperance [meaning prohibition], social purity [meaning the enactment and enforcement of laws for the still more cruel crushing of the unfortunate victims of convention and deplorable industrial conditions], municipal and national righteousness [meaning the erection of sectarian walls to shut the Freethinker and other non-Christians out of public positions], and for the evangelization of spiritually destitute localities."

This is confirmatory of the position taken by THE TRUTH SEEKER, that "the movement in favor of ignorance" is intended to assassinate liberty in the name of "Christian morality," just as in the past it has been crushed in the name of Christian orthodoxy. "The times are ripe for the manifestation of such unity among the followers of Jesus Christ," continues the *Observer*, and it is sadly true. Are we prepared to face the issue?

Ingersoll's new lecture, "The Foundations of Faith," is for sale at the low price of twenty-five cents. Same style as his other recently issued pamphlets.

New England News and Notes.

There is much of the poetry of life on the great Sound steamers that voyage from New York to Boston. There are happy crowds amidst the most brilliant surroundings. Music is in the air. A sumptuous repast is provided, and all that is needed is a dollar or two to enjoy the dinner like a prince. You are on a floating palace indeed, and for the time being can revel in felicitous scenes. If you are a wise man, and have paid your fare to the "Hub," you can forget the past and the future in the gorgeous present, with its flashing lights, melodious strains, and merry company, far more attractive than the angels of heaven. With what glorious movement the boat swings around the Battery and, between innumerable lights, pursues its majestic course along the broadening waters!

In the morning the quaint and somewhat ancient city of Fall River is before us—a manufacturing city where the spindles flourish, and dusty warehouses like battlements extend along the heights which loom from the sea. We are three Secular pilgrims, Mrs. M. Florence Johnson, Franklin Steiner, and myself; and in the early morn we climb the hills, and through the pathways of trade, and along the electric line, find the residence portion of this busy city, where old time elegance and modern fashion adorn the elevated view. Here we find the ancestral home of Susan H. Wixon and her sister, and receive a most genial welcome at this Freethought fireside, where the genius of New England breathes the spirit of the good time coming, the new woman and the new man. We are all capable of improvement, no doubt. We passed a delightful morning hour, even if it did rain.

Fall River is a tremendously orthodox place. It is crowded with Catholics. There is but little chance for Freethought to come to the front as a distinct issue. It can only exercise a general influence, which unquestionably it does notwithstanding the many temples of superstition scattered about this city of 90,000 people. It has some very fine houses and libraries. Fall River is by no means at the low water mark of civilization. There is considerable of the high tide of progress, and quite a latitude of toleration.

I was pleased to meet James Warburton and son. Mr. Warburton was originally from England, and was quite familiar with many of the places mentioned in my letters. He was for many years in the workshop, but love of flowers at last made him a florist. His gardens are well known for their excellence and beauty. His son now conducts the business, and Mr. Warburton, having lived the scriptural age, will now for the next quarter of a century enjoy philosophical leisure, without the shackles of church or creed. He was present at our New York Congress.

We had a pleasant variation in our journey to the "Hub." It was raining when we arrived here. However, our usual quarters, M. T. Rush's, 40 Blossom street, were ready for our use, and we had a good night's sleep. Sunday morning came with shining skies. A fine audience greets us in the familiar precincts of Paine Hall, Ernest Mendum of the *Investigator*, Ralph Chainey, Stillman, Dr. Noyes, Dr. Taylor, Mr. Palmer, Curtis, M. T. Rush, Ryan, etc., are present. I lectured on "Freethought in England." After the lecture there is quite a ripple of discussion, especially in regard to the questions of Socialism, God, and immortality.

I lecture two Sundays at Paine Hall. There is a large and varied element of Freethought in Boston. It is hoped that by united effort it may be brought to a better condition than ever before. Boston is an important place, with the *Investigator*, Paine Hall, and a radical constituency. Puritanism is fast disappearing with the rush of trade and the accumulation of wealth. The building of the subway creates quite an upheaval in the central portion of the city, but this will be of immense benefit when completed, and one of the most brilliant triumphs of engineering skill. Some of the most magnificent buildings in the world are being erected here, and add greatly to the appearance of the metropolis. If Boston should take in as much territory as Chicago, it would contain almost as vast a population. In some respects Boston is the most elegant and comfortable city on the continent. All parts of it are easily attainable. It is snugly and solidly built. Its winding and intricate thoroughfares, splendid shops, ancient structures, and crowds of people fascinate the somewhat bewildered traveler as he occasionally finds himself lost in picturesque mazes. Boston seems to date back to the antediluvian period in some of its remarkable strata. I sometimes imagine that Boston Common was the original habitation of Adam and Eve.

On Monday evening, November 4th, Steiner and myself visit the home of L. K. Washburn, at Revere.

Washburn has the true Yankee faculty of going ahead, and his home is a kind of Mecca for the Secular Pilgrim. It gives courage and enlightenment and more faith in Freethought and progress. As Washburn's lectures indicate, he has a comprehensive view of the intellectual qualities of the age. He understands the world of to-day, and the true method of reform.

I visit South Boston and the Rush Brothers, who as usual are in the swim of enterprise and business. I have the pleasure to announce that Mr. Thomas Rush is the father of a boy now about five months old—the brightest baby of its size in the world—

Fresh as a morn and brilliant as a star.

All hail the little stranger. It would be difficult to keep on the path of civilization if the babies didn't give us the benefit of their trials and tribulations; for notwithstanding these they make the sweetest music of our homes.

I was pleased to meet Russell Marston, who for so many years has been prominent in Freethought work. He is now 79 years of age, but is hale and hearty yet, with the bright eye, clear complexion, and dauntless spirit of manhood's prime. To meet such veterans reminds one of the exultant line,

Hope springs eternal in the human breast.

Our friend Marston, like the captain at the helm, still looks forward.

I give two lectures at Brockton, Mass., and am quite delighted with my experience at this place, although I have to tread somewhat the rugged path of the pioneer. I have, however, the sturdy support of Mr. Thomas Tripp, who, with magnificent generosity, takes upon himself almost the whole burden of the campaign, and pushes on in spite of opposing forces. He is a Liberal Spiritualist, and has no limitations in his creed, either for this world or the next. He believes in all humanity, and would join hands with every soldier in the battle for freedom and justice. He is an all around thinker and a man of great practical success. He is the author of over seventy inventions, all of which are in use. Some of them are remarkable for their ingenuity and brilliancy of operation. It will be seen that my friend has a clear brain and can penetrate the secrets of nature. Whatever he may discover in the beyond, he certainly has mastered the world to good uses, and is a Secularist of the most pronounced type. I enjoyed the hospitality of his home. Mrs. Tripp is equally broad in her views and devoted to the Freethought cause. Their home is at Avon, near Brockton, a beautiful residence, where one can find both rest and inspiration.

At my first lecture Mrs. May S. Pepper, a test medium, was present, and her really interesting manner helped to fill the hall to overflowing. An orchestra also furnished excellent music, so the occasion was one of unusual interest. Mrs. Pepper is certainly an extraordinary mind reader, or spirit-revealer, or whatever we may call it. It is not necessary to discuss the question now. All these manifestations are of exceeding interest to the scientific student. They certainly attract the multitude. One thing is sure, whatever the source of the mental exhibition, it was thoroughly radical. There was no theology or Christianity in it. I heartily endorse every sentiment uttered, although I cannot say who uttered them. It might be subjective, or it might be objective, but it was infidelity to the core. My lecture was on the "Rights of Man," and I am certainly willing to join hands with anyone who will speak a word for this cause.

I did not have so large an audience at my second lecture. This was to be expected, for, after all, many like the glamour of "manifestations," but are not ready for hard, long thinking. However, there are those, both Spiritualists and Materialists, who desire to know the truth, and who do not expect to attain it except by intellectual struggle; who see the necessity of earnest action here and now, and give cheer and sympathy to an unpopular movement.

S. P. PUTNAM.

Funds for the Union.

Secretary Reichwald, of the American Secular Union and Freethought Federation, reports the following contributions:

Russell Marston.....	\$10 00	Jas. I. Elliott	\$1 00
Wm. H. Clark.....	2 00	Jno. A. Calder.....	1 00
Nelson L. Pidgeon...	2 00	G. Dempster.....	1 00
T. S. Dent.....	2 00	E. B. Fleming.....	10

[In the last list published, \$1 credited to A. Carpenter, should have been credited to A. Chapman.]

In addition to Mr. Steiner's list of appointments as published, he spoke, on Nov. 15th, in Cortland, Ohio, and on the 25th lectures for the Liberals of Louisville, Ky. Liberals in Texas, Kansas, Missouri, and the Indian Territory should write him at once to Box 883, Des Moines, Iowa.

Ingersoll in New York.

The latest lecture of Col. Robert G. Ingersoll, which he has entitled "The Foundations of Faith," is one of his greatest. When it seems as if the Bible as a mine of impossibilities has been exhausted, the Colonel puts in another shot, and a new lead is opened. He delivered this lecture in New York on Sunday evening, Nov. 10th, in the Star theater, at Broadway and Thirteenth street. A block and a half below the theater is Grace church edifice, the most conspicuous structure in lower Broadway. It obstructs East Eleventh street, and travelers on that thoroughfare who wish to pass from Fourth avenue to Broadway must go up to Twelfth or down to Tenth. It has about a half-million dollars' worth of untaxed property, together with such a hold on the adjoining real estate that no building which would obstruct the down-town view can be reared at the northeast corner of Broadway and Tenth street. On the evening mentioned the managers of this church had men "working outside"—"pullers in," like those to be encountered in front of Chatham street clothing-stores—accosting passers-by and soliciting them into the sanctuary. Said one of them to the Editor of THE TRUTH SEEKER, "Will you join our service this evening?" Said the Editor, "Not this evening. I can do better, having a press ticket for the Colonel's lecture." And so the twain parted.

There was no need for pullers-in that night at the Star theater, for expectant listeners performed the service of pushing one another in as fast as the man at the box office could accommodate them with the necessary certificates of deposit, while the sidewalk speculators did business on a rising market where quick sales and large profits was the commercial code. Colonel Ingersoll was present at 8 o'clock, and sat in the middle of a family group at the rear of one of the boxes, out of sight of all but a few spectators who had front seats. He wore a brown slouch hat with dents in it, and looked like a jolly farmer. He does not like to talk to an audience otherwise disturbed, and he therefore waited until the corners were filled before he appeared upon the stage. Then it was wonderful how the audience, which had been buzzing like bees swarming, became suddenly still. It was as if the sound had been turned off and silence turned on by touching an electric button, and it came so quickly that the ears sang as they do just after a loud report. The usual burst of applause followed. The Colonel is not growing visibly older or stouter, though he is tremendously heavy about the shoulders, which are so square that his coat drops straight down from the collar. He has a substantial girth below an expanse of linen that suggests a snowy hillside and coasting, and his dress suit sat upon his massive figure without wrinkle or fold. His countenance beamed in a way that showed he was glad to see so many of the friends present. He said "ladies and gentlemen" in a tone of voice which indicated that he intended to give them something worthy of their serious consideration, and then he launched his lecture. The address is in print, but, compared with the orator's delivery of it, the book is what sheet music is to the human voice. The pathetic passages brought out some of the women's handkerchiefs; other portions were responded to with a fervent "yes" from earnest male listeners, and its humor was caught in all parts of the house. The discovery that the creator must have rested on Tuesday, since according to the account he did nothing on that day, and that therefore we should have two sabbaths a week, created a good deal of merriment; and the suggestion, which nobody seems to have thought of before, that Judas had to betray his redeemer to secure his own salvation, must have made a deep impression even on the Christian mind. If there was a Roman Catholic in the house his discomfort can be estimated when the speaker, referring to the skulls of the wise men from the East, which the church claims to possess as relics, said he did not know what cemetery was overhauled to obtain them; that there was great uncertainty about relics generally, and that the investigator who should arise to inquire into their genuineness would immediately be told to sit down. "When the sleight-of-hand man is on the stage," said he, "don't meddle with the curtain."

Following are selections from the address:

The Age of the World and Man.

The geologists demonstrated that the author of Genesis was mistaken as to the age of the world, and that the story of the universe having been created in six days, about six thousand years ago, could not be true. The theologians then took the ground that the "days" spoken of in Genesis were periods of time, epochs, six "long whiles," and that the work of creation might have been commenced millions of years ago. The change of days

into epochs was considered by the believers of the Bible as a great triumph over the hosts of Infidelity. The fact that Jehovah had ordered the Jews to keep the Sabbath, giving as a reason that he had made the world in six days and rested on the seventh, did not interfere with the acceptance of the "epoch" theory.

According to the Bible, Adam was certainly the first man, and in his case the epoch theory cannot change the account. The Bible gives the age at which Adam died, and gives the generations to the flood—then to Abraham and so on, and shows that from the creation of Adam to the birth of Christ it was about four thousand and four years.

According to the sacred scriptures, man has been on this earth five thousand eight hundred and ninety-nine years and no more. Is this true?

Let me give you a fact: The Egyptians were astronomers. A few years ago representations of the stars were found on the walls of an old temple, and it was discovered by calculating backward that the stars did occupy the exact positions as represented about seven hundred and fifty years before Christ. Afterward another representation of the stars was found, and by calculating in the same way, it was found that the stars did occupy the exact positions represented about three thousand eight hundred years before Christ.

According to the Bible, the first man was created four thousand and four years before Christ. If this is true, then Egypt was founded, its language formed, its arts cultivated, its astronomical discoveries made and recorded about two hundred years after the creation of the first man.

In other words, Adam was two or three hundred years old when the Egyptian astronomers made these representations. Nothing can be more absurd.

Two Rest Days.

According to the Bible, Jehovah made the world in six days, and the work done each day is described. What did Jehovah do on the second day? This is the record: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament. And it was so, and God called the firmament heaven. And the evening and the morning were the second day."

Now, we know that there is no firmament, and we know that the waters are not divided by a firmament. Consequently we know that, according to the Bible, Jehovah did nothing on the second day. He must have rested on Tuesday. This being so, we ought to have two Sundays a week.

David as a Collector.

We are told by this inspired book of the gold and silver collected by King David for the temple—the temple afterwards completed by the virtuous Solomon. According to the blessed Bible, David collected about two thousand million dollars in silver, and five thousand million dollars in gold, making a total of seven thousand million dollars. Is this true? There is in the bank of France at the present time (1895) nearly six hundred million dollars, and so far as we know, it is the greatest amount that was ever gathered together. All the gold now known, coined and in bullion, does not amount to much more than the sum collected by David. Seven thousand millions. Where did David get this gold? The Jews had no commerce. They owned no ships. They had no great factories, they produced nothing for other countries. There were no gold or silver mines in Palestine. Where then was this gold, this silver, found? I will tell you: In the imagination of a writer who had more patriotism than intelligence, and who wrote, not for the sake of truth, but for the glory of the Jews. Is it possible that David collected nearly eight thousand tons of gold—that he by economy got together about sixty thousand tons of silver, making a total of gold and silver of sixty-eight thousand tons?

The average freight car carries about fifteen tons. David's gold and silver would load about four thousand five hundred and thirty-three cars, making a train about thirty-two miles in length. And all this for the temple at Jerusalem, a building ninety feet long and forty-five feet high and thirty feet wide, to which was attached a porch thirty feet wide, ninety feet long and one hundred and eighty feet high. Probably the architect was inspired.

Is there a sensible man in the world who believes that David collected seven thousand million dollars' worth of gold or silver? There is hardly five thousand million dollars of gold now used as money in the whole world. Think of the millions taken from the mines of California, Australia, and Africa during the present century, and yet the total scarcely exceeds the amount collected by King David more

than a thousand years before the birth of Christ. Evidently the inspired historian made a mistake.

The Wise Men.

Matthew says: "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east and are come to worship him."

Matthew does not tell us who these wise men were, from what country they came, to what race they belonged. He did not even know their names. We are also informed that when Herod heard these things he was troubled and all Jerusalem with him; that he gathered the chief priests and asked of them where Christ should be born and they told him that he was to be born in Bethlehem. Then Herod called the wise men and asked them when the star appeared, and told them to go to Bethlehem and report to him. When they left Herod, the star again appeared and went before them until it stood over the place where the child was. When they came to the child they worshiped him, gave him gifts, and being warned by God in a dream, they went back to their own country without calling on Herod.

Is this story true? Must we believe in the star and the wise men? Who were these wise men? From what country did they come? What interest had they in the birth of the king of the Jews? What became of them and their star? Of course I know that the holy Catholic church has in her keeping the three skulls that belonged to these wise men, but I do not know where the church obtained these relics, nor exactly now their genuineness has been established.

An Anachronism.

We are told in Matthew, chapter xxiii, verse 35, that Christ said: "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."

It is certain that these words were not spoken by Christ. He could not by any possibility have known that the blood of Zacharias had been shed. As a matter of fact, Zacharias was killed by the Jews, during the siege of Jerusalem by Titus, and this siege took place seventy-one years after the birth of Christ, thirty-eight years after he was dead.

There is still another mistake.

Zacharias was not the son of Barachias—no such Zacharias was killed. The Zacharias that was slain was the son of Baruch.

But we must not expect the "inspired" to be accurate.

Polite Saints.

Matthew says that at the time of the crucifixion "the graves were opened and that many bodies of the saints which slept arose and came out of their graves after his resurrection, and went into the holy city and appeared unto many." According to this the graves were opened at the time of the crucifixion, but the dead did not arise and come out until after the resurrection of Christ.

They were polite enough to sit in their open graves and wait for Christ to rise first.

Judas.

Besides, it is hard to see why Christians hate, loathe, and despise Judas. According to their scheme of salvation, it was absolutely necessary that Christ should be killed—necessary that he should be betrayed, and had it not been for Judas, all the world, including Christ's mother, and the part of Christ that was human, would have gone to hell. Yet, according to the New Testament, Christ did not know that one of his disciples was to betray him. Jesus, when on his way to Jerusalem, for the last time, said, speaking to the twelve disciples, Judas being present, that they, the disciples, should thereafter sit on twelve thrones judging the twelve tribes of Israel. Yet, more than a year before this journey, John says that Christ said, speaking to the twelve disciples: "Have not I chosen you twelve, and one of you is a devil." And John adds: "He spake of Judas Iscariot, for it was he that should betray him." Why did Christ a year afterwards, tell Judas that he should sit on a throne and judge one of the tribes of Israel? There is still another trouble. Paul says that Jesus after his resurrection appeared to the twelve disciples. According to Paul, Jesus appeared to Judas with the rest. Certainly Paul had not heard the story of the betrayal.

Why did Christ select Judas as one of his disciples, knowing that he would betray him? Did he desire to be betrayed? Was it his intention to be put to death? Why did he fail to defend himself before Pilate?

According to the accounts, Pilate wanted to save him. Did Christ wish to be convicted?

The Christians are compelled to say that Christ intended to be sacrificed—that he selected Judas with that end in view, and that he refused to defend himself because he desired to be crucified. All this is in accordance with the horrible idea that without the shedding of blood there is no remission of sin.

The Incarnation.

The New Testament informs us that Christ was the son of Joseph and the son of God, and that Mary was his mother. How is it established that Christ was the son of God? It is said that Joseph was told so in a dream by an angel. But Joseph wrote nothing on that subject—said nothing so far as we know. Mary wrote nothing, said nothing. The angel that appeared to Joseph or that informed Joseph said nothing to anybody else. Neither has the Holy Ghost, the supposed father, ever said or written one word. We have received no information from the parties who could have known anything on the subject. We get all our facts from those who could not have known. How is it possible to prove that the Holy Ghost was the father of Christ? Who knows that such a being as the Holy Ghost ever existed? How was it possible for Mary to know anything about the Holy Ghost? How could Joseph know that he had been visited by an angel in a dream? Could he know that the visitor was an angel? It all occurred in a dream when poor Joseph was asleep. What is the testimony of one who was asleep worth? All the evidence we have is that somebody who wrote part of the New Testament says that the Holy Ghost was the father of Christ, and that somebody who wrote another part of the New Testament says that Joseph was the father of Christ. Matthew and Luke give the genealogy and both show that Christ was the son of Joseph. The "Incarnation" has to be believed without evidence. There is no way in which it can be established. It defies observation and is independent of experience.

The Trinity.

Christ, according to the faith, is the second person in the Trinity, the Father being the first and the Holy Ghost the third. Each of these three persons is God. Christ is his own father and his own son. The Holy Ghost is neither father nor son, but both. The son was begotten by the father, but existed before he was begotten—just the same before as after. Christ is just as old as his father, and the father is just as young as his son. The Holy Ghost proceeded from the Father and Son, but was equal to the Father and Son before he proceeded, that is to say, before he existed, but he is of the same age as the other two. So, it is declared that the Father is God, and the Son God, and the Holy Ghost God, and that these three Gods make one God. According to the celestial multiplication table, once one is three, and three times one is one, and according to heavenly subtraction if we take two from three, three are left. The addition is equally peculiar; if we add two to one we have but one. Each one is equal to himself and the other two. Nothing ever was, nothing ever can be more perfectly idiotic and absurd than the dogma of the Trinity.

Is it possible for a human being, who has been born but once, to comprehend or to imagine the existence of three beings, each of whom is equal to the three? Think of one of these beings as the father of one, and think of that one as half human and all God, and think of the third as having proceeded from the other two, and then think of all three as one. Think that after the father begot the son, the father was still alone, and after the Holy Ghost proceeded from the father and the son, the father was still alone—because there never was and never will be but one God. At this point, absurdity having reached its limit, nothing more can be said except: "Let us pray."

Sacrifice.

A man steals, and then sacrifices a dove, or gives a lamb to a priest. His crime remains the same. He need not kill something. Let him give back the thing stolen, and in future live an honest life.

A man slanders his neighbor and then kills an ox. What has that to do with the slander? Let him take back his slander, make all the reparation that he can, and let the ox alone.

There is no sense in sacrifice, never was and never will be.

Make restitution, reparation, undo the wrong, and you need shed no blood.

The Infinite Wild Beast.

If Christianity were only stupid and unscientific, if its God were ignorant and kind, if it promised eternal joy to believers, and if the believers practiced the forgiveness they teach, for one I should let the faith alone.

But there is another side to Christianity. It is

not only stupid, but malicious. It is not only unscientific, but it is heartless. Its God is not only ignorant, but infinitely cruel. It not only promises the faithful an eternal reward, but declares that nearly all of the children of men, imprisoned in the dungeons of God, will suffer eternal pain. This is the savagery of Christianity. This is why I hate its unthinkable God, its impossible Christ, its inspired lies, and its selfish, heartless heaven.

That word [hell] drove pity from the hearts of men, stained countless swords with blood, lighted fagots, forged chains, built dungeons, erected scaffolds, and filled the world with poverty and pain. That word is a coiled serpent in the mother's breast, that lifts its fanged head and hisses in her ear: "Your child will be the fuel of eternal fire."

That word blots from the firmament the star of hope and leaves the heavens black. That word makes the Christian's God an eternal torturer, an everlasting inquisitor—an infinite wild beast.

The Peroration.

But, says the prejudiced priest, the malicious minister, "You take away a future life." I am not trying to destroy another world, but I am endeavoring to prevent the theologians from destroying this. If we are immortal it is a fact in nature, and that fact does not depend on Bibles, or Christs, on priests or creeds. The hope of another life was in the heart long before the "sacred books" were written, and will remain there long after all the "sacred books" are known to be the work of savage and superstitious men. Hope is the consolation of the world.

The wanderers hope for home.—Hope builds the house and plants the flowers and fills the air with song.

The sick and suffering hope for health.—Hope gives them health and paints the roses in their cheeks.

The lonely, the forsaken, hope for love.—Hope brings the lover to their arms. They feel the kisses on their eager lips, though they may die alone.

The poor in tenements and huts, in spite of rags and hunger, hope for wealth.—Hope fills their thin and trembling hands with gold.

The dying hopes that death is but another birth, and love leans above the pallid face and whispers, "We shall meet again."

Hope is the consolation of the world. Let us hope that if there be a God, he is wise and good. Let us hope that if there be another life, it will bring peace and joy to all the children of men. And let us hope that this poor earth on which we live may be a perfect world—a world without a crime—without a tear.

The Old Story in Plain English, with Notes and Comments.

v.

"Peace on earth and good will to men" is the Christian motto. In theory and practical results, it is war to the knife and knife to the hilt, and prescription and persecution to all who differ from him. The God myth is the great drive-wheel of Christian intolerance. When the Christian's motive is understood, it will be found that he is not working for the benefit of man but for the glory of God. And every man becomes his enemy whenever he does anything which the Christian imagines will be displeasing to his fetish.

As long as the Christian believes in this great imaginary Mogul of the skies he will cling to his Bible. As long as he clings to his Bible he will be trying to shape the thought and actions of men to the civilization of three thousand years ago, and there is the end of progress.

As long as the God idea remains we must expect to be hated and scorned, boycotted and persecuted, by every device which Christian ingenuity, backed up by fiendish malice, can invent.

Suppose that all belief in this heavenly nondescript should be blotted out. Would not the sun and stars continue to shine and the planets to revolve? Would men turn to monsters, and worry and butcher each other, and moral chaos reign? There are thousands who take no stock in the sky-perched Mikako, and as far as I know they are inoffensive people, while thousands are found in the jails and penitentiaries who have worn out the knees of their pants bowing down before this imaginary judge who is supposed should hold court above the clouds. A man who has reasoned himself out of the God-myth has reasoned far enough to know that a blameless life can only conduce to happiness. For every Atheist reported, name and address to be given, guilty of a crime, I will agree to give the names and addresses of fifty criminals who believe in a God, and one-fifth of them will be priests and ministers.

If there is a god of truth who has revealed him-

self to man, how does it come about that there is such a wide discrepancy between the revelations of science and the so-called divine revelations. It strikes me that there are very few intelligent Christians who would discredit every branch of science which does not agree with the Bible.

Every scientist knows that there are no general mistakes in regard to the facts of astronomy, chemistry, geology, philosophy, or geography. And every scientist knows that the facts of science and the statements in the Bible never can be harmonized. Hence the war between science and the church will continue to be waged.

The mind of a scientist is trained to investigate, compare, and analyze. Every truth has its weight. Every new discovery is critically examined, and reason is ever on the throne.

With the Christian it is different. From early childhood he has been taught that every statement in the Bible was written by the unerring finger of God. To deny any part of the Bible is to throw a lie into the face of the Almighty. To deny any statement of the Bible would be equivalent to losing his claim on the home at the head of the golden ladder, and consign him to the place where things are kept hot. Such a man dares not reason, the risk is too great.

If told that it is impossible for snakes and asses to talk, he replies, "The fact is written down in God's word, and God cannot be mistaken." If told that man's strength lies in his muscle and not in his hair, he refers you to the case of Samson, and triumphantly asks, "Who is right, you or God?" If told that a man never lived three days and three nights in the belly of a big fish, he replies, "With God all things are possible," and scores another triumph. If told that there are certain laws of nature which never change, he calls you a heretic, and tells you that God has changed even the law of gravitation, and cites you to Christ, who went up in such a hurry that he did not give directions as to where he could be addressed, and to Elijah, who went up half-cocked, and gave such a grand display of pyrotechnics. When told by geologists that there is indubitable evidence that the world was not made in six days, he shudders as he thinks that geology will be the means of sending thousands to the headquarters of Old Nick, where brimstone is the only fuel, for doubting the statement in Genesis.

Let it be intimated that it was not an act of justice to send bears to tear forty-two children to pieces; that the punishment bore no just relation to the offense, the Christian replies it must have been just, because it was inflicted by God himself.

When told that the wars of extermination which were waged, in which men, women, and children were brutally butchered, and women were ripped up alive, were inhuman and cruel, the answer is that God commanded those wars, and none but hell-deserving heretics will accuse God of injustice and cruelty.

When a powerful savage tribe, instigated by no motive but plunder, made a descent upon a weaker tribe and took by force their oxen, camels, sheep, and goats, and all they possessed, and led the people into captivity, the Christian defends the plundering horde by saying that they were instruments in the hands of God to punish his enemies who worshipped other gods.

Thus it will be seen that there is no war so unjust, no crime so dark, no outrage so great that the Christian will not indorse it when he believes it is sanctioned by the great, cruel war-god above the clouds.

Thus all sense of justice is lost; all the milk of human kindness dried up, and the greatest outrages justified when men believe that the Bible is the word of God, when they find indorsed all the crimes enumerated here, and many more, fouler, deeper, and darker.

In the light of these facts let anyone look over the history of the Christian religion and he will have the key to all the ignorance, crime, injustice, and inhumanity which has characterized the Christian religion in every century since its first promulgation. And there is no way to reach or reform a Christian so long as his faith is grounded in a cruel, vindictive God and his great book of fables, foibles, nonsense, and impossibilities. The Christian is compelled by his belief to act just as he does act and always has acted, and he always has been and is now a dangerous man without knowing it. An insane man is always dangerous and ignorant of the danger.

The question is, how shall we break the spell which holds them midway between folly and insanity, and makes them reject the most important truths and accept the most monstrous errors.

We must put reason against blind faith, break down their confidence in gods and god-written

books, show them that hell and heaven exist only in a distempered imagination. As long as they fear hell and hope for heaven and believe in a God who will everlastingly punish them if they do not accept every statement in a book which contains a hundred contradictions and indorses as many abominations, they will grovel in ignorance and be a curse rather than a blessing to their kind.

JOHN PECK.

Mrs. Stanton's Birthday.

The eightieth birthday of Mrs. Elizabeth Cady Stanton, woman suffragist and reformer, was celebrated at the Metropolitan Opera House, this city, on the evening of Tuesday, November 12th. There were three thousand women present, and a number of men, the latter being in the main those who are identified with Freethought and radical movements—among them T. B. Wakeman, Henry M. Taber, Dr. Foote, and J. K. Ingalls. On the platform with Mrs. Stanton were gathered nearly a score of the pioneer woman suffragists, Susan B. Anthony, Isabella Beecher Hooker, Matilda Joslyn Gage, Mrs. Louisa Southworth, Elizabeth Sheldon, and others. There was also present John W. Hutchinson, of the musical Hutchinson family, who, as Miss Anthony said, in the old days sang abolition into the hearts of the people when the orators could not talk it into their brains.

Mrs. Mary Lowe Dickinson, president of the National Council of Women, presided, and in her introductory remarks stated that the organizations having members present represented more than a million women in the United States. Telegrams and messages were too numerous to be read, and only the names of the senders could be given. In the addresses there was a general tone hostile to the church. The Rev. Anna Shaw, who spoke first, declared: "The worst chain that has ever bound woman has been the chain of religious superstition."

Miss Anthony read a list of "pioneers either present or sending greetings," and also of those whom death has taken from the ranks. Of the living she mentioned, paying a tribute to each, Parker Pillsbury, Amy Post, Lucy N. Colman, Matilda Joslyn Gage, Mrs. Olive H. Fraser Ingalls (wife of J. K. Ingalls), who was at the first woman suffrage meeting held in this state, and O. B. Waite, who fifty years ago published the *Liberty Banner* at Rock Island, Ill. It appeared that the pioneer abolitionists were also pioneer woman-suffragists. A souvenir distributed to the audience contained the names of persons in sympathy with reform, Anthony Comstock's with the rest, though what claim that disreputable individual has to be numbered among the supposed benefactors of mankind those who know him best will find it hardest to determine.

There were many speakers on the program, including Mayor Strong, who was represented by his secretary, Mr. Job Hedges; M. Carey Thomas, president of Bryn Mawr College; Clara Barton, president of the Red Cross Society; Mary T. Burt, president of the Women's Christian Temperance Union; Mrs. W. R. Brooks, of the society for work among the Indians; Rev. Ida Hultin, Unitarian; Harriet Hosmer, artist; Emma Blackwell, M.D.; Mrs. E. B. Cheney, missionary; Mrs. Fannie Barrier Williams, colored; Isabella C. Davis, Harriette A. Keyser, C. Chapman Catt, Ella Dietz Clymer, Lillie Devereaux Blake, and Mrs. Mary Wright Sewall. Not all of these, however, had opportunity to speak. Musical exercises formed part of the celebration, not the least notable of which was singing by a large choir of colored children. In the course of the evening a "Tribute" in the form of a large silver cup was presented to Mrs. Stanton by the New York City Woman's Suffrage League.

When an address by Mrs. Stanton was announced the audience arose, waving handkerchiefs and cheering. Mrs. Stanton, supported by a cane, advanced to the front of the stage and spoke briefly. Though her limbs were feeble, her voice was strong and penetrated every part of the immense auditorium. "I thank you all very much," she said, "for the tributes of love, respect, and gratitude which have been sent to me in telegrams and letters, and expressed in the presence of this great audience. As I am not able to stand very long, nor to talk loud enough, I have invited Miss Helen Potter to read what I have to say to you. Before I sit down I want to say one word to the men who are present. From all they have had to listen to and to read in the papers for the last forty years they may have come to the conclusion that the new woman is going to crowd them entirely off the planet. I want to assure you all that, as long as you have mothers, wives, and sweethearts, they will look out for you. I take pleasure in introducing Miss Potter, and you will think I have said quite enough before she gets through."

Miss Helen Potter, who is an elocutionist and reader of distinction, then read from Mrs. Stanton's manuscript the following address, which provoked both applause and laughter:

It is a long time, nearly half a century, since a few persons met in a little Methodist church in Seneca Falls to discuss the status of woman under the laws of New York. That was the first Woman's Rights Convention ever held, and there the first demand for suffrage was made. But the vast majority of women ridiculed the idea of political rights for themselves; the press caricatured the convention; the pulpit denounced it, and many who took part withdrew their names and have been seen no more on our platform.

Within two years conventions were held in half a dozen different states; letters of sympathy came from women all over this country, and from Italy, France, and Germany, from those who were taking an active part in the revolutions of '48.

And at that very time, strange to say, the earthquakes began in California, showing that old Mother Earth sympathized in the general upheaval, in the rebellion of her daughters against the creeds, codes, and customs of old civilizations. At that time, too, the invisibles began to knock and move tables; a new interest was awakened in psychological manifestations.

In the first place I propose to-night to settle the question of woman's sphere, so that we may never hear it mentioned again. That region has been traveled over so often that there is not a tree or flower or blade of grass to be found on it anywhere, yet excursions of men are, from time to time, surveying that old worn-out land to find woman's sphere. Ever since Eve left paradise the trend of human endeavor has been in this direction.

Those who could pen poetry or prose have written about it; those who could orate in any language under the sun have talked about it; statesmen have declared its limits in laws and constitutions; bishops in scriptures and sermons; editors in journals; actors in tragedy; artists in pictures, and scientists in osseous formations, muscles, nerves, and the size and quantity of feminine brains.

While Franklin, Kane, Lockwood, Greeley, and Peary have been sailing amid polar ices to find the North Pole, I have been traveling in the realm of the possibilities to find the voting poll and woman's sphere. I crossed, spyglass in hand, the imaginary lines of diameter and circumference supposed to bound it, took reckonings at every degree of latitude and longitude, all through the temperate, the torrid, and the frigid zones, and, halting one day, I found an old document purporting to have been written at the dawn of creation when the gods were in consultation in regard to the creation of man.

They said, "Let us make man in our own image, male and female, and give them dominion over the earth, and all that dwells thereon." Here is the first title deed to this green earth, given equally to man and woman. Here we have the first hint of "God's intentions."

Here Mrs. Stanton interposed a eulogy of man, and described his accomplishments in the material and spiritual worlds. She then continued:

I imagine that at this point some carping women are saying to their neighbors: "Where do we come in? If man is such a wonderful being, fills all space, and is in every department of industries, where is our sphere?" It is plain to every rational mind that if man is everywhere, doing everything, and woman of necessity must remain her allotted time on this planet, their sphere must be the same. They are, ever must be, indissolubly bound together as mother and father, husband and wife, sister and brother, in childhood, in marriage, in all life's struggles, ever sharing each other's joys and sorrows. With tears of affection and immortal wreaths they perform the last offices of love and friendship for each other, and in the bosom of Mother Earth, side by side, they rest at last together.

The other thought I would emphasize to-night is the next step to be taken in our march to freedom. We must now make the same demand of the church that we have made of the state during the last fifty years, for the same rights, privileges, and immunities that man enjoys.

First: We must see that the canon laws, the Mosaic code, scriptures, prayer books, and liturgies be purged of all invidious distinctions of sex, of all false teaching as to woman's origin, character, and destiny.

Second: We must demand an equal place in the offices of the church as pastors, elders, deacons; an equal voice in the creeds, discipline, in all business matters, and in the synods, conferences, and general assemblies.

Third: We must insist that all unworthy reflections on the sacred character of the mother of the race, such as the allegory of her creation and fall, and Paul's assumptions as to her social status, be expunged from our church literature. Such sentiments cannot inspire the rising generation with respect for their mothers.

Fourth: We must demand that the pulpit be no longer desecrated with men who read these invidious passages of scripture and preach from texts that teach the subordination of one-half the human race to the other.

On the following day Mrs. Stanton and many of the other pioneers held a reception at the Hotel Savoy, and all the audience were invited to attend. It was not so formal an occasion as the celebration, but there was equal enthusiasm. Among the features of the reception was a poem read by William Lloyd Garrison, Jr. The Massachusetts men who lately voted against woman suffrage were dealt with very caustically by Mrs. Anna Shaw.

A plaster cast of the clasped hands of Mrs. Stanton and Miss Anthony has been taken and will be reproduced in marble by Miss Meg Culbertson. There are a sufficient number of the pioneer woman suffragists that their eightieth birthdays may be celebrated about twice in a decade. Miss Anthony's will come in 1900.

Mrs. Stanton Tells a Funny Story.

When Elizabeth Cady Stanton was a young woman she helped to educate a young man for the ministry,

a circumstance which she now recalls with considerable amusement and is fond of citing as an example of the peculiar proneness of woman to "make a ladder of herself for man to climb on," and of the equally noticeable tendency of the latter to regard the said ladder with contempt, and to forget that he has used it.

It was the custom then in the Presbyterian church, to which Mrs. Stanton belonged, for particular congregations to undertake the education for the church of some particular young man, and in this case the responsibility was assumed by a group of enthusiastic young ladies. The fortunate youth chosen was an exceptionally bright, handsome fellow, and most of them were in love with him; Mrs. Stanton supposes she was, too. Besides that, they thought they were engaged in God's service, and so they worked and begged untiringly, getting up bazars and festivals and resorting to all the other devices whereby the feminine "church-worker" is accustomed to extort money from a selfish public.

By these means they were enabled to send their protege to college and then to a seminary, from both of which institutions he graduated with high honors, receiving a call at once, on leaving the latter, to a very important church. The young ladies then presented him with a nice little library, and just before his ordination they gave him, as a last act of devotion, the finest suit of clothes that they could buy, complete in every detail from the shiny silk hat to the polished boots.

Last of all they asked him to come and preach for them. He did so, and, with the modesty and good taste of which only a budding theologian would have been capable, he took for his text the 34th verse of the 14th chapter of 1 Corinthians, beginning: "Let your women keep silence in the churches."

"And it was a very good thing, too," says Mrs. Stanton, "for it had the effect of so thoroughly disgusting us all that we never educated another minister."

Observations.

A member of the German Reichstag has been sent to jail for four months, for criticising the emperor. His offense is technically termed "leze-majesty," which is next in turpitude to sacrilege. We have no such offense under American law, though the word "scurrility" in the post-office act means substantially the same thing. Any adverse criticism of a monarch, or any disrespectful act toward him, is leze-majesty. For example, at one time any person was guilty of this offense who changed his clothes in the presence of a statue of the emperor, or imitated the garments worn by his majesty. A while ago the emperor of Germany wrote a song—said by musicians to be very "bum"—and some critics at Hamburg who made sport of it were arrested and prosecuted. Their offense was leze-majesty. Our institutions have not been threatened by any such sacrilege since General Coxey walked on the grass in Washington.

It is necessary sometimes that a newspaper reporter should be intelligent. Another may do justice to a sermon, but he has no business to attempt the reporting of anything else. To exemplify: the young man sent by the New York *Sun* to write up the Sunday afternoon session of the late Freethought Congress should have been at church. He heard President Bird of the Newark Liberal League, who is a florist, say something about the multiplication of flowers and sex in plants, and immediately experienced a violent amatory impulse; and when Mr. Bird in further developing this fascinating branch of evolution—to which Darwin devoted a great deal of study—observed that there was sexual attraction among flowers as among human beings, and that with the latter this force influenced even religious gatherings, reflex action got in its work on the representative of the press. While in the consequent state of collapse he wrote his report of the proceedings. After indulging in the expression of an opinion totally opposed to that of his editor-in-chief about the exclusion of *THE TRUTH SEEKER* from the Canadian mails, he turned his attention to Mr. Bird, who, he said, "elaborated his ideas in a manner hardly suitable for publication—unless it were in *THE TRUTH SEEKER*," to which withering sarcasm he added a few hebetudinous lies about the conduct of the audience, and so dried up his imbecil drivell. A half-witted donkey introduced in the hall stern foremost, while asleep, would have obtained just as clear an impression of the significance of the meeting as that which the reporter conveyed to the readers of the *Sun*.

"In Canada, by the way, *THE TRUTH SEEKER* has been put under the ban as a scurrilous and obscene

publication." So says *Liberty*, and I request my Uncle Benjamin to revise his statement and tell it just as it is. The charge is not obscenity, but blasphemy. In this country the religious spook has been largely divested of its former immunity from adverse criticism, though the moral spook retains what the other has lost; but in Canada it is still unsafe to disparage the theological Giascutis. That is to say: here, the citizen may say what he chooses about the Theos if he will observe silence as to the Phallos; while in the Dominion both are held in awe, and neither may be mentioned except in a reverential tone of voice. It is an offense against accuracy, Mr. Tucker, to say tweedledum when the facts require that you should say tweedledee.

The council of the Choctaw nation has decreed that discussion of land allotment is treason and punishable with death.—*News of the Week*.

Land allotment will be understood as private instead of community ownership of the soil. But the foregoing item is not quoted for the purpose of discussing the land question. It is to direct attention to the beautiful system the wise men of the Choctaw nation have discovered for settling it without discussion. Apart from the restrictions always put upon debate by religious medicin men, I have heard of nothing approaching it except the course adopted by certain Socialistic persons who attended the meeting of the Manhattan Liberal Club, Nov. 8th, when "Individual Freedom" was the topic for discussion. These political economists listened with marked attention and approval to Mr. Matchett, who expressed the views they had been instructed to applaud, and then endeavored incontinently to howl down all whose trend of thought was in some other direction. So odious was their conduct in this respect that the professed enemies of Socialism would need to exercise great ingenuity to devise a more successful scheme for demonstrating the undesirable results of that economic system. Herr Oppenheimer, who has talked Socialism at the club for the last ten years, blushed for them, apologized for them, and finally repudiated them. Mr. Wakeman, who is more Socialistic in his theories than Karl Marx himself, administered reproof that would, doubtless, have put the Choctaw Indians to confusion and shame, knowing it to be deserved. And still they hooted. Inquiry among other attendants with collectivist sympathies led to the identification of the disturbers as the disciples of Brother De Leon, editor of the *People*, from whom an explanation is due. He ought to tell us whether members of the capitalistic class would have behaved better or worse.

Mr. Orine's suggestion that the binding force of religious superstition might be profitably employed to restrain persons in certain stages of development may have something in it. Pending domestication, some zoological specimens are safest in a cage.

Following the example of Mr. George Gould, who last year purchased social eminence and a measly French count with his father's money and his sister's trousseau, our citizeness, Mrs. W. K. Vanderbilt, has traded her daughter and \$5,000,000 for an insignificant English duke. The dicker was announced as a marriage, and a number of months were devoted to the preliminaries—including financial settlements and a rehearsal of the wedding, at which the duke was not present, presumably for the reason that he might have forgotten that it was only a rehearsal and overacted his part. But the actual marriage occupied probably less than five minutes, so it is plain enough that the union of the minor contracting parties as husband and wife was simply an incident. The duke needed money, and had his title to raise it on; the Vanderbilt family wanted blue blood, and had money to buy it with, and the girl was a handy vehicle of exchange. The duke of Marlborough is an undersized strippling, who in Chicago would be called a runt; the girl is a slim brunet, who has never been noticed for graces of mind or person even by the newspapers; hence the prospect that the next duke of Marlborough will be gifted by nature is not hopeful.

If this young couple had gone before a justice of the peace, or behind a door, and exchanged the vows which neither is expected to keep, anyone who should offer remarks about the matter would deserve to be snubbed; but the splurge they have made is scandalous and must be so characterized. When young ladies permit it to be advertised so extensively and so persistently that they are about to undisguise themselves in the presence of the antagonistic sex, they force upon public attention proceedings which in their nature are anatomical and private. If several high-salaried clergymen had not given the exhibition their sanction, the indecency of

the thing would seem almost as flagrant as that of the persons who for smaller considerations and less ostentatiously make other contracts, and are therefore pulled by the police.

A dirty, infamous sheet yelped: THE TRUTH SEEKER has once or twice fallen in our mail. Its sole object seems to be to promote irreligion, immorality, and anarchy. The postal department of Canada has ruled against it as immoral literature, and we think our self-respecting postal people will soon do themselves and common decency the same credit. No one but one in league with the powers of darkness could produce such infamous literature.—*Baptist Record, Meridian, Miss.*

I have turned the dictionary over to discover what "yelped" means in the first line of the foregoing selection from the religious press, but get no light. Without doubt it is a fighting word. The *Record* tells its subscribers who can read that this journal is ruled against as immoral. I know that when a man is a natural-born liar, or has become one for Christ's sake, it is unkind to restrain him in the use of his gift, but really the editor of the *Record* must be solicited to come down. Call it blasphemy, brother, and do not mar the beauties of your style with inaccuracies of statement. Put a gun in your belt and camp on the trail of the Infidel. Shoot right and left, and then up in the air. Give us more hostile language. It is time for unbelievers to be apprised that God never sent his only begotten son on earth for his health.

In the penitentiary at Kingston, Canada, there are four hundred and ninety-four (494) convicts, of whom one (1) is a Jew and one (1) an Infidel. The 492 others are Christians, and are provided with two chaplains at an annual cost of \$2,400, or about \$5 a head. Nothing appears to be done for the Infidel and the Jew, although they are entitled, in equity, to \$10 worth of Judaism and Infidelity per annum. Or will it be said that the chaplains are hired for the benefit of these two? That would be logical, I think, for there is no sense in preaching to a convict that same faith under the influence of which he committed his offense. When a man's religion lands him in jail, he should be permitted to jar loose from it. But the theory that religious instruction in the Kingston penitentiary is for the minority is shown to be untenable by the fact that there are two chaplains—a Catholic priest with 147 parishioners, and a Church of England minister with 131 communicants—when one would answer the purpose of a Jew or an Infidel just as well as more. The fact is, the unbelievers are not provided for at all, which is wholly inconsistent. If the reformation of a Christian can be effected by giving him more Christianity, the same method ought to work with the others. The isolated Infidel, therefore, would be justified in demanding an annual subscription to *Secular Thought*.

In their overtures for union with the Roman Catholic church, the Episcopalians are not getting exactly what you could call the glad hand. A distinguished Catholic theologian of New York, being asked what he thought about the proposition, replied that in his opinion it was "too late in the day to baptize the bastard of Henry the Eighth." Not every hour does a rift in the clouds of human irascibility give us an opportunity to behold the true figure of Christian Charity, but when we do get a glimpse of her we have to acknowledge that she is a bird.

GEO. E. MACDONALD.

Thanksgiving, 1895.

Banks are bustin' everywhere,
And Grover says, "Praise God;"
Making the tramp and millionaire,
And Grover says, "Praise God."
Did Grover work and earn his gold,
And not "come in" on deals so bold—
Were he in winter pinched with cold,
Would Grover still "praise God"?

The hiring press deceives the land,
And Grover says, "Praise God;"
With cries of "Plenty on every hand,"
And Grover says, "Praise God;"
But when the despot leaves his throne,
From which he's made the poor to groan
Through bonds and gold—when Grover is gone,
The toilers will "Praise God."

A. B. LENNOX.

The Postal Censorship.

From the London *Freethinker*.

There is a good deal of sham liberty in "free and independent" America. A wretched fellow called Comstock, secretary of the Vice Society (as old Cobbett used to call the original body in England), pretty well decides on his own hand what literature shall pass through the United States mail. It now appears that the postmaster-general of Canada has prohibited the transmission of our gallant contemporary, the *New York Truth Seeker*. By a stroke

of his pen he stops the circulation of this paper in the whole Dominion, and there is absolutely no appeal against his decision. It is really astonishing that "free" people should hire a man to carry their letters, and let the fellow dictate what they shall read. Yet so it is, and they submit to it like a lot of sheep—all but the Freethinkers.

The *Christian Reformer* calls for the suppression of The *Truth Seeker*. This is to "induce" its readers to "seek something more wholesome." The *Truth Seeker* remarks that "the prescription is a very simple one, but it is not new." Of course not. It is as old as the first rogue who joined the first fool to hunt down the first honest man.

Colonel Ingersoll's Speech on the "Declaration of Independence" and His "Vision of War."

For many months this speech has been out of print and unobtainable. By permission of the Colonel and his publisher we have now put it into a neat pamphlet, with fancy colored cover, and a portrait of the speaker. We have included also the "Vision of War," which many have desired to have in compact and cheap form to hand to friends. The price of the pamphlet is ten cents. The "Declaration of Independence" is the centennial oration delivered July 4, 1876, at Peoria, Ill., and the "Vision of War" is an extract from a speech delivered at the soldiers' reunion at Indianapolis, in September of the same year, beginning, "The past rises before me like a dream."

It isn't a great way from now to the sun festival known as Christmas—an adaptation of pagan rites to Christian necessities—and those who intend to follow the pretty custom of making presents to their friends on that occasion will find on another page of this issue of THE TRUTH SEEKER a list of books suitable for that purpose. If our friends desire we can hold the books till a few days before the festival and mail or express them so that they will reach the destination at the right time. A present that we would recommend is to send to your Liberal friend who does not now take it, a copy of THE TRUTH SEEKER a year for \$3, which carries with it a copy of the "Freethinker's Pictorial Text-Book" in boards. For \$3.50 we will send cloth bound book, with gilt side stamp—a handsome present indeed, with the added attraction of a weekly remembrance from yourself to your friend in the shape of THE TRUTH SEEKER. Such a present will do you good, your friend good, and us good—a combination of goodness which seems hard to resist.

Lectures and Meetings.

T. M. FULLER, the ex-minister who spoke at the recent Free Thought Congress, will deliver Liberal lectures. Address, 116 Pearl street, Paterson, N. J.

THE Friendship Liberal League, George Longford, secretary, meets at 7:30, every Sunday evening in Warner's Hall, Broad and Wallace streets, Philadelphia.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Omaha (Neb.) Philosophical Society meets every Sunday at 2.30 p.m., in Washington Hall, 18th and Harney streets. Questions pertaining to theology, Free thought, and science freely discussed. All are welcome.

S. P. PUTNAM lectures at East Dennis, Mass., on November 24th. Mr. Putnam will lecture in New England during the month of November. He desires engagements at all possible points in this section. Friends will communicate with him at 28 Lafayette place, New York, care of this office.

THE Women's Liberal League of Philadelphia meets Wednesday evenings, at 8 o'clock, in the Skerrett Building, northeast corner Ridge ave. and Green st.; Miss M. P. McLeod, secretary, 218 So. Eighth st. Admission free, and all are invited. Radical Library open from 7:30 A.M. to 10 P.M.; dues, 15 cents per month.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for November:

Nov. 24—Joint Debate. Franklin Steiner and Prof. John S. Van Cleave.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for November:

Nov. 22—"The Sunday Laws." Wm. Jay Groo, Edward Grosse.

Nov. 29—"The Authority and Necessity of Faith." Rev. E. J. O. Millington, Thaddeus B. Wakeman.

Letters of Friends.

Eleven More Recruits.

FARGO, N. D., Nov. 2, 1895.

MR. EDITOR: Inclosed find \$3 for your excellent TRUTH SEEKER and "Pictorial Text-Book." E. HERZMAN.

NO. GREENFIELD, N. Y., Oct. 30, 1895.

MR. EDITOR: Inclosed find \$3 for THE TRUTH SEEKER one year, and the "Pictorial Text-Book." ED. P. LAWTON.

ARDMORE, Mo., Nov. 4, 1895.

MR. EDITOR: I inclose you \$3 for one year's subscription to THE TRUTH SEEKER and the "Pictorial Text-Book."

Yours truly, JAMES P. DUNCAN.

PLANO, TEX., Oct. 31, 1895.

MR. EDITOR: Inclosed find \$3 25, for which please send THE TRUTH SEEKER one year, with "Pictorial Text-Book" and the ANNUAL. ED. M. COLDWELL.

SAN MARCIAL, N. M., Nov. 7, 1895.

MR. EDITOR: Inclosed please find \$3 for one year's subscription to THE TRUTH SEEKER, and the "Pictorial Text-Book."

MRS. LYDIA CAMPBELL.

GRANT CITY, Mo., Oct. 31, 1895.

MR. EDITOR: Inclosed please find \$3, for which send THE TRUTH SEEKER to my address for one year, and your "Pictorial Text-Book." T. E. CARPENTER.

IRVONA, PA., Oct. 30, 1895.

MR. EDITOR: Inclosed find \$3.50, for which send me THE TRUTH SEEKER for one year, the "Age of Reason," and the "Ingersoll-Gladstone Controversy" about Christianity. Do not forget the "Pictorial Text-Book." H. J. GREEN.

ELX, IA., Nov. 1, 1895.

MR. EDITOR: Inclosed find \$3, for which please send TRUTH SEEKER one year, and "Pictorial Text-Book" to W. F. Burger. As I was entitled to the book for new subscriber, and as I have the book, I wish you to send it to him, which I hope you will do, as it adds one more to our family.

Yours fraternally, J. C. DVORAK.

BIG SPRINGS, TEX., Oct. 28, 1895.

MR. EDITOR: Inclosed find \$7 for THE TRUTH SEEKER and Putnam's "Four Hundred Years of Freethought," as my brother's subscription has run out, and I can't be without the paper. The fifty cents extra is for the Congress, and to help pay expenses; am sorry I cannot be present myself. Yours in thought, R. SCHUBERT.

PARK RIVER, N. D., Oct. 15, 1895.

MR. EDITOR: Inclosed find \$19. Send TRUTH SEEKER and "Pictorial Text-Book" to new subscribers whose addresses are given elsewhere. Credit \$5 from Sander Soll of this place for Liberal purposes; \$2 for myself for the same; the balance for one year and five months' subscription for myself to THE TRUTH SEEKER and the books named. I would have sent this money sooner, but money was too scarce.

The theocrats and so-called Christians closed my place of business and put an injunctive order thereon immediately after after S. P. Putnam's lecture at this place last fall. It would seem that it makes them feel good and happy to see Liberals in trouble or misery, and still they preach "love."

They would rather have a murderer, a burglar, a scandalmonger, or a swindler join the Methodist Episcopal church than see an honest man sell a glass of malt, because the former are better people in their estimation. It is a good thing that tastes are not to be disputed. Some of the worst Sabbath-breakers we have around here are noted for their hypocrisy and the high standing in the M. E. church. But their little schemes and infractions of the Sunday law are overlooked, simply because they are Methodists. On the other hand, if a man does not take any stock in that Methodist humbug, they have him arrested simply for loading a water tank on his wagon on Sunday during harvest time, and this outrage was perpetrated on one of our best citizens in this town only a few weeks ago.

Our local M. E. preacher, or, as Mr. Putnam calls him, "The Reverend Smeller of Park River," recently went to Jeru-

salem to smell around. If they don't crucify him there, he will probably be back soon with a piece of old gunnysack and tell his deluded congregation that "it is a piece of Christ's coat-tail," which would be a new discovery in Christian science. I believe in equal rights and privileges, on all questions, for every man, woman, and child, regardless of creed or nationality.

I hate to see a whip used for bringing people to church. If the church is God's institution, why don't he take care of it? Why should he have to call upon the government to help frame laws to keep his chosen people straight? Every good thing takes care of itself if left alone.

The church people do not even pay taxes on millions of church property, and then they want to be protected, while we taxpayers are not protected.

I, for one, and many other Liberals and non-sectarians, hope and trust that that uncalled-for, unwarranted, and cowardly attempt of the jesuitical A. P. Caron, postmaster-general of Canada, to suppress the freedom of the press, and especially your excellent Freethought organ, THE TRUTH SEEKER, will prove abortive and a farce. If a bigot of the stripe of A. P. Caron at Ottawa, a priest-ridden Romanist, is allowed to use his official position to crush the truths published in THE TRUTH SEEKER, what will not the theocrats do next? If your paper is to be prohibited circulation through the mails, why not prohibit the Bible also, because it is clearly apparent and manifest to the mind of every intelligent and impartial reader of the Bible that certain parts of that so-called divine book, chiefly the Old Testament, are more trashy, more scurrilous, more shocking to human decency, and more blasphemous than any article or editorial ever published in THE TRUTH SEEKER or any other newspaper, the *Police Gazette* not excepted? O consistency, thou art a jewel!

Yours for truth, right, humanity, and liberty, JOHN MUNDIGAL.

For Munitions of War.

MILWAUKEE, WIS., Nov. 6, 1895.

MR. EDITOR: I forward you another year's subscription to keep the old paper on the warpath. If it can't go to Canada, keep it going where it can, as the ignorant are not all dead yet; so keep it before them. Truth will prevail sometime.

Yours truly, J. P. WHIPPLE.

Yes, They Are Hearing About Us.

BOULDER CREEK, CAL., Oct. 28, 1895.

MR. EDITOR: For the first time since the beginning of all things I see the great dailies of San Francisco have had telegraphic reports from and have actually published a synopsis of the proceedings of the American Freethought Federation. The world moves. Yours truly, C. C. RODGERS.

"Converted Reprobates."

LONDON, ONT., Nov. 7, 1895.

MR. EDITOR: Please find inclosed \$5 to pay my subscription for the torch of reason. I have been a little negligent—not for the want of money exactly, but for the want of time. I want you to send me some pamphlets, radical ones, of course—"Bible Morals," "Self Contradictions of the Bible," Ingersoll's lecture on the Bible, and "Hard Knocks at Christianity."

I receive the paper pretty regularly; sometimes they keep it over Sunday, but I have not time to read much lately, though I like the pictures all the same.

These pamphlets are good when you get into the company of a lot of those converted reprobates who are not prohibited in Canada.

JOSEPH ALLASTER.

Help Us, and We Will Educate Canada Yet.

BURLINGTON JUNCT., Mo., Oct. 29, 1895.

MR. EDITOR: You will please find 50 cents, for which send me your paper three months, beginning with the date of 19th inst., containing the first article of John Peck. There is much Freethought existing here and I will take great pleasure in placing my papers where they will do the most good. If the Truth Seeker Company could afford it, it should flood benighted Canada with its publications per express charges prepaid.

I have been much interested in the sample copies you sent me, especially in the

graphic and entertaining letters of Mr. Putnam, lately in England. Your fight for the personal liberty of mankind is noble and heroic and must win in the end.

Yours truly, G. W. MAX.

There Is Peace in the Woods.

McMURRAY, WASH., Oct. 26, 1895.

MR. EDITOR: The fanatics have begun already here on the Pacific Coast in the bigger cities and towns, but, thanks to the goodness of nature, there is peace in the woods yet.

I was in Seattle a few days ago and heard one of those Jesus worshipers tell people that Sir Walter Scott died with the knowledge that there was a God and a hell and that Thomas Paine died drunk, and all this within twenty-five feet of a TRUTH SEEKER that was hanging as a sign for a newsdealer, and it seemed to me that Heston's cartoon was smiling at that man's lies. When will the Christians learn to tell the truth? Perhaps never, for if they did they would be Christians no more, for Christianity in itself is a falsehood, and as the tree is so will the fruit be. That is the natural consequence of the law of cause and effect.

J. S. ODEGAARD.

A Woman's Arraignment of Religion.

LEXINGTON, KY., Nov. 5, 1895.

MR. EDITOR: Canada was once a peaceful land under the rule of the French, but not as at present, holy, consecrated, and pure. It has the same religion that dyed the hand of Cain when he slew his brother Abel.

Religion has filled temples, like that of Pegu, with beautiful women, whose honor was sacrificed to pay the expenses of the place; such houses, now, secularized, pay a tax to the church. "Please draw it mild," is their request. Women were murdered in ancient times to pacify the gods, but this was considered a holy act.

Plantus speaks of tables in holy houses, loaded with luxuries, rows of gaudily-dressed courtesans being present. Moses was not able to suppress these things (according to history) in the temple, amid show and fretted gold, rich embroidery, coarse luxury. At such times truth is bound hand and foot by men of the most hardened character—holy tools. Without them how could the church be sustained?

The holiness of Canada is bent only on preserving intact the slavery of heart and brain, the groveling darkness, the loathsome chicanery of religion. In the Holy Land men abhor the atmosphere of Freethought, their strongest citadel of safety being founded on dreams and fallacies presented with a cool and fiendish audacity which belongs only to religion.

What will the greedy saints of this Holy Land do in the battle between noble principles and religious falsehood, which is just ready to convulse society? Remember, religionist, your habit of deceit, your teaching of myths to the masses, how you have crippled the human intellect to pay your board. In the midst of hollow grandeur does not the earth tremble beneath your feet? Deeper and deeper will you sink in the quagmire of religious vice till your very name will be lost in oblivion.

Respectfully, ALHAZA.

Liberals, Not Christians, Must Support Our Cause.

FALUN, KAN., Nov. 5, 1895.

MR. EDITOR: Inclosed find \$3, which apply on my subscription. I am late, but can't help it. Owing to the maneuvers of the Demo-Republican party, there is very little money in circulation with us.

I had almost concluded to let THE TRUTH SEEKER go on account of the scarceness of coin, though I like the paper in every way and am one of your old standbys, but you know the whole need no physician (my case), but my conscience revolted. This question arose: Who shall support the Liberal papers and the men at the front of our army? The answer was, Only the redeemed, the Liberals; so in order to attain peace I must remit, and your exclusion from Canada should make every Liberal act doubly quick. I have in my travels met men who claimed to be Liberals and had at one time been Christians and liberally supported the church and its shepherds, but now remain fossils and do not give a nickel to the Liberal cause; and thousands of others who have got plumb dis-

gusted with the Christian religion and do not know nor care to know that there is such a thing as Liberal literature published on this terra firma.

I have been waiting to see Ingersoll, with his talent, force, and ability, take a hand in the people's fight on money, transportation, the initiative and referendum and help to once more restore this republic to the people and make it the land of the free and the home of the brave. I hope you can stay at the helm till the Demo-Republican fog has cleared off and the people get their innings. I know you will then be secure. Yours for righting all wrongs, GUS. ECKVALL.

Emotion Dependent on Physical Changes.

NEW YORK, N. Y., Nov. 2, 1895.

MR. EDITOR: Speed Mosby argues neatly in this week's issue that we have no experience of physical pain except in connection with disturbance of the sensory nerves, and that at death these nerves, in common with the rest of the body, are dissipated into their constituent atoms that go to form other bodies, etc. Even if we admit a hell, there is therefore a high improbability that our "souls" could feel physical pain there. With mental pain Mr. Mosby deals otherwise. It appears to me he need have made no such distinction, and thereby had a stronger case. Back in 1855, Herbert Spencer, in his "Principles of Psychology," pointed out the obvious fact that every mental emotion is accompanied by numerous bodily changes, such as heart-beating, quickened breathing, perspiration, derangement of the digestive, sexual, and excretory organs, etc. He suggested that in a pleasant emotion these changes were beneficial to the body; in a painful one, harmful. Modern psychology goes further and says that, in these bodily changes, and in them alone, emotion has its origin. An emotion only follows the receipt by the brain of nerve messages announcing such bodily changes. Without nerves, no emotion, painful or pleasurable. No body, no pain, physical nor mental.

SCUTUM.

A Vicarious Trip to Europe.

CHICAGO, ILL., Nov. 9, 1895.

MR. EDITOR: On Monday I had the exquisite pleasure of visiting the newly-elected treasurer of the Secular Union and Federation at Rochelle, Ill., Otto Wettstein. I found this Freethought sage amid a dazzling array of diamonds and other gems that burst upon my view like the startling vision of Aladdin. He is preparing for the holiday season, and has ordered a large quantity of precious stones and the latest novelties in gold and silver jewelry. It was my intention to leave that night, but I was prevailed on to remain, and am very much pleased that I came to that conclusion. The Freethought pilgrim always receives a royal welcome at the home of the Wettsteins. Mrs. Wettstein possesses that charm of making one feel thoroughly at home, and was full of delightful reminiscences of a year's sojourn in the beautiful city of Heidelberg. Master William Cullen Bryant was in a sort of chrysalis state. While there he had an effort to cast off his English. Now the trouble was to forget his German.

After supper a great collection of views of the celebrated university city were brought out, and for some time we were practically transported to the classic precincts of the Neckar and the Rhine. The town of Heidelberg is situated at the foot of Castle Hill, a spur of the Königstuhl, on the south bank of the Neckar, and about five miles from its junction with the Rhine, and is a city of romantic beauty.

The chief attraction for strangers is the famous castle, which overhangs the west part of the town. It towers on Castle Hill, or more properly the Jettenbühl, 330 feet above the Neckar. The older portion is only a ruin, yet its extent, its magnificence, its beautiful situation, and more than all its interesting history, render it by far the most noteworthy, as it is certainly the largest and grandest, of the old castles of Germany. It was founded about the middle of the thirteenth century and passed through various vicissitudes, suffering severely during the Thirty Years' War; it was three times dismantled by the French and at last struck by lightning and completely destroyed.

Within the castle grounds a modern building or palace has been erected, which contains an interesting antiquarian museum and the celebrated Great Tun, or wine cask, which will hold 49,000 gallons. It makes one thirsty to think of it.

Some of those buildings in the castle inclosure contain the finest examples of Renaissance architecture in Germany.

Next to the castle, the University is the great attraction at Heidelberg, the library of which contains some 300,000 volumes. This noted seat of learning is largely patronized by English and Americans.

It would be almost impossible to find a better example of the medieval and modern ideas and architecture than are to be found in this vicinity. To me its greatest claim to distinction is that in 1848 was held at Heidelberg the convention that led to the revolution in that year.

Besides the German views, there were others of Belgium and England, more especially London and Southampton. The Wettstein party visited the Tower in London, and though an expert in diamonds Mr. Wettstein failed to carry off the "Crown Jewels." They took snap shots at the "Queen's Guards," House of Parliament, and the Strand from the upper story of an omnibus. I certainly feel as though I had had a trip to Europe. I must close, for a party of us are to start for Atlanta to-night.

E. A. STEVENS.

Pulpit Voices.

LOS ANGELES, CAL., Nov. 4, 1895.

MR. EDITOR: A new feature of the Associated Press reports is condensed extracts from sermons all over the country; and the pith of the parson's Sunday discourse is thus sent broadcast. The ideas thus disseminated are naturally varied; and the variations run from utter nonsense and sentimentalism to pious platitudes, and limited evidence of common sense found only in remarks that wander from strict connection with theology. One parson says: "Our great preachers to-day are preaching for big salaries, fine mansions, and sumptuous living, and they are getting them;" and the man who made this truthful assertion might have added that he was not included in that number of the worldly minded, for the simple reason that he lacked the necessary greatness to obtain such results. Only that and nothing more, for the parson who would refuse an increased salary has not yet been located. Another one turns loose some information about prayers not generally known, for he asserts that "the man who prays wields one of the greatest and mightiest forces in the whole universe; in fact, he sets in motion all the forces of the universe." So startling a statement needs verification; but preachers never present evidence, and without it I must continue to believe what Brick Pomeroy once said on the subject, that while prayer may ease a man's soul a tin horn blown up a chimney will accomplish just as much. As all known facts in connection with prayers sustain the experimental conclusions of Mr. Pomeroy, those who desire facts in regulating belief will hardly believe the preacher's positivist but proofless declaration.

Another parson says: "No man has a right to think as he pleases unless he pleases to think right." This is a brilliant remark, and from his standpoint no man has a right to be anything but a Christian, for to think otherwise than Christians do would destroy his right to think at all. That this idea is generally held by Christians is sustained by some of their editorials lately reproduced in your columns, wherein the government is requested to act in suppressing Freethought ideas. It would be just as sensible to regulate a man's breathing by force as his thinking, for both are involuntary movements of the human machine, and no process, including fire, wheel, and rack, has ever made all men think alike. What is right in the estimation of some is wrong in that of others, but if thinking is to be regulated by the clergy as they desire, then the right to think is summed up in: Accept Christianity or get off the earth.

That old gag, "love," is the theme of another parson, who says if the whole Bible was reduced to a sentence that sentence would be love, for that is all that is sought in the many books of the Bible.

Such remarks are liable to give him a reputation as a humorist, for the old book, which has never been rejected as divine authority, is still published with its demand of an eye for an eye and a tooth for a tooth; and the curses there invoked on enemies savor of most anything but love; while the hell-fire doctrine of Jesus seems to rest on a very peculiar kind, to say the least.

Another one declares that the gospel has captivated and liberated human thought, but he forgot to clinch this "liberated" statement by referring to Canada, where prohibition meets the human thoughts embodied in THE TRUTH SEEKER, and believers in the gospel refuse them entrance to the Dominion. Such has ever been the attitude of gospel believers; and instead of liberating thought, suppression has been the dominant idea wherever the gospel had the power found in majorities. Thought has had one continual fight for liberty wherever the gospel has been known with power and influence, and there are no signs on the horizon to indicate that anything different can be expected. These parsons are given special privileges by the press just now, and their inane and inaccurate statements are considered the proper thing for the people to read, but when a San Francisco daily lately published an extract of a recent lecture by Ingersoll it met with adverse comment by another for so doing.

The public press is in the conspiracy of silence toward Freethought, but the other side will be kept prominently before the people by the weekly publication of "pulpit voices," which are as profound and instructive as the prattle of a child.

C. SEVERANCE.

Mistakes of the Creator.

CLEVELAND, O., Nov. 5, 1895.

MR. EDITOR: According to the teachings of Christianity, man is a weakling, a helpless infant, one might say, dependent upon God the Father for the very breath of life. According to the Bible, from which the Christian takes his cue, the contrary is apparent.

God, the infinite, the all-powerful, is made to appear the victim of circumstances rather than the ruler of the universe. He starts in by creating the earth and the animals which inhabit it, and finally creates man. Then, as though the idea just struck him, he discovers that he has created no companion for man. On looking about he discovers that in his shortsightedness he used up all his material and is reduced to the extremity of using one of the man's ribs, out of which he made woman.

Things then bowl smoothly along for a time. Then the woman, in search of novelty, tackles a tree whereon grew certain fruit which was labeled "Hands Off."

Woman then, as now, did just as she had been told not to do. Adam, like the average Christian, was not at the "stealing" of the apple, but came in for his share of the spoils all right. Adam was a guileless creature.

No one could blame a child now-a-days for playing with any bright object it might find in its path, even if it was something which we had cautioned the child not to touch. Adam and Eve are represented as being childlike. The mistake God made was in planting the tree where he did. He wished that fruit for himself only. Why plant it in some one else's garden?

If a human being has a cinch on anything, he does not arrange matters so that others may have easy access to that which he is particular about concealing. It seems to me that if I had had control of something and did not want to lose that control, thereby putting others on an equal footing with me, I could have arranged better than was done in this case.

The Roman church tried the same plan, with the same result, although they made even greater efforts to keep all knowledge from the people. Prayers and tithes were all they needed to know. In the case of the Roman church it was man against man, so there was some excuse for the failure.

Another mistake that God made was when he made the devil. The devil is a wily chap and has caused God much sorrow and trouble since. It is impossible to enumerate all the devil's doings. If God had made

every human mind as we find it in doctors of divinity, all would have been well. The tree would have remained untouched, for such minds are like buckets. They may be filled with anything, and will hold the contents without leakage. It is odd, too, that when man had devoured and digested the fruit of that tree he soon got beyond the control of God. Then God's wrath was aroused and he resolved to get even. This was a very human-like resolution.

Now, Christianity teaches the ignorance and folly of becoming angry, and we now-a-days look upon a spirit of revenge with scornful eyes. Christ taught that if any one "smite thee on one cheek turn unto him the other also." These may not be the exact words. Any how, no one, not even the most zealous Christian, to-day practices it. More satisfaction is found in "smiting" back.

But let us continue. God decided to clean up the earth and try it over again. He decided to drown the inhabitants. This was ungodlike, considering he is the God of mercy. It was a good way to get the evidence of his errors out of the way, however. But he made an error in saving anything from the former worthless creation. If a man were to remove the rotten shingles from a roof, he would not use those same shingles or any part of them in reshingling, would he?

About the only act in the first creation which was successful was the ark and deluge act. God had begun to learn from experience, it seems, and in this case entrusted the title rôle to Noah. Perhaps he reasoned that this man would Noah 'nuff to stay in while it rained. This was necessary for the success of the plan.

There is one thing not accounted for in the cargo of the ark. No mention is made of the strange beasts whose skeletons have been unearthed by geologists. This is a sad error.

God finally saw his mistake in saving alive anything from the first creation, and he seems to have got sulky and begun to threaten fire as the next purifying agent to be tried.

Men were too greatly occupied to listen to this; but a few heard, and these were commissioned to commit any crime for Jehovah's entertainment. This plan failed. God saw that he must get down on earth, and look after things himself. He couldn't trust man any more. We know how he got down on earth, according to scripture.

Well, arrived on earth, he seemed to develop trampish propensities and relied on his gift of speech to get along. There didn't seem to be any money in what he talked about, and but few people listened to him, or took any stock in his kingdom. He paid only in promises, and from a meddlesome disposition soon got into trouble. He was crucified like any other offender against the law. It seems that he made his death an excuse for staying dead, and the world grows better day by day. It is assumed in this article that the story told by the scriptures is true.

GEO. H. LONG.

At the Manhattan Liberal Club.

NEW YORK, Nov. 9, 1895.

MR. EDITOR: At the Manhattan Liberal Club last evening, Mr. George W. Hopping, a business man of New York city, and Mr. Charles H. Matchett, a Socialist labor agitator of Brooklyn, were announced to debate the subject, "Individual Freedom the True Basis of all Human Association." Mr. Hopping being sick and unable to be present, Mr. T. B. Wakeman secured and read as much of his paper as he had prepared.

This meeting to me conveyed an important lesson, not so much from the instruction imparted by the speakers as from the disorder caused by certain persons in the audience. Very rarely is there any manifestation of disorder at the club, but on this occasion, a portion of the time, a certain few, twenty or thirty in number, caused the audience to appear more like a seething, hissing, howling mob than like an assemblage of civil people, and these few, undoubtedly not intentionally meaning to be disorderly, were strangers to the club room and it would appear were drawn there because of their familiarity with the name and ideas of Mr. Matchett, which ideas only they wished to hear expressed.

Socialism may be right in theory, but if in practice its adherents are going to become a clamorous mob and give manifestation of what Thomas Paine had to contend with in connection with setting up the French Republic, i. e., the ensuing Reign of Terror, it is better for even those sensibly in sympathy with the Socialistic movement to desist from rendering assistance, until we become sufficiently civilized as a people to be assured that the possibility of mob violence has passed. Mr. Wakeman says the reason the movement does not progress more in numbers is because an American citizen refuses to lay aside his dignity as such and unite with an element that might throw society, if it had the power, into confusion. It is fair to assume by the action of several young men at this meeting, who were probably representatives of those who constitute the Socialist party in this country, that if prompted by their leaders, they would throng up Fifth Avenue with sticks and stones determined to commit violence upon the property rights of those who there dwell. Such would never do, and every good citizen, no matter of what nationality or political or religious belief, would oppose them, and of the result there could be no doubt, as the orderly element as yet, and probably always will, predominate here in America. The dwellers on Fifth Avenue have equal rights and are entitled to equal governmental protection with those who are loyal to Socialistic ideas. There are undoubtedly wrongs imbedded in Fifth Avenue, but such wrongs must be redressed by winning the peaceful support of the great body or majority of the people. A threatening attitude by those who oppose, or who call themselves Socialists, will not accomplish their desired results. The brain and rational arguments must control in all things, and not wild clamor and confusion. This exhibition on the part of several present shows how dangerous it is for a speaker to say in the presence of some people, who have not been properly educated, what those people have not heard said before, or what they may happen to consider contrary to their ideas, and it emphasizes the necessity and importance of the intellectual broadening and the spirit of toleration instilled into those who regularly attend the Manhattan Liberal Club. Such free platforms are needed everywhere to make us good citizens. Those whose faces are familiar at the club conducted themselves like civil men and women, and doubtless our stranger friends will do the same finally, if they accept Mr. Wakeman's invitation to be present every time they have a chance, and come to understand the purposes of the club, and that free discussion means that other people are to be protected in the right to say what a listener may not believe to be true. We must sharpen our wits and correct by rational argument the errors of those who say what we do not believe to be in accordance with truth. Let brains and orderly words clash, but hisses and unbecoming conduct, never.

I will point out to Liberals, if they do not already know it, that Mr. Matchett says he is an Atheist, against which our young friends made no demonstration. If they have philosophically thought themselves into the same position, all right, but if they agree to Atheism in imagination only and are still narrow and illiberal minded, it shows that superstition alone does not make people intolerant. When people are intolerant because grossly ignorant, or savage in their natures, I have always maintained that if religious theories or anything else incomprehensible that excites their curiosity and attention be taught them, such teachings are good as a first step from savagery, as they tend to bring about harmony and order, and then the next step to be taken is to the rational discovery and teaching of fact.

There was nothing in Mr. Matchett's action or speech to suggest that he would call about him a disorderly following, and in fact the fair spirit in which he dealt with his side of the debate won the approbation of the club. If his friends attend the Liberal Club often, always in the spirit of learners, and hear their favorite topic and others philosophically discussed, in time they will be surprised to see how little they knew upon their initiation at the club.

L. D. CRINE.

Children's Corner.

Edited by Miss Susan H. Wixon, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Cause for Complaint.

"I don't like grandma at all," said Fred,
"I don't like grandma at all,"
And he drew his face in a queer grimace—
The tears were ready to fall;
And he gave his kitten a loving hug,
And disturbed her nap on the soft, warm rug.
"Why, what has your grandma done?" I asked,
"To trouble the little boy?"
Oh, what has she done, the cruel one,
To scatter the smiles of joy?"
Through quivering lips the answer came,
"She—called—my—kitty—a—horrid—name."

"She did? are you sure?" and I kissed the tears
Away from the eyelids wet.
"I can scarce believe that grandma would grieve
The feelings of either pet.
What did she say?" "Boo-hoo!" cried Fred,
"She—called—my—kitty—a—quadruped!"
—Our Dumb Animals.

Down in the Grass.

What did you get for the stooping
Down in the grass so low;
I heard the rushing of many winds
Through a green world come and go,
And the dream of a song in a faint white flower
Before it began to blow.
And this got I for the stooping
Down in the grass so low.

This much I got for the stooping
Down where the soft winds blew,
The feel of the moist young green things
That feed on the sun and dew.
And the song that I learned from the small, white
flower,
It singeth the whole day through.
This much I gathered, a little young song
That bloomed in the grass and grew.
—Anna H. Branch.

"H. G." Holds the Fort.

DEAR MISS WIXON: I see in your issue of October 26th that Comrade Joel M. Berry takes issue with me and writes vigorously in defense of the generally accepted notion that prairie dogs, screech owls, and rattlesnakes live peacefully in one hole, emphasizing the matter with the statement that he was a "plainsman" (and probably a trooper under Harney and Kearney.—H. G.) of as early a date as 1846. That is interesting, and I have no doubt that he had many noteworthy experiences. Undoubtedly he could tell more, having seen more of buffalo, elk, bear, mountain lion, Rocky Mountain sheep, and Indians than the undersigned. I also acknowledge that his knowledge is older, but I doubt if it is truer, better, or more extensive about matters concerning my communications of October 5th and 12th. I have no corrections to make and reaffirm all I wrote then. If facts justified the assumption that prairie dogs, screech owls, and rattlesnakes all lived harmoniously together, I would say so; in fact, if true, I would gladly say that the owls milked the she-dogs and fed the milk to the rattlers, but it is not true, and so I leave that to the millions who adhere to Mr. Berry's delusion. There is no other logical conclusion for them, unless they believe that rattlesnakes on the plains live on "wind pie" and "air pudding," and the "health-giving azone of 'the Great West.'" The mistake of Comrade Berry is easily explained. Mark Twain casually affirms the harmoniousness (Is that a good word, G. E. M.? I think the God of Israel is with me now, or that word would not have appeared, and Comrade Berry is a "goner," sure pop!) as advocated by our good Comrade. The trouble with Comrade Berry, as well as the thousands of subsequent seers, was that they were looking for phenomena and expecting to see conditions to sustain a preconceived "notion," instead of looking for facts to explain the actual existing state of things.

It were, perhaps, well to drop the matter now, but as the good Comrade was rather caustic, I may be pardoned for calling attention to his assertions in a general way. To begin, he is rather dogmatic and his descriptions of incidents are so general that they prove nothing, or almost anything, unless he wishes us to take the sin-

cerity—saying nothing about vehemence—of his belief for proof. Such statements as the Comrade has made have been made time and time again. Assertions alter not the truth. He exultantly points to my lack of faith in books and the opinions of the multitude. Books are of human origin, Comrade—I neither believe nor disbelieve them without reservation. Some books are more entertaining than truthful, and others more truthful than entertaining, just as with men. I am too fond of books, as a matter of fact.

The Comrade, in military parlance, makes a literary sortie, but gives plain notice that he depends for his strength on his mighty reserves of books, magazines, and the multitude's inclination to believe the astounding and improbable rather than the simple and reasonable.

How regularly his harmonious inhabitants hunt their holes! How like a mixed brigade on a march! First, dogs (cavalry); next, owl (infantry); then rattler (artillery). But he did not examine the "barracks." Here I have him "flanked," as I have examined them on six different occasions particularly, and I don't know how often casually. In no case did I see a rattler in a "live hole;" in none of them did I see the sign of a dog track where rattlers were. In only one case did I see a dog run into a hole containing an owl. The owl was not disturbed; he doubtless made as polite a bow to the dog as to me. (They can make a French dancing-master die with envy when making bows.) The owl occupies only vacant holes (of which there are always many) to get out of the sunshine. And at night, I hope it will be taken for granted, that a screech owl occupies itself as the owl family generally does. But this, as Geo. E. Macdonald remarked about another matter, "has too much common sense to entitle it to popular approval."

I do not remember to have seen an owl ever "hunt his hole" to escape when on top of the ground, but I have often seen them fly to some other part when pressed to closely. Although some may have gone under ground, I do not doubt the statement of Comrade Berry that he saw snakes run into holes preceded by prairie dogs, they (the snakes) had nothing to fear unless they ventured too far, as stated on October 5th in this journal, and were buried. Otherwise, I have no criticism concerning his descriptions of prairie dog towns, and stand corrected as to what might be the size of prairie dogs generally. In some localities they are as large, and larger, than Comrade Berry says; in others, hardly the sizes that were indicated in my former communications.

I don't know anything about the "woods rattler," but the incident he refers to as proof of its mesmerizing powers, by his own description does not convince me. So far as I can see my "little incident in Texas," to which he so scornfully alludes, would prove mesmerism almost as readily as the incident he relates.

The snake going up and taking a bird from the limb of a tree looks like a very commonplace physical affair. Ten thousand different common explanations could account for it: the bird might have been watching Mr. Berry and not "tending to biz." It might have been previously bitten and poisoned, etc. Had Mr. Berry seen it coming from afar and fly into the snake's mouth, after alighting on the limb, we might say "perhaps." H. G.

*Means inhabited by dogs, so-called by professional dog poisoners.

†"Prairie dogs" are very large ground squirrels, and live mostly on grasses close to their holes.

To F. G. BALL.—You ask if we would want Delia Gifford to make laws for us. No; and we do not suppose she would ever have the chance. Granting that she did, however, would that fact be any worse than the present situation? Who makes the laws for you and for us at the present time, Brother Ball? Is it not some Delia Gifford in male attire? How many real Freethinkers can you find in the Senate and House of Representatives in your state? Not many.

Suffragists base their premises not upon expediency alone, but upon the principles of right and justice. When a young man

comes of age, voting age, nobody objects to his employing the franchise because he is a member of the Young Men's Christian Association, Christian Endeavor Society, the Epworth League, or a part of the Sabbath-school. Does he know any more of politics than his sister of equal age? If this is a government of the people, for the people, and by the people, the whole people, then it is but just that the people should participate in it.

If it is a government of one-half the people, by one-half the people, then the disfranchised half should inquire the reason why. If this disfranchised half of humanity has rights and is held accountable to the law, is taxed by law, as is the fact, it should have the power of representation.

So far as experience has gone in suffrage lines for women, the voting has been by intelligent women who have thrown the weight of their influence in other than religious lines.—Ed. C. C.

PUBLICATIONS.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

A NEW BOOK. EDEOLOGY

By SYDNEY BARRINGTON ELLIOT, M.D.
A Treatise on the Generative System,
In three parts, including
Pre-natal Influence, (Influence which affects an unborn child.)
Limitation of Offspring, and
Hygiene of the Generative System.
Containing
Plain Facts on Private Subjects for all Adults.
This book deals in an open, frank, but delicate way, with all points of interest on the generative system.
It treats of
Personal and Social Physiology and Hygiene.
WHAT THE MARRIED OUGHT TO KNOW
In order to live healthily and produce healthy offspring.
It is free from medical technicalities, written on the highest moral plane, and in such a way that everyone may read and understand it. It is most highly commended by the press, eminent physicians, and prominent people of all callings.
It is printed from large, new, clear-faced type, on good paper, in one volume, well bound.
Price, cloth, \$1.50.
Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

ESSAY ON MONEY

and its
Relations to the Fiscal Policy of Nations.
By A. B. BROWN
Price, 5 cents. THE TRUTH SEEKER.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON., Atchison, Kan.

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.
Price, 20 cents, six for \$1.
Address THE TRUTH SEEKER.

TWO DOLLARS FOR ONE

"THE LITTLE FREETHINKER"

The only paper published for the young that is free from superstition. One year 50 cents. Six months, 25 cents. Sample copies, 3 cents. *Little Freethinker* has been enlarged and improved and is now a paper Liberals may be proud of. I'll send *Little Freethinker*, *Footie's Health Monthly*, and *The Mayflower Magazine* one year, the *Home*, a 16-page story paper, and twelve fine flowering bulbs of different kinds, all for \$1.
Address ELMINA D. SLENKER,
4442 Snowville, Pulaski county, Va.

Is Controversy Dangerous?

By W. F. JAMIESON.

This little book goes down to the very bed-rock of human liberty.
Price, 25 cents.
Address THE TRUTH SEEKER.

THIRTY YEARS IN THE BUSINESS.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Commission Merchants.

Fruits & Vegetables

Apples, Eggs, Cheese,
Cranberries, Potatoes, Butter, Dried Fruits, etc.

Promptness our main object. Correspondence solicited. Car lots a specialty.

We fill Orders for All Kinds of Produce.

141 So. Water St., Chicago.

My Repairing Department

Is now complete. I have facilities to repair, closely regulate and return watches 2d or 3d day. No better work in the world. Agents wanted in every town in the United States where watches are butchered instead of restored. Many are now making money but many more can make money easy by sending me the work of their friends and neighbors. Apply for terms, also send for price lists of Watches, Diamonds, Jewelry, Silver-ware, etc.

OTTO WETTSTEIN,

Designer of

The Otto Wettstein Watch; The Ingersoll Souvenir Spoon, and The Popular Free-thought Badge.

Established 1857. ROCHELLE, ILL.

Health and Happiness.

III.—OBSERVATIONS ON THE INFANT CONTINUED.

The pulse in the infant beats from 120 to 140 times a minute during the first week of its life, 110 in the second year, about 100 up to the fifth year, and 90 on to eight years. The pulse is higher in children than in adults and slower in boys than in girls. Sometimes it is irregular both in force and frequency, which it is well to know in order not to commit errors in making diagnosis.

Respiratory Movements.—The number of respiratory (breathing) movements in the newly-born is 44 per minute; later, it is 35 to 40 to about the third year, and 90 up to the fifth year. This rapid breathing in the young age is necessary to the greater quantity of heat the child ought to produce, its body, owing to its small size, being more exposed, and thus cooling more easily than that of the adult. During the first period of life, the respiration is almost entirely diaphragmatic (that is, produced by movement of the diaphragm, or midriff, the muscles between the chest and the abdomen), because the true respiratory muscles are not yet developed.

The Attitude.—The infant retains after its birth a flexion, or bending, of its limbs forward, a position of the head and body resembling the attitude of the growing little one beneath the maternal bosom. All its movements appear at first purely automatic (without intelligence), but little by little its motions become voluntary. The hands soon get the habit of closing upon objects presented to them, and are quickly placed upon the bosom of the nurse. The babe instinctively places its hand upon its mother's breast and gently strokes it. This mild irritation is not without a purpose, for as the nursing lies peacefully feeding its apparently playful stroking of the maternal fount causes an increased lacteal (milky) flow, thus satisfying more amply its immediate want.

It is not until toward the second month that the child begins to support its own head, which, too heavy for the slender neck, up to this time turns this way and that. There is also a want of muscular development and muscular co-ordination—that is, of strength and the experience in using it. At the fourth or fifth month the child holds up its head while sitting; at seventh and eighth months the child moves in every direction with facility, but only toward the eighth or ninth month only does it try to sustain itself upon its limbs. Very many do not walk before a year.

Color of the Skin.—At birth the face of the baby is dark-red or a little purple; from the third to the fifth day the general redness is replaced by a yellowish tint more or less intense in proportion as the primitive red was darker or lighter. At the end of a few days a general rosy tint, deeper upon the cheeks than elsewhere, makes its appearance, but not until the end of two or three months does the color proper to each constitution manifest itself, and then one is able to distinguish brunet children from blond. These shades are singularly influenced by race, by isolation, by climate, by temperature, and by habitation. Thus, children of the city, conditions being equal, are more pale than nurslings of the country, and the children of the South are darker than those of the North.

The coloration of the skin varies in different diseases; as, for example, in jaundice the skin is a more lively yellow than the normal, and at the same time the conjunctiva (the membranes which cover the ball of the eye and which line the eyelids) and the urin are colored by the biliary pigment (from the liver). In grave diseases of the newly born, such as pneumonia, thrush, etc., the normal rose coloration or dark red is replaced by a noticeable pallor.

The Fall of the Umbilical Cord.—That part of the cord which remains adhering to the infant, after having been severed, begins to dry immediately and falls off from the third to the fifth day, sometimes later. The falling off of the cord and the work of elimination which usually accompanies it exposes the child to several accidents—some of which might prove very

serious—such as hemorrhage of the umbilicus, erysipelas, and gangrene, inflammation of the cord, or tetanus. These accidents ought to be avoided by proper dressing of the cord and compresses to protect it from irritation, dragging, etc. A simple plan is to draw the cord through a burnt hole in a piece of fine linen, wrap it up and place it on the left side of the child, and put a compress over it, the latter to be held in place by means of the bandage, which is usually passed twice round the body and fastened with safety pins. Let the cord drop off naturally and not try to detach it prematurely.

The Large Fontanels. By fontanels is meant those soft membranous places on top of the head, front and back, which have not yet been converted into bone. The anterior (front) fontanel is quadrilateral (four-cornered), and measures in length about 1½ to 2 inches and about 1½ to 1¾ from side to side. The posterior (backward) fontanel is smaller and triangular in shape. These membranous portions of the skull gradually become smaller by ossification (turning into bone). In healthy children the fontanels diminish, become firmer and entirely close at the end of the year. The closing is seldom delayed to the second year, except in case of rickets or hydrocephalus (dropsy of the brain), when they remain open much longer. Pressure of any kind should be avoided.

The Physiognomy. When the newly-born is in good health and nothing agitates it, its face is without any expression; no movement whatever, no wrinkle or fold, is noticeable; it is full, round; the mouth is firmly closed and the child breathes freely through the nostrils. Very

seldom do we see a child smile before it is three weeks old; indeed, it does not truly begin to laugh before it is a month old. The eyes move, during the first few days, in every direction, without any determined aim; they become very sensitive to daylight at the end of two weeks, and the attention becomes more fixed, apparently, so that the child recognizes surrounding objects at the age of about six weeks or two months.

Sickness and suffering alter the traits and disposition of the newly-born. Under the influence of a passing colic, we see the face wrinkle or contract, and the child cries. Pneumonia causes a continual alteration of the features, such as the dilation of the wings of nose, pallor of the face, and redness of the upper part of the cheek.

In *Choleraic Enteritis* (inflammation of the intestines) the alteration of face is profound and rapid; in a few hours the face pales, the nostrils contract, the eyes become hollow, and surrounded by a blue circle, the cheeks projecting, the mouth sunken and shriveled. In infantile atrophy, whatever the cause (chronic enteritis, thrush, inanition), the face of the newly-born takes on an aspect of semi-decrepitude (old age); the features are contracted, the skin is loose, wrinkled, and of an earthy tint, with all the bones projecting. At the same time the eyes are brilliant and the face is grimacing. In eclampsy (convulsions) it is the face generally that reveals the first convulsive movement, but presently the globes of the eye and the twitching lips become the seat of spasmodic movement.

Healthy sleep, etc., will be considered in our next. J. HARTMANN, M. D.

PRESENTS :: FOR THE :: HOLIDAYS.

Four Hundred Years of Freethought. From Columbus to Ingersoll. By Samuel P. Putnam. 143 full-page half-tone portraits of the most eminent Freethinkers and philosophers, living and dead, of the past four hundred years. Large octavo, 1165 pages, gilt sides and back, marbled edges. Price, \$5.

Right Living. By Susan H. Wixon. Ethics as Understood by a Student of Science. "Right Living" is well bound in cloth and printed on good paper. Price, \$1.

An Unofficial Patriot. A Historical Story of the Civil War. By Helen H. Gardener. Cloth, \$1.25; paper, 50 cents.

The Freethinker's Pictorial Text-Book, in cloth, with gold lettering and side stamp, for \$2.50. In plain boards, \$2.

Old Testament Stories Comically Illustrated in cloth, with gold lettering and side stamp, for \$1.50. In plain boards, \$1.

The Gods and Religions of Ancient and Modern Times. Two volumes. Written in prison. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

Ingersoll's Prose Poems and Selections. From his Writings and Sayings. Silk cloth, \$2.50; tree calf, \$9. Cheaper cloth edition from same plates, \$1.50.

Ingersoll's Principal Works: Gods and Other Lectures; Ghosts and Other Lectures; Some Mistakes of Moses; Interviews on Talmage; What Must We Do to Be Saved? Blasphemy; Crimes Against Criminals. 1,141 pages. In one volume, half calf, \$5.

Life. A Prose Poem. With Pictures of Colonel Ingersoll and Grandchild. By R. G. Ingersoll. In color, on boards, beveled, gilt edges, 75 cents.

Lithograph of R. G. Ingersoll. 22x28. inches, heavy plate paper, 50 cents.

Abraham Lincoln: Was He A Christian? By John E. Remsburg. Cloth, \$1.

The Creation of God. By Dr. J. Hartmann. Red cloth, \$1.

Pleasure and Progress. By A. M. Lorentz, LL.B. Cloth, \$1.

The World's Sages, Thinkers, and Reformers. 1,075 pages. 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Martyrdom of Man. By Winwood Reade. Cloth, \$1.

Handbook of Freethought. By W. S. Bell. Cloth, \$1.

Photograph (Cabinet) of R. G. Ingersoll. 50 cents.

Apples of Gold, by Miss Susan H. Wixon. Gilt stamp. \$1.25.

All in A Lifetime, by Miss Wixon. \$1.

Voltaire's Romances, Profusely Illustrated. Half calf, \$4; vellum cloth, \$1.50.

Darwin and After Darwin. By George J. Romanes. Silk cloth, gilt top, \$2.

The Story Hour. An Exceptionally Handsome and Interesting book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Conway's Life of Paine. Two large, handsome volumes. The best and only complete life of Paine. Half calf, \$10; in cloth, \$5.

Parton's Life of Voltaire, Of which the same can be said as of Conway's Life of Paine. Half calf, \$10; in cloth, \$6.

Woman, Church, and State. By Matilda Joselyn Gage. Leather, \$3; cloth, gilt top, \$2.

History of Christianity, Comprising all that relates to Christianity in the "Decline and Fall of the Roman Empire." Half calf, \$4; vellum cloth, \$2.

Force and Matter. By Professor Ludwig Buchner, M.D. Half calf, \$3; vellum cloth, \$1.50.

Dynamic Theory of Life and Mind. By James B. Alexander. Cloth, \$2.75.

Cosmian Hymn Book. With music to all the songs. Edited by L. K. Washburn. Cloth, gilt side stamp, \$1.50.

For Other Books See the Advertisements, or Send to Us for a Free Catalogue.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER CO.

JUST OUT! AGNOSTIC ANNUAL FOR 1896.

Edited by CHARLES A. WATTS.

CONTENTS: Balfour's "Foundations of Belief"; An Agnostic Rejoinder. S. Laing; Agnosticism and its Equivalents, Amos Waters; The Man, Jesus Christ: The Germ of the Christian Myth, J. Allanson Picton; Psyche: A Poem, W. Stewart Ross (Saladin); Mind as Controlled by Matter, Constance E. Plumptre; The Faiths of Our Forefathers, Charles Watts; An Agnostic View of Theism and Monism, R. Bithell, B.Sc., Ph.D.; The Old Testament Library, J. J. Gould; Immortality, W. A. Leonard; The Physiological Basis of Religious Leaders, Furneaux Jordan, F.R.C.S.

Price, 25 cents.

Address THE TRUTH SEEKER.

Gems of Thought.

INTOLERANCE is one of the most dangerous intoxicants. — *Galveston News.*

THE law of morality is just as human as the law of nature. — *Berthold Auerbach.*

ALL history proves the utility of emblem adulation in promoting the purposes of tyranny. — *E. Stillman Doubleday.*

IN fact, the popular novel that the public call healthy is always a thoroughly unhealthy production, and what the public call an unhealthy novel is always a beautiful and healthy work of art. — *Anon.*

EVERY step of civilization in the direction of individual rights has been a gain for the common people. To reverse the operation would be to turn back the hands on the dial of progress. — *Pittsburg Dispatch.*

SAVAGENESS begets savageness, and gentleness begets gentleness. Children who are unsympathetically treated become unsympathetic, whereas treating them with due fellow-feeling is a means of cultivating their fellow feeling. — *Herbert Spencer.*

THE questions of labor are not to be settled by supreme court and legislative fiat. They must appeal to the private soul and rise to solution in the loftiest intelligence. Riot may be error, but it is not the error for which we reach the probe. The appeal from force on the one side to force on the other is a mere measuring of physical swords which leaves the spiritual status untouched. — *Horace L. Traubel.*

I RECEIVED a letter from a lad, asking me to find him an easy berth. To this I replied: "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops, and merchandise; abhor politics, don't practice medicine; be not a farmer nor a mechanic; neither be a soldier nor a sailor. Don't work. Don't study. Don't think. None of these are easy. O my son! You have come into a hard world. I know of only one easy place in it, and that is the grave." — *Henry Ward Beecher.*

WE may believe what goes beyond our experience, only when it is inferred from that experience by the assumption that what we do not know is like what we know. We may believe the statement of another person, when there is reasonable ground for supposing that he knows the matter of which he speaks, and that he is speaking the truth so far as he knows it. It is wrong in all cases to believe on insufficient evidence, and where it is presumption to doubt and to investigate, there it is worse than presumption to believe. — *Professor Clifford.*

WE find that the lives of all visible animals are liable to be, and in countless cases are, destroyed by a far lower life; that man himself is destroyed by the microbes, the bacilli, the infinitesimal. We find that for the sake of preserving the yellow fever germ millions and millions have died, and that whole nations have been decimated for the sake of the little beast that gives us the cholera. We have also found that there are animals, call them what you please, that live on the substance of the human heart, others that prefer the lungs, others again so delicate is their palate that they insist on devouring the optic nerve, and when they have destroyed the sight of one eye have sense enough to bore through the cartilage of the nose to attack the other. Thus we find the other side of this proposition. At first sight the lower seemed to be sacrificed for the sake of the higher, but on closer inspection the highest are sacrificed for the sake of the lowest. — *Ingersoll.*

WE desire to know about a man, his weight and his measure, the shape of his head, the color of his skin, and the curl of his hair; we would pry into all his secrets and his habits, discover his deficiencies and debilities, learn his language, and inquire about his politics and his religion, yes, probe those recesses of his body and his soul which he conceals from wife and brother. This we would do with every man and every woman, and not content with the doing it, we would register all these facts in tables and columns, so that they may become perpetual records, to which we give the name "vital statistics." The generations of the past escape such personal investigation, but not our pursuit. We rifle their graves, measure their skulls, and analyze their bones; we carry to our museums the utensils and weapons, the gods and jewels, which sad and loving hands laid beside them; we dig up the foundations of their houses and cart off the monuments which their proud kings set up. Nothing is sacred to us; and yet nothing to us is vile or worthless. The broken potsherd, the half-gnawed bone, cast on the refuse heap, conveys a message to us more pregnant with meaning, more indicative of what the people were, than the boastful inscription which their king caused to be engraved on royal marble. — *Prof. D. G. Brinton.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religions and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Conder, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Conder is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Etern-

nal Punishment, Some Who Are Damned What I Believe, Immortality. This lecture is on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. Frederick Douglass and Col. Robert G. Ingersoll on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 33 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

SCIENCE VS. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 23 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbauer. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: "The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light."

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

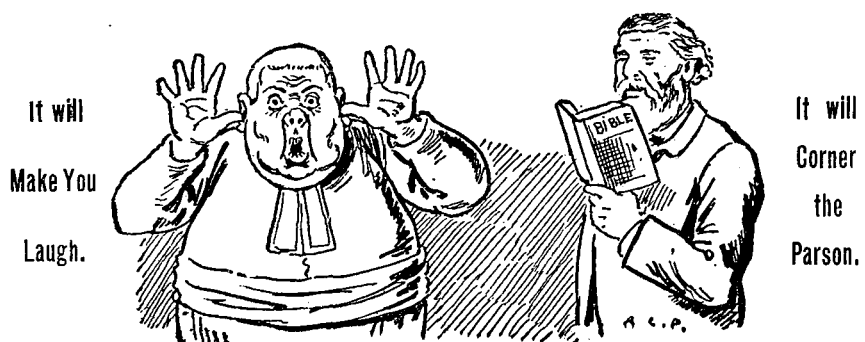
"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

THE Bavarian peasants, who hav a horror of fire, address the following prayer to their favorite saint: "O holy St. Florian! Protect this house; burn the others."

"Do you think woman will ever successfully fill the pulpit?" "I see no reason why she should not. It ought to be easy, with the sleeves she wears."—*Indianapolis Journal*.

BLARNEY.—His reverence: "I can't take your cab, Pat. I see your horse has been on his knees." Pat: "Arrah, yer riverence; be aisy about that. The last place he had was with a praste, and faith he had to keep up a simblance of religion."—*Sydney Bulletin*.

WHEN a boy I attended a colored baptizing in Bath county, Kentucky. A large number of negroes had joined the church under the eloquent ministrations of old Uncle Gawge Murray. The aged and very black preacher had one huge negro man out in the stream, which was very swift, and had immersed him, but lost his hold on him, and the convert went rising and sinking like a porpoise down the current. But he caught a projecting timber on the opposit bank, and after ejecting from his mouth and nostrils enough water to irrigate a small garden, delivered himself of these remarks in a highly indignant manner: "Look er heah! Ef dis foolishhnis doan stop pretty soon soon white gemman in dis country gwine ter loose a mighty valubel niggah."—*Chicago Times-Herald*.

ADMIRAL PORTER was a very strict disciplinarian on shipboard, though cordial and kindly in his social relations. Once when a new chaplain, whom the old "sea dog" had never met, had been sent to the admiral's ship, there was a slight misunderstanding the following forenoon, Sunday. The new chaplain had waited a long time before beginning divine service for the admiral to come on deck. Finally the chaplain concluded to proceed without the admiral's presence, and had just begun with the words from the Episcopal service: "The Lord is in his holy temple; let all the earth keep silence before him." At this juncture the admiral came up and took his seat, remaining until the service was concluded. The new chaplain was then presented to the admiral, who received him quite cordially, but after the presentations were made the admiral remarked: "I desire to hav you understand, Mr. Howard, that hereafter, while you are on board this ship, the Lord is not in his holy temple until I am on deck."—*Chicago Times-Herald*.

ADVICE TO PARSONS.

Shut your eyes when a popular sin sloshes round,
And step to one side if you're caught on its ground,
Let the plain-featured sister take care of herself,
Or soon you will find yourself laid on the shelf.
But cultivate early a taste for the fair ones—
Your choicest of smiles must be beamed on the rare ones.
If old Madam Rumor should hint at a wrong
And slight indiscretions around you should throng,
You must call on your friends to accord you a hearing
And show them the compass by which you've been steering;
'Tis the latest that's out, and give you the option
Of choosing 'most any route for your adoption
That has for its purpose to build up a church,
Tho' religion and decency's left in the lurch;
And if they stand by you and whitewash you well,
For them and their friends you will preach no more hell.
Of course you may lose a few members who hold
The faith apostolic is left out in the cold.
Such old foggy notions of course you'll ignore,
And tell them the second birth's now a great bore.
The dilemma presented, of course, has two horns—
Take whichever you please, but keep off my corns.
This ode that I owed to the parson thus ends,
Tho' mixed, it with worldly theology blends.
But I'll say to the parson, you cannot give place
To mammon unrighteous and hold the Lord's grace.
The moral, you'll see, is as clear as a bubble;
If preachers fight sin, they will get into trouble.
—Anson Rudd.

NEW EDITION.
PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.
Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

Oration delivered on The Christian Night, Decoration Day, 1882, My Choice, before the G. A. R. Why? at the Academy of Imagination, Musi., N. Y.
A Tribute to Ebon C. Ingersoll, A Vision of War, At a Child's Grave, Benefits for Injuries, We Build, A Tribute to the Rev. Alexander Clark, The Grant Banquet, Apostrophe to Liberty, A Tribute to John G. Mills, The War and Woof, The Cemetery, Originality, Then and Now, Voltaire, Lazarus, What is Worship? Humboldt, God Silent, Alcohol, Auguste Comte, The Infidel, Napoleon, The Republic, Dawn of the New Day, Reformers, The Garden of Eden, Thomas Paine, The Age of Faith, Origin of Religion, The Unpardonable Sin, The Olive Branch, Free Will, The King of Death, The Wise Man, Bruno, The Real Bible, Benedict Spinoza, The First Doubt, The Infinite Horror, Nature, Night a Morning, The Conflict, Death of the Aged, The Charity of Extravagance, Woman, The Sacred Myths, Inspiration, Religious Liberty of the Bible, The Laugh of a Child,

The Christian Night, My Choice, Why? Imagination, Science, Death Ends All, Here and There, How Long? Liberty, Jehovah and Brahma, The Free Soul, Life, Tribute to Henry Ward Beecher, Tribute to Courtlandt Palmer, The Brain, The Sacred Leaves, Origin and Destiny, What is Poetry? My Position, Good and Bad, The Miraculous Book, Orthodox Dotage, The Abolitionists, Providence, The Man Christ, The Divine Salutation, At the Grave of Benjamin W. Parker, Fashion and Beauty, Apostrophe to Science, Eliza Wright, The Imagination, No Respector of Persons, Abraham Lincoln, The Meaning of Law, What is Blasphemy? Some Reasons, Selections, Love, The Birthplace of Burns, Mrs. Ida Whiting Knowles, Art and Morality, Tribute to Roscoe Conkling, Tribute to Richard H. Whiting, Mrs. Mary H. Fiske, Horace Seaver, The Music of Wagner, Leaves of Grass, Vivisection, The Republic of Mediocrity, A Tribute to Walt Whitman.

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$3; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
 - II. If There Were a Designer He Could Not Be Beneficent.
 - III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
 - IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
 - V. What Actually Did Cause So-Called Design.
 - VI. Astronomy and Design.
 - VII. The Argument of a First Cause.
- Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N. Y.

Travels in Faith

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

- | | |
|---|---|
| 16 represent Uncle Sam and the Priests. | 2 represent Samples of Christianity's Work. |
| 2 " The Church Robbing the People. | 1 " Missionaries. |
| 2 " Thanksgiving. | 1 " The Lord's Instruments. |
| 2 " Sabbath Laws. | 25 " Bible Doctrines and Their Results. |
| 14 " Children and the Church. | 1 " The Church and Slavery. |
| 10 " Woman and the Church. | 1 " Priests and Politics. |
| 10 " The Church and Thomas Paine. | 1 " Ireland and the Church. |
| 6 " Studies in Natural History. | 2 " Church's Idea of Civilization. |
| 4 " The Bible and Science. | 2 " The Uses of the Cross. |
| 15 " The Clergy and Their Flocks. | 1 " Unkind Reflections on the Church. |
| 1 " Piety in Our Penitentiaries. | 19 " Persecutions of the Church. |
| 4 " The Attemperment Scheme. | 1 " Some Allegories. |
| 4 " The Lord and His Works. | 1 " Heaven. |
| 2 " Prayer. | 1 " Hell. |
| 10 " The Creeds. | 6 " Miscellaneous. |
| 1 " Christians and Mohammedans. | |

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—The Truth Seeker, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE



is not in magic potions, "specifics" or electric clap-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

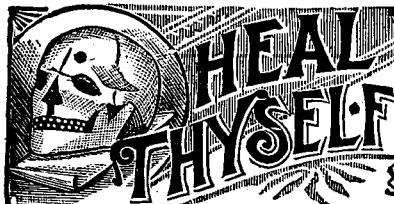
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outstanding Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, wherever you saw this adve. Vineland, N. J.

NOW READ THIS!
Dr. Fellows is a staunch LIBERAL, and a very successful physician. He has treated DISEASES of MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



THE CARPENTER'S SON COMPARES WOMEN TO DOGS.

Then came she and worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.—Mat. xv, 25, 26.

News of the Week.

GOLD is again on the way to Europe.

THE Democrats of Boston have nominated Josiah Quincy for mayor.

THE first severe nor'easter of the season raged along the Atlantic coast Nov. 14th.

EBEN D. JORDAN, the head of the Boston firm of Jordan, Marsh & Co., died in that city on Nov. 15th.

By the foundering of the steam launch of the British cruiser Edgar 48 men were drowned off the coast of Japan.

JUST now the reports from Turkish Armenia indicate that the victims are Mohammedans rather than Christians.

THE British steamer Leo foundered off the coast of Denmark and fifteen of the twenty-two persons aboard were lost.

IN spite of the very heavy sentences recently imposed upon convicted firebugs in this city, incendiarism is again raging.

A BRIGHT comet was discovered in constellation Virgo on the morning of Nov. 17th by Mr. B. D. Perrine at Lick Observatory.

SENATOR DAVID B. HILL is going on the lecture platform. He will open in the Auditorium, Chicago, on Dec. 6th, his subject, "Liberty."

DURING the last year the United States Life Saving Service helped 483 wrecked vessels, saving of the 5,402 persons on board all but 20.

THE United States grand jury for Wyoming failed to indict any of the whites who massacred the Indians near Jackson's Hole last summer.

VIKTOR E. LENNSTRAND, the Swedish Freethought leader, died at Gefle on Nov. 1st. A mortuary notice will appear in THE TRUTH SEEKER soon.

EX-PRESIDENT HARRISON presided at the Presbyterian Mission meeting in New York, on Nov. 15th. Ex-Secretary of State Foster was the principal speaker.

A PRIVATE detective agency in Chicago, consisting of thieves and ex-policemen, murdered an innocent man on Nov. 14th in mistake for his brother, a pal of the ex-burglars in the detective force. All have been arrested.

As to the present condition of affairs in Cuba, it is useless to hazard any statements. Both sides claim many victories; the special correspondents are widely apart in their assertions, and each "great" newspaper denies the truth of the cable dispatches of the others.

WILLIAM LIEBKNECHT, Socialistic leader and editor, has been sentenced to prison at Breslau for four months, having been convicted on a charge of treason. In 1872 he was imprisoned on a charge of high treason, but was pardoned at the end of two years. In both instances the "treason" consisted in utterances that the imperial authorities did not like.

THE United States battleship Texas is reported damaged in the dry-dock at Brooklyn where she was being cleaned. It appears that parts of the vessel were too light to stand the strain of her great weight. There has been trouble with other of the new war vessels.

THE Chicago Times-Herald, Inter-Ocean, and Evening Journal followed the example of the Tribune in reducing their price from two cents to one cent, and now the St. Louis Republic and Globe-Democrat have reduced from five cents to one cent in the city and two in the country.

IN Kansas, at the late election, Judge David Martin was elected Chief Justice of the state. The Populists did not put up a candidate against him, but C. K. Holliday ran as an independent candidate and received an unexpectedly large vote, especially in Wichita and other anti-prohibition places.

IN a speech to the Georgia legislature on Nov. 13th Ex-Speaker Crisp announced himself in favor of the free, unlimited, and independent coinage of silver at the rate of 16 to 1. This is supposed to be indicative of the platform upon which he will offer himself as a candidate for the United States Senate.

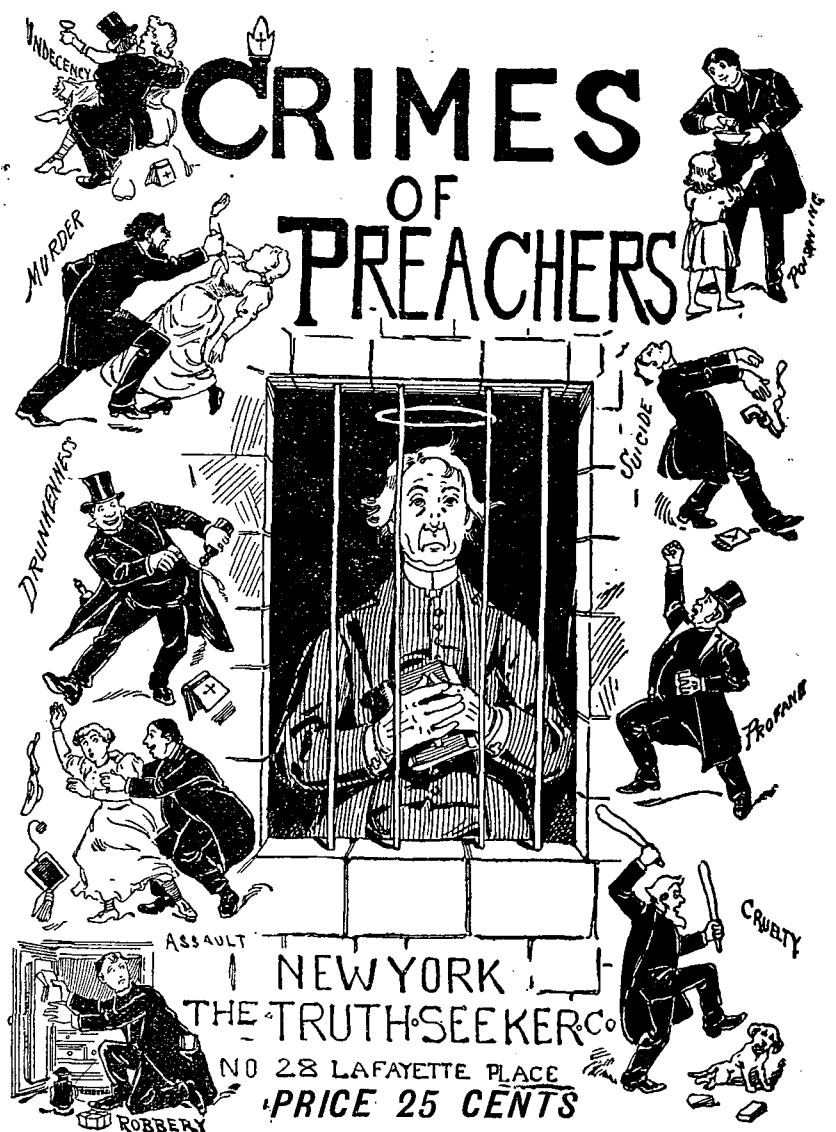
ON Nov. 16th an electric car went through the open draw of the viaduct that spans the Cuyahoga river in Cleveland, and twenty persons went with it into the river 100 feet below. Only one of them was rescued. There have been many bad accidents of various kinds at the viaduct before.

NOW cruising near the Levant, watching Turkey, are thirteen of England's first-class battleships, and fifteen cruisers; eight French battleships and eleven cruisers; thirteen Russian vessels of all classes, and the entire commissioned force of Italy, which will be practically a part of the British fleet.

THERE is something in a name, occasionally. Three times within the last seven years Rev. Father F. A. Manifold has resigned important positions in the Protestant Episcopal church and entered the Roman Catholic fold. As he is a comparatively young man, he is likely to change his fold many more times before he dies.

IN the circuit court at Brooklyn before Judge Gaynor and a jury Emil Schaefer was on Nov. 15th awarded a verdict for \$1,500 against Dr. Schelling of the city Health Board for damages sustained at the hands of the latter in vaccinating Schaefer in defiance of his protests. It is a triumph for the anti-compulsory vaccinationists.

DR. LUEGER, Anti Semite leader in the Austrian Reichsrath, was on Oct. 29th elected Burgomaster of Vienna. The emperor refused to sanction the election, and Lueger was re-elected by the Municipal Council on Nov. 13th by a majority of 92. Thereupon Dr. Friebis, president of the Imperial Commission appointed last May to administer the affairs of the city during the temporary abolition of the Municipal Council, announced in behalf of the lieutenant-governor the dissolution of the council. Then followed an Anti-Semite public demonstration.



A LATE item of insurance news is to the effect that women are no longer regarded as "extra-hazardous" risks, and the difference of about \$5 per \$1,000 against them in the annual premium has disappeared. "There is still a difference in favor of the men in the cash value of tontine policies, but even this discrimination is likely to be abolished soon by the large companies."

JUDGE GIBBONS, of Chicago, declared the State law closing barber shops on Sunday unconstitutional because it was class legislation. An appeal was at once taken by the Barbers' Sunday Closing Association. The Chicago barbers are greatly at variance on the subject of Sunday closing, a majority of the owners of shops being against the law, while the men who do the actual work are equally divided.

A PETITION carrying 60,000 signatures—it is alleged—will soon be presented to the Board of Education of Chicago. It asks

for the restoring of the reading of the Bible to the public schools. The petition was prepared and circulated by the Women's Educational League and has the indorsement of Mgr. Satolli, Archbishop Janssens, of New Orleans; Bishop Heslin, of Natchez, Miss.; the Right Rev. J. J. Keane, rector of the Catholic University at Washington; Bishop John H. Hennessy, of Wichita, Kan., for the Catholics, and of Dr. Paul Coens and Dr. Kohler for the Jewish congregations of New York. With the women, the Catholics, the Protestants, and the Jews united it looks squally for liberty. Mrs. Kimball, the spokeswoman of the League, said: "We have received a great many communications from the Catholic clergy, and in no instance have they opposed the move, so long as it is strictly non-sectarian in its nature." It is the plan of the Union to prepare "non-sectarian" passages of scripture for use in the public schools, the selections to be made by a committee composed of different religious denominations.

Laughing Babies

are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

JUST OUT. ANOTHER NEW BOOK!

Patriotic Addresses

BY

COL. R. G. INGERSOLL.

Reunion Address

AT ELMWOOD, ILL., SEPT. 5, 1895.

—and—

Decoration-Day Oration,

IN NEW YORK, MAY 30, 1882.

His Address delivered at Elmwood, Ill., September 5th, 1895, at the reunion of his old regiment, the Eleventh Illinois Cavalry—also his famous Oration delivered on Decoration Day, 1882, before the Grand Army of the Republic, at the Academy of Music, New York. These two classics are published in book form for the first time from revised manuscript, and are the only authorized and correct reprints. It also contains a handsome half-tone portrait of the Colonel and his little grandson, Robert G. Ingersoll-Brown. Printed on good paper, large type, wide margins, in one volume.

Price, cloth, 50 cts; paper, 25 cts. Sent post-paid on receipt of price by

THE TRUTH SEEKER CO.,

28 Lafayette Place, New York.

Correspondents Wanted

With Liberal and Freethinking women between the ages of 20 and 40 years. Address L. C. I., care Truth Seeker office. 1037

PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 48, { PUBLISHED WEEKLY. } New York, Saturday, November 30, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



A HADEAN THANKSGIVING—WHAT THEOLOGY HATH PROVIDED.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, ; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$3.50). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rates (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer *To the New Subscribers as a Premium*, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON, Or, if preferred, a copy cloth-bound of **BELL'S HANDBOOK OF FREETHOUGHT.**

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$2). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$2). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$1.50). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$1.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$1).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

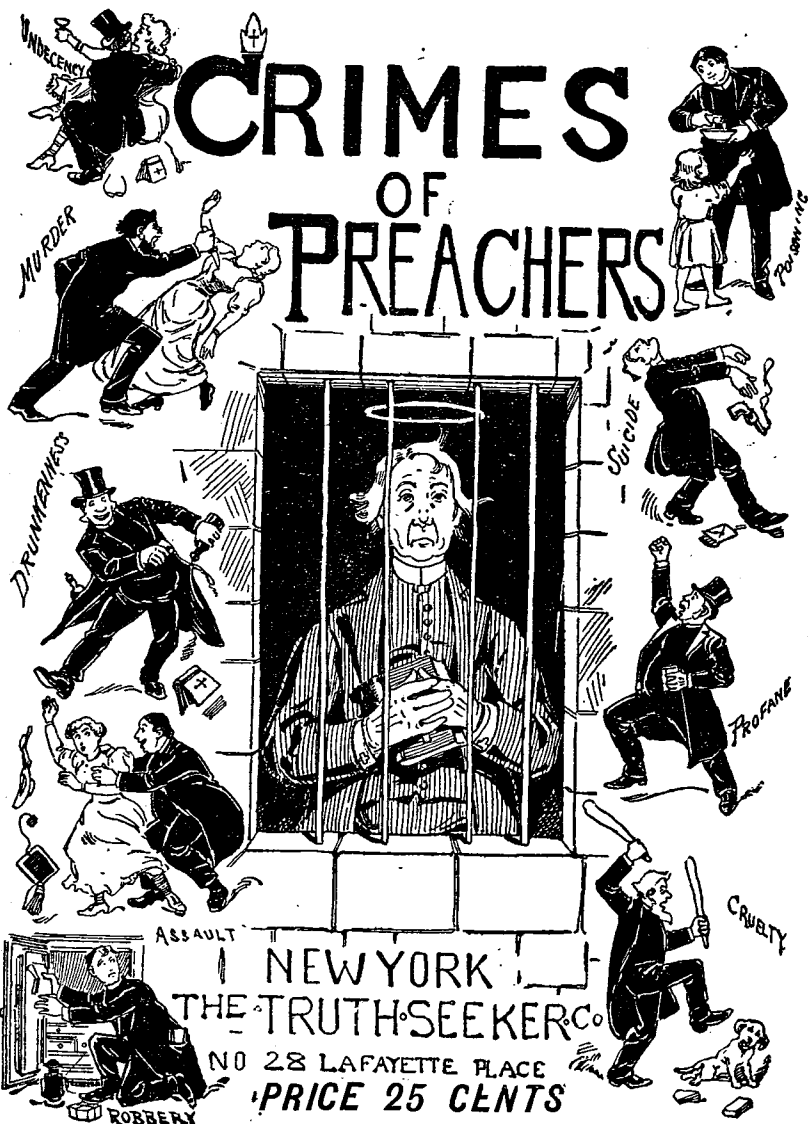
AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.



The Bible Inquirer,
A KEY TO BIBLE INVESTIGATION;
CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

**FOR ANY OF
Ingersoll's
Works
Address THIS OFFICE**

**A SECULAR MARRIAGE AND FUNERAL RITUAL
AND
COLLECTION OF SECULAR HYMNS.
By A. R. AYRES.
"A good book written with a purpose."
Price 25 cents.**

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON., Atchison, Kan.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies.	1.00
Fifty copies.	4.50
One hundred copies.	8.00

Larger quantities at special rates.
Address THE TRUTH SEEKER, New York.

EDEOLOGY

By SYDNEY BARRINGTON ELLIOT, M.D.

A Treatise on the Generative System,

In three parts, including

Pre-natal Influence, (Influence which affects an unborn child)

Limitation of Offspring, and

Hygiene of the Generative System.

Containing

Plain Facts on Private Subjects for all Adults.

This book deals in an open, frank, but delicate way, with all points of interest on the generative system.

It treats of

Personal and Social Physiology and Hygiene.

WHAT THE MARRIED COUPLE OUGHT TO KNOW

In order to live healthy and produce healthy offspring.

It is free from medical technicalities, written on the highest moral plane, and in such a way that everyone may read and understand it. It is most highly commended by the press, eminent physicians, and prominent people of all callings.

It is printed from large, new, clear-faced type, on good paper, in one volume, well bound.

Price, cloth, \$1.50.

Address THE TRUTH SEEKER,

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 48. { PUBLISHED WEEKLY. } New York, Saturday, November 30, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY. - - - - - NOVEMBER 30, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-offices and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

A Very Queer Proceeding.

It is becoming more and more evident that the people of this city are owned by various religious and semi-religious orders and societies. The *World* of the 3d inst. tells a very interesting and significant little story. Three years ago Annie Sigalove was employed in a Coney Island resort. She became ill and was taken to Bellevue Hospital. While there, she was offered a home by a Sister of Charity. Accordingly, she went before Police Judge Grady and, with the consent of her mother, was committed to the House of Mercy. It will be observed that there was no difficulty in getting her committed to the home; as to getting her out of it—well, that is another story, which we are trying to tell. Recently Annie wrote to her father, asking to be released, and he began legal proceedings. Judge Gildersleeve of the Superior Court decided that he had no jurisdiction in the matter. Mr. Sigalove's counsel, Robert Greenthal, told the court that Annie was twenty-two years old, that a young man was anxious to marry her, and that he would marry her before her release, in the House of Mercy, or in the open court. We are utterly at a loss to understand why it was necessary to mention any of these facts in order to make a showing to secure the girl's release. She was not committed for any crime, and she went to the House freely, with her mother's consent. Why she could not leave just as freely, especially with her father's consent, is too much of a puzzle for the plain citizen to understand. Mr. Greenthal also stated that when Annie was committed, her mother consented to the arrangement only on condition that her daughter be released within six months. Now comes on the scene another of our paternalistic organizations, "The Society for the Prevention of Cruelty to Children." Its counsel tells Judge Gildersleeve that Annie is but eighteen and that her habits and conduct are such that she should not be released. In the absence of positive evidence to the contrary, the girl's father is to be presumed to know more about her age than any meddling junta of so-called "philanthropists." But beyond this presumption is the fact that Annie was not committed because of her "habits and conduct," but because she wished to accept the offer of a home made by the Sister of Charity, and the further fact that the law of this state permits a girl to marry at eighteen. The Gerry Society admits that she is eighteen and her parents consent

to her marriage. What is lacking? By what authority is she held a prisoner through the collusion of the managers of the House of Mercy and the Gerry Society? This concludes the story:

"I have talked with Mrs. Schaffner, the Tombs Angel about the case," said Lawyer Greenthal, "and she says she thinks the girl should be released." Mrs. Schaffner nodded assent. The judge replied that if Mrs. Schaffner was on the girl's side there ought to be no trouble in obtaining her release on application to the proper authorities."

Now the question arises as to the extent of the authority of Mrs. Schaffner, who without injury to our argument may be conceded to be a most worthy person. Is the retention in Catholic prisons by the connivance of the Protestants of the Gerry Society the fate of those whom Mrs. Schaffner thinks should not be released? In a word, are persons guilty of no invasive act to be imprisoned at the will of this or that society or of this or that individual? Do the people of this city and state have any rights that houses of mercy, Gerry societies, and "angels" are bound to respect, or does everything depend upon the whims and caprices of said societies and "angels"?

The Freethought Congress and the "Irish World."

Patrick Ford is the editor and proprietor of the *Irish World*. The *Irish World* was once a great paper, made great by the masterly writings of Infidels, such as Henry Appleton and Sidney H. Morse. It might be a great paper to day had not Patrick Ford abjectly surrendered his brains and his manhood to the Catholic church. But when it spoke he dared not disobey, he abjured his principles, his Infidel editorial writers were frozen out, and the *Irish World* ceased to be a paper for thinkers, for thinkers must starve when fed on the meager and adulterated rations doled out by the church. So in Archbishop Corrigan's paper of November 2d we find the editorial from which excerpts are given below:

"That is right, friend," said the Quaker to a sailor who cursed and blasphemed at a great rate; 'that is right; out with that vile stuff, and thou shalt be the better for it.' The Freethinkers of this country, who this week have met in convention here in New York, have acted on the Quaker's advice. For two days they vomited torrents of blasphemy and abusive ribaldry against religion, the Christian name, and the Catholic church in particular. Their indecency is so gross as to make it unprintable."

Patrick Ford, do you know anything about what you are pretending to describe? Were you at any session of the Congress? Did you have a reliable representative there? Or are you depending upon the imagination of a reporter of the *Sun*, who laid all stress on the one trivial speech of the convention, and even grossly misrepresented that, saying that it was indecent and unprintable (as you now insinuate all the proceedings were), when it was nothing of the kind? Like the *Christian Statesman*, the *Christian Reformer*, and the Canadian papers, that do not dare let their readers see our answers to the arguments of those who sustain THE TRUTH SEEKER's exclusion from the Canadian mails, the *Irish World* resorts to the old Christian trick of asserting that the Freethinkers' utterances are "indecent" and hence "unprintable." It is so much easier to make such assertions, regarding the truth or falsity of which the Christian paper's readers can have no means of judging, than it is to attempt a refutation of the Infidels' arguments. Of course, protests against church tyranny and scientific expositions of the origin of religious creeds are "blasphemy"; equally of course the satirizing of childish and savage superstitions is "abusive ribaldry."

dry." Ever since his surrender Patrick Ford meekly takes off his hat in the presence of a gray-headed absurdity.

"Some people are disposed to regard persons who believe in no religion as inclined to be broad, liberal, and brimful of toleration. It is not so. There are cases where unbelief in the individual ends in indifference, as to what all the rest of the world says or thinks; but such cases are the exception, not the rule. The Roman emperors had no religious faith of any sort, yet they subjected the Christians to tortures horrible to relate. The leaders of the French Revolution were Freethinkers, but they deluged France with Christian blood, closed all the churches, and plundered and murdered the religious simply because they were religious."

In the first place, the persecutions of Christians by the Roman emperors have been greatly magnified by church writers, and in the second place the Roman emperors were not Freethinkers. They all had a religious faith of some sort. The real up-lifters of France at the time of and more especially preceding the Revolution were Freethinkers, but Robespierre and many others who were responsible for the Reign of Terror were not Infidels. Thomas Paine, the Freethinker, risked his life in voting as a member of the Convention against the death of the king. For centuries the church had helped rob and imbrute the people, and hence it is not strange that when the latter awoke from the sleep of ages they broke from the control of the enlightened and humane naturalists and retorted in the true Christian spirit and because of their Christian training upon the monarchy, the nobility, and the priesthood who were responsible for their sufferings and their degradation. France was drunk with wrong and hate. The triple powers of superstition, robbery, and tyranny had created the very conditions that led to their own temporary downfall. They had all been cruel, they had all tortured the poor, the unfortunate, the heretical, and they reaped in a slight measure as they had sown. That they did not reap more, and more destructively, whirlwinds was because their teachings and their object lessons had in some degree been neutralized by the light-spreading and mercy-inculcating principles and acts of the Freethinkers. If the property of the churches was taken—well, the people had created it.

After some unbiased remarks concerning the alleged relation of the Freethought organization to the Protestant semi-religious societies, the *Irish World* concludes:

"These are the people who are trying to secularize the Christian Sabbath and secularize education. Their special aim, however, is to get control of the schools, which they would make godless, believing that if they capture the schools, the rising generation and the future will be theirs. Their every word, aspiration, and movement betray a satanic perversity; and, like Satan, they know what they are working for—a compliment that cannot so readily be paid to the perceptive faculties of some who are pleased to be known as liberal Christians, and who are doing their stupid best to aid in their evil designs the children of unbelief."

"Infidelity hates the Protestant sects in so far as they are Christians, but Protestantism, as the enemy of Rome, it looks upon as an ally. The papacy is the one great foe against which all the forces of hell are united. It is the rock against which the waves forever dash themselves in vain. The Freethinkers themselves, in their recent convention, took note of this fact. 'In the contest between Rome and reason,' said President Putnam, 'Protestantism will be shattered to pieces. It will either fall into the bosom of Rome, or sweep onward into Freethought.'"

It is not true that the Freethinkers are trying to get control of the schools, if by that is meant the desire and intention to teach therein the distinctive tenets of Infidelity, in so far as Infidelity has such tenets. But it is true that we desire to free the public schools from sectarian teaching of all kinds, for those schools belong to the whole people, and

the church has no right to divert the money taken from the taxpayers of all religious beliefs and of no religious belief to the propagation of the creeds of any part of the people. How superficial is the knowledge of the *Irish World* regarding the matter is shown by its attempt to identify the organized Freethinkers with the Protestant religio-political societies. While the Protestant societies are clamoring for the retention of the Protestant Bible in the schools, the Freethinkers are as determinedly opposed to such retention as they are to the introduction of the ceremonies and catechism of the Catholic church.

That the Catholic church is sunken just as low in superstition as is the United Presbyterian, is shown by the fact that its representatives, like the representatives of the Covenanter church, talk seriously about the cunning and perversity of a mythical personal devil, and they all compliment the wisdom of their god with the supposition that he made this devil knowing when he made him that he would to the end of time play his little joker on God's right bower in at least ninety-nine out of every hundred games.

Sometimes we have occasion to accept Protestantism as our ally against the invasions of Rome, and sometimes we accept Rome as our ally against the invasions of Protestantism. We stand for the equal civil and religious liberty of all citizens, and therefore whoever comes on to our platform is welcome to work in the common cause; but we make no sacrifice of principle to secure such assistance. When either Rome or Geneva gives us aid in fighting one invader we are not thereby pledged to assist either, as the case may be, to invade the other or the Jew or the "heathen."

Rome is indeed the great rock in the way of the peaceful and safe navigation of the ocean of life. The various Protestant sects are only so many parts of it, now broken away by schism and scattered about it, some of them submerged and very dangerous, but all dangerous because they are of the same material as the Roman parent. To drop the metaphor, the Protestant sects are composed of those who are too credulous to be Freethinkers and not logical enough to be full-fledged Catholic Christians. They are united with Rome against Reason, but are themselves exposed to the fire of both Rome and Reason.

The Reactionary Movement in Chicago.

As briefly mentioned in our News column last week, there is a movement on foot to put the Bible back into the schools of Chicago. It was started in 1893, when visitors to the World's Fair were asked to sign a petition to that effect. Thus names were secured which represented Christian sentiment not only in Chicago, but all over the Union, and now it is announced that prominent churchmen, of the Jewish, Catholic, and Protestant divisions of religionists, residing and doing business in states other than Illinois, have indorsed the scheme now at the front. Thus this attempt to force the teachings of Judaism and Christianity into the public schools of Chicago is something more than a local fight; it has been made a general issue, in which all citizens of the republic may legitimately join, not only by the expression of opinion through the press but by letter and petition to the Board of Education of Chicago. If the views of Catholic priests, of Protestant ministers, and of Jewish rabbis, who live in the District of Columbia, in Louisiana, in New York, in Kansas, and in Mississippi may be used to influence the Board, why should not the views of producing and tax-paying citizens of those and other states also be used for the same purpose?

The Chicago Woman's Educational Union will present this petition, said to bear 60,000 signatures, to the Board at an early date. It is asserted that the present plan was offered by the late Professor Swing. In brief, it is that a committee, representing the chief divisions of the Christian church, and the Jews likewise, select from the Bible such parts as they think will not set the conspirators to fighting among themselves, and then unitedly force this compilation upon the people of the city, in-

cluding the Freethinkers, the Adventists, and such other classes as are opposed to religious instruction in the common schools. In the *Chicago Times-Herald* of November 16th we find the names of this committee, together with some alleged arguments in favor of the conspiracy, which alleged arguments we shall notice further along. William J. Onahan, who not long since received a decoration from the Pope, represents the Catholics. Considering his ecclesiastical affiliation, it is not surprising to learn that Mr. Onahan is an active promoter of a society that has set itself the task of determining for the people, without their consent, what they may read and what they may admire in pictorial art and sculpture. Dr. J. H. Barrows represents the Protestant denominations; C. C. Bonney (who would not permit Freethought works to be sold at the World's Fair) stands for the New Church, and Mrs. Elizabeth B. Cook looks after the prejudices and interests of the Woman's Educational Union. Dr. Emil Hirsch was requested to represent the Hebrews, but he declined to do so, owing to his objections to the plan, and so that place on the committee is vacant at present.

The women who are engineering this scheme are a simple lot, if we may judge them by their spokeswoman, Mrs. Elizabeth B. Cook. She finds it impossible to be consistent in two consecutive sentences. Listen for a moment to this paragon of profundity:

"The reading of the Bible in our schools without note or comment does not imply that it is inspired or uninspired writing. It simply gives the pupil an introduction to that volume which the United States government recognizes as the book of sacred writings, which contains the moral standard of our government."

How does the Bible come to be a "sacred" writing if it is not inspired? How does it come to be "Holy Scriptures," which Mrs. Cook also calls it, if it is not inspired? It is not honest to play with the accepted meaning of words as Mrs. Cook does in this instance. By "sacred writings" the people understand inspired writings, and by "Holy Scriptures" they understand scriptures written by God or by the inspiration of God.

Again: When and where has the "United States government" recognized the Bible as a collection of sacred writings? The Constitution, the fundamental law to which the United States government owes obedience as much as does the humblest private citizen, recognizes no sacred scriptures whatever, and it forbids the government to make any law respecting the establishment of any religion founded on any sacred scriptures. See how simple a fact disproves Mrs. Cook's assertion! But she adds that this sacred volume "contains the moral standard of our government." Is that true? No. What Congress would dare reenact the Levitical Code? And coming to the New Testament, is the teaching of Jesus the "moral standard" of any government on earth? Jesus said—unless the record has been falsified—that when struck upon one cheek a man must turn the other cheek to his assailant. Our battleships and cruisers and torpedo boats, our regular army and militia and police, our armed and drilled regiments and brigades and corps of common and high school and Sunday-school boys, all tell us how Christian men interpret this command. The recent frantic shrieking for vengeance on the Chinese murderers of Christian missionaries is another forceful commentary on the same command. Jesus said—so we are told—that when the robber takes Mrs. Cook's gown she must voluntarily hand him her sealskin sack, but it's a hundred to one that she will call up the police station instead.

"The law delights in exactness, and designates the common version of the Bible as the basis of its religion and morality."

We are at a loss to know whether Mrs. Cook means that the law's love of exactness is shown in the definiteness with which it indicates its selection of the Bible for the purpose named, or in the exactness of the moral precepts of the book itself. If the latter, we would remind her that the moral teachings of the book are a mass of good, bad, and indifferent precepts, of absurdities and irreconcilable contradictions. If the former, we would call her attention to the fact that only when the Bible is

used in the courts and the schools can it truly be said to have been selected as the basis of the government's religion and morality. But to argue that its use in the schools justifies its use in the courts is to assume the very thing that is in dispute and to reason in the vicious circle. Regarding its employment in courts, Mrs. Cook should know that only in a very few of the most belated states is the laying of the hand upon or kissing the Bible compulsory; in all others the witness or juror or voter is given the choice of swearing or affirming. If he is so superstitious that he believes that he cannot tell the truth unless sworn with his hand on a collection of old legends and scraps of history, he is permitted to take that form of adjuration, but if he is intelligent enough to know that the modern law requires him to tell the truth under the pains and penalty of perjury if he does not, and if he desires to do so, he is permitted to affirm, knowing that whether he affirms or swears he is liable to human punishment if he lies. Then it follows that if the compulsory use of the Bible in the courts proved that the law designated it as "the basis of its religion and morality," its disappearance from the courts proves that the law has ceased, or is rapidly ceasing, to regard it as "the basis of its religion and morality."

Chicago is to be the storm center of what may prove to be the decisive struggle over the invasion of the public schools by the fetish book of the church; so far the papers have carefully abstained from interviewing anyone who takes a common sense view of the matter, but we may be sure that the Secularists of Illinois are not asleep and that the bigots and the temporizers will all have to answer some, for them, very awkward questions. It should be clearly understood from the beginning that it is far more the principle involved in the teaching of any religion by the state, than the kind of religion that is taught, that is dangerous.

The Theocratic Winter Campaign.

On November 8th a Conference on Sabbath Reform was held in the Twelfth Street Reformed Presbyterian church, New York, at which addresses were made by a number of clergymen. On November 25th and 26th a Sabbath convention was held in Oil City, Pennsylvania. Among the signers of the call for this meeting were the pastors of Baptist, Methodist, United Presbyterian, and Presbyterian churches, and many prominent business men. At the late state convention in Oakland, the full organization of the California Sabbath Association was affected. National Reform meetings have recently been held in Mifflintown, McAllevey's Fort, and Huntingdon, Pennsylvania. Among the delegates elected in the last-named place to the forthcoming national convention of the God-in-the-Constitution party were two Baptist ministers, the president of the W. C. T. U., the president of the Women's Christian Temperance Alliance, and representatives of the Y. M. C. A., and the R. R. Y. M. C. A. Is there any room for doubt that the theocratic movement is growing?

A new drawing-in theocratic society with a "taking" name has been formed. It is called the "Loyalty League," illustrating anew the aphorism that "patriotism is the last resort of the scoundrel," the best definition of "scoundrel" being this: "A man who in the name of religion, morality, or patriotism seeks to trespass on the constitutional and equal rights of the citizen." When it is known that R. M. Downie and Rev. H. H. George are in this new conspiracy it will at once be understood that it means the worst kind of mischief. At a meeting held at Beaver Falls, Pennsylvania, "Dr. H. H. George gave from his experience as a Christian lobbyist in Washington conclusively reasons why Christian citizens should organize to protect the Christian institutions of the country." This is disingenuous to a degree. The only legitimate Christian institutions in the country are the churches and their subsidiary organizations. No one is menacing those institutions with assault through the law, or by illegal force. What Mr. George and the Loyalty League mean by the formation of societies to "protect the Christian institutions of the country" is the organization of the theocratic churchmen for

the purpose of transforming the civil institutions of the country into Christian institutions. Only this and nothing more, nothing less. John A. Dodds said that "the Loyalty League is intended to sustain the same auxiliary relation to the state that the Christian Endeavor and all such young people's societies sustain to the church." Exactly. Those societies are intended to do the political work of the churches and the Loyalty League is intended to do the religious work of the state. Or *vice versa*, as may be necessary. The opinion is expressed that "ere many months the Loyalty League will be known in every state in the Union." "One of the practical aims of this League is to secure permanent headquarters in Washington, the capital of the nation."

A call is out for a national convention of the National Reform Association, to be holden in Baltimore, December 12th and 13th. It is declared that marriages following divorce are "adulterous"; that "laws for the protection of the Sabbath and for the suppression of blasphemy are shamelessly violated," and that "in many cities and in some whole states, the Word of God has been banished from the public schools." The chief object of this convention is to promote the proposed transformation of the United States Constitution into a Theistic and Christian creed. It is apparent that another raid is to be made upon Congress. The convention will be held in a Baptist church. "Christian churches, societies of Christian Endeavor, and other young people's unions, Women's Christian Temperance Unions, and all kindred organizations are invited to send delegates to this convention." Has all this no significance for "no danger" Liberals? We see that the name of the agent of the United States government's imitation of the Russian "Third Section," Anthony Comstock, is attached to the call for this convention. Comment would seem to be needless.

All the theocratic news here given we have gleaned from the columns of the official *Christian Statesman*. In addition, we learn from the *Baltimore Sun* that the Churchman's League, an Episcopal organization in Washington, is going to try to induce Congress to forbid Sunday work and recreation in the District of Columbia. Of course the Episcopalians will have the cordial assistance of all the other theocrats. Probably the Episcopal society is acting under the instruction of the central theocratic organization. It is time that the Freethinkers were settling down to work.

The Methodist and the Freethinker.

Below we reproduce two letters that have recently passed between Toronto and New York:

TORONTO, Nov. 15, 1895.

E. M. MACDONALD, Esq., 28 Lafayette place, New York—*Dear Sir:* You have not printed *Onward's* article, which you so strongly denounced, and I do not recognize your right to demand the reprint of your long tirade. If you do not regard the pictures and advertisements on your last page as indecent and scurrilous, then no words of mine can convince you. I sincerely wish that your abilities were better employed and in a manner to which upon your death-bed you will look back with greater satisfaction. I trust that you may yet be brought to a better mind and that you use your talents for the welfare of your fellowmen.

Per K. G.

Yours truly,

W. H. WITHROW.

NEW YORK, Nov. 23, 1895.

W. H. WITHROW, Editor of *Onward*, Toronto, Canada—*Dear Sir:* Your note of the 15th inst. contains some surprising statements. You say that *THE TRUTH SEEKER* did not print the *Onward* editorial which it denounced. Our reply to the article in question is spoken of as a "long tirade." That "long tirade" appeared in *THE TRUTH SEEKER* of November 2d; a copy of that issue was sent to you, and you have evidently seen the reply to your article. In the fifth line of our reply we say, referring to your attack, "see page 693." This was printed in leaded ten-point type on page 691, and all you had to do was to turn over one leaf and you would see your article in full under the head you had yourself put on it. What, then, do you mean by the assertion that we had not inserted your attack? Did you say that to excuse to your readers your failure to print our reply? That you had read our criticism is proven by your reference to our request to you to give it a place in the columns of *Onward*. As a self-assumed teacher of morality, you have placed yourself in a most equivocal and mortifying position.

We indulged in no "tirade"; on the contrary, we merely presented some facts and arguments which you have deemed it the part of prudence to avoid facing, and

that by the resort to what in other than a religious editor would be called a discreditable subterfuge.

Regarding the length of our "tirade," you no doubt know that it contained, excluding your letter, less than three hundred more words than your attack to which it was a rejoinder.

We cannot afford to be less courteous than yourself. We sincerely wish that your abilities were better employed than in bearing false witness against your opponents, and we hope that you will hereafter use them in a less anti-social manner. We trust that you may yet be brought to a better mind, that you will cease using your talents in aid of the suppression of free speech, press, and mails, and that in future you will not only discourage persecution but will refrain from misrepresenting the utterances and actions of the victims of persecution. This letter, preceded by your last, will appear in the editorial columns of *THE TRUTH SEEKER*. Will you print them in *Onward*? Yours for truth and equal liberty,

E. M. MACDONALD,

Editor of *THE TRUTH SEEKER*.

These communications are self-explanatory; now it remains to be seen what the man who furnishes mental and moral pabulum for the young Methodists of Canada will do to square his conscience with the truth.

There seems to be a lull in both religious and anti-religious activity in Germany. The membership and revenues of the Freethought Society have fallen off since the meeting last year, although a new society has been formed at Nuremberg since the meeting this year. On the other side, much indifference is manifested. At the church elections in Wiesbaden but 123 out of 10,000 voters appeared at the polls. The annoyances and persecutions to which Freethinkers in Germany are subjected should stimulate them into greater activity, it would seem—and the same is true in the United States.

"If Christianity will save a man, it will save a nation which accepts it."—*Rev. H. H. George.*

If it saves a man it saves him because its teachings influence him to a better life than he would otherwise lead. But he is an individual, and he can accept its teachings because they appeal to his reason and his impulses. The nation is not an organism, it has neither reason nor impulses. No teachings can appeal to the non-existent. Acceptance by any number of individuals of the teachings of any religion is an entirely different thing from the forcing on the minority by the majority of the doctrines of a church. Such forcing saves neither the individual nor the aggregation of individuals which Mr. George calls the nation.

An American Presbyterian minister quotes with great glee from an address delivered by the late Earl of Shaftesbury as follows:

"I do not believe in the history of diplomacy, or of any of the negotiations carried on between the nations of the earth, we can find anything equal to the wisdom, the soundness, and the pure evangelical truth of the body of men who constitute the American mission in Turkey. They are a marvelous combination of common sense and piety."

The foregoing was brought out to offset the opinion expressed by Admiral Kirkland concerning the same missionaries. There can be no doubt that the praise bestowed by the Earl of Shaftesbury is that of a partisan; what he says about the "wisdom" and the "soundness" of the American missionaries in Turkey is to be read in the light of his declaration regarding their "pure evangelical truth." The Earl of Shaftesbury is unmistakably a prejudiced and interested witness.

The way Christians love their enemies is very peculiar, as several little incidents that have happened in Europe during the last few months will show. In Sweden, O. Ljungdahl, a Freethought lecturer, was sentenced to three months' imprisonment for blasphemy; Dr. Bruno Wille, president and lecturer of the Free Religious Society of Berlin, was sentenced to pay a fine of 1,000 marks or suffer imprisonment for 100 days for teaching the children in the Society's Sunday-school; the Philosophical Society of Hanover has been closed by order of the police because the opinions expressed there are dangerous to the doctrine of the divine origin of government, and the Freethought Society of Munich has met the same fate. Inasmuch as the National Reform Association maintains that government is instituted by God and the Free-

thought Federation denies that it is, there can be no doubt that the latter would be suppressed if the former could get Congress and the state legislatures to respectively submit and ratify the proposed Christian amendment to the Constitution of the United States. The Christians of Germany are mentally so unequal to the task of competing with the Jews that a new Anti-Semitic organization, composed of the remnant of the old Anti-Semitic League and of ultra-Protestants, has been formed for the purpose of excluding Jews by law from public positions and from taking any degree in the professions. The Pope has put on the ecclesiastical blacklist two works by Don Odon de Buen, and the Spanish government has removed him from his professor's chair in the University of Barcelona. We hear much about something that is called "Christian liberty." There was a fine exhibit of it in Mecklenburg, Germany, some time ago. The child of a workman had died and the mother asked a preacher to come to the grave and pray over the body of the little one. There was no money in prospect and the minister did not heed the request. Thereupon the mother knelt at the graveside and offered a prayer herself. Then she was imprisoned, presumably because she had no license to talk to God.

It isn't a great way from now to the sun festival known as Christmas—an adaptation of pagan rites to Christian necessities—and those who intend to follow the pretty custom of making presents to their friends on that occasion will find on another page of this issue of *THE TRUTH SEEKER* a list of books suitable for that purpose. If our friends desire we can hold the books till a few days before the festival and mail or express them so that they will reach the destination at the right time. A present that we would recommend is to send to your Liberal friend who does not now take it, a copy of *THE TRUTH SEEKER* a year for \$3, which carries with it a copy of the "Freethinker's Pictorial Text-Book" in boards. For \$3.50 we will send cloth bound book, with gilt side stamp—a handsome present indeed, with the added attraction of a weekly remembrance from yourself to your friend in the shape of *THE TRUTH SEEKER*. Such a present will do you good, your friend good, and us good—a combination of goodness which seems hard to resist.

Hiram Maxim, the inventor, has contributed some articles to the *New York World* on the missionary industry, and they have not been received very favorably by our Christian friends. His first article, in the issue of October 19th, was accompanied by a reply by the missionary boards. In the issue of October 26th he answers the reply. He points out that there is only one name under heaven whereby men can be saved from hell.

"Christ is universally regarded by Christians as their savior. If we believe in him we shall be saved. The greater number of Christians believe and teach that, if one is once offered Christianity and does not believe and accept it as truth, he will without doubt be eternally lost. They exhort us to have faith and teach that the greatest of all sins is a negative one—not to believe."

"Now, as all our missionary efforts and teachings in China are for the purpose of rescuing the souls of the Chinese from eternal torture, I hold that if our religion, or the manner of teaching it, is such that it fails altogether to save souls, and rather tends to increase the number of those sent below, it is a gloomy and ignominious failure and worse than useless, and I think I shall be able to show that, according to our own theory and teaching, the only result of our missionary labors in China has been to send countless millions of Chinamen to everlasting torment."

Starting from these premises, Mr. Maxim shows that the preaching of Christianity in China has during the last one hundred years sent the souls of hundreds of millions of Chinamen to hell. Not one Chinaman in ten thousand who hears the gospel is converted; therefore he is sure of eternal death, when he would otherwise have been saved, if he was a good man according to the light he had under his ancestral religion. Mr. Maxim thinks that this is a terrible responsibility for any set of men to impose upon themselves, but the costly business will not willingly be abandoned, we may be sure. There is too much fanaticism and money invested in the enterprise for that.

The Old Story in Plain English, with Notes and Comments.

CONCLUSION.

For a thousand years few doubted the reality of heaven and hell, or the existence of God, or the authenticity of the Bible. History marks that period as a reign of ignorance, wars, cruelty, and oppression. Oh, the black despair of that thousand years! The poor, deluded mortals would pray while they tortured, sing hymns of praise to God while others were suffering the most excruciating pains, and return thanks when, by the most cruel torture, they had put a doubting heretic out of the way. What must be thought by those acquainted with its history of the claim that Christianity has been a great civilizer?

Think of a slave ship in which human beings are packed away like herrings in a box, and every day the cargo overhauled and the dead bodies thrown into the sea. And then think of prayers on board that vessel every day because they thought that God would give them a more prosperous venture if his aid was invoked, even by man-stealers. A firm belief that the Bible is the word of God will transform men into persecuting savages, and forever hold them to a level with the ferocious instincts of those who wrote it. To follow the example of men, even though ignorantly, who determined the rights of others by brute force and robbed and enslaved the weak, and then claim that it all had the sanction of God, can only have a disastrous moral influence. Until the laws of our being are changed the same causes will produce the same effects.

In old Bible times a chieftain would gather around him a horde of marauders and make a descent upon some weak tribe and kill the most of them, and make slaves of the rest and take their cattle and plunder them of all their stores, and then he would retire on one side and hold a palaver with God and then return with a message sanctioning the act. And then he would perform some hocus-pocus tricks and pass them off on the unthinking multitude for miracles, and then they would think through their boots and talk through their hats and call him a man of God, and treat him as a sort of holy hybrid with the body of a man and the spirit and power of God. The Christians of to-day are taking these human tigers of old Bible times as patterns for imitation, and insanely believe that there can be no peace on earth, or good will to men, until all shall follow the example of these bloodthirsty desperadoes.

When the world's great account is made up it will be found that Christianity had its origin in lying, deception, and fraud, imposed upon the ignorant by Christian mountebanks.

The idea of a battalion of men jumping out of their graves and perambulating the country, is too ridiculous to be believed by any whose brain has not been soaked in superstition. Some may have been buried a half century, some more recently, all at different periods, as death poked them in the short ribs. What an uncanny sight they must have presented. Whether they marched in single file or in double columns, or ran promiscuously through the country, deponent sayeth not. Some must have been clothed in flesh, others must have shed a very unpleasant odor; some must have had their clothes on, and others sailed under bare poles.

Such a marvelous set no man ever met

Or heard of in story or in song;

Some musical hummers, young saints and old bummers,
Were seen to parade in the throng.

If a hundred men should swear to such an occurrence to-day, no scientist would credit the story. Neither would he believe that men, in violation of the law of gravity, ever went up from the earth bodily. According to the statement, they went up flesh, bones, breeches, and brogans.

What became of their clothes? Do they have a pawn-shop in heaven, where Ikleheimer and Jacobs deal in second-hand clothing?

Great guns, what a relic a patch from the bosom of Elijah's old breeches would make!

Did they have a button factory up there and work the bones of those who ascended into buttons, as Christians say the button makers did with the bones of "Old Tom Paine?"

It was only the soul or spirit which survived; the bodies must have perished. What must have been the consequences when decomposition set in? There must have been a great demand for salts of ammonia among the heavenly hosts.

Could not God manage to drop down a toe nail now and then when Christians run short of relics?

There would not be a cripple in all the land if one of Elijah's old shoes should be thrown down with God's trade mark upon it.

How degrading the idea of spending millions of dollars every year to send such stories to the hea-

then. No greater heathens can be found than those who can be imposed upon by such nonsensical drivel. No wonder that paupers and bums and fishermen were sent out to tell these stories; decent people could not be induced to engage in the business.

One paper says what we want of a navy is to protect our missionaries in foreign lands. Another paper says there is nothing that China needs so much as American lead. That's the doctrine; if the heathen don't receive the holy gospel-froth gladly, just shoot him down like a corn-pulling crow.

The heathen had better learn quite early in the morning that Uncle Sam is going to protect his straw God because smut bag Tony and Talmage and Miss Willard and a few Sunday-school teachers say he must. The Chinese must learn that Christ was not crucified for fun, and if they don't stop making up faces at our missionaries Uncle Sam will float over some of his big stomach pumps and pump 'em full of lead.

Draw the people's money out of the treasury and send off soldiers immediately to back up the missionaries. If the heathen don't know a good thing when they see it, it is no fault of ours.

How important it is that the heathen should know that a ghost can beget and a virgin bring forth a child; that snakes and asses can talk; that strength lies in hair and not in muscle; that rams' horns are more potent in leveling down solid walls of masonry than a park of artillery; that the jaw-bone of an ass is far more effective for making bits of human skulls fly up into the air than the Irish shillalah; that the shortest and quickest way to devastate an enemy's country is by foxes with illuminated tails; that the greater the number of wives and fancy women a man keeps around him the more he gains the favor of his heavenly joss. Now I think the heathens have been Christianized about enough, and I guess the heathens think so too. It don't seem to improve them any, and, besides, it is very expensive. It costs about twenty-five thousand dollars to convert a heathen, and then he is not as good as he was before. And then he never stays converted any longer than he has access to the missionary's flesh pots. It is about time for the heathens to tell the Christians that as far as commercial relations in religion are concerned they had better be broken off. "Our religion is quite satisfactory to us; if it does not suit you, you had better keep away. We prefer our own religion to your religion of hell and hate. At least reform yourselves before you try to reform us. When you come as friends and visitors, or on legitimate business, you will be welcomed. When you come as intruders and meddlers, interfering with our matters which do not concern you, you will receive the treatment due to intruders and meddlers. Our manners and customs and our religion are well suited to our people, but we shall not try to force them upon you, and if you insist on forcing yours upon us, we shall pointedly insist upon your minding your own business.

"When you come here and try to make us hate our fathers and mothers, our sisters and brothers, and interfere with our household affairs and break up our families, our objections may be backed up with demonstrations not altogether agreeable. If you cannot observe the rules of common decency and not obtrude yourselves where you are not wanted, and cannot show some signs of good breeding and of a good-mannered people, we shall object to your mingling with our people.

"Your religion affects only the poorest and lowest element of our people, and as soon as the inducement is taken away they fall back more depraved than ever. Christian chicanery does not improve them. There is no such thing as true conversion. They remain Christians only so long as they are feasted, favored, and fondled. We have tried the experiment and it has not proved a success. If you wish to convert our people you must take them to your own shores for better or worse, and then not throw them back upon our hands after you have perverted the little virtue there was in them.

"And now we say to all the Christians, when we want you as religious teachers we will send for you. Until such time please manifest as much courtesy as is recognized by savages—do not come unbidden. If you do we shall treat you as savages."

Would Christians take the hint? Not even after they are kicked. They are not built that way. They came of low parentage, and were sadly neglected in the bringing up. They are ill-mannered, and have no sense of justice, and were never taught to respect the rights of others. They are a brassy set, and as brainless as they are brassy. They intrude themselves where they are not wanted. They seek favors when not entitled to them, and try to take by force that which is justly denied them. In short, I know of no heathens who more than they

need to be converted to decency, good manners, and probity.

Christians love Jesus and hate men; they revere an old book and ignore science. In their blind zeal to serve God they turn a deaf ear to the cries of humanity. To gain heaven they neglect many things essential to their happiness here. To escape hell when they die, they live a hell of a life here. To teach men to respect their religion, they have forfeited all respect for themselves. To keep men from speaking evil of their religion, they have pulled out their tongues. To give men a practical idea of the pains of hellfire, they burnt them at the stake. To show that God is love, they have persecuted thousands in his name. To make men tell the truth, they make a man kiss an old book full of lies and fables. To show their mercy and charity, they never forgive. To show their humanity, they have enslaved their kind. They proclaim peace on earth and good will to men by standing armies, great guns, and powerful war ships. Their practices have been in direct opposition to their professions from start to finish.

JOHN PROCK.

A Thanksgiving Prayer.

Our great and pious Grover has appointed us a day
When each and every citizen should crook his knees and
pray,
And offer thanks to him who rules from somewhere up
above
For blessings he has given us through his abounding love.
Like loyal subject, therefore, I will hasten to obey;
So bow your heads and listen, all, to what I have to say:
O Lord, we feel to thank thee that in this, the present
year,
We exercise our gift of prayer without the slightest fear
Of thumbscrews, pincers, red-hot boots, or rack, or fag-
ots' flame,
To torture us or murder us in thy most holy name.
Expand our hearts, O Lord, and let thy grateful children
see
The blessings great and numerous they have received
from thee.
And firstly we would tender thee our fervent thanks, O
Lord,
For our religious president, of whom thou'st doubtless
heard,
Who sits so calmly by the stream and casts his hook and
bait,
While seventy million people groan 'neath his enormous
weight.
Still we would thank thee more to let a happy day draw
near
When another Thomas Jefferson shall occupy his "cheer."
And we will never seek to know our ruler's creed or clan,
Just so he's not, as Grover is, a Presbyterian.
For thou, O Lord, dost know full well the tenets of that
creed—
Not thou thyself, nor Christ thy son, nor both, could
e'er succeed
In governing a people if you had your noddles crammed
With thoughts of hell and brimstone, and of countless
infants damned.
We trust, O Lord (thy pardon, but it is for joy we laugh),
That Grover's the last president to feed us on such chaff.
To-day let all the criminals within our jails give thanks
That up to date no infidel has justly joined their ranks.
And let the sewing girls rejoice, as they for thy son's sake,
At 40 cents per dozen, still have flannel shirts to make
For heathen children far away whom they will never see,
While their own aged parents live on public charity.
Let hordes of idle mining men who walk or lie or sit,
In hungry idleness, about the mouth of some old pit
In humble gratitude return their thanks with one accord
For the blessings of starvation which thy generous hand
hath showered;
While sixty thousand tramps who roam this land we call
so free
Send up their loud thanksgiving song to Grover and to
thee.
For drouth and famine, floods and fires, and blasted fields
of grain,
We bless thee, God of nations, and we sound thy praise
again.
We feel to glorify thy works, that over all the globe,
While honest toil is clothed in rags, thy servants wear the
robe.
But the promise thou hast given us most joyously we
seize—
Though, in the winter of this life, peradventure we may
freeze,
The next will be quite different, where earth's battalion's
swarm,
And thou with fire eternally wilt keep thy children warm.
Give ear, O Lord, unto our prayer, and let it quick as-
cend—
May justice come on earth to stay. Amen, O Lord—
Amend!

P. SHANNON.

It is the baldest hypocrisy that makes this ["the maintenance of the Sunday law"] a "labor question," as the *Tribune* pretends that it is. Every morning newspaper of repute, including the *Tribune*, is published seven times a week. Yet every editor, reporter, compositor, pressman, and office boy has his one day in seven off. This plea of maintaining the Sunday laws "in the interest of labor" is a fetch. The Sunday laws stand upon the statute books openly and avowedly as laws designed to enforce the observance of "holy time." That is the language of the law itself, as anybody may see by reading section 264 of the Penal Code.—*New York World*.

SEND for free catalog of our publications.

Reflections of a Physician.

Canst thou by searching find out God?—*Job*.

It is both amazing and amusing to hear the average Christian talk about God. They know him as well as you know your best friend. In sickness they appeal to him with the greatest confidence, but they don't forget to send for the doctor; and in nine cases out of ten, if the doctor is an educated man, he is an Infidel. If the sick recover, God has done the work; if he die, the doctor killed him.

Some years ago I attended a man through a very severe attack of typho-malarial fever. Meeting him soon after he got up, I expressed my pleasure at seeing him out again. He looked sober, shook his head, and remarked that if it had not been for the mercy of God he should have been in his grave. I turned quickly upon him and asked him if God was practicing physic. He stared at me in mute surprise. I told him I did not know the gentleman to whom he referred, but had often heard of him, and that if he really knew that God was engaged in the practice of physic I would quit, as I could not afford to "buck" against a doctor of infinit wisdom and power. But, I continued, there are some difficulties attending the practice of your God which seem to me to be contradictory and absurd. He is all-wise and all-powerful. He "creates good, and he creates evil" (Isa. xlv, 7). Why does he create evil? Would it not be infinitely better if there was no evil in the world? Can that which is perfectly good produce evil? Admitting that your God has a right to punish the bad, has he the right to make them bad, or to make them so that they become bad? Why does he lay the heavy hand upon his own children—the Christians? Why do one-third of our race die in infancy?

My little lecture was closed by informing my friend that the finite mind could not comprehend the infinit; that his God was a creature of his own diseased brain. There was considerable merriment exhibited by the by-standers, and an impression made on my friend which I believe he never forgot. The fact is, every nation and individual make their own god, and generally in their own image. Xenophanes said, six hundred years before the Christians' God was said to have been born, that the Ethiopians represented their deities as black with flat noses; while the Thracians make them blue-eyed, with ruddy complexions; and, similarly, the Medes and the Persians and Egyptians portray their gods like themselves. He adds:

So, if oxen or lions had hands and could work in man's fashion,
And trace out with chisel or brush their conception of godhead,
Then would horse depict gods like horses, and oxen like oxen,
Each kind the divine with its own form and nature endowing.

When we ascend the scale from the illiterate, superstitious Christian to the learned doctor of divinity, we are sometimes surprised at their teachings and admissions. Listen to Dr. Mansel: "We are absolutely incapable of conceiving or proving the existence of God as he is; and so far is human reason from being able to construct a theology independent of revelation that it cannot even read the alphabet out of which that theology must be formed" (Bampton Lec 1859 4th ed, p. 40). He goes on: "We are compelled, by the constitution of our minds, to believe in the existence of an Absolute and Infinit Being; but the instant we attempt to analyze, we are involved in inextricable confusion. . . . Our moral consciousness demands that we should conceive him as a Personality, but personality, as we conceive it, is essentially a limitation; to speak of an Absolute and Infinit Person is simply to use language to which no mode of human thought can possibly attach itself" (Bampton Lectures). A large volume would be required to set down extracts from Dr. Mansel, Mozley, Milman, Newman, and others upon this subject, the gist of which is, you cannot comprehend or conceive of the existence of a God by Reason, but that it can only be effected by Revelation and Faith. That is to say, you prove the existence of a God by revelation, and the revelation by God. Is this a *petitio principii*? If you spend an hour in reading the views of great men upon this great, incomprehensible, and inconceivable subject, you will be ready to sing the following good old doggerel:

It wriggles in and wriggles out,
And leaves a body still in doubt,
Whether the snake that made the track,
Was going South or coming back.

Hendrickson, Mo.

H. C. DAVIDSON.

If God made us in his image, we have amply returned the compliment.—*Fontanelle*.

Genesis.

I.—THE CREATION, CHAPTERS I, II.

No other country, except perhaps Great Britain, goes through such a wretchedly gloomy Sunday as the United States. On the European continent Sunday is the merriest day in the week; theaters are open on that day, if on any; families pay each other visits, amusing themselves with a diversity of innocent games; afternoon concerts are very common in even the smallest towns; and in every village there is at least one fiddler leading the jolly young farmers to the dance on some barn floor; Sunday in Europe is the day of rest, recreation, and pleasure. Why is it that in this country we find a church at almost every second corner, often only a wooden barn with a hen-coop on the top of it, still oftener, if of stone, with the upper half of its head cut off, very seldom in complete condition, but still always claiming the name of church? Why is it that on this day of recreation people stalk around as if they were in pain, or making penance in a hair-cloth shirt?

Principally, I presume, because they take after their forefathers, who were a set of religious cranks, and, whilst in opposition to the tyranny of intolerance in the old country, yet hardly settled in the new, here made laws of a still more oppressively intolerant character, of which laws some are to this day on the statute books, and therefore, according to Mr. Parkhurst and consorts, must be obeyed, however crazy they may sound.

Our Sabbath is also kept so strictly, because it is insisted upon by some twenty per cent of our population, to be found mostly among the upper and middle classes of people, who think the present state of things so convenient for their own well-being that can't agree to a radical change; who are afraid that ignorance will change into vagrancy, if no fear of punishment hereafter keeps it in check; who consider that science should have respect for the convictions of ignorance; who themselves imagine that they believe in something so vague that they don't know what it is, and therefore call it "a God," sneering at Ingersoll because he is supposed to believe in "nothing," but otherwise giving full allowance to any kind of creed, however lunatic its appearance, from Salvation Army and the Christian Endeavorers upwards. These people don't believe in the Bible, though feigning to do so; but they go regularly to church, their business requiring their presence there; merchants of every description, high and low, go to church to capture customers; office candidates to solicit voters; doctors to impress the ladies with sickness; young larks to impress the ladies with love, and so on. This class of people is the curse of a nation; it possesses the ruling influence; it teaches its children; it induces its friends and relations; it compels its subordinates; in fact, it determines almost the whole population to accept its belief as it is feigned. How such mighty influence is possible seems strange, and we can account for it only from the fact that hardly any of these trusting believers in the Bible ever read this book themselves, except half asleep, always taking the preacher's words for those of "the book."

Read the Bible, and you will meet with some of the most idiotic nonsense, the vilest falsehoods, and the most rascally vies you can think of. Let us study together its two first chapters, containing a description of the creation of the world. In the beginning God created the heaven and the earth (i, 1); afterwards he created heaven a second time on the second day (v 8), and the earth a second time on the third day (v 9); or else he created on the first day light on the earth (v. 2) that did not yet exist! Here it is indeed true that extreme simplicity of language is as perplexing as extreme affectation; especially confounding are those exceedingly tedious, not to say ludicrously droll, repetitions of the same statement. As for contradictions, that's the only feature in these two chapters quite logically carried through. Now, if we feel inclined to compromise with this first contradiction and say that probably the condition of the earth, mentioned in verse 2, means the condition of substance before the creation, we would have every denomination in Christendom harnessed against us, for they all think that God made everything from nothing, though I can't see wherefrom they have got such a wonderful notion, the story of the creation not uttering a syllable in that direction. But however willing our mind, we cannot explain this conundrum: God creates light, day and night, on the first day (v. 3-5), but the sun not sooner than on the fourth day (v. 14-19); on the first day he divides the light from the darkness, and on the fourth day he makes great lights to divide the light from the darkness! Can any creation-story be more utterly nonsensical? It is strange that our great philosophical geniuses in theology as yet live in a kind of doubt regarding the nature of God, of heaven, and of the sheep in

the next world. I think verse 8 ought to give them a good clue: The substance altogether consisting of waters, is divided into two by a big horizontal plate called heaven, under which are piled dry land in one heap and waters in another, and on the lower side of which are pasted up sun, moon, and stars, and above which are, according to our understanding, other waters. What conclusion comes nearer than that the heaven is a big ocean; that God is a big fish therein, let us say a whale, for a comparison of the verses 21 and 26 will prove that the whale is a fish, and that all sheep are to be fishes in eternity? Where hell is to be located, and of what to consist, we are not here at liberty to say, as God didn't create that place during his first six working-days.

It seems that as far as to create "every creeping thing that creepeth upon the earth" (v. 26), God didn't aim above his might; he only needed to say, "Let it be; and it was so;" and after it was so, he always made it, to be quite sure of it. But when he was going to make Adam and Eve, he almost had to give up the job unfinished. It is true that chapter i, verse 27, in a summary way, states that he created male and female on the sixth day. But chapter 2 is more explicit; it goes even so far as to say, twice in immediate succession, that God had to sit down and take a day's rest "on the seventh day from all his work, which he had created and made" (c. ii, v. 2-3), and that, instead of having created male and female, as chapter i, verse 57, has it, he, some time in the next week, I suppose, saw that there was not a man to till the ground (v. 5), and therefore rolled together a heap of mud which he formed into a man (v. 7). Notice, that this time he didn't say, "Let it be," but that he had to blow into its nostrils to get it to live. He leaves man to philosophize over his sudden existence, and occupies himself with digging and planting a garden in the eastern part of Eden; this done, he carries his man over his back into the garden (v. 8); then he carries him out of the garden again, returns alone, makes those two memorable trees in the midst of the garden (v. 9); and now he is carrying in the man a second time (v. 10), from which we must deduce the fact that he carried him out again after the first time. We can easily imagine what a beautiful picture this carrying-business made: God himself, the old man, trudging along, Adam holding fast on his back, his arms around the old man's neck, and his legs encircling his hips. It is a wonder that M. Doré didn't reproduce it on canvass.

It seems that God bore a good will towards his Adam, because he promised him lots, just as our political candidates do, and kept his promises as well as they do. He even felt compassion for his solitude (v. 18); all the animals made a review before Adam, from which he might choose any one as his companion. Though Adam gave every animal its name (v. 19), there was not among them a single lass lovely enough to excite Adam's tender passions (v. 20). God was placed in a very awkward position; what should he do? At last he hit upon a luminous idea; just as our dentists do, he made use of some painless gas; and while Adam was asleep the old man performed a very dangerous operation; he took out one of his ribs, "closed up the flesh in its stead" (v. 21), whatever that means. And, lo, when Adam returned to his senses, there lies at his side a creature so charming that Adam immediately, although he could never have dreamed about it, and nobody had told him, yet understood that "this was now bone of his bones, and flesh of his flesh" (v. 23); and therefore he called it woman, because it was taken out of man, from which we have to believe that Adam originally was an Englishman. And for such belief there is just as big reason as for Rudbeckin's opinion that he was a Swede. The quaint little geographical sketch we find in v. 10-14 may give rise to and proof of any opinion in this line.

The good old man had intended to keep Adam in the garden for the purpose of dressing him and holding him in good care (v. 15), but the big parade of animals, his disappointment in finding Adam too fastidious, and lastly his delicate rib-operation must have completely deranged his faculties of memory; for as yet the man and the wife had to go about naked; but they didn't care, they were not at all ashamed (last verse). From which, compared with the sinful knowledge of nakedness in the next chapter, we may infer that not to be ashamed of one's nakedness is to be like Adam and Eve before their fall into sin. This inference should be considered quite correct; and the tendency of the masculine sex nowadays to admire tights on the stage, and the passion among our ladies to expose their forms, should be considered as a step forward to the blissful state of paradise upon earth, for which we have so long been yearning. Be that as it may, it has nothing to do with the nature of God as pronounced

in the two first chapters of the Bible; neither does it concern the nature of God. Whether this nature is pronounced in a cultivated language, or in one so wretchedly crude that, leaving free scope for fancy to build upon, it is thought fit for the foundation of so many contrarious churches. We must not judge from the outer form, but from the general impression of its contents.

The general impression is this: That the earth is the center of the universe, as if it weren't only a sand upon the shore of the ocean, among these myriads of stars and solar systems which flitter around it! That the great lights were made only to serve the earth, as if the earth itself weren't bound to move around the sun, perhaps its mother, surely millions of times bigger than itself! That woman was made from a rib of man, as if man didn't have down to the present day an even number of ribs, and nowhere a piece of closed-up flesh in their stead! That man was made to have dominion over the earth, both the animal, vegetable and mineral kingdoms; as if not most people would quiver from fright before any master of the wilderness, a lion, a tiger, a bear, perhaps fainting away even before the monster touched them; as if not rats and mice, bugs and lice, in fact all parasitical animals, exercise a dominion over man far stronger than man ever will over them; as if not fruit, blossom, and perfume kill as often as they obey; as if earthquakes, falling rocks, treacherous glaciers, huge ice mountains upon the ocean, the ocean itself when in fury—shortly, this whole tremendous nature—didn't inflict upon humanity such terror as to make the benefit it takes therefrom a very small recompense indeed, for all its sufferings! The being that inspired man to write the first and second chapters of Genesis was more ignorant of the composition of the earth than we are now—call that being God, if you like.

AKSEL SANDBERG.

News and Notes.

OLD SOUTH CHURCH THEOLOGY—"FLOWERS OF FREETHOUGHT"—"BIRDS OF PRAY."

Rev. Mr. Savage, in his sermon last Sunday, Nov. 17th, gave a review, with some extracts, of the late book of Dr. Gordon, pastor of Old South Church, entitled "The Christ of To-day." It seems that the Rev. Dr. Gordon has floated far away from the ancient theological landmarks. In some things he is more radical than Theodore Parker himself; and yet his book is received with encomiums by the orthodox press. It shows the immense advance of the times, how far we all are from the horrible theology of the Puritans. Not one of the old famous points of Calvinism does Dr. Gordon retain. They are frankly abandoned or quietly ignored. The five points of Calvinism are as follows: Particular election, particular redemption, total depravity, irresistible grace, final perseverance. Dr. Gordon repudiates the doctrine of election and reprobation; of total depravity, of eternal hell. He believes in the final salvation of all men. The only orthodox doctrine that he retains is that of the deity of Jesus. He refuses the old doctrine of the trinity, and affirms only the threefold nature of God, whatever that may be. If Dr. Gordon had written this book twenty-five years ago he would have been driven from the pulpits of Boston; now he is the most popular of its orthodox representatives. He is in the swim.

He overthrows the doctrine of the infallibility of the Bible. He admits that it is not scientifically or historically correct; that the apostles themselves were limited, even in their inspiration, and did not have an adequate idea of Jesus, and did not therefore give a perfect delineation of either his character or purposes. He even seems to hint that Jesus himself was not perfect in wisdom, and was to a certain extent the child of his times. He affirms that the substance of the Bible is true which unfolds the divinity of Christ. What that substance of truth is will not be found in the verbal utterances of the apostles, but in the advanced criticism of to-day, illuminated by the science of the nineteenth century. The Bible, according to Dr. Gordon, is not to be the master of human reason, but is to be interpreted and accepted by that reason itself, which must judge the scriptures as to whether they are true or false. According to Dr. Gordon, we are not to believe a thing because it is in the Bible, but because it is reasonable and is supported by evidence. He utters this radical idea, that we are not to judge Jesus Christ by the character of God, but that we are to judge the character of God by that of Jesus Christ. This means, if it means anything, that the humanity of Jesus is the measure or standard of the divinity of God. This makes humanity the supreme thing; and is equivalent to saying that God as an object of faith is the creation of human reason.

Dr. Gordon has overthrown orthodoxy and all the historic creeds of the church. He puts St. Augustine and Calvin into limbo. He discards with frank disgust the horrors of their theology. He declares the great value of the Unitarian movement and that it has saved to the Christian religion the real worth of Jesus. However, he avoids becoming a Unitarian by still adhering to the special divinity of Jesus.

This book shows how utterly the old orthodox religion, the religion of our fathers, has been repudiated by the cultured minds of the church itself. If one should read the sermons of Jonathan Edwards, and then this book, they would be amazed at the chasm presented. They would wonder how it is that the theological successors of Edwards have evolved to such a tremendous distance. Yet the Old South church reverberates with the new theology, and the congregations receive it with delighted applause. Heresy is triumphant and dwells in the habitations of orthodoxy. Only one string is left that binds to the old—the deity of Jesus. When that is snapped asunder, what will become of the churches? It looks as if there would be a landslide of enormous proportions.

We now come to some radical English books that do not sail under false colors; books that mean what they say and say what they mean. These books are of great value to the student of modern philosophy. "Flowers of Freethought" are two volumes of editorials on living topics written by Geo. W. Foote, editor of the London *Freethinker*. I do not know of anyone in England who has gathered together a larger store of information than Mr. Foote, or who uses it with more happy effect. Taking all these editorials together, they exhibit an abundant knowledge of history, of literature, and of philosophy. Mr. Foote is a dweller in libraries, as well as a man of the world. He browses among books; he gets the best they contain, and he gives it to his readers in a most available and interesting manner. These editorials are short, always to the point, fresh with illustrations, clear cut from beginning to end. Mr. Foote's language is like an arrow; it moves straight to the mark. There is no flourish, no involution of sentences, no fireworks. When you read Mr. Foote you know exactly what he is driving at; there is no obscurity.

"Flowers of Freethought" are good books to take along on a journey. They are like a friend with whom you can talk for awhile, and then keep a golden silence. You can pluck a "Flower of Freethought" here and there, and read according to your own sweet will. You are not obliged to read continuously. You do not have to tackle a whole volume. You have a hundred articles to pick from, on a wide variety of subjects, and in every article you will find the philosophy of Freethought keenly and lucidly expressed. In America these books ought to have a large sale, for they are admirably adapted to our hurrying life. It is very seldom that an American will undertake to read a whole volume. He hasn't the time. He's on the rush; has but a few minutes to spare. The "Flowers of Freethought" are just the thing. He cannot put in his few minutes to better advantage than by a perusal of one of these terse and freighted editorials. In a small compass he will find a great many stimulating ideas. These are just the books to put into one's traveling bag. They are better than a summer novel, for, while equally entertaining, they are also profoundly and variously instructive.

A different kind of book is "Birds of Pray." Saladin is a free lance in shining armor. He dashes along in the paraphernalia of glittering war. He is in for a fight; and he likes to hit hard. This is one of his best books. His wit, his knowledge, his sarcasm, his poetry, his picturesque descriptions, his pathos, his invective, his splendid rhetoric, constitute an extraordinary volume. Saladin has much of the "Old Scotch" in him, the "usquebaugh" of Burns's genius; and we are sometimes dazzled by his brilliancy, and don't know exactly whither we are tending, the lights flash so furiously. But Saladin is sure to bring us to some elevated spot, where wide landscapes open on the vision. Saladin is not merely a rhetorician or word painter. He has wonderful information; has all sorts of odd bits of knowledge which illuminate his pages; and in the midst of his apparent wildness he is driving on with a determined purpose. He has an end in view and he reaches it. Saladin takes his own way; and though it may appear circumlocutional, he gets there. The lightning strikes, although the path is zig-zag. Saladin is popular in America. These electric batteries of thought are suited to our style.

S. P. PUTNAM.

—The Swedish Freethinkers held a congress in September.

Freethought Abroad

—During October there were founded two new Freethought societies in France, three in Belgium, four in Spain, and one each in Sweden and Italy.

—Dr. August Specht, editor of *Menschenhum*, and *Freien Glocken*, who some months ago celebrated his twenty-fifth jubilee as a Freethought lecturer, passed his fiftieth birthday July 2d. Dr. Specht is, next to Professor Büchner, the best-known German Freethinker.

—The Dutch Freethought work, "Dominee, Pastor of Rabbi," by J. G. ten Bokkel, has been translated into German and French, and is not alone distributed in all Dutch colonies, but copies have reached Grand Rapids, Mich., to the number of two hundred. The book ought to be translated into English.

—The Danish House of Representatives has, with one dissenting vote, passed a bill providing that anyone, whether preacher or not, shall be allowed to give religious lectures in the state churches. The result of this measure, if it becomes a law, will be of greater importance to the intellectual development of the Danish people than even the Reformation.

—Mogelhaes Lima, the prominent Portuguese republican, Freethinker, journalist, and author, has published a work of 300 pages entitled "O Livro da Paz" (O Liberty of Peace). It is a very interesting book for Freethinkers and all lovers of peace to read, and its free circulation would do considerable to hasten the approach of that time when "swords shall be beaten into plowshares." It is published by Casa Bertrand, Lisbon, Portugal. Price 55 cents.

—At the funeral of the French Freethinker, Victor Poulain, who recently died at Roubaix, the funeral cortege numbered over 5,000 persons, while the secular services at the grave were attended by about 15,000. . . . Genuin Catholicism is getting scarce in France. The village of Bourront (Department Seine-et-Marne) which, in 1789, had 600 inhabitants, with 300 Easter communicants, has now 1,200 inhabitants, with but 94 communicants. Paris, with its 2,000,000 inhabitants, has scarcely 100,000 communicants, and of these four fifths are women; while in the country, where orthodoxy is the strongest, 25 per cent are female and 8 per cent male devotees. But on a pinch no doubt the church could rally many more.

—A new Freethought paper of Socialistic tendencies, *La Revolution*, has appeared at Barcelona, Spain. . . . The Freethinkers of the Spanish province Cataluna, Spain, have organized for defensive as well as offensive purposes. Prof. Odon de Buen is the leading spirit. . . . The great Spanish Freethinker, Ramón Chies, died a year ago and on the anniversary of his death memorial services were held in all Spanish Freethought societies and Masonic lodges. The money collected for a monument in his honor has reached the sum of about 8,000 pesetas (\$1,600). . . . The Spanish government stirred up a wasp's nest when it discharged Prof. Odon de Buen from the University of Barcelona. Telegrams, editorials, and public meetings denouncing the church-inspired action are pouring in from all over Spain and its colonies, and even from foreign countries.

—The Flemish Freethinkers held a very successful congress at Gent on September 15, 1895. Societies from five cities were represented. The courage of our Belgian brethren is severely tried by the recently enacted school-law. Yet what would have discouraged other nationalities seems to have the opposite result in Belgium. Five new societies have organized during the last two months, several local Freethought congresses have been held, besides numerous socials, excursions, etc. It has been decided to protest against the enactment of the law, the protests to consist of: One petition from each Freethought society, signed by its president and secretary; one monster petition signed by as many grown persons as possible; public demonstrations. Of the latter several have been held, notably at Gaud, Charleroi, and Ixelles, besides the national one at Brussels. The first, held July 13th, had over 12,000 participants; the latter, July 28th, 100,000.

A Covenant Paradise.

Section 176 of the Russian criminal code rewards with twelve to fifteen years' hard labor in Siberian mines and lifelong exile everyone who speaks against the Trinity, the holy mother Mary, the cross of Jesus Christ, the spiritual inhabitants of heaven, or the saints and their pictures. Section 177 banishes for life to the uttermost corner of Siberia those who have been found guilty of the above mentioned crimes in the privacy of home. Section 178 gives six to eight years' hard labor and lifelong exile to all critics of the Christian religion.

Observations.

The publisher of a popular American magazine has offered the Hon. W. E. Gladstone some tempting inducements to contribute to his periodical a series of articles on sacred subjects, but although theology is the field wherein the aged warhorse is most often pleased to cavort, he declines to be led into it again on this side of the Atlantic. There is nothing in this, however, to occasion surprise. When Mr. Gladstone was there last the publishers sprung a surprise on him by inviting Colonel Ingersoll into the same inclosure, and he is no doubt apprehensive that they may do it again. He has made no protest that the course was crowded, that there were too many spectators, or that his opponent carried too much ballast, but I suspect that his sympathy with Lord Dunraven is deep and sincere.

A St. Louis girl, Miss Louise Marie Ivory, became engaged to marry Dr. Melvin Reeve Moore of that city. So says the *Chronicle* of the 19th inst.; and as the wedding was to occur on the Monday following that date, I suppose that they are husband and wife now and that ere this the worst has happened. The remarkable thing about the marriage, and what leads me to mention it, is the language of the bride's mother. Louise is a Catholic, while Melvin is a Freethinker, and Mrs. Ivory says: "I would rather take my daughter to her grave this afternoon than have her marry Dr. Moore." Nothing else is alleged against Dr. Moore except his unbelief; and a St. Louis correspondent thinks that the case is worthy of being recorded by my pen, with comment. I think so too, hence the above; and my comment would be that it is lucky for us all that our religious friends cannot always choose our destination for us. Mrs. Moore is especially to be congratulated that her mother, though godly, was not privileged to escort her to the cemetery in preference to the hymeneal altar.

The sneaking assassin Hannigan has been acquitted by a jury of his peers. The story of his crime I have related before. He had a sister who associated with a man named Mann, and offered her unborn child as a sacrifice to the moral Jehovah. Before she could recover her health, Hannigan attempted to shoot Mann at her bedside, frightening her so that she died. A few weeks later he assassinated Mann in the street. Throughout his trial for murder he conducted himself as a craven. He allowed the plea of insanity to be entered in his behalf, and the jury acquitted him on that ground, the verdict at once restoring him to "reason." While he was on trial his old father died—the murderer's third victim. At the funeral, which Hannigan was permitted to attend, he was greeted with cheers, which shows either that the persons cheering did not believe him to be insane, or that they had no more sense than to applaud the bloody acts of a lunatic. Whichever is the case, no comment is necessary on that point.

In Oneida county, this state, four young men are in jail for wrecking a passenger train and causing the loss of two human lives. Their act is said to have been inspired by the career of Jesse James, the train robber. Hannigan's acts were inspired by Christian morality. The difference between the two inspirations, so far as results are concerned, is not in any degree prejudicial to the ethical system of Mr. James.

The New York *Morning Journal* prints a symposium on the "Woman's Bible," which except for the appreciative contribution of Mrs. Anna H. Shaw would be a total condemnation of that work. Mrs. Shaw is the clergywoman who at the late celebration of Mrs. Stanton's birthday said that the worst chain that had ever bound womankind was the chain of religious superstition. The other symposiasts are T. De Witt Talmage, Dr. Joseph H. Rylance, and Mrs. Elizabeth Grannis, editor of a religious paper. Talmage says you might as well publish a shoemaker's Bible as a woman's Bible, and offers other remarks derogatory to the enterprise; Dr. Rylance characterizes the work as ridiculous, while Mrs. Grannis declares that it is "utterly preposterous that a committee of women should presume to give us a Woman's Bible." Mrs. Grannis also says that "the best women everywhere are evangelical Christians, and these will be led to believe that the leaders of woman suffrage are what is termed Freethinkers." The calm insolence of the lady in claiming that evangelical Christian women are better than other women is equal to her humility in deprecating female commentary on the scriptures. In what way she herself is better than Mrs. Stanton, Mrs. Gage, Mrs. Gardener, or any other Freethinking woman, or even those Christian women not evangelical, she does not take the space to explain. The mother of Jesus Christ was not an evangelic

Christian, and yet the existence and destiny of all evangelical Christians rest upon the question of her anatomical chastity.

Anybody who is led to believe, either from the "Woman's Bible," or from other evidence, "that the leaders of woman's suffrage," so many of them as are women, "are what is called Freethinkers" will not be far out of the way. There are two divisions of the movement. One demands the suffrage in the name of right and justice, regardless of consequences. This division is led by Freethinking women like Mrs. Stanton. The other division demands the suffrage in the name of Christ in order that God may be voted into the Constitution, the Bible into the schools, and Christian doctrine generally into civil law. This division is led by the churches, Anthony Comstock, and Dr. Funk, and the women like Mrs. Grannis, Mrs. Livermore, and Miss Willard, who imagine themselves leaders, are only followers. Their voice is heard from the pillion, but a minister occupies the saddle and pushes on the reins.

The author of "The Woman Who Did," Mr. Grant Allen, the English novelist, has made another assault on sanctity in his new story, "British Barbarians." Mr. Allen calls Britishers barbarians because they have so many customs like those of barbarous tribes, and under the word "taboo" he comprehends the numerous religious, social, and political fads upheld by the English public. There are taboos of time, such as Sunday, with its special sanctimonious deportment; morning and evening, demanding certain changes of apparel, and so forth. There are taboos of place, such as private grounds and preserves, and the interior of churches. Then there are social taboos, as, for example, the accident of birth or of wealth; and under this head comes also the marriage taboo, so that a wife is taboo to all men except her husband, and unaccompanied young girls are taboo to young men. I am not very clear on the real meaning of taboo, since the word belongs to a language I do not understand, but it is taken to mean something not to be fooled with. This explains the title of the book. The story is about a young man of engaging exterior and of superior mental parts who wins the love of a young woman equally gifted. The fact that she is a wife and mother gives her pause for a time, but her scruples are finally overcome by his arguments and her own inclinations, and she goes to live with him. The husband follows and shoots the man; the woman shoots herself. It is a very good story. If I were to criticize it, I should say that the lady would have done the graceful thing if before leaving her husband she had notified him of the proposed change in her arrangements. Not that in this instance she left him without putting the house in order and setting the victuals where he could get hold of them without too much trouble, for the family was forehanded and kept a maid, but in many cases it is different, and a man would be somewhat put out if he came home and found his wife gone for good. In a work heralding a new era, such details should be provided for. At least a fortnight's notice ought to be given by the wife, and I would not compromise with Mr. Grant Allen on less than ten days. Of course, I concede the right of the woman to take the step here discussed, or at least I admit that I have no business to mix up in the affair, which is a better way to state the matter of rights, I think: if you are going to interfere in any case, first prove your right and then go ahead; the rights of the other parties will then take care of themselves.

Mr. Allen calls "British Barbarians" a "Hill-top Novel," and further explains: "I propose in future to add the words, 'A Hill-top Novel,' to each one of my stories which I write on my own account, simply and solely for the sake of embodying the force of my own opinion. Whenever, therefore, the words, 'A Hill-top Novel,' appear on the title-page of a book by me, the reader who cares for truth and righteousness may take it for granted that the book represents my own original thinking, good or bad." Herein, I am afraid, Mr. Allen takes himself too seriously. In the first place, his "own opinion," however honest, will carry no weight except with those who have learned to lean upon him, and these may not be many. What the rational person relies upon is the strength of argument and the reasonableness of precept, which are independent of their author. In the second place, there is no "original thinking" in "The Woman Who Did" or in "British Barbarians." Only the form is original with Mr. Allen; the thoughts have been familiar to reformers for twenty years, to my own knowledge, and the testimony of others leads me to say double that length of time. There is a man in the United States penitentiary at Fort Leavenworth, Kan., for printing these thoughts. A few years

ago a young man and woman went to jail in the same state for embodying them in conduct. Mr. Allen, therefore, claims too much when he takes as his own anything more than the stories he writes. As for his object in putting his ideas in novel form, namely, to bring them before the novel-reading youth and girl, I hope he will accomplish it, though I have doubts. The novel-reading youth and girl will skip the edifying parts of his story and will not distinguish between the exalted morality of his characters and the turpitude of those made familiar to them in the ordinary sensational novel. Few except such as have anticipated Mr. Allen in thought will see what he is driving at, and they will read him for recreation as other novel-reading persons read other novels.

GEO. E. MACDONALD.

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "Self-Contradictions of the Bible," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self-Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self-Contradictions of the Bible" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self-Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

Lectures and Meetings.

THE Friendship Liberal League, George Longford, secretary, meets at 7:30, every Sunday evening in Warner's Hall, Broad and Wallace streets, Philadelphia.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7:45. Nettie A. Olds, lecturer. Sunday-school at same place at 12:30.

THE Omaha (Neb.) Philosophical Society meets every Sunday at 2:30 P.M., in Washington Hall, 18th and Harney streets. Questions pertaining to theology, Freethought, and science freely discussed. All are welcome.

THE Women's Liberal League of Philadelphia meets Wednesday evenings, at 8 o'clock, in the Skerrett Building, northeast corner Ridge ave. and Green st.; Miss M. P. McLeod, secretary, 218 So. Eighth st. Admission free, and all are invited. Radical Library open from 7:30 A.M. to 10 P.M.; dues, 15 cents per month.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for November:

Nov. 29—"The Authority and Necessity of Faith." Rev. E. J. O. Millington, Thaddeus B. Wakeman.

ON November 11th the Vancouver Secular Union gave a very successful anniversary entertainment in Sons of Veterans' Hall in commemoration of the admission of Washington into the Union as a state. The program consisted of essays, recitations, and songs, concluding with a dance.

S. P. PUTNAM's lecture engagements:

Dec. 1st.....Nashua, N. H. Dec. 22d.....Cincinnati, O.
Dec. 6th, Manhattan Lib- Dec. 29th, Farmdale and
eral Club, New York. vicinity.
Dec. 15th,.....Columbus, O. Jan. 5th.....Chicago, Ill.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Sunday, Dec. 1st—"Why Are the Many Poor?" William Hanson.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for December:

Dec. 1st—"Ohio's Pernicious System of Taxation." Mr. H. P. Boyden.

Dec. 8th—"Is the Pulpit Losing its Power?" Mr. E. C. Wilmot.

Dec. 15th—"The Cuban Republic." Attorney A. A. Brown.

Dec. 22d—"Americanism and Catholicism." Samuel P. Putnam.

Dec. 29th—"The New Woman." Mrs. Louise Mannheimer.

Ingersoll's new lecture, "The Foundations of Faith," is for sale at the low price of twenty-five cents. Same style as his other recently issued pamphlets.

Letters of Friends.

A Change of Address.

SALISBURY POINT, MASS., Nov. 16, 1895.

MR. EDITOR: I send you to-day \$2, which you will please place to my credit.

I would regard it as a favor if you would say in THE TRUTH SEEKER that I shall probably remain at Salisbury Point during the winter, and that if there are any Liberals here or about I would like to have them call on me or communicate with me that we may join hands and praise God in spirit and in truth. JOHN PECK.

Why Still Further Reduce Receipts?

OXFORD, N. S., Nov. 9, 1895.

MR. EDITOR: Inclosed herewith please find \$3.35 to renew my subscription to THE TRUTH SEEKER and for pamphlets. I notice that attempts are being made by Postmaster-General Caron to exclude the paper from the Dominion, but trust that such rulings will be overridden. I see by your quotations from Christian papers that some of them say that the postal business of this country does not pay. I would like to know the reason why, if such is the case, the mails should be allowed to carry only such matter as the Christian majority of the country shall say is good, in defiance of the minority, whose judgment is probably as good, or better than theirs. Furthermore, I do not think that the character of the postmaster-general of Canada will stand strict investigation in recent government scandals. Wishing you success,

I am, yours truly, E. H. SCHURMAN.

Wants His Favorit Pabulum.

DALLARDVILLE, TEX., Nov. 4, 1895.

MR. EDITOR: I am a little late in sending in my subscription, but I hope you will pardon me when you hear that I have held back a few days with the hope and expectation of sending you \$4 for books with which to do missionary work in my vicinity among my honest but ignorant and superstitious neighbors. But having failed up to this date, and fearing you might cut off my supply of pabulum, which is so congenial to my taste, I decided I had better send on what I had and trust to luck and hard work for the remainder. So inclosed you will find \$3 for subscription to THE TRUTH SEEKER, and \$1 for books—"Age of Reason," "Bible Contradictions," "Crimes of Preachers," "Church Property," and "All About the Holy Bible." I will send you the address of a few of my neighbors who are Liberally inclined.

Your friend and well-wisher,
L. H. LOPPE.

They Would if They Could.

PORTLAND, ME., Nov. 17, 1895.

MR. EDITOR: I must have your book on "Design Fallacies," "Was Jesus Insane?" "Was Christ Crucified?" "Personal Existence After Death Improbable," and "The Father, Son, and Holy Ghost."

I am sorry that they stopped THE TRUTH SEEKER from going through the mails in Canada. I lived two years in Montreal and know that the Catholics and Protestants are right at the point of war on religion. That is where I first read "Maria Monk," and I found out that the nunnery where that happened was torn down and a new one built up near Mount Royal. Montreal is called one of the cities of churches, Notre Dame Catholic church being the largest in America. In Montreal, while I was studying the Bible, I became an Infidel or Freethinker. I hope the Christians here have not the power to stop THE TRUTH SEEKER from going through the mails. I think it is the best paper I have ever read in regard to freedom of thought. The Constitution seems to intend that everybody shall have equal rights. HARRY SHAW.

The Pastor Did Not Answer.

NEW YORK, Nov. 11, 1895.

MR. EDITOR: In Colonel Ingersoll's lecture on "The Foundations of Faith" at the Star Theater last evening, he refers chemically to the theory of bodily resurrection, and says, in substance: A person dies and is buried. The material of his body serves to fertilize the soil and makes the grass grow. An ox eats the grass and takes the human atoms into his body,

which are converted into beef. Some man eats the beef and the other man's chemical atoms are worked over into the second man's body, who dies and is buried. Now, Ingersoll asks the pointed question, At the time of the resurrection which of the two will be entitled to the atoms that belong equally to both? It will be noticed this question ignores any possible claim of the ox to the atoms.

This reminds me of when I was a Sunday-school learner in Oswego, N. Y., where I was attending a state normal school, and at that time believed it was my duty to go to Sunday-school. The various churches of the city sought to maintain Sunday-school classes composed of the normal students. Being trained to the Methodist persuasion in my youth—though never baptized nor united with the church, which was due to my heretical instinct and because there were certain theological conundrums which the clergymen, Sunday-school teachers, nor my personal friends were able to elucidate to my youthful satisfaction—I naturally inclined my steps to a Methodist Sunday-school, although among the normal students in Oswego it was generally understood to be in accordance with the best policy, bearing in mind the advantages of graduating, to attend one Presbyterian church, its Sunday-school and prayer meetings, because the principal of the school, Dr. E. A. Sheldon, and other members of the faculty, attended that Presbyterian church.

The pastor of the Methodist church where I attended Sunday-school—though I must now admit it was a sort of bore to attend—was the Rev. Mr. Darling, D.D. One Sunday in class he was expounding and elucidating the lesson and diagnosing the fine points of spiritual ills and difficulties, with the skill, knowledge, and inspiration which only doctors of divinity can command. In some connection the doctor touched upon the subject of the resurrection. Of course, in Sunday-schools, the young chicks, being learners, are granted the privilege of asking questions, trusting to the sound discretion of the chick to ask only such questions as conform to theological propriety. However, I had studied chemistry a little and knew something about atoms, compounds, and chemical disintegration. Consciously becoming a trifle bold for a heavenward-bound pilgrim, and in the spirit of experimenting analytically with the mental proportions of a doctor of divinity, I asked so all the class heard if he really thought that at the resurrection the exact chemical atoms would assemble again and reunite into the same body in the same manner and form, long after the body had been decomposed and the chemical elements had been disseminated through and upon the earth by the action of water trickling through the soil. The doctor struck a posture and looked stunned at my youthful impudence. It was clear he thought I was in a bad way to become a good Methodist. I actually pitied him, as, not wishing to put him into a corner, I saw that I had ruthlessly propounded a question about a dogma upon which, together with others of like import, the doctor depended for his livelihood. The members of the class gasped speechlessly to think I would dare chill the atmosphere of that house of God by intimating a well-founded doubt regarding a fundamental Christian tenet.

My analytical experiment with the learned doctor's mental equilibrium demonstrated to me in the twinkling of an eye that if I wished to be regarded as a desirable Sunday-school pupil, I must not make another such break and even this break alone might prove fatal to my cordial retention in the class. However, being possessed of a stronger instinct for truth, free speech, and investigation, than for dogma and guesses, I was conscious that if popular Sunday-school sentiment in this generation would not uphold me in such a bold advance, the instinctive honesty in man, a few hundred generations from then, or sooner, would sustain the propriety of the question raised.

The reverend doctor did not answer the pilgrim learner. He merely grunted, and had the class remained continuously in session to this day, I do believe he would have ventured an intelligible reply.

L. D. CRINE.

Thoughts on Thanksgiving—Dedicated to President Cleveland.

MR. EDITOR: Is it to be expected that the poor—those who have had to struggle with misfortune, want, and disease; who know and have known nothing but toil and poverty all their lives—can such as these feel like joining in Thanksgiving, in view of the ills that have afflicted them all through life, and of the adverse circumstances over which they have no control, and have struggled in vain to overcome, that have beset them? And those of the middle class and walks in life, who have by hard labor accumulated just a little to make them comfortable—to whom are they indebted? Was it not their own exertions that have produced and given them that which they possess?

Now, the third class of human beings, the rich and very rich, who invent schemes to plunder their fellow-man; who have laws enacted to favor their purposes of fraud and speculation, getting acts of incorporation under which they shield their actions; your corn and flour exchanges that put down the price of grain at harvest time and put up the price of bread to the poor; the acts of incorporation granted to railroads, trusts, insurance companies, banks, savings institutions, bogus mining companies, and the rest—this class of people have a complete monopoly over their fellows, through legalized swindles and permitted robberies; and whom will they thank but themselves?

They contribute to the churches and to the Young Men's Christian Associations a few thousand dollars, while at the same time defrauding their fellow human beings of millions. These people who get their money by defrauding under the cover of law go to the Christian churches on Thanksgiving days to give thanks. Is it not all a sham, when their founder's and pattern's instructions to such as these—the rich—were to sell all they had and distribute it to the poor? But the query arises, Does the human race owe any service or thanks to gods, devils, or any other powers, seeing that we are brought forth naked in the world, with air only to breathe (and that frequently very malarious), without any will of our own, subject to all the adverse climatic changes, which we have to overcome the best we can? In fact, the reasoning mind sees clearly and distinctly that all we have, and all we enjoy, is the result and product of our own exertions—whether for good or evil. Yet we are always in conflict with the laws of universal nature, and we must be on the alert to avoid storms and tempests, cyclones and other terrible forces in nature; we are subject to drought and excessive rains, and to disease and death in every form, all of which can be obviated only in a degree by constant care and watchfulness. In view of all this, does the human race owe any particular thanks or oblations to any being or to any power that has placed them here in this world under all the adverse conditions and circumstances under which they exist? Rather is it not the duty, and should not the obligation rest on that being or power, that placed them here, to take charge of them?

Seeing, therefore, that our entire dependence must be upon ourselves, let us be wise and institute only such government as will conduce to our own happiness and comfort and that of the race. The offerings of Thanksgiving are vain oblations only equalled in the dark and superstitious ages by the offering of "she-goats and the fat of rams." Besides, our government is a secular government (not a theocracy), a government "by the people, for the people."

When will the human race cast off this superstition of rendering thanks that are disregarded alike by high heaven and human reason, and become wise and learn and teach how best to promote its own happiness in this world? And is it possible for the hundreds of thousands in any condition of life, who have had their property destroyed by floods, cyclones, tidal waves, earthquakes, fire, or any other of the destructive forces in nature, and the lives of fathers, mothers, husbands, brothers, wives, and children taken by these fearful calamities, to join in rendering thanks to any power? It is unnatural to thank the hand or the power that smites us, and no good being would require it.

And those who have been fortunate, and profess to be Christians, let them comply with the conditions that the Christians' law imposes, as given by its founder and pattern, "Give to them that ask, and lend, hoping for nothing in return." "Let them sell all they have and give to the poor;" in other words, give to their less fortunate neighbors and follow him in poverty. "The foxes have holes, the birds of the air have nests, but the son of man hath not where to lay his head." We ask, then, who are Christians? We have none, only in name, and thanksgivings avail nothing. Giving thanks changes no law of nature. It offers no consolation or help to the afflicted. The innumerable ills that afflict the race remain, and will remain until man gives more attention to the wants of his fellowmen and less to the gods—and on this the hopes of the race must rest.

E. LIVEZEY.

About "Life-Entity" and the Rest.

AKRON, OHIO, Nov. 10, 1895.

MR. EDITOR: Mr. Severance so misquotes what I write on the subject of Spiritualism that it is hardly worth my time to answer him, for it is the best ascertained fact that the readers of THE TRUTH SEEKER want, and a quibble of words to keep up an argument is unnecessary.

I well know that immortality at this time cannot be proven by science, for Mr. Severance says science does not deal with "metaphysical" things, and as an immortal spirit cannot be handled with pincers made of iron, of course science is but a "dead-head" in such investigation. However, there are those who have more than the usual five senses, so that man, in a spiritual form, is visible to them, even though Mr. Severance and myself are blind in that direction. A microscopic lens often discovers things that the human optic, unaided, could not see. It is plainly visible, without a glass, that what Mr. Severance knows he learns from books edited by others, and seeks not the new fields of discovery for himself. If this was not the case he would not so misstate, to mislead others, the language I use.

A simple belief or an opinion proves nothing. And while both Mr. Severance and myself may accept the theories of evolution, it does not prove evolution to be a fact, or that it has been accepted by science, for science teaches no such thing; neither does it teach that our universe was created six thousand years ago by Jehovah, the Jewish God, for Babylonia was a populous country anterior to that time. Evolution has nothing whatever to do with the proof or evidence of immortality. Yet if man has evolved, by progression, from some lower order of life, it certainly goes to show a progressive nature, and it would be nothing strange that progression should continue throughout all eternity. If man was first created as Genesis teaches, we must believe, as the story continues to teach, that he is immortal, even though all other life may end at the death of the physical body. Spiritualism teaches nothing of man's pre-natal life, but only of a life beyond the grave, and that from demonstrated facts as gleaned from nature, through her occult forces and laws that we now so little understand. Science fails to teach us of many things we wish to know; and should I read all the works on physiology, psychology, anatomy, etc., and study well my encyclopedia from beginning to end, I should not learn that the brain, any more than the heart or great toe, could create itself or man; neither can it create or originate one single thought, unaided by entity-life, electrical energy, mind, soul, or eternal, vital, or what you please to call it, that makes organic life superior to inorganic or dead matter which produces nothing. The brain is no more the seat of life than the heart; each has its functions to perform, and a less injury to the heart will produce death than to the brain. The brain, while being the sensitive organ of animal life, in which is centered the nerves of the whole system, the home of the mind or soul, is no more a vital organ than the heart, and has less functions to perform. While we sleep, the heart and lungs are at work, automatically, and do their part as much as the brain.

We know nothing more of the origin of man than we do of his destiny; we first

locate him in, possibly, a cell or in a protoplasmic state; and, in a way, we trace him to birth; to old age and death; thence he fades from the view of mortal senses into ethereal or sublimated matter, that our five senses cannot recognize. I ask in the name of reason, is it any more mysterious to think that life has a continuity after the death of the physical body than a pre-natal life in the meshes of natural forces before conceived in the womb of her who bore him? Our ignorance alone makes it a mystery, like nearly all that nature does.

Science is but the storehouse wherein we deposit our rich and well-earned investments after long years of toiling in the broad fields of discovery, which at first looks dark and dismal to our view, but often prove but the opening of some new field to bring to us joy and glad tidings.

Science has shown Jehovah to be a myth, and, like the legends of William Tell and Santa Claus, his fable has had its day and rule, and must give way to truth as gleaned from the pages of nature's great book. I will repeat what I have heretofore written, for the benefit of those whom Mr. Severance would mislead.

In my letter to THE TRUTH SEEKER of Oct. 12th I said that "we have 'proof positive' of the continuity of man in an immortal state after passing from earth, unless it can be shown that the many phases of phenomena attributed to spirit power really come by the agency of some other occult power."

In answer to this Mr. Severance undertakes to tell what science has already learned about spirit phenomena, telling us that "all philosophy and science end when they get to disembodied spirits." In the name of good sense, what other occult agency does he refer to that gives us the phenomena of Spiritualism? He carries the idea that hypnotism, thought transference (neither of which was recognized by science a few years ago), illusion of the senses, etc., causes the phenomena, but none of these is an occult (unknown) force. The first two are now partially known and understood and no longer classed as occult.

Science is continually adding to her knowledge the discovery of new forces, new properties in the elements, new phenomena of observation, and new channels of communication with the great chemical laws of nature's resources; her laboratory of mystery is being opened up to the understanding of man; and, with all this, we have the best of reasons for believing, if not for positively knowing that man lives beyond the grave.

I have expended both time and money to disprove spirit-return, and from a confirmed Materialist I am now a believer in the immortality of all life entity as much as in the immortality of matter, both of which change forms and features by natural law.

I believe (which proves nothing) that man is being created, or produced, from the vital elements of life, like all other animate creatures, by the unity of sex functions that produces an individual life, built up from the warp and woof of physical elements or matter creating organic life from inorganic matter by the aid of life-energy that we cannot understand.

Physical man, after death, has identically the same organs as before death, yet has, perhaps, instantaneously been converted from an animate being to an inanimate. Why the change? Simply because the man of individuality, he who represented the physical form, by which the physical optics of vision could see him, has vacated the house or shell that could no longer answer his purpose and must, by necessity, evolve, progress, or pass on to another stage of existence. I could not accept of such belief were it not for the many demonstrations of proof that have fully convinced me that the real man does not die.

A. D. SWAN.

The Political Polyptone.

Dubuque, Kan., Oct. 29, 1895.

MR. EDITOR: I would like to call the attention of the public, through the medium of THE TRUTH SEEKER, to the need of a political barometer with which to measure the sentiment of the people on any given issue, at any election in any state or locality. I have reasons to believe that comparatively very few reading, intelligent vot-

ters are in favor of every plank in any one party platform and object to all the planks in all the other party platforms.

To compel a man, if he votes, to subscribe to a lot of out-and-dried planks of one platform in a job-lot without the privilege of choosing what he wants from all the platforms is ridiculous, to say the least. In order to vindicate a principle, or to make his wishes known on a few issues, he must indorse many that he does not want, that are directly against his best interest and judgment, and he is counted against other platforms that contain planks which he likes.

In order to illustrate the injustice done the voter, the party, and the officer, and the misunderstanding liable to arise between them by the present method of representation, I will offer my own experience as an example.

Being raised in a Republican section by a Republican father were as good reasons, you will admit, for me being a Republican as a majority of the "vulgar masses" have for belonging to either of the parties.

As a matter of course I imbibed Republican principles, chief among which was the high tariff policy.

When I became of age I took Mr. Greeley's advice and came West to grow up with the country and located on a claim in central Kansas.

Being as poor as the renowned church mouse, I was obliged to live in a sod house or dugout for years, part of the time without a board in the roof or floor.

With lumber held at an exorbitant price, and not a tree in sight, or ever likely to be, from which could be manufactured a foot of lumber, the high tariff on that item began to lose its charm for me.

When the Kansas blizzards began to make me shiver so my teeth rattled, protected as I was only by cotton clothing, and not a sheep or a pound of wool for sale in the county, a high tariff on wool or its manufactured products did not seem to be consistent with my best interest or comfort.

In the course of time I married and began raising a family, as most all do who believe in "home production." When my children cried for sugar, cake, or candy, I explained to them that the price of sugar was so high I could not afford to buy it for them, and then went to the polls and voted for the party that believed in protecting my children from the pleasure of sweets so dear to every child. So it gradually dawned upon me that it was not to my financial interest that everything I bought or wanted should be high priced, while that which I had to sell should be cheap. The price on my principal product—wheat—was, and for generations to come will be, regulated by a free trade market in fair competition with the rest of the world. The tariff on it is a dead letter and only intended to placate the guileless farmer, and I recommend that it be placed on the wind, if it can be done successfully, to keep the Mexican and Canadian products out. I became a thorough free trader.

I could not even see clearly how high tariff could have benefited my father, living where he was, in northern Missouri. How was I to make known my "change of heart" to the party? For each voter to write to his state and national representatives explaining how he stands, and how he wishes them to vote on each question, is impractical. I did not wish to leave the party I was raised in. I liked most of its platform, but could not be reconciled to the high tariff plank.

My representatives continued voting and working for higher tariff, honestly believing they were representing me and carrying out my wishes as expressed by voting for a party whose chief battlecry was high tariff.

What was I to do? I could not be a Democrat, for my interest in their national policy of lower tariff was more than balanced by my objection to their state and local policy. I could not indorse one without indorsing the other. My interest in national affairs had to be sacrificed for my local interest.

Was I to forego my right of franchise by being unable to express my wish intelligently to either party in the field? I tried it once more. I cast my vote that counted

one in the phenomenal majority of 82,000 Kansas rolled up for the G. O. P.

I believed it to be the duty of the party to take up new issues, inaugurate reforms, or modify their old policies to suit changed conditions, or the changed sentiment of the majority, if such was the case.

I believed my representatives, at least, could see clearly what was best for me and work for my interest no matter what planks were in the party platform.

It seemed clear to me that what was best for me was also best for a large majority of the citizens of this congressional district, and of the state for that matter, as they consume the same class of commodities that I do, and, being engaged in the same industry, have the same class of products to sell. What was the result? Why, the party, and even my representative, misinterpreted my vote. But how were they to know what planks I liked from those I disliked? They supposed I was "stuck" on all of them, and the high tariff in particular. The party organs roared themselves hoarse in eulogizing the intelligence of the farmer who could see so clearly that high tariff was to his best interest. Then I gave up in despair and decided to not go to the polls any more, as I could not vote either for or against anything.

To cap the climax, and add insult to injury, a stumper came around telling a campaign lie—no story—to the effect that he had had a vision in which he was transported to the lower regions, commonly called hell. A guide showed him around through the different apartments. Coming to one, over the entrance to which were the words "drying room," upon entering he saw a great number of men hanging on hooks. In answer to his inquiry what it all meant, the guide informed him that they were Kansas farmers who voted for high tariff, and that they were too green to burn and had to be dried out first.

A few enterprising politicians caught on to the racket and organized another party in which to corral the "soreheads" from the other parties. I fell in line. There were planks enough in their platform to enable almost anybody to be pleased with some one of them. I liked some of them, while others were directly contrary to my ideas of good policy, justice, and practicability. I was obliged to swallow the whole mess—no way of separating them—whole hog or none. I believed and hoped that the objectionable planks would not, or could not, be enacted into law.

I had the pleasure, then, of reading a different set of eulogies. It was "Anarchism!" "Communism!" "Paternalism!" And the devil only knows what issues were not charged to the poor innocent "hay-seeds" of Kansas. It was declared that we were incapable of self-government; that we did not know what we wanted; that we voted for high tariff one election, low tariff the next election, and for both, and most everything else, the next election.

Our creditors in the East wanted us placed in the hands of a receiver, but nobody would assume the responsibility of taking charge of us.

Now, the fact is, it is not so much the lack of intelligence on the part of the voter as it is the fault of the present method of expressing it at the polls. I do not enjoy having uncomplimentary epithets hurled at me by people who misconstrue my vote, whether done through ignorance or otherwise. I have about concluded to renounce my right of franchise, and boycott all the parties, and just let them go to the dogs if I am not to be provided with some method of expressing my desires at the polls in a manner more consistent with the intelligence of an American citizen. So there now.

W. H. KERR.

[TO BE CONCLUDED.]

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.—Address THE TRUTH SEEKER

Books Received.

Conversations with Walt Whitman. By Sadakichi (C. Sadakichi Hartman). New York: E. P. Okey & Co. Paper, 12mo., 51 pp. Illustrated cover. Price, 50 cents.

The Passing of Alix. A Novel. By Mrs. Marjorie Paul. Boston: Arena Publishing Company. 12mo., 266 pp. Price, paper, 50 cents; cloth, \$1.25.

Birds of Pray: A Discursive Series of Monographs. By W. Stewart Ross (Saladin). London: W. Stewart & Co. Cloth, 12mo., 224 pp. Price, \$1.25.

Ideal Justice, or, Natural Science Applied to Ethics, Economics, and Religion. An Essay. Also two Appendices, entitled "The Basis of Certainty," and "Evolution, or Evidences?" By H. Croft Hillier. London: W. Stewart & Co. Cloth, 12mo., 203 pp. Price, \$1.50.

My Transcendental Experiences with Spirits. Mostly through My Own Conscious Clairvoyance, Clairaudience, and other Inherent and Developed Powers. With Four Illustrations. By Henry Lacroix. Boston: Okey & Rich. Paper, 12mo., 104 pp. Price, 25 cents.

The Fallen Star, or, the History of a False Religion. By Sir E. L. Bulwer, Bart. Also, A Dissertation on the Origin of Evil. By Lord Brougham. Illustrated. New York: Peter Eckler. Cloth, 12mo., 129 pp. Price, \$1.

Why I am a Vegetarian. An Address Delivered Before the Chicago Vegetarian Society. By J. Howard Moore. Chicago: The Ward Waugh Publishing Co. Paper, 12mo., 42 pp., with an appendix containing menus. Price, 25 cents.

On the Road to the Lake. A Novel. Illustrated. By Sam Flint. Chicago: Charles H. Kerr & Co. Cloth, 12mo., 295 pp. Price, \$1.60.

The Agnostic Annual for 1896. Edited by Charles A. Watts. London: W. Stewart & Co. Paper, 12mo., 64 pp. Price, 25 cents.

A Guide to Systematic Readings of the Encyclopedia Britannica. By James Baldwin, Ph. D. Chicago and New York: The Werner Company. Cloth, 8vo., 316 pp. Price, \$2.

The Prophets of Israel: Popular Sketches from Old Testament History. By Carl Heinrich Cornill. Translated by Sutton F. Cookran. Frontispiece. Chicago: The Open Court Publishing Company. Cloth, gilt top 12mo., 194 pp. With Index. Price, \$1.

A New Departure. (In Theology.) By W. K. M. Boston: The Arena Publishing Company. 12mo., 244 pp., paper, 50 cents; cloth, \$1.25.

Aristonia: A Romance-History of the New World. By Castello N. Halford. Boston: Arena Publishing Company. 12mo., 234 pp. Price, paper, 50 cents; cloth, \$1.25.

The Earl: A Tragedy in Five Acts. With the Stage Business, Cast of Characters, Costumes, Relative Positions, Etc. By Joseph Langan. San Francisco: The Hicks-Judd Co. 8vo., 32 pp. Price, 25 cents.

"No Beginning; or, the Fundamental Fallacy" is a common-sense exposition of the error in the reasoning upon which is based the belief in a creation or first cause of things. By William H. Maple. As a metaphysical exegesis it is powerful, and in its argument to free mankind from superstitious fears it will prove a godsend to many who would shake off the frightful nightmare by enabling them to understand the real causes of events in nature.—Weekly Journalist, Boston.

Mr. Maple's book ["No Beginning"] is one of those publications to be glad. It places certain truths powerfully before the reader's thought and it keeps so concentratedly to the point and expresses itself so clearly and directly as to constitute as champion of reason, one of the very strongest essays we have ever read.—Boston Ideas.

THIRTY YEARS IN THE BUSINESS.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Commission Merchants.

Fruits & Vegetables

Apples, Eggs, Cranberries, Cheese, Potatoes, Butter, Dried Fruits, etc.

Promptness our main object. Correspondence solicited. Car lots a specialty.

We fill Orders for All Kinds of Produce.

141 So. Water St., Chicago.

Children's Corner.

Edited by Miss SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Turkey's Soliloquy.

When dreary day was nearly spent,
And careless winds the saplings bent,
A gobbler, sitting on a fence,
Mused o'er his sad experience.
While tears rolled down his narrow cheek,
And lost themselves in tiny creek,
He dreamed awhile, then muttering low,
Compared the Now and Long Ago?

In ages gone it was unknown
To prophet-priest in Eastern home,
That westward far a continent,
To balance that of Orient,
Lay quite beyond the setting sun.
Where it is day when theirs is done:
A hemisphere of marvels rare,
By nature formed with equal care;
Its life and love as superfine
As any known in Palestine;
Its prairies broad and silvery glens
Gave food and nests for turkey-hens,
And right we had to rest or roam,
To go abroad or stay at home.

We mourn the past when we were free,
Fowls domestic we grieve to be;
My hens confined in narrow coop,
Ofttimes so low they have to stoop.
For hither came the strangest race
Of man with long and pallid face;
Immortal he, and mortal we,
He argues, but we disagree.
He knew us not when first he came,
Had ne'er before seen bird the same.
To taste our flesh he shot us down,
And roasted us till we were brown!
We oft could dodge the Indian arrow,
But Christian shot miss not the marrow,
He captures all our little ones,
And fattens them till autumn comes,
That they may die to fatten him
Who prates so much of Sunday sin.
Thanksgiving-time is worst of all;
Oh, how we dread his stealthy call!
He'll thank the sky for daily bread,
Then with an ax chop off our head.
O grief to see amid the stores,
Such woful sight—my loved one's bones!
And plumage which they proudly bore,
Used now to wipe his dirty floor!

I too shall bleed next Christmas eve,
And have short time to mourn and grieve.
Immortal prove the man to be!
Then hope I for mortality.
It may be that, in some age hence,
The man shall sit upon a fence,
And mourn his loss of liberty—
Lost through pious stupidity.

L. G. REED.

A Woman Speaks.

DEAR MISS WIXON: Apropos of the discussion in the Children's Corner of THE TRUTH SEEKER about snakes, prairie dogs, and owls, all living in the same holes, my husband, who has lived in this country since the close of the war, and who has crossed the plains several times, says they do live in the same holes, but not as a happy family by any means.

The dogs make the holes for their homes, as it is their nature to do. Then the snakes, being larger and stronger animals, enter the holes and make their homes with the prairie dogs on which they prey, as do the owls. The owls have to watch out for the snakes, and the dogs for both. The dogs would not stand much show but for the fact that snakes have no means of tearing their food and must swallow it whole, and a snake cannot swallow a full-grown prairie dog, but they get the little ones. Again, a snake cannot strike unless it can coil, which it cannot very well do in the limits of a dog burrow. In the dog towns the ground, underneath the surface, is honey-combed with miles of passages, and every hole has many outlets so the grown dogs can escape. Think what would happen if animals, which breed as fast as they do, had not many natural enemies to keep them down. They begin to breed at a year old, and have from four to six at a litter. I do not know whether they breed more than once a year or not. Here, in the mountains, their natural enemies are hawks, owls, eagles, coyotes, badgers, and ferrets, though the last are not common. Down on the plains the prairie dogs are much larger than here, and, in addition to the natural enemies here that I have enumerated, there is a species of small fox, called a "swift," which is very destructive. You might think, with all those enemies, they would soon become extinct, but not

so. They breed so fast that unless the farmer takes active measures also, his chances of a crop are very small. Our method here is to soak wheat in water in which strychnine has been dissolved, and put a spoonful of the poisoned wheat at the mouth of the hole, or take bisulphide of carbonate, put a spoonful on some cotton, or something else, and put it down the hole and cover it up, when it suffocates all that may be in the hole.

A few years ago a law was passed in Wyoming giving a bounty of five cents on each prairie dog scalp delivered to the county clerks. The law ran two years and in that time the state paid out more than one hundred thousand dollars. The next legislature made haste to repeal the law, but the man who introduced the bill will go to his grave as "Gopher Johnnie."

I hope I have not been too prolix, and that it may be interesting to the readers of the Corner, and, in conclusion, will say to our friends, don't be acrimonious over such little things, and remember that animals have different habits in different localities.

FLORENCE B. JONES.

Saratoga, Wyo., Nov. 3, 1895.

Thanksgiving in Revolutionary Days.

Many funny stories are told of the early Thanksgiving days. The town of Colchester, for instance, calmly ignored the day appointed by the governor and held its own Thanksgiving a week later, when the sloop from New York, bringing a hog-head of molasses for pies, had arrived. In Revolutionary times Thanksgiving was not forgotten. The Council of Massachusetts recommended that November 16, 1776, be set aside for "acknowledgments for mercies enjoyed." In the next year Samuel Adams recommended a form of Thanksgiving proclamation to the Continental Congress. During the War of Independence Congress appointed eight days of Thanksgiving. They fell in April, May, July, and December. The appointments were made in the form of recommendations to the heads of the various state governments. With one exception Congress suspended business on the days appointed.

He Has a Big Heart.

Isn't this a pretty story about a dear little fellow, whose name is Herbert, who lives down south in Dixie, and who is only four years old? His baby brother's death had made his mother very sad and very lonely. One day Herbert came upon her suddenly, seated in the window, where she was striving to hide. But Herbert's big black eyes saw. He ran to her and threw one plump arm about her, calling to his elder brother: "Arthur, you'd better come and put your arm around mamma on the other side. She's crying."—*New York Times*.

Correspondence.

ARMSTRONG CREEK, WIS., Oct. 14, 1895.
MISS SUSAN H. WIXON, Dear Friend: Some say everything that is, is right, though I never could see it in that way. Now, Miss Wixon, I have another hobby, or idea. Though it may seem foolish to you, I can't help it until some one can show me where it is wrong. My idea is simply this, to amend the Constitution so as to abolish Congress and establish a home government, so that the toiling millions of men and women can vote in their own town directly for all laws that directly concern them. Elections twice a year, or as often as needed. Now, the fact is that the interests of the working class are not fairly represented under the present system, and that reforms in all governments are largely experimental, and more a question of honesty than of great statesmanship, and such a system would undoubtedly create among laborers an inducement to co-operate and try to study their conditions and wants. At the present time only one-half of the working people are allowed to vote, and I believe one-half that do vote have a very vague idea of what they are doing, whether it is for their interest, for the millionaire's, or for naught. Of course, if we could all live up to the rules in your book on "Right Living," we would hardly need a government, and, right here, I want to thank you from the bottom of my heart for having written that book. It is the grandest book I ever read, and I feel that I am paid a great many times over for reading it, and I want to say, I think you are doing the noblest work that woman ever did by being honest with children, and teaching them how to live without being cowards or hypocrites. For the past

few years I have been trying to study human nature, and I have come to the conclusion that when we get a person's honest ideas of a God, we have a pretty good index to his general character. There are not many free people in this locality; they declare that God rules the world and all there is in it, and when I lend them THE TRUTH SEEKER, or "Right Living," "Four Hundred Years of Freethought," or any good book on Freethought, they will, perhaps, read a page or chapter and lay it aside for a novel, or any light literature, which they seem to enjoy with greater satisfaction. I have a book on natural history called the "Living World," by J. W. Buel, in which the author holds that the Genesis account of creation and approved science harmonize exactly; that evolution is true, also the special creation theory.* Now, to tell the truth, I have not much confidence in such people. Will you kindly recommend some other work on the same subject. I have taken up more of your time than was intended. Please excuse one seeking the truth. When I get in the Western country I will surely remember your request.

Respectfully and sincerely yours,
ED. HUDSON.

[We thank our brother for his very flattering commendation of "Right Living." It is true that if all could carry out its teachings and principles we might come very near to heaven upon earth. And that is certainly what we should aim for. We are trying to teach the children how to live, and we believe we are making some progress, with the aid of such friends as have found the best of life in the philosophy of Freethought. Send for Truth Seeker Catalog for books such as you desire.—Ed. C. C.]

*The "Order of Creation," a discussion between the late Professor Huxley, W. E. Gladstone, and others on the biblical and the natural order in which different forms of life appeared upon the surface of the earth, throws a good deal of light upon this question. It may be had of the Truth Seeker Company for 50 cents.

Health and Happiness.

IV.—OBSERVATIONS ON THE INFANT CONTINUED.

Healthy Sleep.—During the first month a child in perfect health and abundantly supplied by a healthy nurse sleeps usually twenty out of the twenty-four hours; awaking to nurse every two or three hours during the day and twice or three times during the night. As the child grows older (the second or third month or so) it becomes more wakeful, though it will usually take a nap of several hours in the morning and a shorter one in the afternoon, while it sleeps from early evening until the following morning—probably waking once or twice to nurse.

The sleep of a healthy child is tranquil. The features are in repose, the expression of the countenance, its breathing, etc., indicate the most perfect ease. Nothing is more suggestive of comfort, composure, and well being, or more typical of perfect grace, than the posture of a naturally healthy child during its sleep.

It requires but a slight disturbance of the health of the child to break the ordinary calm and make it restless, fretful, peevish—its sleep interrupted by startings, cries, and dreams. Very little irritation in the digestive canal, imperfectly digested food, irritation of the gums at the time of teething, worms, or slight fever, is sufficient to disturb the slumbers of the infant and to show that something is wrong. In proportion to the seriousness of the disturbance the indications will vary—there will be uneasy sleep, the disturbed countenance (contraction of the brow, workings of the features), tossing, frequent changing of position, the difficulty in lulling the child to sleep, painful dreams or nightmares causing the little one to scream and struggle in its sleep, or to wake in a most terrible fright, occasionally refusing to sleep in the bed or crib, when the nurse or mother is obliged to walk with it or soothe it by movements of a rocking-chair or cradle. Whenever any of these disturbances occur it behooves the mother or nurse to become watchful and vigilant and to exercise that patience, care, and sweetness of temper which have won for good mothers the name of ministering angels. Seek to relieve the infant by removing the cause of disturbance.

Both the nursing and the sleep ought to

be subject to certain rules. It is better to habituate the infant to nursing at regular hours, and for the same reason accustom the child to sleep in its cradle, which is by far the best. When the child sleeps do not take it up in your arms or place it on your lap, as is frequently done. Place it in its cradle and let it go to sleep. Once used to do this, it will sleep despite any noise or movements in the room. It is better for the babe not to sleep in the same bed with its parents. Accidents have occurred and infants have been suffocated from one cause or another. Besides, a sleep of this nature is not recuperative for either nurse or child. Do not load the child immoderately, while it sleeps, with heavy covering, nor surround it with curtains with the intention of keeping the air off, for the child gets overheated and breaks into perspiration, which only weakens it and makes it susceptible to cold. It is an excellent practice to accustom the child to retire at an early hour in the evening. When the little one is asleep do not wake it under any pretext; and whenever an opportunity is presented for the babe to sleep in the open air let it do so; it is strengthening.

The Cry.—The so-called cry proper of the newly born always takes place during expiration (out-breathing); sometimes a second cry is noticed, a repetition, but it is neither so strong nor so prolonged as the first. The first cry of the newly born, which is probably due to the disagreeable impression the air makes upon the exterior surface of the body, is always sustained and easy with infants born alive. (The lungs perform the respiratory function for the first time, producing the "cry" by inspiring oxygen and expiring carbonic acid.) During the first few months of its life the infant cries under the influence of divers causes; it is therefore important to be able to distinguish and recognize them. The cry of the infant may be due to too tight bandaging or its bed may not be well arranged; then all that is necessary is to relax the clothing or rearrange the bed. The cry of hunger is emitted but once in two hours when the time of feeding is regulated and the child has become habituated to sleep in its bed without having recourse to that evil habit of cradling, rocking, or carrying in the arms, but children who, notwithstanding they are in perfect health, cry on all occasions are almost always children badly raised.

The cry of pain is distinguished from the ordinary cry, as it does not cease when you try to amuse or pacify the child by changing its position or by nursing it. An excellent means has been suggested by which to distinguish between the two cries—that is, expose the infant to the light, and if the cry is only caprice, you will see the child open its eyes wide, become instantly calm, and allow itself to be fondled without manifesting either impatience or anger; but if the cry is provoked by colic, which is often the case, the light will no longer appease it, and the cry becomes sharper every time you press upon the abdomen. Another proceeding to which the nursing will frequently yield, if its cry is from anger, consists in gently stroking the top of the head from the back forward. Under this gentle and uniform friction, the face of the child assumes its ordinary repose.

Infants do not begin to secrete tears until the third or fourth month, and consequently these can furnish no sign of pain before that time. The cry must be distinguished by its peculiarity. It may be incomplete, painful, or suffocating. The incomplete cry is characterized by the feebleness of the first effort, or by the resumption, which may be due to congenital weakness of the infant; to imperfect expansion of the lungs at birth, or to engorgement of the lungs. The suffocating cry, in which the resumption can be heard, is almost a certain indication of inflammation of the lungs. The painful cry, which always terminates by a little sustained final, or is transformed into a simple plaintive groan, appears in almost all acute sicknesses of the first childhood, such as pneumonia, enteritis, or peritonitis. In the acute cry, it is important to know, the resumption becomes dominant and takes on a piercing sound; it can be heard when the tonsils or larynx are the seat of irritation. In spasms of the glottis, a small

ory, resembling hicough, announces the end of the spasm.

The next article will tell how to examine a child. J. HARTMANN, M.D.

The Second Summer.
many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

NEW BOOKS

BY

ROB'T G. INGERSOLL

The Field-Ingersoll Discussion. Price, paper, 25 cents; cloth, 50 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, paper, 25 cts; cloth, 50 cts.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

Which Way? Price, 25 cents.

This lecture is a consideration of the difference between the natural and the supernatural, and some reasons why the former is the best way to go. Perhaps no one of Colonel Ingersoll's orations has won more general applause from enlightened audiences than this. It contains that most magnificent of perorations, his visions — "This was. This is. This shall be." The lecture was never before printed in pamphlet form. It is splendid. Send for it.

The Truth Seeker,
28 LAFAYETTE PLACE, New York

100 AMERICAN WATCH

THE LATEST OUT.
The supposed impossible has been accomplished and at last we are able to give you one of our GUARANTEED AMERICAN WATCHES for only ONE DOLLAR. Our watches have reached a world-wide fame and their sale has exceeded that of any other watch ever produced. This "DOLLAR WATCH" is the 5th and last of the famous American series and marks a point in watch manufacturing past which all of the money and ingenuity of the world can never go. To introduce them quickly, we will for a short time send samples direct from factory to individual buyers. This watch is a regular American patent lever, lantern pinion, dust proof case, timed, tested, regulated and guaranteed for one year. On receipt of \$1.00 we will send the watch postpaid with our years' guarantee. If you will mention this paper we will include free a handsome chain and charm also our Catalogue of 1000 novelties. Address,
ROBT. H. INGERSOLL & BRO.,
Dept. 89 65 CORTLANDT STREET, N. Y. CITY.

PRESENTS :: FOR THE :: HOLIDAYS.

Four Hundred Years of Freethought. From Columbus to Ingersoll. By Samuel P. Putnam. 143 full-page half-tone portraits of the most eminent Freethinkers and philosophers, living and dead, of the past four hundred years. Large octavo, 1165 pages, gilt sides and back, marbled edges. Price, \$5.

Right Living. By Susan H. Wixon. Ethics as Understood by a Student of Science. "Right Living" is well bound in cloth and printed on good paper. Price, \$1.

An Unofficial Patriot. A Historical Story of the Civil War. By Helen H. Gardener. Cloth, \$1.25; paper, 50 cents.

The Freethinker's Pictorial Text-Book, in cloth, with gold lettering and side stamp, for \$2.50. In plain boards, \$2.

Old Testament Stories Comically Illustrated in cloth, with gold lettering and side stamp, for \$1.50. In plain boards, \$1.

The Gods and Religions of Ancient and Modern Times. Two volumes. Written in prison. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

Ingersoll's Prose Poems and Selections. From his Writings and Sayings. Silk cloth, \$2.50; tree calf, \$3. Cheaper cloth edition from same plates, \$1.50.

Ingersoll's Principal Works: Gods and Other Lectures; Ghosts and Other Lectures; Some Mistakes of Moses; Interviews on Talmage; What Must We Do to Be Saved? Blasphemy; Crimes Against Criminals. 1,141 pages. In one volume, half calf, \$5.

Life. A Prose Poem. With Pictures of Colonel Ingersoll and Grandchild. By R. G. Ingersoll. In color, on boards, beveled, gilt edges, 75 cents.

Lithograph of R. G. Ingersoll. 22x28. inches, heavy plate paper, 50 cents

Abraham Lincoln: Was He a Christian? By John E. Remsburg. Cloth, \$1.

The Creation of God. By Dr. J. Hartmann. Red cloth, \$1.

Pleasure and Progress. By A. M. Lorentz, LL.B. Cloth, \$1.

The World's Sages, Thinkers, and Reformers. 1,075 pages. 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Martyrdom of Man. By Winwood Reade. Cloth, \$1.

Handbook of Freethought. By W. S. Bell. Cloth, \$1.

Photograph (Cabinet) of R. G. Ingersoll. 50 cents.

Apples of Gold, by Miss Susan H. Wixon. Gilt stamp. \$1.25.

All in A Lifetime, by Miss Wixon. \$1.

Voltaire's Romances, Profusely Illustrated. Half calf, \$4; vellum cloth, \$1.50.

Darwin and After Darwin. By George J. Romanes. Silk cloth, gilt top, \$2.

The Story Hour. An Exceptionally Handsome and Interesting book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 234 pp., boards, \$1.

Conway's Life of Paine. Two large, handsome volumes. The best and only complete life of Paine. Half calf, \$10; in cloth, \$5.

Parton's Life of Voltaire. Of which the same can be said as of Conway's Life of Paine. Half calf, \$10; in cloth, \$6.

Woman, Church, and State. By Matilda Joselyn Gage. Leather, \$3; cloth, gilt top, \$2.

History of Christianity, comprising all that relates to Christianity in the "Decline and Fall of the Roman Empire." Half calf, \$4; vellum cloth, \$2.

Force and Matter. By Professor Ludwig Buchner, M.D. Half calf, \$3; vellum cloth, \$1.50.

Dynamic Theory of Life and Mind. By James B. Alexander. Cloth, \$2.75.

Cosmian Hymn Book. With music to all the songs. Edited by L. K. Washburn. Cloth, gilt side stamp, \$1.50.

For Other Books See the Advertisements, or Send to Us for a Free Catalogue.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

GOVERNMENT.

By CHARLES MORAN.

An inquiry into the powers of government, and an argument for limiting government to the mere protection of life and property and the dispensation of prompt and equal justice to all.

Price, 5 cents.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

DIRECT LEGISLATION.

By the Citizenship through the Initiative and Referendum.

By J. W. SULLIVAN.

Price, 25 cents. Address THE TRUTH SEEKER.

PUBLICATIONS.

"Intercourse Between the Soul and Body."

By Emanuel Swedenborg. Price, 5 cents.

Interesting books by same author:

"Four Leading Doctrines," 247 pp. 75
"Divine Love and Wisdom," 248 pp. 75
"Divine Providence," 308 pp. 75
"Conjugal Love," 472 pp. \$1.00
"True Christian Religion," 982 pp. 1.50
"Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1

Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

For the Holidays!

The "Otto Wettstein" Watch.

The best watch in the world for the money: In silver case, \$19; 4 ounce coin silver, \$25. Best 14kt filled gold open face, \$28; hunting, \$30 to \$35. Solid gold, \$40 to \$150. Ladies' same quality, in best 14kt filled gold cases, \$28. Solid gold, \$35, \$40, \$50, \$75 to \$150.

Regular Grades Best American Watches

In silver case, 7 jeweled, \$4.75; 15 jeweled, \$7.25; do. adjusted, \$8.75; do. 17 jeweled, \$10.75. For 4oz silver case add \$6; for best open face filled gold add \$9; for hunting, \$10 to \$15; for solid gold 14kt, \$30 to \$50 more. Ladies' in best 14kt. filled cases 7 jeweled \$11.50; 15 jeweled, \$15; 14kt solid gold, \$8.50 to \$20 more. With diamonds up to \$50.

Diamonds and Opals.

Pins, rings, and studs, \$6, \$8, \$10, \$15, \$25, \$50, \$100 up. Opals do. \$3, \$5, \$7, \$10, \$20, \$35 to \$50. Also in combination with rubies, emeralds, pearls, etc. Plain and chased rings, emblems, chains, etc. You will save 20 per cent to order of me.

Sundries

All the Gorham Company's finest sterling silver spoons and novelties; 1847 Rodgers' Bros., best plated ware; the Ingersoll Souvenir spoon is now only \$2. Freethought Badge-Pins, \$2, \$3, \$4, with diamond, \$6 to \$14; charms, \$3, \$4, \$5, \$6, \$8, \$14, \$20 to \$30, and everything else pertaining to a first-class jewelry store.

All goods sent prepaid and cash refunded if not satisfactory.

OTTO WETTSTEIN,
ROCHELLE, ILL.

COLUMBIAS—They almost fly.

DIETING wont cure you

Neither will medicine.
Bicycling will.
All you need is to get out doors
and let the tonic of rapid motion
put new blood into your veins
and tissues.

Buy a . . .

Columbia \$100

Or a HARTFORD, \$80 \$60.

Boys' or Girls' Hartfords, \$50.

Get a Columbia Catalogue. Free at any Columbia agency; by mail for two 2-cent stamps.

POPE MFG. CO.
Hartford, Conn.
BRANCHES:
BOSTON
NEW YORK
CHICAGO
SAN FRANCISCO
PROVIDENCE
BUFFALO

THAT PLATE MEANS COLUMBIA THE BEST BICYCLE

Gems of Thought.

FORGETTING one's self, or knowing one's self—around these everything turns.—*Berthold Auerbach.*

THE essence of knowledge is, having it, to apply it; not having it, to confess your ignorance.—*Confucius.*

THERE are people who claim the right to look after somebody else's business in their own way.—*Galveston News.*

THE mystery of the beginning of all things is insoluble by us, and I, for one, must be content to remain an Agnostic.—*Darwin.*

SOMETIMES when you think your neighbor is enjoying himself because he annoys you, he really annoys you because he is enjoying himself.—*Puck.*

It is little to know that honesty is right. It is everything to know what is honest, and to have that knowledge is to suppose application.—*Horace L. Traubel.*

To him the impulse of a kindly deed Was more than any article of creed; And whosoever chanced his face to scan, Forgot the preacher, but revered the man.—*Clinton Scollard.*

In centuries before ours the public nailed the ears of journalists to the pump. That was quite hideous. In this century journalists have nailed their own ears to the keyhole. That is much worse.—*Anon.*

EACH man in whom dissatisfaction is aroused by institutions which have survived from a less civilized past, or whose sympathies make certain evils repugnant to him, must regard his feelings thus excited as units in the aggregate of forces by which progress is to be brought about; and is called on to expend his feelings in appropriate deeds.—*Herbert Spencer.*

Few great men have existed of whose history we have so unsatisfactory a knowledge as we have of that of Jesus. How much more clear and distinct, beyond all comparison, is the figure of Socrates, which is 400 years older. It is true, indeed, that of the history of his [Socrates'] youth and education we likewise know but little, but we know accurately what he was in his mature years, what he attempted and what he effected. The figures of his disciples and friends stand out before us with historic clearness; with regard to the causes and course of his condemnation and the facts of his death we are perfectly informed.—*Strauss.*

VOLTAIRE was, for a long time, a believer in the optimism of Pope—"All partial evil universal good." This is a very fine philosophy for the fortunate. It suits the rich. It is flattering to kings and priests. It sounds well. It is a fine stone to throw at a beggar. It enables you to bear with great fortitude the misfortunes of others. It is not the philosophy for those who suffer—for industry clothed in rags, for patriotism in prison, for honesty in want, or for virtuous outcasts. It is a philosophy of a class, of a few, and of the few who are fortunate; and, when misfortune overtakes them, this philosophy fades and withers.—*Ingersoll.*

To get you well indoctrinated with a horror of brimstone it was necessary for the bird of pray to get hold of you while you were, as yet, very young. Had he allowed you to reach twenty before he commenced this training, ten to one if brimstone would have frightened you. Consequently, when you were only a few days old, and practically little more than a piece of dough, upon which he could leave the horrible impression of his craft, even as the cross is stamped upon an unbaked bun, he received you into the church through that archaic incantation known as baptism. He terrified your parents into having you baptized in the name of a three-pronged God—not a three-legged stool; for, according to him, if you died before you were damped, you would certainly be damned.—*Saladin, in "Birds of Prey."*

THE free and philosophic spirit of our nation has been the theme of admiration to the world. This was the proud distinction of Englishmen, and the luminous source of all their glory. Shall we then forget the manly and dignified sentiments of our ancestors to prate in the language of the mother or the nurse about our good old prejudices? This is not the way to defend the cause of truth. It was not thus that our fathers maintained it in the brilliant periods of our history. Prejudice may be trusted to guard the outworks for a short space of time, while reason slumbers in the citadel, but if the latter sink into a lethargy, the former will quickly erect a standard for herself. Philosophy, wisdom, and liberty support each other; he who will not reason is a bigot; he who cannot is a fool; and he who dares not is a slave.—*Academical Questions.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettste's fraternal attacks on Spiritualism.

THE GLORY OF INFIDELITY. To which is added a poem on Thomas Paine. One of Samuel P. Putnam's most brilliant lectures. Every Christian who asks the idiotic question, "What Has Infidelity Done?" should be induced to read this book, if he has to be paid to do it.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Condict, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Condict is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Insurrection, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternity.

nal Punishment, Some Who Are Damned What I Believe, Immortality. This lecture is on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. Frederick Douglass and Col. Robert G. Ingersoll on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's bright efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

SCIENCE VS. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 23 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: "The Golden Age," "The Ideal and the Real," "Not Dead, but Living," "Fruition," "Hore, Thomas Paine, Nature's Gospel," "Address to Deity," and the short poem so often recited with great effect by Charles Watts, "Give Us Light."

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wilson.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAY:



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

LIGHT travels 200,000 miles in one second, and Lord Ross claimed he gazed so far into space with his telescope that it would require 500,000 years for light to travel that distance. Where, oh, where is the throne of God with Jesus on the right hand side?

OLD MERCATOR (to little Billy Ducks, just left school, who applies for situation as office boy, and produces testimonial from clergyman): "We don't want you on Sundays, my good little boy. Have you a reference from any one who knows you on week days?"—*Sydney Bulletin*.

Mrs. Proux: "Why Mary, you are a perfect heathen. I told you to tidy up things before the minister called, and you never even dusted the Bible. Whatever did he think?" Mary: "I'm sure, ma'am, he never noticed that, for I saw him put his hat on it, and he was looking at the purse in your hand."

JUDGE STRINGER: "I understand that, during his recent illness, Tarantula Jack experienced a change of heart?" Alkali Ike: "You bet he did. When he found himself at death's door, with Dr. Slade doing his level best to pull him through, he sent for Preacher Harps, confessed his sins, made his peace with heaven, and resolved to lead a better life if he was spared. And when I dropped in to see him this afternoon, I found him propped up in bed before the open window with his revolver in his wasted hand, peacefully shootin' the glass out of the back windows of the Salvation Army hall, across the alley."—*Puck*.

It is because we desire to see in this place the largest available collection of entertaining "characters" of all kinds that we bewail the removal of Brother Talmage to Washington. He has been one of the features of life in New York, and one of its attractive sights, if not a genuine American lion, warranted. We have reasons for desiring to see here Schlatter, the miracle worker of Colorado, and also Claretta Avery, the wonderful little ten-year-old Negro girl preacher of South Carolina. If this city is ever to deserve its name of "the Paris of America," it must rake in all the living curiosities that are wandering around anywhere at large.—*New York Sun*.

A HOLINESS camp-meeting has been in progress some time at Haines's Grove, a few miles from Lamar, and shortly after it had begun, a gaudily-painted poster that astonished the natives in that vicinity was put up by the roadside, painted thus: "Eureka! Here we are! Great Gospel Show and Holy Hippodrome at Haines's Grove! Greatest display of legendary traditions ever placed on exhibition. Two performances daily, under the management of Happy Charlie, the world-renowned pulpit-pounder and sky-pilot, assisted by Hallelujah Jones, the efficient masticator of yellow-legged chicken. In our gallery of Gospel myths and holy relics may be seen the following: Core of the apple that Eve ate; Jacob's ladder; gold bricks from the streets of the New Jerusalem, and cinders from the other place; blubber from Johah's whale; broomstick ridden by the witch of Endor; gangplank over which the animals walked into the ark; Noah's log book; club with which Cain slew Abel; Satan's poker and shovel; etc., etc. New attractions added daily. You keep the grub wagon rolling; we'll do the rest."—*Kansas City Journal*.

"WHAT's that copper can for? Colorin' pickles?" inquired Mrs. Jones of Widow Brown. "No; them is all that's mortal of poor William," explained the widow, as she wiped away a tear. "Goodness, me; you don't mean to say you've had him canned like corn beef," exclaimed Mrs. Jones. "My, no; I sent his body to the creamery and had him insinuated and them is his mortal remains—just a handful of dust, Mrs. Jones," and the poor widow sighed and wiped away two tears. "I don't believe in that; I think it's downright wicked," declared Mrs. Jones, with a show of asperity calculated to induce an explanation. "It does kind o' seem so, don't it, Mrs. Jones?" moaned Widow Brown tearfully, "but it was mortifyin' the flesh to purify the speret. William wasn't a downright wicked man, though his sinfulness would crop out once in a while, more especially when I tried to convert him. He'd allus laugh right to my face an' say: 'Mary Jane, you can't make me believe that fire an' brimstone business hereafter. I been a gettin' my share of it right along.'" Mrs. Jones rolled her eyes toward the ceiling in horror, and the widow moaned. "Then when I got roused up an' more eloquent, he'd say: 'Mary Jane, you can't never convince me that there's a hotter place than right here.'" Mrs. Jones groaned. "But I allus declared I'd convince him, if it was my last act, an' if his speret is in them ashes I'd just like to ask him if it was hot enough for him."—*San Francisco Post*.

NEW EDITION. PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.
Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

Oration delivered on Decoration Day, 1882.	The Christian Night.
My Choice, before the G. A. R. Why?	My Choice.
at the Academy of Imagination.	Science.
Musical N. Y.	Science.
A Tribute to Ebon C. Ingersoll.	If Death Ends All.
A Vision of War.	Here and There.
At a Child's Grave.	How Long?
Benefits for Injuries.	Liberty.
We Build.	Jehovah and Brahma.
A Tribute to the Rev. Life.	The Free Soul.
Alexander Clark.	Tribute to Henry Ward Bee her.
The Grant Banquet.	Tribute to Courtlandt Palmer.
Apostrophe to Liberty.	The Brain.
A Tribute to John G. Mills.	The Sac d Leaves.
The War and Woof.	Origin and Destiny.
The Cemetery.	What is Poetry?
Originality.	My Position.
Then and Now.	Good and Bad.
Voltaire.	The Marvellous Book.
Lazarus.	Orthodox Dotage.
What is Worship?	The Abolitionists.
Humboldt.	Providence.
God Silent.	The Man Christ.
Alcohol.	The Divine Salvation.
Auguste Comte.	At the Grave of Benjamin W. Parker.
The Infidel.	Fashion and Beauty.
Napoleon.	Apostrophe to Science.
The Republic.	Edizur Wright.
Dawn of the New Day.	The Imagination.
Reformers.	No Respector of Persons.
The Garden of Eden.	Abraham Lincoln.
Thomas Paine.	The Meaning of Law.
The Age of Faith.	What is Blasphemy?
Origin of Religion.	Some Reasons.
The Unpardonable Sin.	Selections.
The Olive Branch.	Love.
Free Will.	The Birthplace of Burns.
The King of Death.	Mrs. Ida Whiting Knowles.
The Wise Man.	Art and Morality.
Bruno.	Tribute to Roscoe Conkling.
The Real Bible.	Tribute to Richard H. Whiting.
Benedict Spinoza.	Mrs. Mary H. Fiske.
The First Doubt.	Horace Seaver.
The Infinite Horror.	The Music of Wagner.
Nature.	Leaves of Grass.
Night and Morning.	Vivisection.
The Conflict.	The Republic of Mediocrity.
Death of the Aged.	A Tribute to Walt Whitman.
The Charity of Extravagance.	
Woman.	
The Sacred Myths.	
Inspiration.	
Religious Liberty of the Bible.	
The Laugh of a Child.	

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$5; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N. Y.

Travels in Faith

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.	8 represent Samples of Christianity's Work.
2 " The Church Bobbing the People.	5 " Missionaries.
3 " Thanksgiving.	1 " The Lord's Instruments.
3 " Sabbath Laws.	25 " Bible Doctrines and Their Results.
14 " Children and the Church.	1 " The Church and Slavery.
10 " Woman and the Church.	2 " Priests and Politics.
6 " The Church and Thomas Paine.	4 " Ireland and the Church.
4 " Studies in Natural History.	2 " Church's Ideas of Civilization.
3 " The Bible and Science.	1 " The Uses of the Cross.
15 " The Clergy and Their Flocks.	4 " Unkind Reflections on the Church.
1 " Piety in Our Penitentiaries.	9 " Persecutions of the Church.
4 " The Atonement Scheme.	3 " Some Allegories.
4 " The Lord and His Works.	3 " Heaven.
2 " Prayer.	6 " Hell.
10 " The Creeds.	7 " Miscellaneous.
1 " Christians and Mohammedans.	

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—*THE TRUTH SEEKER*, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clasp-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease, learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.



POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

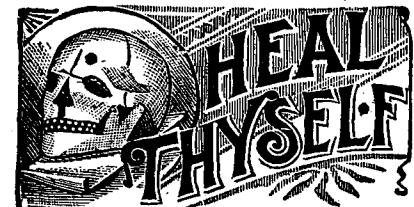
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

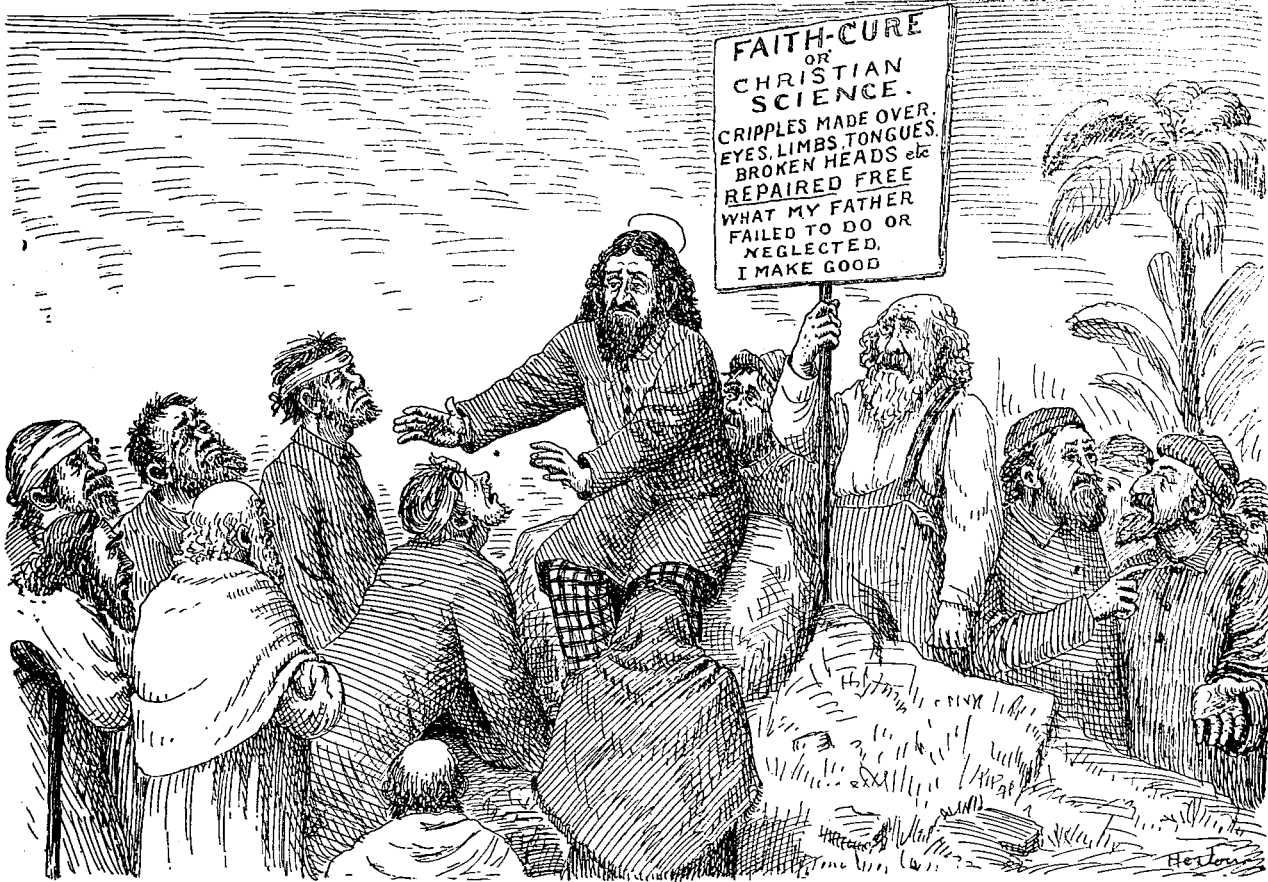
We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1832. Address: STANDARD SILVERWARE CO., Boston, Mass.



These Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, wherever you saw this adve. — Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



SOME FAITH-CURE BUSINESS.

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them.—Mat. xv, 30.

News of the Week.

THERE were heavy gold shipments to Europe last week.

THE Republicans of Boston have renominated Mayor Edwin M. Curtis.

THERE are reports of fresh massacres of Armenian Christians by Kurds.

THE Cuban insurgents are steadily advancing in the direction of Havana.

IN Italy there are 77,128 priests, besides monks, nuns, and other ecclesiastics.

FREDERICO SOLER, a prominent Spanish Freethinker and poet, has died at Barcelona.

SIR HENRY PONSONBY, ex-private secretary of Queen Victoria, died in London on Nov. 21st.

It is reported that the Cuban insurgents are destroying many sugar plantations owned by Americans.

JOHN REDFERN, the famous tailor, who conceived the tailor-made gown for women, died in London on Nov. 22d.

THE mint at Philadelphia is coining 150,000 one-cent pieces a day, at a daily profit to the government of \$1,200.

At a fire in Chicago on Nov. 22d five persons lost their lives and several more are expected to die from their injuries.

IN San Jose, Costa Rica, a priest, Zabelata, has been arrested for engaging in a conspiracy to murder Protestant missionaries.

NINE bodies washed ashore near Finistere, France, indicate that a serious wreck has occurred somewhere in the English Channel.

IF the Iron League retaliates with a lockout against the striking housemiths in New York city, all the building trades will go out.

JOY MORTON, son of the Secretary of Agriculture, has formed a rock salt trust which is "squeezing" the Beef Combine badly, it is reported.

THE Dakotas, Minnesota, and other Northwestern states were visited by a snow storm on Nov. 19th, accompanied by quite severe cold and high winds.

HEREAFTER all bake shops in New York will be closed by the police after 10 A.M. Sundays. Gompers & Co. are said to be responsible for the new crusade.

JABEZ SPENCER BALFOUR, the pious swindler of the Liberator companies of London, was found guilty, together with three of his associates, on Nov. 20th.

PROTESTANTISM maintains 593 missionaries in Japan, at an annual cost of \$1,400,000. The Catholics have 81 missionaries and 97 monks and nuns, and the Greek church two missionaries.

RUSTEM PASHA, a conspicuous Christian dignitary of Turkey, and at the time of his death ambassador to England, died in

London on Nov. 20th. He was an Italian by birth, and before he entered the service of Turkey he bore the title of Count Malina.

THE housemiths in New York have gone out on strike and the trouble may involve all the building trades. The Iron League refuses to arbitrate, as suggested by the State Strike Commission.

DESPITE the antitoxine treatment diphtheria is declared to be epidemic in many parts of Chicago. To Nov. 20th the deaths in the city from that disease had averaged ten daily during the month.

MACHINERY introduced into a cigaret factory in St. Petersburg led to a strike, in which the workmen broke up the machinery and threw it out of the windows. A thousand strikers were arrested.

UNDER a special waiver of the anti-contract immigration laws, Austin Corbin has imported 700 farmers from Italy to settle on lands in Arkansas. Each man pays from \$1,000 to \$2,000 for his farm, in easy payments.

THE Portuguese minister to the United States, Augusto de Zegaira Thedim, died in Washington on Nov. 21st. Just six days before his father-in-law, Senhor Martens, Portuguese minister to the Vatican, had died in Rome.

TO-DAY bids are opened at the Navy Department for two more battleships, to cost, with armaments, about \$5,000,000 each. They will each carry thirteen eight-inch rifles and fourteen eight-inch rapid-fire guns, and the crews—officers, seamen, and marines—will number 520 men for each vessel.

UNITED STATES JUDGE RINER at Cheyenne decides that the Indians have a treaty right to hunt in the region about Jackson's Hole, where several were murdered by whites last summer, for doing what it is now held to be their right to do. Recently a Wyoming grand jury refused to indict the murderers.

IN 1890, of the less than 5,000,000 inhabitants of Portugal only 938,165 could both read and write, while 110,607 could read but not write. The state church is the Roman. To improve the educational facilities, the government has determined to start 1,300 new primary schools, which will be under the control of the state church.

THE late Superintendent of the New York police, Thomas Byrnes, took away the long and heavy night stick from the men, but it has lately been restored by order of Commissioner Roosevelt, and now Reform Justice Mott holds that a policeman may club a man to death if necessary to get him to the station house, even if his own life is not in peril.

ON Sunday, Nov. 24th, an express driver was arrested in New York on a charge of violating the Sunday law by delivering a trunk at a railroad station. Magistrate Crane held that it was a work of necessity and discharged the man. Now the police are arresting everybody who sells food after 10 A.M. Sunday. This is done on the complaint of two alleged labor leaders,

Gompers and Weissman, who claim that if people can buy food on Sunday some bakers will have to work Saturday night!

ON Nov. 21st a fire in the Canal Street manufacturing district of Chicago destroyed thirteen plants and two big modern buildings, consuming a million dollars' worth of property. Four hundred women at work in a shirt waist factory had a narrow escape from death, as they became panic-stricken. They were saved only by the steadfastness and coolness of the elevator men and other male employees.

M. BARTHELEMY SAINT-HILAIRE died in London on Nov. 23d. He was a little over ninety years of age and had a distinct recollection of Napoleon the Great. He was one of the seventy-five senators elected at Versailles to serve for life. He was Minister for Foreign Affairs when a French protectorate was established over Tunis. In later years he furnished for the London papers many articles of note against Irish Home Rule. His chief literary work was a full translation of the writings of Aristotle.

ON Nov. 19th Calvert Vaux, next to Frederick Law Olmstead the most distinguished landscape architect in the country, was drowned in New York harbor. It is not known whether he committed suicide or fell into the water accidentally. Mr. Vaux created Central Park and it will be his most fitting monument. He was 72 years of age and at the time of his death had in charge the work of laying out the grounds for the Botanical Gardens at Bronx Park. He also designed Prospect Park in Brooklyn, and public parks in Chicago, Buffalo, and Niagara Falls.

JUST OUT. ANOTHER NEW BOOK!

Patriotic Addresses

BY
COL. R. G. INGERSOLL.

Reunion Address
AT ELMWOOD, ILL., SEPT. 5, 1895.

—and—
Decoration-Day Oration,
IN NEW YORK, MAY 30, 1882.

His Address delivered at Elmwood, Ill., September 5th, 1895, at the reunion of his old regiment, the Eleventh Illinois Cavalry—also his famous Oration delivered on Decoration Day, 1882, before the Grand Army of the Republic, at the Academy of Music, New York. These two classics are published in book form for the first time from revised manuscript, and are the only authorized and correct reprints. It also contains a handsome half-tone portrait of the Colonel and his little grandson, Robert G. Ingersoll-Brown. Printed on good paper, large type, wide margins, in one volume.

Price, cloth, 50 cts; paper, 25 cts. Sent post-paid on receipt of price by
THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

JUST OUT! AGNOSTIC ANNUAL FOR 1896.

Edited by CHARLES A. WATTS.

CONTENTS: Balfour's "Foundations of Belief"; An Agnostic Rejoinder. S. Laing; Agnosticism and its Equivalents. Amos Waters; The Man, Jesus Christ: The Germ of the Christian Myth. J. Allanson Picton; Psycho: A Poem. W. Stewart Ross (Saladin); Mind as Controlled by Matter. Constance E. Plumtre; The Faiths of Our Forefathers. Charles Watts; An Agnostic View of Theism and Monism. R. Bithell, B.Sc., Ph.D.; The Old Testament Library. J. J. Gould; Immortality. W. A. Leonard; The Physiological Basis of Religious Leaders. Furneaux Jordan, F.R.C.S.

Price, 25 cents.
Address THE TRUTH SEEKER.

RIGHT LIVING

Ethics as Understood by a
Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER CO.

They silently wandered, in pairs, and alone, But took the direction the halo had flown, And soon, lying under the southernmost wall, They found the great halo, not damaged at all.

MORGAN A. ROBERTSON'S



ILLUSTRATED
By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

What Is Christianity? An Inquiry into the Nature of Christianity. Price, 10 cents.

The Followers of Jesus. An Interesting dress, showing that professing Christians of to-day are not in reality the "followers of Jesus." Price, 10 cents.

Address THE TRUTH SEEKER.

ESSAY ON MONEY

and its
Relations to the Fiscal Policy of Nations.

By A. B. BROWN
Price, 5 cents. THE TRUTH SEEKER.

TWO DOLLARS FOR ONE

"THE LITTLE FREETHINKER"

The only paper published for the young that is free from superstition. One year 50 cents. Six months, 25 cents. Sample copies, 3 cents. Little Freethinker has been enlarged and improved, and is now a paper Liberals may be proud of. I'll send Little Freethinker, Footie's Health Monthly, and The Mayflower Magazine one year, the Home, a 16-page story paper, and twelve fine flowering bulbs of different kinds, all for \$1. Address ELMINA D. SLENKER, Snowville, Pulaski county, Va.

PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22, No. 49. { PUBLISHED WEEKLY. } New York, Saturday, December 7, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



Christian Unity—What the Religious Bigots Would Like.—(Companion picture next week.)

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, ; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rates (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By WATSON HESTON,

Or, if preferred, a copy cloth-bound of

BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

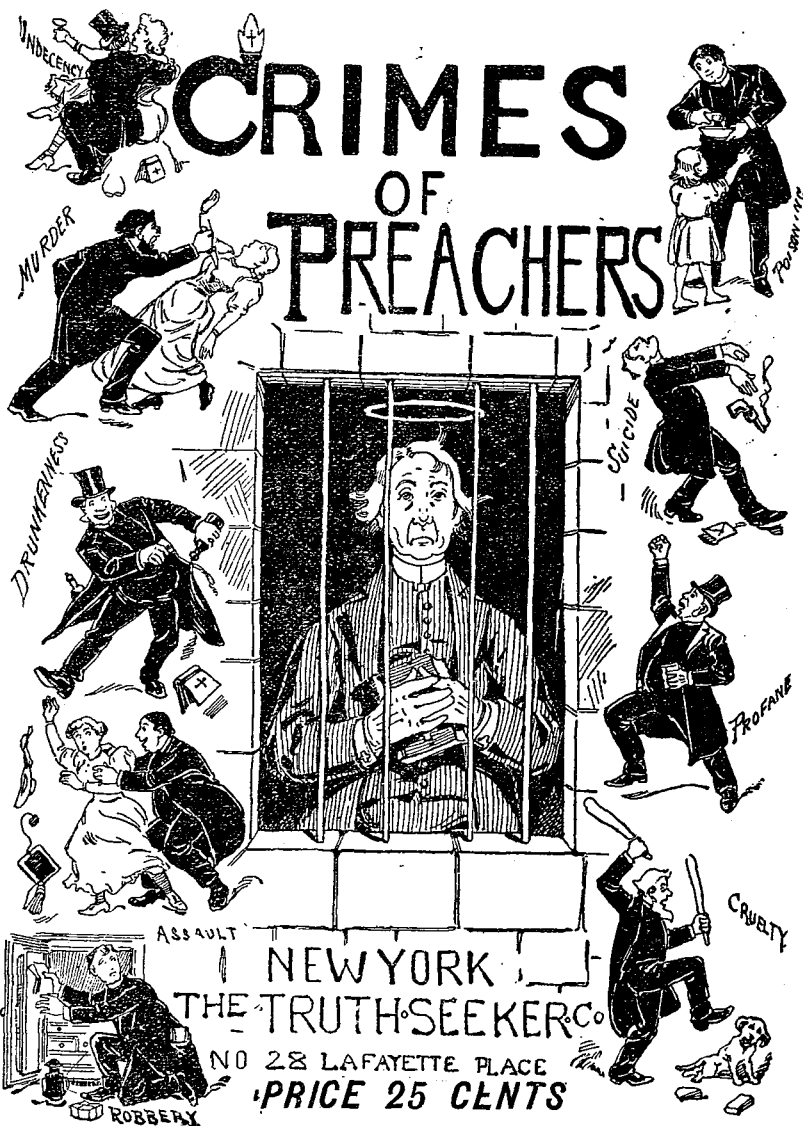
AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER. \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.



The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;
CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

FOR ANY OF
Ingersoll's
Works
Address THIS OFFICE

A SECULAR MARRIAGE AND FUNERAL RITUAL
AND
COLLECTION OF SECULAR HYMNS.
By A. R. AYRES.
"A good book written with a purpose."
Price 25 cents.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON, Atchison, Kan.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies.	1.00
Fifty copies.	4.50
One hundred copies.	8.00
Larger quantities at special rates.	

Address THE TRUTH SEEKER, New York.

EDEOLOGY

By SYDNEY BARRINGTON ELLIOT, M.D.

A Treatise on the Generative System,

In three parts, including

Pre-natal Influence, (Influence which affects an unborn child)

Limitation of Offspring and Hygiene of the Generative System.

Containing

Plain Facts on Private Subjects for all Adults.

This book deals in an open, frank, but delicate way, with all points of interest on the generative system.

It treats of

Personal and Social Physiology and Hygiene.

WHAT THE MARRIED COUPLE OUGHT TO KNOW

In order to live healthily and produce healthy offspring.

It is free from medical technicalities, written on the highest moral plane, and in such a way that everyone may read and understand it. It is most highly commended by the press, eminent physicians, and prominent people of all callings. It is printed from large, new, clear-faced type, on good paper, in one volume, well bound.

Price, cloth, \$1.50.

Address THE TRUTH SEEKER,

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22. No. 49. { PUBLISHED WEEKLY. } New York, Saturday, December 7, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY. - - - - - DECEMBER 7, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Harvard Theology.

The *American Citizen*, of Boston, Protestantly pious and "patriotic," is greatly worried over the influence of the teachings and spirit of Harvard College. It says:

"No one will deny that the influence of Harvard College has to a vast degree shaped and educated the thought of New England; and, as all know, the policy of Harvard and the culture of Harvard have been in the direction of ultra Liberalism, its creed being 'No matter what you believe if you are only sincere.' So the drift has been away from the old Puritan ideals of right and wrong, to a slipshod, mock theology, which believes in anything or nothing as may be convenient, provided there is 'peace.'"

To intolerant believers in dogma it must indeed seem terrible to place character above profession. That men should prefer to mingle with people who are sincerely in error rather than with those who are hypocrites must be very trying to the nerves of those whose great anxiety is to have everybody believe as they do. Of course we recognize the fact that it is very bad when people sincerely believe that they have a right to persecute others for differences of opinion, but persecution by sycophants is not one whit less odious and disastrous than persecution by sincere fanatics. And in this instance we are not aware that the "slipshod, mock theology" of the graduates of Harvard and of those others who have felt the influence of the spirit of that school has led or will lead to the countenancing of persecution of anybody for heresy. In fact, indifference about dogma naturally tends to make one tolerant of diversity of view, and it is only when an indifferentist becomes a politician that he may also become a persecutor, and then only to advance his own interests by pleasing his bigoted constituents who still cling to "the old Puritan ideals of right and wrong." Not of "right and wrong" in conduct, but of right and wrong in belief, for the old Puritan, and the new Puritan as well, had, and has, a greater horror of intellectual error than of moral delinquency. This may seem to be a harsh thing to say, but all history proves that the most atrocious butcheries of human kind have been perpetrated in attempts to prevent or extirpate heresy. Therefore, we can stand a great deal of the "slipshod" theology of Harvard, but pray to be delivered from the Puritanism represented by such journals as the *American Citizen*.

"Voltaire Came to Save Christianity."

On November 31 Rev. J. E. Roberts delivered in All Souls' Unitarian church, Kansas City, a sermon in which he compared Jesus and Voltaire. In this discourse the clergyman paid a fine tribute to the genius, the humanity, and the services of the great French Infidel. It was held that he made possible the modern life of comparative liberty and peace. "The plain is habitable because the mountain is beyond. Ceaselessly it passes the electricity from the surcharged earth and receives the hurtling bolt flung from the palpitating cloud. Such times has history, times of convulsion, times when the old order reels and quakes, times when the earth trembles and the mountain is brought forth, the mountain that is to receive the lightning and the dawn and smile at both.

"Voltaire was the mountain. Rugged, defiant, implacable, lightning-scarred, storm-enveloped, immovable, august, sublime, he towered above Europe and the eighteenth century with unspeakable scorn for superstition, secular or sacred, and with unquenchable devotion to reason and light. Kings exiled him. Police officers arrested him. Bastiles and prisons confined him. Ignorance hated him. Superstition execrated him. The priesthood denounced him. The saints slandered him. They moved him not. Scarred and scathed, but unchangeable, the mountain received the lightning and in its ample strength took the storms and hushed their fury into impotent and harmless calm."

"If Jesus came to save the world, Voltaire came to save Christianity," says Mr. Roberts. But there was little in the recorded teachings of Jesus that could help save the world, while Voltaire did much to shatter the ecclesiastical prison which was built on the foundations laid by the Nazarene or those who formulated the doctrines attributed to him. Rev. Mr. Roberts has been able to recognize the worth of Voltaire, but he is yet too much enveloped in the glamour of hereditary conceptions of Jesus to analyze his utterances and their effect upon mankind. "Voltaire was the people. He was that people in rebellion against the tyrannies and superstitions of the past, and in their instinctive and passionate hope of the future. In him died a hideous past and in him a benign future was born." "The continents and the islands of Europe were cursed and corrupted by superstition, ignorance, bigotry, intolerance, and immorality, and all under the authority and sanction of religion and the church. The bloodiest annals ever inscribed on the page of history were written by the age of faith in Europe." All this is true, and it is equally true that this wrong and misery were due to the attempt to fix men's attention on a life beyond this. Did Jesus discourage this other-worldliness? He did not; on the contrary, he encouraged it. He declared that his kingdom was not of this world; he asserted that the more one suffered here the more blissful would be his state of existence in "heaven;" he "awakened in man a new spiritual longing," to use Mr. Roberts' own phrase, and that "new spiritual longing" intensified the sectarian's hatred of new thoughts and lit the flames of millions of martyr fires. We are not dealing with what some unknown Jesus may have said, with the teachings that may have been uttered by one who is not correctly reported in the Bible, nor yet with the influence of this hypothetical reformer upon the ages that will follow ours. But we are dealing with the Jesus of the New Testament as he is there represented and with his influence upon the ages that have passed. We are judging the tree by its fruits, not by what *might* have been its fruits, and what those fruits were every reader of history knows, not excepting Mr. Roberts,

who has to confess that "whatever men may think about ideal Christianity, Christianity as it existed in Europe up to the seventeenth century was, from any standpoint—moral, intellectual, or economic—the most pronounced failure ever recorded since the pathetic story of man began."

It is only the lingering influence of that baleful superstition that leads Mr. Roberts to declare that "God" sent both Jesus and Voltaire into the world to "sweeten life." There is just as much evidence that he sent Torquemada and John Calvin to embitter it, to make it a foretaste of the eternal hell to which the religion of exclusive salvation foredoomed all but the smallest fraction of the human race.

The Theocrats Are Obtuse Pupils.

The *Christian Reformer* of November 16th returns to the charge upon THE TRUTH SEEKER. All the points it attempts to make are based upon misapprehensions and misinterpretations. When the *Reformer* comes to reasoning on the principles involved in the contest between Secularism and Theocracy and the facts cited by us, it is hopelessly at sea. As our theocratic friends are the Bourbons of religion, it is perhaps not remarkable that they are such unresponsive pupils; the Bourbon has never been noted for his readiness to learn. As an instance of the unresponsiveness of the editors of the *Reformer*, take this: We had quoted the opening sentences of E. C. Walker's address on the National Reform Association at the recent Congress of Freethinkers; here is what he said:

"We read in an old legend that 'in those days came John the Baptist preaching in the wilderness, . . . and saying, Repent ye, for the kingdom of heaven is at hand.' Therefore John has been called the Forerunner of Christ. He announced his coming, it is said, and prepared the way for him. We read in the records of our time that in these days comes the National Reform Association preaching in the wilderness, and saying, Repent ye, for the kingdom of Rome is at hand. The leaders of the God-in-the-Constitution party are the John the Baptists of the church of Rome. They are its forerunners. They are announcing its coming and preparing the way for it."

The *Christian Reformer* disposes of the parallel in this summary fashion:

"Both the editor and the speaker have certainly got things a little mixed. They have the relation of John to Christ all right. John was the forerunner of Christ because he went before him, announcing his coming and preparing the way for him. But how any such relation, either as to time or mission, can be found to exist between the National Reform Association and the Roman Catholic church, it is difficult to see. The Roman Catholic church has been here for some centuries. It has had its reign over the nations. The National Reform Association came forward long ages after Roman Catholicism to pronounce the doom and wind up the career of Roman Catholic tyranny on the one hand, and of secularism in government on the other. It is somewhat amusing to be told in THE TRUTH SEEKER's columns of a 'forerunner' who, instead of preparing the way, comes after and pronounces the overthrow."

You are mistaken; the Editor and the speaker have not "got things a little mixed"; on the contrary, there is not the slightest excuse for the theocratic editors' apparent misunderstanding of the parallel shown. They certainly know the position occupied by the Freethinkers, and the Adventists as well, concerning the effect that the success of the Covenanters would have upon religious liberty in the United States; they know that we have consistently maintained, from the beginning of the theocratic movement for the subversion of the secular Constitution, that it could not succeed without the aid of the Catholic church, and that if with her aid it should succeed, the Catholic church would be the chief beneficiary of the triumphant plot. We are not quite so simple as to try to make that which

comes after the forerunner of that which has gone before. It is needless to protest that no Free-thinker has thought of saying that the National Reform Association is preparing the way for the Greek church or the Roman power of the Middle Ages or the Scotch Kirk or the English Establishment. There can be no doubt that the *Reformer* very distinctly understands that *present* conditions were in mind when the National Reform Association was affirmed to be the forerunner of the Roman Catholic church. "We read in the records of our time that in these days comes the National Reform Association preaching in the wilderness, and saying, Repent ye, for the kingdom of Rome is at hand," declared the lecturer. The "kingdom of Rome" in what sense? Not spiritual, surely. What then? Political, of course. The National Reform Association is working for the political recognition of Christianity. Our Constitution as it was and is forbids the union of church and state; hence the Roman Catholic church has never been the state church in the United States, no more than has the Protestant division. All the special privileges enjoyed by the churches, Catholic, Jew, and Protestant, have been illegally granted to them by legislators, judges, or executive officers; all these fruits were stolen. But now appears on the scene the National Reform Association with a scheme for the legalizing of all the usurpations by which the churches have heretofore profited; it purposes to so amend the Constitution and change the laws as to make permanent all these usurpations and other and worse ones that it assures us are on its program. This means, necessarily, that the church is to be the supreme political power in the United States. The National Reform Association is thus the forerunner of the politico-ecclesiastical hierarchy of the future. It is preparing the way for the state church, or church-state, rather. The fundamental principles it advocates are the principles of Rome, and Rome will be the most important partner in that church-state—if she is not the whole firm, which is more probable—if the Presbyterians succeed in their attempted debauching of the intellects of the Protestants of the country.

This is a secular republic, in theory, and so far as the Constitution has availed to make it such, in fact. The National Reform Association says that the principle is wholly bad and it has set itself the task of transforming the secular republic into a Christian republic. Rome likewise says that the secular principle is wholly bad, and her astute leaders are closely watching the work of the Protestant theocrats. They are more than willing that the Reformed Presbyterians and Baptists and United Brethren and Universalists shall pull the chestnuts out of the fire for them; they know that Protestantism is hopelessly divided on doctrine and will unite only to pass tyrannous laws in the interest of Christianity; they know that it is losing both to Rationalism and to Rome; they know that if the Christian amendment should be adopted the Protestants would fight so among themselves as to whose special interpretations of the Bible should be favored that they would be an undisciplined and quarreling mob as contrasted with the drilled and united legions of Rome—in short, they know that the National Reform Association is the John the Baptist of the political kingdom of Rome in the United States. And if the Covenanters cannot see that this is so they ought to have guardians, and they will have them when their bigotry and folly have delivered them bound hand and foot into the clutch of the "Scarlet Woman."

It is more than "somewhat amusing" to read the *Reformer's* comical boasts about pronouncing the doom and winding up the career of Roman Catholic tyranny, especially when we take into consideration the fact that its methods are those that Rome herself introduced to public favor in other lands centuries ago. It is fatuous for the pupil to suppose that he can excel his teacher in molding men's beliefs by legislation. Drs. McAllister and George evidently want to go "dead broke," or they would never sit down to such a game with Satolli and Gibbons for antagonists. It is a very risky pro-

ceeding for ordinary mortals to try to beat the devil with fire. They are not in it.

The *Reformer* is still worried about that cartoon in which itself and the *Christian Statesman* are depicted as chained to the skull of Calvin. Its reasoning is so deliciously naive that we must quote it here:

"He [the Editor of THE TRUTH SEEKER] declares that it means that these papers are self-chained to a dead past, and attempts to show that our interpretation is an impossible one. Of course we knew that the interpretation now given by THE TRUTH SEEKER was a possible one [Ah, you did?], but we knew that it could not be the true one because it ignores entirely some of the most prominent and emphatic points in the cartoon. The cartoonist, perhaps unwittingly, put into it some of the venom and bitter hate that are in his mind, and now denies that they are there. [Why this confusing of the cartoonist and the Editor?] But we insist that they are there and no interpretation that omits them satisfies all the points of the cartoon. Mr. Heston, the cartoonist, represents these papers not only as dogs, but as mad dogs. He represents them as chained, of course, because they are mad. In looking around for something to chain them to he lit upon the skull of John Calvin. Dogs do not voluntarily become afflicted with hydrophobia, neither are they born with it. After they become afflicted with it they do not chain themselves and put up public notices to guard the people from danger. But men do suppress mad dogs for the sake of safety to themselves and others. We insist that the most natural interpretation of the cartoon is that it reveals the intolerant, persecuting spirit of THE TRUTH SEEKER. It may be that the Editor did not intend to reveal his real spirit so plainly, but we hold that he has done it. [Another confusing of the Editor with the cartoonist]. If he persists in declaring that we have misread the cartoon, we insist that he shall retract every word that he has spoken or written charging the National Reform movement with the spirit of persecution. If the cartoon is so plain that any one can understand it, as THE TRUTH SEEKER maintains, much more are our written and spoken words easily understood. Crime should be punished because it is an injury to the public and a violation of law human and divine. Our position as to THE TRUTH SEEKER is that it should be suppressed, not because it advocates Secularism, not because it is Infidel and Atheistic, but because it is full of blasphemy. Let it eliminate this feature from its pages and we would treat it with the same tolerance that we give to other respectable unbelievers."

The Christian editor is determined to be persecuted; he will be a martyr, God helping him, whether or not anyone wants to offer him as a sacrifice. His literalism, as before remarked, is very pronounced, and hence will not admit the possibility that the artist may not have wished to chain him to a stake or a cellar floor. But he ignores the suggestion that if the artist had intended to indicate the fate that he, the artist, wished to inflict upon him, he would not have shown him chained to the skull of Calvin, and this repudiation of literalism in a particular where to cling to it would tell against his theory, makes us suspicious of the sincerity of his contention. Of course it would be preposterous to say that Mr. Heston would for a moment suppose that two dogs could be chained to a skull, even if that particular skull could be produced, so as to hold them prisoners, and still less reasonable would it be to maintain that he meant that the entire editorial staffs of the two theocratic papers could be chained to and held captive by the skull. Were not the theocratic editor so possessed by the desire to forcibly suppress those who do not agree with him, he would never have imagined that that cartoon meant aught else than it shows upon its face, the self-binding of the National Reformers to the dead past, represented by the skull of their theological father, John Calvin.

We are told that "dogs do not voluntarily become afflicted with hydrophobia, neither are they born with it." But hydrophobia is a disease to which dogs are subject, some developing it under certain conditions of their systems, and others being inoculated with it through the bites of their afflicted fellow canines. Dogs being born with dog natures are necessarily in danger of developing the disease and of receiving it from their mates. Not all Christians develop the theocratic hydrophobia, but they are all subject to it, and it is absurd beyond the power of words to express to insinuate that Freethinkers have forced the poison into their veins.

The *Reformer* insists that the cartoon, as it in-

terprets it, "reveals the intolerant, persecuting spirit of THE TRUTH SEEKER." But if men may rightfully suppress mad dogs—which is admitted—and if we hold that the same treatment should be accorded to the theocrats—which is not admitted—what fault can the *Reformer* find with us if we do attempt to defend ourselves by chaining itself and the *Statesman*? If we should do that we would be doing nothing more than it avows its desire to do to us. Why does our falsely assumed desire to suppress it reveal an "intolerant, persecuting spirit," while its unquestioned desire to suppress us reveals only the loftiest love for man and God? We hold the theocratic position to be wholly wrong, but we have no desire, nor have we expressed any desire, to prosecute theocrats. All we ask is that they shall not be given the political power that will enable them to prosecute us and other dissenters.

We are utterly unable to see any connection between our explanation that the cartoon means that the theocratic editors are self-chained to the past and the demand that we therefore withdraw all our charges to the effect that the National Reform movement is animated by the spirit of persecution. It has made its own record, and no matter what our cartoons may mean, that record cannot be effaced. The *Reformer* may say that crime only should be suppressed, and that theocrats would not interfere with us if we were "respectable unbelievers," but such professions are very much like cobwebs; they can be seen through. So long as theocrats are ready to punish "blasphemy" as a crime and have Christian judges and Christian juries to define the offense, there is no possibility of liberty of press and platform. "Blasphemy" is not a crime, and by no possibility can it become a crime; the essential element of crime is invasion, and "blasphemy" is not invasion. But the definitions of "blasphemy," given by Cooley and other jurists and heretofore quoted against us by the *Reformer* and *Statesman*, would necessarily, if embodied in law and that law enforced, suppress every Freethought publication that uses plain English, if Christian judges and juries had in their hands the fate of the offenders. Even as high-priced books that deal with problems of sex and because of their great cost and technical style are read chiefly by persons of wealth, education, and "respectability," are not molested by the mousing vice societies, while cheap pamphlets that put in easy words the same information and theories and because of their small cost and simplicity of diction are read by the common people, are ruthlessly hunted out of the market; so the *Christian Reformer* would call for the suppression of such Freethought publications only as are adapted to the comprehension of the masses. It knows that the advanced thinkers and the better educated class generally are lost to Christianity already, but it hopes to hold the millions, and hence it is especially enraged against papers that present the truth in simple, direct, and forcible English.

A Catholic Echo of the Covenanters.

"The Canadian government ceases joking when it is asked to transmit through its mails obnoxious and blasphemous publications. Recently has this commendable spirit of the postal authorities shown itself by prohibiting an English New York paper, which not only preaches the naked unbelief of a Bob Ingersoll, but which also, in the most ignorant manner, insults our faith. The Canadian government is right; and it is also its duty to protect the believing element of the population from the insults to its holiest beliefs.

"That this scandalous paper spits poison and gall against Canada, is no more than can be expected. The godless have no peace. Perhaps will the unbridled small-writing of the paper finally result in that our postal department will pay special attention to the distribution of such scandalous literature."—*Der Herold des Glaubens, Catholic, St. Louis, Mo.*

From this it appears that a publication may be denied the privileges of the mails if it is "obnoxious" to the ruling class. It is unquestionable that this is the meaning of the Covenanter and Catholic outcry against THE TRUTH SEEKER. The paper is obnoxious to them, and as they believe that the righteous are the inheritors of the earth and they are the righteous, as has been said before of similar fanatics, they can see no reason why they should not suppress whatever they do not like. But in

deference to a supposed popular aversion to persecution frankly for difference of opinion, they generally allege as an excuse for their impertinence and tyranny that the offending person or paper is "scurrilous" or "blasphemous" or "indecent" or "obscene." But these epithets are all of the nature of masks, disguising, to the eyes of the indiscriminating, the repulsive features of religious and moral intolerance.

THE TRUTH SEEKER has offended in that it has exhibited the "naked unbelief" of Ingersoll. Presumably we should have been free from *that* charge if we had clothed the Agnostic's arguments in the garments of hypocrisy, or if the Colonel himself had done so. Orthodox people always have a great abhorrence for the unclothed, quite possibly because there is absent from it all suggestion of the mysterious and forbidden. However, our greater offense is that we have insulted "our faith," that is, the general faith of the Christians, including the Covenanters, and the particular faith of the Catholics. There is nothing ambiguous about this; it is merely the unblushing affirmation that in America it is justifiable to suppress a paper which a certain school of religionists aver "insults" their faith! If you tell a Covenanter, through letter-press or picture, that Sunday is no more sacred than Monday, he declares that you are a "blasphemer" and have committed a "crime against the public." If you tell a Catholic, through the medium of types or cartoon, that abstaining from eating meat on Friday is a superstition, he asseverates that you have insulted his faith, his "holiest beliefs."

Of course holiness is not an attribute of any belief; religious belief depends upon evidence—and it takes precious little of it to satisfy Presbyterians and Catholics—and the evidence is no more sacred than the evidence that proves or disproves the truth of an assertion concerning any other matter of human knowledge or imagination. No belief, religious or otherwise, is rightfully exempt from adverse criticism and ridicule, and only superstition and bigotry will impel any man to say that Canada is under obligation to "protect the believing element of the population" from "insults to its holiest beliefs." The "believing element" has no more rightful claim to such protection than has the unbelieving element. But to the orthodox religionist there is no faith but his own sacred and deserving of the protection of the civil power.

No, the "godless have no peace"—where the godly have any chance to disturb them. Give the godly the laws they want, and the godless will have short shrift. This will never be a world of peace until it is a godless world. Men filled with the love of God have no room for the love of man unless the men they rule over are of the same faith as themselves. This is the most important lesson of human experience.

Der Herold des Glaubens agrees with its Reformed Presbyterian contemporaries that the postal authorities of the United States ought to follow the example set by those of Canada, and shut this "scandalous" journal out of the mails. This will no doubt delight Brothers McAllister, McCrory, Stevenson, George, and the rest of the Protestant theocrats, but we would whisper in their ears a word of prophecy: When you have successfully played the Forerunner part and the Christ of Rome is in the federal Constitution you or your children will awake some fine morning to find a Roman Catholic holding the postal portfolio at Washington and your Presbyterian papers served just as THE TRUTH SEEKER has been served in Canada with the cordial approbation of yourselves and your far-seeing Jesuit allies. "They who take the sword shall perish by the sword." If you had good business sense you would unite with the Freethinkers in working for the total secularization of the state. That way lies your only safety in the end. Continue in your present course, and we shall indeed be crucified first, but before we are dead you will be decorating the crossed poles to the right and left of us.

Ingersoll's new lecture, "The Foundations of Faith," is for sale at the low price of twenty-five cents. Same style as his other recently issued pamphlets.

The Latest Prayer Test.

The Christian thaumaturgists are at it again. They are once more manufacturing arguments for the Rationalists. They seem determined to impress on the common mind the fact that prayer is not answered. Men and women of exceptional powers of intellect and capacity for observation are already convinced that prayer goes just so far as the vocal organs of the incantationist are able to project it, but the masses of unscientific and unthinking people are still under the delusion that it goes much farther; that, in truth, it reaches a far-away region called "heaven" and penetrates the ear of a being who is named "God." And they even believe that this magnified man pays heed to the quintillions of supplications that are thus tumbled into his auricular appendages and accedes to the contradictory requests of his subjects. But every few years the masses receive an object lesson that staggers the open-mouthed faith of at least a small number of them. Thirty-five years ago began the terrible civil conflict that cost hundreds of thousands of lives and billions of dollars' worth of property. Both North and South the people prayed to God that he would bestow victory on their side. Remarkable as it might seem at first thought, they prayed to the same God. This opened the eyes of a few. The South was beaten; God "gave victory" to the North, and this probably opened the eyes of a few more. But the South remains the most religious part of the nation, and so we may suppose that this prayer test did not do very much to enlighten its Christian people. Neither did the assassination of Abraham Lincoln let light into the brains of the credulous devotees on the hither side of the Potomac.

A little more than a decade and a half after the close of the Civil War came the mortal wounding of President James A. Garfield by Guiteau. The surgeons probed for the pistol ball, but could not find it. For weeks the president lingered between life and death. Meanwhile the Christians prayed. They prayed in the privacy of their homes and in their churches. They prayed spontaneously and in ordered concert. Clergymen prayed. Laymen and laywomen prayed. Children prayed. Days were given over to prayer by the whole nation. God was begged to spare the life of the stricken man. Men and women prayed to him in English, in German, in Dutch, in French, in Swedish, in Danish, in Norwegian, in Russian, in Bohemian, in Spanish, and in many other languages. He was prayed to not only in the United States, but in the British Isles, on the Continent of Europe, in Mexico and South America, and in other lands. He was prayed to by Trinitarians and by Unitarians, by believers in the eternal agony of the wicked and by merciful annihilationists, by Catholics and Protestants and Greeks, by Methodists and Presbyterians and Universalists, by Disciples and Episcopalians and United Brethren, and all the rest of the sectarists. But all in vain. God did not deign to tell the surgeons where to search for the bullet. He did not deign to stretch forth his arm of might and save his believing son, the ex-minister. James A. Garfield died in spite of the prayers of the nations. This indeed was a prayer test, and it was not a prayer test made to order. It came in the course of human events, and there could not be said of it by hedging Christians, as was said by them of the proposition of Professor Tyndall, that it was an attempt to make God a party to his own humiliation. James A. Garfield died, and with him died the faith in prayer of thousands of men and women. The Garfield object lesson is yet instructing the people. One would suppose that the medicine men of the church would never court another such failure. But they have.

On Thanksgiving Day the Christian Endeavorers of Cleveland prayed for the conversion of Robert G. Ingersoll to Christianity. At whatever place they were at noon, they were pledged to there offer up a prayer for this purpose. The woman president of the "May You" branch of the society made the suggestion, and it was so well received that it was embodied in what might be called a general order to all the members. Some of the Cleveland minis-

ters thought that, as private prayers were asked for, they would not mention the matter publicly before their Thanksgiving sermons. Others, notably the suburban preachers, prayed long and fervently. At the Columbian Labor church, the headquarters of the Salvation Army, the praying, under the lead of "Joe the Turk," was fast and furious. This is his prayer, as reported:

"O Lord, we have an arch enemy who is traveling over the country. He is working against Thee. He is working against us. He is endeavoring to injure the cause. We have all faith in Thee. We believe that Thou canst do this thing. Thou hast answered our prayers before, and we believe that Thou wilt do it now. O Lord, Thou hast everything and canst do everything. Save this enemy. Make a friend, a co-worker of him. O God, Thou art all-powerful and holdest everything in Thy hands. Answer this our prayer."

Then followed a half-hour of religious frenzy that would have put a combination of Howling and Dancing Dervishes to the blush.

Now, if God has all the power that "Joe the Turk" says that he has, he can convert Colonel Ingersoll without an effort. But if he does not "save this enemy" we shall be forced to conclude that he does not *want* Colonel Ingersoll to be a Christian. In that contingency, there is no help for the Freethinker—he *can't* be an "Endeavorer," and so we hope the "saved" will stop abusing him. He is one of the elect of God unto damnation, and couldn't believe that Jonah had a saloon stateroom in the whale, even if he tried to all his life.

But the Cleveland episode was only the beginning of the latest great prayer test. At 2 P.M., Sunday, December 1st, all the Christian Endeavorers of the United States and Canada, supported by the uniformed legions of the Salvation Army, were to pray for the conversion of the Agnostic lecturer and author. Up to the time of going to press the invocations have not taken effect; THE TRUTH SEEKER is informed that Colonel Ingersoll is still in full possession of his senses, and the ever-genial Charles A. Davis, his advertising manager, is kept busy fixing dates and arranging routes for the winter campaign. As the *New York Sun* says, the woman president of the "May You" branch of the Christian Endeavor "has forced upon the public a prayer test bound to be of extraordinary notoriety." After the smoke of battle clears away there will be a good many more Infidels in the country than there were before she fired the first gun.

J. B. Coulter, one of THE TRUTH SEEKER's subscribers, was on November 4th murdered at his home, two miles east of Cobden, Ill. He was killed by a charge of shot which entered his forehead. As a watch and money on his person when killed were not taken it is apparent that robbery was not the object of the assassin. Mr. Coulter was 69 years of age. His funeral services were largely attended and were secular.

On November 10th the statue of the Virgin Mary was crowned at New Orleans with imposing ceremonies. A committee of women had begged of the citizens the jewels for the crown, but the most significant feature of the occasion was the opening of the exercises by the firing of a salute of twelve guns at six o'clock by a detachment of the Louisiana Field Artillery, while gun salutes were continued at intervals during the evening. We suppose that this fresh evidence of the growing recognition of religion by the state will be very gratifying to our friends of the National Reform Association, and we may reasonably expect that they will call attention to it in their coming convention at Baltimore as one of the most pleasing and encouraging signs of the times. But should some one there facetiously object that the participation of the state troops in the ceremony of crowning the Virgin was a recognition of a sect of Christianity, we should be obliged to maintain that the point was not well taken. We confess that we cannot understand why Protestants are so eager to let the Catholics have all the benefits of the female member of the divine quartet. We are constantly told that the effect cannot be greater than the cause, and hence the mother of God must be greater than God; and if God incarnated in Christ should be in the Constitution and be recognized as King of the nation, it is not reasonable or fair to deny to his mother some measure of official recognition. She should be at least Queen Regent.

Superstition in Present Times.

[From "Recent Recrudescence of Superstition," by Prof. E. P. EVANS, in the October *Popular Science Monthly*.]

The convention of Catholics held at Cologne [Germany] during the last week in August, 1894, passed a resolution urging the immediate founding of a university at Fulda, which should be sanctioned by the pope, controlled by the bishops, and wholly independent of the state. The kind of instruction which young men would receive in such an institution may be easily imagined. The hexameters of the fathers and the works of Albertus Magnus would be the text-books in natural science, while theology and philosophy would be nothing but a rehash of the quiddities and quodlibets of Thomas Aquinas and Duns Scotus.

Two books recently published may be cited as fair specimens of the sort of researches to which the professors of the proposed Fulda University would probably devote their time and talents. The first of these volumes is entitled "Wunder und göttliche Gnadenerweise bei der Ausstellung des heiligen Rockes zu Trier im Jahre 1891;" aktenmässig dargestellt von Dr. Felix Korum, Bishop of Trier, of which a fourth edition has just been issued by the Paulinus printing office in Trier (Treves). When it was announced in 1890 that the "holy coat" of Trier would, after a lapse of forty-six years, be again exhibited for the adoration of the faithful, many sincere Catholics could hardly believe that, in the latter half of the nineteenth century, such an appeal to the crassest religious credulity would be made, or that it would meet with any general response. Nevertheless the exhibition took place in the following year and was crowned with immense success. Vast crowds of people flocked to the sacred shrine, and rumors went forth throughout the land of persons who had touched the garment and proved its miraculous virtue by being healed of their infirmities. This immense concourse of devotees presented to the eyes of the bishop a "glorious spectacle" and is characterized by him as in itself a "moral miracle;" a mind less blinded by bigotry, and therefore more capable of tracing the logical connection between cause and effect, would discover in this marvelous phenomenon only the natural result of the kind of religious instruction that has been systematically imparted by the Catholic clergy to the souls intrusted to their special care and spiritual cure during the last fifty years.

Dr. Korum seeks to give his *brochure* a quasi-scientific character by a so-called "documentary representation" of the miracles wrought by the "holy coat," consisting of certificates issued by obscure curates and country doctors and indorsed by an episcopal commission of theologians and physicians, who have very discreetly forgotten to sign their names to their reports and thus relieved themselves of all personal responsibility for their opinions. The council of Trent decreed that no new miracles are to be accepted as authentic unless allowed and approved by the diocesan bishop, who, after taking the advice of theologians and other pious men, is to come to a decision which shall be consentaneous to truth and piety (*veritati et pietati consentanea*). Unfortunately, the interests of truth and piety are not always identical, and the demands of the former are apt to prove fatal to the claims of the latter. The diseases reported by our author as having been healed were nervous and hysterical affections, chorea or St. Vitus's dance, and a few cases of certain milder forms of lupus and tabes, which, as is well known, often disappear for months and even for years without the aid of medicine or miracles. It is also essential to a miracle that the afflicted person should be instantaneously relieved, or "cured from that very hour." The bishop, however, records no instance of this kind; as a rule a very considerable time elapsed, often weeks and months, before the contact with the "holy coat" began to produce any perceptible effects; meanwhile the patient had been subject to a variety of sanitary influences, such as change of scene and other diversions, any one of which might have brought about the desired result, and in some cases also underwent medical treatment. Under such circumstances it would be the height of absurdity even for those who admit the possibility of the miraculous healing of disease to claim that the recovery was due to supernatural causes. Indeed, of the thirty-eight cures said to have taken place during the exhibition of the "holy coat," Dr. Korum owns that twenty-seven may have been effected by natural means, thus leaving only eleven in which he would fain discover the working of divine agencies.

One of the most eminent of modern neuropathologists, the late Professor Charcot, published shortly before his death an interesting paper on faith-healing, in which he acknowledges the reality of the cures performed by this means, and states

that his own practice furnishes many examples of the kind; but every therapeutic miracle, he adds, has its explanation, and we are gradually becoming better acquainted with the laws which govern the origin and evolution of such phenomena, and better able to trace them to their natural causes. Two factors are absolutely essential to cures of this kind; first, a peculiar mental constitution of the patient, easily accessible to confidence, credulity, or, as it is now called, suggestibility; secondly, a certain definite form of disease confined to a very small province in the domain of therapeutics, and comprising only those affections which the influence exerted by the mind upon the body suffices to heal. To this class of ailments belong partial or complete paralysis, cramps, convulsions, and similar functional disorders, tumors and ulcers, muscular atrophy, defective vision, and other troubles of a hysterical nature, which can be cured by hypnotic suggestion, or by impressing upon the mind of the patient the conviction of their non-existence, or by appealing to the firm belief in some remedy which has no intrinsic virtue. Under such circumstances a cripple may recover the use of his limbs simply by being commanded to rise up and walk, or a person suffering from *tabes dorsalis* may be restored to health and strength by wearing a holy relic of high repute or by going on a pilgrimage to some wonder-working shrine. In both cases the cure is effected by the exercise of credulity under more or less morbid and abnormal conditions produced either by somnambulism or superstition; but in neither case is the result attributable to supernatural causes. The sole aim of the physician is to heal the sick, and he should be liberal-minded enough to make use of any remedy which experience has proved to be effective—it may be a pill or a pilgrimage, a dose of sulphur or devotion to a saint.

An admirable reply to Dr. Korum's book is a *brochure* of eighty-three pages written by Friedrich Jaskowski, entitled "Der Trierer Rock und seine Patienten vom Jahre 1891" (Saarbrücken: Carl Schmidtke, 1894). The author is a Catholic priest in the diocese of Trier, and therefore under the jurisdiction of the bishop, the absurdity of whose statements and the untenableness of whose arguments he so courageously exposes and so conclusively refutes. The holy coat, he says, has been in the custody of the cathedral since the twelfth century, and was exhibited and adored as a sacred relic probably a dozen times from 1512 to 1810, but during these three centuries no healing virtue or wonder-working power was ever ascribed to it. In 1810 some ignorant and superstitious devotees reported that miracles had been wrought by it, but these stories were not indorsed by the ecclesiastical authorities. Not until 1844 did the popular demand for miracles become so loud and persistent that Bishop Arnoldi finally yielded to it and announced officially that "bodily wonders" or miraculous cures had been performed. If the holy coat can restore the sick, Jaskowski thinks it rather odd that it should have no power of self-restoration; it gets moldy when shut up in a damp closet, wears out by use, and has to be cleaned, darned, and patched like any other garment. The miracles of healing cited by Dr. Korum are then subjected to a critical examination and shown to be utterly unworthy of credence. In several instances the persons said to have been cured died shortly afterward. Of the thirty-eight cases cited, thirteen were men and twenty-five women. "This predilection for the fair sex" is a rather suspicious circumstance, indicating that the maladies were mostly hysterical and nervous and might be easily ameliorated by any influence that would powerfully affect the imagination, without the aid of either medicine or miracles.

The success, both devotional and pecuniary, which attended the exhibition of the holy coat of Trier in 1891 on German soil excited the religious and patriotic zeal of French Catholics, who resolved to try what healing virtue might still inhere in the "holy seamless coat" of Argenteuil. This rival relic, the gift of the Byzantine Empress Irene to Charlemagne, had not been officially exposed and had its therapeutic powers publicly tested since 1680, and it was decided that the "elevation" should take place from May 14 to June 10 in the year of grace 1894. No sooner was this announcement made than it greatly alarmed the jealousy of Trier, whose bishop published a pastoral letter denying the genuineness of the coat at Argenteuil, and inviting the faithful to pay their devotions only to that at Trier. This view was also taken by a French ecclesiastic, the Benedictine Abbe Vonel, who wrote a pamphlet declaring that the legend of the Argenteuil relic had no historical foundation, and that the whole thing was merely a "pious illusion," which the church should have sufficient love of truth as well as sense of her own worthiness to repudiate. This conclusion filled the inhabitants of Argenteuil

with consternation; especially the tradesmen and innkeepers of the little town on the Seine uttered loud and indignant protests against the attempt to tarnish the traditional glory of this sacred shrine and to diminish the prospect of putting money in their pockets, while the people of Trier rejoiced at the condemnation and probable extinction of a dangerous competitor. At this juncture Monseigneur Richard, archbishop of Paris, intervened and induced the Abbe Vonel to withdraw his *brochure* from publication. In order to remove any lingering traces of skepticism from the public mind, the bishop of Versailles submitted a small piece of the holy seamless coat to the chemists of the Gobelins manufactory, who reported that the web might possibly date from the time of Christ, and that the stains may have been produced by blood; whether it was really the vesture upon which the Roman soldiers cast lots they would not undertake to decide. This vague and utterly worthless document was eagerly seized upon by the bishop and printed in the newspapers as a confirmation of the truth of ancient tradition by modern science.

We may add that the ecclesiastical authorities of Argenteuil do not deny the genuineness of the relic at Trier, but only assert that it is an upper garment, one of those which Christ's crucifiers parted among them, whereas theirs is an under garment, worn next to the skin, and therefore endowed with greater healing virtue than could possibly be possessed by a mere overcoat. The masses, however, do not seem to have been seriously affected by the accusations and recriminations passed backward and forward between the guardians of the two shrines vying for public patronage. On May 14th, the first day of the "elevation," thirty-seven extra trains left Paris for Argenteuil, and forty-two thousand persons paid their devotions to the wonder-working coat; and when the exhibition closed on June 10th half a million pilgrims had visited the little town.

Another book indicating the rank growth of superstition in recent times is Dr. Theobald Bischofberger's "Die Verwaltung des Exorcistats nach Massgabe des römischen Benediktionale," of which a new edition, revised and enlarged, was published by Roth at Stuttgart in 1893. The author evidently prides himself upon his powers as an exorcist, and relates with great unction and assurance his experiences in casting out devils by a *hocus-pocus* worthy of an American medicine-man or an African conjurer. In the section of his manual entitled "Recognition of Demonic Diseases" he states that the signs of diabolical possession are quite conspicuous, but not altogether infallible, such as understanding foreign tongues without having learned them, and revealing the place where objects have been hidden, a peculiar faculty now known as mind-reading.

Diabolical possession, if permitted to continue for a long time, finally gets to be chronic and inveterate, and develops into an organic and incurable disease. Very often, too, it is quite impossible to determine whether the demon is the originary cause of the malady or merely takes occasion of it to get possession of the person through the breach made by illness, like an enemy lying in wait and ready to seize every opportunity to assault the temporary citadel of the soul. Women, however healthy, are, from the very nature of their sex, subject to various bodily indispositions from which men are wholly free, and are therefore more liable to demonic affections; hence the vast number of unfortunate women who have suffered as witches in times past, not necessarily because they were wicked or morally corrupt, but because they were weak, the devil taking advantage of their physical infirmities to get possession of their persons and to make them the agents of his will.

The theory that "sin is the source of demonic infestations" is accepted by Dr. Bischofberger only in its general application to the human race; if applied to individuals and families, he thinks it often works great injustice. He censures the conduct of many guardians of souls, who say to those afflicted by demons: "It serves you right; you ought to lead a different life; Satan has power only over bad people." Such remarks betray a lamentable ignorance of the devil's devious ways and cunning devices. Equally reprehensible is it to tell mothers who seek help from the church for their suffering children: "Your child has been baptized and is in a state of saving and sanctifying grace and inaccessible to devils. You must consult a physician." The truth is, adds our author, little children are very frequently demoniacally possessed for the same reason that women are.

Demons are said to watch with lively interest the progress of modern science and to build great hopes upon it. On one occasion, when the priest came with consecrated oil (*oleum simplex*) and holy water and began to utter the prescribed exor-

cism, the evil spirit cried out: "Woe is me! I thought that rubbish had long since gone out of vogue and been discarded as dead superstition." In the ages of faith it was customary to cast out devils in the presence of the whole congregation; but, owing to the growth of skepticism even among so-called believers, it is now deemed better to do it *scorsum a multitudine* (apart from the crowd), which would be attracted by idle curiosity rather than by the spirit of devotion. It is desirable, however, that the priest should select from the kinsmen and friends of the energumen a number of pious men who, after confessing and taking the communion, shall sustain him by prayer and fasting. Dr. Bischofberger firmly believes that our insane asylums contain many demoniacs who might be healed by the church, but whom "science falsely so called" has condemned to the madhouse and the strait-jacket; he condemns the priests who would fain show their enlightenment by indorsing the decisions of the alienist, and exclaims: "O spirit of the age! How strongly hast thou infected even the clergy!" It may also be regarded as a concession to this spirit that it is now admissible to call in a physician in order to repair the damages done by the demon to the bodily organism, whereas in the middle ages, and indeed down to the seventeenth century, the church positively forbade any such intervention, and maintained that the divine power which cast out the devil would also heal the breach. With the general decline of faith in miracles it is permitted to have recourse to medicine, which, however, must be blessed by a priest before being administered to the patient.

Curiously complicated knots and intricate twists and tangles in the hair of animals "are always signs of demoniac infestation." Some eleven years ago the cattle of a peasant in Dr. Bischofberger's parish had their jaws so cramped and contracted that they could hardly eat. The demoniac attack, although severest at first, extended more or less over the whole day and night. If the cows succeeded in getting a little fodder into their mouths, they would keep it there almost motionless for half an hour or more, and only swallow just enough to keep them alive, and after four or five weeks they were all reduced to the verge of starvation. Our learned doctor of divinity then went through with the prescribed benedictions of kine, fodder, stall, etc., as he informs us, and standing before each animal in turn said, "I command you, demon, in the name of Jesus Christ, the Son of God, that you desist from tormenting this creature of God and no longer disturb it in the exercise of its natural functions." Gradually they began to chew their food slowly, and no sooner was a cross burned in the tuft of hair between the horns than they fell to and ate with a ravenous appetite.

In another case with which he had to deal he found the devil more obstinate. A peasant woman had suffered from various ailments, and after giving birth to a child fell into a state of extreme nervous prostration. The *præceptum probativum* indicated demoniac infestation. By the use of consecrated oil and the proper benedictions the evil spirit was cast out of the woman, but went into the stable, where the cattle became strongly agitated. The bovine benedictions expelled it from the cattle, when it returned to the woman, from whom it passed into her husband and children, but, owing to their good health and bodily soundness, it could find no firm foothold there and was easily driven out, whereupon it went back to the woman and one of the cows. A veterinarian gave the animal some medicine, which the priest had blessed, and benedictions were pronounced upon the entire building with all its inmates, men and cattle. Shortly afterward it was found that the devil, instead of going back to hell as told to do, had taken up his abode in the well, which was about half a dozen yards from the house, for no sooner did the cows drink the water than their hair bristled and stood on end; also the woman had a relapse after taking a sip of it. Dr. Bischofberger expelled the devil from the well by throwing into it a little consecrated salt, and, after chasing him with the weapons of the church from one nook and corner to another, finally succeeded in getting rid of him and purgating the whole premises. "We thus see," he concludes, "how the demon makes every effort to deceive, weary, and discourage the officiating priest."

In conclusion, the author of this manual of exorcism says, "People fondly imagin that these cunning devices of the Prince of Darkness may have been practiced in former centuries, but that they have been dissipated by the light of the nineteenth century like the mist before the sun." His thirty-seven years' experience as a priest prove this optimistic assumption to be wholly unfounded.

SEND for free catalog of our publications.

The Religion of Deeds and the Religion of Words.

Every Stoic was a Stoic, but in Christendom where is the Christian?—Emerson.

'Tis writ: "In the beginning was the word!"
I pause, perplexed! Who now will help afford?
I cannot the mere word so highly prize;
I must translate it otherwise,
If by the spirit guided as I read.
"In the beginning was the sense!" Take heed,
The import of this primal sentence weigh,
Lest thy hasty pen be led astray!
Is force creativeness then of sense the dower?
"In the beginning was the power!"
Thus should it stand: yet while the lines I trace
A something warns me once more to efface.
The spirit aids; from anxious scruples freed,
I write: "In the beginning was the deed!"

—Goethe.

Robert Burns once said that of all nonsense religious nonsense is the most nonsensical. Burns spoke of the religious nonsense of his time, but his rule holds good when applied to the religious nonsense of our own time. Religion is subject to the laws of evolution; the religions of the present have evolved from the religions of the past and are in many respects an improvement upon their parents, but the religious nonsense of the present is as nonsensical as it was centuries ago. Some fine specimens of religious nonsense are put on exhibition every year during the long winter evenings at the church revival meetings. The Methodist church is especially active in this line. It beats all its rivals. The midwinter exhibitions of the Methodist church are perhaps the finest of the kind we have in this country. The revivalists are undoubtedly well-meaning men and women; they are honest and sincere; they work for what they believe to be the benefit of mankind, and yet I have no hesitation in saying that the revival meetings, far from being a benefit, are an injury to mankind. The enthusiasm of the revivalists is very commendable, and many Freethinkers and reformers can take lessons from them. Without enthusiasm we cannot accomplish anything great. In fact, I am of the opinion that if the movement of progress is very slow, it is to a great extent due to the fact that many of the so-called reformers and Freethinkers are not active workers; they lack enthusiasm. Ideas cannot be of great value unless their possessors can use them for the benefit of others. Heine says:

We do not take possession of our ideas, but are possessed by them.

They master us and force us into the arena,
Where, like gladiators, we must fight for them.

But people with no enthusiasm seldom fight for their ideas. Give us enthusiastic men and women and the world will be saved; but while enthusiasm can do a great deal of good, it can also do a great deal of evil. Enthusiasm in the wrong direction cannot but be harmful.

The aim of the revival meetings, it is claimed, is to convert unbelievers to "Christianity" and thus save them from a burning hell in the next world. "Save your souls, flee from the wrath to come," is the burden of their song. The sufferings of the unconverted in the flames of hell are portrayed in such dark colors that weak-minded persons are terrified to death and often become insane. The revival meeting often furnishes inmates for the lunatic asylum. An English man of science, who prides himself on being a Catholic, not long ago tried to prove that there is real "happiness in hell," but our Methodist friends of the revival meetings reject such a doctrine as unworthy of notice. Let scientific Catholics talk as they will; let the revised version of the Bible put out the flames of hell; it makes no difference to them; they keep on preaching a red-hot hell, as if nothing had happened. Strange our Methodist brethren will not preach an old-fashioned hell in their ordinary Sunday sermons; they will sometimes even admit that hell is not a place but a condition, but as soon as they start a revival meeting, they "raise hell" in earnest and are very liberal in distributing fire and brimstone.

We constantly boast of the great achievements of the nineteenth century, of the great statesmen, poets, philosophers, scientists, and inventors it has produced; of the great progress we have made in all departments of knowledge. All this may be true. It cannot be denied that the present century has done a great deal to enlighten and elevate humanity. Pessimists may bewail its faults and limitations; they may call our attention to the fact that the condition of the masses is no better now than it was a hundred years ago; that slavery exists in fact, if not in name; that greed and avarice are triumphant. These are, of course, serious and damaging charges; still, I am of the opinion that in spite of all faults this century is by far the greatest in the history of the world. But when I enter a Methodist church during a revival meeting, I am

inclined to think that the nineteenth century is not a reality but a dream, that Darwin and Haeckel never existed, and that we still live in the Middle Ages.

I have said, and I say again, that I have nothing to say against the revivalists as men; I have nothing but admiration for their zeal and sincerity. If they really believe that Calvin and Torquemada are enjoying eternal bliss in heaven, while Goethe and Darwin are in hell, it is not only their right but their duty to say so; but what shall we say of a religion that teaches us such a monstrous doctrine? Think of a heaven which has no place for many of the best and greatest men, but which welcomes some of the worst specimens of humanity, who become "converted" on their death beds! Think of a God who damns a good man for failing to believe something which he could not believe!

To convert men to Christianity, or at least to that portion of Christianity which teaches us to be kind, merciful, pure in heart, to hunger and thirst after righteousness, to do our duty regardless of how it may affect our personal happiness, to make peace with our brother-man before offering a sacrifice at the altar of God, and to do as we would be done by, is a praiseworthy work; but how much of such Christianity do we find in our churches? How many "Christians" make a practical application of the teachings of Jesus? The name of Jesus is altogether too often on the lips of the professed Christians, but of what use is the name if it does not inspire men to live better lives and improve the condition of the world? "In the beginning was the word," quotes the so-called Christian, but Goethe, who was of a true religious nature, says: "In the beginning was the deed." This is the Alpha and Omega of true religion; this is the hope and consolation of humanity. "I cannot the mere word so highly prize," but what is the religion of the churches if not the mere word? If the deed exists at all, it is so hidden in an obscure corner behind a mass of creeds, doctrines, and ceremonies that it is almost invisible.

Imagine a man who had never crossed the threshold of a Christian church, but who is acquainted with the teachings of Jesus. Let such a man find his way into one of our orthodox churches during a revival meeting and he will not be able to understand what connection there is between the church performances and the religion of Jesus, and yet the worshipers of the "word" honestly believe that they are real Christians doing the will of Jesus.

We are in a great need of revivals, but not of the Sam Jones type. Let us have a grand revival of the religion of humanity which teaches us to educate, enlighten, and make this world a paradise. If the churches want to do some good, let them preach such a religion. They must vacate the realm of the unknown and keep their feet on *terra firma*. If there is a God, he is able to take care of himself; he has no need of the help of the priest and parson. Let the churches cease talking so much about heaven and hell; let the preachers stop giving us nonsensical descriptions of how the inhabitants of those countries enjoy themselves. Are the preachers sure that they know the truth about heaven and hell? They have never visited the realm of the unknown; all they can do is to guess. Are we under obligation to accept their guess as the only true one? Cannot every thinking man do his own guessing about matters which admit of no proof? Why should we trouble ourselves about problems beyond the power of men to solve? Why gaze at the stars and leave the mud under our feet in its present condition? Heaven and hell are mere shadows, but the world in which we live is a reality. So let our ministers do something for this world, let them try to alleviate the sufferings of this life. Instead of helping God, let them help man; instead of fighting an imaginary, invisible Satan, let them fight the real, visible Satan of crime, vice, injustice, and ignorance; let them, in short, become teachers of mankind; let them say, with Abou Ben Adhem: "Write me as one who loves his fellowmen!" If they do this, the future generations will rise and call them blessed, but if they persist in following their present course, the future will have no use for them. They will become fossils to be placed in a museum of antiquities. CYRUS W. COOLIDGE.

Oyster Bay, L. I., N. Y., Nov. 18, 1895.

A Youthful Friendship Renewed.

From the London Freethinker.

A few days ago in conversation with Mr. George Anderson we learnt that he had just been in communication with a friend he had lost sight of for more than forty years, and all through one of Mr. Putnam's letters in THE TRUTH SEEKER. The friend in question saw a reference to George Anderson there, and said to himself, "Why, that must be my George Anderson."

He wrote and discovered that it was, and now they are "Dear Georging" and "Dear Williaming" each other as though they had parted only yesterday. So strong is the friendship formed in the godlike time of youth.

Fifty years ago Mr. Anderson belonged to a Young Men's Society at Arbroath, and he converted nearly all the members to Freethought; though the Society degenerated when he left it, for when he returned some time afterwards he found them discussing whether an old maid or a young widow made the best wife.

It was at this period of his life that Mr. Anderson became acquainted with William Cant Sturoc, who visited America, settled down there, and so disappeared. The place of his settlement was Sunapee, Sullivan Co., N. H. He was admitted to the bar in 1855, and is now a respected citizen, widely known for intelligence and integrity, for liberal thought and a certain poetic gift which even law has not succeeded in suppressing. A portrait of him appeared in the *Granite Monthly* for December, 1893. The face is keen and intellectual, with geniality and humor about the eyes and mouth.

Mr. Anderson asked Mr. Sturoc whether the law over there was as badly against Freethought as it is here. Mr. Sturoc replies that there is no state law against selling tickets or charging a door-fee on Sunday, but municipal regulations have lately been enforced to put down Sunday theatricals and concerts. There are occasionally fanatical outbursts, encouraged by the clergy, against individual rights. Societies may take and hold property, but the intention of testators is sometimes frustrated by bigoted judges.

The Liberal Club.

The writer of these lines attended, on Friday evening, November 29th, the 767th regular meeting of the Manhattan Liberal Club. Upon his waistcoat, made conspicuous by a moderate exuberance of person, he wore the badge-pin of Freethought. There was a debate in sight, and the hall was inordinately full, some of the listeners occupying picnic chairs in the vestibule. Mrs. Emma Beckwith presided, impartially extending or shortening the time of the speakers as their efforts seemed to her good or otherwise.

The Rev. E. J. O. Millington, who is understood to be a Presbyterian, opened the discussion of the subject—"The Authority and Necessity for Faith." Mr. Millington is still a young man, with a build like Franklin Steiner's and a face twice as long. His thick auburn hair lay smooth across the top of the head and undulated properly elsewhere. His hands were white, his countenance pale. He was armed with a roll of manuscript. Having made his bow, he assured the audience that it gave him great pleasure to be there. He represented no church, and would not be held responsible for what any school of theology might teach. He would define faith as "assent to testimony." If the testimony appeared satisfactory, we were justified in believing. He quoted Aristotle, Dr. McCosh, and Professor Drummond, and also cited Ingersoll, but did not quote him, to show that the highest knowledge is not scientific. His faith, he said, was not contrary to anything that he knew, nor was it antagonistic to reason. He was an evolutionist, but he found that evolution made great demands upon his faith—he must accept the testimony of the men who had done the investigating. The value of the testimony was the thing to be fought over. Defining his own faith, Mr. Millington said that he believed in God, the creator and father, and his good will toward mankind; in the Lord Jesus Christ, the reality of sin, and the necessity and possibility of redemption; that the wages of sin were death, and the gift of God the same old life eternal; that the gospels were a perfectly credible history of Christ, but that Christ himself is the real authority. Incidentally, he would be pleased to defend the reliability of the gospels against any who chose to question it. Christ became inexplicable on the hypothesis that he was merely human. He was not related to his age and nation, nor even to any other, and such was his marvelous nature that he in himself furnished the only necessary proof of the existence of God. Humanity could not have produced him. There was magic in his name, which was mighty unto redemption from sin, and the Rev. Mr. Millington would rest his case upon saved men.

Mr. Millington made a good impression. He was not at all abusive; he gave Freethinkers the credit of searching for truth with as great earnestness as the same quest is followed by Christians, and believed that all could get together on a platform of doing good. Only, he prophesied, when we got there, Christ would be the central figure. He took his seat cheered by hearty applause.

Then came Mr. Thaddeus B. Wakeman to correct

Mr. Millington's errors. This contention, Mr. Wakeman said, could not be fought to a finish, for the reason that the combatants were not in the same ring and could not reach each other over the ropes. Mr. Millington lingered in the world of tradition and theology, and his method was theological and traditional, while Mr. Wakeman had long since thrown that method overboard and swabbed the decks. He no longer relied on testimony, but upon evidence. We might doubt the testimony of Copernicus or of Newton, but an eclipse proved that the Copernican system and Newton's mathematics were correct. Science is verifiable truth, and there is no other way to prove anything. Thought and things agreeing constitute truth. Mr. Millington believed in God, but what god? How does he present him to our minds? He must be conceived of as the Eternal Fact, the totality of the world, or he is a spook—an illusion of the childhood of the race, as Santa Claus is of the individual. The old theological god is out of history and out of the thought of enlightened people. No creator is thinkable. Phenomena form an infinitesimal series, and to attempt to follow them back to any beginning is like carrying out a circulating decimal—for example, dividing 10 by 3. Theology is opposed because it is not true, and neither is it good. The difference between science and religion is not intellectual, but ethical; for to teach, as theology does, the creation and afterwards the extermination of the human race, is untrue and immoral. The man who still promulgates the old superstitions of the Bible is out of all comity with the progressive world. Consciously or unconsciously he is a fraud, and the truth is not in him. The Old Testament creation story is absurd, but the crowning absurdity is the creation of Christ as a redeemer—the notion that God made men good, that they degenerated and made it necessary for him to drown them out; that the descendants of the survivors got worse still, and that God was compelled to kill his own son as an excuse for saving them. Such teaching, in addition to being absurd, is basely immoral. The idea of exclusiv salvation has had the effect of turning the earth into a huge blood pudding, and the Christians of to-day owe mankind an abject apology for the atrocities committed in the name of their religion.

Christ, said Mr. Wakeman, never existed as one man. There was no man living in the first century who held the notions attributed to Christ by Mr. Millington, and if Jesus of Nazareth were in the hell he would not understand a word the reverend gentleman had said. Mr. Millington's Christ was an ideal of the nineteenth century. No man Christ, who walked on two feet, is known to definite history. He has been removed, and the Christ of the gospels is the composite photograph of at least five different characters, or appearances, who embodied the notions of the Jewish insurgents against the Roman government. This will appear from reading the New Testament history in the following order: 1. The epistles of Paul; 2. Revelation; 3. Mark's gospel; 4. Matthew; 5. Luke; 6. The Acts; 7. St. John. The notion was that when the messiah came the kingdom of heaven mentioned in the Lord's Prayer would descend from the sky, the Romans would be wiped out, and the reign of David restored to the Jews. Christ is reported as saying that those within the sound of his voice would witness these things. The Christ idea is the worst enemy of the human race. It is embodied in the czarism of Russia and in the pope of Rome. Its fruits are witnessed in the history of Christianity and in the Armenian atrocities of to-day.

Mr. Wakeman was even more vociferously cheered than Mr. Millington had been, and there was a short discussion by volunteers. Mr. Henry Frank supplemented Mr. Wakeman's notion of God as the Eternal Fact by suggesting that the deity might be conceived of as the Moral Energy of the universe. He added that Christianity once depended on the miracles of Christ; that it had afterwards changed its base to his bodily resurrection, and now, driven from that refuge, it rested its case on Christ's personality, which was quite as unstable as the foundations it had abandoned.

Then Mr. Henry Nichols got in a word or two. Mr. Nichols inhabits this immoral sphere by a supreme act of condescension, and attends the meetings of the Liberal Club at a great sacrifice of self-respect. He first instanced the fact—which is admitted by all, of course—that the world owes its civilization to the benign influence of Christianity. All our educational institutions are Christian. An auditor suggested Girard College, but Mr. Nichols put him down at once by stating that the Christians controlled Girard's institution. The interrupter could only murmur "Stolen!" while Mr. Nichols went triumphantly on. He asked if it was pro-

posed to do away with the churches and substitute the Liberal Club, with its salacious discourse, where a man could not safely bring his family. (At this the wearer of the badge-pin glanced apprehensively at his own family, but as one member thereof was tight asleep and the other on the broad grin, he was reassured.) And then your literature, said Mr. Nichols; what have you got? He went on to say that the publisher of the leading Freethought journal—meaning *THE TRUTH SEEKER*—had confessed to him that the policy of the paper was to cater to the degraded element. (The present publisher authorizes the writer to say that so far as he is a judge the above statement by Mr. Nichols has all the elements which constitute a lie.) Time prevented the speaker from elaborating his views, but he is understood to be something of a conservative, especially on the population question. As a successor to the Rev. George Vaughan, he leaves nothing to be regretted.

Mr. Rowley, of Brooklyn, was refreshing after the old gentleman who had last spoken, and gave new life to the discussion. He declined to acknowledge the authority of faith, which was always great, he said, in proportion to the ignorance of the person who exercised it. The man who walked by faith needed no knowledge, and generally possessed little; while those who possessed knowledge had no use whatever for faith. Science made no demands on credulity. If we doubt, we have only to investigate and verify; and if we do not choose to do that, we pay the penalty by continuing ill-informed. Tempus was fugiting rapidly, and Mr. Rowley had a short inning.

Mr. Millington, in his rejoinder, maintained two points: First, that belief in God rests on testimony, and he adopted Santa Claus as an illustration. The child believes in Santa Claus because it finds the gifts on Christmas morning. This point seemed to the audience generally to prove exactly what Mr. Wakeman had said on the same subject. Secondly, Christ must have been divine because there is no other name to "kunjel" with and save men from sin. Find another, said Mr. Millington, slapping his shin with one hand and banging the desk with the other, and you have proved your case.

Mr. Wakeman, in rejoining, had no difficulty in finding the names. He mentioned the lights of science and Freethought—Darwin, Huxley, Thomas Paine—at which Mr. Nichols arose and solemnly asked, "Do you class those men with Bob Ingersoll and your crowd here?" Mr. Wakeman told Mr. Nichols that he did, and the audience told Mr. Nichols to sit down—and he sat. The speaker said that he and the colonel could not agree on many points, but that all his opposition to the great iconoclast in minor matters was swallowed up in admiration for the services of Ingersoll as a destroyer of superstition; for this he was ready to kiss the hem of his garment. Mr. Millington kept his feet much of the time while his opponent was speaking, and the two alternately shook their fingers at each other and addressed the audience. Neither succeeded in maintaining his gravity, and general hilarity prevailed. The debate proved so interesting withal that the house was still crowded when at 11 o'clock the disputants shook hands and expressed a hope to meet again in this world.

A Plea for United Action.

The evolution of Freethought in this country has reached the point when co-operation is the supreme necessity. There is not only more defensive work to be done; not only is the enemy more aggressive and dangerous, but the time has arrived for the process of building, of organizing the fruits of victory into means of human progress. If we do not do this, all the bitter struggles of Freethought will only make the church more powerful; for, in its own way, the church will use the advantages attained by Freethought to aggrandize itself. Not only does the church throttle the individual Freethinker, but it robs him also of the results of his sacrifice. It condemns his good name, but appropriates his intellectual property. If Freethought itself does not evolve into an organized power, it will simply play into the hands of the church. The church will use it, as it uses art, science, and philosophy, to sugar the pill of its tyranny. The church fights the individual Freethinker; it will kill him if possible, for it cannot use the Freethinker as a living man. But when the Freethinker is dead it can and does claim his discovery, and uses it to make more brilliant its own laurels and enlarge its despotism. It will not do to fight the church single-handed, for when the most valiant Freethinker dies, the church claims his body, buries him, defames him, and utilizes his mental wealth. Is it not time that Freethought should claim its own; that it should be an independent movement, and enjoy the fruits

of its own glorious victories? Is the church to become the final master of the human race, so that even the Freethinker is its servant? This will assuredly be the case if there is no co-operation among Freethinkers.

The church is the arch-monopolist, and it would monopolize intellect and all that intellect produces. It will snatch the honey of the Freethinker's lonely toil, while it leaves him to starvation and martyrdom.

The conflict between the forces of the church and radical Freethought is fundamental. It is not the results of Freethought which benefit the world, so much as its method, which is always the supremacy of reason and experience, and the utter abolition of faith. It is not the truth merely that is of service, but the way in which we acquire the truth. One may accept truth with slavish spirit, as he accepts gold and jewels. The gold and jewels are of value, but of what value if worn merely as the ornament of servitude? Of what value is truth if you accept it as you would accept error itself, without toil or investigation? It is not the truth itself that is best, but the constant search after the truth by free inquiry. The church frequently accepts the results of Freethought, like the robber that it is; but it opposes tooth and nail the method of Freethought. It is the method of Freethought that keeps eternally bright the progress of mankind, and defies the church. It is the method upon which we organize, not upon the results of that method. We organize upon no truth, however large and permanent, but upon the way in which that truth is discovered and sheds its blessings upon the world.

We do not organize upon any creed, even if that creed contains the beauty and grandeur of all ascertained truth; for the moment we do this then ascertained truth is the prison-house of the human mind. Ascertained truth is always limited, and if made the boundary of human thought it becomes radically false. Being a true thing in a false relation, it is the most abominable of lies.

We organize upon the basis of free inquiry in every direction and to every possible result. It is this basis, this method, that the church is now attacking and which we must defend. In behalf of this method of Freethought we do not in this American Republic have free speech, free press, or free mails. More and more is the church endeavoring to place its restrictions on these, for more and more it sees that the method of Freethought is eventually its destruction.

We are therefore in the midst of a battle; the battle for human rights, the right to think, the right to be free and equal. We have against us a mighty and disciplined host. While there are many thousands openly upon our side and a silent majority of millions, still we are at a disadvantage because we lack a common organization. At present, in Freethought, it is too much every man for himself. A great deal is accomplished by this individual effort, and it should be maintained constantly; but in addition to individual effort, why should we not have combined and universal effort? Every active Freethinker must see the availability of this united action and that it is the condition of complete success. The American Secular Union and Freethought Federation is the only national organization to carry on the warfare for political freedom. We must support this or cease to co-operate, let things drift, and allow the church to manipulate politics without opposition. Undoubtedly there are thousands of Freethinkers in this country who are willing to unite. Let us reach them by all possible means, and enroll them in our ranks. The officers of the Union and Federation need the support of every Freethinker. Do not fail to become a member. The fee is only nominal, one dollar; and the fund thus raised will be of invaluable service.

We must work in Congress, on the platform, and through the press. The non-taxation of churches, the Bible in schools, and Sabbath laws are the great questions that confront us throughout the land. Other questions are looming in the future—God-in-the-Constitution, blasphemy laws, and restrictions of the mails. To meet these questions we must have an organized force; we must have comradeship and discipline. If a few thousand will thus combine we shall exercise a vast influence.

Let every active Freethinker do what he can to secure memberships. Write to the secretary for instruction, for documents, and the constitution. Organize a local society wherever possible, and affiliate with the national association. Induce your friends to contribute to the cause. Let us make a grand effort for a five thousand membership this year. This will multiply our means of usefulness a hundredfold. It will insure the triumph of our cause. Three hundred Greeks held back a million Persians. We can do the like by united action, for

we are fighting against barbarism and tyranny, and the progress of man is our inspiration and strength. Join the Union and Federation at once. Now is the time. We have one national organization, and it was never in better trim for work. Give us the means to go forward as never before in the cause of liberty and civilization.

Address all communications to E. C. Reichwald, secretary, headquarters, 141 South Water street, Chicago.

Remember that we are struggling, not for ourselves only, but for all the world, and the generations that come after us. Our contest is as deep and broad as humanity itself. The voices of the martyred past are with us, and the happiness of unborn millions is our goal. SAMUEL P. PUTNAM, President of American Secular Union and Freethought Federation.

EDITORIAL NOTES.

Dr. G. E. Morrison, in his book, "An Australian in China," shows that it will take the Protestant missionaries, at the rate of conversion that they reached in 1893, about 125,000 years to bring the 400,000,000 of the population of China into the fold of Christ, admitting that all the so-called "converts" remain in the fold after they are corrupted, which, of course, is too preposterous to believe, in the light of experience. Certainly not a very encouraging prospect.

It is pleasant reading, this note about Prof. Hjalmar Hjorth Boyesen, given out on the authority of the Philadelphia Press: "His most important achievement was his work on Goethe, which was translated into German. He was told by the Prussian Ministry of Instruction that it would be used as a text-book if he would expunge sundry Liberal passages, and to his lasting credit be it gratefully remembered, now that he is gone, he refused to alter his opinions to earn royalties." Literary independence is so rare in this age that such an example as that set by Professor Boyesen is very refreshing and encouraging. It is the most lamentable fact of the time that our writers are, as a rule, the slaves of the dollar, the parson, and the young person. We call it the most lamentable fact, because without free and fearless writers corruption and tyranny can degrade and oppress without let or hindrance.

"According to popular opinion, he [Ingersoll] has spent a large part of his public life ridiculing the Bible. He has never uttered one single word of ridicule for the Bible itself. He has only ridiculed certain unfounded conceptions of the Bible which he regarded as standing in the way of human freedom and the progress of human thought."—Rev. Minot J. Savage.

Mr. Savage is partly right and partly wrong. It is true that Colonel Ingersoll and other Freethinkers have ridiculed the conception of the Bible as an infallible revelation of the will of a perfect god, but he and they have also ridiculed the Bible itself—that is, many parts of it—because of its inherent unreasonableness and the cruelty, in numerous instances, of its precepts. No matter what its origin, the Bible contains much that calls for ridicule, and Ingersoll has not refrained from bestowing it. Not all the conceptions of the book which he has ridiculed are "unfounded"; in fact, the most of them are based on the clear and unmistakable affirmations of the volume itself.

In Maryland the mob who were lynching a man "reverently took off their hats" while prayer was offered for the soul of the victim. In consonance with invariable Christian custom, they were ready to ask God to have mercy on the soul of a man for whose body they could show no mercy. So hot were they for the vengeance they formally asked their God not to duplicate that they could not wait for the guilt or innocence of the prisoner to be judicially determined and his punishment, if he was adjudged guilty, meted out by the officers of the law which they pretend to reverence. Of them a correspondent of the *World* truly says: "They are possessed by the same ignorant fanaticism, the same mistaken zeal for a perverted idea of justice, which made our ancestors burn witches at the stake," and he adds that "the one effectual remedy for such diseases" is education. And he might well have said still further that that education will not

be advanced by putting the Bible back into the schools in Chicago, or keeping it in the schools elsewhere.

It isn't a great way from now to the sun festival known as Christmas—an adaptation of pagan rites to Christian necessities—and those who intend to follow the pretty custom of making presents to their friends on that occasion will find on another page of this issue of THE TRUTH SEEKER a list of books suitable for that purpose. If our friends desire we can hold the books till a few days before the festival and mail or express them so that they will reach the destination at the right time. A present that we would recommend is to send to your Liberal friend who does not now take it, a copy of THE TRUTH SEEKER a year for \$3, which carries with it a copy of the "Freethinker's Pictorial Text-Book" in boards. For \$3.50 we will send cloth bound book, with gilt side stamp—a handsome present indeed, with the added attraction of a weekly remembrance from yourself to your friend in the shape of THE TRUTH SEEKER. Such a present will do you good, your friend good, and us good—a combination of goodness which seems hard to resist.

SOME REASONS WHY. By Robert G. Ingersoll. A new lecture never before in print. Paper, 25 cents. Contents: Some Reasons Why. Duties to God. Inspiration. God's Experiment With the Jews. Civilized Countries. A Comparison of Books. The New Testament. Christ's Mission. Eternal Pain.

Something of the epigrammatic eloquence and logic of this lecture can be seen from the concluding paragraphs: "The Old Testament filled this world with tyranny and injustice, and the New gives us a future filled with pain for nearly all the sons of men. The Old Testament describes the hell of the past, and the New the hell of the future. The Old Testament tells us the frightful things that God has done; the New, the frightful things that he will do. These two books give us the sufferings of the past and the future—the injustice, the agony, and the tears of both worlds."

Colonel Ingersoll's Lecture Appointments.

Dec. 8—Kansas City, Mo. The Bible
Dec. 9—Sedalia, Mo. The Foundations of Faith
Dec. 10—Indianapolis, Ind. The Foundations of Faith
Dec. 11—Newark, O. The Foundations of Faith
Dec. 15—Washington, D. C. The Foundations of Faith
Dec. 17—Baltimore, Md. The Foundations of Faith
Dec. 22—Brooklyn, E. D. (Williamsburg), N. Y.
Dec. 29—Jersey City, N. J.

Lectures and Meetings.

THE Friendship Liberal League, George Longford, secretary, meets at 7:30, every Sunday evening in Warner's Hall, Broad and Wallace streets, Philadelphia.

THE Newark, N. J., Liberal League meets every Sunday afternoon at 3 o'clock at 177 Halsey st., corner of Market. Dec. 8th—Edward Dobson; subject, "Civilization and Freethought."

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7:45. Nettie A. Olds, lecturer. Sunday-school at same place at 12:30.

THE Omaha (Neb.) Philosophical Society meets every Sunday at 2:30 P.M., in Washington Hall, 18th and Harney streets. Questions pertaining to theology, Freethought, and science freely discussed. All are welcome.

THE Women's Liberal League of Philadelphia meets Wednesday evenings, at 8 o'clock, in the Skerrett Building, northeast corner Ridge ave. and Green st.; Miss M. P. McLeod, secretary, 218 So. Eighth st. Admission free, and all are invited. Radical Library open from 7:30 A.M. to 10 P.M.; dues, 15 cents per month.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Dec. 6th—S. P. Putnam; subject, "Freethought in England."

S. P. PUTNAM's lecture engagements:

Dec. 6th, Manhattan Lib- Dec. 29th, Farmdale and
eral Club, New York. vicinity.
Dec. 22d—Cincinnati, O. Jan. 5th—Chicago, Ill.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for December:

Dec. 8th—"The New Africa." T. McCants Stewart.
Dec. 15th—"Was Lord Bacon the Author of Shakspeare's Plays?" S. H. Nichols.

Dec. 22d—"The Saviors of the World." Henry Rowley.
Dec. 29th—"Natural Religion." Frederick W. Taylor.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for December:

Dec. 8th—"Is the Pulpit Losing its Power?" Mr. E. C. Wilmot.
Dec. 15th—"The Cuban Republic." Attorney A. A. Brown.

Dec. 22d—"Americanism and Catholicism." Samuel P. Putnam.

Dec. 29th—"The New Woman." Mrs. Louise Mannheimer.

Letters of Friends.

They Want the Pictures.

FLORENCE, KAN., Nov. 17, 1895.

MR. EDITOR: Inclosed please find \$3 for which send me THE TRUTH SEEKER for one year, also the "Pictorial Text-Book" as a premium.

E. M. SIKES.

AVOCA, O. T., Nov. 18, 1895.

MR. EDITOR: I have a hard time down here with God's dear children contending for freedom of thought. Inclosed find \$3 for THE TRUTH SEEKER and "Pictorial Text-Book."

JNO. M. SPENCER.

He Is All Alone.

ROCKVILLE, IND., Nov. 18, 1895.

MR. EDITOR: Please find inclosed \$3 to pay for my paper for this year. I am the only person so far as I know who gets THE TRUTH SEEKER at this post-office. As to Grover and his Thanksgiving proclamation, you have uttered my sentiments in your last issue. Canada—well perhaps the less said the better. While your paper is good all through, some parts of it are better than the others, and among the best is Geo. E. Macdonald's "Observations."

LEANDER JACKS.

What a Single Effort Produced.

LYONS, KAN., Nov. 9, 1895.

MR. EDITOR: Please find inclosed \$13, for which send the paper with premium books to names in list. I feel now as though I had done something in a substantial way for the paper of freedom as well as getting a fine premium for myself—"Four Hundred Years of Freethought." I hardly thought it worth while to make the effort, but one never knows what he can do till he tries.

We had J. E. Remsburg here the 17th of last month. His subject was "False Claims;" the hall was well filled and the lecture was well received.

L. WELTZ.

We Think It Is "Good Spelling."

NEW YORK, Nov. 20, 1895.

MR. EDITOR: While reading several articles in your issue of November 16th, I notice in every case where the words such as have, executive, imagine, and offensive occur, the "e" at the end of each is dropped. Why is this done? surely it is not good spelling.

"ANXIOUS SUBSCRIBER."

[In the words indicated, and in others, the "e" is "silent," that is, it performs no function in those words. That is why it is dropped, as a first step in spelling reform, and in harmony with one of the recommendations of the American Philological Association. If "Anxious Subscriber" will read a copy of the New York Independent he will notice similar omissions, and if he will consult the new Standard Dictionary he will find a large number of words with the improved spelling indicated. Progress in this direction is necessarily slow, but it is bound to come.—ED. T. S.]

Only if They Stimulate Us to Work.

HAMMOND, IND., Nov. 20, 1895.

MR. EDITOR: Inclosed find \$3.50. Please send "Old Testament Stories Comically Illustrated," and renew my subscription to the paper.

It seems to me the Eastern row is bound to end in "takee, takee" after all. Old Mother Victoria has too many Mohammedan subjects in her dominions and says, "Let's moral suasion a little while longer." It all comes from the blanked missionaries' disobedience of the command of their Jesus: "Into any city of Samaria enter ye not." We have now three or four Christs in various parts of the country playing to the credulous, with Talmage and Sam Small, Buckley, and McCabe. The latter is converting Ingersoll with all the earnestness of a country parson praying for rain. The Sunday fads, the beer fads, Vennums and Carons, are doing more work and better work for the emancipation of the race from hereditary superstition than all other agencies combined. Do you see it that way, George? I do.

Faithfully yours, WM. E. RENWICK.

An Unfavorable Opinion of the Cartoons.

RENSSELAER FALLS, N. Y., Nov. 14, 1895.

MR. EDITOR: I have been a Liberal for about seven years and a subscriber to THE TRUTH SEEKER for nearly three years.

The paper is able edited. Your editorials are of the highest class, and a spirit of fairness, reason, and logic permeates them. In brief, I am exceedingly well pleased with THE TRUTH SEEKER in every respect save one, viz., the cartoons of Watson Heston.

While some of his pictorial work is of a high order and fitly portrays the grandeur of our cause, on the other hand, a great deal of it is really shocking, not only to the Christian, but to those Liberally inclined. Moreover, I have talked to nearly all the Freethinkers in this vicinity on the subject, including S. G. Newcomb, a former subscriber, and Mr. Flack, of Ogdensburg, N. Y., who is now a subscriber, and they all agree with me that those illustrations do more harm than good to the cause of Liberalism.

It is almost impossible on that account to use your paper as a missionary document. The moment you shock an individual he seeks no further. I believe if your subscribers could vote on the question, a large majority would be found opposed to the illustrations.

Inclosed please find \$3 to apply on subscription.

C. C. VAN WATERS, M.D.

Off Its Hinges.

TURIN, GA., Nov. 20, 1895.

TO WATSON HESTON, the Unvarnished Artist of the Age.

The gate is off its hinges

When Heston strikes a boss—
Lo! how a Christian cringes
At every skull and cross.

The gate is off its hinges

When a nation prices goods—
The tyrant who infringes
Should dangle in the woods.

The gate is off its hinges

When taxes run too high;
Each man should price his "tinges"
And goods of every dye.

The gate is off its hinges

When men demonetize "
The silver of the "pinges"
Whose stamp is in the skies.

The gate is off its hinges

When a ruler speculates
On bonds and aurum—"stinges,"
In these United States.

The gate is off its hinges

When churches pay no tax;
Down with the lie that swings
A man for printing facts.

The gate is off its hinges

When bigots rule the state,
And every coward cringes
Around Saint Peter's gate.

The gate is off its hinges

When bloomers shan't be worn
By a pretty girl who sings
A long dress every morn.

The gate is off its hinges

When a lass shan't ride a wheel
And show her pretty fringes
Three feet above her heel.

The gate is off its hinges

When woman is a slave,
And men drink holy "vinges"
And call on God to save.

The gate is off its hinges

When a P. M. G. dictates;
When Carrion crow impinges
We smell the British states.

R. M. TENCH.

Perhaps Angels Are Red or Yellow.

MONTEREY, TENN., Nov. 18, 1895.

MR. EDITOR: My TRUTH SEEKER did not arrive week before last (November 9th), and I am disappointed. If you have a stray copy of that date please send it. What do you think of the following: "A Montgomery special to Alabama State Herald tells of a smart Yankee who is selling pictorial Bibles to the Negroes in that country in which all the angels appear black instead of white. He is selling the Bibles as fast as he can deliver them at \$8 each." Of course the Herald laughs at the ignorance and superstition of the Negroes, but fails to observe that the believers in white angels are equally as ignorant and superstitious as the Negroes. This slick Yankee is no worse than the reverend cormorant who feasts off the labor of the washerwoman and half-starved needlewoman. Since trade has commenced to revive there are many of our great powder towns in the South which are endeavoring to induce capitalists and others to locate with them, and they always offer one grand inducement, viz., their church accommodation, and they are exceedingly anxious to induce Christian gentleman of high character to build up homes amongst them. A while ago I had a little confab with one of our "prominent" citizens about the contradictions of the Bible. He seemed astonished when I quoted a few, and informed him where he would find more, and referred him to W. H. Burr's little work, which I had loaned to another "prominent" citizen. He mentioned this conversation to his pastor, a sheep-shearer and wool appropriator. This eloquent gentleman honored me in his next piece of pulpit twaddle by asserting that it was a very easy task to silence any Infidel by proving that there were no contradictions in the Bible. I politely sent him word that, as he was supposed to know more about the Bible than any of his flock, it would afford me great pleasure to meet him in open debate, and that I was prepared to take the affirmative and prove that the Bible contained a large number of contradictions. The reverend gentleman has, since then, displayed an enormous amount of eloquent silence. This, however, was the means of bringing me in contact with several men who looked upon me as a curiosity. They had never before come in contact with a genuine Infidel. After a little talk, however, they found their views and mine, on ethics, morality, and creeds, were not far asunder; but they had not thought of such things before, but would do more thinking in the future.

Respectfully, JOHN PRITCHARD.

Reticent Clergymen.

Mr. W. H. Maple, the author of "No Beginning; or, The Fundamental Fallacy," which the Truth Seeker Company advertises, sends the appended challenge to clergymen and other believers in supernaturalism; but although a number of eminent doctors of divinity have received both the challenge and a copy of the book, not one of them has as yet deigned to return an honest opinion on the subject of inquiry. Following is Mr. Maple's circular:

In my search for the basic truth underlying the religious beliefs of the world, I have arrived at the conclusion that the only conception of the universe that is in harmony with the products of human intellect generally, is the one which identifies "God" with nature. To my mind science and religion can be fully reconciled only in one way, and that is by completely eliminating supernaturalism from conceptions of the supreme being.

This view requires, it is true, a modification of the word religion, but definitions must necessarily change with advancing knowledge.

In my opinion, the only God whose existence is unquestionable, whose almightiness is beyond dispute, is the totality of natural things.

I have seen fit to put—in my book, "No Beginning," as plainly and as briefly as possible—some of the mental processes that have led me to such conclusion into the form of an attempted demonstration of the non-existence of a first cause or beginning for that aggregate of substance and force which we denominate the universe. I claim to prove, with all the certainty of a mathematical demonstration, the non-existence of a first cause; and in the interest of truth, and that alone, I invite candid criticism on the question of the sufficiency of my logic to establish this main thesis of the little work.

If in your opinion the argument advanced fails to sustain the conclusion arrived at, please to point out in the plainest possible manner its defects, and thus greatly oblige, Yours very respectfully,
WM. H. MAPLE.

Did Not Observe His Own Rules.

ST. JOSEPH, MO., Nov. 14, 1895.

MR. EDITOR: In speaking of the impossibilities of this life we are led to think of the one and only Christ so frequently spoken of in the New Testament, and what an impossible relation existed between him and himself. For, according to the teachings of the book of holy sayings, he was the father and son and the holy ghost at one and the same time. The father of God and the son of God, therefore he must have been his own grandfather; and as he was the father of God, we, as children of God, are grandchildren of Jesus Christ; and if such could have been the case, how did he, before he was born into the world, gain association with his mother and poor Joseph? He must have been very ignorant; and what a great sin God committed in so

betraying Joseph's confidence, and then beating him out of the honor of being Christ's father. He committed adultery, one of his great forbidden sins, one for which he cursed all mankind. God committed the same sin, and thereby reaped great glory and fame by it. And yet, when two little innocent people who were as guileless as babies, would eat a little apple, he would tear them from their little garden and forever keep them out of the kingdom of heaven. I think he must have been a very unjust God when he would not let his people do things that he could not refrain from doing himself, and it is one of the greatest wonders in the world that Joseph did not bring suit for divorce against Mary, and likewise bring suit for damages against Jehovah for alienating his wife's affections. That would be done to-day should the same kind of business be carried on.

JOHN R. ALLEN.

That Picture!

SNOWVILLE, VA., Nov. 20, 1895.

MR. EDITOR: Some, even among Liberals, are saying Heston's picture of the burning of the Negro (in THE TRUTH SEEKER of Nov. 16) is too hard on Christians—that they are not more cruel and vindictive than Infidels are. But it is evident that they must be so. Believing in an angry, cruel, vindictive God, and a Jesus who wanted his enemies brought before him and slain, naturally cultivates these feelings in their own hearts. Contrast the vituperative utterances of Jesus with the mild, kindly, considerate opinions of Ingersoll in his "Crimes Against Criminals," and see which doctrine tends most to make loving, merciful, and noble-hearted men, women, and children.

A Bible God, who sends fire, flood, and pestilence upon his helpless children, who are precisely as he, 10,000,000 years before they were born, intended they should be; and his son Jesus, who called all who came before him, and taught a theology different from his, "thieves and robbers," and called his contemporaries, who failed to accept him, "serpents and vipers;" who sent people who could not believe him "into everlasting fire prepared for the devil and his angels"—is not such a God and such a son of God calculated to imbue a race with their own wicked, malicious, abhorrent cruelties? The Christian mob burned the ignorant, helpless murderer only a part of one day and in a common wood fire—God and Jesus condemn millions of men, women, and children to a sulphurous fire all day, a million of days—10,000,000,000,000,000 days and as many more after that, and no hope of an end to it. Indeed, Heston's picture is not too hard on such a belief, one that creates and molds such mobs.

But, say you, what must be done with such a wretch as that Negro was? How shall we punish him?

I fear you will hardly accept my judgment as the correct one; but I say now, as I said long, long years ago, as all real thinkers must say, once they shake off the coils of the serpent of theology—Never punish at all! Confine or sequester criminals so they cannot injure others. Let them have all the liberty possible, all the happiness possible, so they earn their own living and their own privileges. Educate them into a higher and better morality. Remember they are like idiots or insane people. They are victims of heredity, training, and environment. They could no more help being themselves than you could help being yourselves. Do you think that poor, ignorant black man would have done as he did had he been born of an Ingersoll and reared in his family?

Condemn the crime, but be just to the criminal.

Each of us inevitable;
Each of us limitless;
Each of us with his or her right upon the earth;
Each of us allowed the eternal purports of the earth;
Each of us here as divinely as any is here.—Whitman.

ELMINA.

Has No Reason to Feel Thankful.

SPRINGFIELD, ILL., Nov. 15, 1895.

MR. EDITOR: In the last issue of THE TRUTH SEEKER I notice you devote some space to the discussion of eight propositions sent you by a Mr. Shaw, of Maine—which said propositions were handed to

him by some believer in an "uncaused first cause." I take this means of acquainting you with the fact that, in my judgment, your discussion of these propositions is the most profound and philosophic discussion of those questions that it has ever been my pleasure to read. Your answers and postulates coincide with my own views exactly.

So, Mr. Editor, while we may differ on some economic and current legislative questions and conditions existing in our country to-day, we are certainly of "one mind" on the greatest problem involving existence itself, in its relation to origin and destiny.

Also, I want to congratulate you on the critique in same issue discussing the president's Thanksgiving proclamation. I have nothing for which to thank an alleged ruler of the universe. I have recently lost by death, a bright, healthy, happy little son six and one-half years old. He had just arrived at that point along the highway of life where he was beginning to do something and was a source of interest and pleasure to his parents. He had just started to school, was learning nicely, and would ask a countless number of questions which puzzled his elders. He had every reason for wanting to live. He loved his home life; he loved his younger brothers and all his little playmates, and he was in turn beloved by all. His health and pleasures were all carefully looked after by his fond parents, and his every wish, in reason, was gratified. He possessed an inquiring mind, and thus early in life gave great evidence of that quality of mind that betokened philosophical research in mature years. He was all in all that fond parents could wish. And I fail to understand why such a bright, promising, healthy, and vigorous boy should be suddenly taken away by brain fever within a week. Don't tell me that a "wise, merciful, powerful ruler of the universe" has to do with his untimely taking away. If such were true, it would more intensely embitter me against such a ruler. There is no power but the immutable forces of nature, that occasioned his dissolution.

And to contemplate the taking away of our dear little boy without any apparent reason makes one think that the creation of the human family, or rather the development from the forces of nature, of the human family, was all a great blunder, if there is any power responsible for our existence other than the inherent forces of nature. It is sad to lose one of our own flesh and blood. To me it has left an aching void in my entire being.

Very truly yours, H. CLAY WILSON.

Still in the Pit of Ignorance.

ATLANTA, GA., NOV. 17, 1895.

MR. EDITOR: The Interstate Exposition here is an excellent affair, and does credit to its projectors. It is patterned after the "White City" at Chicago, though of course on a smaller scale. The grounds were admirably adapted to the purpose and have been well laid out and the various buildings placed properly to suit the general landscape. The instructive purposes of the fair are well worth a visit from any part of our country, for here are to be seen fruits of genius that have ripened in the last few years. One thing is to be regretted, though, and that is the closing of the Fair on Sunday. The Christian element here have things in tightly fitting harness, and theaters, stores, and other places of amusement and business are closed on Sunday. This, of course, corals the mass of people in the churches on that day, and they (the churches) are having a picnic, if crowded houses may be termed such. I went to the First Baptist Church this morning and could not get in the door for the crowd that surrounded it. Seeking other fields, I struck the Congregationalist church, where I was so fortunate as to get a seat; but it filled up so densely that some persons, including myself, had to leave to avoid suffocation—one lady fainting outside the door. But while in the church I obtained some new and interesting points in the conduct of their business. All of the orthodox churches dish up the same old dogmatic hash as of old, with perhaps some new forms thrown in as spice. They are working like Trojans and drumming like wholesale grocers.

I had never been in a Congregationalist church before this morning, and had thought that that sect was not so cramped in its ideas as some of the others; however, on seeing and hearing, I concluded that they were about the same. On an ordinary, four-foot, revolving blackboard, on the right hand side of the pulpit, was a picture that I would call amusing did I not reflect that it was used to stultify my dear fellow creatures. I was so inspired by the sight of it that—something I seldom attempt—I too out note book and pencil and made a rude sketch of it. Y. P. S. C. E. (Young People's Society of Christian Endeavor) was on a blood-red field. There were clouds upon the right of silver and gold color. A circle (the earth) inscribed "Rejecting Christ" was as black as the original board, as was also a pit, underneath the earth, labeled "The Consequences." The pit, extending round to the left, with a cavernous looking roof, was surmounted by a dim likeness of human shape and heroic size that would have made me shudder to look at when I was a child.

And this is Christianity. Let us more fortunate Freethinkers abate no effort to deliver our people from it. S. S. BRYAN.

The Political Polyphone.

CONCLUDED.

The remedy for the evil, that most everyone will admit exists the moment his attention is called to it, is in the adoption of the polyphone. The polyphone, as its name denotes, is a phone from the polls, or a political telephone, for the transmission, in black and white, of the wish of each individual voter on each issue, direct to his representative. It is suggested by the Australian ballot system of voting, and consists simply in placing the platforms of all parties on the ballot, or consolidating all the platforms into one and so placing it. The platform to be divided into national, state, and municipal or local issues. The wish of the voter on each issue is indicated by marks opposite each plank thus: x (for), o (against). When no mark is made the voter is neutral, or has not determined.

It is of vastly more importance that the voter have a choice of planks than that he should have a choice of candidates, but he could have both where the Australian ballot system is used. The man who stays at home and attends to his own business is seldom personally acquainted with candidates for any office higher than road overseer. The rabid inferior party papers have lying about the private character of candidates reduced to such a fine art that the non-professional cannot distinguish between falsehood and truth. A man can be fairly well posted on every question of importance by reading the very best that can be said for and against it in the non-partisan papers (which are the papers people should read), and have as good an idea what is best for the country and himself in particular as most anyone else has. The adoption of the Polyphone might be objected to by some on the ground that it would revolutionize politics. But what needs revolutionizing more than modern politics in the United States? Some of the most prominent advantages to be derived from the adoption of the Polyphone might be enumerated; others will readily be suggested to the thoughtful mind:

First—It would be virtually submitting every important national, state, and municipal measure to a direct vote of the people interested.

Second—It would annihilate sectionalism and class legislation, which, under the present system, will become more and more pronounced at each succeeding election. Each individual and each section of the country would then be equally and fairly represented with each other individual and section. Of course all individuals and sections would be in the minority on some particular issue, but would also be with the majority on others, so that no section could claim a victory over another section.

Third—It would do away with polypartyism. The colossal hubbub kicked up every four years incident to election, deranging commerce, partly suspending industry, and so disgusting to all, would be a shame of the past. There would then be only the majority party and the minority party on each particular question, and each indi-

vidual and section would equally belong to both parties. No radical change could then be made in the administration or policy of the government unless demanded by a majority of the people, and if the majority make a mistake in their demands, and reforms or policies do not prove satisfactory, they can promptly correct their mistake by voting a repeal or modification at the next election.

Fourth—Every campaign would then be "a campaign of education," not only on the tariff or currency question, but on each and all questions agitating the people. It would be the standing and continual duty of the minority party to educate the majority party out of the errors of its ways, and vice versa. It would stimulate discussion in the press, even throughout the rural districts, and throw it into proper and legitimate channels, viz, the discussion of the merits or demerits of the issues and not the merits or demerits of the private characters of the candidates.

Fifth—All legislators would then have the desires of their immediate constituents reduced to figures and placed before them, and their duty would be plain and unmistakable. They would be in duty bound to work for the interest of a majority of their constituents as expressed at the polls, no matter if it was contrary to their own interest or judgment. Under the present system the representative represents himself and nobody else. He substitutes his own private interest and opinion for those of his constituents. His interest and opinion may be antagonistic and diametrically opposed to those of the people he is supposed to represent. That condition is brought about by several reasons. 1. He cannot know positively what the majority wish. 2. He is seldom engaged in the same occupation or profession that the majority are, hence his sympathies and interests are not identical with theirs. 3. Political advancement and emoluments, so much desired by most politicians, and offices are bestowed upon them for work performed for the party in general and not for services rendered their constituents in particular. 4. And last but not least is the influence of lobbyists furnished by trusts and syndicates to inform legislators what their constituents most need and must have, and in the absence of a voice from the people most any recommendations can be driven home to the conviction of the legislator, especially if said recommendations are lubricated with a liberal supply of the oil of political warfare.

Sixth—It would be a perfect process of measuring the desires of the people on any question of importance, and all reforms or changes advocated by any considerable number of citizens could be placed upon the Polyphone, and the strength of the issue could be tested. It would act as a safety-valve where the discontented element, that will be around long after the advent of the millennium, could air their grievances. They would be compelled to fight the masses of the people upon the rostrum and through the press for a redress of wrongs instead of going a-gunning for rich men and officers.

Seventh—It would bring out a full vote at every election, for everyone would be vitally interested in one particular plank at least, and would go to vote for or against it, and incidentally, while there, would be likely to vote on all in which he was interested. As it is now, many do not vote, saying that one party is as good as another or as bad as another, and no party will do anything to help them. Indeed it is practically of no use to vote so long as one cannot make known what he wants a representative for.

Eighth—Politics would be eliminated from the offices of public trust. All officers would be non-partisan except in a private capacity. They would be employed to perform specific duties and would be held accountable to their employers and not to any party. The moment they failed to represent a majority of their employers without a satisfactory excuse they should be handed their time and promptly "fired." If I should hire a hand to work for me a year at stated wages per month; and he should leave me and work for my neighbor, I would be voted a fool if I continued paying him wages. And yet, to some extent,

is not that just what the masses are doing? Are not some of their employees drawing double wages? Law making should be put on a business basis on the part of the people as it is on the part of the lobbyist, the trust, and the politician.

Ninth—The most efficient statesmen that the nation produces in any section could then be put in office and kept there so long as they wished to remain. Their tenure of office would not depend on the ups or downs of any issue, but altogether upon their ability and honesty in representing their constituents. As it is now, our most capable statesmen may be thrown out of a job through no fault of theirs, while an unqualified, dishonest scoundrel may ride into office and power on the crest of a reactionary wave of public sentiment on any issue. The official terms of our officers in the army and navy do not depend on the whim of the people or any petty issue; then why should that of our civil officers depend on it? May not that be the reason statesmanship has not been developed to its highest possibilities? Men who have given the best part of their lives in preparing themselves for the duties of directing the destinies of a nation are then suddenly relegated to private life by the dissatisfied element voting another ticket just to have a change, expecting a change in parties will increase the value of what they have to sell and reduce it on what they buy.

The press is the great educator of the people, the molder of public opinion. It must be depended on to guide the ship of state in a proper course. Evolution is pressing forward in all branches of human achievement. Why should not a little of it be infused into the science of government? The grand inventions and the application of steam and electricity by mechanical ingenuity have annihilated time and distance. The nations of the earth are nearer together and more intimately connected to-day than were the states of the Union fifty years ago. Conditions are rapidly changing. What is good policy in one decade may not be in the next. No political party can keep in power perpetually by harping upon its glorious achievements in a past generation. The people now have very little reverence for a rock-ribbed, hide-bound party that is unable to insert a new plank in its platform or modify an old one for fear of losing votes. The inordinate caution of the Republican party in not changing its platform brought about the very condition it so much dreaded—its defeat. An elastic, flexible party, with the use of the Polyphone, could remain in power indefinitely if it would heed its dictates.

W. H. KERR.

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.

Address THE TRUTH SEEKER

Is Controversy Dangerous?

By W. F. JAMIESON.

This little book goes down to the very bed-rock of human liberty.

Price, - - - 25 cents,

Address THE TRUTH SEEKER.

THIRTY YEARS IN THE BUSINESS.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Commission Merchants.

Fruits & Vegetables

Apples, Cranberries, Eggs, Cheese, Dried Fruits, etc.
Potatoes, Butter,

Promptness our main object. Correspondence solicited. Car lots a specialty.

We fill Orders for All Kinds of Produce.

141 So. Water St., Chicago.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Dear Old Flag.

(To Henry M. Taber, who, at the recent Free-thought Congress in New York city, exhibited a United States flag made by his mother when she was ninety-three years of age.)

Bright stars upon an azure field,
Held by the red and white,
Of highest worth, they ever yield
Rich treasures of delight.

The dear old flag—a brilliant mass
Of jeweled hope and love,
Protects alike, each clan and class,
Where'er it floats above.

This gracious flag, some memories bind
That time cannot erase;
Fond memories that hold enshrined
A sweet and lovely face.

Dear memories of one who wrought
With keen, unflinching sight;
Whose earnest wish and truest thought
Were ever for the right.

And when the years deep shadows cast,
And numbered ninety-three,
Mid thronging visions of the past,
She wrought this flag for thee.

So patiently, with grace and skill,
She stitched with loving hand,
And blended well her own good will
To all of every land.

More precious far than untold gold,
Is this fair banner now;
Her love, within each starry fold,
Doth still unfading glow.

Though dead, her works yet speak and tell
Of loyalty and truth,
Where honesty and justice dwell
In everlasting youth.

O dear old flag, we honor thee
Wherever thou art set!
Thou art the symbol of the free,
Fair Freedom's coronet.

November, 1895.

SUSAN H. WIXON.

H. G.'s Fort Assaulted.

I see in your issue of November 23d that Comrade "H. G." claims the fort and undertakes to smooth things over the best he can; but in my opinion he gets them mixed up wonderfully. It were better perhaps to drop the matter now. As he says, but as he was rather caustic, I may be pardoned for calling attention to his assertions in a general way. To begin with, I think the mistakes of Comrade "H. G." are easily explained, as he was kind enough to refer to one of the great sayings of Mark Twain by way of illustration, I will be generous enough to refer to the sayings of one of our great men, viz., A. H. Clough, and see how they will hitch. He says: "I will look straight out, see things, not try to evade them. Fact shall be fact for me, and truth the truth forever." Now, I ask, is not that a worthy and truthful saying? If it is, then it places the fort just where it belongs and it places Comrade H. G. in a true light, and he is a "goner," sure pop. He commences by admitting that mine is the generally accepted opinion of the facts in the case, and emphasizes his statement by saying that I was probably a trooper under Harney or Kearney. Now I wish to make the statement and emphasize it by saying that Comrade H. G. is in this matter, like most all other of his statements, badly mistaken; for I never was a trooper under anyone, although I have belonged to different troops. Perhaps Comrade H. G. doesn't know the difference between a troop and a trooper. A little consultation with Webster will set him all right in that respect. He also admits that my knowledge of these things is older than his, and that it is interesting and noteworthy, and no doubt I could tell more about these things than he could. That is just what I thought in the beginning; that is what prompted me to write my first article. But he doubts whether it is any truer than his. Well, I started out to tell the truth—my article being headed "Some Truths About Snakes," while his was just the reverse, viz., "Some Errors About Snakes." We must give Comrade H. G. credit for sticking manfully to his text and doing justice to his subject; and as to

which has come the nearest to doing justice to the heading of his article, I am very willing to leave to the readers of the Corner to decide. He says he has no corrections to make, yet he says that he stands corrected as to the size of the prairie dog generally. Then, if he would look straight out, see things, not try to evade them, as Mr. Clough says, he might stand corrected on several more points. It is manly and noble to acknowledge our faults and mistakes, but it is more manly and noble still not to have any to acknowledge. And to cap the climax, he admits that he doesn't know anything about the woods rattler or his mesmerizing powers. I thought he did not at the time I wrote, that is the reason I spoke as I did. Now he admits that I was correct. He misquotes me where he speaks of the snake going up the limb and taking a bird off; he doesn't look straight out. I did not say the snake went up to the limb and took a bird off, but that the snake was on the ground and mesmerized the bird, and the bird went down to the snake. "Fact shall be fact for me and the truth the truth forever." Then he says that ten thousand different explanations might be given for a common occurrence like that. Now that is certainly a good many explanations for one little incident, and I will leave Comrade H. G. to figure them out—too big a task for me. He says the bird may have been watching Mr. Berry instead of attending to business. What would have been the result had the bird been watching Comrade H. G. instead of me? He would likely have known more about such things, would he not? Perhaps. The trouble with Comrade H. G. is that he doesn't "look straight out." He has his own preconceived notions, and then calls all deluded who do not see as he does. "I will leave that," he says, "to the millions who adhere to Mr. Berry's delusion." Well, if I am deluded I have the satisfaction of knowing that I have the millions with me. But suppose that Comrade H. G. is the deluded party (which, by the way, is as probable as any) he will not have the millions to sympathize with him. Then he will begin to wish that he had "seen things—not tried to evade them." Assertions alter not the truth, he says. Very true; and just such statements as Comrade H. G. has made have been made time and time again, but they did not affect the truth a particle. I thought that he did not have much faith in books, and said so in my article. He now comes out boldly and admits that I was correct, and says that he neither believes nor disbelieves them, only with reservation, or so far as they agree with his ideas and notions of things. His inclination is to believe that he is right and every one else wrong. But that has too much common sense to entitle it to popular approval. I do not doubt the statement. He says that Comrade Berry has seen snakes run into holes preceded by prairie dogs. He doesn't dispute my statement about them living in towns, but he does dispute the statement that the dog, snake, and owl all live out on the plains harmoniously together. But as long as I have the millions on my side, as he says, I will feel perfectly safe, and leave it to the readers of the Corner as to who is justly entitled to the fort. Books, he says, are of human origin. But is that any reason or excuse why they should not be truthful and believed? I am at present reading one of the best books I ever read in my life—"Right Living," by Miss Susan H. Wixon. I get new ideas and see things I never thought of before; but because they are new and do not happen to agree exactly with my former ideas of things I don't come out and say, like Comrade H. G., that I neither believe nor disbelieve them; because the author's experience is as ten to one of mine, and because I can't see as far and plainly as she can, is no reason that I should doubt the truth of her statements. I would kindly advise Comrade H. G. to get Miss Wixon's book and read it, if he has not already done so, for it will assist him, as Mr. Clough says, to "look straight out, see things—not try to evade them." But if he has already read it, I am afraid he has done as he says—neither believed nor disbelieved it. In that case it has not done him much good. In conclusion I will say that I have the

kindest feeling and regards for Comrade H. G., and hope he will take good care of the fort till I get there.

JOEL M. BERRY.

National Military Home, Ohio.

How Lincoln Examined a Young Man for the Bar.

C. C. Brown, of the law firm of Brown, Wallace & Brown, Springfield, is the surviving partner of the old firm of Stuart, Edwards & Lincoln, the Stuart being that Major Stuart, who believed in Lincoln from the beginning, and lent him law books to study before the unpromising youth left Salem town and tried the temper of the capital, and the Edwards being the husband of a Miss Tod, sister of Mrs. Abraham Lincoln.

"I was examined by Lincoln for admission to the bar," said Mr. Brown. "At that time the judge traveled about the circuit, and there was a committee appointed in each county seat, I presume, whose duty it was to examine all applicants for membership and report upon them. Lincoln and Herndon were the committee here at the time, and I met them in their office. The examination was brief and not all to the point, I remember."

"What were some of the questions?"

"There was but one—the old one—'Which way does the Mississippi river flow?' and the answer was the old answer to it: 'The Mississippi river flows down stream.' After that I took them down to Chatterton's restaurant and treated them both to fried oysters and pickled pig's feet. They ate very heartily, and all the time we were eating Lincoln told stories."

"Of course, Lincoln knew I had been studying law in Major Stuart's office, and he had no fears but I was qualified, I suppose. Anyway, he and Herndon made a favorable report, and I was admitted to the bar."—Chicago Times-Herald.

Christmas Gifts.

Alice B. inquires if to Freethinkers Christmas is appropriate for presents to friends?

For that matter any time when the spirit moves is a good time to kindly remember our friends. We should not be governed in this respect by clock or calendar. Our friend, Jason Waters, once suggested that the Fourth of July was much more a significant occasion for a gift period in the United States than any other time in the year. But, as the custom has become established of remembering friends in December, people of all ways of thinking seem to have fallen in with it. Christmas is only an old Pagan festival under another name, and in its original meaning is really rather attractive than otherwise. Those of Liberal views can take the opportunity to spread the gospel of Freethought by the presentation of books that teach no superstition. THE TRUTH SEEKER carries an excellent assortment of good and useful literature, a selection from which not only may serve to open the eyes of some to the truths of a larger liberality, but, at the same time, advantage an excellent journal of Freethought and Reform. Alice need have no qualms of conscience as to observing the winter solstice by the presentation of a good book.—Ed. C. C.

L. G. Reed writes thus of our lecture on the "New Woman": "I had the pleasure of listening to your interesting lecture on the 'New Woman,' delivered at one of the sessions of the Freethought Congress. The lecture was not only full of instructive facts, but it must receive the prize for originality and apt humor. I wish every Christian woman had a copy of it. Hope it will be published in THE TRUTH SEEKER. How strange that woman should admire most the apostle who most degrades her."

[Thanks, brother, for kind words of approval.—Ed. C. C.]

[The editor of the Corner is under obligations to Charles C. Carlton for a box of nature's curios, including arrow points and a beautiful spear head from Idaho. Oliver Carlton sends, also, a soft and silk-like pelt of some small animal unknown to the editor of the Corner. Its fur is very handsome. These friends will please accept thanks for additions to her cabinet. Charles is the lad who recently was the

object of Mrs. Delia Gifford's anxiety as to the saving of his soul. That good lady need have no fears for the safety of our Charles. He for whom nature has charms, who learns to read her open book, written millions of years ago, who can trace her handwriting on the rocks and ledges, is far superior to those who see only the myths and fables of two thousand years ago.—Ed. C. C.]



SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1. Address: THE TRUTH SEEKER CO.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse.

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.

JUST OUT. ANOTHER NEW BOOK!

Patriotic Addresses

BY

COL. R. G. INGERSOLL.

Reunion Address

AT ELMWOOD, ILL., SEPT. 5, 1895.

—and—

Decoration-Day Oration,

IN NEW YORK, MAY 30, 1882.

His Address delivered at Elmwood, Ill., September 5th, 1895, at the reunion of his old regiment, the Eleventh Illinois Cavalry—also his famous Oration delivered on Decoration Day, 1882, before the Grand Army of the Republic, at the Academy of Music, New York. These two classics are published in book form for the first time from revised manuscript, and are the only authorized and correct reprints. It also contains a handsome half-tone portrait of the Colonel and his little grandson, Robert G. Ingersoll-Brown. Printed on good paper, large type, wide margins, in one volume.

Price, cloth, 50 cts; paper, 25 cts. Sent post-paid on receipt of price by

THE TRUTH SEEKER CO.,

28 Lafayette Place, New York.

They silently wandered, in pairs, and alone,
But took the direction the halo had flown,
And soon, lying under the southernmost wall,
They found the great halo, not damaged at all.

MORGAN A. ROBERTSON'S



By Carey K. Jurist.

The text is poetical and the illustrations are fearful for ministers to behold.

There are 70 broad pages and the price is only 50 CENTS; CLOTH, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Health and Happiness.

V.—HOW TO EXAMIN A CHILD.

Meconium.—Almost immediately after birth the newly born evacuates the contents of the intestinal canal, a slimy, viscous matter, of a blackish brown color, almost inodorous, and slightly acid, known as meconium. Occasionally this evacuation does not take place for three or four days, in which case the evacuation may be induced by administering a light purgative (as the syrup of chicory). The entire mass thus evacuated amounts to about two or three ounces. During the first two days of its life the infant generally evacuates only meconium; on the third day the matter is mixed with veritable digested food, or, among infants that nurse well, even on the second day. The meconium is expelled at several different times and in unequal quantities; a rapid evacuation is a sign of good alimentation. Among infants badly nourished the elimination is protracted. The stools of an infant at the breast present the characteristic color on the fourth day, and number from two to four in twenty-four hours during the first few days; later from one to two only. Frequent liquid stools, colored green or mixed with gum-mous, cheesy, and fatty drops, are always indicative of bad digestion.

The examination of the infant, in order to be complete, ought to be done at two different times: during sleep and during the waking state, or when it is agitated.

During sleep one can more readily appreciate the physiognomy and the attitude of the child, the color of the skin, the mode and number of respirations, the number and force of the pulse, which may be felt without waking the child. Let the hand glide very cautiously and lightly to the wrist and place the extremity of the index finger on the radial artery, that is, on the thumb side and under surface of the forearm near the bend of the wrist. If the child makes a movement of the arm, follow the movement; it will rest very soon; the sleep is not interrupted, and the pulse can be counted without difficulty (the pulse of a new-born infant is about 120 in one minute, and becomes slower as the child grows older).

When the child is awake study especially the characteristics of the cry, the manner in which the child holds its head; how it swallows; the play of the features, and its manner of behaving in the presence of a strong sunlight, when infants will more readily submit to an examination. At the same time examine the expression round its mouth, the lips, the openings of the nose, and the brow. Then introduce a finger in its mouth; observe if it sucks at once with force, as it will if vigorous and well; at the same time examine the condition of the gums, tongue, and throat. Mothers ought to habituate children to willingly open their mouths for inspection, and they may be readily taught this playfully, so that in case of serious illness the condition of the throat may be ascertained and treatment given, if necessary, without difficulty. To obtain full view of the mouth and pharynx (the space back of the soft palate, the uvula and movable curtains which separate the cavity of the mouth from the pharynx, or the anterior or posterior pillars of the pharynx, between the two which are located the tonsils), introduce the handle of a teaspoon into the mouth, place it on the tongue and press it down, when the entire interior of the throat will be seen.

When the first inspection is terminated, the child should be completely undressed, in order to examine methodically all the functions—in order to ascertain whether the first impressions were correct, and to avoid errors that might be committed in making a diagnosis—successively passing in review the members, the thorax, and the abdomen.

It is comparatively easy to examine the thorax by exploring the chest—that is, listening to sounds, first, by auscultation (listening to the breathing, as the air passes in and out of the lungs, the respiratory murmur); second, by percussion, which is done by placing the left hand on the chest and striking with the right middle finger, hammer fashion, on the fingers of the left hand, producing different kinds of sounds, which may be clear, dull, or tym-

panitic, etc. So also may the heart's sounds be heard and the normal thereby distinguished from the abnormal rapidity of the heart's action. The exploration of the abdomen is particularly important, the digestion being the capital function in the newly-born and that which perhaps troubles it most easily. One must never neglect to examine the seat from time to time around the orifice, as, if there is indigestion, the fecal matter in a short time produces erythema and excoriations. Look at the tongue, note the odor of the breath, and pay attention to the number, abundance, color, and general nature of the stools.

The examination of the urin may be made in ordinary cases by inspecting the linen of the child. It is easy to detect by the coloration whether it is charged with salt, icteric, or sanguineous. If the urin is to be examined by the doctor, it is better to procure it after an interval of sleep. This enables the physician, in certain cases, to discover a nephritic albumen due to scarlatina, which escapes the attention of the mother.

By applying the nose to the open mouth and smelling the breath, one may easily detect whether the breath is naturally healthy, acid, fecal, or fetid—an excellent method of ascertaining the condition of the stomach, etc. In case of fever, too much reliance may be placed on the pulse; the variations in children are too extensive to explain the intensity of the febrile movement and the progress of the malady. The thermometer, on the contrary, renders in the first infancy greater service than at any other age. In conclusion, we may say that there is no doubt that the most precious element in diagnosing the newly-

born is observation of the coloration of the integument (i. e., the skin), the attitude, the physiognomy, and the cry.
J. HARTMANN, M. D.

Starved to Death

in the midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

PUBLICATIONS.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)
Paper, 416 pages, 15 cents.
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

JUST OUT!
AGNOSTIC ANNUAL

FOR

1896.

Edited by CHARLES A. WATTS.

CONTENTS: Balfour's "Foundations of Belief"; An Agnostic Rejoinder. S. Laing; Agnosticism and its Equivalents, Amos Waters; The Man, Jesus Christ; The Germ of the Christian Myth, J. Allanson Picton; Psyche: A Poem, W. Stewart Ross (Saladin); Mind as Controlled by Matter, Constance E. Plumptre; The Faiths of Our Forefathers, Charles Watts; An Agnostic View of Theism and Monism, R. Bithell, B.Sc., Ph.D.; The Old Testament Library, J. J. Gould; Immortality, W. A. Leonard; The Physiological Basis of Religious Leaders, Furneaux Jordan, F. R.C.S.

Price, 25 cents,

Address THE TRUTH SEEKER.

PRESENTS :: FOR
THE :: HOLIDAYS.

Four Hundred Years of Freethought. From Columbus to Ingersoll. By Samuel P. Putnam. 143 full-page half-tone portraits of the most eminent Freethinkers and philosophers, living and dead, of the past four hundred years. Large octavo, 1165 pages, gilt sides and back, marbled edges. Price, \$5.

Right Living. By Susan H. Wixon. Ethics as Understood by a Student of Science. "Right Living" is well bound in cloth and printed on good paper. Price, \$1.

An Unofficial Patriot. A Historical Story of the Civil War. By Helen H. Gardener. Cloth, \$1.25; paper, 50 cents.

The Freethinker's Pictorial Text-Book, in cloth, with gold lettering and side stamp, for \$2.50. In plain boards, \$2.

Old Testament Stories Comically Illustrated in cloth, with gold lettering and side stamp, for \$1.50. In plain boards, \$1.

The Gods and Religions of Ancient and Modern Times. Two volumes. Written in prison. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

Ingersoll's Prose Poems and Selections. From his Writings and Sayings. Silk cloth, \$2.50; tree calf, \$9. Cheaper cloth edition from same plates, \$1.50.

Ingersoll's Principal Works: Gods and Other Lectures; Ghosts and Other Lectures; Some Mistakes of Moses; Interviews on Talmage; What Must We Do to Be Saved? Blasphemy; Crimes Against Criminals. 1,141 pages. In one volume, half calf, \$5.

Life. A Prose Poem. With Pictures of Colonel Ingersoll and Grandchild. By R. G. Ingersoll. In color, on boards, beveled, gilt edges, 75 cents.

Lithograph of R. G. Ingersoll. 22x28. inches, heavy plate paper, 50 cents

Abraham Lincoln: Was He A Christian? By John E. Remsburg. Cloth, \$1.

The Creation of God. By Dr. J. Hartmann. Red cloth, \$1.

Pleasure and Progress. By A. M. Lorentz, LL.B. Cloth, \$1.

The World's Sages, Thinkers, and Reformers. 1,075 pages. 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Martyrdom of Man. By Winwood Reade. Cloth, \$1.

Handbook of Freethought. By W. S. Bell. Cloth, \$1.

Photograph (Cabinet) of R. G. Ingersoll. 50 cents.

Apples of Gold, by Miss Susan H. Wixon. Gilt stamp. \$1.25.

All In A Lifetime, by Miss Wixon. \$1.

Voltaire's Romances, Profusely Illustrated. Half calf, \$4; vellum cloth, \$1.50.

Darwin and After Darwin. By George J. Romanes. Silk cloth, gilt top, \$2.

The Story Hour. An Exceptionally Handsome and Interesting book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Conway's Life of Paine. Two large, handsome volumes. The best and only complete life of Paine. Half calf, \$10; in cloth, \$5.

Parton's Life of Voltaire. Of which the same can be said as of Conway's Life of Paine. Half calf, \$10; in cloth, \$6.

Woman, Church, and State. By Matilda Joselyn Gage. Leather, \$3; cloth, gilt top, \$2.

History of Christianity, comprising all that relates to Christianity in the "Decline and Fall of the Roman Empire." Half calf, \$4; vellum cloth, \$2.

Force and Matter. By Professor Ludwig Buchner, M.D. Half calf, \$3; vellum cloth, \$1.50.

Dynamic Theory of Life and Mind. By James B. Alexander. Cloth, \$2.75.

Cosmian Hymn Book. With music to all the songs. Edited by L. K. Washburn. Cloth, gilt side stamp, \$1.50.

In selecting Holiday Presents for their friends, Liberals should remember that good books make lasting impressions, and please as well every day in the year. A Liberal book in the right hands often changes the views of several persons.

We have quite a number of books appropriately bound for Holiday purchasers, and we will pack them carefully so they can go any distance in the mail, or by prepaid express. The following are all good books for the purpose:

For Other Books See the Advertisements, or Send to Us for a Free Catalogue.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY—Green cloth gilt title, 40 cents; half bound, 25 cents.

For the Holidays!

The "Otto Wettstein" Watch.

The best watch in the world for the money: In silver case, \$19; 4 ounce coin silver, \$25. Best 14kt filled gold open face, \$38; hunting, \$30 to \$35. Solid gold, \$40 to \$150. Ladies' same quality, in best 14kt filled gold cases, \$28. Solid gold, \$35, \$40, \$50, \$75 to \$150.

Regular Grades Best American Watches

In silver case, 7 jeweled, \$4.75; 15 jeweled, \$7.25; do. adjusted, \$8.75; do. 17 jeweled, \$10.75. For 4oz silver case add \$6; for best open face filled gold add \$9; for hunting, \$10 to \$15; for solid gold 14kt, \$30 to \$50 more. Ladies' in best 14kt. filled cases 7 jeweled \$11.50; 15 jeweled, \$15; 14kt solid gold, \$8.50 to \$20 more. With diamonds up to \$150.

Diamonds and Opals.

Pins, rings, and studs, \$6, \$8, \$10, \$15, \$25, \$50, \$100 up. Opals do. \$3, \$5, \$7, \$10, \$20, \$35 to \$50. Also in combination with rubies, emeralds, pearls, etc. Plain and chased rings, emblems, chains, etc. You will save 20 per cent to order of me.

Sundries.

All the Gorham Company's finest sterling silver spoons and novelties; 1847 Rodgers' Bros., best plated ware; the Ingersoll Souvenir spoon is now only \$2. Freethought Badge-Pins, \$2, \$3, \$4, with diamond, \$6 to \$14; charms, \$3, \$4, \$5, \$6, \$8, \$14, \$0 to \$30, and everything else pertaining to a first-class jewelry store.

All goods sent prepaid and cash refunded if not satisfactory.

OTTO WETTSTEIN,
ROCHELLE, ILL.

Not for Parsons.

SUNDAY-SCHOOL TEACHER: "What are we to understand by this passage: 'Ye ask and receive not, because ye ask amiss?'" Precocious boy: "Ought to ask a widow."—*St. Louis Republic.*

A PREACHER asked a university don what he thought of his sermon. "I was disgusted. I heard in it what I hope never again to hear in a sermon." "Indeed! why, what was that?" "I heard the clock strike twice."

NUMEROUS are the people who have "builed better than they knew." A small boy in one of the public schools was asked to define a demigod. "A demigod," he said, "is a vessel that holds wine, gin, whisky, or any other liquor."

THE window display made by a Glasgow newspaper in connection with Saturday's race included a dial to indicate American time. "That clock's clean wrong," said a man as he pushed his way into the thick of the enormous crowd that had assembled. "It's a gweed five hours ahint." "Hoot, min!" answered the wag. "If they hadna pitten back the time the race wid hae been eneroachin on the Sabbath day." "Losh, freen, I never thoct o' that. Naebody can beat the Yankees for cute dodges."—*Westminster Gazette.*

TOURIST: "Hello, uncle! Where are you going with that cart-load of chickens?" Uncle: "I done gwine kyar dem chickens clean out f'om ol' Kaintuck." Tourist: "What are you going to do that for?" Uncle: "Case I done got some p'int on some quar doin's dat's gwine tu'n up when dis yer man Bradley be'n sot in the Gub'nor's cha'r." Tourist: "Indeed! What's goin' to happen then?" Uncle: "Dey done say dat he's gwine waxinate dis yer state wid dat Roozewelp bizness whar dey be'n wukken down ter New York, an' ef dat's de case dis nigga's boun' ter hab dese chickens whar they won' be 'rested fo' laying eggs on Sunday."—*Richmond Dispatch.*

THERE used to be a young man (we forget his name) from Charlotte, N. C., who occasionally made forays and incursions into this country with a panorama. It consisted of home-made pictorial representations of Daniel in the Lion's Den, the Last Judgment, the Destruction of Sodom and Gomorrah, the Interior of the Temple at Jerusalem, and other events and scenes supposed to be historic. They were perpetrated on many yards of cloth and apparently by violent physical exertion, the desperate exercise of a fancy flamed by alcoholic stimulation and entirely reckless expenditure and application of paints of vivid colors and endless varieties. For our part we never blamed the panorama gentleman from Charlotte for representing the Apostle Paul being struck by red lightning while wearing a pink toga and a yellow helmet and riding bare-legged on a piebald horse with short stirrup leathers like a jockey. Neither did we object because the prophet Daniel was placed in orange-colored ulster overcoat among the lions. The purpose was to catch the public eye, and few people among the public could deny the correctness of the costumes or situations, and nobody could prove that St. Paul did not ride a piebald horse on the occasion of his electric admonition to change his course of life. When the canvas is large and the audience distant the paint must be spattered on abundantly and vividly, and the long repressed imagination must have leave to break forth riotously and do some limber and bewildering turns.—*Greenville (S. C.) News.*

Those acquainted with Department Commander Weissert and Department Chaplain Wharton can best appreciate the following: They are both good talkers, and at soldier gatherings are apt to be called on to make a few remarks. In company with several other Milwaukee comrades, they were invited to attend the anniversary camp-fire at Oconomowoc. While on the cars, the commander took a vacant seat and commenced studying up something for his evening's speech. After a long silence, he suddenly addressed the chaplain: "Say, Wharton, what was the name of the man in the Bible who tied the foxes' tails together?" "Goliath, of course!" "Of course. Yes, yes. I knew it all the time, but I couldn't recall his name," said Weissert, as he fell into another reverie. The hall was packed full with an expectant and eager crowd. In the middle of his speech, and in illustration of some point, Weissert paralyzed his audience by saying: "Everybody knows that Goliath would never have been heard of except for his exploit of tying the foxes' tails together." There was a deathlike silence, a stifled groan from the chaplain, who occupied a seat on the platform, and then the very rafters shook. "Great Scott! Weissert," said Colonel Gray in a stage whisper, "Goliath didn't tie the foxes' tails." "Goliath didn't tie the foxes' tails?" "No, he didn't. Don't make a fool of yourself," responded the

colonel. "Well, all I know about it is," said Weissert, as he turned and pointed his finger at the suffering parson, "all I know about it is what the chaplain told me an hour ago. He told me Goliath did tie the foxes' tails, and he was there and saw him do it!"

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin O. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Conder, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Conder is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seigneuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Insurrection, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eter-

nal Punishment, Some Who Are Damned What I Believe, Immortality. This lecture is on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and COL. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

SCIENCE VS. RELIGION, or The Conflict Between Reason and Superstition. T. C. Widdcombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seigneuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the *Life of Voltaire*. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: *The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.*

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER, CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's *Tribute to His Brother*, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

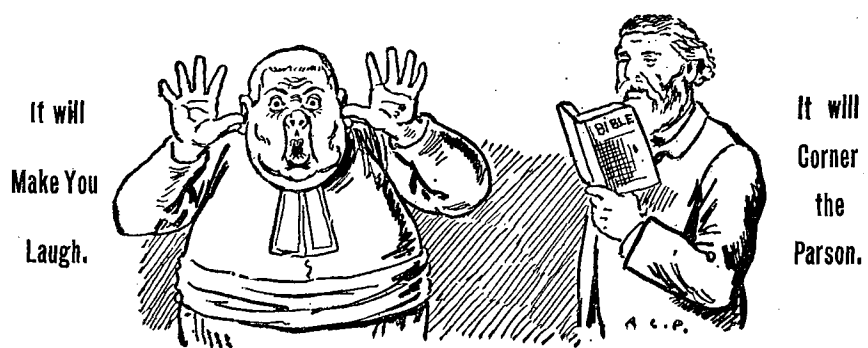
"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Excel, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Gems of Thought.

THE *exclusiv* pursuit of what are distinguished as pleasures and amusements is disappointing.—*Herbert Spencer.*

BRUTAL and vulgar minds, when by accident they find themselves on the side of respectability, forego none of the privileges of the position.—*W. B. Young.*

You must measure the strength of a man by the power of the feelings which he subdues, not by the power of those which subdue him. And hence composure is often the highest result of strength.—*Fred. W. Robertson.*

"THE essence of knowledge is, having it, to apply it." First to know—first to acquire. Then to dispense—to mix the elements of the social world to new combinations. Absurdly do we play wanton with a precious fact and submit it to ejection from half the proper territory of its inheritance.—*Horace L. Traubel.*

TOULOUSE was a favored town. It was rich in relics. The people were as ignorant as wooden images, but they had in their possession the dried bodies of seven apostles—the bones of many of the infants slain by Herod—part of a dress of the Virgin Mary, and lots of skulls and skeletons of the infallible idiots known as saints. In this city the people celebrated every year with great joy two holy events: The expulsion of the Huguenots, and the blessed massacre of St. Bartholomew. The citizens of Toulouse had been educated and civilized by the church.—*Ingersoll.*

THE student of human affairs should be wide visioned and philosophic in preparing himself to give out conclusions as to any age or generation. If he allows himself to be covered up and confused by the intense interests of the present, his judgment will be weak because based upon inadequate data. Just as well go to the business man or the cobbler for profound generalizations and well based reasons, as to him who reads history for pleasure and for mere facts, without the power and habit to detect the relation which events bear to each other, and to the age which gave them, and to humanity out of which the events grew. This inability to interpret human history or comprehend human attributes leads to pessimism or tyroish optimism. He who judges mankind and reaches conclusions as to its destiny, by reason of his own experiences or the experiences of his community, or even those of his nation, over a short period of time, is sure to fail.—*Progressiv Age.*

THE time will come, and that soon, when sound historians will adopt as their guide the principles and methods of ethnologic science, because by these alone can they assign to the isolated fact its right place in the vast structure of human development. In the past, histories have told of but little but of kings and their wars; some writers of recent date have remembered that there is such a thing as the People, and essayed to present its humblest annals; but how few have even attempted to avail themselves of the myriad side-lights which ethnology can throw on the motives and manners of a people, its impulses and acquisitions! It is the constant aim of ethnology to present its results free from bias. It deprecates alike enthusiasm and antipathy. Its mission is "to define the universal in humanity," as distinguished from all those traits which are the products of fluctuating environments. This universal, however, is to be discovered, not assumed. Take, for instance, the doctrine of evolution as applied to man. It is not only a doctrine but a dogma with many scientists. They look with theological ire on any one who questions it. I have already said that in the long run and the general average it has been true of man. But that we have any certainty that it will continue true is a mistake; or that it has been true of the vast majority of individuals or of ethnic groups is another mistake. As the basis for a boastful and confident optimism it is as shaky as sand. Taken at its real value, as the provisional and partial result of our observations, it is a useful guide; but swallowed with unquestioning faith, as a final law of the universe, it is not a whit more inspiring than the narrowest dogma of religious bigotry. Ignorant of his past, ignorant of his real needs, ignorant of himself, man has blundered and stumbled up the thorny path of progress for tens of thousands of years. Mighty states, millions of individuals, have been hurled to destruction in the perilous ascent, mistaking the way, pursuing false paths, following blind guides. Now anthropology steps in, the new Science of Man, offering the knowledge of what he has been and is, the young but wise teacher, revealing the future by the unwavering light of the past, offering itself as man's trusty mentor and friend, ready to conduct him by sure steps upward and onward to the highest summit which his nature is capable of attaining; and who dares set a limit to that?—*Prof. D. G. Brinton.*

NEW EDITION. PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.

Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

- Oration delivered on The Christian Night, Decoration Day, 1882. My Choice, before the G. A. R. Why? at the Academy of Imagination, Musi, N. Y.
- A Tribute to Ebon C. If Death Ends All, Ingersoll, Here and There, How Long? Liberty, Jehovah and Brahma, The Free Soul, Life.
- A Vision of War, At a Child's Grave, Benefits for Injuries, We Build, A Tribute to the Rev. Alexander Clark, The Grant Banquet, Apostrophe to Liberty, A Tribute to John G. Mills, The Warped Woof, The Cemetery, Originality, Then and Now, Voltaire, Lazarus, What is Worship? Humboldt, God Silent, Alcoholic, Auguste Comte, The Infidel, Napoleon, The Republic, Dawn of the New Day, Reformers, The Garden of Eden, Thomas Paine, The Age of Faith, Origin of Religion, The Unpardonable Sin, Free Will, The King of Death, The Wise Man, Bruno, The Real Bible, Benedict Spinoza, The First Doubt, The Infinite Horror, Nature, Night and Morning, The Conflict, Death of the Aged, The Charity of Extravagance, woman, The Sacred Myths, Inspiration, Religious Liberty of the Bible, The Laugh of a Child.
- Tribute to Henry Ward Beecher, Tribute to Courtlandt Palmer, The Brain, The Sacred Leaves, Origin and Destiny, What is Poetry? My Position, Good and Bad, The Miraculous Book, Orthodox Dotage, The Abolitionists, Providence, The Man Christ, The Divine Salutation, At the Grave of Benjamin W. Parker, Fashion and Beauty, Apstrophe to Science, Eliza Wright, The Imagination, No Respector of Persons, Abraham Lincoln, The Meaning of Law, What is Blasphemy? Some Reasons, Selections, Love, The Birthplace of Burns, Mrs. Ida Whiting Knowles, Art and Morality, Tribute to Roscoe Conkling, Tribute to Richard H. Whiting, Mrs. Mary H. Fiske, Horace Seaver, The Music of Wagner, Leaves of Grass, Vivisection, The Republic of Mediocrity, A Tribute to Walt Whitman.

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$5; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Fanciful Mechanisms.
- IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.
- Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO. 28 Lafayette Place N. Y.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.

Price, paper, 25 cents; cloth, 75 cents.

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

- 16 represent Uncle Sam and the Priests, The Church Robbing the People, Thanksgiving, Sabbath Laws, Children and the Church, Woman and the Church, The Church and Thomas Paine, Studies in Natural History, The Bible and Science, The Clergy and Their Flocks, Piety in Our Penitentiaries, The Atonement Scheme, The Lord and His Works, Prayer, The Creeds, Christians and Mohammedans.

- 8 represent Samples of Christianity's Work. Missionaries, The Lord's Instruments, Bible Doctrines and Their Results, The Church and Slavery, Priests and Politics, Ireland and the Church, Church's Idea of Civilization, The Uses of the Cross, Unkind Reflections on the Church, Persecutions of the Church, Some Allegories, Heaven, Hell, Miscellaneous.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings, that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—The Truth Seeker, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE



is not in magic potions, "specifics" or electric clap-net, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

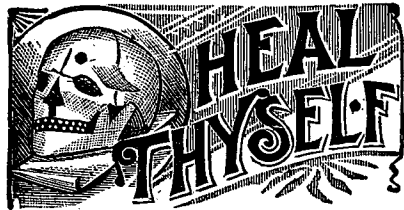
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P. O. Box 5308, Boston, Mass.

AN EXTRAORDINARY OFFER!!

We want 1000 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send today for full particulars, or we will send with same a valuable sample of our goods in Solid Silver upon receipt of 10 cents in silver or stamps. Established in 1892. Address, STANDARD SILVERWARE CO., Boston, Mass.



These Afflicted, with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J. NOW READ THIS! Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DYSPEPSIA, OPIUM for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.

News of the Week.

SHARP earthquakes were felt in several places in Greece on Nov. 26th.

THE French mission at Luhsiang, China, has been destroyed by natives.

MORE riots and killings of Christians are reported as having occurred in Turkey.

JABEZ S. Balfour, the religious swindler of London, has been sentenced to 14 years penal servitude.

A RIOT is reported as having taken place in Madagascar, in which a missionary and his family were killed.

SECRETARY OF THE NAVY HERBERT in his annual report says that more battleships and torpedo boats are needed.

POPE LEO on Nov. 29th created nine cardinals, including Mgr. Satolli, and confirmed the appointment of twenty-four Italian bishops.

It is said that the crop of Florida oranges will not this year reach more than 60,000 boxes, owing to last winter's freeze, as against 5,000,000 last year.

SENATOR DAVID B. HILL's lecture course in the Northwest has proved a financial failure and he has abandoned the tour after delivering four lectures.

ARTHUR STADTHAGEN, a Socialist member of the Reichstag, convicted of libeling the Prussian ministers and police, has been sentenced to a year's imprisonment.

BISHOP A. W. WAYMAN of the A. M. E. church died at Baltimore on Nov. 30th. His diocese included Iowa, Illinois, Indiana, and Wisconsin. He was 74 years of age.

A SEVERE storm swept over a part of the North on Nov. 25th, particularly the lake region. Chicago streets were blocked with snow, and many wrecks are reported on the lakes.

ON Sunday, Dec. 1st, the Sunday law was more rigidly enforced than ever in New York city. Flower sellers, egg dealers, and other red-handed criminals were rushed in by the police.

UNDER a new law of Minnesota townships can secede from one county and join another. Objecting to a bond issue, seventeen townships of Cass county have just gone over to Crow Wing county.

A REAL "dispensation" has happened at Fairmont, Tenn. Rev. D. F. Levy has just died there of blood-poisoning caused by running a splinter into his knee when he threw himself violently on to his knees to pray.

ON Nov. 29th at the Tilly Foster iron mines near Carmel, N. Y., earth and rock caved in at the mouth of the inclined shaft and rushing 300 feet to the bottom, killed probably a dozen workmen and mangled several others.

ARTHUR ARNOULD, of France, died in Paris on Nov. 25th. He was the author of a history of the Inquisition and other books. During the Revolution of '71 he was a leader of the Commune and was elected to the National Assembly.

It has at last been decided by the courts that the Negroes, formerly slaves, of the Cherokee country, are entitled to a portion of the money paid the Cherokee nation for the Cherokee Strip. The Negroes will get about \$1,300,000, and their proper interest in the unsold lands.

REV. J. T. M. JOHNSTON, D.D., pastor of the First Baptist church of Jefferson City, Mo., declared in a sermon on Nov. 24th that United States Minister Terrell in Turkey ought to be hanged for not protecting, as he alleged, American missionaries against the Mohammedans.

AN explosion in a cartridge factory at Palma, Island of Majorca (belonging to Spain), resulted in the death of seventy persons, whose bodies have been found, and the probable fatal injury of more than twenty others. It is said that the explosion was caused by a workman who had been dismissed.

MORE victories for the Cubans, via Cuban channels of information; more burning of sugar plantations by the insurgents, and more denials by the Spaniards of the asserted Cuban triumphs. It seems certain, however, that several expeditions have recently landed men, arms, and ammunition for the revolutionists.

IN Cleveland on Thanksgiving Day the Christian Endeavorers and Epworth Leaguers prayed for the conversion of Colonel Ingersoll. The incantation was participated in by several thousand persons and was performed in private. At the Salvation Army meeting and in some of the churches there were public magic rites of the same class.



THE CARPENTER'S SON MEETETH CHUMS FROM A FOREIGN PORT.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him.—Mat. xvii, 1, 2, 3.

Two Liberals are among the winners of the literary prizes offered by the New York Herald, each the first in his class. Julian Hawthorne gets the prize of \$10,000 for the best novel, the work being entitled "Between Two Fires." Edgar Fawcett secures the \$2,000 prize for a short story, entitled, "A Romance of Old New York."

THE Parliament of the Dominion of Canada will meet in its sixth session on Jan. 2d. The Manitoba school question will be the subject considered. It seems very probable that if Parliament passes a remedial order for the restoration of Catholic schools in Manitoba, in accordance with the decision of the English Privy Council, Manitoba will secede from the Dominion, which means the establishment of an independent crown colony.

IN the Republican House caucus in Washington on the night of Nov. 30th the only exciting contest was over the chaplaincy, for which eight ministers engaged in a hot and undignified scramble. Sunday was "desecrated," the fight lasting until past midnight and the selection taking place in the "holy [dis] quiet of the Sabbath morn." Rev. H. U. Coudon, of Michigan, won the \$900 prize, with Rev. H. D. Fisher, of Kansas, a close second.

ON Nov. 29th the police of Berlin summarily closed eleven Socialist clubs. Editor Foerster has been sent to prison for three months for permitting a certain article to appear in the *Ethische-Kultur*. Dr. Charles Parkhurst says that New York newspapers that opposed the Sunday crusade would in Berlin have been confiscated, machinery and all, and their managers put on bread-and-water diet, thus intimating that they would have been served right.

THE Pennsylvania miracle-liar is again sending his stories to the papers. His latest is of a girl near Wilkesbarre. Seven years ago a playmate thrust a finger in her left eye, blinding it, and the right soon lost its sight also. Four years ago she heard a sermon in which it was declared that God would do anything for those who had faith in him. She acted on the priest's advice and has been praying ever since for the restoration of her sight. Now she is gradually recovering the power to see. The miracle is that anyone can believe this to be a miracle.

OCTAVIUS BROOKS FROTHINGHAM, the radical Unitarian clergyman, died in Boston on Nov. 27th. He was born in that city in 1822. First an anti-slavery advocate, he in 1867 became the first president of the Free Religious Association. He next became a transcendentalist and a disciple of Mill and Spencer. In 1879 he severed all his church connections and thereafter reckoned himself among the Agnostics. During his later years he devoted his energies entirely to literature.

NOVEMBER 29th there died in Ellischan, Bohemia, Count Edward Francis Joseph Taaffe, for fourteen years prime minister of Austria. He was born in Prague, in Bohemia, 62 years ago, of noble Austrian parents, but was descended from an ancient Irish family, and held the title of Viscount of Corren and Baron of Ballymote, Sligo, in the Irish peerage. In the park of his home in Ellischan he had erected a massive vine-covered ruin, a perfect reproduction of his ancestral castle of Ballymote.

ALEXANDRE DUMAS III. died in Paris on Nov. 27th. His grandfather, the founder of the family, was the son of a Marquis de la Paillette and a Negro woman, a slave, whom he had made his mistress in San Domingo when he was its governor. Alexandre I. owed more to his mother than to his father, for she belonged to that race that enjoys the distinction of being the only race of any color that ever freed itself from slavery without assistance. Dumas III. is the last of the name. All three of the Dumas achieved success in the battle of life.

THE BRAIN AND THE BIBLE;
OR
THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.
By EDGAR C. BEALL, M.D.,
with a preface by
R. G. INGERSOLL.
This is the only work of its kind in the literature of Free Thought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.
Price, cloth, \$1. Address
THE TRUTH SEEKER
28 Lafayette Pl., New York.

NEW BOOKS

BY

ROBT G. INGERSOLL

The Field-Ingersoll Discussion. Price, paper, 25 cents; cloth, 50 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, paper, 25 cts; cloth, 50 cts.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

Which Way? Price, 25 cents.

This lecture is a consideration of the difference between the natural and the supernatural, and some reasons why the former is the best way to go. Perhaps no one of Colonel Ingersoll's orations has won more general applause from enlightened audiences than this. It contains that most magnificent of perorations, his visions—"This was. This is. This shall be." The lecture was never before printed in pamphlet form. It is splendid. Send for it.

The Truth Seeker,
28 LAFAYETTE PLACE, New York.

A NEW EDITION
OF
THE DIEGESIS

BEING
A Discovery of the Origin, Evidence and Early History of Christianity.
Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette place, New York.

100 AMERICAN WATCH

THE LATEST OUT.

The supposed impossible has been accomplished and at last we are able to give you one of our GUARANTEED AMERICAN WATCHES for only ONE DOLLAR. Our watches have reached a world-wide fame and their sale has exceeded that of any other watch ever produced. This "100 AMERICAN WATCH" is the 5th and last of the famous American series and marks a point in watch manufacturing past which all of the money and ingenuity of the world can never go. To introduce them quickly, we will for a short time send samples direct from factory to individual buyers. This watch is a regular American patent lever, lantern pinion, dust proof case, timed, tested, regulated and guaranteed for one year. On receipt of \$1.00 we will send the watch postpaid with our year's guarantee. If you will mention this paper we will include free a handsome chain and charm also our Catalogue of 1000 novelties. Address,
ROBT. H. INGERSOLL & BRO.,
Dept. 89
65 CORTLANDT STREET, N. Y. CITY.

PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 50. { PUBLISHED WEEKLY. } New York, Saturday, December 14, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

No. 1. AFTER THEY GET THE EARTH.



No. 2.



No. 3.

Christian Unity and the Result.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, ; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!
SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rates (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.
Old Testament Stories Comically Illustrated By WATSON HESTON,
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

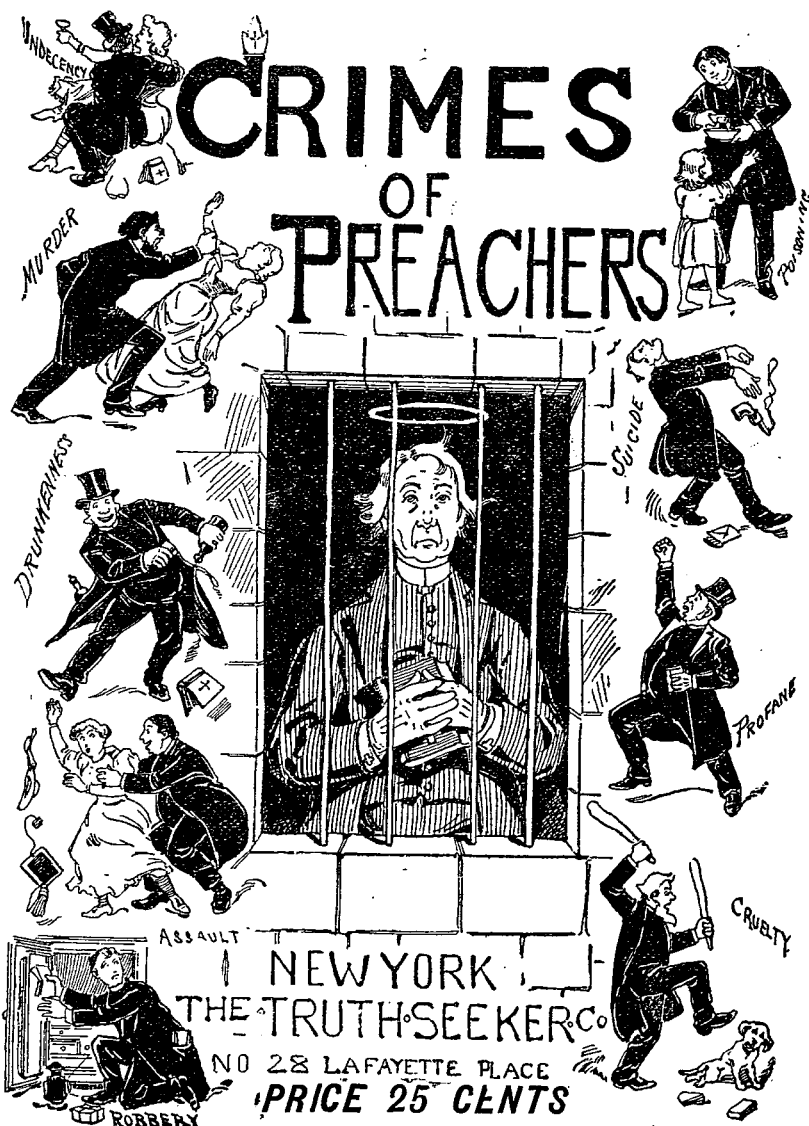
AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and THE TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.



The Bible Inquirer,
A KEY TO BIBLE INVESTIGATION;
CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

FOR ANY OF
Ingersoll's
Works
Address THIS OFFICE

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND
COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON., Atchison, Kan.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies. \$1.00
Fifty copies. 4.50
One hundred copies. 8.00
Larger quantities at special rates.

Address THE TRUTH SEEKER, New York.

EDEOLOGY

By SYDNEY BARRINGTON ELLIOT, M.D.

A Treatise on the Generative System,

In three parts, including

Pre-natal Influence, (Influence which affects an unborn child.)

Limitation of Offspring, and

Hygiene of the Generative System.

Containing

Plain Facts on Private Subjects for all Adults.

This book deals in an open, frank, but delicate way, with all points of interest on the generative system.

It treats of

Personal and Social Physiology and Hygiene.

WHAT THE MARRIED OUGHT TO KNOW

In order to live healthy lives and produce healthy offspring.

It is free from medical technicalities, written on the highest moral plane, and in such a way that everyone may read and understand it. It is most highly commended by the press, eminent physicians, and prominent people of all callings.

It is printed from large, new, clear-faced type, on good paper, in one volume, well bound.

Price, cloth, \$1.50.

Address THE TRUTH SEEKER,

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 50. { PUBLISHED WEEKLY. } New York, Saturday, December 14, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - DECEMBER 14, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-offices and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Some Funny Utterances in a Sermon.

Rev. Dr. David James Burrell, of the Marble Collegiate church of this city, said in a sermon the other day, referring to the laboring man, that he "is coming to his own—coming to that standard the pattern for which was set by the carpenter of Galilee." That is rich, surely. Consulting the alleged record, we find that "the carpenter of Galilee" told servants to obey their masters, and yet Rev. Mr. Burrell praises the results of strikes! The servants of whom Jesus spoke were slaves, and yet they were told to obey. The carpenter did not utter one word in condemnation of slavery. As to the pay of free workmen, he held that the man who labored three times as long as another was entitled to no greater wages than the other. Mr. Burrell, the modern laboring man demands not merely equal but increased pay when he works over-hours. The pattern for the standard of the present-day workingman was not "set by the carpenter of Galilee."

"In the social world we see a convention of women. That means the coming of the new woman—not the women who are loudly agitating, who want a woman's Bible, who are its authors, and who attack the preachers of the word of God. They are the same old women. But there is a new woman who glorifies her sex in the name of sister, mother, wife, and who finds her coign of vantage in the home and in the many fields of women's industry. This new woman is a combination of Ruth and Esther, with all womanly kindness and charity of Christ."

Perhaps Dr. Burrell is not aware that the new woman who wants "a woman's Bible" is the same woman who pioneered the way in "the many fields of women's industry." Then it is all very well for Dr. Burrell to praise Ruth, and there is no stain upon her name, but it is very much to be doubted that he would be as lenient of the same conduct in one of the "new" women as he is of the conduct of Ruth, who kept the customs of her mother-in-law's people. As for Esther, she took the place of the queen, who herself had too much self-respect to be made a display of for the entertainment of the king's drunken court and later Esther received from the compliant monarch an order for the hanging of the already murdered ten sons of an old enemy of her race. So vindictive was she that she could thus take vengeance on the mangled bodies of men who had done her no injury! Is this the best selection that Mr. Burrell could make from the heroines of the

Bible to set off against the ungodly new women who are trying to make that Bible express a little respect for their sex?

Regarding the "charity of Christ," it may be necessary to say that it was not displayed to any great extent in his fierce denunciations of those who did not agree with him. We are perfectly willing that Dr. Burrell should say, in answer to this, that the Bible misrepresents Jesus. Only by discrediting the Infallible Oracle can he remove the blemishes from his Christ.

"To win," says the preacher, "reformers must have political charity and forbearance." But how can political or any other kind of charity and forbearance be manifested by "reformers" whose only conception of "reform" is bayonet rule? "In the state election we achieved victory for the American Sabbath and temperance reform." Where is the forbearance in forcing the minority to observe the Sabbath of the dominant power?

"There has come an end to destructive criticism, and the credit of the Bible is more firmly established. That old book has come to stay until God's people hear his words from his own lips."

This will certainly be news to the hundreds of writers whose very recent criticisms of the Bible have been so destructive; it will be news to the publishers who are putting them upon the market, and to the reviewers who are trying to find in them some comfort for orthodoxy. In view of the fact that the vast majority of educated men and women believe either that the Bible is a purely human production or that at least many parts of it are interpolations and corruptions, while in past ages all Christendom held it to be the very word of God, inspired and inerrant—in view of this fact, we say, it takes considerable assurance to assert that the credit of the Bible, manifestly as the revelation of God, is more firmly established than it was before the work of criticism began. That seems to us very much like whistling when one's courage is at zero.

Still Evading the Issue of Religious Liberty.

The National Reform Association demands the adoption of a Christian amendment to the Constitution, and such other changes in that charter and in the laws as will recognize the Christian's god, Christ, and the Bible, as supreme in the government. It wishes to thus shut Freethinkers out of all positions of public trust, if not to disfranchise them, to make and enforce blasphemy laws, establish a stronger press censorship, support religion by direct appropriations as now by the exemption of church property from taxation, compel all to observe the first day of the week as a Sabbath, maintain religious instruction in the public schools, and force upon all "Christ's law of divorce" and other canons of what it is pleased to call "Christian morality." It has been and is the work of THE TRUTH SEEKER to enlighten the people regarding the proximate and ultimate designs of these theocrats, to show what is the logical outcome, in persecution, of the principles they hold, and to urge all lovers of equal liberty to resist the encroachments of the foes of the civil republic. To this end THE TRUTH SEEKER has used argument and satire, expressed by means of letter-press and cartoons. It has consistently and persistently frowned upon all suggestions of retaliation in kind; its demand has been that the Constitution remain as it is, guaranteeing the rights alike of Christian, Jew, Infidel, and pagan. It has opposed and opposes all forms of proscription for opinion's sake; it antagonizes a press censorship of any kind, and in all other ways it has stood unflinchingly for the equal rights of citizens of all schools of thought. The theocratic

papers have been utterly unable to find a flaw in the editorials of THE TRUTH SEEKER, so far as the principle of equal religious freedom is concerned. Neither have they attempted, except in a perfunctory, faint-hearted way, to dispose of the facts we have marshaled and the arguments we have presented. Clearly, they have recognized the futility of any such effort. They have repeatedly charged us with "persecuting intolerance" but they have never dared to attempt to make good their charges by the citation of our own words. How, then, it may be asked, do they try to support their accusations? Well, they turn their imaginations loose on Mr. Heston's cartoons; it is comparatively easy to prove anything by a cartoon—particularly if the editor's readers do not see it, as in this instance—and the *Christian Reformer* seems to have early realized this, for it has on previous occasions, as our subscribers know, asserted that THE TRUTH SEEKER's pictures evidenced the possession by us of a vindictive desire to persecute the lamb-like Covenanters and other advocates of persecution. In its issue of November 16th the theocratic organ makes charges in connection with our first page cartoon in the number for November 2d similar to those it had made against the John Calvin cartoon of an earlier date, and which we disposed of last week. It says:

"There is a cartoon representing the members of the National Reform Association as murderers, quoting in part a sentence from the *Christian Reformer* to the effect that when Christians have the power they have the right to acknowledge God and to enforce his law against immorality. We charge THE TRUTH SEEKER with slander and the spirit of persecuting intolerance. It is either this or something else as bad or worse. Accusations against us of crimes equivalent to murder are frequent in its columns. Does the editor of that paper believe in capital punishment for murder in the first degree? If so, he believes that we should be put to death, for that is the crime with which he charges us. Does he believe in imprisonment for life for such a crime? Then that is the punishment he would mete out to us. Would he let us off with less punishment, or none at all? Then he either believes that such criminals as murderers should not be punished, or else he does not believe his own charges against us. He may take whichever horn of the dilemma he pleases. If he believes his charge of murderous spirit made against us, and would invoke the penalty of the law against us, our statement that he is of an intolerant and persecuting spirit is true. If he believes the charge and would not so punish, he takes a position that would break down all civil government by letting criminals of all kinds escape. If he would let us escape because we are guilty of no such crime as he charges, he is guilty of the basest kind of slander. We insist, therefore, that until this matter is cleared up we are justifiable in making the charge of persecuting intolerance against THE TRUTH SEEKER."

Let us see about this terrible cartoon. On one side, in the foreground, stands a figure dressed in Puritan garb, wrapped in the cloak of religion, wearing the label "Christian Reformer"; the hands are outspread piously and the eyes turned heavenward as in prayer; from beneath the lower garment slightly protrude a pair of cloven hoofs; in the background appear the gable and steeple of a church. On the other side in the foreground stands the same figure, stripped of his disguise of gown and cloak and hat and mask, and revealed as the devil of theocratic treason. He is trampling upon the Constitution of the United States; in his right hand he grasps the blood-dripping sword of Christ; in his left he holds an unfolded scroll upon which are written these sentences from the *Christian Reformer* of July 27, 1895: "The government will be transformed so as to harmonize with Christian principles. Nor do the people need to wait until all are converted before this is done. Where Christians have the power they have the right to do it." Above the scroll, upon a wall, are seen quotations from Washington, Franklin, Grant, and Garfield,

all expressiv of the principles of separation of religion and the state. Behind the devil of theocracy there lies upon the ground the skull of murdered Liberty. In the background there is a crowd over which floats the banner of the Society of Christian Endeavor. This crowd is gathered about a stake to which an Infidel is chained, and the fagots at his feet have just been ignited.

Now is this picture a libel upon the theocrats? It has its sanction in the quotation from the *Christian Reformer* to the effect that the Christian majority has a right to transform our civil government, equally protectiv of the rights of Christian and Infidel, into a government which will recognize and enforce Christian principles, logically and avowedly at the expense of those who do not accept the said Christian principles, thus destroying the equality before the law of Christian and Infidel. There is no question about this; it is the ten thousand-times admitted and boasted purpose of the theocrats. The devil of theocracy stands upon the overthrown civil Constitution. So the theocrats admit it is their intention to stand, and they are at present arguing and working for the amendment that would accomplish this result if adopted. The symbolical representativ of theocracy grasps the Sword of Christ; so would the priest of theocracy wield the sword of King Jesus, either himself or by proxy. Liberty has been slaughtered. With the theocratic program realized in practice, how much life would there be left in liberty in these United States? The Infidel is being burned at the stake. In the ages that are past, neither Catholic nor Protestant has hesitated to thus destroy the "enemies of Christ." Would they hesitate now? In portions of this country Christian mobs have this year burned at the stake, with the refinements of torture, fellow Christians who have committed crimes against individuals.

But the Christian points to his Bible and declares that there is a crime worse than outrage or murder, and that this crime that can never be forgiven is blasphemy against the Holy Ghost. If mere murder may be forgiven upon profession of belief, if repentance will erase every debit mark against man except that made by blasphemy, does it not logically follow that the Christian will more cruelly punish blasphemy against the Holy Ghost than he will any crime committed against man or woman? The Christian of the past did this; with him, as with the God of the Bible, blasphemy was the most heinous of offenses, and he ruthlessly murdered millions in obedience to the commands of his theological conscience. Would the theocrat of to-day do differently if he had the power and could not suppress Infidelity by milder punishment? Have not the *Christian Reformer* and its allies in the theocratic press repeatedly declared that the Editor of this journal is guilty of the crime of blasphemy and that the paper should be suppressed because of this? And if, as the Bible says—if, as the Christians of the ages gone have solemnly affirmed—blasphemy is the one crime that God will never pardon, and if, again—as the National Reformers so positively claim—it is the province of civil government to enforce on earth God's law, including the decree against blasphemy, what is to be done with us when the theocrats get all the power they are now after?

Suppose that we continue to "blaspheme"; will we be let alone if simple fines and short terms of imprisonment do not avail to stop our presses? Has it not always been the case that suppressiv laws have grown more and more severe and their enforcement more remorseless and cruel until the opposition was crushed out or successful rebellion broke the power of the tyrant? If THE TRUTH SEEKER should survive fines and imprisonment and confiscation; if, driven into subterfuges, it should appear under another name or be printed on concealed machinery and be distributed in the night, as has been done before and is done in Russia now, where would the theocrats stop in devising adequate deterrents? Suppose that lengthening terms of imprisonment did not prevent the continued publication of blasphemous literature, would they confess themselves beaten so long as they possessed political authority to suppress blasphemy? If death by hanging or electrocution did not accomplish the results desired

would they shrink from adding the rack, the thumb-screw, and the stake to their list of reformatory agencies? There is nothing in the history of the church to justify the supposition that they would voluntarily pause in their crusade in the name of God. In the light of the indisputable and generally undisputed facts cited, it is certain that Mr. Heston's cartoon is not a libel on the National Reform Association. Now we ask the *Christian Reformer* to explicitly say what it would do with "blasphemers" in the contingency presented.

The absurd questions asked by the Covenanter paper can be answered in a very few sentences. In common with other Freethinkers, we believe that a free press and free mails are equally important with free speech. We believe that progress is dependent upon freedom of investigation and expression. We are opposed to all theories of constructiv treason or constructiv invasion of the individual. To constitute a crime there must be the overt act. Forgery, libel, and slander are such overt acts, as are theft, arson, rape, murder, and torture. But the advocacy even of Sunday laws, blasphemy statutes, and all the rest of the vicious legislation proposed by the theocrats, is not an overt act. It is merely the expression of opinion, of ill-founded, bigoted opinion, we are bound to believe, but it is never safe to forbid by law the expression of even ill-founded and bigoted opinion. Truth always in the end if not at once suffers more than does error by such interference. The schemes advocated by the National Reformers are criminal, when measured by the effects that would follow their inauguration, but the *doer*, not the *theorizer*, is to the one to be restrained or punished. Not the editor who argues that the blasphemer should be imprisoned but the man who imprisons him is the criminal in fact. Only the free passage of the currents of controversy can make a healthful atmosphere. But when the bigot advances from words to deeds he has passed from the arena of reason to that of brute force and must take the consequences of his acts if he meets with resistance.

If the enactment and enforcement of blasphemy laws resulted in the killing of "blasphemers," the men who voted for the law and those who enforced it would morally be guilty of murder, and only their possession of the machinery of the government, or the forbearance of the friends of the victims in case these should come into power, would save the persecutors from prosecution and punishment.

The *Christian Reformer* will see that we have not taken either horn of the dilemma that it presented. We have demonstrated that the teachings of the theocrats would logically result in the very crimes that Mr. Heston depicted, and so have proved that they are not libeled by the cartoon. We have shown—that they should have known before—that the Freethinker would not punish for the expression of opinion, no matter how ridiculous, ignorant, or intolerant that opinion may be, and we have also made it clear that when Dr. McAllister and his co-workers pass from theory to practice they will find us ready to resist their *acts* of invasion, if we deem such resistance expedient.

An Elusiv Canadian Christian.

Week before last we printed here two letters, one written by the editor of the Epworth League paper, *Onward*, of Toronto, and the other by the Editor of THE TRUTH SEEKER. Below will be found the rejoinder of Mr. Withrow to the last mentioned communication:

"TORONTO, CAN., NOV. 26, 1895.

"E. M. MACDONALD, Esq., 28 Lafayette Place, New York, N. Y., Dear Sir: On my return from Atlanta I found two or three copies of THE TRUTH SEEKER with a mass of other mail matter. I read your criticism, but did not see the reprint of my article. But even if I had I would still deny your right to have whatever you choose printed in the paper which I edit. That paper was established for the special purpose of promoting a belief in the Bible, which it is your purpose to destroy. I decline to make that paper the vehicle for promulgating doctrines which I believe to be subversiv of morality and religion, of good citizenship, of law and order. I remain,

"Yours very truly, W. H. WITHROW."

We confess that we are unable to understand why Mr. Withrow did not see the reprint of his

article, when, as we before stated, it was distinctly said in the criticism which he says he *did* read, just where the reprint would be found, and it was there, only two pages further on, under the heading he himself had given it.

We cheerfully admit that Mr. Withrow is the sole judge of what shall go into his own paper, and we are not trying to prove that we have a *right* to have what we choose printed in *Onward*. But nevertheless we must insist that if the editor of that paper wished to "tote fair," and if he was not afraid to have his readers see our simple statement of fact, he would print our letter in reply to his own. The matter which he refused to print did not embody doctrines "subversiv of morality and religion, of good citizenship, of law and order," even from his point of view, *unless* he deems a refutation of his false assertions subversiv of all these things; which, of course, it is quite possible he does, for it is not difficult to think that he, as a devout believer in the Bible, imagines that it is incumbent upon him to imitate the example of Yahveh, although putting the "lying spirit" into his own mouth instead of that of the prophet of his enemies.

Have you ordered your holiday books? If not, see the list offered on page 797.

"Ingersoll's latest is the same old hash in a new dish." *Catholic Union and Times*.

Father Cronin's latest is the same old hash in the same old cracked, crime-discolored dish of the church.

The press dispatches say that Mrs. Henrietta Pierce, of Wheeling, W. Va., died of starvation on Thanksgiving Day. Examination revealed that she had eaten nothing for days. She was a comparative stranger in the city and was unable to find work. But while her neighbors did not know of her condition God did—or Theism is false—and so he is responsible for her pitiable death on our official thank day.

In Texas they burn criminals to death at slow fires and hold that Sunday recreation is a crime. Cruelty and superstition are inextricably interwoven. A double scull championship match was arranged to come off on the lake at Austin on November 10th. Mayor McDonald positively forbade the race, and all because November 10th happened to be Sunday. Whatever the pretext may be upon which this meddling and intolerable action was taken, the real cause of the order, as of the law or ordinance appealed to authorize it, is the fear—well-grounded, no doubt—that to permit other attractions to compete with the churches on Sunday would greatly deplete their congregations. But what right have legislativ and executiv officers to prevent fair competition?

A correspondent suggests that if Colonel Ingersoll had been stricken with paralysis and had then, in this weakened condition, gone into the church, and this just at the time the Christian Endeavorers were praying for his conversion, it would not have proved anything beyond his own personality. Necessarily not, but the people who prayed and their fellow Christians would have insisted that it *did* prove something else. As a rule, they "convert" heretics and Infidels only when they are suffering with weakened bodies and brains. And, singularly enough, they think that the few moments or hours that the dying man spends in this world after he has been "converted" completely neutralizes the testimony that he gave for Free-thought during the years of his physical and intellectual health. They are the only people we know who think that the beliefs of a diseased brain are of more importance than the opinions of a brain in health. That impression is one of the *real* "mysteries" of Christianity.

Belief in a god is the greatest of brain-turners. The conception of an absolute personality that interferes in the affairs of men in answer to prayer leads logically to the idea of sacrifice, which, of course, is merely a kind of bribery. God-intoxication may be very mild or very severe, or it may stop

at any of the intermediate degrees, but as soon as it has reached a certain stage the victim is liable at any moment to bid farewell to all normal restraints and become a raving maniac. Where the god notion has taken a strong hold on the mind, insanity most often assumes the form of religious homicidal mania. Then you hear of the Abrahams, the Freemans, and the rest of the child-sacrificers. Thus, only a short ago Mrs. Elias Gilder, of Allentown, Pa., killed her babe to placate her angry divinity. After hacking the child's ankles with a butcher-knife and badly beating its body, she completed the work of sacrifice by smothering it. The studious observer will note, in this connection, that the deity to whom the offering was made is the local one—the deity indigenous to or adopted long ago by the people to whom the god-demented woman belongs. This illustrates again the purely human origin of all god-concepts and the non-supernatural development of religions.

The rejection of the dogma of an eternal hell does not necessarily prove that the rejector is a Liberal or that in practice he would be less intolerant than his more orthodox brethren. Dr. A. A. Miner's affiliation with the God-in-the-Constitution party is a case in point. And the other day the New York State Universalist Convention in session at Troy adopted a resolution indorsing the Sunday closing crusade in this city. The Universalist organs repudiate the principle of evolution, and that church is itself a striking example of involution. It long since ceased to grow, and Universalists appear to think that it is necessary for them to be ultra conservativ in order to retain their standing as Christians. Their main body was long since passed by the advance guard of the old "hell fire" denominations, which, when Universalism was a living power, were out of sight in the rear of the small but aggressiv party of earnest reformers led by Murray, Ballou, and their successors.

Another religious murderer was executed the other day. He was Charles N. Smith, of Illinois. He killed his child and sister-in-law. According to his confession, he intended to kill his whole family, but not the sister-in-law. He said that he regretted her death. He was at one time a professional base-ball player. Then his thoughts turned to religion, and his investigations led him to conclude that the Catholic religion was the true religion. It should be noted in passing that it was only after he thought seriously on religious matters that he became a criminal. In his confession occurs this passage:

"At last, by an unseen hand, I was lifted high enough to be able to see that there was no hope of re-uniting with my family here upon earth, and the world having no pleasure for me, I calmly and deliberately, with a rational mind, decided that if I could not live with them, I would be united with them in heaven, and took that means of accomplishing my desire. . . . I did it under the belief that God, knowing the injustice under which I was suffering, would judge me leniently and justly."

The foregoing is from the Quincy (Ill.) *Herald* of Nov. 22d, 1895. It is clear that the unfortunate man's mind was unbalanced, although his reasoning was orthodox. There is no contradiction in these two statements. He argued to himself that he would have time to repent and prepare for heaven, as he did. He died on the gallows in the odor of sanctity. Smith says that he committed the crime believing that his God, knowing the injustice under which he was suffering, would judge him mercifully and justly. It appears not to have occurred to him that if God had wished to treat him fairly he would have prevented the injustice which, unprevented, led to the double crime. Besides, where were the mercy and justice of God when he permitted—nay, ordered, from the beginningless beginning—the killing by Smith of the unoffending child and girl? Smith cannot now consider these questions, but there are in the United States about 120,000 ministers and religious editors who have no business to pretend to interpret "the will of God" while they are unable to solve these problems acceptably to all thinking and humane men and women.

To the Friends of the "Ironclad Age."

You are herewith introduced to THE TRUTH SEEKER. While a few, perhaps many of you, have in the past taken both papers, many more have not. It is therefore incumbent upon us to explain to you the cause of this introduction, and at the same time bid you a sad if not a last farewell. Whatever prestige the *Ironclad Age* had came through the peculiar individualities of its founder, J. R. Monroe, M.D., and his successor, Mrs. Power. For many years before the demise of Dr. Monroe it was his well-known wish that the paper should be perpetuated and that his son, V. H. Monroe, M.D., should occupy the editorial tripod. The son felt that he could not sacrifice a large practice (which his sire had done before him) to give the paper the attention required. It then devolved upon his daughter, Lulie Monroe Power, to take up the work of her lamented father. This she did, and bravely carried it forward, laying it aside only when life ceased. For the sake of the well-known wishes of both Mrs. Power and her father, and for the cause of Freethought—which has all too few champions—we endeavored to form some alliance by which the paper could be continued. The paper without an editor was a ship in mid-ocean without a rudder. Failing in this, together with the accumulation of debt and discouragement, the estate was forced into the hands of an administrator. This made it necessary to sell the plant, which was done at a sacrifice.

It also became our duty to fulfil our obligations to subscribers who had paid in advance. This labor of love THE TRUTH SEEKER has undertaken to do for us; we have placed in its hands the subscription list, and hope we can assure it of the good will of the friends of Mrs. Power and ourselves. THE TRUTH SEEKER will now take the place of the *Ironclad Age* in making weekly visits to both those who have paid in advance and those who have not; for as we expected the latter to renew for the *Ironclad*, so shall we still hope that they will renew by sending the amount of their arrearages to THE TRUTH SEEKER, with as much in advance as they conveniently can. We feel sure that this arrangement will please the friends of the *Ironclad* better than any other we could make except to continue. We have also transferred to the Truth Seeker Company all the books, copyrights, good will, etc., of the former publishing business of the *Ironclad Age*, and those desiring these books will find them at the Truth Seeker Office. We know from many years' dealing with them that our successors will do everything they can to continue the pleasant relations which have existed between the *Ironclad* and its subscribers and friends, who will find prompt and generous people to deal with, and we solicit our friends to send them as prompt and generous orders. Speaking for the late Mrs. Power and ourselves, we ask every subscriber to renew his *Ironclad* subscription to THE TRUTH SEEKER at once. You will find the paper different in many respects from the old *Ironclad*, though nearer than any other and equally determined in its advocacy of liberty and Freethought principles. As there is now one less Freethought journal claiming your loyalty and support, let our friends be as determined that others shall continue to exist.

As it may be of interest to our friends to know the destiny of the *Ironclad Age* equipment, we will say that it was sold to a Christian syndicate, they being the highest bidders, and what was for forty years known as the "Den" is now the rendezvous of a score or more of D.D.s. They had no trouble to sell \$50,000 stock for cash, and hereafter the *Ironclad* equipment will grind out thousands of copies weekly of the superstition-breeding *Westminster Endeavorers*.

Thanking our friends for many past favors, and trusting the new acquaintance will prove mutually agreeable, we are, fraternally,

R. H. POWER AND DAUGHTER PEARL.

The foregoing leaves little for us to add, as it explains the whole reason why the subscribers to the late *Ironclad Age* are now receiving THE TRUTH SEEKER.

It is a matter for deep regret that the *Age* did not receive sufficient support to warrant its continuance; for, as Mr. Power says, Freethought has all too few champions. We have known, read, and admired the *Age* for a great many years. We hope that its former readers will now admire and read THE TRUTH SEEKER for as many more. We shall certainly do our part to make the acquaintance pleasant and to build up an abiding friendship between them and ourselves.

We have assumed the obligation to send THE TRUTH SEEKER to those who have paid in advance for the *Age*. This will cost us a good deal. There is one of our new friends paid to 1910. We are glad to know so generous a friend, and shall take great pleasure in honoring the obligation we have assumed. On the other hand, the accounts due the *Age* for subscriptions have been transferred to us. We hope these will be promptly paid, so that the two accounts may balance. And we ask these friends also to renew their subscriptions as soon as they have read a few numbers of THE TRUTH SEEKER and become satisfied that it is what they want, which we think will not take them long to do, for our artist and contributors make the paper one of the most interesting publications to be found in this country, for all whose minds are free from superstition. Those whose subscriptions to the *Age* were paid in advance will get THE TRUTH SEEKER for the same length of time they would have received the *Age*, though the price of THE TRUTH SEEKER is a little higher, as the paper is larger, and in exchange for this courtesy we hope they will promptly renew when that time is reached.

With these few words of explanation, we submit our paper to the kind consideration of our new friends, hoping that the acquaintance may be as long as we feel sure it will be agreeable.

EDITOR OF THE TRUTH SEEKER.

Mr. Samuel P. Putnam spoke on "Freethought in England" before the Manhattan Liberal Club last Friday evening. The lecture is deep and thoughtful, and as an outline of the evolution of rationalism in Great Britain it is thoroughly instructive. Mr. Putnam leaves New York for the West this week.

"An earthquake in Constantinople just now, if it were severe enough, would clear the political atmosphere for the time being, calling the truce of God among the infuriate factions and enforcing it at least upon such as were buried in its ruins. There has been enough scattered seismic agitation in the vicinity during the last year to lay in the dust the dome of Sophia and the crescents of Dolma Bagche and the Yildiz Kiosk and all its other temples and palaces if it had been concentrated upon them. Relief from critical social and political conditions is not always to be expected from an opportune cataclysm, but the thing might happen, and if Constantinople were to drop out of sight beneath the waters of the Bosphorus, as Lisbon once did beneath the Tagus, it would extinguish a lot of political jealousies and rivalries old and rooted as the Symplegades, and might be productive of salutary consequences all around."—*New York Tribune*.

Which, being put into few words, means that the only agency at God's command for stopping the quarreling of his children of differing religious faiths is wholesale destruction of life by natural convulsions. "The truce of God" is sounded by the bugler of indiscriminate murder. Is it true, then, dear Christian friends, that your God can sheathe the sword of religious slaughter only in the ruins of engulfed cities, amongst the crushed bones and mangled flesh of innocent women and children? We wish you joy of your resourceful "all-father."

The Christian and the Hottentot.

From the American Quarterly Register, conducted by B. B. Edwards, Recording Secretary of the American Education Society, Boston, Mass., 1833.

The term South Africa is of course an indefinite one. By it is comprehended, in general, the British colony of the Cape (which includes a space of 120,000 square miles) and the various countries and tribes north to about the twenty-sixth degree of south latitude.

The Hottentots within the colony of the Cape of Good Hope, the Bushmen, the Corannas, and the Namaquas, all speak the same language (allowing for varieties of dialects and accents), have nearly the same physical peculiarities, and are branches of the same original stock.

When the Portuguese first visited the Cape of Good Hope they found the inhabitants rich in cattle, living in a comfortable manner, and possessed of sufficient spirit to repel aggression. It was said that they were remarkable for the excellence of their morals, that they kept the law of nations better than most civilized people, and that they were valiant in arms. When the Dutch took possession of the colony the Hottentots seem to have been much more numerous than they are now [1833]. All the Hottentot tribes were distinguished by the appellation, "The good men." Bogaert relates that during the first fifty years of the Dutch occupation the natives had never been detected in committing an act of theft upon the property of the colonists. The first that took place happened in the year 1700. The offender was discovered and seized by his countrymen, who brought him to Cape Town and delivered him over to the inhabitants. After having been punished by whipping, he was banished by his own people from the colony, as unworthy to live in it. Barrow, and M. Levillant, both very intelligent travelers, bear the most unequivocal testimony to the benevolence and integrity of the Hottentot character. Dr. Phillips says that he has never been able to discover from his intercourse with the natives, or from any other source, that they ever attained any distinct notion of a supreme being, or that any idea of a future state of existence had at any period prevailed among them. Africaner, the most intelligent native of South Africa who has ever been known, declared that, previous to his acquaintance with the missionaries, he had no idea of a spirit, creator, or supreme ruler. By the God of the white people he only understood something under that name which they might carry about with them in their pockets. Neither the Hottentots nor the Bushmen have any word in their language to express the deity. The missionary, Brownlee, says that the Caffres have a word to express a supreme being, but none to designate a future state.

The Dutch formed a settlement in 1652. The site chosen was on the southern edge of Table Bay, and the party consisted of one hundred males. This number was speedily recruited by fresh arrivals from Europe, and the population has continued up to the present to double itself within the space of about twenty years. Their weakness at first, perhaps, contributed to confirm their peaceable deportment toward the natives. The Dutch East India Company, under whose control they were placed, seem not then to have regarded the conquest or occupation of the country as an object worthy of their attention. It was considered merely as an appendage to Batavia, and a convenient station for watering and refreshing the fleets engaged in their eastern commerce. Accordingly, for a number of years the intercourse between the old and new occupants was conducted in the most amicable spirit. As the Colonists increased in number, and began to feel their security and strength, and the difficulty of supplying their wants by barter and fair purchase, their encroachments daily augmented until they were no longer tolerable. Posts were formed in advance of the fort, and productive patches of land began to be considered as the property of the settlers. The Hottentots gradually withdrew from the Cape. No limit being fixed to the extension of the colony, the number of farmers, or *boors*, as they were called, rapidly increased; and as they removed farther and farther from the seat of government, their trade with the natives began occasionally to be interrupted by disputes and quarrels. It soon became obvious that the very existence of the natives was about to be considered as subservient to the *boors*. The successive governors, either from weakness or want of correct information, were led, at first, to wink at the aggressions of the colonists, and finally to aid them in their enterprises. As early as 1702, a party of Dutch *boors* took by violence from a single kraal of Hottentots about 2,200 head of cattle, and 2,500 sheep, shooting, at the same time, several men, women, and children. The Hottentots were soon reduced to great indigence. Such of them as preferred famine itself to slavery, retired,

with the few sheep and goats left them, to the mountains, or to the most barren and uninviting parts of the desert, acquiring the name of *Bushman* or *Boschjes-men*. Others, who remained in the fertile territory, gradually lost their independence, sinking into servitude as herdsmen and domestics of the *boors*. The Bushmen, who had for a long time suffered with exemplary patience the injuries heaped upon them, finding that no retreat could protect them from the cruelties of their oppressors, sought resources of annoyance from the desperate condition to which they were reduced. The colonists, smarting under the retaliatory acts of the Bushmen, formed the project of exterminating them. Accordingly, about the year 1770, they sent to the seat of government the most vilifying representations of the Bushmen, accusing them of incessantly plundering the property of the colonists. In the year 1774, the whole race of Hottentots who had not submitted to servitude were to be seized or extirpated. The privilege of slavery was designed exclusively for the women and children; the men, whose natural habits disqualified them for the purposes of the colonists, and whose revenge was probably dreaded, were destined to death. The decision of the government was followed by an order for raising three *commandoes*, or military parties, who, under the command of field-cornets, were to scour the country, to surprise the kraals, to shoot the men, and to divide the women and children among the different members of the expedition. This horrid system continued till 1794, when the colony fell into the hands of the English. Hostilities did not cease for a day between the Bushmen and their implacable enemies, who considered the murder of a free Bushman as a meritorious act. The *boor*, when traveling across the country for pleasure or business, massacred the natives as game or noxious animals, and it is not improbable that the number killed by the regular *commandoes* fell short of those murdered by private individuals. Barrow says, in 1797, that he had heard one of these wretches boast of having destroyed, with his own hands, nearly three hundred of these unfortunate Bushmen. The effect of this system was to transform them from peaceable, contented, and useful neighbors and visitors, into ferocious and vindictive enemies. "They knew themselves," says Barrow, "to be hated by all mankind, and that every nation around them was an enemy planning their destruction. Not a breath of wind rustled through the leaves, not a bird screamed that were not supposed to announce danger." The degradation of the Hottentot character was the necessary result of such treatment.

The foregoing bit of history, copied from a report of Christian missions in South Africa, published more than sixty years ago, illustrates the usual methods, so far as practicable, by which Christian nations deal with the occupants of countries they invade for the purpose of plunder and conquest. The methods described seem also to be strictly in accord with those employed by the Jews, under direction of their Jehovah, as recorded in the Jewish-Christian Bible (see Num. xxi, 14-18; Deut. vii, 1-3; 1 Sam. xv, 8, 9). The only remarkable matter in the above recital is, perhaps, that the Hottentot inhabitants of South Africa, as found in the early part of the seventeenth century, were honest to an extraordinary degree, no theft having been known among them for more than fifty years. No historian would for a moment think of risking his reputation by making a like statement concerning any other race of the human family. And behold, these people were *without a god, without a bible, and without a system of religion*. For centuries all other nations have held that these were necessary to make man just, humane, and moral.

Priest and preacher alike have confessed through the pulpit, the platform, and the press that were it not for the fear of an angry God they would recklessly plunge into viciousness and crime. Even women of apparent refinement, culture, and education have unblushingly declared that were they without fear of future punishment, there was no crime they would not cheerfully commit. Yet on the shores of Africa dwelt a people without hope of future reward, and without fear of future punishment, who, in the excellence of their morals, surpassed all nations of the earth. Peace and prosperity reigned; no wealthy class was supported in idleness by the toiling poor; no dens of infamy, no saloons, and—no churches. Alas! that history must record the fact that the people of nations owning a god, a religion, and a Bible, invaded the country of "the good men," seized their lands, stole their goods and chattels, and either massacred or enslaved men, women, and children.

It has frequently been asserted that the civilization of the black man was due to the accident of

slavery; in other words, the African being compelled to live in company with the men who robbed him, he had, as a result, become civilized; which means, perhaps, simply that he now believes in the Christian religion, often gets drunk, often commits crimes, after the example of his white Christian brother.

But the facts should not be overlooked, as recorded in the above-named missionary report, that it was nearly fifty years after Christian settlements were formed on the lands of "the good men" that the first criminal was found among the Hottentot inhabitants (1700). And if common school history states facts, it was in 1620 that the first ship load of black people were brought as slaves to the United States by the notorious Dutch trader.

When the white men of the South, almost to a man, fled to the seat of war in defense of their beloved institution of slavery, leaving their families—their mothers, wives, sisters, and daughters—to the sole care of the colored man, the fidelity and devotion with which he guarded his trust stand as a monument of evidence that these white men well understood the integrity of the heart of the African race. The pages of history during that four years of protracted warfare were unstained by a record of robbery, rape, or murder at the hand of the colored man. No, not even in retaliation for the many like crimes against him, or his, during his long years of bondage. Faithful unto the end, he labored for the best interest of his charge; and when at last his stolen freedom was returned to him, alone and empty-handed he went forth to meet his fate in an unequal struggle for bread upon a strange and uncertain battleground.

Chicago, Ill.

EMILY G. TAYLOR.

Obstacles in the Way of Christianity in Japan.

The Christian readers of the *Chicago Record*—they must be Christians, for the *Record* prints no Sunday edition, and fought bitterly for shut Sunday gates for the World's Fair—were no doubt disagreeably surprised when they read Mr. Curtis's account of affairs in Japan, a summary of which account is reproduced below from the editorial columns of the *Columbus (Ohio) Journal*, and the Christian readers of that latter paper no doubt share the unpleasant surprise of the *Record's* readers.

"In one of his recent letters from Japan to the *Chicago Record* Wm. E. Curtis makes the statement that that country is a land without faith. In almost every schoolhouse you can find an Infidel. The works of Herbert Spencer, John Stuart Mill, and other authors of the same sort were translated into the Japanese language as soon as the Bible, and reprints of many scientific volumes of the controversial sort can be purchased in any bookstore for less than they cost in England. There are weekly and monthly publications devoted to the discussion of scientific topics which are not only open but able antagonists of the Christian faith, and it is from them that the missionaries meet with the greatest opposition and discouragement. He relates that one of the native faculty of a Christian university, founded by the prayers and the contributions of the pious people in the United States and managed by the American board of foreign missions, himself a graduate of Yale college, has recently renounced the church that pays his salary, and is now making frequent public addresses that would do credit to Colonel Ingersoll."

His Martyrdom Completed.

We have to record the death of Viktor Emanuel Lennstrand, one of the founders and martyrs of organized Freethought in Sweden. His imprisonment for blasphemy, and subsequent establishment of *Fritankaren*, appealed strongly to the sympathies of English Freethinkers. Viktor Lennstrand was born at Gefle on January 30, 1861, so was only in his thirty-fifth year. He was educated at Upsala University, where he became acquainted with the works of Darwin, Spencer, Mill, and other Freethinkers. With the courage of his convictions, he got into a conflict with the authorities by lecturing in Upsala against Christianity, in 1887. In March of the following year the Swedish Utilitarian Society was started. By May he was sentenced to a fine of 250 crowns for denying the truth of the Christian religion, and, as he continued his propaganda, on November 29th he was imprisoned for three months for the same offense. Mr. Lennstrand defended himself manfully, and challenged the prosecution to prove that what he said about the Bible God was false. These were the first prosecutions for blasphemy in Sweden since 1821, when Professor Erik Gustav Geijer was indicted for his work on "The Protestant Creed," and was acquitted. Having full information of the case from our veteran friend, Capt. Otto Thomson, a subscription was started in England, and we had the mournful satis-

faction of contributing towards the expenses of his imprisonment. Continuing his advocacy, Viktor Lennstrand founded *Fritänkaren* as a journal of Freethought, and lectured throughout Sweden. During 1889 he was subject to no fewer than eight prosecutions for blasphemy, each time being acquitted when brought before a jury, and sentenced when brought before the official tribunals. His last prosecution was for a pamphlet on "The Idea of God," which has been translated and published in English. Eventually he served two sentences of three months at Malmo, and one of six months at Stockholm. Of a delicate constitution, it is only too likely that these imprisonments ruined and shortened his life, as, in the opinion of his friends, he was not the same man afterwards. Though he continued his active propaganda, he has been for some time past suffering from ill-health, and went back to his native place to die. Of an impetuous nature, it seems likely that the sword has worn out the sheath. In the *Social Demokrater* (November 2d) Hjalmar Branting, the Socialist leader, and one of his former opponents, pays a tribute to him as an enthusiastic fighter and a distinguished propagandist. Lennstrand will be remembered for his sufferings and his efforts to arouse Sweden from her pietistic lethargy. We hope that Swedish Freethinkers will unite over his grave to continue the work which he so valiantly began.—*Freethinker*.

Modern Idol Worship.

Americans are wasting pity on the poor, ignorant Indians of Mexico for their adoration of the splendid painting of the Virgin of Guadalupe, while thousands of our own people assemble to do equal homage to a piece of carved wood believed to have been wrought to represent the same woman whom the Guadalupe painting represents. A little more than a month ago at Guadalupe Hidalgo a \$400,000 crown of gold and jewels was placed over the top of the painting with great pomp and religious ceremony. Last Sunday in the American and enlightened city of New Orleans the block of wood was crowned with a diadem of gold, jewels worth many tens of thousands of dollars, and with almost equal pomp and ceremony, conducted by perhaps fewer archbishops and other clericals. The ignorant Indians have been taught to believe, and hence do believe (for ignorant people generally believe whatever their religious instructors teach), that the painting was wrought by miracle on the tilma of a passing Indian, and that the picture itself possesses some psychical power whereby it can work miracles. The supposedly intelligent people of New Orleans have been taught that their sacred block of wood was carved by some unknown human artist, was thrown aside among other old lumber in the garret of a convent in France until a superstitious nun came across it just before her departure for America in the early part of the present century, when she brought it over and set it up in a niche of the Ursuline convent in New Orleans—but all the same they have been taught, and doubtless verily believe, that this wooden image has wrought miracles. They rob the brave firemen of New Orleans of their just meed of praise for saving the convent from destruction by fire, by attributing the salvation of the building to the devout prayers offered up before this block of wood; and they strip the last leaf of laurel from the brow of Old Hickory and his heroic little army and cast them at the butt-end of this wooden idol by attributing to it the "miraculous" salvation of the city of New Orleans from invasion of the British forces in 1815—as though that inanimate chunk had more to do with putting Pakenham in a pickle than did the splendid strategy and steadfast heroism displayed out on the plains of Chalmette.—*Ex.*

The Same Rights for All.

A few years ago The Truth Seeker of New York forwarded to a patron in Canada a few copies of Paine's "Age of Reason." The authorities there intercepted the books, and refused to allow them to be delivered. The secular press of the country was perfectly silent in regard to this invasion of natural rights and disrespect for the comity of states.

A few days ago some Bibles were shipped to Turkey. They were stopped at Beyroot by the Turkish authorities, and flaming headlines now grace the columns of our dailies with "More Villainies in Armenia."

Turkey is a Mohammedan country. Its people mainly indorse the teachings of their prophet, and repudiate Christianity. Why do not the authorities of Turkey possess the same right to suppress the circulation of what they deem pernicious literature, as have Christian nations? The religious press rejoiced when the Dominion suppressed Paine's work, but howl with rage, and would gladly involve the

world in war, because their fetich was prevented from reaching its destination.

Many a time we hear from Christian pulpits: "This is a Christian nation." It was but a little while ago that Talmage made this declaration in substance, and it was echoed by lesser lights in every part of the land. Apply the same principle to Mohammedan and Buddhist countries, and an overthrow of these countries is threatened.

The *Progressive Thinker* favors the toleration of all religions in all countries. Canada should not be bulldozed into the reception of literature which they consider obnoxious to their institutions; neither should it be done in Turkey. It deplors violence in any country to suppress opposing beliefs. Still it concedes the same right to Turkey and China to oppose Christianity in their countries as has Russia to slaughter or drive out Jews from their country. The crime of killing and enslaving Jews and Mohammedans in Spain at the close of the fifteenth century by Christians is not paralleled by the expulsion and slaughter of Christians in Armenia. In Spain, the lands, the personal property, the persons and government of the subjugated people, were turned over to Christians, and princesses were made scullions in Christian kitchens.—*The Progressive Thinker*.

A Happy Thought.

The following is from the London *Law Times*, and contains the suggestions of Judge Chalmers, a writer therein:

"In connection with the subject of perjury, there is a further amendment of the law which I think would be beneficial. I refer to the abolition of the oath in civil proceedings. As far as I can judge, an oath has no longer any religious sanction for the masses. A county court witness swallows an oath as easily as he does an oyster, and the administration of the oath becomes an irreverent farce.

"A cynical friend of mine suggests that, though the religious instinct be dead among the people, the sporting instinct is happily very much alive, and might be utilized in the cause of truth. In county court cases he would substitute a shilling bet for the present oath. The witness, instead of being made to swear, would be made to bet a shilling that he would speak the truth.

"No doubt a much greater proportion of truthful evidence might be obtained in this way, and a great deal of useless profanity might be avoided; but the Anti-Gambling League, like the poor, are always with us, and my friend's plan is not feasible. For myself, I should like to see a simple declaration substituted for the oath, with a reminder that the witness was liable to be punished for perjury if he did not speak the truth."

A Change of Method.

Commenting on the Christian Endeavorers' prayers for the conversion of Colonel Ingersoll, the New York Sunday *News* makes this good point: "But our present business with this manifestation is not to anticipate its results, but to remark upon the improvement in human methods, affecting conversions in religious belief, which we are experiencing, in contrast with those which were used by our respected ancestors. Two centuries or less ago Mr. Ingersoll would not have been reasoned with or appealed to. He would simply have been tortured until life should be half extinct in his wretched body, and would then have been roasted in a slow fire with pious deliberation. Such was the treatment universal in Christendom of all who dared repudiate or doubt the established faith. In those days the thousands of good Christians who now pray for him would have looked upon his dying agonies and rejoiced and triumphed. What a wonderful change, what a glorious improvement has come upon human nature in those two centuries!" To the attention of those who say that science and Freethought have had no effect upon Christianity we commend this great improvement in the proselyting methods of the church.

They Will Change the Laws Likewise.

The National Reform Association is about to make another determined effort to have the constitution of the United States so amended as to "suitably acknowledge God." But whose God? The association should be requested to properly define this before seeking popular support to so momentous a step.

Is it to be the God of the Calvinist or of the Universalist? Are the American people to officially indorse the God who is satisfied with sprinkling, or the God who insists upon immersion? Is the Constitution to acknowledge the Trinitarian or the Unitarian conception of the Deity? Are we to bow as a nation

to Huxley's Inscrutable First Cause, or to the pantheistic

God of the granite and the rose,
Soul of the sparrow and the bee,

which the Spiritualists invoke?

The National Reform Association should by all means be compelled to decide whose God they intend to compel us to acknowledge officially and as a people. They should also state exactly what they expect to follow this indorsement of a deity up with. They should define what penalties will fall upon those who unfortunately subscribe to an entirely different ideal of deity from that which the National Reform Association may decide to adopt for the American people, and how this official indorsement will influence the relations of church and state.

The fact is, the National Reform Association are striving for something impossible and wholly undesirable. Their action is the first step toward a state church. And they will have to remodel not only the Constitution but the public sentiment of the country to accomplish their purpose.—*St. Louis Sunday Post-Dispatch*.

Observations.

A correspondent of the New York *Voice*, himself a Prohibitionist and a Christian, charges that the Prohibition party, as represented by its platform and its speakers, aims at a theocracy in this country. The editor meets the accusation with denial, and tries to refute it with argument and fact, but he leaves the case worse than he found it. Of the Prohibition speakers he says: "They do favor a Christian government, and so do we, and so, we are pretty confident, does the Prohibition party. We believe that the Christian principles are the standards to which the nation's laws should conform."

He goes further. "We do believe," he states, "in just what the preamble of the Prohibition party says, namely, that 'Almighty God' is 'the source of all true government,' and 'his law' is the standard."

That is what the editor of the *Voice* believes. What he says he does not believe is "that any ecclesiastical interpretation of God's law is 'the standard to which all human enactments must conform.'"

It will be seen, after a moment's scrutiny, that what Dr. Funk, editor of the *Voice*, says he believes is in fact exactly what he says he does not believe. I am not going to place in parallel columns the declaration of the national Prohibition party that "Almighty God is the source of all true government," and the words of the Declaration of Independence, that "governments derive their just powers [not from Almighty God, but] from the consent of the governed," of whom God is not one. The blind and deaf testify to the difference between these two principles. One asserts a theocracy—from *theos*, god; the other a democracy—from *demos*, the people. Unless words are frauds, like some who use them to deceive, a government derived from a god would be a theocracy.

But if Dr. Funk were to tell the truth—which he is not likely to do—he would admit that the notion of governments derived from God is a pseud-idea. There is no God, and therefore nothing is derived from that source. There is, however, a set of men called ministers, who, with a mendacity, a gall, a nerve, a monumental cheek—an access of assurance which if displayed regarding the verifiable would distinguish them as the chiefest impostors known to the human family—pretend that they have the law of God in a book, and that they are authorized to construe the same for the governing of their fellow citizens. What they tell us is all we know about God, and they are all conscious or unconscious liars. Any man searching for this god runs against these ministers, for they are He with a capital H, and their word is all there is of his "law." The theocracy, then, when we get close to it, is a hierarchy—that is, government by ministers.

But Dr. Funk says he does not believe in ecclesiastical interpretations of God's law. Then I would like to have him show me an interpretation of God's law, accepted by two or more persons, that is not ecclesiastical. He can't do it and he will not try. He is an ecclesiastic himself. He may point to the Bible as the law of God, but neither he nor any other sane and civilized person would consent that the Bible should be embodied in the civil law. His plan for enforcing God's law is as follows, in his own words: "The churches can, by instilling Christian doctrines into the minds of the people, and thus by molding their convictions, secure the enactment of laws that conform thereto."

Churches and doctrines! The publisher of the Standard Dictionary will not define the churches as anything but ecclesiastical bodies, nor Christian doctrines as anything but interpretations of God's

law. And there we have the ecclesiastical interpretation which Dr. Funk says he does not believe in.

If what this spokesman for the Prohibition party has said is any indication of the state of his mind, he favors an ecclesiastical government for the nation, and is pretty confident that the Prohibition party shares his convictions. The trouble with him is that he is a sort of Jesuit, a shuffler, an evader, a hypocrite—words which I dislike to use, but I am speaking descriptively, and they describe him. I have not the gift of telepathy, and cannot read his mind. I can, however, read his words, and they mean that he believes in a theocracy, but does not believe in calling it one. Regarding the *Voice* as a business proposition, as a religious journal, as an opponent of the liquor seller, as an organ of collectivism, and as an advocate of compulsory moralism, I can formulate Dr. Funk's creed in such a way that those who do not read him consecutively may know his general drift. It is: 1. The almighty dollar; 2. Almighty God; 3. Prohibition; 4. Socialism; 5. Asexualization; the whole being reduced to a common denominator in an almighty Funk.

Kind reader, did you join the Christian Endeavorers in prayer for the conversion of Colonel Ingersoll? A woman writing to a daily paper suggested that the Endeavorers should ask the Supreme Power to make them as noble in character and as useful to the world as the Colonel has shown them how to be; but I do not learn that any of them did so. They were willing to pray for what looked like the impossible, but they had to draw the line somewhere.

A Freethinker living in an Illinois town writes:

One of the leading physicians of this village stated that what made him believe the Bible to be inspired was that there was not a grammatical error in it. We contended that for anything he knew the original manuscript might be full of grammatical errors, but he said he would not be convinced until we furnished proof. Are there grammatical errors in the original manuscripts?

The question might be answered briefly by saying that, in the first place, no manuscript of the Bible known to be the original is in existence; and, in the second place, if such manuscript were at hand we should not know whether its grammar was good or bad, for the reason that we have nothing by which to test its accuracy. Scholars inform us that the Bible as it is in Hebrew is the repository of the Hebrew language. It is therefore the model for writers of that tongue. We should remember that the language must be placed first and the grammar afterwards, as historical events must occur prior to the history which records them. The grammar book is no authority except as it expresses the genius, logic, and usage of the language. If the Hebrew grammar has no other basis than that afforded by the scriptures, then to test those scriptures by any grammatical rules would be idle except as determining the competency of the person who formulated the rules. The manuscripts of which our authorized Bible is a translation are not in the Hebrew. If the original so-called word of God was written in that tongue, we have only a translation of previous translations. The grammatical accuracy of the original manuscripts has no more to do with inspiration than inspiration has to do with the grammatical accuracy of these Observations.

I may say that the authorized version of the Bible contains grammatical errors. "Our father which art in heaven" is one. Matthew xvii, 1, which mentions "an high mountain," contains another, and it is frequently repeated in the New Testament. "Lest the cross of Christ should be made of none effect" (1 Cor. i, 17) is wrong, as the same location is when elsewhere employed. Nevertheless the authorized version is regarded as a model of English on account of its age and general excellence—qualities not due to inspiration, but to the lapse of time and the literary ability of the translators. An English man of letters, always grammatical himself, was asked if a certain published statement was untrue, and he replied that it was worse: it was badly written. On a similar principle the leading physician mentioned by the correspondent may deem grammatical accuracy a better test of inspiration than probability of statement; but I do not know of anyone who agrees with him.

A young Englishwoman, Miss Edith Lanchester, was recently adjudged insane because she contemplated social suicide. Miss Lanchester loved a young man, but, regarding marriage as servitude, announced her intention to become his wife only anatomically, not legally. That was deemed sufficient evidence of the unsound state of her mind, and her conservativ family had no difficulty in procuring

her commitment to the asylum. Her young man found out where she was, effected her release, took her to his bed and board—and the sun still shines.

The English press and public have been vocal over the affair for the past month. They are indignant, not at Miss Lanchester, as we should have to be here in order to divert suspicion from ourselves, but at her family and the physician who certified to her insanity. The matter has given them a chance to discuss the question whether social suicide is a sin, and they seem to have determined that it is not a mortal one. Mr. G. W. Foote, editor of the London *Freethinker*, writes an excellent article in which, without condemning Miss Lanchester, he argues that those who reject the guarantees of society "are bound to consider the consequences; they have to think, not only of themselves, but of other persons; and when the principal third persons are children, whose introduction to the world is a matter in which they have not been consulted, it seems to us both wise and just for 'advanced' lovers to respect marriage while agitating for its reform." Of course, that is reasonable. I took the same view when I contracted matrimony. Now, if we can ascertain what proportion of children born of such unions as that into which Miss Lanchester has entered ever become a charge upon society, and then compare that proportion with the proportion established under legal marriage, we shall have a basis of fact upon which to rest our conclusion that such unions as hers are not to be tolerated.

Henry Frank added something to the totality of thought on religious progress when he said at the Liberal Club the other night that Christianity had successively based its claims upon the miracles of Christ, upon the resurrection of Christ, and finally upon the personality of Christ—the first two positions being now untenable and the third one shaky. He might have added that Christianity has already sought a fourth refuge, namely, the civil law, especially such as enforces the observance of "holy time." When it was so that anybody who doubted the miracles, the resurrection, or the personality of Jesus could be drawn and quartered, burned, or hanged until he was dead, strict Sunday observance was not required, although it was provided for by the statutes which protected from denial those other articles of faith. Now that we are permitted to question with impunity the exploded dogmas of past ages, the political church takes its stand on the "Sabbath," which it purloined from paganism, and for which it is now fighting with the fierceness of pirates defending stolen goods and knowing that the salvation of their necks depends upon successful resistance to justice. It is the last resort, and by some is called patriotism.

Brethren, let us be of good cheer. Our public men are experiencing an access of light. Mr. Reed, the speaker of the House of Representatives, has discovered that the duty of the present Congress is to avoid tariff tinkering and let the business interests of the country have a chance to take care of themselves. He is indubitably right; for the natural risks of business enterprise are sufficient, without any artificial ones sprung upon the community by fool legislation. And Mr. Cleveland also has thought out something. He has found that when an obligation is met it should be canceled; that rehypothecation of government notes is a failure, and that with paper and gold at a parity the redemption of ten dollars of paper with one dollar of gold is impracticable. As he remarks, "the government is in the situation of owing to the holders of its notes debts payable in gold on demand which can neither be retired by receiving such notes in discharge of obligations due the government nor canceled by actual payment in gold. It is forced to redeem without redemption, and to pay without acquittance." Now, if Congress will take a hint from Mr. Reed as to the absence of any urgent necessity for constructiv legislation; if it will see that the tax is removed from banking and all the restrictions taken off the issue of money in any form desired; if it will allow the medium of exchange, like vehicles of transportation, to be manufactured to meet the necessities of trade; if, to be brief, it will let the financial interests of the country take care of themselves, as they are bound to do when not interfered with, the people will enjoy exactly that degree of prosperity to which their efforts entitle them.

GEO. E. MACDONALD.

Colonel Ingersoll's Lecture Appointments.

Dec. 15—Washington, D. C. The Foundations of Faith
Dec. 16—Richmond, Va. The Foundations of Faith
Dec. 17—Baltimore, Md. The Foundations of Faith
Dec. 19—Hoboken, N. J. The Foundations of Faith
Dec. 22—Brooklyn, E. D. (Williamsburg), N. Y. Bible
Dec. 29—Jersey City, N. J. The Foundations of Faith

News and Notes.

The fires of Freethought have not altogether gone out on Cape Cod. The beacon lights glow here and there. Cape Cod is not really a favorable locality for tyranny and superstition. There is too much ocean about it. The sunshine is more brilliant than in Boston; and even in winter shining landscapes appear. The glory of Cape Cod is not simply in summer; but even at this season it presents an attractive appearance when the golden time of autumn flows into the white days and keen nights of winter's effulgence. It is generally from ten to fifteen degrees warmer on the cape than in other parts of Massachusetts in the cold season, while in warm weather the cooling breezes of ocean moderate the atmosphere. As an all-round year's residence Cape Cod has many inducements.

It was a beautiful day when I arrived at East Dennis, one of the most beautiful days of the glorious autumn weather. There is something wonderfully charming in these golden autumn days, so soft, so luminous, so suggestive of departing summer and approaching winter, a mean between the two—a burial and a prophecy; for beyond the gloom of winter we catch the glories of the spring-time. These are days of quiet, when you feel like floating aways in dreams. The "sweet, strange mystery" of the poet's brain haunts the scene, the glittering splendor of the sky so mingles and contrasts with the desolation of the fields and woods.

I am met at the station Saturday noon by Mr. Joshua Crowell, and enjoy the hospitality of his New England home, where the memories of the past mingle with the life and hopes of to-day; for Cape Cod still retains the ancient flavor. The families here can generally trace their descent back to the early settlers and the Pilgrim Fathers. The lines of succession are unbroken. There is but little intrusion of a foreign element, and we seem to touch elbows with the generations gone by. East Dennis is an entirely country place, and all the inhabitants pursue the "even tenor of their way" without the hum and bustle of metropolitan industry. It is an agreeable change for the oft-traveling Pilgrim. In the afternoon Mr. Crowell gives me a drive over the several villages of this wide-spread township. On one side the mighty ocean rolls and sparkles away, and finds no shore upon which to break towards the orient save that of Europe. Landward stretch the gentle hills, clothed mostly with diminutive evergreens, while the fields and valleys are darkly embossed with cranberry patches, whence the wealth of the Cape at present proceeds. The houses are old-fashioned, some going back two hundred years or more, and only now and then are the streets of the village disturbed by foot of pedestrian or roll of carriage. Hardly any business is transacted; and the country-store has only an occasional visitor. The meeting-house is still the meeting-house of the olden time, and reverberates with Puritan theology. As the meeting-house in the early days was the fort and refuge of the settlement in times of peril, it stands upon a hill in melancholy prominence, surrounded by the dwellings of the dead. Here and there are modern buildings amidst the picturesque landscape and fine school-houses. The school-house grows if the church does not, and indicates that Cape Cod is not confined to the ancient landmarks in its pursuit of knowledge. It was quite a delightful afternoon's journey through these variable prospects, sea and land mingling in ever-shifting panorama; and the golden sunset flooded all with an ineffable halo.

Sunday was a different day in this uncertain season. It dawned with a flash of splendid sunrise, then grew dark and threatening, and now and then it just ventured to rain. But notwithstanding the recalcitrant weather I had two good audiences, afternoon and evening. There is a very sturdy element of Freethought in this place, which has been developed from the loins of Puritanism, and has its elements of strength. Freethought is an evolution on Cape Cod. Its seeds were floated over on the Mayflower. They possess a vitality which springs from the very soil itself.

I have thus enjoyed my Cape Cod experience. There is something original and unique in this part of the country, and I am greeted with genuine New England warmth and sympathy. It is an invigorating episode.

Milford, Mass., is my next lecturing point, and here we gather together for a real old-fashioned Thanksgiving dinner, with thanksgiving, however, to the cook, and to our own genial friends, with no prayers, but a jolly good appetite. Mr. and Mrs. Buxton are always ready to welcome the Secular Pilgrim. Mrs. M. Florence Johnson and her three daughters are present—Pearl, Bertha, and Olive; Miss Pearl Buxton, and Miss Benson, of Chicago; Miss Louise Minchen, of Iowa, a student of Emer-

son College of Oratory, is a guest of the occasion. Mr. C. C. Johnson, Mr. Lilly, and others, are in our ranks, and it was quite a Freethought festival without any regard to the governor's proclamation. After dinner the time sped by with music, recitations, etc., each one of the party contributing something to the eclat of the occasion. This is a Thanksgiving long to be remembered, radiating in the heart of New England.

Friday is a beautiful day, and we wander over Bear's Hill, one of the memorable places in the history of Milford, where the bears used to congregate, and the Indians likewise. From this eminence are extensive prospects in every direction. Milford has now a population of about ten thousand. It is a handsome town with an air of prosperity. There is a latent Freethought element in it which has not been developed. The churches are prominent, but the spirit of Liberalism prevails within them, and hell-fire is about forgotten.

I lecture in the evening and the hall is respectably filled. Enough are present to encourage future effort. I was glad to meet with new friends and to make a beginning. Not since the time of Professor Denton have any distinctly Freethought lectures been given here, and it now seems as if something might be done.

Mr. C. C. Johnson is one of the old citizens of the place. He has been a Freethinker, I guess, for over half a century. He was built that way. He has traveled extensively, and with his eyes open, and from many a source has gathered the materials of his Freethought philosophy.

Mr. Lilly, who presided at our meeting, has been through the same struggle as myself. For many years he was an earnest Christian, popular in church work, the Bible class, etc., and even when his heresy became known the church was loth to give him up. He was too thoroughly in earnest and would not compromise. He found it impossible to do so, even though the church is of a Liberal spirit. The creed is still there, and he was compelled to reject it, root and branch. He has taken his place under the colors of Freethought.

Mr. Clinton B. Fisk, T. N. Sherman, and others, are TRUTH SEEKER subscribers and pioneers of our cause. Mr. Buxton takes in both worlds, but as long as this world lasts he is in favor of doing the best he can for truth here and now.

Mrs. M. Florence Johnson was present at the New York Congress, and her eloquent recitations are remembered by all. Her daughters are gifted with the genius of music and will, no doubt, in days to come, thrill our advancing ranks with Freethought melodies.

Milford is a pleasant field of labor. The campfires burn brightly. Youth and age are in the work, and art and poetry cheer the footsteps of the pioneer.

Nashua, N. H., is next on the list. I believe this is the first time I have given a Freethought lecture in New Hampshire, my native state. I have preached orthodox and Unitarian sermons there, delivered speeches and essays in academy and college, and made Fourth of July addresses long ago, but not until Sunday, December 1st, did I ever put forth in this staid and puritanic commonwealth my radical convictions. I was glad of the opportunity, and it would rejoice my heart above anything else to go all over this state and help demolish the grim theology that flung its awful shadow over my youth and made my life such a struggle, useless and barren in many respects. Those who have not been brought up in orthodoxy fail to realize what a curse it is; how it saps the heart of youth, takes away hope, and withers the faculties. I hate orthodoxy with every fiber of my being, for I have felt its fangs through many years of toil.

This effort at Nashua has been started and encouraged by Mr. W. B. Wellman, who has long been a resident of Nashua, and who is well-known for his courage, honesty, and persistency in attacking any wrong when he meets it. He has a large faith in the spiritual philosophy, but that does not blind him to the present issues. He is ready to do the work at hand. Mr. E. H. Everett and a few others join with him. The campaign is no easy one, and will require plenty of patience and bravery, but Mr. Wellman and his comrades are not the ones to surrender.

Mr. Steiner gave the first lecture of the course, and it was quite successful and created a good deal of agitation and interest. I gave the second lecture, and there was an increase of attendance. There is a Unitarian and Universalist church at Nashua, besides a large number of other churches. As we occupy the pioneer position, and easy-going Liberals like to keep with the crowd, and so avail themselves of the Unitarian or Universalist society, it is evident that we must be in the minority and, to a certain extent, accept unpopularity and ostracism.

I have no doubt there is a large Freethought element in Nashua, notwithstanding the fashion and wealth of the churches. I think a good beginning has been made. My soldier comrade, J. P. Guild, was present and recited some of his stirring poems.

Nashua has a population of about 20,000. It is a manufacturing city, and has quite a foreign element, especially French. It is greatly changed since I was here about twenty-three years ago. It is evidently on the increase. In a place so active and growing as this there certainly ought to be a Freethought organization. I guess my friend, Mr. Wellman, will see to this.

This ends my New England campaign and now, for the time being, I turn to the West. I must keep on the go. I expect, however, to return to Boston in January to aid in the New England Convention and Paine Celebration to be held here January 26th. This is an important occasion, and I hope that New England Freethinkers will be present in large numbers. I hope the anniversary of Thomas Paine will be utilized throughout the country for Freethought celebrations. From Boston to San Francisco the beacon lights should glow.

SAMUEL P. PUTNAM.

A Note from Secretary Reichwald.

I give herewith the names of a few more donors: W. T. Carter, M.D., \$2; W. Whittick, \$2.50; T. E. Chidester, Ph.D., \$5; Samuel Rhodes, \$2.45. And it may be well to say that if any have not seen their names acknowledged in THE TRUTH SEEKER they should kindly advise the secretary to that effect. We are about to publish the pamphlet of our last congress. Every contributor's name will appear in that pamphlet, and we don't want to miss any. Please state the amount and to whom sent.

E. C. REICHWALD, Sec.,

141 So. Water street, Chicago.

The Abominable Comstock.

The arrest and arraignment at the instance of Mr. Anthony Comstock of an established and respectable bookseller as a dealer in obscene literature, which evidently he is not, brings up once more the question whether the powers of inquisition devolved upon or assumed by Mr. Comstock can safely be reposed in any individual, and especially whether they can safely be reposed in a person like Mr. Comstock, who is a specialist, so to speak, in pornography. It is a curious fact that a man can not devote himself to such specialties without losing his mental balance and overdoing his business. In the case of a man who assumes the special functions which Mr. Comstock has taken upon himself the fallibility of the specialist is increased, because, in order to render a fair judgment upon the question whether a work of art or of literature is obscene, one needs a very wide acquaintance with literature and with art. It is of course not at all the question whether a passage or a picture might not appeal to a particularly prurient mind. Shakspeare and the Bible abound in such passages. The question is whether the intention of the author of the work, and its necessary tendency, are of an inflammatory or brutalizing character. In this "the hand of little employment hath the daintier sense." A casual citizen of equal knowledge would be a much better judge than an agent for the Society for the Suppression of Vice. And Mr. Comstock has sufficiently shown that if any man can be trusted to decide off hand what is obscene literature or obscene art, he is not the man. A man who thought it his duty, in the interest of morality, to suppress "Tom Jones," is a man to whom no discretion can in such matters be confided. Such a suppression is a conclusiv proof of the incapacity of the censor.

In the present case it is maintained by Comstock that the question has already been adjudicated and the book pronounced indecent. But this plea requires much qualification. It is asserted that the adjudication came about as follows: Comstock called at the shop of a French bookseller and demanded the work in question, which he thereupon proceeded to mutilate with a penknife for the purpose of extracting exhibits, thus destroying a work valued at \$50 and inflicting a fine of that amount in advance of any judicial proceedings whatever. The bookseller, being arraigned, being imperfectly acquainted with English and under great apprehension, pleaded guilty of an offense which nobody really believes that he had willfully committed. It is the acceptance of this plea of guilty, it is said, that constitutes the adjudication in this case. It is true that no owner of a library would like to submit to a common jury the question whether he was not the possessor of obscene literature, but imperfect as such an adjudication would be, it seems that it is more than was had in this case. Mr. Comstock's

victim has very properly demanded a trial by jury. If he is acquitted, it will clearly appear both that his arrest was an outrage and that the arrest of the French bookseller was an outrage, and the injury of his property a wrong for which he is entitled to redress.—*New York Times*.

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "Self Contradictions of the Bible," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self Contradictions of the Bible" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetich, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

Lectures and Meetings.

THE Newark, N. J., Liberal League meets every Sunday afternoon at 3 o'clock at 177 Halsey st., corner of Market.

THE Friendship Liberal League, George Longford, secretary, meets at 7:30, every Sunday evening in Warner's Hall, Broad and Wallace streets, Philadelphia.

THE Freethinkers' Association of Dallas, Texas, meets every Sunday at 8 p.m. in Liberty Hall, 228 South Ervay street. Dr. G. S. Lincoln, pres.; O. Paget, sec. All are welcome.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7:45. Nettie A. Olds, lecturer. Sunday-school at same place at 12:30.

THE Omaha (Neb.) Philosophical Society meets every Sunday at 2:30 p.m., in Washington Hall, 18th and Harney streets. Questions pertaining to theology, Freethought, and science freely discussed. All are welcome.

THE Women's Liberal League of Philadelphia meets Wednesday evenings, at 8 o'clock, in the Skerrett Building, northeast corner Ridge ave. and Green st; Miss M. P. McLeod, secretary, 218 So. Eighth st. Admission free, and all are invited. Radical Library open from 7:30 A.M. to 10 P.M.; dues, 15 cents per month.

FRANKLIN STEINER has just ended a lecture tour of over three months' duration. Leaving Des Moines, Ia., the last of August, he returned December 10th. He starts out again early in January for Missouri, Texas, Kansas, and Indian Territory. In March he goes East again. Mr. Steiner wants to begin the new year right—that is, with a large number of engagements. Address him at Box 882, Des Moines, Iowa, or in care of the Truth Seeker Company.

S. P. PUTNAM's lecture engagements:

Dec. 15th.....Columbus, O. Dec. 29th, Farmdale and Dec. 21st.....Linwood, O. vicinity.

Dec. 22d.....Cincinnati, O. Jan. 5th.....Chicago, Ill.

N. B.—Mr. Putnam will lecture in Columbus, O., Sunday, Dec. 15th, in Odd Fellows' Building at 2 p.m., standard time. It is hoped that all Freethinkers in the vicinity of Columbus will make an effort to attend. Subject of lecture, "Freethought in England."

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for December:

Dec. 13th—"Vaccination and Hygiene." Dr. M. R. Levenson.

Dec. 20th—"Woman's Rights and Wrongs." L. G. Reed.

Dec. 27th—"Stirpiculture and Prenatal Culture." M. L. Holbrook, M.D.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for December:

Dec. 15th—"Was Lord Bacon the Author of Shakspeare's Plays?" S. H. Nichols.

Dec. 22d—"The Saviors of the World." Henry Rowley.

Dec. 29th—"Natural Religion." Frederick W. Taylor.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for December:

Dec. 15th—"The Cuban Republic." Attorney A. A. Brown.

Dec. 22d—"Americanism and Catholicism." Samuel P. Putnam.

Dec. 29th—"The New Woman." Mrs. Louise Mannheimer.

Letters of Friends.

Still Into New Fields.

AUBURN, N. Y., Nov. 20, 1895.

MR. EDITOR: In accord with your proposition to give the "Pictorial Text-Book" with THE TRUTH SEEKER one year, I herewith send you \$3.35 for TRUTH SEEKER, "Pictorial Text-Book," "World Almanac," and "Miracles and Miracle Workers." C. MILLER.

EMPORIA, KAN., Nov. 21, 1895.

MR. EDITOR: I inclose you \$3 for THE TRUTH SEEKER and "Pictorial Text-Book." Send it to the address of Simon Booker. I am trying to get you up a list here in Emporia. We have so many churches here it makes it hard work. I hope I may be able yet to do the cause some good.

Respectfully, S. E. NORTHINGTON.

By the Authority of Church Councils.

DEERFIELD, ILL., Nov. 14, 1895.

MR. EDITOR: Inclosed find \$3 to renew my subscription to THE TRUTH SEEKER.

In an old Bible I read many years ago were several apocryphal books and with them the song of the three holy children which occurs in the third chapter of Daniel; also the history of Bel and the dragon cut off from the end of Daniel. I venture to ask you, through THE TRUTH SEEKER, by what authority those parts of Daniel were thrown out? Have you any book which gives a history of the time, place, and by whom the Bible was canonized?

Respectfully yours, GEORGE BROWN.

[The best small work on the Bible canon is Bronson C. Keeler's "Short History of the Bible." It is an excellent book and costs in paper covers only 50 cents; in flexible cloth, 75 cents.—ED. T. S.]

Persecution Makes Friends.

WINONA, MINN., Nov. 26, 1895.

MR. EDITOR: Theocracy has its disciples in Minnesota as well as in the East, and they are busy perfecting organizations, by means of which their ideas of government will be engrafted in and enforced through civil laws.

In the city of Minneapolis, and in my own city, the good ministers have been actively engaged perfecting "Christian Citizenship Leagues," etc., whose objects are the enforcement of all laws and especially Sunday laws, and the promotion of "Christian citizenship."

The people of Minnesota certainly need some of the wise men to look after their officers and legislators (so the clergy think); but they will find opposition all along.

I will subscribe for THE TRUTH SEEKER in a few days, even if it is deprived of the use of the mails of the United States by those whom it displeases.

Yours for Freethought, W. PUTSCH.

Rome.

WYNNIE, NEB., Nov. 25, 1895.

MR. EDITOR: The recent celebration of the anniversary of the occupation of Rome by the Italian troops in 1870 called out the indignation of all Catholic Christendom. Among other foolishness uttered on that occasion, this appeared in the *Waisenfrennd*, a red-hot Catholic sheet: "For these and other reasons we protest against the present occupation of Rome by the Piedmontese [not Italians]. We always shall protest, and our children and theirs shall do the same. The Piedmontese shall find no rest from such protests and declarations, coming from all parts of the world, demanding that Rome shall be restituted to the pope. We demand and insist that the head of the church, as ordained by God, be made again king of Rome. The time will come when some powerful personage will listen to our prayer [why does not their God do that?] and will drive out the invaders and will give the holy city back to the pope. The pope will not always remain a prisoner in the Vatican; but the Rome of Constantine [the murderer], Charles the Great [the great converter and land-robber], and of the holy Leo; the Rome of the councils and canonizations will be restored, sooner or later, in the one way or other, but come it will, as the history of the church shows, and the shaking throne of the Piedmontese will be either removed or collapse, while the successor of

Petri will be free and independent in the capital of Christendom."

Rome was taken from other nations and given to the pope by Charlemagne, one of the greatest butchers who ever lived.

WM. B. ALLEN.

The Futility of Prayer Demonstrated.

EL RENO, OKLA., Nov. 20, 1895.

MR. EDITOR: I am an old soldier; served in the late rebellion, and was in hell eighteen months in Andersonville. Florence, Danville, and Castle Thunder, Richmond. I have seen one thousand men in rags and starving and sick all down on their knees praying to God to release them, asking him in the name of Christ for water and to let them live to see their mothers and fathers, brothers and sisters, their dear wives and little babes once more; praying for God to soften the rebels' hearts, and praying to God to strengthen our armies, so that they could be released from prison, relieved from the terrible punishment they were receiving. If ever there was faith shown in God it must have been in those prisons.

No doubt that millions of people have heard of the great providential spring that broke out in Andersonville stockade. I was there and saw for myself. In the spring of 1864, I think, there was a freshet in the creek that ran through the prison. There was a very heavy rainfall that caused the creek to take a sudden rise and the water came down in a great torrent and washed out about fifty feet of the stockade on both sides. Well, the "rebs" went to work and put in new logs; set them down five feet deep in the ground and tamped the ditch with clay around the logs to keep them in their places. Now the soil there was a sandy loam about two feet deep; then came the red clay, and by resetting the stockade it dammed up the creek. Then the water forced its way between the clay and the sandy loam and broke out inside of the dead line, and that was the great providential spring. I was an eye-witness of all this. If God caused this spring he ought to have caused another to break out and furnish ham and eggs and bread for the poor starving inmates of the Andersonville hell. I there lost all faith in prayer; you may pray to God to give bread, but will have to work for it or starve.

I read the Bible to understand it and found the third day's work was a fraud; how could the trees and vegetables yield up their fruit if the sun and moon and stars were not made till the fourth day? I would like to have some minister tell me which was the best of the beings, God or the devil. God killed millions of ancient people, if the Bible is true, and the devil never killed one that I could find any account of in the Bible. I believe he tried at one time to get Christ to kill himself by jumping off some pinnacle or mountain; though I think he (the devil) was fooling him or trying to.

I believe the Bible is nothing but the laws and history of the Jews, and is a conglomerated botch at that.

I wish you good success and will send you some new subscribers.

G. W. KELLER.

Moody a Good Hypnotizer.

ATLANTA, GA., Nov. 24, 1895.

MR. EDITOR: The exposition is progressing nicely under a full head of steam (energy) and is now graced by the presence of your fellow-townsmen of New York and Brooklyn. A day was dedicated to each delegation, and I trust that the ceremonies instituted by the Atlanteans were befitting the occasion. Those from the city of churches may note while here that Atlanta is in the same line, if in the rear of Brooklyn. There are sixty-one churches in Atlanta, besides the big tabernacle recently built for Mr. Moody, who is now here preaching. An old citizen here, a Methodist, remarked to me, "Mr. Moody has great magnetic influence;" and this is the secret of his success. As a hypnotizer he would be as successful and draw as good houses at fifty cents a head as some professionals that I have seen perform in the theaters. His style is most simple, but his manner of relating such old stories as that of Noah's ark and the prodigal son, embellished with numerous

surmises of his own (he "has no doubt," etc.), plays on the sensibilities of those who have emulated from babyhood the characteristics of that silly, and comparatively worthless, domestic animal, the sheep, until they are worked up into such an emotional state of mind that they will believe anything Mr. Moody then tells them—like a dozen subjects I once saw who believed that their coats were on wrong side out when told so by the hypnotist. Mr. Moody outdraws all the side-shows. True, he does a great deal of advertising. Numerous agents go all about the city distributing his handbills; numerous notices appear in the papers, and the adjournment of most of the churches at certain times for his benefit tend to bring him large audiences. I will not deny that he may do some good in individual cases, but it is for those who have no higher ambition than to be sheepish and let some one else do their thinking. And this method I consider more detrimental to the welfare and development of the human race at large than anything else.

I spent to-day (Sunday) in a typical Christian way. I went to Trinity (Methodist) church on Trinity avenue and heard a sermon on the text, "Remember the Sabbath day to keep it holy." I had to take a rear seat where I could hear but little of the discourse, hence I was not irritated by the doctrines; so I listened to the choir, which was a good one, and dozed peacefully through the sermon like a stanch deacon. The assistant minister, who did some praying, is an old-time friend, whom I met here again recently. He is a Methodist, and preached on the circuit where I lived in the year 1860. I was then a small boy living in the country, surrounded by wealth in abundance. The rich planters owned extensive estates and slaves by the score and hundred. Nearly all were Christians in those times. They had texts in the Bible that justified slavery. Established by the law of the land and sanctioned by the Bible, the Southron considered it as proper to own slaves as horses. But now all is changed. All know that slavery was a great wrong and are glad that it is swept away forever from our shores. It was a long step upward in progress. And so free thought and free speech will carry us onward and upward until mental slavery is swept away forever. S. S. BRYAN.

Infidel Discourses in a Christian Church.

MARTINSVILLE, ILL., Nov. 11, E.M. 295.

MR. EDITOR: I esteem it my duty to report the sad event of the death of Dr. Martin Flenner, a pioneer of Freethought in this community; a man endowed with the characteristic of doubt to such a degree that a logical exercise of his senses and faculties forced him from one conclusion to another until he anchored his hopes and conclusions upon the advanced and scientific principles of the eternity of matter, and rounded up his life at the 85th milestone on this mundane sphere.

He was a man born and raised in the United Brethren church, which eliminated him on account of a growth of mind which orthodoxy cannot tolerate and survive, and by an exercise of the mind and what means his environments presented he evolved to the position of an Agnostic, which position he maintained and advocated until the spark of life expired in a calm and placid death.

Through our social converse over a year before his death, he determined to write out some of the conclusions he had reached through his observations and experiences while in an active and conscious state, and have such conclusions read at his funeral to forestall such falsehoods as are apt to be circulated by adverse minds. This wise provision proved very advantageous and useful in disposing of the falsehoods which the pious were so energetic in setting afloat, three weeks before his death, to the effect that he recanted and had accepted Christianity. The reading of his discourse refuted everything they had circulated, and the statement I made on the occasion showed conclusively that he died as he had lived, in full confidence that science is more reliable than any creed or Bible. I shall herewith send you Dr. Flenner's discourse; also what I composed by copying and quoting from the sentiments and facts gleaned by the

reading of THE TRUTH SEEKER and *Independent Pulpit* and their publications, and you can use these documents as you think best. It is my opinion we should make an effort to discard the prevailing customs of Christianity, especially the custom of holding religious incantations over our Liberal friends, and this can be done most effectually by encouraging all Liberals to put their best thoughts on paper. If any lack the literary ability to do this well it will be easy to find others who can help those thus deficient. This would strengthen them and give us an opportunity to penetrate minds we can reach in no other place or manner than at funerals.

Herein you will find 75 cents, for which send THE TRUTH SEEKER to Wm. Conley. I remain, as ever, an enthusiastic admirer of your glorious and powerful paper.

J. T. HOUSER.

Seeking the Light.

CARTERVILLE, ILL., Nov. 12, 1895.

MR. EDITOR: I received a copy of THE TRUTH SEEKER a few days ago, and I will try to write a few words, mainly for my own instruction. Although born and nurtured under a Methodist roof, I have always been a Freethinker, but not an Infidel. I always believed in a God, but not a Bible God. I also believe that nature demands one day's rest in seven, but don't think there should be any compulsion about it. This is my conviction in a nutshell. If the after-life is a theory, what a grand and sublime thought to possess a belief so fixed that one may see with the eye of faith the heavenly tableau that awaits the coming of the soul. This savors a little of orthodoxy, but it is a fond hope to cherish, and I trust it will be realized. What a sad old earth this is to live on if there is no hope beyond the grave! Of course the writings of the Old Testament, as well as of the New, so far as narration of events and the nature of the people are concerned, sound like an unreasonable tale to Freethinking people. For instance, the "fish tale," albeit if this were of a novelistic order, with Jonah for the hero of the tale, it might suit those who delight in romance; but that is not an orthodox interpretation—we are asked to believe with all our heart from Genesis to Revelation without consulting reason or exercising thought; let it be fish tale, apple tale, salt tale, or fox tail, we are commanded to regard it as the word of God. I have studied the Bible conscientiously, and I must confess that it contains some good moral lessons, and great examples of perseverance. Again, there are some incidents recorded which are not moral, and which are too ridiculous and crude for belief.

In such an age of obscurity as that in which these tales were written some of our American historical events would be chronicled as miracles. For instance, Capt. John Smith, while on an expedition up the rugged Chickahominy river, was captured by the Indians, and when the club was raised, we are told, one Pocahontas fell in love with him, and through her intercession his life was spared. But even this has been discredited, that is, the love part, because such intercession was a matter of Indian usage. However, it is a grand cornerstone on which to build a house of superstition and cover it with a miracle. In the light of historical research superstition is fast dying out, and with it must go supernatural religion. So many people believe the Bible because so few read it. It is a matter of fact that the majority of Christians allow the preachers of their respective denominations to do their thinking. As there is very little said in the Bible about music, art, science, or other achievements of this kind, I have concluded that people are farther advanced in this direction than they would be if the fact were otherwise. Still, I have heard this argued in the negative by learned Christians, who pointed to the pyramids of Egypt and the temple of Solomon as proof. They further say that Lot's wife—the pillar of salt—is standing to this day where her transformation took place. For authority they cite Dr. Livingston as an eye-witness. Through the courtesy of the Editor I will ask if this is true. It has not been my intention to argue Infidelity or Christianity, but rather to seek information.

ELLIOTT WILLIAMS.

Some Religious Meditations.

LOS ANGELES, CAL., NOV. 25, 1895.

MR. EDITOR: Looking down through the ages by the aid of history, we find that religion has always been the most intolerant thing in the world; and that damnable trait seems as strong and deathless to-day as ever. Religions of all kinds are afflicted with it; but none to so great an extent as our pet superstition, Christianity. This cruel and bloody religion, with a record that throws in the shade the doings of the unspeakable Turk and the Apache Indian, has always sanctioned physical force and sought the aid of statute laws in extending its power and influence. It has never been satisfied with the moral forces found in persuasion and argument, but has insisted on being aided by the state in every possible manner. It has demanded and obtained Sunday and blasphemy laws, and its influence has been seen and felt in the enactment of others which had for their object the restriction of human rights. It never could, and cannot now, tolerate the idea of free thought and the right of every man to express his honest opinions; and when it has power to act, it will not permit freedom of thought and speech. It has done nothing in the past it would not do in the present, if not restrained by outside influences; for Christianity, without such restraints, is pure fanaticism with no respect for rights or reason. Both branches of this hellish religion, Protestant and Catholic, are the foes of intellectual liberty, and the mind of man must have its limits and restrictions where they have power to establish them. The circular method of thinking is the only one they tolerate, and that is to start with their assumed premises and swing around to conclusions that jibe with the starting-point. To strike a tangent and follow an idea that does not thus return is heresy; and heresy must be stamped out and discouraged by the iron hand of secular governments, if Christianity can insure the action of such forces.

Its only hope lies in so doing; for unless free thought and free speech—which can be suppressed in no other manner—are destroyed, intelligence will continue to dissipate the doctrines of original sin, vicarious atonement, and a red-hot hell. Truly the condition of Christianity is desperate, for its waning power carries with it a prediction of ultimate destruction; to prevent which, intelligence must, by fair means or foul, be suppressed.

The prohibition of THE TRUTH SEEKER in the Canadian mails, and the bigoted and asinine demands of two prominent organs of Christianity in this country, should rouse to action the defenders of liberty everywhere, for the attempt to muzzle the press and deny the right of free speech strikes at the root of all our liberties. From Canada, that paradise of priestcraft and abode of mental slavery, we expect little in defense of human rights; but here, in the United States, where intelligence is greater and more general; where so many marks of progress are seen in our advancement as a nation, there is reason to suppose the encroachments of religious tyranny will be met by successful resistance. But just think for a moment of the sublime gall which those Christian fanatics possess, who are crying for the suppression of THE TRUTH SEEKER. Here we are under a government that recognizes no religion, with a Constitution which guarantees free speech and a free press, and yet because those rights are exercised in a manner not pleasing to the preachers, they want the gag applied. It is evident that, in their opinion, Christians alone have those rights which the Constitution insures to all; but let them insist on the repression by law of their opponents, whom they can not answer or meet successfully in argument, and see how they come out. We have passed that period in the world's history where the church was superior to the state, and though some laws yet exist that disgrace our statute books because of their discriminating character in behalf of religion, it is not at all likely that any more will be enacted to give bigots and fanatics power to muzzle their opponents. [But they are being enacted every year.—Ed. T. S.] Without special privileges which Christianity has always had, it would decay so rapidly that its devotees would be paralyzed with astonishment. In a fair field with no favor, the triumph of Freethought

would be insured beyond a doubt; for with all the great efforts to corral the children and stamp upon their plastic minds the fables of Christianity; with prayers and Bibles in many public schools, and a public press that favors in every way this absurd superstition, Freethought still gains and Christianity loses in numbers. The zenith of Christianity was long ago passed, and though it still retains its fighting characteristics and its rabid intolerance, its days of domination have fled to reappear no more. Destiny does not decree a theocracy for the future of this country, and no matter how much religious fanatics may desire it, they will never see it. A nice conflict is now on between the two great sects of Christianity, and no possibility exists of their ever uniting for warfare on Freethought. The A. P. A. movement is of great importance in widening the separation of these dual sects, and they should be encouraged in every possible manner to continue their manifestations of mutual hatred, for the more time they devote to each other, the less they will have for interference with the rights and the works of the Freethinker. Christian discord from Luther's day to ours has been a great blessing to humanity, and the bitterness with which these two classes of Christians assail each other is productive of much satisfaction. Show me a nation with one religion, said Voltaire, and I will show you a despotism; but present indications do not point to one in this country, and it is well for us they do not. While they fight among themselves Freethought is, indirectly, benefited. So let the good work proceed with vigor and persistency.

C. SEVERANCE.

Secular Sunday-Schools.

FREMONT, WASH., NOV. 25, 1895.

MR. EDITOR: The Secular Sunday school is of more importance than all else in the advancement of our cause.

Wherever there are five Liberals and five children obtainable as pupils a Secular Sunday-school can and should be started and maintained. If rightly conducted it will in every instance prove a power for good.

In organizing Secular Sunday-schools the first requisite is a self-sacrificing worker, one who loves children, one who cannot be discouraged by opposition or indifference on the part of those from whom was expected the most hearty assistance and encouragement, one content to know the good being accomplished is well worthy of all the effort made, one willing to toil and endure, confident of the grand result that at last is sure to reward every effort and sacrifice made. With such a one to act as superintendent, and with such teachers as such a true worker will inspire, the success of the school is certain, its growth and power only a question of a short time. Aim to make the exercises of the school of such interest—alike to old and young—that each and all will really want to attend, and feel sorry if, for any cause, they are unable to be present. Do not despise the day of small things. The Tacoma, Wash., Secular Sunday-school commenced with a few children and half a dozen adults, all that then could be induced to take the least interest. The Portland, Or., Secular Sunday-school, in the great city of Portland, had to be held at first in Mr. Charles Hagner's private house—seven all told. To-day there is an average attendance of sixty-five children and twenty-five adults.

The children need to be divided into classes; do not be discouraged if there is but one child in a class; make it so enjoyable to that one that it will talk of the school and the good time there, and thus induce others to attend. Provide the kindergarten class—children from 2 to 7 years old—with perforated cardboard (so that the little ones can easily put needle and bright colored worsted through) in simple outlines of cups, cats, caps, sunbonnets, pail, horse, box, dog, etc. The little ones will be delighted to do such work and be proud of its accomplishment. Procure a number of strips of bright colored pasteboard to be plaited in various forms. Five cents' worth of seed-peas—soaked over night—and a handful of toothpicks afford opportunity for development of the children's constructiveness, in making bedsteads, tables, stools, houses, fences, etc.

Class A are children from 7 to 11. Here are taken baby steps in science lesson leaves containing interesting little stories by which the children are induced to think and become familiar with the science of everyday things. Class B are children from 11 to 16. Lessons in natural philosophy are given. The Lesson Leaves are in form of question and answer, simple as possible, making very plain every difficult or unfamiliar term; inciting to thought, study, and more careful observation and investigation.

The Adult Class studies the same subject as Class B—natural philosophy. Let the chief effort be directed to making the lesson if possible more interesting and the explanations more simple and telling. From this class must come the teachers. Draw out hints and suggestions for more effectively carrying on the work of the school.

Have the opening song, class-poem, and closing song pasted on cardboards to be preserved. Keep a supply, so as to hand one to each in attendance. Always open school promptly on time. Call to order, distribute cards, and commence with the opening song (encourage all present to join in the singing), reading of minutes of preceding meeting by the secretary (giving number in each class, subject of lesson, number of visitors, and all items of interest). Then recitation in concert of the class poem by all present. Form classes (see that every one present, especially any new comers, are made welcome and properly located). Teachers at their posts; in cases of absence their places supplied. Lesson in classes twenty minutes; then all assemble together for review of the lesson by superintendent. Call for volunteers to recite "Gem of Thought," or "Thought to be Remembered," from previous lessons. In every lesson the "Gem of Thought" should be expressive of some moral truth, thus impressing on all the importance of striving to attain to better, purer, more useful, and consequently happier lives.

After review of lesson, form for calisthenic drill; let the motions be made to music if possible, and induce all, old and young, to take part. Follow with march and flag drill. March to seats, depositing flags and receiving presents, giving the children orange, apple, nuts, candy, or a glass of lemonade. It costs but a trifle, but pays well in increase of attendance.

Members, teachers, and friends should be frequently reminded to supply the superintendent with songs, duets, choruses, short poems, and recitations, copied or out from books, papers, periodicals, and magazines, so that the superintendent can furnish each pupil with just what is most suitable and the child can best do justice to; on Saturday afternoon give instructions in elocution and the proper delivery of the recitations, and drill in songs, duets, choruses, etc. One Sunday evening of each month give a musical and literary entertainment by the Sunday-school pupils. All the parents will be interested, and induce others to accompany them, and thus others will be interested in our work. Charge a small admission fee.

The one field on which the orthodox church now concentrates all its power and energy is the social; she realizes the human craving for sociability, the passion to assemble in numbers for amusement and enjoyment. Alas! how many children of Liberals have been seduced into the church by its sociability, and our neglect to provide any place of assembly or amusement. If we fail to provide Secular Sunday-schools and Secular churches our young folks are very liable to go to those provided by Christians, and form attachments prejudicial to their best interests. So long as the church can hold the keys of social life and control the religious training of the children, we may expose the fallacies of her teachings, but her influence will be undiminished. Strive to make your Secular Sunday-school the most enjoyable and the happiest place possible; be sure that in every respect, alike social and educational, it shall be far superior to any orthodox Sunday-school.

Experience has demonstrated that it is in every case an advantage to call the society a "Secular church;" by so doing much of prejudice is overcome and many privileges secured. "A rose by any other

name would smell as sweet." Why permit prejudice against a name to prevent our using it, when by so doing we are greatly advantaged and no one injured?

If, among members of the Secular church and Sunday-school, there is any musical ability—vocal or instrumental—cultivate it to the utmost. There should be rehearsals one night in each week, and all who possess any musical ability be persuaded to attend, and at every such rehearsal make special efforts that every one present has a really enjoyable, jolly, social time. If there is any dramatic talent it should be carefully developed. Form an amateur dramatic club as auxiliary to the church. Establish the "Women's Auxiliary" to which women not members of the church or Sunday-school should be invited, for the discussion of the "Topics of the Times," and to unite their efforts in practical charity and benevolence, and in devising ways and means to help the Sunday-school. The monthly musical and literary entertainment should consist of music, songs, duets, choruses, recitations, and, when practical, a good farce, followed by a dance.

On the walls of the room or hall have appropriate mottoes, and pictures of distinguished scientists and Liberals; this will often lead visitors to converse on our aims and objects, serve to awaken interest and a spirit of inquiry. Have conveniently within reach sample copies of our Liberal papers and periodicals and small pamphlets to give—in extreme cases—but it is generally much better to loan than to give. Loan under most urgent entreaty to take great care of and return by specified day. The more highly they think you prize the reading matter loaned, the more interested they will be in reading it.

In summer excursions and picnics carefully planned can be made a source of revenue, as well as increasing membership both of church and Sunday-school.

There can be no more noble, glorious work than educating the children out of superstition into knowledge of science; training them to think for themselves; freeing them from the bonds of error and superstition, and helping them to become natural philosophers, that is, genuine truth seekers.

Any further help or information required will be promptly afforded by writing to Miss Nettie A. Olds, McMinnville, Or., or to myself, at Fremont, King Co., Wash.

I will furnish opening and closing songs, class poems, and first month's Lesson Leaves free to any who desire to make a real earnest effort to start schools.

There should be a Secular Sunday-school in every public school district. Surely it is worth making the effort; don't wait for some one more competent, but go to work, make a start, and help will come to you. C. B. REYNOLDS, Sec. Wash. Sec. Union, Fremont, Wash.

JUST OUT. ANOTHER NEW BOOK!

Patriotic Addresses

BY

COL. R. G. INGERSOLL.

Reunion Address

AT ELMWOOD, ILL., SEPT. 5, 1895.

—and—

Decoration-Day Oration,

IN NEW YORK, MAY 30, 1882.

His Address delivered at Elmwood, Ill., September 5th, 1895, at the reunion of his old regiment, the Eleventh Illinois Cavalry—also his famous Oration delivered on Decoration Day, 1882, before the Grand Army of the Republic, at the Academy of Music, New York. These two classics are published in book form for the first time from revised manuscript, and are the only authorized and correct reprints. It also contains a handsome half-tone portrait of the Colonel and his little grandson, Robert G. Ingersoll-Brown. Printed on good paper, large type, wide margins, in one volume.

Price, cloth, 50 cts; paper, 25 cts. Sent post-paid on receipt of price by

THE TRUTH SEEKER CO.,

28 Lafayette Place, New York.

RELIGION NOT HISTORY

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN.

Price 25 cents.

Address THE TRUTH SEEKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Wynken, Blynken, and Nod.

[No less an authority than Andrew Lang has pronounced Eugene Field's poem, "Wynken, Blynken, and Nod," one of the best, if not the very best, child poem in the English language. It is as follows:]

Wynken, Blynken, and Nod one night
Sailed off in a wooden shoe—
Sailed on a river of crystal light
Into a sea of dew.
'Where are you going and what do you wish?'
The old man asked the three.
'We have come to fish for the herring fish
That live in the beautiful sea;
Nets of silver and gold have we,'
Said Wynken,
Blynken,
And Nod.

The old moon laughed and sang a song
As they rocked in the wooden shoe,
And the wind that sped them all night long
Ruffled the waves of dew.
The little stars were the herring fish
That lived in that beautiful sea.
'Now cast your net wherever you wish—
Never afeared are we.'
So cried the stars to the fishermen three—
Wynken,
Blynken,
And Nod.

All night long their nets they threw
To the stars in twinkling foam.
Then down from the skies came the wooden shoe
And the voyagers were home.
Twas all so pretty a sail it seemed
As if it could not be,
And some folks thought 'twas a dream they'd
dreamed
Of sailing that beautiful sea.
But I shall name you the fishermen three;
Wynken,
Blynken,
And Nod.

Wynken and Blynken are two little eyes,
And Nod is a little head,
And the wooden shoe that sailed the skies
Is a wee one's trundle bed.
So shut your eyes while mother sings
Of wonderful sights that be,
And you shall see the beautiful things
As you rock in the misty sea
Where the old shoe rocked the fishermen three—
Wynken,
Blynken,
And Nod.

More About Snakes.

Having read those snake stories in the Children's Corner, I thought I would tell my snake story, which is true. We do not have many snakes on Galveston Island, and those are usually of a harmless kind, commonly called chicken and garter snakes. Chicken snakes are supposed to make their meals of both eggs and young chickens. I do not know what they exist on when the supply gives out. Last July, in my garden, I came across two young snakes which I killed. I did not know the species; they were of a uniform mottled brown color. I keep a cow and have a feed box which contains meal and bran. Rats like meal, and my cat, which is a first-class mouser and rather, could not make a showing in the decrease of the rats, which would clamber over each other in their haste to get out of sight when we went to feed the cow. I also have a honeysuckle vine on the east-end of my front gallery, where sparrows have just reveled and multiplied unmolested, and took chances with the chickens in getting the most wheat. Such was the condition of affairs around home when last July I left for Comfort, Texas, to be gone a month; a glorious month I had getting acquainted with bigger snakes (bull and water moccasins six and eight feet long), fishing for trout in the famous Guadalupe river, and hunting petrified oyster and clamshells on the mountain tops, fifteen hundred feet above the level of the sea, not forgetting the Indian arrow-heads on the hills adjoining the river. September came around, and I am home again. I visit my cow, but what has happened? The stillness of death in my feed house; no meal sack out open; I go up to my gallery—no welcome chatter of sparrows; I felt lonely. Why they had deserted me I could not think. The problem solved itself in this way: One evening we had some friends to visit us, and were sitting on our lower

gallery, when a snake dropped from the upper gallery and fell half its length on the top step, but wriggled off in the darkness. An old Texan sitting by said it was a female rattler. Two days later, I lifted the ivy from the upper gallery, and his snakeship was there basking himself in the sun. I had it killed, but woe is me! I killed my best friend, for on opening him a full grown rat was found inside. Since then the sparrows have come back, and rats are on the increase. The snake was about four feet long, light-brown in color, with dark-brown stripes on his back. Could some reader inform me how non-poisonous snakes catch their game, and do female rattlesnakes have rattles or not?

Very sincerely yours,
Galveston, Tex. SARAH E. WILEY.

"Right Living" Among the Comrades of the G. A. R.

"Right Living" created quite a sensation in camp on its arrival. I got my book at noon on Monday, the 18th. You kindly put in one of your lectures with the book, so as soon as I undid the package I handed the lecture to a comrade to read. On Tuesday morning he came to me and asked: "Does the same lady who delivers this lecture write the book?"

"Yes," I told him; "same one."
"Then I am going to have it," he said, "for this is one of the most sensible lectures I ever read."

I wrote you at once to send me another book. During the forenoon I was reading to several comrades about Lincoln and the Illinois railroad, and about the old lady advising the minister which road to take. Another said: "I believe, Mr. Berry, I will take one; for I have a daughter down in Dayton who likes good reading." So I immediately wrote you to send me two books. Then, in the evening, another comrade said to me that he would take one. He also said that he had a family in Dayton, and when he read the book he would give it to them. So you see by that means the book will likely be introduced where it was never heard of before, and may be the means of selling more. How easy it is for anyone to do a kindness when they do not know or think at the time that they are really doing it!

I think that I shall be able to sell two or three more books, for every one who has looked at it so far has been favorably impressed.
JOEL M. BERRY.

National Mil. Home, O.

[The above was not written for publication, but it speaks so well for the right impulse of the human heart, that we desire to give it to our readers. We thank our friend Mr. Berry and the comrades of the G. A. R. for their interest and patronage of "Right Living." There are no braver men in this world than they who periled life and limb to preserve the liberties of this fair land. Equally as brave are those who stand ready to battle for mental liberty, for the preservation of the Constitution, and for all that makes life valuable and desirable.—ED. C. C.]

Correspondence.

ORILLIA, ONT., Nov. 23, 1895.

DEAR MISS WIXON: To-day I received a Christian paper from Chicago, and took it to my father to see what he thought about it. He said, "It is a goodly-goody paper." I opened it and the first story was called, "How Katie Was Found Out." Oh, it was sickening. She had taken her grandfather's watch and looked at it. Her grandpa said God saw her take it, and He told him about it. Now, how could God tell him she took it? I hope this will be in print, though I cannot see it, because I am a Canadian girl. I wish some girl who has written to THE TRUTH SEEKER would write to me.
ELMA A. MOFFATT.

[We are happy to know that our girls and boys of the Corner have the ability to reason and to see how ridiculous some things are. They cannot be caught with chaff. Our religious friends keep the editor of the Corner well supplied with copies of the New York Weekly Witness, Young Crusader, and other similar papers, besides numerous tracts, and specially marked passages. We are obliged for their courtesy, but there is very little, if anything, of value in these papers. When we apply the touch of common sense, they do not stand. Our friends should learn to exercise reason and judgment.—ED. C. C.]

Health and Happiness.

VI.—FIRST CARES OF THE NEWLY-BORN.

When the child is born the attendants must not content themselves with merely wiping it. Let it be plunged into a basin of tepid water, and dried with a soft, fine piece of linen. The body is frequently covered with a fatty substance, in which case first rub the skin with olive oil, and then wash and clean it completely in the bath. Have old, clean linen, well warmed, to wipe and dry it. After the child has been washed inspect the little body to see whether there are any marks or malformations about the mouth, gums, tongue, back, arms, head, etc. Shaping or molding the head is not customary among us, though it is occasionally practiced by midwives. It was once the custom on the continent, and is still in many districts in Europe. The head should be neither pressed nor molded, though there are those who believe that by doing so they give it a more agreeable shape. These manipulations are not only useless, but for the most part dangerous. When the fontanels are large or membranous, or the sides of the head not completely developed (ossified), let the head be covered with a very light muslin cap to protect it against the curious or meddling fingers. Envelop the umbilical cord in a small compress of fine linen, and place it on the left side of the abdomen; or, better, take a small piece of linen, burn a hole in the center, and pass the umbilical cord through it. We thereby get an antiseptic action of the charred margins. Over this compress of burnt cloth lay another compress made of a few folds of linen and put a woolen bandage around the body. Let the bandage be about four fingers wide, drawn moderately tight, and tied by means of strings. The compress ought to be changed every day until the cord falls off. If the navel is red, angry looking, or inflamed, place the powder of a burnt cork on the inflamed part. When the cord has fallen off entirely, put over the navel a little compress of fine linen, of the size and form of a domino, and about the thickness, to be held in position by a bandage as above described. This is an excellent means of avoiding umbilical hernia.

In order to make the arms of the infant pass easily into the sleeves of its chemise, surround the hand with a piece of paper in the form of an old fashioned candle extinguisher without so much point (call it, if you will, "a baby manchette"); that prevents the thumb from extending and getting in the way when the child is dressing.

The infant being dressed in its little chemise, or swaddling, either the one or the other ought to be provided with strings behind, avoiding the use of pins. Some put a bandage over that, about two fingers in width, below the armpits, wrapping it round the body without tightening it too much. The lower part of the bandage ought not to be drawn so tight; it should be arranged in such a manner that the child may be able to move its limbs. Never inclose the arms of the newly-born in the bandage. As soon as the infant is dressed, it is recommended by some to give it a teaspoonful or two of sugar-water; then put it in its cradle, on its right side. The right side is preferable during the first few days of its life. The mother, or nurse, ought not to have the infant sleep with her in the same bed, for the reason, as previously stated, that it is likely to be inadvertently smothered.

Form and Composition of the Cradle.—The cradle generally in use at the present day combines pretty nearly all the qualities desirable—that is, comfort, hygiene, and solidity. Whether of iron, wood, or wickerwork, they should always be somewhat elevated from the floor, supported by feet. Cradles not raised in this manner, but simply resting on the floor, should not, under any circumstance, be used, as they expose the infant to humidity, draught, etc., and leave them within easy reach of domestic animals. In recent years cradles are so constructed as to close entirely; that is to say, the upper portion is so fashioned that it can be lifted up by a string into a sort of hood—resembling the hood of a carriage—or kind of cradle-parachute, so that the nursing is in perfect security. One or two mattresses of straw or hay, or a

little mattress of horsehair, or of varec, composes the bed and forms the base of the cradle, the mattress being covered with a suitable woolen blanket and sheet. The sheeting, or cotton cloth, out of which the sack is made which contains the hay or straw, should have a longitudinal slit in it, so as to permit the stirring up and airing of the contents. In case it becomes moist or wet, it is best to expose it to the sun or a current of air. The pillows should always be made of horsehair, varec, or hay. Feathers, oilcloth, caoutchouc, sheepskin, old clothes, that are frequently placed under children, should by no means be used on account of the heat, bad odor, humidity, etc., which they maintain in the cradle. If there are curtains to the cradle, they should be of light material that will not intercept the passage of air. Care should be taken not to cover the infant too heavily. The little ones are generally in a state of perspiration, which not only enfeebles them, but makes them susceptible to cold the moment they are taken out of their beds.

Occasionally it will be found necessary to warm the nursing in its cradle during winter. For this purpose use a rubber bag, a bottle of either lead or stone filled with warm water, well secured and wrapped in a piece of flannel, placed at the foot of the cradle. This produces a gentle and agreeable heat and the infant need not be overloaded with covering. Never place a heated brick or an iron in the cradle. The material in which it is wrapped is inflammable and may set the cradle on fire. Such accidents have occurred, and nurslings have perished through such imprudence.

When the infant grows sleepy it should not be taken in the arms of the nurse, or placed on the knees, as is frequently done. Put it into its cradle; it is much better off there than elsewhere. Thus the child becomes habituated to sleep in its bed, which is the earliest kind of training or discipline it receives. In proportion as the child grows, the less sleep it requires. The nursing should, however, not rest continually in its cradle; exercise is requisite. This is given by carrying it about on the arm. Promenading diverts its attention and gives it strength. The weather being pleasant and agreeable, every opportunity should be taken to have babies out in the air.

J. HAUTMANN, M.D.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those fair humanities that make life worthy to be lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER CO.

SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 383 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1. Address THE TRUTH SEEKER CO.

TWO LITTLE RED MITTENS

A Story of the Rightway Alm house

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.,

PRESENTS :: FOR THE :: HOLIDAYS.

Four Hundred Years of Freethought. From Columbus to Ingersoll. By Samuel P. Putnam. 143 full-page half-tone portraits of the most eminent Freethinkers and philosophers, living and dead, of the past four hundred years. Large octavo, 1165 pages, gilt sides and back, marbled edges. Price, \$5.

Right Living. By Susan H. Wixon. Ethics as Understood by a Student of Science. "Right Living" is well bound in cloth and printed on good paper. Price, \$1.

An Unofficial Patriot. A Historical Story of the Civil War. By Helen H. Gardener. Cloth, \$1.25; paper, 50 cents.

The Freethinker's Pictorial Text-Book, in cloth, with gold lettering and side stamp, for \$2.50. In plain boards, \$2.

Old Testament Stories Comically Illustrated in cloth, with gold lettering and side stamp, for \$1.50. In plain boards, \$1.

The Gods and Religions of Ancient and Modern Times. Two volumes. Written in prison. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

Ingersoll's Prose Poems and Selections. From his Writings and Sayings. Silk cloth, \$2.50; tree calf, \$3. Cheaper cloth edition from same plates, \$1.50.

Ingersoll's Principal Works: Gods and Other Lectures; Ghosts and Other Lectures; Some Mistakes of Moses: Interviews on Talmage; What Must We Do to Be Saved? Blasphemy; Crimes Against Criminals. 1,141 pages. In one volume, half calf, \$5.

Life. A Prose Poem. With Pictures of Colonel Ingersoll and Grandchild. By R. G. Ingersoll. In color, on boards, beveled, gilt edges, 75 cents.

Lithograph of R. G. Ingersoll. 22x28. inches, heavy plate paper, 50 cents.

Araham Lincoln: Was He A Christian? By John E. Remsburg. Cloth, \$1.

The Creation of God By Dr. J. Hartmann. Red cloth, \$1.

Pleasure and Progress By A. M. Lorenz, LL.B. Cloth, \$1.

The World's Sages, Thinkers, and Reformers. 1,075 pages. 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Martyrdom of Man. By Winwood Reade. Cloth, \$1.

Handbook of Freethought. By W. S. Bell. Cloth, \$1.

Photograph (Cabinet) of R. G. Ingersoll. 50 cents.

Apples of Gold, by Miss Susan H. Wixon. Gilt stamp. \$1.25.

All in A Lifetime, by Miss Wixon. \$1.

Voltaire's Romances, Profusely Illustrated. Half calf, \$4; vellum cloth, \$1.50.

Darwin and After Darwin. By George J. Romanes. Silk cloth, gilt top, \$2.

The Story Hour. An Exceptionally Handsome and Interesting book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Conway's Life of Paine. Two large, handsome volumes. The best and only complete life of Paine. Half calf, \$10; in cloth, \$5.

Parton's Life of Voltaire. Of which the same can be said as of Conway's Life of Paine. Half calf, \$10; in cloth, \$6.

Woman, Church, and State. By Matilda Joselyn Gage. Leather, \$3; cloth, gilt top, \$2.

History of Christianity, comprising all that relates to Christianity in the "Decline and Fall of the Roman Empire." Half calf, \$4; vellum cloth, \$2.

Force and Matter. By Professor Ludwig Buchner, M.D. Half calf, \$3; vellum cloth, \$1.50.

Dynamic Theory of Life and Mind. By James B. Alexander. Cloth, \$2.75.

Cosmian Hymn Book. With music to all the songs. Edited by L. K. Washburn. Cloth, gilt side stamp, \$1.50.

For Other Books See the Advertisements, or Send to Us for a Free Catalogue.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

NEW BOOKS

BY

ROBT G. INGERSOLL

Some Reasons Why. Pap., 25c.

A New Lecture never before in print. Contents: Some Reasons Why. Duties to God. Inspiration. God's Experiment With the Jews. Civilized Countries. A Comparison of Books. The New Testament. Christ's Mission. Eternal Pain.

Foundations of Faith. 25 cents.

A Consideration of the Old and New Testaments, and the Doctrines upon which the Christian Religion is founded. A new lecture delivered for the first time in the fall of 1895. Large, handsome pamphlet.

The Field-Ingersoll Discussion. Price, paper, 25 cents; cloth, 50 cents.

In 1888 the Rev. Dr. Henry M. Field wrote an open letter to Colonel Ingersoll, with the intent to convert him. The letter was published in the *North American Review*, and was replied to by the person addressed. All our older readers know the value of this discussion. To those who do not remember it we can only say that they should lose no time in procuring a copy if they want a controversial treat.

The Ingersoll-Gladstone Controversy about Christianity. Price, paper, 25 cts; cloth, 50 cts.

When the Field-Ingersoll Controversy closed in the *North American Review* the Christians felt that their champion had been very badly worsted in argument, and the publishers of the *Review* engaged the Right Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length and, it is generally agreed, completely demolished the greatest controversialist Christianity can produce. These letters are now for the first time available in pamphlet form.

Myth and Miracle. Price, 25c.

This is one of Colonel Ingersoll's best lectures, but never before put into print. Everyone who has heard it will most certainly want it, and those who have not heard it will have a rare treat in its perusal, as something new from the Colonel, which also is something that everybody is looking for.

Which Way? Price, 25 cents.

This lecture is a consideration of the difference between the natural and the supernatural, and some reasons why the former is the best way to go. Perhaps no one of Colonel Ingersoll's orations has won more general applause from enlightened audiences than this. It contains that most magnificent of perceptions, his visions — "This was. This is. This shall be." The lecture was never before printed in pamphlet form. It is splendid. Send for it.

The Truth Seeker,

28 LAFAYETTE PLACE, New York.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright? — SEND FOR A COPY — Green cloth gilt title, 40 cents; half bound, 25 cents.

SOMETHING WHOLLY NEW & UNIQUE

THE
BETTER WORLD
A PHILOSOPHICAL ROMANCE
By Dr. E. B. SOUTHWICK.

For I dived into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

Published and for sale at this office. Price, cloth, \$1; paper, 50 cents.

**SHALL THE BIBLE BE READ
IN OUR PUBLIC SCHOOLS?**

By R. B. Westbrook, A.M.
Price, 10 cents.
Address THE TRUTH SEEKER,
28 Lafayette Place, New York.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church, are thirty-nine poor broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

What Is Christianity? An Inquiry into the Nature of Christianity. Price, 10 cents.

The Followers of Jesus. An interesting drama, showing that professing Christians of to-day are not in reality the "followers of Jesus." Price, 10 cents.

Add THE TRUTH SEEKER

ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN

Price, 5 cents. THE TRUTH SEEKER.

THIRTY YEARS IN THE BUSINESS.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Commission Merchants.

Fruits and Vegetables

Apples, Eggs, Cheese, Cranberries, Potatoes, Dried Fruits, etc., Butter.

Promptness our main object. Correspondence solicited. Car lots a specialty.

We fill Orders for All Kinds of Produce.

141 So. Water St., Chicago

45

A NEW EDITION

OF

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity. Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

Price, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette Place, New York

For the Holidays!

The "Otto Wettstein" Watch.

The best watch in the world for the money: In silver case, \$19; 4 ounce coin silver, \$25. Best 14kt filled gold open face, \$38; hunting, \$30 to \$35. Solid gold, \$40 to \$150. Ladies' same quality, in best 14kt filled gold cases, \$28. Solid gold, \$35, \$40, \$50, \$75 to \$150.

Regular Grades Best American Watches

In silver case, 7 jeweled, \$4.75; 15 jeweled \$7.25; do. adjusted, \$8.75; do. 17 jeweled, \$10.75. For 4oz silver case add \$6; for best open face filled gold add \$9; for hunting, \$10 to \$15; for solid gold 14kt, \$30 to \$50 more. Ladies' in best 14kt filled cases 7 jeweled \$11.50; 15 jeweled, \$15; 14kt solid gold, \$5 to \$20 more. With diamonds up to \$50.

Diamonds and Opals.

Pins, rings, and studs, \$6, \$8, \$10, \$15, \$25, \$50, \$100 up. Opals do. \$3, \$5, \$7, \$10, \$20, \$35 to \$50. Also in combination with rubies, emeralds, pearls, etc. Plain and chased rings, emblems, charms, etc. You will save 20 per cent to order of me.

Sundries

All the Gorham Company's finest sterling silver spoons and novelties; Rodgers' Bros., best plated ware; the Ingersoll Souvenir spoon is now only \$2. Freethought Badge-Pins, \$2, \$3, \$4, with diamond, \$6 to \$14; charms, \$3, \$4, \$5, \$6, \$8, \$14, \$0 to \$30, and everything else pertaining to a first-class jewelry store.

All goods sent prepaid and cash refunded if not satisfactory.

OTTO WETTSTEIN,
ROCHELLE, ILL.

Gems of Thought.

INTELLIGENCE forbids us to follow any banner where truth and justice do not lead.—*E. Stillman Doubleday.*

THE sense of rights, by whose sympathetic excitement men are led to behave justly toward one another, is the same sense of right by which they are prompted to assert their own claims—their own freedom to exercise their faculties—and to resist every encroachment. This impulse brooks no restraint, save that imposed by fellow-feeling.—*Herbert Spencer.*

I DEAL with human nature, and I am concerned only with the spiritual and mental sides of man. I have no sympathy whatever with the pet schemes of social and political reform—such theories as Henry George's and Edward Bellamy's do not attract me in the least. I aim to influence the mind and thoughts of men, to create characters and individuals. If I can make the people think rightly, then all the rest will follow without legislation, without restriction.—*Ibsen, as reported in an Interview.*

No ONE blames a man for doubting on the issue of a war, a law suit, a horse race, or other speculation. If the subject be one upon which men can reason, which they can perfectly understand, doubt is quite innocent and proper. It is only in religion and religious mystery that doubt is dubbed immoral and denounced as a damning sin. Where you can understand doubt is permissible and may be a virtue; but in a matter wherein your reason can never play a part doubt is most damnable.—*Joseph Symes.*

WITH authority, punishment will pass away. This will be a great gain—a gain, in fact, of incalculable value. As one reads history, not in the expurgated editions written for schoolboys and passmen, but in the original authorities of each time—one is absolutely sickened, not by the crimes that the wicked have committed, but by the punishments that the good have inflicted; and a community is infinitely more brutalized by the habitual employment of punishment than it is by the occasional occurrence of crime.—*Anon.*

WHATEVER men may think about ideal Christianity, Christianity as it existed in Europe up to the seventeenth century was, from any standpoint—moral, intellectual, or economic—the most pronounced failure ever recorded since the pathetic story of man began. The church could save nothing but itself. It did not attempt to save man for this world. Its aim was to smooth his passage to the next. Men were at the mercy of pestilence, famine, and disease. When the sailors of Columbus returned from the West Indies they brought with them a frightful and nameless disease. That disease at once spread over all Europe. No class was exempt. Rich and poor, the clergy and the laity, ruler and beggar, it smote them all. Such was the frightful immorality of the times.—*Rev. J. E. Roberts.*

So LONG as a Bible is put into the people's hands, professing to be the inspired word of God, and at the same time abounding in contradictions and obscurities, so long will men of different temperaments and different inclinations draw from it opposing doctrines. And as these doctrines are supposed to be beyond the jurisdiction of human reason, they can only be supported or destroyed by an appeal to the very documents from which they are drawn. There is the primary farce of setting up a self-contradictory volume as the oracle of truth, and the secondary farce of trying to reconcile these contradictions from the very volume that produced them. So that there is no hope, in matters of religious controversy, of that ultimate agreement upon a given question, which is an inevitable stage in the development of science.—*Wm. Roberts, in Free Review.*

VOLTAIRE was the champion of the oppressed and the helpless. He was the Cæsar to whom the victims of church and state appealed. He stood for the intellect and the heart of his time. And yet for a hundred and fifty years those who love their enemies have exhausted the vocabulary of hate, the ingenuity of malice and mendacity, in their efforts to save their stupid creeds from the genius of Voltaire. From a great height he surveyed the world. His horizon was large. He had some vices—these he shared in common with priests—his virtues were his own. He was in favor of universal education—of the development of the brain. The church despised him. He wished to put the knowledge of the whole world within the reach of all. Every priest was his enemy. He wished to drive from the gate of Eden the cherubim of superstition, so that the children of Adam might return and eat of the fruit of the tree of knowledge. The

church opposed this because it had the fruit of the tree of ignorance for sale.—*Ingersoll.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and exposing the inconsistency of Christians generally. H C Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O B Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic B. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D M Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P Putnam.

THE LIMITATIONS OF TOLERATION. A discussion between Col. Robert G. Ingersoll, Hon. Frederic B. Condit, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Condit is a Roman Catholic, Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eter-

nal Punishment, Some Who Are Damned What I Believe, Immortality. This lecture is on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH. IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. FREDERICK DOUGLASS and Col. ROBERT G. INGERSOLL on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T O Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H J Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B F Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L K Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Fruition, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B F Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B F Underwood.

Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's **Tribute to His Brother**, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory, Some Giants, The Adventures and Work of Noah, A Hunting Anecdote, Abraham, Christ's Great Ancestor, A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Joseph the Man of Dreams, Holy Moses, Balaam the Diviner,

Bloody Joshua, The Campaign of Deborah and Barak Against Jabin and Sisera, General Gideon, Jephthah and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Unstable as Water, God Shall Not Exceed, David, God's Favorite, Some Stories from the Book of Kings, Adventures of the Prophets, Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Not for Parsons.

A PRACTICAL DEMONSTRATION.—Smythe: "I hear that Dr. Fourthly preached against the stage for two mortal hours last Sunday." Tompkins: "Yes; it was a very effective discourse. Every one present has been dead against continuous performances ever since."—Puck.

THE late Dean Stanley used to relate that a gentleman once called to tell him that he had been into the abbey, and had knelt down to pray, when the verger came up to him and told him he must not kneel there. On asking why not, the verger said: "Why, sir, if I was once to allow it, we should have them praying all over the place." This recalls the gentleman visiting a church, and asking the sexton whether people ever used it for private prayer, to which he replied: "I ketch'd two of 'em at it once."—Argonaut.

A WITTY and popular New York clergyman had a laughable experience recently. One Sunday lately, just as he was going up the steps of his church, he was asked by an old lady—who did not know him well enough to recognize him in the street—to help her up the steps. This he did with courtesy grace. On reaching the top the old lady asked who was going to preach that day. "Rev. Mr. Blank," he replied, giving his own name. "Oh, Lord!" exclaimed the old lady, "help me down again. I'd rather listen to a man sharpening a saw. Please help me down again. I reckon I won't go in." The clergyman smilingly complied, remarking as he left her, "I wouldn't go in either were I not paid for it."

WE take pleasure in informing our readers that we have secured as an assistant young Mr. Clarence Hornbeak, who has in the past acted as our regular correspondent at Rocket City, and at the same time contributed some brilliant sensational news items to several of the Kansas City and St. Louis dailies. He is the author of the sensation that was so widely copied in the Eastern papers, which was to the effect that, shortly after the return of John Soeysmith, a penitent prodigal, a violent thunderstorm arose and lightning killed a calf on the farm where John's parents reside, hit the family Bible, opened it at the fifteenth chapter of Luke, and marked the twenty-third verse, which reads as follows: "And bring hither the fatted calf and kill it, and let us eat and be merry." Mr. Hornbeak will make a specialty of acting as society, snake, and pickle-dish editor of this paper, and all social, sensational, and zoological matters of interest will be handled by him in his usual brilliant and masterly style.—Puck.

FATHER O'HALLORAN had a telephone put into the parsonage in connection with the church and the parochial school. Patrick McFee, his reverence's handy man, was instructed in the use of the instrument, and it was only the next day, when Pat, dusting out the church, heard the ringing of the telephone bell. Taking down the receiver, Patrick was pleased to hear Father O'Halloran's familiar voice asking him something or other about his work. In essaying to answer he remembered that his reverence was a long way off, and therefore he shouted into the transmitter at the top of his voice. "I don't understand you, Patrick," said the telephone. Patrick tried again with no better success. On his third trial he came near splitting the telephone, but again came Father O'Halloran's voice, "I can't hear what you're saying, Patrick." Pat had by this time lost something of his patience, and, as he stood gathering his breath for a fourth blast, he couldn't refrain from soliloquizing in a low tone: "Ah, may the devil fly away wid the ould fool!" But Pat dropped the telephone like a hot potato and fell to his knees in dismay when he heard Father O'Halloran's voice once again: "Now I hear you perfectly, Patrick."—Boston Transcript.

HERE is a story that George W. Monroe, who is starring this season in "A Happy Little Home," vouches for: "I attended the dedication of a new Catholic church in Sayville, R. I., the other Sunday," he says. "Father McDermott, a friend of mine, who is the rector there, had worked very long and hard to raise necessary funds for its erection. This, coupled with the fact that among the contributors were three Protestant ministers of different denominations (Presbyterian, Episcopal, and Methodist), who had signified their intention to be present at the ceremonies, served to bring together an extraordinarily large crowd. Just before the services began the three ministers walked in and found there was not a seat to be had. Father McDermott discovered them standing at the back, and calling his sexton, a little Killarney man who rejoices in the name of McGinty, he whispered to him: 'Get three chairs for the Protestants.' 'Do you mane it?' asked McGinty, a look of astonishment spreading over his freckled face.

'Of course I do,' said Father McDermott; 'and be quick about it.' 'All right,' answered McGinty, 'I'll do it if you say so, but the Lord save my soul!' and jumping on the altar he shouted at the top of his voice: 'Ladies and gentlemen, Father McDermott wants ye to giv three cheers for the Protestants—hip, hip, hooroo!'

NEW EDITION. PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.

Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

Oration delivered on The Christian Night, Decoration Day, 1882, My Choice, before the G. A. R. Why? at the Academy of Imagination, Music, N. Y.
A Tribute to Ebon C. If Death Ends All, Ingersoll, Here and There, How Long?
A Vision of War, Liberty, Jehovah and Brahma, At a Child's Grave, The Free Soul, Benefits for Injuries, We Build, A Tribute to the Rev. Life, Alexander Clark, Tribute to Henry Ward Beecher, The Grant Banquet, Tribute to Courtlandt Palmer, A Tribute to John G. The Brain, Mills, The Sacred Leaves, The War and Woof, Origin and Destiny, The Cemetery, What is Poetry? Originality, My Position, Then and Now, Good and Bad, Voltaire, The Miraculous Book, Lazarus, What is Worship? Orthodox Dotage, Humboldt, The Abolitionists, God Silent, Providence, Alcoholic, The Man Christ, Auguste Comte, The Divine Salutation, The Infidel, At the Grave of Benjamin W. Parker, Napoleon, Fashion and Beauty, The Republic, Apostrophe to Science, Dawn of the New Day, Eliza Wright, Reformers, The Garden of Eden, Thomas Paine, The Age of Faith, The Origin of Religion, The Unpardonable Sin, The Olive Branch, Free Will, The King of Death, The Wise Man, Bruno, The Real Bible, Benedict Guinosa, The First Doubt, The Infinite Horror, Nature, Night and Morning, The Conflict, Death of the Aged, The Charity of Extravagance, Woman, The Sacred Myths, Inspiration, Religious Liberty of the Bible, The Laugh of a Child.

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$5; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE.

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes are Egregiously Slow, They are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N.Y.

FREETHINKERS' PICTORIAL TEXT-BOOK.



The Illustrations are classified as follows:

16 represent	Uncle Sam and the Priests.	9 represent	Samples of Christianity's Work.
2	The Church Robbing the People.	5	Missionaries.
3	Thanksgiving.	1	The Lord's Instruments.
6	Sabbath Laws.	15	Bible Doctrines and Their Results.
14	Children and the Church.	2	The Church and Slavery.
10	Woman and the Church.	2	Priests and Politics.
6	The Church and Thomas Paine.	2	Ireland and the Church.
4	Studies in Natural History.	2	The Church's Idea of Civilization.
8	The Bible and Science.	2	The Uses of the Cross.
15	The Clergy and Their Flocks.	1	Unkind Reflections on the Church.
1	Piety in Our Penitentiaries.	9	Persecutions of the Church.
4	The Atonement Scheme.	12	Some Allegories.
2	The Lord and His Works.	3	Heaven.
10	Prayer.	6	Hell.
1	The Creeds.	7	Miscellaneous.
1	Christians and Mohammedans.		

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—The Truth Seeker, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE



is not in magic potions, "specifics" or electric clasp-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, inspired by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

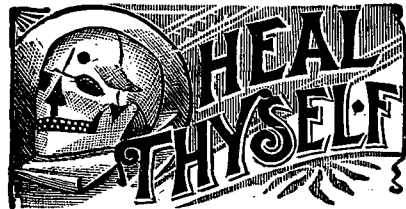
Cloth, 75 cents.

\$75 A MONTH

and expenses. Lady or Gent. Samples free. A permanent situation guaranteed. Write today. Address P.O. Box 5305, Boston, Mass.

AN EXTRAORDINARY OFFER!!

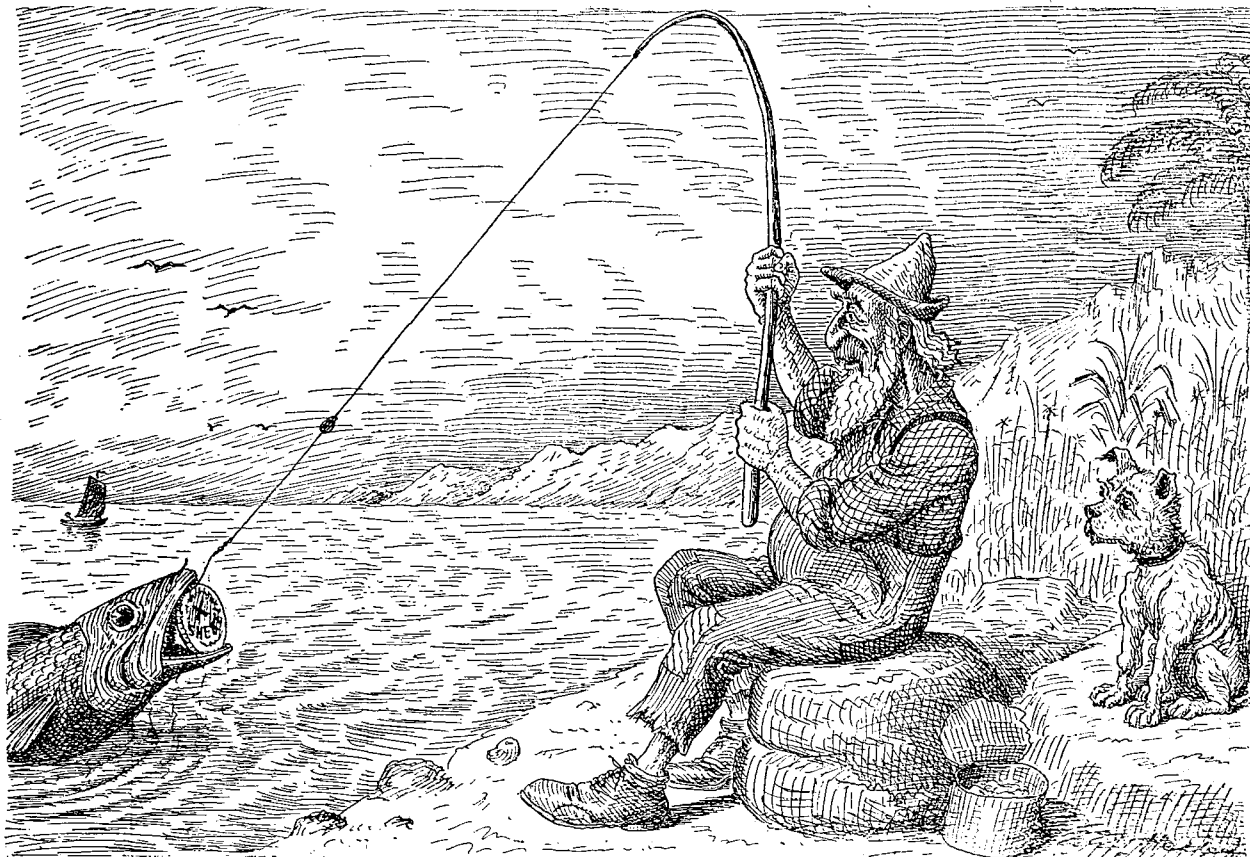
We want 100 more active agents before July 1st. We will guarantee \$20 to \$30 per day can be easily made in any locality; our goods sell themselves; we furnish a large roll of samples entirely FREE and allow 50 per cent. commission on all sales. Send to-day for full particulars, or we will send with same a valuable sample of our goods in solid silver upon receipt of 10 cents in silver or stamps. Established in 1882. Address, STANDARD SILVERWARE CO., Boston, Mass.



These Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, wherever you saw this adve. — Vineland, N.J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



ANOTHER FISH STORY—RAISING FUNDS.

Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money: that take, and give unto them for me and thee.—Mat. xvii, 27.

News of the Week.

PETER CONLIN has been made chief-of-police of New York city.

SPAIN is still sending troops to Cuba. Spanish victories are reported.

YVETTE GUILBERT, the famous music hall singer, is now in the United States.

THE Apaches are reported to be again on the warpath in the Gila Valley, in Arizona.

THREE distinct torrents of lava are flowing from Atrio del Cavallo on Mount Vesuvius.

WOMEN will henceforth be permitted to become regular students in the Hungarian universities.

NEW YORK had its first snow of the season—a slight flurry only—on the morning of Dec. 9th.

GREAT BRITAIN calls on Venezuela for \$60,000 for arrests "on English soil." The republic will not pay.

CONGRESS convened in its Fifty-fourth session on Monday, Dec. 2d. Thomas B. Reed was elected Speaker.

SAID PASHA declined the Sultan's offer of the office of Grand Vizier and took refuge in the British embassy.

WILLIAM E. H. LECKY, the historian, has been elected by the Liberal Unionists to Parliament for Dublin University.

DR. NANSEN, the Norwegian Arctic explorer, has been heard from by carrier pigeon. His expedition is doing well.

THE American Federation of Labor met in convention in New York on Dec. 9th. Delegates are present from Canada and England.

THERE has been a week of disastrous weather around the British Isles and along the North Sea, with much destruction of property.

PRESIDENT CLEVELAND has nominated for associate justice of the Supreme Court Judge Rufus W. Peckham, of the New York Court of Appeals.

EDUARD VON KILANYI, the originator of living picture exhibitions, died in New York on Dec. 4th. He was born in Dieben, Hungary, 43 years ago.

IN Milwaukee the ministers and W. C. T. U. women are running amuck against theatrical bills, even going to the extent of tearing them down themselves.

THERE is a strong movement on foot in Oklahoma for statehood, either for that territory alone or including the five civilized tribes of the Indian country.

HERMAN AHLWARDT, the German Jew-baiter, has come to the United States to lecture. He says the progress of the Jews must be stopped by law, and that the lower Catholic clergy of Germany are with his party. The Jews of New York—some of them—propose to treat him to ancient eggs when he speaks.

ON Dec. 8th three men were killed and four injured by a switch engine jumping the tracks in the yards of the N. Y., N. H., and H. railroad in Harlem, New York.

GEORGE AUGUSTUS SALA, the distinguished journalist, died in Brighton, England, on Dec. 8th. He was born in Manchester Square, Nov. 24, 1828. His father was an Italian.

A FROTHINGHAM memorial meeting was held in this city last Sunday, at which the poet Stedman, Prof. Felix Adler, Judge Barrett, and others, eulogized the late Liberal teacher.

THE insurgent forces of Gomez and Maceo have been united; the destruction of property continues; Spain is pouring fresh troops into the island—this is the latest from Cuba.

SOUTH CAROLINA'S Constitutional Convention has ratified the new constitution and adjourned. The Negro delegates refused to sign the constitution because of the article on suffrage.

THE Spanish court at Havana has sentenced Gen. Julio Sanguily, the Cuban, to perpetual imprisonment. It was the first civil trial ever accorded a political prisoner by the Spanish authorities in Cuba.

IT is claimed that 60,000 Armenians have been killed during the last year—an estimate greatly needing confirmation. On the other side there are reports of Armenian slaughterings of Mussulmans.

THE speeches delivered at the Atlanta Exposition by Ex-Governor Tillman and Governor Evans of South Carolina were severely denounced in a set of resolutions adopted by the Exhibitors' Association.

A LETTER-CARRIER in Fall River, Mass., has been arrested for delaying the distribution of the mails. He had hidden 600 pounds of mail which he had been unable to deliver during the eight hours he was supposed to work.

Recalled Stormy Times.

"Well that looks natural" said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's a Gail Borden Eagle Brand we used during the war."

WANTED

Situation in a respectable family, by an experienced housekeeper, speaking German, French, and English. References given and required. Address Box 1,555, Iowa City, Ia. 2150

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.
The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER, 28 Lafayette place, New York.

PUBLICATIONS.

"Intercourse Between the Soul and Body." By Emanuel Swedenborg. Price, 5 cents.

Interesting books by same author:
"Four Leading Doctrines," 247 pp. .75
"Divine Love and Wisdom," 248 pp. .75
"Divine Providence," 308 pp. .75
"Conjugal Love," 472 pp. \$1.00
"True Christian Religion," 982 pp. 1.50
"Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

JUST OUT!

AGNOSTIC ANNUAL

FOR 1896.

Edited by CHARLES A. WATTS.

CONTENTS: Balfour's "Foundations of Belief," An Agnostic Rejoinder. S. Laing; Agnosticism and its Equivalents, Amos Waters; The Man, Jesus Christ; The Germ of the Christian Myth, J. Allanson Picton; Psyche; A Poem, W. Stewart Ross (Saladin); Mind as Controlled by Matter, Constance G. Plumpton; The Faiths of Our Forefathers, Charles Watts; An Agnostic View of Theism and Monism, R. Bithell, B.Sc., F.R.D.; The Old Testament Library, J. J. Gould; Immortality, W. A. Leonard; The Physiological Basis of Religious Leaders, Furneaux Jordan, F.R.C.S.

Price, 25 cents.
Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities with a survey of Mediæval Education. By S. S. Laurie, LL.D. 75 cents.
English Past and Present. By Richard Chenevix Trench, D.D. 75 cents.

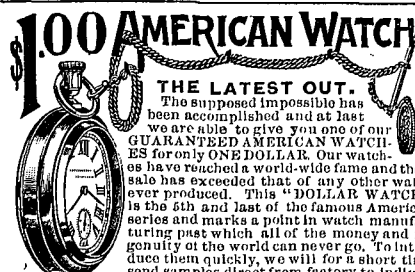
Modern Science and Modern Thought. By S. Laing. 75 cents.

Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.

Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.

The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.

Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.R.S. Two books in one volume 75 cents.



The supposed impossible has been accomplished and at last we are able to give you one of our GUARANTEED AMERICAN WATCHES for only ONE DOLLAR. Our watches have reached a world-wide fame and their sale has exceeded that of any other watch ever produced. This "DOLLAR WATCH" is the 5th and last of the famous American series and marks a point in watch manufacturing past which all of the money and ingenuity of the world can never go. To introduce them quickly, we will for a short time send samples direct from factory to individual buyers. This watch is a regular American patent lever, lantern pinion, dust proof case, timed, tested, regulated and guaranteed for one year. On receipt of \$1.00 we will send the watch postpaid with our year's guarantee. If you will mention this paper we will include free a handsome chain and charm also our Catalogue of 1000 novelties. Address,

ROBT. H. INCERSON & BRO., Dept. 89 65 CORTLANDT STREET, N. Y. CITY.

The Truth Seeker Library.

The World's Sages, Thinkers, and Reformers. The Biographies of three hundred of the most distinguished teachers and philosophers (who were not Christians), from the time of Menu to the present. By D. M. Bennett. 1,075 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Supernatural Religion. An inquiry into the reality of divine revelation. Decidedly the most thorough and exhaustive work on the claims of supernaturalism ever written. By F. W. Newman, Emeritus Professor of the London University. 1,115 pages, 8vo. In cloth, \$4; leather, \$5; morocco, gilt edges, \$5.50.

The Great Works of Thomas Paine. Including The Age of Reason, Examination of Prophecies, Reply to Bishop of Llandaff, Letters to Mr. Erskine, Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Common Sense, The Crisis, and the Rights of Man; the whole preceded by the Life of Paine, and a steel-plate portrait. 800 pages, 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

The Gods and Religions of Ancient and Modern Times. Vol. I gives a full account of all the gods the nations of the earth have worshiped, including Jehovah, Satan, the Holy Ghost, Jesus Christ, Virgin Mary, and the Bible. 835 pages, 8vo. Vol. II describes fully all religious systems of the world, including Judaism, Mohammedanism, and Christianity; the latter occupying 372 pages, being fully gone into. 919 pages. By D. M. Bennett. Written in prison at Albany. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

The foregoing volumes are called "The Truth Seeker Library." If all are ordered together and sent by express, one dollar will be deducted from the price of each.

Works of W. H. Burr

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Press THE TRUTH SEEKER

Deutsche Freidenker-Bücher.

Wir haben folgende Bücher in deutscher Sprache, welche sehr berühmt sind:

„Die Irrthümer Moses.“

Eine kritische Beleuchtung des Pentateuch im Licht der modernen Weltanschauung und Gefittung.

von Col. R. G. Ingersoll. Preis 50 Cents.

Das Weib und ihre Stellung zur Religion und Kirche am Ende des 19. Jahrhunderts.

von Helene S. Gardener. Preis 50 Cents.

„Moderne Götterdämmerung.“

von Col. R. G. Ingersoll. Preis 25 Cents.

„Wander und Wunderthäter.“

von John Bed. Preis 20 Cents.

„Glaube und Vernunft.“

oder LE BON SENS,

des römisch-katholischen Priesters Jean Meslier.

Aus dem französischen überfetzt von

Fräulein Anna Knoop.

301 Seiten, Leinwand, \$1.00; Papier, 50 Cts.

Diese Bücher sind in Papier-Umschlag und

klarem Druck. Unsere deutschen Leser

sollten sie weit verbreiten.

Man adressire, "The Truth Seeker,"

28 LAFAYETTE PLACE, New York.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?

By GEORGE W. BROWN, M.D.

Fourth Edition

Part I.—Researches in Jewish History; ten chapters.

Part II.—Researches in Zoroastrianism; thirteen chapters.

Part III.—Derivation of Christianity; twenty chapters.

Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

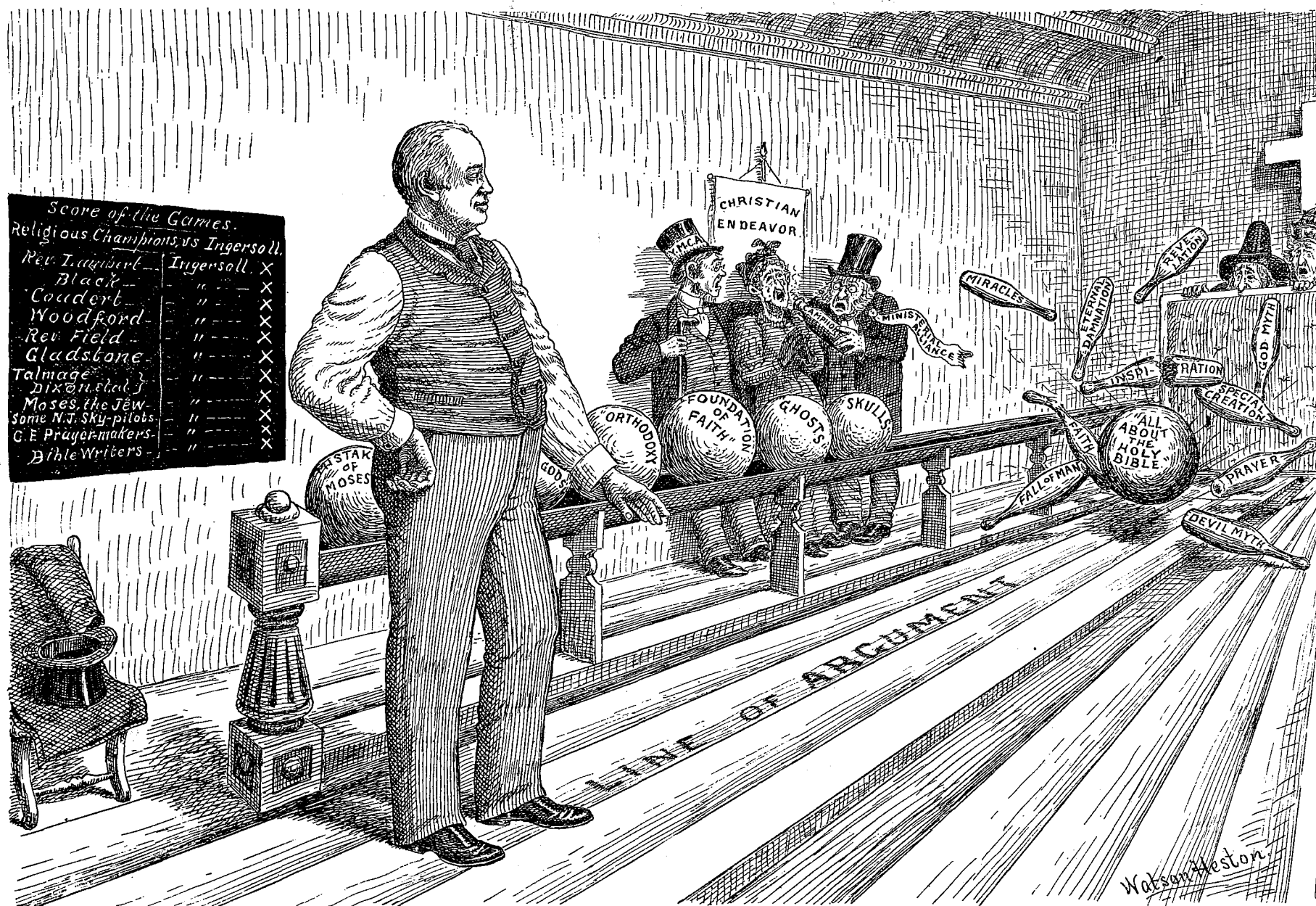
Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 51. { PUBLISHED WEEKLY. } New York, Saturday, December 21, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.



OUR CHAMPION—SET 'EM UP AGAIN, BRETHREN!

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, ; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7.

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—*Freethinkers' Magazine*.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—*Boston Investigator*.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers

For \$6.50 we will send THE TRUTH SEEKER one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$3.50). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!
SPECIAL OFFER! Send us FOUR NEW YEARLY SUBSCRIBERS at regular rates (\$12 in all), and we will send the GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.

AND FURTHER—To aid our friends in getting this book for themselves, we will offer To the New Subscribers as a Premium, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.
Old Testament Stories Comically Illustrated By WATSON HESTON,
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "Paine's great Works Complete" (\$2). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send THE TRUTH SEEKER one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$2). By D. M. Bennett.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and James B. Alexander's "Dynamic Theory" (\$1.50). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send THE TRUTH SEEKER one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send THE TRUTH SEEKER one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

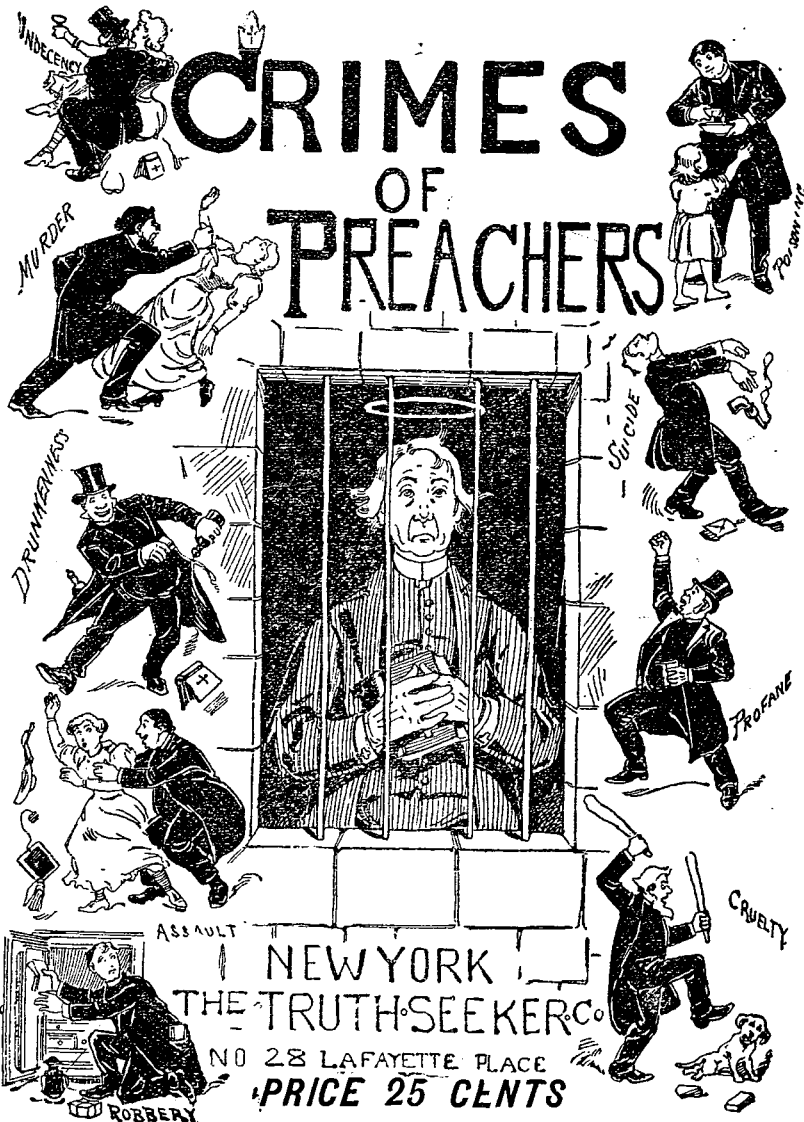
AND THE TRUTH SEEKER ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER, \$5. Either kind (Tea or Sugar) Spoon gilt bowl, 50c. more. Address THE TRUTH SEEKER.



The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;

CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 J. Lafayette Place, New York City.

FOR ANY OF
Ingersoll's
Works
Address THIS OFFICE

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND
COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON., Atchison, Kan.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies	1.00
Fifty copies	4.50
One hundred copies	8.00

Larger quantities at special rates.

Address THE TRUTH SEEKER, New York.

EDEOLOGY

By SYDNEY BARRINGTON ELLIOT, M.D.

A Treatise on the Generative System;

In three parts, including

Pre-natal Influence, (Influence which affects an unborn child.)

Limitation of Offspring, and

Hygiene of the Generative System.

Containing

Plain Facts on Private Subjects for all Adults.

This book deals in an open, frank, but delicate way, with all points of interest on the generative system.

It treats of

Personal and Social Physiology and Hygiene.

WHAT THE MARRIED COUPLE TO KNOW

In order to live healthy lives and produce healthy offspring.

It is free from medical technicalities, written on the highest moral plane, and in such a way that everyone may read and understand it. It is most highly commended by the press, eminent physicians, and prominent people of all callings.

It is printed from large, new, clear-faced type, on good paper, in one volume, well bound.

Price, cloth, \$1.50.

Address THE TRUTH SEEKER,

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 51. { PUBLISHED WEEKLY. } New York, Saturday, December 21, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager,
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - DECEMBER 21, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-office and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Fun for His Satanic Majesty.

Salvation by noise is nothing new in religious annals. But on Nov. 23d there was held near Rome, Ga., a rather curious tournament. The chief contestants were not, as the innocent reader might naturally suppose, the spirit of God and the evil one, nor yet the ministers of the Lord and certain blasphemers of the holy word. They were, on the contrary, two bands of women, lovely women, belonging to two rival divisions of the church militant. For a week a debate had been in progress between Rev. Mr. Byrd, of the Christian church, and Rev. Mr. Blalock, of the Missionary Baptists. Every day they had met in the court house, and before large audiences each had praised the creed of his own denomination and mercilessly exposed the deficiencies and evil dogmas of the other shepherd's chart of eternal life. It is said that at the conclusion of the discussion there were enough split hairs lying about to furnish ample filling for a considerable number of mattresses. A dispatch to the *Atlanta Constitution* says that "toward the last the battle became so obstinate that some exceedingly vigorous language was used." This we can well believe, but it does not appear that any one was pounded to death on this occasion, as sometimes happened in the most Christian Councils which determined by ballot and muscle what books should go into the Bible for succeeding generations of Christians to quarrel about. By Sunday the fever of religious fervor was very high. The Baptist sisters planned to have a great demonstration, "a regular jubilee of prayer and praise." But the scheme was betrayed to the enemy, and the Christian church women called out the reserves—but there was no reserve in the way they shouted! However, we anticipate. At the close of Mr. Blalock's last speech, "at a given signal the leader of the Baptists opened up and the other sisters joined in." Then they were painfully surprised. The Christian women were ready, and at the word they took part in the noise contest. The devil sat upon a window-sill and laughed until his sides ached. The scene is described as one such as those present had never before beheld. But the Christian women carried the day. "Numerically they were the weaker, but in enthusiasm and lung power they made up for the disparity in numbers. The Christian preacher

delivered the last speech, and then "Blalock returned to Tennessee and Byrd to Dalton, each claiming that he had vanquished his opponent." As to the number of souls saved by the match game of sound, that matter has been lost sight of in the excitement which "still runs very high among the Murray county folks." But the devil is laughing yet.

Modern Christian Apologetics.

Between the orthodox Christian position that the Bible is the inerrant word of an infinit God and the Rationalist position that it is the imperfect production of finite men, there is irreconcilable contradiction. It follows, then, that if the Christian world admits that the Bible was made by man it surrenders the citadel of revelation, and Christianity, as a system of supernatural religion, goes into bankruptcy. In the light of this truth, what are we to think of the reasoning abilities or the sincerity of Christian apologists who now adduce the fact of the human origin of the Bible as a *defense* of Christianity, and assert, both inferentially and by direct statement, that Infidels, having accused God of teaching polygamy and murder through the Bible, are now out of court because it is proved that God did not write the Bible? Could self-stultification and absurd misrepresentation of opponents further go?

The *Times*, of Minneapolis, Minnesota, is one of the ablest and fairest papers in the Northwest, and yet it sometimes has editorials that are simply amazing in their puerility, and that are most unjust in stating the views, or the alleged views, of Freethinkers. In its issue of November 24th it has a long criticism of "Ingersoll and His Methods." It begins with the expression of its admiration of the orator and citizen, and proceeds to denounce the "skeptic, the iconoclast, the eloquent advocate." It describes him as a "prosecuting attorney, with a case against the Almighty, and a mission to destroy the 'Foundations of Faith.'" Does the *Times*, like the theocratic organs, need to be told that no Freethinker has "a case against the Almighty"; that Freethinkers are fighting, not a god or gods, but the imaginings of men which dreamers call the Will or Word of God? As to the "foundations of faith," if there are such foundations, established by infinit truth and goodness, no Infidel can move them; but so far the alleged "foundations of faith" have been traced to nothing more substantial than the fancies of mystics.

Ingersoll, we are told, has "musical mannerisms"; he is "the greatest phrase-maker of his time"; he constantly plays an "exquisite fugue of domestic love and universal liberty and brotherhood"; "he adds to borrowed reason an artificial sentimentalism"; "he is the apostle of the shallow"; "he bedizens impiety with pretty words"; "he answers an organ tone with a jingle, a poem with a jibe"; "he is a phrase-huckster preaching the gospel of unrest, a moment brawling at eternity," and "he buffets at the form because the essence is beyond him." All of which is mildly amusing in its way, but it does not answer the Freethinker's argument nor dispose of the facts to which he calls the Christian's attention. While we must admit that Mr. Ingersoll, like all other men, is but a moment, and while we might even concede, just to please the *Times*, that the exhibition of "musical mannerisms" and the playing of an "exquisite fugue" are not out of harmony with "brawling," we must sadly but firmly refuse to recognize as true the assertion that Ingersoll is "brawling at eternity." The fantastic theories of Jewish and Christian creed-makers are not eternity, by any means.

After saying all that we have just quoted, and much more of the same nature, the *Times* inconse-

quentially adds: "And yet no man has done more to injure Christianity." It is passing strange that Christianity, assumed to be the expression of eternal truth, has been so damaged by "a moment brawling at eternity." It is wonderful that God should have permitted his divine religion to be shattered by a mere "phrase-huckster." However, there is doubt in the matter, for less than forty lines farther along the editor forgets this admission and declares that through the changes in Christian beliefs wrought by Ingersoll and his fellow-critics "Christianity has advanced to firmer ground." The apologist neglects to inform us how Mr. Ingersoll could injure Christianity and yet advance it to firmer ground. We cannot escape the suspicion that the Christianity that was so badly injured and the Christianity that now stands on firmer ground are not the same Christianity.

"As for his arguments, they are not new; the basis of his declamatory unbelief is old as human thought. Voltaire sneered before him; Volney philosophized before him; Tom Paine railed and jeered before him. They were hard, logical, analytical, steril. He covers the hardness and sterility with the flowers of rhetoric."

If the great age of the arguments used by Colonel Ingersoll militate against their strength, what must be the weakness of the dogmas which he attacks? If a criticism is old, older must be that which is criticised. The book precedes the review of the book. Older than the searching criticisms of Celsus, and Voltaire, and Paine, and Ingersoll, are the theological notions that they have riddled with the shot of logic and science. Then, again, "Voltaire sneered before him"? Yes; he sneered at fraud and superstition and cruel priests. Is that any reason why Mr. Ingersoll should not sneer at the same? Has fraud become honesty, superstition been transformed into knowledge, and cruelty flowered into mercy with the lapse of years? "Volney philosophized before him"? Yes; and where then there was one Volney there are now thousands who hold to the principles he formulated or reformed, modified only by the greater scientific light of the present. Because Volney exposed the religious sophistries current in his time is no reason why Ingersoll should not expose the religious sophistries current to-day. "'Tom' Paine railed and jeered before him"? Yes; if it pleases you to characterize Paine's common sense arguments as railing and jeering? The epithets will not hurt him—neither will they add to your credit as a Christian apologist. The "Higher Criticism" which you apparently accept has already gone farther along on the way which Paine indicated long ago. With comparatively few exceptions, the men of education in the Protestant Christian church of this age have repudiated about all against which the "Author-Hero" "railed and jeered." Ingersoll has no reason to be ashamed of the company of the great world patriot and pioneer humanitarian. "They were hard"? Perhaps; they lived in a hard age, an age of unvenured Christianity; it required men of iron will and dauntless courage to face a church that hesitated never in the choice of weapons, whose hands were red and whose garments were clotted with the blood of heretics and witches. The hour demanded granite-hard men, not milksops. Voltaire and Volney and Paine were the men for the hour. And yet there have lived no men who had ears more sensitive to the cry of pain, more quick to strike down the sword of the tyrant and wrest away the lash of the slave-driver. They were "logical"? Yes; a deadly offense in the eyes of Christian apologists, medieval and modern. They were "analytical"? Yes; to the cost of the church. "Steril"? Never; rather, so fertile were they that, without the Christian label, you would take the great majority

of latter-day Protestant scholars to be their lineal descendants.

Now we are coming to the absurd position indicated in the first paragraph of our article—that is, that as the errors in the Bible are the mistakes of men, Christianity is not affected by proving the Bible to be a human production. Mr. Ingersoll, it is said, has “made havoc with a number of antiquated dogmas which Christianity is well rid of.” It would be just as rational to say that Christianity would be well rid of itself, for the “antiquated dogmas” which it has been forced by outside criticism to slough off include nearly every fundamental tenet of Christianity. The six days’ creation, the fall of man, the Noachian flood, the virgin birth, the bodily resurrection, verbal inspiration (implying an infallible revelation), eternal hell—all have gone or are rapidly going.

“With the practical abandonment of the inspiration theory, and the acceptance of the historical portions of the Bible as history, subject to the errors of fact and opinion which belong to history, to the alterations of time and the progress of humanity, Christianity has advanced to firmer ground. If what men have given as God’s utterances were true, then the old charge, which has traveled down the years and found its latest lodgment in Ingersoll’s mouth, that God teaches polygamy and murder, is true. And not until reason was consulted and those passages in the Old Testament accepted as only the utterances of fallible men, was Christianity in a position to fight back.”

Of course this is simply stupid, but if Freethinkers noticed only such arguments of their opponents as were not stupid they would have very little to criticize. It seems incredible that an educated man should make the assertion that Ingersoll claims that “God” teaches polygamy and murder, or that this “old charge” was made by Freethinkers in centuries past. The merest tyro in discussion ought to know that Rationalists have constantly maintained that the imperfections found in the Bible prove that it was *not* written by a perfect God, that it is the work of men. Upon these imperfections rests the inductive argument against the inspiration of the scriptures. Freethinkers have ever insisted that the Bible should be judged by the same rules that are applied in estimating the value of any other book. It has been demonstrated a million times that if a god did write the Bible or inspire its writing, then that god is the author of all its false and immoral teachings, is to be debited with all the ignorance, superstition, cruelty, and blood-lust found therein. The Christian has ever been in this dilemma: He must admit either that the Bible was written by men or that the God claimed to have written it was grossly ignorant, vindictively unjust, utterly incompetent, atrociously cruel. Now we are coolly told that the Freethinker says that God teaches various immoral doctrines, when, in fact, it is the Christian who says it when he affirms that the Bible was inspired by an all-powerful and all-wise God. It has been the work of the Freethinker to make the Christian see the absurdity of his own contention, and now that he sees it at last he audaciously asserts that he alone sees it! They were not far out of the way who said that the time would come when the church would accept Ingersoll as one of its brightest lights and vociferously proclaim itself the discoverer of the human origin of the Bible.

For centuries the Rationalist has been consulting reason and trying to make the Christian understand that his fetish was made by men like unto himself, and now that the fact has at last effected a lodgment in his mind the Bibliolater right about faces and smirkingly announces that owing to this remarkable *Christian* discovery “Christianity is in a position to fight back!” In a position to fight back? But when it is conceded that Christianity is an evolution, what reason is there for fighting back? Then Christianity, as a revealed system of religion, has surrendered, and hereafter its apologists, no longer armed with the “sword of the spirit” and the “Word of God,” must do battle with the purely secular weapons of science and reason.

“Contradictions are taking their proper places, as errors of man.” Exactly; just where the Rationalist has been insisting that they should be

ranged. But proving them to be the errors of men does not take them out of the Bible and hence does not strengthen the ridiculous claim that that collection of more or less ancient documents is the Word of God.

The Passing of a Pioneer.

N. D. Goodell, of Sacramento, Cal., in his eighty-second year, has passed away. He was one of the pioneers of California, and emigrated to the Pacific coast from Belchertown, Mass., in 1849. With the Puritan blood in his veins, for more than half a century he has been a pronounced Freethinker. He has occupied a leading position in Sacramento since 1860. An architect by profession, he built some of the finest structures, both public and private, in the capital of California. The funeral was largely attended, and Mr. Goodell was honored by all the people of whatsoever belief. Says the *Sacramento Record-Union*:

“Mr. Goodell left behind him an enviable reputation for honesty, uprightness, good citizenship, and unostentation. Everybody knew him, and all respected and loved him. He was adored by his family, who deeply feel their loss. Mrs. Goodell and one daughter, Mrs. H. C. Botsford, of San Francisco, survive him.

“Many an old pioneer’s eye grew dim when reference was made to the sterling character and geniality of their comrade, in whose company they had spent so many hours in the long years of their association with him. Hallowed memories were revived of the ‘days of old’ when he and they were beginning life anew in the Golden state.”

N. D. Goodell had been for many years a subscriber of *THE TRUTH SEEKER*. His hospitable home has always been open to the Liberal worker, and he was a staunch supporter of *Freethought* while published at San Francisco. Long will he dwell in the memories of his co-workers; his genial and sturdy virtues will shine in the annals of his adopted state, and in the history of Freethought.

S. P. P.

The Treachery and Crimes of Sunday Law Enforcers.

One Sunday recently Gustav Schultz, doing business at 873 Third avenue, this city, had pulled down the curtains at 10 o’clock and was preparing to close at that hour, when in rushed Detective John T. Prunty with an unlighted cigar in his mouth and exclaimed: “I want a box of matches.” Schultz handed the sneak the matches and then found himself under arrest, and passed the night in the station house. Of another sneak, a regular policeman, the *Sun* of November 25th narrates this disgraceful story:

“Policeman O’Connor, of the McDougal Street station, after putting on plain clothes yesterday, rang the door bell of Louis Bredenstein, who lives over his saloon at 455 West Broadway. When Bredenstein opened the door, O’Connor, who is sickly looking, pretended to be gasping for breath.

“‘What do you want?’ the saloon-keeper asked.

“‘Friend, I’d like to get a drink,’ gasped the policeman.

“‘I can’t give you a drink to-day,’ said Bredenstein. ‘Don’t you know it’s Sunday?’

“‘I know that,’ replied O’Connor, ‘but I’m sick. You can see that for yourself.’

“‘You certainly do look sick,’ said the saloon-keeper sympathizingly, ‘but I can’t break the law.’

“‘For God’s sake, man, don’t turn me away,’ pleaded the apparent invalid. ‘I’m so sick that I must have a drink.’

“‘This was too much for Bredenstein. He invited the spurious sick man into the hall and, unlocking his saloon door, went behind the bar and poured out a big drink of whisky. He brought it back to the shamming policeman, who drank it slowly, and appeared to feel much relieved. The saloon-keeper took the empty glass out into the barroom and washed it. When he returned O’Connor put his hand on his shoulder and said:

“‘I arrest you for violating the excise law.’

“‘What!’ shouted the saloon-keeper, ‘you don’t mean to say that you’re an officer?’

“‘That’s what I am,’ said O’Connor.

“Bredenstein was taken to the McDougal Street station and then to Jefferson Market court. When arraigned before Magistrate Simms he told of the circumstances under which his arrest was made. He denounced his arrest as an outrage, and said that he had tried not to violate the law since it had begun to be enforced.

“‘Is this man’s story true?’ said Magistrate Simms, addressing O’Connor.

“‘Yes,’ replied the policeman, his face turning red.

“‘Officer, I am surprised,’ said the magistrate se-

verely. ‘This man has certainly been guilty of a violation of the law; but a man wearing the uniform of the New York police department that will resort to such a low piece of trickery as to play on the sympathy of a citizen in order to make him violate the law is certainly no honor to the force, and, moreover, will never make a good officer. This man was willing to keep the law, but by your persistence and false representations, you induced him to violate it. I regret that I have to hold him for trial.’

“Bredenstein was later released on bail. He hurried home to his wife, who is ill.”

But the magistrate’s rebuke will do no good while the policeman’s chiefs in Mulberry street wink at his crimes and while the Sunday law, in any form, remains to put clubs into the hands of bullies and skeleton keys into the hands of legalized house-breakers. If any occupation is a crime on Sunday it is a crime on all days, and if it is not a crime on other days it is not a crime on Sunday. The police can properly arrest only for the commission or the imminent commission of crime.

Something for Colonel Ingersoll’s Friends.

We have made a lot of glass paper weights with the photograph of Colonel Ingersoll in them which we can furnish for 50 cents each. The picture is a very good one, the weight is heavy, and every Freethinking business man ought to have two or three on his desk to hold his papers down. The ladies will of course be pleased with so handsome an ornament for center-table or mantel. In the library, too, and wherever there are papers to hold down, it will come handy, as well as being a souvenir of the greatest heretic in the world. Sent by mail or express prepaid for 50 cents.

In the city election at Fall River, Mass., on December 3d the Editor of our Children’s Corner, Miss Susan H. Wixon, was elected school trustee for a term of three years. There were four candidates, and the three receiving the most votes were elected. Miss Wixon stood next to the highest, above the Rev. Mr. Lyman. The vote was as follows: Bennett, 7,292; Wixon, 6,506; Lyman, 6,192; Brady, 4,101. This is a signal triumph for so pronounced a Freethinker as Susan Wixon in so orthodox a city as Fall River. We extend to her the felicitations of the whole Truth Seeker family.

The daily papers report that the state superintendent of schools of Minnesota was recently asked whether it was permissible to open the public schools with the Lord’s Prayer. The question was referred to Attorney-General Childs, who has rendered an opinion in which he holds that such service would be in violation of Section 16 of the state constitution, which prohibits the granting of any privileges to any form of religion. We do not know who sent the inquiry to the superintendent; it may have been the counsel of Mr. S. J. Flecken, although a query coming from him would more likely have had relation to the reading of the Bible in the schools. As the case is reported, the ruling shuts out religious exercises, but the next attorney general may reverse the decision of his predecessor and so give the church the innings. It would have been better, perhaps, if the opinion of Mr. Childs had been favorable to the Christians, thus giving a chance for the Secularists to appeal to the highest court in the state. But possibly the church party will now take the appeal, which will be just as well. We hope to have fuller particulars before our next issue goes to press.

There have been more arrests of Seventh Day Adventists in Ontario for working on Sunday. Among those arrested was the pastor of the Adventist church. He was working on the new church building. The opposition set fire to and burned three thousand feet of lumber put on the premises for the proposed church. Later, the good Christian enemies of the Adventists evidently came to the conclusion that it would be safer to attack their victims under the forms of law. Hence these prosecutions. The spirit that prompted the burning of the lumber was the same that led to the

enactment of the Sabbath law. In one case we have illegal violence resorted to for the propagation of the "divine truths" of Christianity, and in the other case we have legal violence. The difference is in the form only; the essence of invasion is the same.

"Bishop Nicholas has been instructed by the Holy Synod of St. Petersburg to build a cathedral in Chicago to cost not less than \$500,000." So says a press dispatch. The cathedral must cover an acre of ground; the architecture must follow the established lines of the ecclesiastical forms of Russia, and the priest-house will be the home of the head of the denomination in the Western world. With the land covered, this piece of church property will represent a handsome sum of money exempt from taxation. It is one more concrete reason why the Freethought Federation should be amply sustained in its work for the secularization of the state.

"Laporte, Ind., Nov. 22.—David L. Pearson, living near New Buffalo, has become insane through the belief that the recent earthquake was the beginning of the end of the world. Miss Alice Pearson, aged eighteen, his daughter, was also affected by the strange hallucination and has been adjudged insane."

It was not so very long ago that the belief among Christians that earthquakes and other natural convulsions presaged the end of the world was not regarded as a "strange hallucination" by any means. And "end of the world" meant not merely the destruction of the earth, but the coming of the Great Judgment, when all who were in their graves and the multitudes of the living should be summoned to the bar of God, there to answer for the sins done in the flesh, the righteous to be transported thence to the resplendent heaven of the "saved," and the wicked—an immeasurably greater multitude—to be hurled into the gaping mouth of the bottomless pit, where the worm of agony should never die and the flames of undying death should burn forever. It is more than probable that the "end of the world" which frightened David L. Pearson and his daughter into insanity was this same figment of the theological imagination.

"Ingersoll takes away, but he gives nothing for that which is taken. He would destroy Christianity. But after he has taken reverence from the heart of women, after silence has succeeded prayer on the lips of childhood, after hope of immortality has flown from the tired brain of age, after the crucifix is snatched from the rapt eyes of the dying, what will he substitute that will satisfy reverent souls?"—*Minneapolis Times*.

How can one drive from the brain of man a falsehood without putting in its place the truth which proved it a falsehood? As to taking "reverence from the heart of women," it might be deemed necessary to know why she any more than man should retain reverence for myths. Then the heart's function is to circulate the blood, not to retain or reject reverence; the brain will attend to that part of the business. There is no good reason why children should be taught falsehoods to unlearn in later life; they must come to know sooner or later that only their fellows, and their own exertions, can answer their prayers. They will respect us all the more and their lot in life will be easier if we do not consciously deceive them. If the human entity is immortal, it is so as a fact in nature, not because we cling to the belief that it is immortal, against all opposing evidence, merely to furnish an anchor of hope for "reverent souls." Not what "reverent souls" fancy ought to be, but what *is* can be cognized by man. The "rapt eyes of the dying" believer may gaze on the crucifix for all that we shall do to hinder, but to many of us there has come too strong a conviction of certain facts in the universe for us to have any desire to look in the unescapable hour of death upon a symbol of the non-existent. We would rather see the faces of our loved ones than two crossed pieces of wood or ivory held in the hand of a liberty-stabbing priest.

At Oskaloosa, Kansas, it was announced that the meetings at the Gospel tent would be closed Sunday evening by a lecture, entitled, "From the Ball-

room to Hell," with an admission fee of twenty-five cents—to the tent, not to hell. That suggests two or three queries: If it is wrong to work and engage in trade on Sunday, how does it become right for the god-spellers to make money by selling seats on Sunday in their tent? If it is legal for them to take twenty-five cents at the door on Sunday evening, why is it not legal for any other performers to do the same? Is it "moral" to announce such a subject—"From the Ballroom to Hell"—a subject which is always handled in a sensational manner by clergymen and which was selected simply because of its broad suggestion of salaciousness? But it was a good business stroke—such an announcement is sure to bring out the deacons and the boys.

Ingersoll Unconverted.

From the New York Sun.

Col. Robert G. Ingersoll found a heavy mail from the Christian Endeavorers who have been praying for him in convention when he returned home from his Western trip, and he said last night to the *Sun* reporter: "No, I have not been converted by their prayers, I am glad to say, and there is no occasion for taking a 'before and after' picture of me."

"Why glad?" asked the *Sun* reporter.

"I want to finish my days without the consolation of a hell," said the Colonel, looking very solemn, though there is nothing in his appearance to indicate that his days are likely to be finished for half a century more.

"Did it annoy you to have the Endeavorers take such a public interest in your conversion?"

"Dear me, no," said Colonel Ingersoll. "They meant it kindly and for my good. The only difference of opinion that we have is that I believe that this world is natural and they believe that it is supernatural, something that was constructed by sleight of hand, by some one up in the clouds. That is all." And Colonel Ingersoll settled back comfortably in his chair, as if the difference of opinion were too trifling to discuss.

"But what if you should be converted?" suggested the *Sun* reporter. An expression of mock terror spread over the Colonel's rosy cheeks as he replied:

"That would be a dreadful misfortune, and I should be unhappy all the rest of my life."

"If you had absolute faith in the Christian religion, would it make you unhappy?"

"It certainly would. How could it be otherwise? A man of intelligence who is a Christian and who has imagination couldn't help but be unhappy. Just think of the hell that it holds out. If he is a Christian he must believe that the people whom he knows and loves on earth are to be separated in death, and some are to go to hell and some are to go to heaven, and they are to stay there forever. It would make me very unhappy to believe that. This is to be for eternity. I have asked many Christian people, 'What are you going to do in heaven?' and they reply that they are going to be happy there. 'But how are you going to be happy?' I ask. Are they just going to do nothing and be happy, or are they going to get their happiness from playing on golden harps all the time? Are they going to be happy knowing that some of those whom they loved here are suffering eternal tortures in hell? I couldn't be happy under those circumstances."

"Admitting the truth of the Christian religion, wouldn't you wish to be converted?"

"Why, if there is some one up in the clouds to whom these people who pray give advice and instruction how things should be run down here, I certainly want to know about it. But, you see, I don't believe that there is. I should very much dislike to accept the Christian religion and all that it holds out even to those who believe it and live by it."

Colonel Ingersoll hadn't time to read all of the hundred or more letters that were waiting for him, and the two or three that he had opened struck him as being very foolish. One writer made a violent attack on the Colonel and another wrote in a kindly, argumentative way. Neither produced any effect, however.

Among the uncanny utterances called out by the Cleveland Christian Endeavorer's prayers for the salvation of R. G. Ingersoll, was the statement of Claude Falls Wright, secretary to the late Madam Blavatsky, who in a lecture at Chickering Hall on "Occult Phenomena," declared that the Endeavorers "are doing a great wrong and are practicing sorcery or black magic." According to the calendar this is the last decade of the Nineteenth century!

To the Friends of the "Ironclad Age."

You are herewith introduced to THE TRUTH SEEKER. While a few, perhaps many of you, have in the past taken both papers, many more have not. It is therefore incumbent upon us to explain to you the cause of this introduction, and at the same time bid you a sad if not a last farewell. Whatever prestige the *Ironclad Age* had came through the peculiar individualities of its founder, J. R. Monroe, M.D., and his successor, Mrs. Power. For many years before the demise of Dr. Monroe it was his well-known wish that the paper should be perpetuated and that his son, V. H. Monroe, M.D., should occupy the editorial tripod. The son felt that he could not sacrifice a large practice (which his sire had done before him) to give the paper the attention required. It then devolved upon his daughter, Lulie Monroe Power, to take up the work of her lamented father. This she did, and bravely carried it forward, laying it aside only when life ceased. For the sake of the well-known wishes of both Mrs. Power and her father, and for the cause of Freethought—which has all too few champions—we endeavored to form some alliance by which the paper could be continued. Failing in this, together with the accumulation of debt and discouragement, the estate was forced into the hands of an administrator. This made it necessary to sell the plant, which was done at a sacrifice.

It also became our duty to fulfil our obligations to subscribers who had paid in advance. This labor of love THE TRUTH SEEKER has undertaken to do for us; we have placed in its hands the subscription list, and hope we can assure it of the good will of the friends of Mrs. Power and ourselves. THE TRUTH SEEKER will now take the place of the *Ironclad Age* in making weekly visits to both those who have paid in advance and those who have not; for as we expected the latter to renew for the *Ironclad*, so shall we still hope that they will renew by sending the amount of their arrearages to THE TRUTH SEEKER, with as much in advance as they conveniently can. We feel sure that this arrangement will please the friends of the *Ironclad* better than any other we could make except to continue. We have also transferred to the Truth Seeker Company all the books, copyrights, good will, etc., of the former publishing business of the *Ironclad Age*, and those desiring these books will find them at the Truth Seeker Office. We know from many years' dealing with them that our successors will do everything they can to continue the pleasant relations which have existed between the *Ironclad* and its subscribers and friends, who will find prompt and generous people to deal with, and we solicit our friends to send them as prompt and generous orders. We ask every subscriber to renew his *Ironclad* subscription to THE TRUTH SEEKER at once. As there is now one less Freethought journal claiming your loyalty and support, let our friends be as determined that others shall continue to exist.

Thanking our friends for many past favors, and trusting the new acquaintance will prove mutually agreeable, we are, fraternally,

R. H. POWER AND DAUGHTER PEARL.

The foregoing leaves little for us to add, as it explains the whole reason why the subscribers to the late *Ironclad Age* are now receiving THE TRUTH SEEKER.

We have assumed the obligation to send THE TRUTH SEEKER to those who have paid in advance for the *Age*. This will cost us a good deal. There is one of our new friends paid to 1910. We are glad to know so generous a friend, and shall take great pleasure in honoring the obligation we have assumed. On the other hand, the accounts due the *Age* for subscriptions have been transferred to us. We hope these will be promptly paid, so that the two accounts may balance. And we ask these friends also to renew their subscriptions as soon as they have read a few numbers of THE TRUTH SEEKER and become satisfied that it is what they want, which we think will not take them long to do, for our artist and contributors make the paper one of the most interesting publications to be found in this country, for all whose minds are free from superstition. Those whose subscriptions to the *Age* were paid in advance will get THE TRUTH SEEKER for the same length of time they would have received the *Age*, though the price of THE TRUTH SEEKER is a little higher, as the paper is larger, and in exchange for this courtesy we hope they will promptly renew when that time is reached.

With these few words of explanation, we submit our paper to the kind consideration of our new friends, hoping that the acquaintance may be as long as we feel sure it will be agreeable.

EDITOR OF THE TRUTH SEEKER.

Faith and Superstition.

The leaders of the Christian church who know a thing or two are warily dodging the Christian Endeavorers' Ingersoll prayer test. They know it won't succeed, and they are preparing to evade the logical consequence. If Ingersoll is not converted after ten thousand prayers of faith, or more, of what value is prayer? Fair-minded people will see this. If Christianity is true, why should not Ingersoll be converted? There is a no more honest inquirer than Ingersoll. He is perfectly willing to change his mind, give him sufficient evidence. All that Ingersoll asks is evidence—this and nothing more. These prayers do not ask God to do an impossibility; they ask him to do a comparatively easy thing, to furnish to a sincere mind sufficient testimony to the truth of the Christian religion.

Now God either can't or won't convert Ingersoll, and these prayers either show the unkindness of God or the weakness of God. If God can't convert Ingersoll, of course the deity is limited; and a very great limitation it is. God must be very weak in logic, in knowledge, in wisdom, if he cannot prove the truth of a religion he himself originated. Think of an infinit God in such straits as this. It practically dethrones him and leaves him at the mercy of the devil.

If God won't convert Ingersoll, what can we think of him as a God of love? Ingersoll is one of the brightest intellects of the human race; yet God won't convert him when he has the opportunity. The *Christian Advocate* intimates that Ingersoll has committed the sin against the Holy Ghost, and therefore is outside the pale of mercy. It also says that there are some who are not to be prayed for. They are "past feeling, and their consciences are seared as with a hot iron." Again, declares the *Advocate*, "Jesus gave instruction to his apostles not to make special efforts to secure the conversion of a certain class by personal appeals. 'Give not that which is holy unto the dogs; neither cast your pearls before swine, lest they trample them under their feet and turn again and rend you.'"

Such is the subterfuge of the *Christian Advocate*. Ingersoll is beyond redemption. Like Pharaoh, his heart is hardened. He has committed the unpardonable crime, and prayers are useless.

The *Christian Advocate* draws a distinction between faith and superstition, and of course intimates that the Christian Endeavorers are engaged in a superstitious performance, in which we all agree. "Faith," it says, "believes that if two persons, or even one, shall ask anything 'according to God's will,' he will grant it whether the prayer is offered at one time or another. Superstition fancies that if there be a concentration at a moment by a large number something will be done by God that otherwise might not be done."

The *Christian Advocate* reminds one of the aphorism of Hobbes's, that faith is superstition in fashion, and superstition is faith out of fashion.

The definition which the *Advocate* gives to superstition is the time-honored definition of faith itself. Jesus and the apostles teach that same superstition. Prayer changes the will of God or it does not. If it does not it is useless. What is meant by "effectual, fervent prayer"? What is meant by the woman who entreates the judge until he changes his mind and grants her request? The whole teaching of the New Testament declares that prayer does affect the counsels of the Almighty; that it does influence his will. There never was any other conception of prayer until modern science compelled its abandonment.

What is the use of prayer if nothing is accomplished? If the prayer does not reach the throne of grace and produce an effect, why pray? Have not the words of Jesus ever been the hope and consolation of the Christian on his knees? "If two of you agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven." Here it is distinctly affirmed that the Christian prayer is an originating cause; that it produces an effect on God's mind, and "something is done by God that otherwise might not be done."

Prayer is vital to the Christian's belief. Take away his faith in prayer and you take away the heart of his religion. If you make prayer merely an exercise of the human mind, with no effect on God, the soul of prayer disappears, and it is an empty formality.

Faith, as the *Christian Advocate* defines it, is simply logic—for of course if you ask "according to God's will" the prayer will be granted. But if no prayers were uttered at all it would be just the same. Whatever is according to God's will happens. It is not faith to believe this, but logic. It requires no more faith to believe this than that two and two make four, or that a whole is greater than a

part. But faith transcends logic. As Tertullian says, "It believes the impossible; and it believes because it is impossible." Faith does believe that prayer is answered—that it does act upon the will of God, and does move it and change its operation, both in the physical and spiritual world. There is no avoiding this conclusion. The *Advocate's* definition of faith destroys the very substance of faith. If all the Christians in the world were certain that God had foreordained that Ingersoll should go to hell, would they pray for him? Of course not. Why do Christians pray for Ingersoll? Because they believe that their prayers will help save him. They believe that their prayers are a force in the universe that will produce an event that otherwise would not be. The *Advocate* gives a verbatim report of one of these prayers and proves what is here affirmed. It is an old-fashioned, orthodox Christian New Testament prayer, just the kind of prayer that Jesus tells his disciples to offer:

O Lord, we have an arch enemy who is traveling over the country. He is working against Thee. He is working against us. He is endeavoring to injure the cause. We have all faith in Thee. We believe that Thou canst do this thing. Thou hast answered our prayers before, and we believe that Thou wilt do it now. O Lord, Thou hast everything and canst do everything. Save this enemy. Make a friend, a co-worker of him. O God, Thou art all-powerful and holdest everything in thy hands. Answer this our prayer.

As the *Advocate* admits, this prayer throws the responsibility upon God. The Christians have done their part; what will God do? Simply nothing, of course. But what does it prove? It proves the uselessness of prayer.

It is no wonder that keen-witted Christians dread the test. They see the result. It will destroy both faith and superstition. It will be evidence of the falsity of Christianity. It will show the weakness or the heartlessness of God. It was a foolish move on the part of the Christians. It will be a boomerang. There never was a better opportunity to answer prayer; there never was a better chance to pour the divine light of Christianity over this land. Ingersoll is the shining mark. The heart of Christendom has gone out to him in ten thousand petitions. Will not God do something? Will he refuse these prayers? Will he make no sign? Will he be dumb as a wooden idol, and thus prove himself to be no better than a creation of the human fancy?

This is the logic of the situation. The *Christian Advocate* sees it. It does not propose to butt its head against a stone wall. It hastens, therefore, to dub the whole performance a superstition. It washes its hands of the affair. It takes the safe position of the old minister. When asked to pray for rain, he said he would "when the wind was in the right direction."

SAMUEL P. PUTNAM.

Light on the Armenian Question.

"I've just returned from Constantinople," said Mr. F. Hopkinson Smith, the author and artist, to a Boston *Herald* representative in New York, two or three days ago. "While there, I had an opportunity, through talks with Minister Terrell and two of the Sultan's aides, to learn all the inside facts about the Armenian atrocities. The whole matter has been grossly misunderstood, if not misrepresented, in this country. The root of the trouble lies in the missionaries sent out to Armenia from England and America. Instead of trying to help the people, they teach them that they are ill-treated, and sow the seeds of discontent and rebellion. They have started all the difficulty, and when the blame is properly placed it will rest upon their heads."

"We hear a great deal in this country about 'the barbarous Turk.' Now, I have traveled and painted all over the globe, and know pretty well the inhabitants of all countries; and let me tell you that I never met a more civilized, humane, intelligent, cleanly, pious, and chaste man than the typical Turk. He is quiet and respectable; he is pre-eminently kind and good to his family; and his religion enters into every part of his life. On my former visit to Constantinople, four years ago, I met a good many Moslems; and during my recent visit I came to know many more Turks of the best classes; and I make that statement without hesitation."

"For instance, I spent several days painting in the streets of Constantinople. The sultan would not give a permit to do this, because he had refused such a privilege to divers Englishmen, and he did not wish to establish a dangerous precedent. He sent an official to accompany me on my trips, and every day that man left me three times and went into the mosque to say his prayers. Just think of the power of a religion which makes every man of a whole nation lay aside his business three times

every day and prostrate himself toward Mecca in prayer!

"Go out here in Wall street and try to persuade the people to go to church three times a day. You couldn't club them into it. The best of them only attend service once or twice a week. What are we, as a religious nation, that we should attempt to force our religion upon every other nation on earth? We might as well start out to make silk hats for the world, and club every head into the right shape to fit them."

"See how humane the Turks are to animals. I don't know how many hundred thousand dogs there are in Constantinople, but probably there are fifty to each block. Every few minutes, if you are watching what goes on around you, you will see a Turk go over to a bake shop, buy a bit of bread, or something else that the dogs will eat, and feed them. Nobody owns these creatures. They have been common property for a thousand years, I suppose; yet, ugly and mangy as they are, they never go hungry. Nor do they ever suffer violence. Striking a dog in the streets of Constantinople means imprisonment for a year. Why, I've seen a team come along one of those narrow streets when a dog was lying in the way, and the driver would stop his donkeys and lift the dog out of the way, rather than run the risk of hurting him. I never saw any one beat or kick a donkey in Turkey. The people recognize that these creatures are their faithful servants, and treat them kindly. The love existing between the Turk or the Arabian and his horse is proverbial."

"What have we in the way of religion to teach these people? Nothing. It's pure bumpstuousness for us to try to 'convert' them. They neither want nor need our religion. They've got a better one of their own. Better for them, I mean, not for us. They are already more religious, as a people, than we are."

"Another point. What order of men are they whom the English and the American religious bodies send out as missionaries? If you have ever noted closely the students in our training schools for the ministry you must have discovered that as a class they are far from representing the best, or even a very good, type of American manhood. Many of them are young men from country towns and villages who could not make a decent living in any other calling. They go to these schools, in many instances, because they can get their education at half price, or free. Of course their poverty is no disgrace; but they are poor in every sense of the word. They hear a sermon by some returned missionary who wishes to arouse interest in the country in which he has lived, and straightway they are called to labor in the same field. Such sermons are apt to take hold of the less intelligent and more impressionable men; and it is often the men who are not fitted to take the high rank among the ministry in their own country who feel themselves drawn to work in a foreign land. The result is that we send out the most incapable specimens of our rural population—men of uncouth manners, who have learned a little Latin and Hebrew—the representatives of half a dozen religious sects, which are at constant war with each other about their creeds—to convert a cultured, courteous, pious, humane, temperate race, whose unified religion enters as much into the life of its members as does their business."

"Now and then we hear of some girl in a country town who thinks she has a mission to do good to the heathen. She had far better go down to the factory in her own village and minister there; but no, there is no glamour about that. Imagining that she is a new Joan of Arc, our hysterical friend tells some missionary body all about it, and they send her over to Turkey. You can picture to yourself the amazement and disgust with which the Turks regard such missionaries. Superb specimens of physique, they look upon these little wizened, dried-up, spectacled women with infinit contempt; just as they scoff at the idea of adopting a religion on which the various schools cannot agree."

"Well, colonies of such bores and cranks go over to Armenia, or somewhere else, and found schools. The children come to be taught, and eventually they join some one or another Christian church. They are pariahs as long as they live—marked boys and girls, branded men and women, who have lost caste among their fellows. What have they gained? 'Christianity,' you may say. Very true; but if they would lead pure and noble lives under the religion of Mohammed, how are they better off? We surely cannot believe that heathen who lead good lives according to their lights do not go to heaven."

"Pretty soon some one comes along and hits an Armenian over the head. The missionaries keep telling their converts and the poor people that the

Turk did it. They tell them that they are abused, and stir them up to rebellion. The result is bloodshed, as you have seen. Here on my desk is a letter just received from Mr. Terrell, with whom I had many conversations when in Constantinople. He says: 'We have certain information that 10,000 have been killed within a month.' That official statement, of course, includes those slain on both sides.

"He adds another statement, equally significant, to the effect that so far as can be learned, not one American missionary has been injured. The Turks like the Americans who come to Constantinople far better than the Englishmen, and they like America better than England, partly because as a nation we do not meddle with their affairs. When I have been painting in the streets I have never been subjected to discourtesies from the crowd which always assembled to watch me, except two or three times; and on those occasions they supposed that I was an Englishman. When they learned that I was an American they ceased to annoy me, and even apologized for their rudeness. And they carry this esteem for Americans to the point of sparing our missionaries, even when the latter have sown the seeds of discontent in the hearts of their subjects.

"The English talk of forcing the sultan to abdicate. They can do it, of course; but it would cost thousands of lives—in fact, it would necessitate a war of extermination, as I can show you very shortly.

"The sultan did not desire this bloodshed. He knew very little about it. But, like every other ruler, he is surrounded by numbers of men who are trying to gain favors or permits at his hands, and some of these men obtained commissions to slaughter the infidel. When the sultan gives an order to kill the infidel, the Moslems say, 'Thou art the son of Mohammed. Thy command is Allah's will.' England threatens to depose the sultan unless the massacres are stopped. Then the Turks say, 'They are going to depose our sultan for carrying out the will of Allah,' and every man of them will fight to the last drop of his blood to prevent it. Indeed, we would despise them if they did not.

"The sultan himself has known very little of the massacres which have resulted from his permits, because the facts have been kept from him; but Mr. Terrell has told him a good many plain statements about this and other matters, and the sultan likes him for it.

"However, the sultan has ordered investigations which will result in laying the facts before him, and he intends to enforce his reform scheme. And, by the way, when he told the English ambassador to read to that mass-meeting his communication in which he said that he intended to prosecute these investigations, it was one of the wisest diplomatic moves of recent history.

"The United States is very fortunate to be represented at the sultan's court in this crisis by so able a man as Minister Terrell. Why he accepted the post I cannot imagine, for he was a prominent man of affairs in this country. I suppose he thought it would mean a pleasant change and an outing on the Bosphorus. He went over there and landed in the midst of this turmoil, and he has worked day and night till he is fagged out. Mr. Short is another man of the same sort—clear-headed and able.

"One day I called on the American consulate and found several people considerably excited. A man had just landed from America and had been set upon by the Turks. Mr. Terrell had rescued him, and found out that he was an Armenian who had gone over to America, stayed there four years, and taken passage back to his own country the very next day after taking out his naturalization papers. He had landed in Armenia with \$3,000 and a portmanteau full of revolutionary tracts. He claimed protection as an American citizen, and Mr. Terrell managed to save his neck and sent him on to Athens.

But our missionaries and those sent out by the English can, if they will, do immense good. They can teach the races among which they make their homes to plow, to harrow, to make and use tools, and innumerable other things in which they are far behind us. There is very little use to carry our knowledge of medicine to the Turks, because the latter are never sick. They are temperate in all things; they drink no wine (their religion forbids it); and they eat very little meat. Above all, they are the cleanest people on the globe. Your orthodox Turk bathes three times a day. When you enter a restaurant in Constantinople, the first thing they bring you is a bowl of hot water and some fresh tow to wipe your hands on. Then they bring you cold water and a fresh towel. Now, disease is bred by dirt and intemperance, and in the absence of these there is health.

"But, although Turkey is not one of the coun-

tries to which we can with advantage send missionaries with a knowledge of medicine, we can really benefit the Turk and the Armenians by teaching them mechanic arts and agriculture. And in that direction lies our rightful activities in their behalf; not in the way of religion. For a people whom you can hardly induce to go to church once a week, save to hear a sensational sermon, to teach religion to a race who go gladly and enthusiastically to worship Jehovah whom they believe to be behind the blank wall on the Meccaward end of their mosques, is the most arrogant bumpstuousness."

The Subservient Press of Maryland.

TO THE EDITOR OF THE TRUTH SEEKER: The National Reform Association (God-in-the-Constitution party) having called a convention to be held in Baltimore, Dec. 12th and 13th, the following article was taken by your correspondent to the office of the *Baltimore American* and submitted for publication. The proprietor of that paper, Gen. Felix Agnus, read the article in my presence, expressed his unqualified approval of it, and unhesitatingly agreed that it should be published. But it did not appear, being shortly returned with the statement that it could not be used at present.

We have not a free press in Maryland. Our journals lead in nothing. They appear to be under a censorship and too cowardly to admit the expression of views on questions affecting the liberties of the people. Draw your own conclusion after reading this rejected communication.

E. L.

Baltimore, Md.

Editor Baltimore American: The purpose of the National Reform Association, whose convention is to be held in this city December 12th and 13th, is thoroughly revolutionary, as the call for the convention shows; its purpose being to change entirely the character of our Constitution.

The Constitution of the United States was wisely framed by the fathers of this Republic. Are we wiser than the authors of that noble instrument? The name of God was omitted because they wished to establish religious liberty, and a purely secular form of government. Church and state were to be "forever separate." It was declared that "Congress should make no laws for the establishment of any religion." Religion, as Madison declares, was not within the "purview of government," and Washington affirmed, in the Treaty with Tripoli, "that in no sense whatever is this government founded on the Christian religion." Thomas Jefferson said that our government was founded upon "reason and freedom of opinion." These are the foundation principles of our government. The question arises, Is it policy to change its form and inaugurate a new scheme; to make this a religious government, to put God, Christ, and the Bible into the Constitution, and radically reform its spirit and purpose? Does not this proposed reform of our Constitution lower it from its present attitude of universal justice? Is it not retrogression?

After all the wars instigated throughout the world by fanatical religionists, have the American people come to the conclusion that a union of church and state is desirable, and that Washington, Franklin, Madison, and others who gave us our Constitution were mistaken? We appeal to the American people to take no backward step on this question, to not diverge to the path of tyranny and wrong, but to preserve the liberties given to us by the fathers of this nation. Religious persecution, tyranny, and despotism would be the inevitable result of a compulsory religion, no matter how good that religion would be in itself. If Christianity is true, it needs no support from the state; if true, it must appeal in this day of enlightenment to the individual reason and conscience. It must triumph through reason and not through force. The state, as Washington said, "is not persuasion, but force." Therefore religion (the church) and state, as President Grant held, "must be forever separate." Religion, to be of any possible value to man, must be accepted freely and through reason and evidence.

The National Reform Association is therefore engaged in a dangerous undertaking—dangerous to the state and dangerous to "pure and undefiled religion." These "reformers" are endeavoring to make Christianity a tyranny and by so doing to destroy whatever good qualities it may possess. They are also endeavoring in their zeal to revolutionize our government—to entirely alter its fundamental principles—to change it from a secular government to a theological government. We hope the people will understand this question and be satisfied with a Constitution that guarantees equal rights and impartial liberty to all its citizens irrespective of belief, and whether secularists or religionists.

E. LITVEX.

Justice.

Everyone recognizes more or less definitely the beneficial results of Justice as the foundation for a social system. Whatever his circumstances or surroundings, every individual comprehends the necessity and has a desire for the establishment of just means to a just end. In the wilds of Africa, on the heights of India, or in the midst of our present civilization; whether he be semi-civilized, savage, or barbarian; whether he has but the fewest minute details of the commonest form of education, or whether his mind be stored with the product of the highest educational facilities, there will always be present to his consciousness some understanding of Justice.

Man clings to the preference for that which is just rather than unjust, though there are no absolute tests by which the two may be distinguished; for as diverse as are the circumstances that encompass mankind in life on this earth, just so variable are the different aspects and views of the course which it should follow.

We are generally agreed that the groundwork of life is utility; that whatever we may determine is useful, good, or beneficial is what we should endeavor to accomplish or acquire. It is useful for us to have some occupation that affords us remuneration for our labors; it is useful for us to prosecute our researches and arrive at new scientific facts in nature. It is good for us to lead wholesome lives, to live in comfortable homes, to possess the necessities and some of the luxuries. It is beneficial to us if we can surround ourselves and others with joy and happiness. Our personal liberty, the right to own and dispose of property, etc., are all recognized as the necessary corollaries of just laws and just government, and they are demanded by every human being for himself if not always for his fellows.

But Justice can hardly be said to have any natural source or standard. Different communities are at variance with one another; and for that reason, if for no other, Justice must be considered as a human product, the result of the association of man with man and the recognition of the necessity for some established rule of conduct providing for equality and equity. Hence governments and legal enactments; and every government that is worthy of support must be erected on that foundation.

Liberty of mind and body is the sure result of Justice, and never for one moment should a law exist that tends to defeat this end. For from the heights of freedom must flow all that can raise mankind to the noblest understanding of our relations one to another. There is nothing in this world that will bring about a proper amalgamation of the pure crystals of human life, that will clear the channels of progress from the shoals and bars that rise from the lower depths, so surely and completely as true Justice.

F. MURRAY.

Misdirected Missionary Zeal.

Inspired by a holy zeal to save
His fellowkind from Death's eternal sting,
The father, like a soldier true and brave,
Forsook his pleading child to serve his King.

Through bitter storms he labored at his post,
Tho' oft despairing of the promised goal,
Until, amid the untamed pagan host,
He gained for God a single willing soul.

To heaven's gate he brought the savage wild,
And counted then his mission done full well;
When, hasting to regain his absent child,
He found him scoffing on the brink of hell.

—Clifford Howard.

Three thousand Christian Endeavorers are to pray at the same hour for the conversion of Col. Robt. G. Ingersoll. To the extent that these people are sincere we admire them, but we have not one whit of faith in their influence either upon Jehovah or Ingersoll. A widow's tear or a baby's smile would penetrate the colonel's heart more deeply than the prayers of the twenty million Christians of the republic. In ethics, which is broader than religion, Colonel Ingersoll is a model man. He can not intellectually accept the dogmas of Christianity, nor can he accept what his heart most earnestly yearns for—the declaration of immortality. What will you do with such a man? What will these Christian Endeavorers do with Colonel Ingersoll, who, in all respects, save that of belief in certain dogmas, is a tender, honest, brave, and noble man? Will they damn him? They cannot get the people of the Western world to vote with them on this question. The time is past when damnation can be meted out to a man because of his intellectual beliefs.—*Progressive Age*.

Have you ordered your holiday books? If not, see the list offered on page 813.

Observations.

The unconversion of Ingersoll fails to prove that God does not always answer prayer. We are informed by a no less distinguished theologian than the Rev. Dr. Ward, editor of the *Independent*, that when God omits to grant our petitions, it shows that he has chosen to respond in the negative! Nobody can deny this, because it is equally true of great wooden gods, medium-sized brass gods, and little tin gods on wheels.

As a Thanksgiving Supplement the *Coast Seamen's Journal*, of San Francisco, Cal., issues the "Red Record," which is "a brief resume of some of the cruelties perpetrated upon American seamen of the present time." Sixty-four cases of buckoism (a sailor term for brutality of a ship's officer) are cited in this work, and forty of them were recorded at the port of San Francisco. The details of assaults upon seamen strain the credulity of one living under the benevolent police rule of New York, where his legs may peradventure come to the rescue of his head. According to the testimony quoted in the "Red Record," men who accidentally or unavoidably dropped a quid or a clew on deck while aloft have been knocked down, jumped upon, and more or less of the life beaten out of them by captains and mates. Flogging on board vessels of commerce is abolished by act of Congress, but the rope's-end and the cat have been adequately replaced by pump-brakes, boathooks, handspikes, belaying-pins, marlinspikes, brass knuckles, chunks of holystone, and also by bottles after their contents have been transferred to the interior of the officer wielding them. In the group of offenses for which these and worse instruments of discipline are applied are: Talking while at work; omitting the word "sir" when addressing a superior creature; expostulating against being called the son of a female dog; cutting down a shipmate triced up and in agony; accidentally dropping dirt in a boat alongside; growling about the food; mistakes in reeving, and so forth. Probably there are two sides to the question, for sailors are a rough-and-ready class of men and hard to curry; but what other class would take their job with the knowledge that if they make any of the breaks above enumerated they are liable to the penalties described? There are, however, masters of ships who have no difficulty with their men; they do not underman their vessels, nor overwork and underfeed the crew—circumstances which lie very close to the seat of trouble, and are possibly induced by those tariff laws which prevent vessels from profitably loading both ways. As a landsman I can only offer my sympathy to all concerned, and express the hope that the "Red Record" may lead to an amelioration of the hardships of seafaring men; at the same time congratulating them that they have in the nation's Congress so able a champion as the Hon. James G. Maguire. Mr. Maguire is opposed to clubs, whether applied to citizens who neglect to attend church, or to sailors who do not rush aft any faster than circumstances will permit.

Certain members of the London school board want to introduce flogging into the industrial schools for the reformation of girls. The members who favor this benevolent scheme are the same individuals who a short time ago were considering the advisability of turning out teachers who did not agree with their theories about religious instruction. Religion, Rawhides, and Reform, substituted for the conventional three r's, ought to convince the wayward maidens of London that, as Mr. John Peck has remarked, Jesus Christ was not crucified for fun.

Attendants on recent meetings of the Manhattan Liberal Club have listened without profit to divers querulous speakers who complain about the character of the literature and meeting-places of Freethinkers. Of course the complaints are groundless. Freethought publications compare favorably in outward style, and more than favorably in intrinsic worth, with any other; while the meeting-place of the club is in the most staid and respectable, if not the most fashionable, quarter of the city. Of a truth, and to be sure, there is an orthodox church next door, and a Quaker meeting-house across the street; also Dr. Rainsford's church within range of a boy's sling, and a half-dozen other similar temples near at hand; but the neighborhood is good enough for Hamilton Fish's people, for Senator William M. Evarts, for the Stuyvesants, and for other old families; and the German Masonic Temple is a handsome building exteriorly and snug and cheerful inside. A thing to be noted in connection with the contemnors of the cheaper Freethought literature is that they are not known as purchasers of works issued in the highest style of the printer's

art; and that when the Freethinkers of New York and vicinity recently met in convention on Fifth avenue and Nineteenth street, they were not among the enthusiastic attendants. They do not now pass the fashionable locality of these meetings to the credit of the Freethinkers, nor did they contribute to the hall rent. Nothing remains to be said to them but Good-bye.

An article by Police Commissioner Roosevelt, I grieve to see, is copied from the *Forum* into the *Investigator*. I should regret to see the same in any paper published to do good. This Mr. Roosevelt is at the head of a band of legalized brigands who seize upon persons and hold them for ransom. The ransom may be called a fine or bail, but that does not alter its nature. He justifies the spoliation on the ground that he is enforcing the law. But he does not have to enforce the law. He could avoid it by resigning his office and going back to the peaceful walks of life. The way he uses the law reminds me of the fate of a man I once knew—"Jim" Anderson of Returning Board notoriety. Anderson was in Virginia City, Nev., if my memory does not mislead me. There was bad blood between him and another man, and it was understood that open hostilities would be inaugurated at their first meeting. While walking with a friend Anderson met his enemy, who seized the friend, using him as a shield, and, firing over his shoulder, pumped Anderson full of lead. James would not shoot for fear of killing his mate, and so he died.

Roosevelt is practicing the system employed by Anderson's enemy. He is shielding himself behind the Sunday law and blazing away right and left. If the law, which citizens have confused with those statutes found to be their friends, were not between them and Roosevelt, he and his band, like other breakers and enterers, inflictors of battery, oppression, and duress, would have to preserve the peace or get what they deserve.

Ingersoll spoke the true word in regard to this when he said that bad laws should not be enforced but repealed, and that if they could not be repealed they should be ignored. We are under no obligation to take every mean advantage of our fellows that invidious legislation permits.

The Baptist church (colored) at Lakewood, N. J., on a recent Sunday wore a placard bearing this inscription: "There will be no service in our church to-day, as our most beloved pastor has been suddenly called away." Pastor White had indeed been called thence, and it was the voice of the constable which he heard. The fact is, the Rev. Mr. White stole coal from a neighboring yard to warm his church. When arraigned in court he pleaded that it was no sin to take the coal, as it was going to a place where good was to be done. The coal dealer said he would let him go if he would promise to steal no more, and Parson White not only promised this, but in addition volunteered to solicit orders for coal.

It is worth something to know that the *Christian Advocate* has the moral stamina to condemn the course of Brother White, as it does in these words: "He was a poor, ignorant African, but his conscience seems to be in the state of that of many persons who can neither plead ignorance nor anything else as an excuse. The damnation of them who say, 'Let us do evil, that good may come,' is just, and affirms the word of God, which this man professed to expound." But there is a parallel, which the editor of the *Advocate* has failed to draw, between the act of the ignorant African who appropriated coal for the warming of his church and the course of the better educated Christians who appropriate money not theirs—that is, public money—to the support of the churches in general. These latter know that their act is evil, and justify it exactly as Dominie White justified his—"it is going to a place where good is to be done." And further, exactly as he did, they offer to become the agents of the parties robbed, though unlike him they have not yet promised to steal no more. If his damnation is just, so is theirs. To tell the truth, taxpayers whose rates are increased by the exemption of churches and parsonages have often damned them in my presence and with my approval.

I am forced to oppose Mr. John P. Guild in his advocacy of independent secular schools to take the place of public educational institutions. The Secularists of this country are now paying their share of the salaries of approximately 375,000 school teachers, and for the construction and maintenance of the buildings in which these are employed. In the Constitution of the nation and of a majority of the states, Freethinkers have their warrant for insisting that public schools shall be wholly secular. With one quarter of a million schools and ten

thousand colleges and universities, which are just cramming our youth with information, and which we must pay for whether we want to or not, our obligation to provide more of them does not appear to be binding. The persistence of Freethinkers within my recollection has led to the secularizing of many schools, and secularizing an established school is as good as establishing a secular one at the same date.

Rector Ahlwardt, the Jew-baiter who has come from Germany to agitate for radical legislation against Hebrew citizens, is superfluous in this country. We are a religious nation, and don't need him. Under the bondage of their own superstition the compatriots of Christ have to loaf on the seventh day of the week, and under the pressure of Christian bigotry they are obliged also to keep the first day. They thus obey, according to two different interpretations, the Precept of Idleness which the Fourth Commandment contains, and now we are asked to so outlaw and boycott them that they shall not be able to obey the precept of industry which enjoins them to work the rest of the week. *Weg da, Herr Ahlwardt! Go to Armenia. Go to Germany—to the devil—go anywhere. Get out. As you are a baiter, abate yourself.*

Geo. E. Macdonald.

The National Reform Convention.

FIRST DAY'S PROCEEDINGS.

It was somewhat incongruous that in the Immanuel Baptist church—the inheritor of the glory of Roger Williams—should be held a convention, the entire purpose of which is the establishment of a religious tyranny. Generally, up to date, the Baptist church has been in favor of religious freedom, but it is turning back on its excellent traditions and uniting with the "Scarlet Woman," whom once it so bitterly opposed.

It was in this church that the National Reform Convention opened its session this morning, December 12th. It was opened with prayer, of course, which prayer offered a great deal of advice to a patient deity. He was informed of his duty in regard to national reform. The meeting began with just twenty-nine persons present, and this included myself, the janitor, and the reporter. So it seems that this extreme wing of the Christian church cannot summon so many as our Freethought conventions. About twenty more drifted in before the close of the session. In the afternoon about sixty were present; and in the evening there were less than one hundred, although the mayor of Baltimore was on hand to welcome the members of the association.

How it is that so small a body can exercise so tremendous an influence is somewhat of a puzzler. I can only lay it to the ignorance and cowardice of the politicians. If it were not that the ordinary politician is a fool, the God-in-the-Constitution party would have no force at all.

The first paper read was entitled, "Loyalty to Christ the Saving Principle of All Social and Civil Obligation." It simply reiterated the statement that Christ must be king of the nation. The next on the program was an address by E. K. Hart, editor of the Philadelphia *Evening Telegraph*. Subject, "Public Enterprises and the Sabbath." I can hardly understand why an editor, who is supposed to be a man of the world, could be quite so narrow in his views as Mr. Hart. He may be under the tuition of John Wanamaker. He was opposed to everything on the Sabbath, except going to church. No public enterprise of any kind on that day. He wanted a grand revival of Puritanism. The Sabbath was the keystone of American liberty, etc.

After this came a furious onslaught on the Sunday newspaper by Rev. Dr. J. Addison Smith, of Baltimore, who declared that the Sunday newspaper debauched the intellect, the heart, the conscience, the creative imagination. It was bad from beginning to end. It was opposed to religion and morality. It was a hotch-potch of all infernal things. Out of four hundred columns of reading matter in the New York Sunday papers only three and a half columns were given to religion. It was a crime to publish a Sunday paper. It should be prohibited by law. It ought to be wiped out, demolished by a cyclone. The reverend gentleman then went on to denounce Sunday mails and Sunday railroad trains. He said that in one state in the Union there was more traffic on Sunday than on any other day of the week. This is good news indeed. Another thing was awful to contemplate, said the speaker. There are seven hundred daily newspapers in the land and not one of them is a Christian journal. This also made me happy. The gentleman's facts were much better than his arguments. He was followed by one or two others in the same strain, and then Rev. Wilbur F. Crafts

took the platform. His theme was "The Sabbath and Constitutional Law." He proved conclusively, to his own mind, that the Constitution was a Christian instrument because it contained the two words "Sunday excepted." He rolled these two words like a sweet morsel under his tongue. They seemed to give him great satisfaction, although later on he said that he used the word Sunday always in a bad sense—the continental sense, while the good word was "Sabbath." He did not explain why the bad word Sunday was used in the Constitution, instead of the good word, Sabbath. Now, Mr. Crafts knows that Sunday is not a Christian word, but a pagan word, and if the use of that word commits the Constitution to any religion, it commits it to the pagan religion of Rome, with which the word Sunday is connected. Mr. Crafts admits that Sunday in the Constitution means only a "day of rest," and not "a day of worship." How, then, is it possible to make a Sabbath law out of it? It enjoins nothing. It does not tell the president what to do. It only gives him a chance to go fishing if he wants to. There is no obligation about it.

Out of this root, "Sundays excepted," have come two Supreme Court decisions affirming this to be a Christian nation; five executive acts of the presidents in Thanksgiving and Fast day proclamations by Washington, Jackson, Lincoln, Harrison, and Cleveland, and orders issued by the two latter for Sabbath observance in the army. Besides these acts of the presidents, are legislative acts—one forbidding the manufacture of whisky on Sunday—a beautiful recognition of Christianity indeed; another act that forbids the shooting of birds on Sunday; the World's Fair closing act, etc. Mr. Crafts indeed demonstrated the usurping tendency of the Christian church, in that it will take the two innocent and secular words "Sunday excepted" to enforce upon this people a union of church and state. A resolution of censure of General Miles was passed for allowing the great bicycle race to open on Sunday. Think of these twenty-six white-neck-tied reformers undertaking to run the army of the United States, the president, the general, and horse, foot, and artillery.

In the afternoon, with an audience, as I before remarked, of about sixty, the marriage question was discussed. Here is another opportunity for church despotism. These reformers want an amendment to the Constitution by which they can control the marriage institution. They purpose to make it a sacrament instead of a civil contract. The church must have a hand in it always. If the church can control birth, marriage, death, and the Sunday, it has indeed a tremendous lever for the subjugation of humanity. So there is not only to be a theological amendment to the Constitution, but also a divorce amendment by which there shall be divorce for one reason only, and that is adultery. A more cruel, inhuman, immoral, and detestable law cannot be imagined, and yet that is what these reformers are after. They must make laws of divorce according to the scripture, and according to scripture there is only one cause for divorce, and only the man can avail himself of that cause. The woman cannot. A man may be a drunkard, a criminal; he may beat his wife, desert her, refuse to support her, and yet according to these Christian reformers she cannot be free. "What God has joined together let not man put asunder," is the cry of these pious politicians. It is all of a piece, theological tyranny and marriage tyranny. Put God in the Constitution and there is no more liberty. The living must be tied to the dead whatever may happen. It does not stop with "God in the Constitution." It means that the whole of human life, birth, love, marriage, business, home, and burial, and the grave itself, must all be under the supreme control of the church. The tremendous far-reaching and disastrous nature of this "national reform" is thus understood.

The Christian Amendment came next in order of discussion. The Rev. J. M. Foster, of Boston, took the bull by the horns, and there was trouble. He declared that the Constitution was not a Christian Constitution. It was anti-Christian—it was disloyal to the king of kings—it dishonored the son—and therefore the true Christian could have nothing to do with it. He must not exercise his political privileges. He must withdraw. He was a traitor to Christ if he voted under the Constitution. It was a league with the devil and a covenant with hell. I must confess I liked the bold logic of Reverend Foster. He was really right according to the old Scotch Covenanters. The prospect of these pugnacious Christians withdrawing from political action was indeed delightful. The Christian reformers have advised Infidels to go to "some wild, desolate land and build a government of their own," and now they propose to do the same thing themselves voluntarily. What a happy solution of the

question! But, alas! there was a kick at once. It was not unanimous. One man said if the Constitution of the United States was a wild horse, don't let it run away, but catch it, bridle it, and make it run on the Christian track. The Rev. Mr. Fulton said, "I have been appointed chairman for this evening, but I can't preside if these are the sentiments of the convention." There was an instant denial of this; it was an individual opinion, it ought not to have been dragged in, etc., and so the matter was smoothed over. But this small squad of half a hundred reformers are not united among themselves. There is a radical difference of method, a rift in the lute, and sometime there will be a discordant sound. The old Scotch Covenanters will fling their bugle-cry, "Withdraw from the unholy alliance." I am glad of it. The more they quarrel among themselves the better for liberty. It will give us a chance to knock them both out and preserve the Constitution.

In the evening less than one hundred were present. The mayor of Baltimore gave an address of welcome. He is a "Reform" mayor, I understand, and is popular and welcomes all parties. He was careful not to commit himself to "National Reform." He merely pointed out the beauties of the city, and invited the delegates to its hospitality. He said he would as readily welcome other organizations whose objects might even be opposed to the principles of this association. The "National Reformer" didn't really like the mayor's speech. It was too broad and Liberal. I don't know whether the mayor would welcome a Freethought convention. According to his own confession, he ought to do so. At any rate he was scolded by the chairman for giving a greeting to some organization that was at odds with the "God-party." On the whole, the mayor did his part well.

Over the platform swung the motto, "God's sovereignty is over all, the nation, the church, the family, the individual." This formed the keynote of the evening meeting. It was enlivened by the return of Rev. Mr. George from Washington, where he had gone to push the "God-Amendment." This was ready and would be introduced on Monday in the House by Representative Morse and in the Senate by Senator Frye. So the fight is on, and we must prepare to do our level best. If we don't, the "Reformers" will get the better of Freethought and the American republic. We have a foe whose zeal is simply intolerant, and will never surrender. Let Freethinkers be on the lookout for this amendment. Write to your Congressman about it. We must be on the move. We must not let these Christians win through our indifference. They are raising money for the fight. They represent the logic of eighteen centuries of church rule. It won't do to say they cannot succeed because they are a mere handful in convention. If it were a matter of art, of literature, of science, of universal society, we might afford to laugh at the insignificance of our foe; but we are dealing with politics, and because these "reformers" do represent the faith, the prejudice, the ignorance of the past, therefore must we the more fear them, for politicians are of the same sort. We must educate our politicians and enlighten them. We must contest this thing in the halls of Congress. The Christians are jubilant over their anticipations of victory. They are going to work. These men mean what they say and are in dead earnest.

The resolutions of this convention must be carefully read; they will reveal a widespread plan for a revolution in this Republic.

I was pleased to meet with Mr. Moon, who represents the Seventh Day Adventists. He is on hand, like myself. As I left the church I found our ever-watchful allies distributing tracts. I had a good notion to place some TRUTH SEEKERS in the pews of the church. Our friends, however, tried it with the *American Sentinel*, but every copy was picked up immediately and destroyed. Hence it would be a waste of labor to distribute THE TRUTH SEEKER.

The labor problem was also discussed, but no solution was given, except faith in Christ and the Lord's prayer. I don't think this will satisfy the level-headed working man.

I have thus given a glimpse of the first day's proceedings of the "National Reform Party." I shall have some interesting matter, no doubt, for next week. I came here to study the situation, and I have learned something. They wanted my name, not knowing me, on the roll of delegates, but I said no. They want all the names they can get. Of course, in the eyes of the world, this will be a big convention. But as a matter of fact it is a jesuitical skeleton, playing upon the fears and superstitions of the people.

SAMUEL P. PUTNAM.

Baltimore, Dec. 13, 1895.

SEND for free catalog of our publications.

Our Missionary Work.

Several of our good friends have written us that in their opinion the work, "*Self-Contradictions of the Bible*," should go along with Paine's "Age of Reason" as a missionary pamphlet. Mr. J. R. Perry puts it thus: "As a missionary document the 144 Self-Contradictions will go hand in hand with the 'Age of Reason.' I think any person getting the one will get the other. It is the grubbing process, clearing out the roots and stones, necessary to preparing the soil for good seeds of common sense." And as it is our delight to furnish the implements for this sort of agricultural operations, we are willing to do our part and will send the "Self-Contradictions of the Bible" to those who will distribute it among their Christian friends, FOR A DOLLAR A DOZEN. Or we will send twelve copies to as many different addresses for one dollar.

Now let the friends of Freethought turn to and circulate "Self-Contradictions" as well as the "Age of Reason." Send both books out by the thousand and watch the result. Flood the country with them, and let the Christians know what their holy paper fetish, the Bible, is like and why it is worthless as a guide to any good.

THE TRUTH SEEKER's offer to send eight copies of Paine's "Age of Reason" to eight different addresses for \$1, to be used for missionary purposes, is still open. The best results are reported from this method of reaching intelligent believers and giving a new direction to their thoughts.

Lectures and Meetings.

J. E. REMSBURG has been lecturing in the Dakotas and Manitoba. He starts east this month.

THE Newark, N. J., Liberal League meets every Sunday afternoon at 3 o'clock at 177 Halsey st., corner of Market.

THE Friendship Liberal League, George Longford, secretary, meets at 7:30, every Sunday evening in Warner's Hall, Broad and Wallace streets, Philadelphia.

THE Freethinkers' Association of Dallas, Texas, meets every Sunday at 8 p. m. in Liberty Hall, 228 South Ervay street. Dr. G. S. Lincoln, pres.; O. Paget, sec. All are welcome.

THE Omaha (Neb.) Philosophical Society meets every Sunday at 2:30 p. m., in Washington Hall, 18th and Harney streets. Questions pertaining to theology, Freethought, and science freely discussed. All are welcome.

THE First Secular Church of Portland, Or., meets at 7:45 every Sunday evening in Labor Council Hall; J. E. Hosmer, lecturer. Sunday-school at 11 a. m. Women's Auxiliary meets Wednesday afternoons at 2:30 in the same hall. Clara Bailey, secretary First Secular Church.

THE Women's Liberal League of Philadelphia meets Wednesday evenings, at 8 o'clock, in the Skerrett Building, northeast corner Ridge ave. and Green st.; Miss M. P. McLeod, secretary, 218 So. Eighth st. Admission free, and all are invited. Radical Library open from 7:30 a. m. to 10 p. m.; dues, 15 cents per month.

DR. W. A. CROFFUT, recently executive officer of the United States Geographical Survey, and a well-known journalist and Freethinker of Washington, is organizing an excursion party to leave for Europe on the City of Rome on July 4th. He accompanied a similar party last summer, numbering 325, of whom he took 130 to Rome, and had an interview with the Pope. He hopes to have even more Agnostics this year than last.

S. P. PUTNAM's lecture engagements:
Dec. 21st.....Linwood, O. Dec. 29th, Farmdale and
Dec. 22d.....Cincinnati, O. vicinity.
Jan. 5th.....Chicago, Ill.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for December:
Dec. 20th—"Woman's Rights and Wrongs." L. G. Reed.
Dec. 27th—"Stirpiculture and Prenatal Culture." M. L. Holbrook, M. D.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for December:
Dec. 22d—"The Saviors of the World." Henry Rowley.
Dec. 29th—"Natural Religion." Frederick W. Taylor.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for December:

Dec. 22d—"Americanism and Catholicism." Samuel P. Putnam.
Dec. 29th—"The New Woman." Mrs. Louise Mannheimer.

Colonel Ingersoll's Lecture Appointments.
Dec. 22—Brooklyn, E. D. (Williamsburg), N. Y. Bible
Dec. 29—Jersey City, N. J. The Bible
Jan. 5—Detroit, Mich. Lincoln
Jan. 12—Toledo, Ohio The Foundations of Faith

Mr. Heston, THE TRUTH SEEKER artist, is illustrator of "Coin's" *Silver Trumpet*, a weekly publication, and a Western friend of THE TRUTH SEEKER informs us that his excellent work as a caricaturist is lauded to the skies by every free silver man.

Have you ordered your holiday books? If not, see the list offered on page 813.

Letters of Friends.

Here They Come!

PENSACOLA, FLA., Dec. 3, 1895.

MR. EDITOR: Inclosed find \$3, for which please send THE TRUTH SEEKER one year and the "Pictorial Text-Book."

GEO. WOOD MERIWETHER.

SANDWICH, MASS., Dec. 5, 1895.

MR. EDITOR: Inclosed find \$3, subscription to THE TRUTH SEEKER for one year and the "Pictorial Text-Book."

M. F. DELANO, M.D.

DETROIT, MICH., Nov. 27, 1895.

MR. EDITOR: Inclosed find \$10-\$3 of this sum is to pay for THE TRUTH SEEKER for one year for Chas. Schmied. Send "Four Hundred Years of Freethought" to me, and give me credit for the balance on my subscription to the paper. You may send "Pictorial Text-Book" to me or Mr. Schmied.

ANDREW BRANDAU.

DENVER, COL., Nov. 30, 1895.

MR. EDITOR: Please send THE TRUTH SEEKER and "Pictorial Text-Book" to address on the inclosed card, and for the balance of money inclosed send me the books on the list I send you herewith. I was very glad to enroll Mr. Siebold on your list of subscribers, for he will leave the papers on the tables of the Turn Hall, and they will be read by the members of the Turn Verein. Mr. Siebold is a staunch Freethinker, and so are many more of the members of the Turner's Society. Geo. Macdonald's remarks on the late wedding of title and wealth were well put. "'Tis true, 'tis pity; pity 'tis 'tis true.'"

Yours fraternally, I. N. SHORE.

WINONA, MINN., Dec. 2, 1895.

MR. EDITOR: I noticed your "ad" in the *Freethought Magazine* and sent to you for a few sample copies of THE TRUTH SEEKER. The samples came and I found your paper to be just what a Freethinker desires.

I am very much opposed to the theocracy which would deprive citizens of their liberty, and gladly help to support a paper so fearless as yours.

I inclose herewith \$3 for one year's subscription and a copy of the "Pictorial Text-Book."

The Freethinkers of to-day owe to posterity every effort in their power to preserve the Constitution and liberty for which Jefferson, Madison, Washington, and Paine so earnestly and assiduously fought. Year after year religious laws are enacted, and year after year priestcraft is gaining control of our country.

"Eternal vigilance is the price of liberty."

European church history seems to be repeating itself in the United States, and it behooves the people of this country to be on their guard or liberty will be only a name. I wish your paper every success and that through its influence Freethought will spread throughout our country, perpetrating liberty for man, woman, and child.

WALDEMAR PUTSCH.

He Has Received Some Good Books.

TELLURIDE, COL., Nov. 26, 1895.

MR. EDITOR: Inclosed find \$10, for which please send me for one year your valuable paper. For the balance, \$7, you can send me recent Freethought literature, including Mr. Ingersoll's late lectures.

J. E. MCCOX.

To Turn Christians to the Light.

NAUGATUCK, CONN., Dec. 5, 1895.

MR. EDITOR: Inclosed please find \$2, for which send me "Prose-Poems and Selections," by Robert G. Ingersoll, in the \$1.50 edition, and also a cabinet photograph of Colonel Ingersoll.

I receive THE TRUTH SEEKER every week. It is a great paper. I wish it had the circulation of the *New York World*. I read it entirely through, and then hand it to some Christian friend, hoping it may be the means of turning him from his sinful ways and that he may see the light.

With best wishes, CLARENCE CURRIER.

A Hard Struggle for Life.

LAKE SHORE, UTAH, Nov. 20, 1895.

MR. EDITOR: After so very long I inclose the small amount of \$2 to apply to my sub-

scription. I have taken THE TRUTH SEEKER since the year 1882. I have never got tired of it as yet, and I think it is doing more good for the masses of the people than any other paper in this country; but, Friend Macdonald, I have been so badly pressed financially the last three years—being now on the eve of losing my home at the age of sixty-two, after twenty years of incessant labor upon it, by foreclosure of mortgage—that I should have stopped my TRUTH SEEKER two years since, but it seemed as though I could not part with it; it has become second nature to me to look for it every week, and then I love the society it keeps; but I despise to be in arrears with my subscription, and I feel that I will be obliged to stop it at least for the present. I have tried very hard to get the whole I owe you to send with this.

I wish the grand old TRUTH SEEKER and Heston every success. H. S. BROOKS.

Thinks Flatteringly of Jesus.

NEW YORK, Dec. 6, 1895.

MR. EDITOR: I had no idea that I owed you \$4.75. I send you \$5—twenty five cents for interest on the back account. I do not agree with you in your estimate of the character of Jesus Christ. I think it is the corruptions of his professing advocates and especially those who follow the advice of St. Paul the apostle to the Romans, wherein he is quoted as saying, "Yea, let God be true, but every man a liar, as it is written, that thou mayest be justified in thy sayings and mightest overcome when thou art judged. For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" But if St. Paul had known more of the effect of his doctrine on the Corinthian church, he would not have been the Jesuit or Calvinist he was, for he allows that they were guilty of crimes not so much as named amongst the Gentiles, and at last, as we read in the Revelations, all liars were condemned to hell with the cowards, for cowards are always liars. And according to the parable of the garden of Eden, it was not the stealing of the fruit of the tree of knowledge by Eve, but the lies of Satan that induced her to steal; and yet St. Paul taught some of the greatest truths ever promulgated. But as to some men

So much they scorn the throng
That if the mob by chance go right,
They purposely go wrong.

I have something more to say, but have not time to spare at present.

Respectfully, CLINTON ROOSEVELT.

Conversion of "Bob Ingersoll."

SOLDIERS' HOME, NOROTON, CONN.,
Dec. 5, 1895.

MR. EDITOR: Your paper is just to my liking, especially the editorials and Observations. I have wondered for a long time why Christians did not try to suppress it. I suppose it is because you were a law-abiding citizen, and so they could not get you by the hair as they wished without special legislation, which would have to be very tyrannical before you would break the law.

So the goody-goody Christian Endeavorers and Church Leaguers have been calling on their Big Joss to convert Colonel Ingersoll to Christianity! Well, that is better than an appeal to the city to arrest him for blasphemy. I guess that the colonel is willing that they should waste their breath in prayer for him. It was only the week before last that I fell in with another cripple, who told me that "Bob Ingersoll" had renounced his unbelief in the Christian religion, and said that he had always believed in it. I tried to make a reply and bring proof that he, the cripple, was mistaken if he thought so. But it was of no use; he would not hear a word in reply and used all of the time making affirmations, with no proof, and I could not get in a word edgewise.

He seemed to think that affirmation was proof and denial was refutation when made by himself; and so, because I did not reply to him, that was proof that he was right. I knew "conceit was as good as consumption if one died of the effects;" and I thought if ignorance were bliss, how foolish it would be for me to enlighten him, if such a thing were possible? So I gave up the attempt, and each of us was more confirmed in our opinions—he, because of

my silence, and I because of his frothy vaporings.

GEO. F. ELLIOTT.

Thanksgiving.

LEXINGTON, KY., Nov. 16, 1895.

MR. EDITOR: What is the glory of the nineteenth century, the grand culmination of nature's forces, the highest point, also, of man's achievement? What is the outcome of evolutionary power, in the progress or upward tendency of events? A Thanksgiving proclamation! Think of Julius Caesar, Socrates, or Bonaparte, composing anything so childish, so absurd, so fatal to the dignity of the nation! Bonaparte was, at least, religious; he was sincere. But a man, high in office, kneeling to a fancied creator, in so servile a way in the presence of the people, is a sight disgusting in the extreme.

A gentle reminder would have been sufficient, and not have alienated so many free, high-toned hearts and reasonable minds. "Lay aside your business and prostrate yourself before a trio of heathenish gods, whose existence is doubtful, and whose acts have reflected no credit on themselves or their worshippers."

How many great men have wished to see this day dawn full of realized promise. But behold the result of the deep investigations of many ages, the scientific toil of giant minds, which one would think were able to influence the general mind of the people. Instead of trained thinkers, we have artful money lovers. Instead of a heroic spirit, eager to obtain jewels of thought, the ideas of the nation are attenuated, dissipated, the silly act of devotion being the most absorbing occupation, the surest way of obtaining all that is prized or sought.

Our president has stooped too low to secure to a frivolous nation a day when the sanctified recital of gloomy prayers will usher in a feast of turkeys and other things obtained by the unthinking crowd from every quarter of the known world.

Respectfully, ALHAZA.

Talks with Voice and Money.

OMEMEE, N. D., Dec. 2, 1895.

MR. EDITOR: At last I am able to renew my subscription. I cannot express my gratitude to you for patience, for defense of equal rights, for the maintaining of liberty, for watchfulness and the unveiling of the moves of the narrow-minded, for cautioning and instructing those on whose shoulders rests our liberty, for defending those who are slandered, for driving away the shadows of superstition, and last, but not least, for keeping before the people an instructive editorial department from which shines forth a humanitarian light, a brotherly love, a feeling for social union between man and man, between country and country, nation and nation. I like to be with you, love to read your thoughts, endorse your actions, and would, if able, stand with you to push the shadows away. Our George is the right man in the right place, and I don't see how we could get along without the Observations. Putnam is our enlightener. Then we have a Steiner. Kate Kehm Smith is gone, but we have a Susan H. Wixon. Otto Wettstein is on hand now and then, and John Peck never lets the sound die. But "them pictures!" Can Watson Heston think to pass off such an old thing for Jesus Christ, dressing him up in nineteenth century clothes, to make him presentable, to occupy a place with Uncle Sam? That Canadian authorities did not like to see him thus civilized is no wonder. But I guess Heston is right; if he had not made a suit of clothes for him, he would never have had any.

Those who think that liberty is in no danger can not be in connection with their Christian neighbors. I have heard a number of preachers, and all say that religion that can't go into politics is no religion. They advise political action for the enforcing of Sunday laws, for the building up of the Christian religion, for Christian schools and the training of the young for Christian rights, and I cannot think of all else. They point out with pride that this is a Christian nation, and praise the Puritans for establishing the same. Their patience is gone; they cannot bear to be spoken against. They must have a god and a day to tell the people all about him. They cannot live without the illusion of a first cause, the preaching of the same,

and an imaginary heaven to go to when they die. They must also have the degrading story of a hell, a bottomless pit. (Pshaw! don't they know that the bottom is out?) I fancy the man whose mind from childhood is polluted with such idle tales is a slave to himself, and dies in fear of being condemned for some little mistake he committed in life's beautiful days.

You will find \$5 inclosed herein.

WARNER WELIN.

Wants Plain Language.

CURACOA, DUTCH W. I., Oct. 11, 1895.

MR. EDITOR: I received "No Beginning" and the tracts you mailed with the parcel. Inclosed you will find one dollar greenback. It is not very easy to find a greenback or banknote here. Please send me "Myth and Miracle" and "Which Way," by Ingersoll, and I will look for another dollar greenback. Excuse my penuriousness; I am not a man of money. Being a Freethinker, I sympathize with THE TRUTH SEEKER, and I admire your constancy in editing a paper whose income, as I believe, can't afford you more than a moderate livelihood. THE TRUTH SEEKER is ahead of its time, but never mind; you work for the future generations. I am also a victim of the church power; but nevertheless I still try to show her up through the press here. The power of the Christian church consists in the stupidity of the people. Popularize the sciences, and you thereby destroy the ignorance of the church. Christianity is a great lie which has taken root in the mind. It was a form of progress, and had its time of culture; but it is now demoralizing mankind. Try to ridicule in a corner of THE TRUTH SEEKER every week the faith, the dogmas, and every article of this stupid creed. Ingersoll has done vastly more harm to Christianity than Voltaire, because of his plainness of language, his simple and clear arguments. Most men do not write plainly, therefore are not convincing. Ingersoll has surpassed Voltaire. Voltaire was sarcastic and powerful in his reasoning, but he was somewhat of a believer. Ingersoll is truthful, an unbeliever, mild, and, what is more desirable, is plain in all his sayings. The ridiculousness of Christianity must be exposed; that is the way to meet it, to vanquish it. We do not care so much for philosophy, because philosophy helps theology and brings confusion. Buchner, Vogt, Spencer, Huxley, Haeckel, are our men, not Kant, Hegel, et al. I try now and then to write plain language (Dutch) for the people about soul, immortality, etc.

I hope that THE TRUTH SEEKER will make its way, and my best wishes are for your success.

J. N. MOLE.

Texas Freethought Fragments.

DALLAS, TEX., Dec. 3, 1895.

MR. EDITOR: The Dallas Association of Freethinkers still lives and is still skimming over the surface of thought, stopping once in a while to drop a large boulder of truth into the "orthodox" quagmire. Since our celebrated prayer-test with Mrs. Sweeney we have not had much of a sensational character except one instance, as follows: Rev. W. A. Jarrel came into my office one day, and said he wished to accept our challenge to debate, but subsequent events showed that he wanted to make a counter challenge requiring us to produce "a representative man outside of Texas" to debate with him. He utterly refused to debate with a woman, saying that a woman naturally had the sympathies of an audience. I had him put his proposals in writing and duly presented them to the society, which instructed me to inform Rev. Mr. Jarrel that we had talent in Texas fully able to meet him or any other Christian. He came out in an article in the paper in which he showed his modesty by speaking of himself as "being internationally known as a voluminous book author," and as "the most noted debater in the South among the Baptists." The same day I received a postal card addressed to "Dr. Lincoln, M.D." This, of course, showed his scholarly ability. We offered to produce a man to debate with him, but we refused to send elsewhere for one.

Let me give other societies a word of advice. Do not try to raise money to keep a

lecturer on hand, because half the money invested in Freethought pamphlets will do more effective work, and because any lecturer becomes monotonous, and the audience loses interest. We have found that home talent, free discussion, and an occasional lecture by some Freethought pilgrim is the best way to promote our cause. I am all the time urging our members to read THE TRUTH SEEKER and other Liberal papers. No man can keep up with the times unless he does. Our cause is growing here and we have many friends. Our firm opposition to the American Protective Association and the way that we ventilated their methods and principles gained us many friends.

With best wishes for the old TRUTH SEEKER, which shows its good work by the enemies it makes, such as Caron and other bigots, and crusaders' papers, I remain, most sincerely, your friend,

G. S. LINCOLN.

Logic.

TYNGSBORO, MASS., Nov. 11, 1895.

MR. EDITOR: I think that Mr. S. P. Putnam's address on "Rome or Reason" before the Secular Convention is the most logical of all his logical efforts, and the clearest concise exposition of the situation that has been made. "The Roman Catholic church," illogically so-called, has indeed, as he says, fostered logic, but after its own fashion and for its own benefit, so no thanks are due it for that, but rather blame, for it first condemned Aristotle and all his works, but when it found that, owing to the Saracens and the Jews, he was as lively as Banquo's ghost for all the damning, it made a sort of scientific god of him, sanctified both his paganism and his blunders, not only stealing his wisdom, but damning all those who presumed to know or dared to guess anything which he had not written.

But all high learning in Catholic schools has been for the priesthood for the sake of the "machine"—all for power to rule instead of to educate the people for self-government. But this, like all false schemes, is working out its own undoing, as some of its wise-men acknowledged. The *Western Watchman* (Catholic), in comparing the Christian Endeavor convention with that of the young Catholics, says that the latter suffers by the contrast, for, whereas most of the Endeavor leaders and many of their followers are graduates of colleges and universities, and thus well qualified for an offensive and defensive intellectual warfare, the young Catholic League is almost wholly destitute of such equipments, and though in advance of the priests in ideas, yet they have to depend upon the clergy in carrying out their projects.

It strikes me as though too many of those who boast of being "Freethinkers" are in a like boat, and much, if not all, their cogitation is but the rattle of the "wheels in their head"—reasoning in circles—and repetition of other men's sayings without sense of the premises or trace of the chain of argument. It is notoriously true that a large part of what is said against religious dogmas consists of sneers and ridicule, and though much of this is warranted by the ridiculousness of the subject, much of it also is misplaced, unfounded or indefensible, owing to the bad logic and worse information of the assailant. Indeed, the last resort of the church advocates, both Catholic and Protestant, is "if it were not for the churches, where would be the colleges?"—and they listen for the echo to answer—"Where?" But echo always has the last word and says—"Colleges." Yes, there would be colleges, and better ones, without than with the churches, without than with the fictions of religion and the authority of priesthood, because all that is best in the colleges, science and philosophy, such as they have, first suffered persecution by these same churches and priests, and then got in because they could not be kept out. Thus verily, "the kingdom of heaven suffereth violence and the violent take it by force."

But in this day and land of boasted independence, with a secular government, a secular society, and a Freethought federation (the last two fused together), there ought to be an independent secular school, or some sort of institution standing upon its own merits as an expounder of nature

and exponent of the untrammelled and untrammeling mind of man. A school fit to train soldiers of the secular army, to save men from ignorance and superstition—from immorality now, not from its punishment hereafter. But, first of all, let us have logic, the chain of truth, and therefore the science of sciences and the art of arts; a science unknown in the public schools, an art not practiced by the common people, a word often named by those who cannot give it even a definition, and are unaware that there are books on the subject. A science which our most popular spokesman says "cannot be taught," because it is "the child of a clear brain and pure heart." As well might he say that arithmetic, grammar, music, law, etc., cannot be taught for the same reasons. These are the reasons, and the sole reasons, why any good things can be taught, because they are reasonable and pure, and the only reason why anything should be taught. Hence those who rail and jeer at logic most the most need to learn its principles.

The part I have taken, both privately and publicly, by tongue and pen, by conversation and correspondence, by sermon, lecture, and debate, long ago convinced me, by the responses received, that most of the effort was labor lost on those addressed. I found that only those who had studied logic as a science could follow me unless I turned my discourse into story, and those who were acquainted with that science sometimes volunteered the compliment that my discourse was all logic, and not infrequently did me the greater honor of accepting and avowing my conclusions, though contrary to their previous opinions.

Pursuant to all this I have labored hard for the past two years, in addition to what I had previously studied and taught, to understand the principles and methods of logic and prepare a small text-book on the subject, which I have named "How to Think," for use in grammar and high schools, and for the benefit of those who care to think well but who have passed their school time. The plan of my book excludes metaphysical wrangling and theological dogmatism; it translates the turgid technicalities, which have encumbered the science, into common English, and, whilst retaining all that is essential of "dialectic forms" in common use, excludes the mass of rebus-like "modes and figures," which rather weary than instruct the student. Thus the work has been brought within two hundred pages, but yet awaits the means of publication. I hope those who know something of my ideas and style will give me some practical encouragement. Meantime, I seek to give lectures and establish classes where I can, for the dispensing of the knowledge of this science, believing that the result will prove that where logic abounds common sense will much more abound. JOHN P. GUILD.

A Christian Well Answered.

JUNCTION CITY, KAN., Nov. 20, 1895.

MR. EDITOR: A contract was made at Dallas, Texas, June 4th, between Mrs. Sweeney, Evangelist of the Women's Christian Temperance Union at that place, and John R. Charlesworth and Mr. Paget, that the lady was to pray three months to convince them that there was a God, and in case of failure of the lady's prayers she was to admit that God did not exist and that there was no efficacy in prayer. I put the press dispatch out of the *Kansas City Star* and kept it until the time was up, and then attached the clipping to a letter to Mrs. Sweeney, which I wrote September 8th, inquiring the result of the test, and adding that if she could give me any evidence of there being a personal God, I would be pleased to have her do so, as I was a conscientious infidel and doubted the existence of a God, and was honestly in search of light on the subject. I also asked Mrs. Sweeney for her permission to publish our correspondence upon the subject, in answer to which she says in her reply attached hereto, dated October 2d, that I can "use it as I see fit."

I send the lady's letter for you to publish, and I will make reply to her through the columns of THE TRUTH SEEKER and mail her a copy of the paper.

OFFICE EVANGELISTIC SUPERINTENDENT,
DALLAS, TEX., Oct. 2, 1895.
MR. J. BARNES, Junction City, Kansas,

Dear Sir: I have just returned home and find your favor of the 8th in waiting. The article you refer to is correct down to Mr. Paget's stipulation; that is a mistake that I corrected in the next day's paper. After an experience of forty-six years I could not have made such a contract, and the fact that prayer was not efficacious in behalf of those two men when, not only I, but thousands of Christians all over the country, were praying for them, only proved to me that it is possible for the holy spirit (as the Bible teaches) to take its everlasting flight from the hearts of men who make a mockery of God and his power. You say you are an infidel, but a conscientious one, and in search of light on this subject. Oh, my brother, if you seek knowledge in the right way your doubts will soon be things of the past. But you say, "I do not believe in the Bible, and I have no evidence that there is a God." Then there is only one way by which your mind can be at rest on this question. If you are honest, go into your room (say nothing to any one) and, for once, kneel by your bedside each day with the Bible that you don't believe in unopened before you, and say, "O God, if thou art an all-wise being and can see down into my heart, then thou knowest that I doubt thy existence, but being an honest seeker after light am willing, and do now bring my heart to thee with all its doubts, unbeliefs, and sin, and ask thee to lead me out of this darkness into perfect light;" then open the book and read one chapter. But you say, "I don't believe that book." I am not asking you to believe. I am asking you to be honest with yourself, and God's word for it, ere long you will realize the wonderful blessing that will come to your heart and life. That is what we all want, happiness; you never heard of anyone regretting at death that they had lived a Christian. So if I am mistaken it will not harm me at that day, for it gives the greatest happiness here; but if infidelity is a mistake, then there is no repentance beyond the grave. I close by asking you one question. Did your mother teach you this doctrine? I have nothing but the kindest feelings for honest men seeking after the truth, and have ever been treated very kindly by your society, and have a standing invitation from their president, Dr. Lincoln, to address them at any time, but I so dislike the publicity it gives, so have thus far declined. The Freethinkers say that the God of the Bible is a cruel, revengeful God. Well, suppose he is, will unbelieving in him make him less so? Yes, the Bible does teach that God, out of Christ, is a consuming fire, but in and through Christ he is a pardoning God, and Christ is a loving, sympathizing savior, one who saves us from our sins and brings such a joy and peace into our hearts that we would not exchange it for the wealth of the world.

May the God whom I love to honor bring you unto himself, is the prayer of your unknown correspondent. Let me hear from you again, if you like.

S. J. SWEENEY, W.C.T.U. Evangelist.

REPLY.

JUNCTION CITY, KAN., Nov. 25, 1895.

Mrs. S. J. SWEENEY, W. C. T. U. Evangelist, Dallas, Tex., Respected Madam: Yours of October 2d received and contents carefully noted, and as you have given your permission that I may use your letter as I see fit, I take the liberty to reply through THE TRUTH SEEKER, and will mail you a copy, which you will kindly consider the same as my having written direct to you, and I would be pleased to hear from you at any time.

I am bound to accept your statement that the stipulation referred to in the newspaper article I sent you—that you were, in case of failure to have your prayers answered, to publicly admit that "God does not exist and that there is no efficacy in prayer"—was a mistake on the part of the reporter. You say that, after an experience of forty-six years, you could not have made such a contract. Indeed, I should think that length of time sufficient to test any theory. It did not take me nearly so long to arrive at the conclusion that prayers were not answered, and since arriving at that conclusion I have never learned of an instance of their being answered.

It is absurd to pray to an unchangeable God and ask him to change something. You represent him as being unchangeable, do you not? You represent him as infinite in knowledge, do you not? Then why be continually asking him to change this or that to please you? Why tell him what he should do, if he has infinite knowledge? Why pray to him to make himself known to Mr. Charlesworth and Mr. Paget? Did not he know that they were infidels and doubted his existence, just as well before you and the thousands you speak of had

prayed three months that he make himself known to them? Why did he not answer those prayers and convert two men when it was so easy for him to do so, and such a good opportunity to prove his existence to the thousands who were watching the case? There is not the least particle of an excuse for his not answering those prayers.

You say that the Bible teaches that the "holy spirit" will take its everlasting flight from the hearts of men who make a mockery of God and his powers. The Bible also teaches, "Ask and ye shall receive." Please tell me something it does not teach, and also tell me anything that it does teach, and I will show you something from the same book contradicting that teaching. The idea of a God to whom you can turn in time of trouble for assistance, is a very beautiful idea, but the question is, is this God a fact—does he hear prayer and answer it? Reason and experience answer No. Then why not accept the inevitable, and get up from our knees, stand erect, and depend upon ourselves and humanity only in our struggle for existence? If there were a personal God, innocence should be a perfect shield, and justice would always prevail, but such is not the case. Mrs. Sweeney, I will agree that, for every fact you will cite to me going to show that there is a personal God, I will call your attention to two facts in nature showing that there is none.

I was brought up to believe in a God, and also to believe that a rainbow was a sign that the world would not again be drowned. The phenomenon of the rainbow is now easily explained by school children, and consequently it is quite generally accepted that the writer of that myth in the Bible was mistaken about the cause of the rainbow, and I think now that those who taught me that there is a God who hears and answers prayers, and who is displeased if I work or play on Sunday, or do not believe the Bible to be his work, or that the world was made out of nothing (or his omnipotence, as Talmage explains it) in six days, were just mistaken; they were honest about it, may be, but were certainly mistaken. You ask me if "my mother taught me my present beliefs." No, she did not; she died when I was nine years of age, and my uncle was appointed my guardian, and was very strict with me in religious matters always. I have been through all the experiences common to Christians, and I thought that I was in the straight and narrow (how very narrow) path, and had only to go along believing and studying the Bible and saying my prayers, and I would be sure to get to heaven. The main thing I was taught was the necessity of belief. I finally began to doubt, then to read the other side, which had always been carefully kept from me, and, in fact, I didn't suppose there was any "other side" until I commenced to investigate for myself, and now I find that it is possible for one to be happy and enjoy life, and be just as honest, and a great deal more considerate of the rights and happiness of others, without fearing any God, or devil, or hell.

If there is a just God, he cannot deal harshly with a man who tries to do as near right as possible; earns an honest living for himself and those dependent upon him; pays his debts, and does not interfere with others having the same rights he claims for himself. "One world at a time," is a good motto. We find ourselves here; we may not be able to satisfactorily explain how we came here, but it doesn't matter. It is of far more importance that we each try to make this life as pleasant as possible, than it is to speculate about some other life of which we know nothing.

If immortality is a fact, then there is not the least doubt that we will find ourselves adapted to its conditions.

Now, Mrs. Sweeney, I have not followed your instructions in the matter of daily prayer, as given in your letter, just because I know it would fail. I know it from experience—the best of teachers. However, I sincerely thank you for the advice, which I think came from a desire on your part to help me.

How can a believer claim with consistency that she "knows God," when the Bible says that he is incomprehensible and past finding out (Job xxxvii, 23; Rom. xi, 33)? Yours respectfully,

J. J. BARNES.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Laugh in Church.

She sat on the sliding cushion,
The dear, wee woman of four;
Her feet, in their shiny slippers,
Hung dangling over the floor,
She meant to be good; she had promised;
And so, with her big, brown eyes,
She stared at the meeting-house windows,
And counted the crawling flies.

She looked far up at the preacher,
But she thought of the honey bees
Droning away in the blossoms
That whitened the cheery trees.
She thought of a broken basket,
Where, curled in a dusky heap,
Three sleek, round puppies, with fringing ears,
Lay snuggled and fast asleep.

Such soft, warm bodies to cuddle,
Such queer little hearts to beat,
Such swift, round tongues to kiss,
Such sprawling, cushiony feet.
She could feel in her clasping fingers
The touch of the satiny skin,
And a cold, wet nose exploring
The dimples under her chin.

Then a sudden ripple of laughter
Ran over the parted lips
So quick that she could not catch it
With her rosy finger tips.
The people whispered, "Bless the child,"
As each one waked from a nap,
But the dear, wee woman hid her face
For shame in her mother's lap.

—London Amusing Journal.

On Snakes.

EDITOR OF THE CHILDREN'S CORNER: In the case of the prairie-dogs, owls, and snakes which your correspondents are discussing, the most testimony seems to be in favor of the side taken by "H. G." Mrs. Jones, of Wyoming, you notice, says that the snakes and owls prey on the puppies of the prairie-dog, which would account for their entering the dog-holes. We always find animals looking for their customary food in the places where they are most likely to find it. Then Mrs. Wiley, who lives in Texas, tells us that rattlesnakes swallow rats, as you would think they ought to from their name; and if rats, why not young prairie-dogs? Owls appear to have about as good an appetite as the ostrich; they will swallow other birds whole, and in a little while spit out the feathers rolled up in a globular wad; so it is said.

The question why the rattlesnake rattles before biting, has been asked. Religious people say that it is a providential warning to prevent injury to innocent animals and man; but a providence kind enough to make such an arrangement as that, would not have made poisonous snakes in the first place. Probably the rattlesnake shakes his tail for the same reason that other animals do when disturbed; and perhaps it is for the same reason that a man gesticulates violently when excited. Such motions help to work off a surplus of nervous energy that has no other means of escape.

It is now denied that (as I was taught when a boy) you can tell a rattler's age by the number of rings on his rattle—one for each year. Old and large snakes are found with only one ring, and on others new rings grow in the course of three or four months.

About the "charming" power of snakes there ought not to be much debate. Since careful study has been made of the subject, naturalists no longer believe that snakes charm their prey. Dr. Leonard Stejneger, who has charge of the department of Reptiles and Batrachians (frogs and animals like them being batrachians) of the United States National Museum at Washington, D. C., says that reliable observation shows belief in it to be a delusion. Of course it has a basis of fact, but, like other things not fully understood, much that is said and written about the matter is the result of imagination or of guessing. Snakes do not try to "charm" mice or birds put in their cages for food. They just "corner" them as any other animal designing to eat them would do.

The basis of fact spoken of is not the power of charming in the snake, but that

faculty in the victim which the men of science call "Attention." It is easy to believe that a bird may have its attention fixed on the snake, which either frightens it so it does not fly at once, or arouses its curiosity, when it stops to take a second look and gets struck. The bird flying into the snake's mouth makes an interesting addition to the story, but that part is probably thought out by the witness afterwards. Stories of remarkable happenings always grow by accretion—that is, by being added to—and people generally prefer a marvelous explanation to any other.

So, too, we often hear of animals and persons "paralyzed by fear." In the woods I have come upon rabbits suddenly, and though they are the timidiest of animals, they let me approach to within a few feet, when, recovering the power of locomotion, they skipped; and they always ran from me—never towards me. As soon as there was motion the spell broke. I once saw a girl so frightened when a cow looked at her that she couldn't move—though the cow had quite a pleasant countenance—and her mouth dropped open. Sometimes a cat will get her attention fixed on a rat-hole and you may make considerable disturbance without distracting it. Again, when you are interested in what a speaker is saying you sit still, and may not know it if you are lightly touched (by a pick-pocket maybe). You say the speaker "charms" you, but, if you were to move, his influence would be temporarily lost. To be jostled or spoken to at such a moment is almost as unpleasant as being called to get up in the morning right in the interesting part of a dream. This is Attention, and you are not "mesmerized."

I think that if our Editor of the Corner would write to Dr. Stejneger he would send her his work on snakes. As she is also a school teacher, a school director, and a commissioner besides, he ought to be glad to put his work in her hands where it would do so much good. She could then give us the latest word on this interesting topic, and Comrades Gohran and Berry could make a note of it.

READER.

New York.

EDITOR CHILDREN'S CORNER: The contribution of Mrs. Jones to the discussion on snakes, prairie dogs, and owls was timely and valuable so far as it goes. My thirty-eight years' familiarity with the prairie dogs, owls, and rattlesnakes confirms everything the lady avers, and this much more: Poisonous snakes never strike their prey with their poison fangs. So far as the rattlers are concerned, they never strike or use their fangs except in self-defense or when they are very angry. The use of the deadly fangs is either very painful or dangerous to the snake itself. He catches his prey and swallows it whole, just as non-poisonous snakes do. The rattlesnake sometimes will swallow small animals that he finds dead. I have several times found the serpent dead with poisoned picketpins in his stomach. Whenever strychnine is extensively used to exterminate prairie dogs, squirrels, mice, etc., rattlesnakes soon disappear. There is absolutely no truth in the notion that snakes charm their prey, unless the paralyzing effects of fear is "charming." That bald-headed apocrypha has been dead fifty years or more, so far as intelligent observers are concerned.

Teach children verified truth as far as possible, and don't cram their minds with stuff to unlearn.

T. R. STEVENSON.

Glens Ferry, Idaho.

NOTE.—A Picketpin is an animal that lives in the mountain regions of Idaho, resembling the prairie dog, but smaller. He gets his name from his habit of standing on his hind legs looking for his enemies. When in such position, he looks like a stake driven into the ground to tie a horse or other animal to.

Adam's Nurse.

A Sunday-school superintendent at the close of an address on the creation, which he was sure he had kept within the comprehension of the least intelligent of the pupils, smilingly invited questions.

A tiny boy, with a white, eager face and large brow, at once held up his hand.

"Please, sir, why was Adam never a baby?"

The superintendent coughed in some

doubt as to what answer to give, but a little girl of nine, the oldest of seven brothers and sisters, promptly came to his aid.

"Please, sir," she said smartly, "there was nobody to nurse him."

A Popular Game.

The game proceeds after this fashion: A map is held by the judge, usually a grown person, or an older child; then, two children are chosen, and placed in separate corners.

Says the judge: "Now, Carrie, you represent New York in that corner, and Richard, you are in Moscow, imprisoned; you want to get away and reach home by Thanksgiving Day. You have got from behind the walls—but what is your directest route home?"

Then Richard has to tell each sea, country, and ocean he crosses to get home for the turkey and cranberry sauce. If he can't do it successfully he must remain right on the spot on the floor where he stopped until he thinks out his escape.

Other members of the game are placed in prison at various parts of the country. The favorite jails are now located in China and Japan on account of the interest in the war. A leading question is, "If you were put in a Yokohama prison, how would you get back to Pekin?"

Soon the room becomes filled with prisoners, all trying to get home; half of them are "stalled" in the center trying to think of the boundary line which brings freedom, others are just leaving the prison walls.

When the game has been played frequently, those who join in it get very familiar with the junction of countries, and learn many straight lines and clever jumps that had not appeared feasible before. For those who are not quite conversant with geography, easy tasks are given; for instance, to be placed in a Paris prison and find their way home to Boston.

Correspondence.

NATIONAL MILITARY HOME, O.,
Nov. 16, 1895.

DEAR MISS WIXON: I have just been reading the correspondence in the Corner. What nice, sensible letters are those of Miss Estelle Boyd and Nellie J. Held. Evidently they have had the right kind of training, and good parents to teach them the truth and what was right from the beginning. Then they have had a kind Miss Wixon to write them nice books and teach them how to live and be ladies. We hope to hear more from them, and only wish there was enough of the same kind to fill the Corner every week. I had no such kind teaching as that when I was young. My parents taught me, of course, what they thought was right and what to believe; but as soon as I came to years of maturity I had it all to learn over again. I found that they had not, in many respects, taught me correctly. We had no TRUTH SEEKERS or Miss Wixons then to teach us the right way. We had to take it as it came, let it be true or false, and in case any objection was raised on our part, it only made it the worse for us. I was taught to believe in and love Jesus and put all my trust in him. I have just read in the morning paper where a man by the name of Aaron Thomas, at Chagrin Falls, O., a worthy and most respected citizen, and "prominently connected with church and Sunday-school work," has confessed to breaking into the post-office and store at that place and committing a great robbery. What did he do with his love for Jesus and Sunday-school work while he was committing that great crime? The paper says that it has created a great sensation among the people of the place. They don't know what to think. For our part, we see nothing strange about it. It is only one of the results of false teaching and believing. He has allowed his religion and hypocrisy to run away with his reason and morality. The foundations of his faith, like all the rest, had nothing to rest on. So when it came to the test they had to give away and let all fall in the ditch together.

JOEL M. BERRY.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth.

Address THE TRUTH SEEKER CO.

RIGHT LIVING

Ethics as Understood by a Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those

fair humanities that make life worthy to be

lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER CO.

SUSAN H. WIXON'S WORKS.

Right Living. Ethics as Understood by a Student of Science. Cloth, \$1.

Woman: Four Centuries of Progress. By Susan H. Wixon. Paper, 10 cents.

All in a Lifetime. A Liberal Romance. 12mo, 300 pp., \$1.

Apples of Gold. And Other Stories for Boys and Girls. 12mo, 333 pp., \$1.25.

The Story Hour. An Exceptionally Handsome and Interesting Book, Without Superstition, for Children and Youth. The Only Free-thinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Address THE TRUTH SEEKER CO.

TWO LITTLE RED MITTENS

A Story of the Rightway Almshouse.

A short story that will interest children and parents.

By JENNIE BUTLER BROWN.

Price, Five Cents.

Address THE TRUTH SEEKER CO.

Works of W. H. Burr

Self-Contradictions of the Bible—144 Propositions proved Affirmatively and Negatively by Quotations from Scripture, without comment. 40,000 sold. Price, 15 cents.

Sunday Not the Sabbath—All Days Alike Holy. A Controversy with the Rev. Byron Sunderland, D.D., in 1871. Price, 20c.

Bacon and Shakspeare. Proof that Shakspeare could not write, etc. Price, 20 cents.

Thomas Paine—Was He Junius? Second edition, enlarged, with best likeness of Paine. Price, 10 cents.

Junius, Casca, Common Sense, and Thomas Paine. A refutation of M. D. Conway's objections to the identification of Paine as Junius and Casca. Price, 5 cents.

Press THE TRUTH SEEKER

JUST OUT, ANOTHER NEW BOOK!

Patriotic Addresses

BY

COL. R. G. INGERSOLL.

Reunion Address

AT ELMWOOD, ILL., SEPT. 5, 1895.

—and—

Decoration-Day Oration,

IN NEW YORK, MAY 30, 1882.

His Address delivered at Elmwood, Ill., September 5th, 1895, at the reunion of his old regiment, the Eleventh Illinois Cavalry—also his famous Oration delivered on Decoration Day, 1882, before the Grand Army of the Republic, at the Academy of Music, New York. These two classics are published in book form for the first time from revised manuscript, and are the only authorized and correct reprints. It also contains a handsome half-tone portrait of the Colonel and his little grandson, Robert G. Ingersoll-Brown. Printed on good paper, large type, wide margins, in one volume.

Price, cloth, 50 cts; paper, 25 cts. Sent post-paid on receipt of price by

THE TRUTH SEEKER CO.,

28 Lafayette Place, New York.

BOOKS BY

PROF. FELIX L. OSWALD.

The Bible of Nature: A Contribution to the Religion of the Future. Cloth, \$1.

The Secret of the East; or, The Origin of the Christian Religion and the Significance of its Rise and Decline. Cloth, \$1.

Physical Education; or, The Health-Laws of Nature. Cloth, \$1.

Household Remedies for the Prevalent Disorders of the Human Organism. Cloth, \$1.

Zoological Sketches: A Contribution to the Outdoor study of Natural History. Illustrated by H. Faber. Cloth, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette place, New York.

Health and Happiness.

VII.—CRADLING.

When an infant cries in its cradle, it is better not to take it up at every cry, and carry it about in order to quiet it, and thus uselessly fatigue its mother. Take care, however, to ascertain whether the baby is wet, or disturbed with some other discomfort; if everything is not found all right, it must be made so. If deemed advisable, communicate a few gentle movements to the cradle, which ordinarily is sufficient to lull the babe to sleep. These movements have in themselves no inconvenience, but violent motion, such as is sometimes imparted by means of a cord, should be avoided. During sleep the babe has need of pure air; never, therefore, place the cradle in some hidden recess or corner.

Diet or Regimen in Nursing.—The mother, having reposed from three to six hours after confinement, should then nurse the little one every two and a half or three hours. At night, nurse it about 11 o'clock; in the morning, about five. The remainder of the night the little one ought to sleep. The regulation of an infant's feeding time is important. Let the babe get its meals at certain hours, and at fixed intervals. This is as necessary to the health of the infant as to that of the mother. An infant that suckles continuously has no time to digest that which it takes into the stomach. Furthermore, in order that the milk may be in a condition to nourish the babe, it requires a certain length of time to gather and undergo necessary changes in the maternal fount.

Nothing is more important than that the mother's milk should be in quantity and quality such as is most likely to conduce to the health of the child as well as her own. In the case of a perfectly healthy mother but little attention to regimen is required, nothing further being necessary than that she should avoid any imprudence in diet, while in other respects she should make no change in ordinary habits. The pregnant state, however, and the subsequent exhaustion which attends parturition, very generally leaves her in a condition manifestly requiring generous treatment, in order that the health may be re-established, while provision is made for the special drain on the system which the function of lactation imposes. Among the wealthier classes, where luxurious habits tend to the diminution of constitutional vigor, and among the inhabitants of towns, the necessity for treatment is much more urgent than in country districts, where a life of physical exertion, spent, to a great extent, in the open air, implies hygienic conditions which are the very opposite of those which obtain in the other case. Ordinarily, however, the necessity for a liberal dietary is so universally recognized that there is danger of falling into a routine practice in this respect, the result of which will undoubtedly, in some cases, be the reverse of beneficial.

As the result of some experience and close observation, we are convinced that indiscriminate overfeeding and stimulating of nursing women is a more frequent cause of the disorders of early infancy than is usually supposed. Nurses and mothers can readily understand how a thin and watery milk should fail to nourish the child, but it is by no means so easy to convince them that a specimen rich in nutritive elements may possibly be, from its very richness, the cause why an infant does not thrive. We have again and again seen obstinate cases of diarrhoea, with or without vomiting, and other symptoms of gastro-intestinal derangements, which could be attributed only to this cause. Drugs are of no avail. The appearance of the mother may be such as to prevent even a suspicion of any fault on her side, and yet strict inquiry as to what she eats and drinks often points clearly to the simple and proper treatment. It is to the use of stimulants that the attention should in these cases be more particularly directed; for we often find that women are encouraged, without any reference whatever to their general health, or the state of the milk, to take considerable quantities of beer, ale, stout, gin or whisky, or of the stronger wines, laboring under the impression, as many do, that alcoholic beverages in general are a very serviceable element in the production of good milk. This is a grave error, for

the contrary is the fact. Diminishing the quantity of these stimulants, and in some cases absolutely forbidding their use, will certainly be followed by a marked and immediate amelioration in the symptoms. But even when stimulants are not admitted into the dietary, the cause may still be discovered in the habitual use of food which is too stimulating in its character, or which is taken in too great quantity.

An interesting series of observations have been made directly bearing on this subject, with a view of ascertaining the nutritive value of the lacteal secretion at various periods. From analysis it would appear that the longer the milk remains in the breast, the thinner and more aqueous it becomes. It has been clearly established, further, that the milk which first flows—this being the portion soonest secreted—is comparatively watery, and that the quality of the milk becomes richer as the gland is progressively emptied. Hence a very obvious indication of treatment. When, for example, the child seems to be suffering from too rich milk, and there is reason to suppose that it is fed too frequently, and before the gland has time to fill, it may suffice to extend the period between meals, which, by giving the gland time to fill, also insures that the child will obtain milk less rich, and more suited to its digestive capabilities. And we believe that the same facts may possibly be turned to account in the treatment of the opposite class of cases, where the secretion is too watery, and yet abundant, by partially emptying the breast before the child is put to it, so that, the more watery portion of the milk being removed, the child obtains the more nutritious residue.

J. HARTMAN, M. D.

PRESENTS :: FOR THE :: HOLIDAYS.

Four Hundred Years of Freethought. From Columbus to Ingersoll. By Samuel P. Putnam. 143 full-page half-tone portraits of the most eminent Freethinkers and philosophers living and dead, of the past four hundred years. Large octavo, 1165 pages, gilt sides and back, marbled edges. Price, \$5.

Right Living. By Susan H. Wixon. Ethics as Understood by a Student of Science. "Right Living" is well bound in cloth and printed on good paper. Price, \$1.

An Unofficial Patriot. A Historical Story of the Civil War. By Helen H. Gardener. Cloth, \$1.25; paper, 50 cents.

The Freethinker's Pictorial Text-Book, in cloth, with gold lettering and side stamp, for \$2.50. In plain boards, \$2.

Old Testament Stories Comically Illustrated in cloth, with gold lettering and side stamp, for \$1.50. In plain boards, \$1.

The Gods and Religions of Ancient and Modern Times. Two volumes. Written in prison. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

Ingersoll's Prose Poems and Selections. From his Writings and Sayings. Silk cloth, \$2.50; tree calf, \$9. Cheaper cloth edition from same plates, \$1.50.

Ingersoll's Principal Works: Gods and Other Lectures; Ghosts and Other Lectures; Some Mistakes of Moses; Interviews on Talmage; What Must We Do to Be Saved? Blasphemy; Crimes Against Criminals. 1,141 pages. In one volume, half calf, \$5.

Life. A Prose Poem. With Pictures of Colonel Ingersoll and Grandchild. By R. G. Ingersoll. In color, on boards, beveled gilt edges, 75 cents.

Lithograph of R. G. Ingersoll. 22x28. inches, heavy plate paper, 50 cents.

Araham Lincoln: Was He a Christian? By John E. Remsburg. Cloth, \$1.

The Creation of God By Dr. J. Hartmann. Red cloth, \$1.

Pleasure and Progress. By A. M. Lorentz, LL.B. Cloth, \$1.

In selecting Holiday Presents for their friends, Liberals should remember that good books make lasting impressions, and please as well every day in the year. A Liberal book in the right hands often changes the views of several persons.

We have quite a number of books appropriately bound for Holiday purchasers, and we will pack them carefully so they can go any distance in the mail, or by prepaid express. The following are all good books for the purpose:

The World's Sages, Thinkers, and Reformers. 1,075 pages. 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Martyrdom of Man. By Winwood Reade. Cloth, \$1.

Handbook of Freethought. By W. S. Bell. Cloth, \$1.

Photograph (Cabinet) of R. G. Ingersoll. 50 cents.

Apples of Gold, by Miss Susan H. Wixon. Gilt stamp. \$1.25.

All in a Lifetime, by Miss Wixon. \$1.

Voltaire's Romances, Profusely Illustrated. Half calf, \$4; vellum cloth, \$1.50.

Darwin and After Darwin. By George J. Romanes. Silk cloth, gilt top, \$2.

The Story Hour. An Exceptionally Handsome and Interesting book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 68 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Conway's Life of Paine. Two large, handsome volumes. The best and only complete life of Paine. Half calf, \$10; in cloth, \$5.

Parton's Life of Voltaire, Of which the same can be said as of Conway's Life of Paine. Half calf, \$10; in cloth, \$6.

Woman, Church, and State. By Matilda Joselyn Gage. Leather, \$3; cloth, gilt top, \$2.

History of Christianity, Comprising all that relates to Christianity in the "Decline and Fall of the Roman Empire." Half calf, \$4; vellum cloth, \$2.

Force and Matter. By Professor Ludwig Buchner, M.D. Half calf, \$3; vellum cloth, \$1.50.

Dynamic Theory of Life and Mind. By James B. Alexander. Cloth, \$2.75.

Cosmian Hymn Book. With music to all the songs. Edited by L. K. Washburn. Cloth, gilt side stamp, \$1.50.

For Other Books See the Advertisements, or Send to Us for a Free Catalogue.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

What is Christianity? An Inquiry into the Nature of Christianity. Price, 10 cents.

The Followers of Jesus. An Interesting dress, showing that professing Christians of to-day are not in reality the "followers of Jesus." Price, 10 cents.

Address THE TRUTH SEEKER.

ESSAY ON MONEY

and its
Relations to the Fiscal Policy of Nations.
By A. B. BROWN
Price, 5 cents. THE TRUTH SEEKER.

THIRTY YEARS IN THE BUSINESS.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Commission Merchants.

Fruits & Vegetables

Apples, Eggs, Cheese,
Cranberries, Potatoes, Dried
Butter, Fruits, etc

Promptness our main object. Correspondence solicited. Car lots a specialty.

We fill Orders for All Kinds of Produce.

141 So. Water St., Chicago

A NEW EDITION

OF THE DIEGESIS

BEING

A Discovery of the Origin, Evidence and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

PRICE, \$2.

Address THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

For the Holidays!

The "Otto Wettstein" Watch.

The best watch in the world for the money: In silver case, \$19; 4 ounce coin silver, \$25. Best 14kt filled gold open face, \$28; hunting, \$30 to \$35. Solid gold, \$40 to \$150. Ladies' same quality, in best 14kt filled gold cases, \$28. Solid gold, \$35, \$40, \$50, \$75 to \$150.

Regular Grades Best American Watches
In silver case, 7 jeweled, \$4.75; 15 jeweled \$7.25; do. adjusted, \$8.75; do. 17 jeweled, \$10.75. For 4oz silver case add \$8; for best open face filled gold add \$9; for hunting, \$10 to \$15; for solid gold 14kt, \$30 to \$50 more. Ladies' in best 14kt. filled cases 7 jeweled \$11.50; 15 jeweled, \$15; 14kt solid gold, \$8 50 to \$8 more. With diamonds up to \$150.

Diamonds and Opals.

Pins, rings, and studs, 6, \$8, \$10, \$15, \$25, \$50, \$100 up. Opals do. \$3, \$7, \$10, \$20, \$35 to \$50. Also in combination with rubies, emeralds, pearls, etc. Plain and chased rings, emblems, chains, etc. You will save 20 per cent to order of me.

Sundries

All the Gorham Company's finest sterling silver spoons and novelties; 1847 Rodgers' Bros., best plated ware; the Ingersoll Souvenir spoon is now only \$2. Freethought Badge-Pins, \$2, \$3, \$4, with diamond, \$6 to \$14; charms, \$3, \$4, \$5, \$6, \$8, \$14, \$20 to \$30, and everything else pertaining to a first-class jewelry store.

All goods sent prepaid and cash refunded if not satisfactory.

OTTO WETTSTEIN,
ROCHELLE, ILL.

Not for Parsons.

CLERGYMAN: "Some people think I preach long sermons. Do you think so?"
She: "Oh, no! They only seem long."—*Puck.*

TEACHER: "What was a Pharisee?"
Forest of hands and a volley of answers.
"Right. Now tell me what a Scribe was?"
Dismay of class. "Ah, you, Tommy?"
Tommy: "Please, sir, a—typewriter."

A WORTHY clergyman having been presented to an important living, preached his first sermon from the words: "All that ever came before me are thieves and robbers." He was surprised and distressed when the churchwardens afterwards hinted to him that, though such words might be very charitable when used by a divine tongue, his predecessors in the incumbency would think his use of them rather unjustifiable.

AN English paper recently said: "If the reader will peruse the advertising columns of the daily papers to-morrow he will find that in his desire to worship God he can take his choice of sermons with the following titles: 'Are there Rats in Heaven?' 'The Cancerous Clutch of the Courtesan's Claw;' 'Should Women Over Eighty Years of Age Wear Bloomers?' 'The Boot-leg of Beer and the Disciple's Down-fall;' 'Beelzebub's Vision of the Fearful Flames of Futurity;' 'The Milk and Honey of Paradise, with Cream, Curds, and Whey, and other Lacteals on the Side.' The clergy can always depend on having a little free advertising in these columns during hard times."

THANKSGIVING IN THE ROCKIES.

In a camp among th' "Rockies," in th' fall
uv '68,
Which wuz all composed uv fellers seekin'
fortune's shiftn' fate,
We decided on Thankgivin' day t' hev a
kind uv feast,
Ez 'ud bring uv recollections uv the days
we spent "Down East."
'Nd upon th' day arrivin' thar wuz gathered
at th' inn
Uv our enterprisin' caterer, by name uv
"Texas Sin,"
Ev'ry miner in th' camp thet hed the
"rocks" t' pay his way,
For th' proper celebratin' uv a grand
Thankgivin' day.

Thar wuz turkeys, quail, 'nd prairie chick-
ens, venison 'nd b'ar,
With accompanin' fixins; sich a sight, I
must declar',
Ez hed never blurred th' optics uv th' pa-
trons uv that feast,
Since they spent their last Thankgivin'
with their fam'lies in th' East.
'Nd when ev'ry one wuz seated 'round thet
most invitin' spread,
Our most genial host he entered 'nd he
doffed his hat 'nd said:
"It may strike you, friends, ez ludicrous,
er kinder out uv place,
But I motion that we draw th' lots fer some
one t' say 'grace.'"

Wa-al, a s'priseder lot uv miners never
gathered in th' place,
'Nd you oughter seen th' agonizing looks
on ev'ry face;
Fer, though handy with some Bible words,
th' boys, I must confess,
Wuzn't up on prayers or preachin', 'nd
a-sayin' "grace" much less.
But they wouldn't spoil th' program, so
we all agreed t' draw—
Each a-shakin' in his boots fer fear he'd git
th' shortest straw.
'Nd the feller we elected for the uninvitin'
job
Wuz the toughest critter in th' camp, 'nd
known ez "Fightin' Bob."

But the feller he wuz game 'way through;
'nd barin' uv his head,
'N arisin' side th' table, then he shet his
eyes an' said:
"Good Lord, with most sincerest thanks
we'll polish off our share
Uv the viands thet's included in this gor-
geous bill of fare.
'Nd ez 'tisn't customary fer t' thank 'nd
pay fer too
Any article in this here camp, we're more
obliged t' you.
'Nd assumin' you're responsible fer all
these blessin's lent,
Then the host on this occasion ain't entitled
to a cent."

'Nd th' enterprisin' landlord thet proposed
a sayin' "grace,"
Is his turn nowhed an agonizin' look upon
his face.
But he riz aside th' table an' with ill-
affected glee
Said: "My friends an' feller-citizens, this
feed'll be on me."
'Nd "Fightin' Bob" wuz toasted ez he'd
never been that day,
'Nd th' landlord wouldn't 'low a single
feller thar t' pay;
But on followin' occasions when we feasted
in the place,
Thar wuz never no more drawin' fer a
feller t' say "grace." —*Truth.*

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any
one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a
Christian who had attacked Freethinkers,
and Exposing the Inconsistency of Christians
generally. H C Luse.

BIBLE TEMPERANCE. Showing that
Liquor Drinking is Commended, Defended,
and Enjoined by the Bible. Edwin C Walker.

CHRISTIANITY A REWARD FOR CRIME.
Authenticated by the Bible. O B Whit-
ford, M.D.

DID MAN FALL? Is the Garden of Eden
a Fact? Israel W Groh.

EPIDEMIC DELUSIONS. A Lecture by
Frederic R. Marvin, M.D. Giving reasonable
reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH.
John E. Remsburg's most noted work, and
one of the most effective ever written by any
Freethinker.

**FIRST EPISTLE OF BENNETT THE
APOSTLE TO THE TRUTH SEEKERS.**
Written while journeying in and near the land
of Yahweh. Containing the best moral in-
structions of the world from the great teach-
ers of the former ages. D M Bennett.

THE GIANT DELUSION. A paper read
before the Freethought International Con-
gress at Chicago. One of Otto Wettste's
fraternal attacks on Spiritualism.

HOW CAN WE BE SAVED? Was Jesus
Supernaturally Conceived, and did he Rise
from the Dead? Israel W Groh.

INGERSOLL AND JESUS. Showing how
the two agree. A poem by Samuel P Putnam.

THE LIMITATIONS OF TOLERATION.
A discussion between Col. Robert G. Ingersoll,
Hon. Frederic R. Conder, Ex-Gov. Stewart L.
Woodford, before the Nineteenth Century
Club of New York. "Each man has the same
right to express to the whole world his ideas
that the rest of the world have to express
their thoughts to him." Colonel Ingersoll
maintains this, the others deny it. Mr. Con-
der is a Roman Catholic. Mr. Woodford a
Protestant.

**MATERIALISM: Its History, and Its In-
fluence Upon Society.** Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS.
A Consideration of the Marvels and Miracles
of the New Testament. One of John Peck's
best books.

**MOSES BEFORE THE COURT, or The
Forgery of the Old Testament.** Dedicated to
the Clergy. H. J. Seignemur, M.D.

THE NEW GOD. "It is an open secret
that man has always made his Gods. They
exist in and through him, as the image exists
in and through the mirror. Take away man
and you take away God—the image vanishes."
This pamphlet, therefore, is a consideration
of what kind of a God man should make.
Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel
Robert G. Ingersoll, and one of that great
man's best. The subjects considered are: Or-
thodox Religion Dying Out, Religious Deaths
and Births, The Religion of Reciprocity, Mo-
hammed, The Destruction of Art, The Dis-
covery of America, Copernicus and Kepler,
Charles Darwin, Special Providence, The
Latest Creed, God as a Governor, The Love
of God, The Fall of Man, The Atonement,
The Second Birth, Inspiration, The Reign of
Truth and Love, The Wars It Brought, The
Resurrection, The Judgment-Day, Pious
Evasions, "No Bible, No Civilization," Mir-
acles of the New Testament, The Ascension,
Casting out Devils, Necessity of Belief, "Eter-
nal Punishment, Some who are Damned
What I Believe, Immortality. This lecture is
on the famous text, "The Clergy know that I
know that they do not know."



Genuine Pond's Extract

CURES COLDS, CATARRH, SORE THROAT,
INFLAMMATIONS AND ALL PAIN.

REV. CHAS. H. PARKHURST, the great reformer of New York.—"Have
used Pond's Extract long and constantly."

REV. C. S. ROBINSON, the well known editor of "Songs for the
Sanctuary," &c.—"Pond's Extract fulfills every promise it makes."

2,000 ORDERS FROM PHYSICIANS WITHIN ONE MONTH.

SUBSTITUTES DO NOT CURE.

**PERSONAL EXISTENCE AFTER DEATH
IMPROBABLE.** L. R. Smith.
**PROCEEDINGS OF THE CIVIL RIGHTS
MASS MEETING AT LINCOLN HALL,
WASHINGTON.** Being the Speeches
of Hon. FREDERICK DOUGLASS and Col. ROBERT
G. INGERSOLL on the Decision of the
United States Court that the Civil Rights Act
is Unconstitutional. Fifty-three large octavo
pages, of which Colonel Ingersoll's speech
occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long
as the Pulpit speaks to believing Pews com-
posed chiefly of mothers, the cradle will be
rocked by ghosts and the race will remain on
its knees to a devil of its own creation and to
a God who is powerless against him. One of
Helen Gardner's brightest efforts.

**THE RELIGION OF HUMANITY BET-
TER THAN ETERNAL PUNISHMENT.**
M. Babcock.

RELIGIOUS PROBLEMS. One of L. K.
Washburn's best lectures, and it is, like all of
his, very good.

**SCIENCE VS. RELIGION, or The Con-
flict Between Reason and Superstition.** T O
Widdcombe.

ST. MATTHEW BEFORE THE COURT.
Presenting the evidence of the forgery of his
alleged gospel. H J Seignemur.

**SISTER LUCY AND HER AWFUL DIS-
CLOSURES REGARDING NEW HALL
CONVENT.** Showing that Convents
are inimical to chastity, virtue, and freedom.

**SPIRITUALISM FROM A MATERIAL-
ISTIC STANDPOINT.** B F Under-
wood. Written before Mr. Underwood joined
the Psychic Researchers.

THUMBSREW AND RACK. Torture
Implements Employed in the 15th and 16th
centuries for the promulgation of Christian-
ity. Being the Nuremberg Collection, with
specimens from the Holy Inquisition. 28 pic-
tures. The descriptions and reflections by
George E. Macdonald.

**VICTOR HUGO'S ORATION ON VOL-
TAIRE,** delivered on the one hun-
dredth's anniversary of Voltaire's death.
Translated by James Parton, author of the
Life of Voltaire. To which are added the
three great poems of Goethe, George Eliot,
and Longfellow.

WAS CHRIST CRUCIFIED? Austin
Bierbower. A lawyer's consideration of the
evidence of that alleged event.

WAS JESUS INSANE? A consideration
of Christ's alleged acts which would lead one
to that conclusion. L K Washburn.

WHY DON'T HE LEND A HAND? And
other Agnostic Poems. Samuel P. Putnam.
The title poem is perhaps the most popular
of Mr. Putnam's many poems, and a great
many editions of it have been called for. The
other poems are: 'The Golden Age, The Idea'
and the Real, Not Dead, but Living, Frui-
tion, Hope, Thomas Paine, Nature's Gospel,
Address to Deity, and the short poem so often
recited with great effect by Charles Watts,
Give Us Light.

**WILL THE COMING MAN WORSHIP
GOD?** B F Underwood; written be-
fore Mr. Underwood joined the Psychic Re-
searchers.

**WOMAN: FOUR CENTURIES OF PROG-
RESS.** A lecture delivered at the
Freethinkers' International Congress at Chi-
cago. Considering: The Cause of Woman's
Subjugation, The Canon Law and Its Effects
Upon Her, Theology Never Helpful to Woman,
Invention Woman's Friend, Freethought the
Benefactor of Woman. Susan H. Wixon.

**WOMAN: HER PAST AND PRESENT,
HER RIGHTS AND WRONGS.** A lec-
ture delivered before the Woman Suffrage As-
sociation of Denver, Col., by B F Underwood.
Any one of the above for ten cents, and twelve
for a dollar.

Address THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

He held

His fist to the nose of St. Patrick,
and yelled

"Let go of that tail and that horn—
I insist!"

"Will ye moind yer own business?"
said Patrick. The fist

Drew back and returned with the
sickening crash

Of a battering ram on the jaw of
the rash

And unhappy St. Patrick, who,
dropping the horn

And the tail, by the terrible
impulse was borne

Full forty feet off, where,
unconscious, he lay

Along with three others
who stood in the way.

—Extract and Illustration from "A Tale
of a Halo."

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be
no evidence to establish the claim of
inspiration." Such is the text of the
Colonel's new lecture entitled

All About the
Holy Bible

Just published in a large and hand-
some pamphlet. Price 25 cents. Ad-
dress The Truth Seeker Co., New York.

The Great Inger-
soll Controversy

Containing the famous Christmas
Sermon by Colonel Ingersoll, the pro-
tests thereby evoked from the minis-
ters who think they own this country
and all therein, and Colonel Ingersoll's
replies to the same. A finely gotten
up pamphlet. Price, 25 cents.

Liberty for Man,
Woman, and Child

"Reading this lecture," remarked a
friend the other day, "will make men
better; for if a man reads it one night
on his way home, the next night he
will take along some oranges or some-
thing to his family." This lecture is
gotten up in the handsome style of
"Voltaire" and "Lincoln," and has as
a frontispiece a fine photo-engraving of
the Colonel and both his grandchil-
dren, Eva and Robert, the little fellow
upon his knee, and Eva in her high
chair. It is a pretty picture, and the
Colonel's millions of friends will take
pleasure in it. In this pamphlet is
also the Colonel's **Tribute to His
Brother**, which so many have de-
sired to have in convenient form.
Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of
his century, and did more to free the
human race than any other of the
sons of men." A lecture by INGERSOLL,
with portrait of Voltaire. A hand-
some pamphlet. Every Freethinker
will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great
lecture, printed in a handsome pam-
phlet, and containing the Century's
famous portrait of Lincoln—said to
be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves
touched all the shores of thought."
A lecture by INGERSOLL, with likeness
of Shakspeare from the Kesselstadt
death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters
and Replies from Eminent men. With
"Great Suicides of History" and
Schopenhauer's Essay. 25 cents.

Gems of Thought.

"KNOW THYSELF" was written over the portal of the antique world. Over the portal of the new world, "Be thyself" shall be written.—*Anon.*

AFTER maturity is reached benefit must vary directly as worth—worth being measured by fitness to the conditions of existence. The ill-fitted must suffer the evils of unfitness, and the well-fitted profit by their fitness.—*Herbert Spencer.*

I BELIEVE that the man [killed by lightning] and the gnat [killed by a swallow] are in the same predicament. If the death of neither man nor gnat is designed, I see no good reason to believe that their first birth or production should be necessarily designed.—*Darwin.*

CHURCHES set forth the love of God to parishes in which the passports of life are in the currency of spoliation. The frequenters of churches are the owners of tenements, the monopolizers of land, the accumulators of unearned increments.—*Horace L. Traubel.*

WHAT is man born for but to be a reformer—a remaker of what man has made, a renouncer of falsehood, a restorer of truth and good; imitating the great nature which embosoms us all, and which sleeps no moment on an old past, but every hour repairs herself, yielding us every morning a new day, and with every pulsation a new life.—*Emerson.*

Most church attendants now are women. They go to see and be seen, to get out once a week, and to keep up with the latest styles of dress-fitting. The married men go occasionally to please their wives, and the young man to see the girls; while possibly a few old fogies go because they think that God will damn them if they don't.—*Independent Pulpit.*

WHAT humanity needs is not people who lead unsocial and wicked lives, and are very sorry when about to die; when, by the nature of the case, they can do no more harm nor good; but people who, at an early period, begin to render valuable service to the good cause, and continue rendering more valuable services as they advance in years.—*J. Cotter Morison.*

THE teachers, it would seem, have need to be taught, the custodians of moral principle to be supervised. Many of their lapses, it may be, are to be set down as concessions to the weak. But while concession to the weak is always a better thing than concession to Philistinism and wealth, it is none the less dangerous. We hear much of the harm of specially helping the weak to survive; but there is much more need to guard against the evil of letting their opinions rule. We want a new intellectual ethic at least as much as a new social ethic.—*John M. Robertson, in Free Review.*

INDEED it is unsafe to judge of mankind and its relation to actual and possible progress when the whole world is considered only as it exists during the lifetime of the individual. Decades are dots of time to him who sees man through the ever widening and ever lengthening corridors of the past. Centuries, marshaled with their bursting epochs, may be used with care in constructing a basis or a pedestal from which the operation of great principles may be viewed. Less than these may permit a man to be entertaining, even powerful for a period, but the grasp of eternal principles he does not possess, and to that extent is unreliable if not dangerous.—*Progressive Age.*

HE [Voltaire] was an abolitionist—the enemy of slavery in all its forms. He did not think that the color of one man gave him the right to steal from another man on account of that man's color. He was the friend of serf and peasant, and did what he could to protect animals, wives, and children from the fury of those who loved their neighbors as themselves. It was Voltaire who sowed the seeds of liberty in the heart and brain of Franklin, of Jefferson, and of Thomas Paine. Puttendorf had taken the ground that slavery was, in part, founded on contract. Voltaire said: "Show me the contract, and if it is signed by the party to be the slave, I may believe you."—*Ingersoll.*

In England . . . the great thinkers have all been rebels—Locke, Hume, Mill, Darwin—and now Bain and Spencer. They are the enemies of society. It is true that the makers of civilization may become honored after their death, and that by dint of the irresistible logic of facts society is gradually forced to conform to their directions; but to each during his lifetime it has been his lot to find his work assailed with furious abuse and venomous bitterness, none the less dangerous and obstructive because arising from ignorance and prejudice and enforced by the most pitiable arguments. The philosopher finds himself in the eyes of society not honored

for his intellect, but degraded and ostracized even for the efforts of his thought.—*Arthur Lynch, in the Free Review.*

False Economy

Is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Co., New York.

NEW EDITION.

PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.

Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph facsimile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

Oration delivered on The Christian Night, Decoration Day, 1882, My Choice, before the G. A. R. Why? at the Academy of Imagination, Musi, N. Y.
A Tribute to Ebon C. If Death Ends All, Ingersoll, Here and There, How Long? Liberty, Jehovah and Brahma, The Free Soul, Life.
A Vision of War, At a Child's Grave, Benefits for Injuries, We Build, A Tribute to the Rev. Life, Alexander Clark, Tribute to Henry Ward Beecher, The Grant Banquet, Apostrophe to Liberty, Tribute to Courtlandt A. Palmer, Mills, The Brain, The Sacred Leaves, The War and Wolf, The Cemetery, Origin and Destiny, What is Poetry? Originality, My Position, Then and Now, Good and Bad, Voltaire, The Miraculous Book, Lazarus, Orthodox Dotage, What is Worship? Humboldt, 'The Abolitionists, God Silent, Providence, Alchocl, The Man Christ, The Divine Salutation, Auguste Comte, At the Grave of Benjamin W. Parker, The Infidel, Fashion and Beauty, Napoleon, Dawn of the New Day, Epistrophe to Science, Reformers, Elizur Wright, The Garden of Eden, The Imagination, Thomas Paine, No Responder of Persons, The Age of Faith, Abraham Lincoln, Origin of Religion, The Meaning of Law, The Unpardonable Sin, What is Blasphemy? The Olive Branch, Some Reasons, Wree Will, Selections, The King of Death, The Birthplace of Burns, The Wise Man, Mrs. Ida Whiting Bruno, Knowles, The Real Bible, Art and Morality, Benedict Spinoza, Tribute to Roscoe Conkling, The First Doubt, The Infinite Horror, Nature, Tribute to Richard H. Whiting, Night and Morning, Mrs. Mary H. Fiske, The Conflict, Horace Seaver, Death of the Aged, The Music of Wagner, The Charity of Extravagance, Leaves of Grass, Women, Vivisection, The Sacred Myths, The Republic of Mediocrity, Inspiration, Religious Liberty of the A. Tribute to Walt Whitman, Bible, The Laugh of a Child, man.

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$5; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition.

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes are Egregiously Slow, They are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What Is Called Design Is Only Subserviency; and the Watch Argument Is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, N. Y.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS OF FACTS, HISTORY, STATISTICS, AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

16 represent Uncle Sam and the Priests.	2 represent Samples of Christianity's Work.
3 " The Church Robbing the People.	5 " Missionaries.
2 " Thanksgiving.	1 " The Lord's Instruments.
14 " Sabbath Laws.	25 " Bible Doctrines and Their Results.
6 " Children and the Church.	1 " The Church and Slavery.
10 " Woman and the Church.	1 " Priests and Politics.
6 " The Church and Thomas Paine.	1 " Ireland and the Church.
4 " Studies in Natural History.	1 " Church's Idea of Civilization.
4 " The Bible and Science.	1 " The Uses of the Cross.
15 " The Clergy and Their Flocks.	1 " Unkind Reflections on the Church.
1 " Piety in Our Penitentiaries.	1 " Persecutions of the Church.
4 " The Atonement Scheme.	1 " Some Allegories.
4 " The Lord and His Works.	1 " Heaven.
2 " Prayer.	1 " Hell.
10 " The Creeds.	1 " Miscellaneous.
1 " Christians and Mohammedans.	

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

PRICE, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE



is not in magic potions, "specifics" or electric clasp-trap, but only in wisdom—the science of HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, invited by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 24 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God.

Cloth, 75 cents.

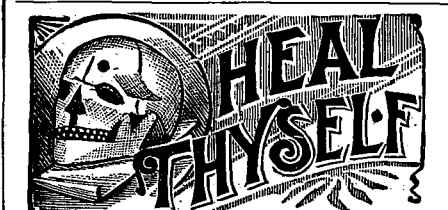
Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.

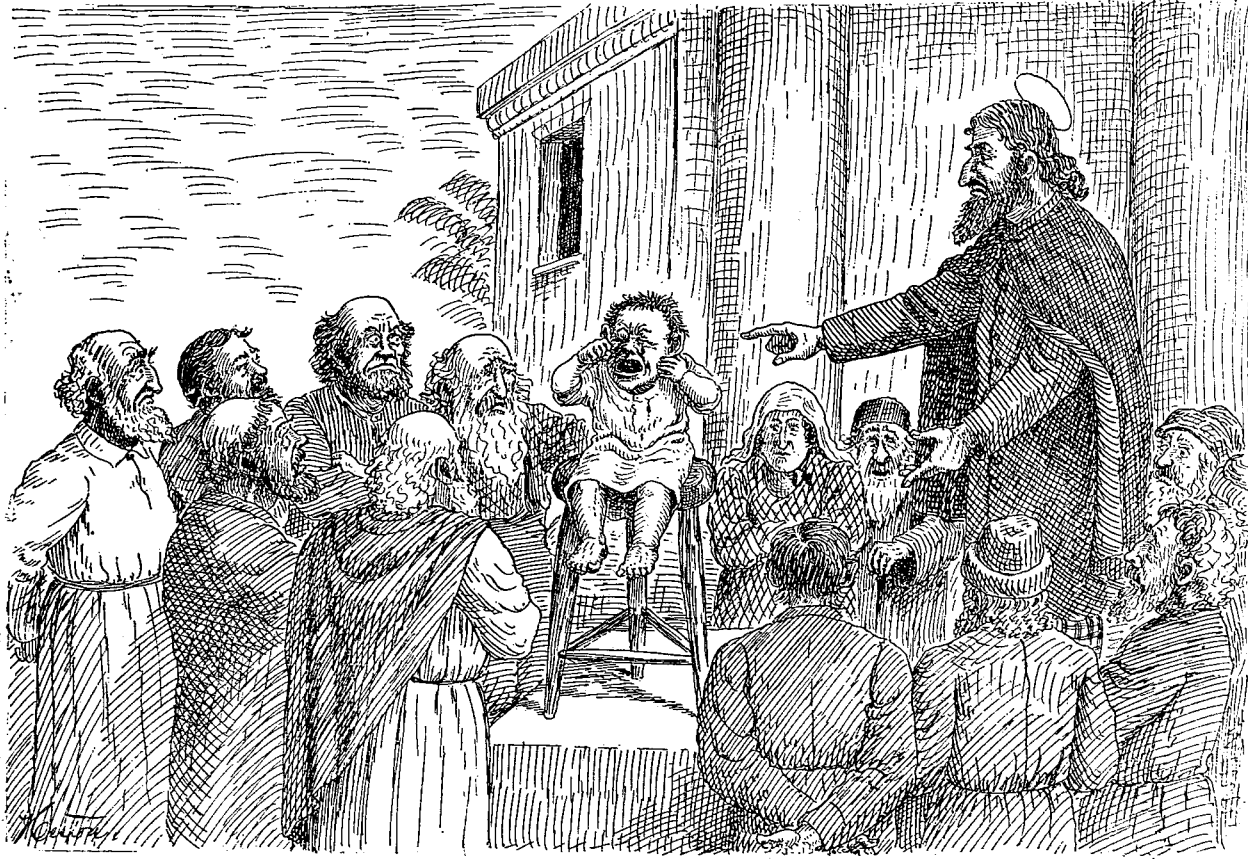
Address THE TRUTH SEEKER



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outstanding Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J.

NOW READ THIS!

Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISEASES OF MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



MUST PEOPLE BE CHILDISH IN ORDER TO GET TO HEAVEN?

And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter the kingdom of heaven.—Mat. xviii, 1, 2.

News of the Week.

THE National Republican Convention will be held in St. Louis on June 16th.

GIGANTIC demonstrations have lately taken place in Madrid against municipal abuses.

ADRIEN LACHENAL, vice-president for 1895, has been elected president of Switzerland for 1896.

EDWARD P. RIPLEY has been elected president of the Santa Fé Railway system under the reorganization.

It is said that the powers have addressed a peremptory note to Japan regarding the evacuation of Corea by that nation.

THE superintendent of the New York police orders his men to still more rigorously enforce the Sunday and Sunday excise laws.

HEINRICH DOWE, the inventor of a bullet-proof cloth, which could be pierced only at long range, died in Wiesbaden on Dec. 9th.

ON Dec. 12th the Chinese under General Sun resumed possession of Port Arthur, the stronghold taken from them during the war by the Japanese.

ON Dec. 10th Chancellor Hohenlohe declared in the Reichstag that the German government did not intend to introduce special anti-Socialist legislation at this session.

THE presidents of the anthracite coal-carrying companies have agreed to instruct the sales agents of their companies to enforce a restriction of production to 50 per cent of the present output.

MISS HELEN CULVER, of Chicago, has given to Chicago University West Side real estate to the value of \$1,000,000, thus making available for the University another million from John D. Rockefeller.

THE shipbuilding strike on the Clyde has been won by the strikers, the companies advancing wages one shilling per week now and another shilling in February. This is a restoration of the wages paid before the reduction.

SAMUEL GOMPERS was elected president of the Federation of Labor at its annual meeting last week. Whereupon the Socialists in the Central Labor Federation pay him left-handed compliments and also denounce "Sovereign and his rascally crew."

IN the national Federation of Labor Convention there were three factions, Socialist, Collectivist (the two closely related), and Individualist. The convention denounced the latest industrial social development, the carrying of mails by street cars.

THE Italian Chamber of Deputies has, by a majority vote, acquitted ex-Premier Giolitti of the charge of having stolen the documents that were abstracted from the Banca Romana and taken to the Ministry of the Interior while Giolitti was at the head of that department.

THE war between the two Christian nations, Italy and Abyssinia, is assuming large proportions. On Dec. 8th King Menelik's men surrounded a body of Italian troops and after a desperate battle the invaders were defeated, losing 900 men. The Abyssinians have 70,000 soldiers in the field, it is said. The Italians are sending reinforcements.

REV. JOSEPH PULLMAN, of Bridgeport, Conn., was arrested in a slander suit instituted by the managers of Mlle. Jane May, a Parisian pantomimist whom Dr. Pullman had denounced savagely from his pulpit. The clerical gentleman, now under \$25,000 bonds, is an all-round force "reformer," having tried to regulate about everything and everybody in Bridgeport.

THERE was nearly a riot in Topeka over the robbing of graves by the students or faculty of the Kansas Medical College. The state troops were ordered to hold themselves in readiness to quell any outbreak directed against the college. The dean and some members of the faculty have

fled from the city. In one cemetery, of thirty graves examined, twenty-one were found empty.

AT the municipal elections in Massachusetts on Dec. 10th the Democrats elected Josiah Quincy mayor of Boston over Edwin U. Curtis, Rep., nominated, by 4,376 plurality. The Democrats also elected mayors in Lowell and Worcester. In other cities the Republicans or independent tickets won. License carried in Boston, Lowell, and Worcester; no license in Cambridge, Medford, Lynn, and Salem.

ALLEN G. THURMAN, of Ohio, the "Old Roman," as he was called, died at Columbus on Dec. 12th. He was a representative in the House, United States Senator, and chief-justice of Ohio. In 1888 he was the Democratic candidate for vice-president. Allen Granberry Thurman was born in Lynchburg, Va., Nov. 13, 1813. Although his father was a preacher and his mother a very religious woman, Senator Thurman "never paid much attention to religious matters." He was not a church member.

EVERY Woman Ought to Read It. Every LIBERAL Woman and Man Will Want It.

WOMAN, CHURCH, AND STATE.

By Matilda Joselyn Gage.

This is Mrs. Gage's latest and crowning work. It is THE book to show how the church has enslaved woman and kept and keeps her in an inferior position. A glance at its contents will show this:

The first chapter—the Matriarchate—shows that under the old civilizations woman had great freedom, but that the tendency of Christianity from the first was to restrict her liberty. In this chapter Mrs. Gage claims that to the Matriarchate—or Mother-rule—the world is indebted for its first conception of inherent rights.

Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced degrading sensuality, and woman was the victim of these brutes.

Chapter III is on the Canon Law, showing how the church controlled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquette—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pines, the English debarcherias, governmental crime-makers, etc.

Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs. Gage shows how the possession of even a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rabid were the clergy not to suffer a witch to live. This persecution for witchcraft was a continuance of the church's policy for obtaining universal dominion over mankind. Women physicians of the Middle Ages were persecuted, and the "Pilgrim Fathers" continued it in America. The first synod convened in America was to try a woman for heresy, and others were stripped and whipped for not agreeing with the clergy.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to labor unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

The work is a burning protest against the tremendous wrong done woman by the church, which controlled the state. It is also extremely valuable as history. No woman, it seems to us, can read it and remain a supporter of the religious institution which has crushed her individuality, her mentality, and degraded her person. To the woman's cause it opens an Age of Reason. It ought to be widely read for the good it will do.

In cloth, \$5; in half-leather binding, \$8.

Address THE TRUTH SEEKER.

Scientific Books Cheap.

Out of various importations and purchases of scientific works, at different times, we have on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities with a survey of Mediæval Education. By S. S. Laurie, L.L.D. 75 cents.
English: Past and Present. By Richard Chenevix Trench, D.D. 75 cents.
Modern Science and Modern Thought. By S. Laing. 75 cents.
Formation of Vegetable Mould through the action of Worms, with observations on their habits. By Charles Darwin. 75 cents.
Science and Crime, and Science and Poetry, with other essays. By Andrew Wilson, F.R.S.E. Two books in one volume. 75 cents.
The Land Question: Containing the History of Land Holding in England, by Joseph Fisher, F.R.H.S.; and Historical Sketch of the Distribution of Land in England, by William Lloyd Birbeck, M.A. 75 cents.
Current Discussion in Science, and Scientific Aspect of some Familiar Things. By W. M. Williams, F.O.S. Two books in one volume 75 cents.

PUBLICATIONS.

"HEAVEN AND HELL."

By EMANUEL SWEDENBORG,
(Servant of the Lord Jesus Christ.)

Paper, 416 pages, 15 cents.
Cloth, (octavo), 375 pages, special to readers of this journal, only 25 cents, by mail, prepaid.
Send for descriptive catalogue of Swedenborg's works.
American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

JUST OUT! AGNOSTIC ANNUAL FOR 1896.

Edited by CHARLES A. WATTE.

CONTENTS: Balfour's "Foundations of Belief," An Agnostic Rejoinder. S. Laing; Agnosticism and its Equivalents, Amos Waters; The Man, Jesus Christ: The Germ of the Christian Myth, J. Allanson Picton; Psycho: A Poem, W. Stewart Ross (Seladine); Mind as Controlled by Matter, Constance E. Plumptre; The Faiths of Our Forefathers, Charles Watte; An Agnostic View of Theism and Monism, R. Bithell, B.Sc., Ph.D.; The Old Testament Library, J. J. Gould; Immortality, W. A. Leonard; The Physiological Bias of Religious Leaders, Furneaux Jordan, F.R.C.S.

Price, 25 cents,
Address THE TRUTH SEEKER.

Travels in Faith.

By CAPT. ROBERT C. ADAMS.

Being the story of his mental journey from orthodoxy to Rationalism.
Price, paper, 25 cents; cloth, 75 cents.

Researches in Oriental History,

EMBRACING THE

Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity;

to which is added,

WHENCE OUR ARYAN ANCESTORS?
By GEORGE W. BROWN, M.D.

Fourth Edition.

Part I.—Researches in Jewish History; ten chapters.
Part II.—Researches in Zoroastrianism; thirteen chapters.
Part III.—Derivation of Christianity; twenty chapters.
Part IV.—Whence Came the Aryans? Five chapters.

Elegantly bound in cloth, price, \$1.50.

Address all orders to THE TRUTH SEEKER COMPANY, 28 Lafayette Place, New York City.

WANTED

Situation in a respectable family, by an experienced housekeeper, speaking German, French, and English. References given and required. Address Box 1,555, Iowa City, Ia. 2150

WANTED.

A good woman wanted, 25 to 40 years of age, a widow without children, not designing marriage, and of liberal ideas. This is a gift-edged chance for one of good disposition and good health to take charge of housework in family of six grown persons. Wages fair and certain; and if her services merit it, after a term of years, a generous settlement in addition to wages agreed upon may be expected. Address 4151 Box 24, Warren Pa.

100 AMERICAN WATCH

THE LATEST OUT.

The supposed impossible has been accomplished and at last we are able to give you one of our GUARANTEED AMERICAN WATCHES for only ONE DOLLAR. Our watches have reached a world-wide fame and their sale has exceeded that of any other watch ever produced. This "DOLLAR WATCH" is the 5th and last of the famous American series and marks a point in watch manufacturing past which all of the money and ingenuity of the world can never go. To introduce them quickly, we will for a short time send samples direct from factory to individual buyers. This watch is a regular American patent lever, lantern pinion, dust proof case, lined, tested, regulated and guaranteed for one year. On receipt of \$1.00 we will send the watch postpaid with our year's guarantee. If you will mention this paper we will include from a handsome case and charm also our Catalogue of 1000 novelties. Address,

ROBT. H. INCERSOLL & BRO.,
Dept. 89 65 CORTLAND STREET, N. Y. CITY.

PROHIBITED IN CANADA.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 22. No. 52. { PUBLISHED WEEKLY. } New York, Saturday, December 28, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

"PEACE ON EARTH, GOOD WILL TOWARD MEN"—WHEN?

"The blood of thirty millions of our fellow-men cries out against the nature-hating fanatic who inculcated the belief in the sinfulness of our natural instincts, the guilt of scepticism, and the possibility of Satanic incarnations! Christianity has turned whole nations of freedom-loving men into slaves and flunkies — The worst tyranny that has ever op-

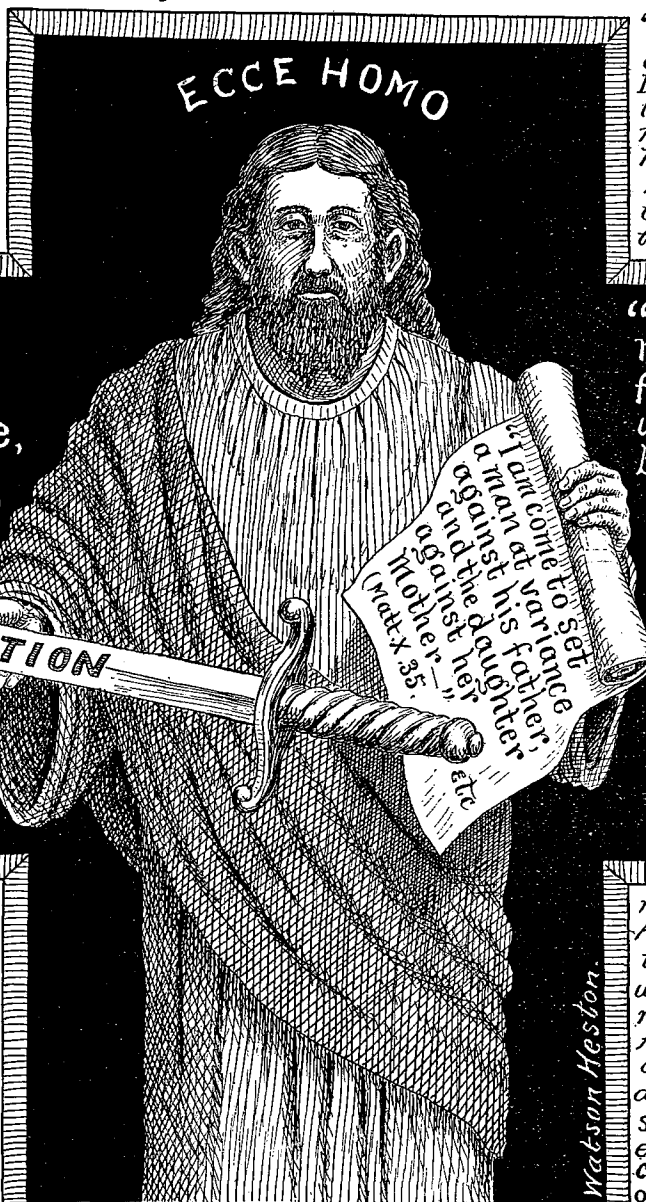
pressed the children of this earth was perpetrated in the name of the Christian God!" (OSWALD.)

2,000,000 butchered in the wars against the pagan Saxons, Sarmatians,

and Scandinavians. 1,000,000 in the wars against the Arian heretics. 5,000,000 in the Crusades. The extermination of the Spanish Saracens. 1,000,000 in the man-hunt against the Albigenses, Huguenots, Waldenses, the Netherlands insurgents and the Thirty Years' War. 1,000,000 by the Holy Inquisition. 9,000,000 for witchcraft. 12,000,000 natives of the New World, all slaughtered through the fiendish fanaticism and hellish hate of the pious bigots who wielded the Sword of Christ!

"Think not that I am come to send peace on earth: I came not to send peace, BUT A SWORD!"

(Matt. X. 34.)



"And frantic priests waved the ill-omened cross o'er the unhappy earth. I've marked His slaves, with tongues whose lies are venomous, beguile the insensate mob, and whilst one hand was red with murder, feign to stretch the other out for brotherhood and peace. And that they now babble of love and mercy, whilst their deeds are marked with all the nar-

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple!"

(J.C. in Luke, XIV. 26.)

rowness and crime, that Freedom's young arm dares not yet chastize" (Shelley.)

The joyous festival of the nature-loving pagans, who celebrated the 25th of Dec.

as the return of the Sun, or birth of the new year, has been stolen, perverted and prostituted to the use of a host of ignorant myth-worshippers, as the natal day of one whose religion has turned millions of acres of fertile lands into a desert, retarded learning, opposed science, imprisoned philosophers, debauched women, tortured the helpless, slaughtered the innocent, and drenched the earth with human blood, and today the Christian world stands with murderous weapons ready to cut each other's throats!

A CHRISTMAS SERMON.

Special NEW SUBSCRIBER Offer.

We wish, for two good and valid reasons, to greatly extend the circulation of THE TRUTH SEEKER. First, we want its influence for good and its efforts for greater liberty of thought to be more widely distributed, and consequently more effective. Second, we want more subscribers to help pay its expenses and enable us to do more work. And we wish to emphasize both of these reasons. Our present subscribers can do a great deal for us if they will, and to get them to aid us we are willing to reward them; we therefore make this SPECIAL NEW SUBSCRIBER OFFER:

To any subscriber now on our list who will get a new name for the list for one year, sending us three dollars for the same, we will send free a copy of the FREETHINKER'S PICTORIAL TEXT-BOOK, in board covers (price TWO DOLLARS).

And to anyone whose name is not now on our list we make this offer: Send us three dollars for the paper one year, and we will send you free the PICTORIAL TEXT-BOOK.

The pictures in the FREETHINKER'S PICTORIAL TEXT-BOOK were made and the text written to show the absurdity and untruthfulness of the Church's claim to being a divine and beneficent institution, and to reveal the abuses of a union of church and state. It has 185 Full-page Illustrations, with copious citations of Facts, History, Statistics, and Opinions of Scholars to maintain the argument

of the Artist. The Designs are by WATSON HESTON and include a portrait of the designer. The pictures are classified as follows: Of those representing Uncle Sam and the Priests there are 16; representing The Church Robbing the People, 2; Thanksgiving, 3; Sabbath Laws, 6; Children and the Church, 11; Woman and the Church, 10; The Church and Thomas Paine, 6; Studies in Natural History, 4; The Bible and Science, 2; The Clergy and Their Flocks, 15; Piety in Our Penitentiaries, 1; The Atonement Scheme, 4; The Lord and His Works, 4; Prayer, 2; The Creeds, 10; Christians and Mohammedans, 1; Samples of Christianity's Work, 2; Missionaries, 5; The Lord's Instruments, 1; Bible Doctrines and Their Results, 25; Church and Slavery, 1; Priests and Politics, 2; Ireland and the Church, 4; Church Ideas of Civilization, 2; Uses of the Cross, ; Unkind Reflections on the Church, 4; Persecutions by the Church, 9; Some Allegories, 12; Heaven, 3; Hell, 6; Miscellaneous, 7

This offer cannot apply to renewals. Premiums for them can be found on the second page of this issue. We are giving five dollars' worth for three in this offer, and there is no profit in it except that we shall get many renewals of these subscriptions; the subscribers will also, probably, buy a few books from time to time, and the small margin on them may make us whole. Induce your neighbor to subscribe, and so get the book for yourself. Or, if you are not now a subscriber, send us three dollars and get both paper and book—FIVE DOLLARS' WORTH FOR THREE DOLLARS.

Read what the papers and people have said of the book and see if it is not worth while to make a strong effort to obtain it. The book has had a large run; five thousand copies have been sold, and everyone who paid two dollars for it says it is worth a good deal more. Now we are giving it away, and you can get a copy if you will. Do not delay, but get it now.

SPECIMEN PRESS NOTICES.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait-painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—Freethinkers' Magazine.

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—Boston Investigator.

Send us a new subscriber and get the book free of all expense to you. Or, if you are not now a subscriber, send us \$3 and get the book and the paper for one year.

LIST OF PREMIUMS WITH THE TRUTH SEEKER

When Renewing Your Subscription, Take Advantage of These Good Offers.

For \$6.50 we will send *THE TRUTH SEEKER* one year (\$3) and S. P. Putnam's "Four Hundred Years of Freethought" (\$5). Large Octavo, 1150 pages, gilt sides and back, marbled edges—the most magnificent work ever issued by the Freethought Press. 140 Half Tone Engravings of the Prominent Freethinkers of the past four centuries.

The object of this work is to present the Course of Freethought throughout the Civilized World from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the greatest developments of the human race. It reveals Freethought as an intellectual, moral, literary, social, industrial, and political movement. It shows what Freethought is in itself, how manifold are its influences, and with what promise we can hail its future triumph. "FOUR HUNDRED YEARS OF FREETHOUGHT" embraces the most illustrious pages of human history, adorned with the brightest genius, radiant with the most splendid poetry, rich with the greatest inventions and discoveries, and ennobled with freedom's most shining advance. Nothing can be more interesting or more inspiring to the pioneer workers of to-day, to those who are still in the van for human rights and progress. No Liberal can afford to be without this book. It contains the greatest thoughts and the greatest deeds of the greatest men in one harmonious and magnificent whole, a vivid picture of man's sublimest evolution, with the added glory of woman's emancipation from the chains and slavery of a barbaric church.

HOW TO GET 400 YEARS OF FREETHOUGHT FREE!

SPECIAL OFFER! Send us **FOUR NEW YEARLY SUBSCRIBERS** at regular rates (\$12 in all), and we will send the **GETTER UP OF THE CLUB "FOUR HUNDRED YEARS OF FREETHOUGHT" FREE OF CHARGES.**

AND FURTHER—To aid our friends in getting this book for themselves, we will offer *To the New Subscribers as a Premium*, post free, a copy in boards of

THE GREATEST BOOK OF ITS KIND EVER CONCEIVED.

Old Testament Stories Comically Illustrated By **WATSON HESTON**,
Or, if preferred, a copy cloth-bound of
BELL'S HANDBOOK OF FREETHOUGHT.

For \$5 we will send *THE TRUTH SEEKER* one year (\$3) and "Paine's great Works Complete" (\$3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

For \$5 we will send *THE TRUTH SEEKER* one year (\$3) and "The World's Sages, Thinkers, and Reformers" (\$3). By D. M. Bennett.

For \$4.50 we will send *THE TRUTH SEEKER* one year (\$3) and James B. Alexander's "Dynamic Theory" (\$2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

For \$4.50 we will send *THE TRUTH SEEKER* one year (\$3) and "The Freethinker's Pictorial Text-Book" in cloth (\$2.50).

For \$4 we will send *THE TRUTH SEEKER* one year (\$3) and "The Freethinker's Pictorial Text-Book" in boards (\$2).

For \$4 we will send *THE TRUTH SEEKER* one year (\$3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers (\$1.50).

For \$3.50 we will send *THE TRUTH SEEKER* one year (\$3) and "Old Testament Stories Comically Illustrated," in board covers (\$1).



The Freethinker's Badge-pin

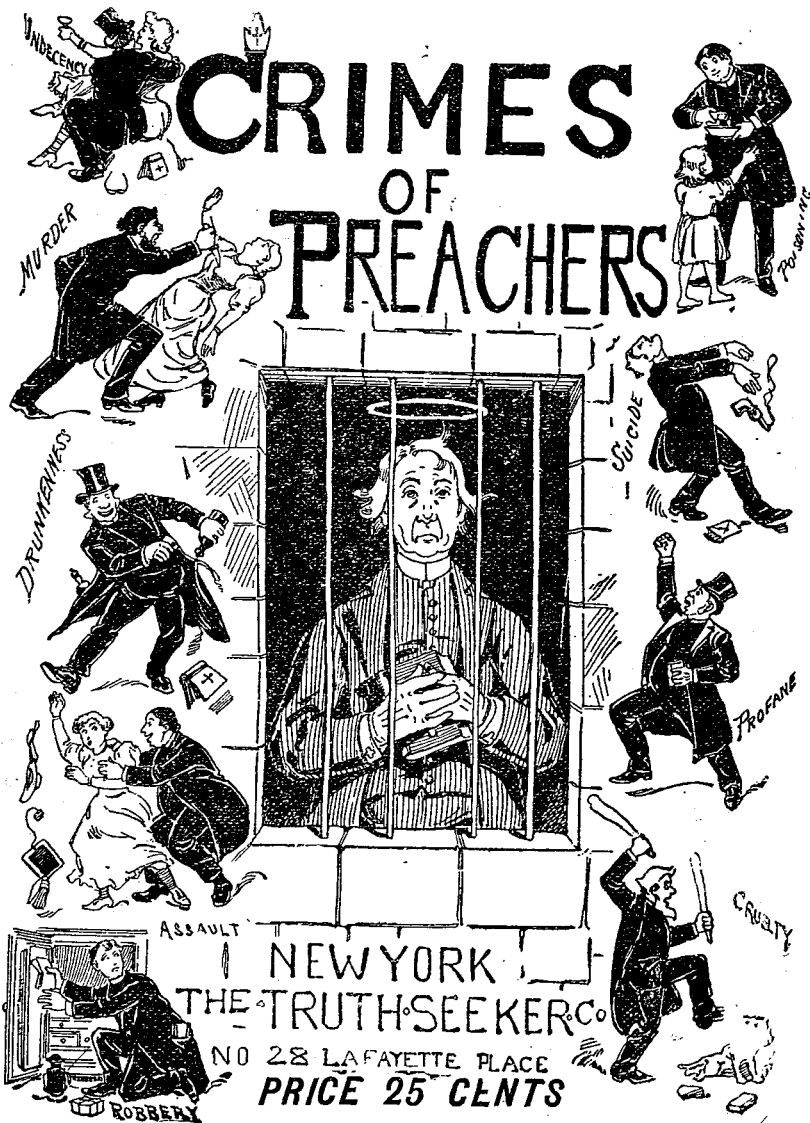
AND
THE TRUTH SEEKER
ONE YEAR.

FREETHOUGHT vs. SUPERSTITION.

Will be sent for \$4.50. The \$2.75 Pin and THE TRUTH SEEKER one year for \$5.

The TRUTH SEEKER and The Ingersoll Souvenir Spoon

Will be sent for \$4.75. Sugar Spoons and TRUTH SEEKER. \$5. Either kind (Tea or Sugar) Spoon gilt bowl. 50c. more. Address THE TRUTH SEEKER



The Bible Inquirer,

A KEY TO BIBLE INVESTIGATION;
CONTAINING 148 PROPOSITIONS.

With References to the most Plain and Striking Self-Contradictions of the So-called Inspired Scriptures. Including Questions Answered Affirmatively and Negatively by Quotations from the Bible. Also, Other Bible References of Importance.

Fourth Edition, Revised and Enlarged.—Price, 25 Cents.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York City.

FOR ANY OF
Ingersoll's
Works
Address THIS OFFICE

A SECULAR MARRIAGE AND FUNERAL RITUAL

AND
COLLECTION OF SECULAR HYMNS.

By A. R. AYRES.

"A good book written with a purpose."

Price 25 cents.

PIANOS, PIANOS!

\$225; - \$250; - \$275.

After years of earnest study and experiments, Mr. Adam Schaaf, of Chicago, one of the oldest and most experienced piano manufacturers of this country, has produced what is believed to be the most perfect Upright Piano ever constructed. The instrument is thus described:

"The volume of tone is fully equal to any of the best Square Grand Pianos, while the quality is of the most exquisite musical character—pure, sympathetic, and in the highest degree pliable. Its durability and its capacity for standing in tune, is unparalleled in the history of piano-making. In a word, this piano is made to stand, not merely as an ornamental piece of furniture (it is finished in the most artistic and handsome style), but as a musical instrument—not for a day, but for a lifetime."

These pianos received the highest honors at the World's Fair; Mr. GEORGE STECK, Judge of Awards, the best living authority on pianos, reporting as follows:

"This exhibit deserves an award for excellent tone quality, sustaining power, well planned scale, and excellent action, with easy, prompt touch. Material and workmanship are superior."

The distinguished Pianist and Composer, SIGNOR FABIANI, of the Paris Conservatory, says:

"I have used the Adam Schaaf Pianos, and have critically studied their merits, compared them with those of the best American and European makers, and I find them unsurpassed for quality and variety of tone, responsiveness of touch, elegance of appearance, and reliability in every way."

Having made special arrangements with the manufacturer, who is our personal friend, to introduce these superb pianos, we are prepared to offer them to TRUTH SEEKER readers at the above marvelously low prices—from \$50 to \$150 less than dealers ask for inferior instruments. Every piano is warranted for five years, and the purchaser is not required to pay for it until delivered. We will pay the freight to any station within 1,000 miles of Chicago. Full description of instruments sent on application.

If you or any of your friends contemplate buying a piano it will be to your interest to correspond with us.

J. E. REMSBURG & SON., Atchison, Kan.

\$679,694,439.

By the census of 1890, the above is the value of

Church Property

in the United States.

Should It Be Exempt from Taxation?

REASONS WHY IT SHOULD NOT.

By single copies the price is 15 cents, but as the work is published specially for distribution by those who favor justice in taxation the following reductions are made:

Ten copies.	-	-	-	\$1.00
Fifty copies.	-	-	-	4.50
One hundred copies.	-	-	-	8.00

Larger quantities at special rates.

Address THE TRUTH SEEKER, New York.

EDEOLOGY

By SYDNEY BARRINGTON ELLIOT, M.D.

A Treatise on the Generative System,
In three parts, including

Pre-natal Influence, (Influence which affects an unborn child)
Limitation of Offspring and
Hygiene of the Generative System.

Containing

Plain Facts on Private Subjects for all Adults.

This book deals in an open,

frank, but delicate way, with all points of interest on the generative system.

It treats of

Personal and Social Physiology and Hygiene.

WHAT THE MARRIED OUGHT TO KNOW

In order to live healthy lives and produce healthy offspring.

It is free from medical technicalities, written on the highest moral plane, and in such a way that everyone may read and understand it. It is most highly commended by the press, eminent physicians, and prominent people of all callings.

It is printed from large, new, clear-faced type, on good paper, in one volume, well bound.

Price, cloth, \$1.50.

Address THE TRUTH SEEKER

THE TRUTH SEEKER

A Journal of Freethought and Reform

Vol. 22, No. 52, { PUBLISHED WEEKLY. } New York, Saturday, December 28, 1895. { 28 LAFAYETTE PL. } \$3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.
28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - DECEMBER 28, 1895.

SUBSCRIPTION RATES:

Single subscription, in advance.....	\$3 00
One subscription two years, in advance.....	5 00
Two new subscribers.....	5 00
One subscription with one new subscriber, in one remittance.....	5 00
One subscription with two new subscribers, in one remittance.....	7 00
One subscription with three new subscribers, in one remittance.....	8 50
One subscription with four new subscribers, in one remittance.....	10 00
Any number over five at the same rate, invariably with one remittance.	

Money should be sent by express company's money order, postal order, draft on New York, or by registered letter. Address communications and make drafts, checks, post-offices and express money orders payable to E. M. MACDONALD, 28 Lafayette place, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

A Fight for Justice.

The movement to bring about the taxation of church property in the state of Missouri is reported to be assuming commanding proportions. It seems that, so far as the city of St. Louis is concerned, the matter is in charge of a clergyman, the Rev. W. W. Hopkins, described as secretary of the Agitation Committee. Mr. Hopkins says that "church property in St. Louis, with a market valuation of over \$48,000,000, is now untaxed. Fully half of this property is not directly used for church purposes, and a large part of it is held for speculation. In some instances secular occupation of church lands and buildings yields a revenue in rental to churches, but no tax is assessed. It is our purpose to secure an amendment to the constitution of the state taxing all property."

An exchange suggests that the activity of the Protestant clergy in this movement is inspired by the fact that a large preponderance of the untaxed property is held by the Catholic church, but the odium theologium does not appear in their argument, which is unanswerably sound. "We are making this fight" they say, "for the sake of right and justice, and the correction of a palpable wrong—a wrong that has forced itself upon the attention of taxpayers by the fact that the constitutional exemptions acquiesced in by a tolerant, benevolent, and magnanimous public sentiment are in numerous instances grossly abused. A vast amount of valuable property now untaxed is held for speculation and profit, and not for the purpose contemplated by the constitution of the state. By many it is urged that the churches are moral forces in a community, and for this reason their property should not be taxed. Every honest man and virtuous woman is a moral force, and on the same theory it should only be necessary for them to prove their purity in order to escape taxation. This movement is only started, and as yet we have no active aggressive organization. But if our initial efforts betoken ultimate success, an organization with an irresistible public sentiment behind it will be formed in the near future."

St. Louis Secularists should see to it that copies of the pamphlet "Church Property" (advertised on opposite page) are placed in the hands of the Agitation Committee, with the article, "An Opinion

on Tax Exemption," in this issue of THE TRUTH SEEKER. So fortified, if they are in earnest, the people of Missouri may carry the contest to a successful issue.

Cross Against Crescent.

When both sides of the story about the Armenian atrocities are told, the Mohammedan participants appear less black than they are painted by the Christian missionaries. There is a paper published in Ulster Park, N. Y., by Mohammed Alexander Russell Webb, which devotes much of its space to a defense of the present sultan of Turkey and to a vindication of his course toward the "rebellious, anarchistic Armenians."

Old Cetewayo, the Zulu chief, put the African situation in few words. Said he: "First you send the missionary with the Bible; next you send the trader with the rum bottle; next you send the consul with the flag; then you send the soldier with the gun." Mohammed A. R. Webb uses more words, but they mean about the same thing. Christian governments have sent to Turkey their missionaries, their traders, their ambassadors, and their guns and warships. The presence of the missionaries and Armenian followers of Christ in the Sultan's domain is used as a warrant for foreign interference with the affairs of the Moslem government, and M. A. R. Webb avers that the sultan has granted concessions such as no Christian power would have made under the circumstances. He has accorded the Armenians more liberty than they know how to enjoy, and they have used it at the expense of the property and lives of his other subjects. "They have been bold in doing this," says Mr. Webb, "feeling assured that they would be supported and encouraged by the church Christian missionary element in all parts of the world. Nor have they been mistaken; this support and encouragement have been freely and enthusiastically given to them, notwithstanding the convincing evidence that gross injustice was being done to the Turkish government." Great trouble has arisen, we are told, through lust for political power, territory, and commercial supremacy on the part of England and Russia, but these questions could be settled diplomatically and without rupture of peaceful relations were it not for "the far greater disturbing influence of Christian intolerance and fanaticism."

If we may credit the word of the editor of the *Moslem World*, "in no country on earth is the religious liberty of all classes more firmly guaranteed and protected than in the Turkish dominions." None are so tolerant of other religions as the followers of Mohammed (on whom be peace). His Imperial Majesty, Abdul Hamid II, sultan of Turkey and caliph of Islam, has not only given Christian missionaries every liberty, but special privileges as well. In England less than two years ago the Mussulmans of Liverpool, while engaged in prayer, were stoned by a Christian mob and several so seriously injured that they were sent to a hospital. Even Mr. Webb himself has been persecuted and robbed in America in a manner that would call down the wrath of the sultan if Webb had been a Christian missionary in Turkey. Briefly, the Christian missionaries, by working upon religious prejudices, have stirred up the Armenians to revolt, and the greedy Christian powers are taking advantage of the disturbance to agitate for the dismemberment of the Ottoman empire.

Added to the intolerance inherent in the Christian religion, the missionaries are actuated by the malignancy of the beaten. They have failed to convert one "honest, intelligent Mussulman." In all

oriental countries missions are a failure, and nowhere more completely so than in Turkey.

Such is the Mohammedan version of the Armenian trouble. We do not have to accept it all as literally veracious, for when one religionist discusses the character and acts of another belonging to an opposing cult, prudence dictates that his statements should be weighed in the scale of probability. But one thing is certain—at the root of the difficulty is diversity of belief. Christian missionary zeal has brought the followers of Christ into conflict with the followers of Mohammed, and fanaticism has been safely trusted to do the rest.

Falsifying the Issue.

The Sabbath enforcers have held their mass meeting to protest against submitting the question of Sunday liberty to the voters of New York city. They held it in this town on the evening of December 16th, and there were present as speakers Bishop H. C. Potter, who presided; the Rev. A. P. Doyle, a Catholic priest; Warner Miller, a politician; the Rev. J. M. Buckley, an editor; Bishop Doane, of Albany, and Frederic R. Coudert, a lawyer. All of these sounded the same note, and it was a false one. In their call for the meeting they set forth:

"That there is nothing in the trade of a saloon keeper which should make it an exception to the long-settled policy of the state, which protects the right of rest and quiet worship on Sunday by forbidding ordinary traffic on that day."

That is all the call contains which touches the Sunday question proper, the remainder of the document being devoted to the evils of intemperance, which is another matter. Even the paragraph here quoted is a misrepresentation. Discussion of the Sunday issue has been most voluminous. Out of the mass of fallacious argument put forward, the Sabbatarians have extracted the kernel of sophistry, and that kernel is embodied in the lines quoted. It is intended to delude. We are to believe that the anti-Sunday law fight is solely in the interest of the saloons, which on its merits it is not. The saloon keepers are of course contending for what they conceive to be their rights in the matter, but the persecution of the vendors of matches, ice, neckties, and collar-buttons, and the closing of grocery stores where only provisions are sold, does not touch the liquor interests. Not the slightest evidence is adduced that the liquor dealers desire, like the parsons, to close all doors that do not open in the direction of their places of business. They ask for a repeal of the law forbidding them to do business on Sunday, which is perfectly natural, but it is not true that they desire to be an exception in that respect to other merchants. This is not said in defense of the publicans except as citizens, but to demonstrate that the Sabbatarians are conducting a campaign on false issues. All the discussion of liquor selling and the consequences of intemperance is introduced to cast odium upon the cause of a free Sunday, and for no other purpose. Admitting it to be a great pity that men will sell rum, the fact that they do sell it, as they are licensed to do by the government, gives no suggestion of a reasonable excuse for enforcing puritanical Sunday laws on men engaged in other branches of business.

Deliver us from those hypocrites who aver in the call for this mass meeting that the state "protects the right of rest and quiet worship on Sunday by forbidding ordinary traffic on that day." To say nothing about the noisiest kind of traffic, the running of railroad trains, which is not forbidden in civilized communities, the truth must suggest itself to the dullest mind that the state will be powerless to protect the quiet of any day when church bells are rung from morning till night.

Such an occasion as this meeting could not be expected to pass with no allusion to the iniquity of "submitting a law of God to the local option of corrupt cities." Bishop Doane saw to it that the omission was not made. Having illustrated his contention by saying that the state might as well submit adultery as Sabbath observance to local option, he quoted the law of God in such case made and provided, to wit, "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord." Beyond doubt, he knew that this law had reference to some other day than Sunday, but, like Senator Quay, of Pennsylvania, he appeared willing to "strike out the word 'seventh' before the word 'day' and insert the word 'first.'" Besides, he garbled the law. A material part of every law is the penalty, and when we demand the enforcement of the statute itself we must do so knowing that its penalty will be inflicted on the offender; otherwise it is void. If Bishop Doane, therefore, accepts the legislation as just, he has to take all its provisions; and the provision of this act regarding the Sabbath is that "whosoever doeth work therein shall be put to death." Were we not witnesses to the fact, human testimony could scarcely convince us that a law so barbarous as the so-called Mosaic command about the seventh day, originating in an age of darkness and savagery, could be thought worthy the serious attention of intelligent people in this century.

Bishop Doane's remarks so well express the tone of the gathering that no others need be quoted. Every speaker placed himself on record as totally unmindful of the existence of such a principle as that of religious liberty, and called upon the police to turn the city into a desert on one day in seven in the interest of "quiet worship" which has never been disturbed or denied. And not one person in twenty in New York goes to church or worships elsewhere.

Catholic Mendacity.

The *Catholic News* of November 20th has a quite diverting editorial concerning a scene in a French court of justice. It says that this scene "must be regarded as a strong argument for the careful religious as well as secular training of youth." Emilius Gaudot, a boy of eighteen, had murdered a girl in order to rob her of about forty cents. The judge said to the prisoner that probably he would not have killed the girl if he had known how little money she had. This dialog ensued:

"Gaudot: 'And why not? What does it matter to me to have an old carcass more or less in this world? I work for any wages I can procure.'

"Judge: 'Your cynicism would disgust the very cannibals themselves. You are only eighteen, and you are charged with a capital crime. Who has taught you so much iniquity?'

"Gaudot: 'How do I know?'

"Judge: 'Do you confess to all the charges brought against you?'

"Gaudot: 'I confess all. These things are play for me.'

The counsel for the murderer saw that he must play to the galleries if he was to hope for a mild sentence for his client. So he proceeded to arraign the whole governmental machinery of France for its failure to keep the crucifix in the schools. Here is a sample of his buncombe:

"I see before me and I salute the Image of the Crucified One. This Image is here in the very court where you condemn the guilty. But tell me why is it not in your schools to which you invite the little child in order to instruct him? Why do you punish men under the eye of God? Why is the God of Calvary presented for the first time to Gaudot here when he sees himself struck down by the law? If the Crucifix had been presented to Gaudot when he sat at his desk in school, Gaudot would not now sit on this bench of infamy."

But there is nothing in the account as given by the *News* that goes to show that Gaudot had not received religious instruction. So far as we know, he may have been brought up very piously. Nothing in his acts indicates to the contrary, for not even his lawyer would pretend in private conversation that no crimes are committed by those who have been educated religiously. There have been multitudes of Catholic criminals, of all stations in

life, from a Borgia on the papal throne to the humblest sneak thief or garroter. There are today thousands of inmates of our jails and penitentiaries who have seen the crucifix from their infancy through youth to manhood and womanhood. The assertion of the lawyer that "if the crucifix had been presented to Gaudot when he sat at his desk in school, Gaudot would not now sit on this bench of infamy," is paralleled by the equally mendacious assertion of the editor of the *Catholic News* here in New York that "no honest man can doubt that religious instruction would have prevented this young man from committing the terrible crime that now sends him to his death." If this claim holds good in the case of all Catholic-educated persons, we shall be greatly indebted to the editor of the *Catholic News* if he will explain the presence in Sing Sing and Auburn of the hundreds of Catholic guests who are forcibly detained in the state penal institutions in those places.

Announcement.

We have been the recipient within the past two weeks of from one to forty dozen clippings of clerical attacks upon Colonel R. G. Ingersoll. His recent lecture tour, as his tours always do, has stirred the followers of the meek and lowly one to renewed efforts at slander and personal vituperation, has given their imaginations new wings, and their inventiv powers new incentives. There is nothing, apparently, like the Christian religion to make men mean; and a man who loves God a great deal usually hates one who doesn't in proportion.

Let our friends have patience. We are preparing for the *THE TRUTH SEEKER*, and shall also put it in pamphlet form, a full consideration of these miserable lies, showing them to be such, and thus enable all Freethinkers to squelch the dirty little preachers who vend and revend the libelous slanders of a nameless scoundrel, as well as infamous inventions of their own.

We do not expect to be able to chase every lie to its grave, but we shall kill the stock ones, and the suckers which spring up around their roots can be mowed off by anyone. They all have a common parent tree. We shall begin to print it in the paper early in January.

In Plymouth church, Brooklyn, December 12th, was held a prize spelling match. Two deacons of the church, not being spelled down, agreed to toss a coin to decide which should take the prize of \$5, and it was done. There can be no question that they gambled in the sight of the congregation, and broke the law as effectually as if they had bet on a horserace or a throw of dice. If gambling is a crime, they were criminals. It is unnecessary to add that neither of the two deacons was arrested, but it may be appropriate to note occasionally that pious opposition to games of chance and other iniquities is prompted principally by a lust for notoriety and conducted on a basis of canting hypocrisy.

Christ-up-to-date Schlatter, the ex-shoemaker, perpetual motion crank, and ex-bedlamite, has already attracted the attention of a greater number of people than ever heard of the Galilean in his day, and the amount of testimony published about him is much more voluminous than the gospels. Still, the world waits to hear of one verifiable cure that he has effected. His case is valuable as exhibiting phenomena similar to those said to have attended the career of his predecessor nearly two thousand years ago, and as affording us a chance to judge how much truth there is likely to be in the older accounts. Taking advantage of the opportunity for comparison, we find that messiahs are very common clay, and that the problem which they raise is not whether they are inspired or uninspired, but whether they are lunatics or impostors.

Minds not clarified by the presence of the "holy spirit" will be somewhat bewildered to learn that while as vicar of Christ Pope Leo XIII. is infallible, as a cardinal and author he fell into such grievous error of doctrine that one of his books is

in the Index Expurgatorius and no faithful son or daughter of the church may read it. When he was Cardinal Joachim Pecci, and before heaven had bestowed upon him the portfolio of God's vicegerent on earth, he wrote a work on the "Sacred Blood of Mary," in which he argued that the susceptibility of the Virgin to lunar influences should be made the subject of pious hilarity and celebrated periodically by a feast. It is recorded that "the author, in a praiseworthy manner, made submission and disapproved of his own work."

We are in receipt of a copy of the *Westminster Endeavor*, published at Indianapolis, Ind., containing a marked paragraph vaunting the fact that the above-mentioned religious paper is printed upon the press formerly belonging to the plant of the iconoclastic *Ironclad Age*, now suspended. We are not disturbed. The readers of the *Age* do not go with the machinery which produced it; and since that machinery can no longer be put to its original use, its fate is doubtless a matter of as much indifference to them as to ourselves. Nevertheless, if some Freethinker, once a reader of Dr. Monroe's paper, should chance to revisit the glimpses of the "Den" and observe the old press working off *Endeavorers*, he might muse, with Hamlet, "To what base uses we may return, Horatio!" And it might take no great effort of the imagination for him to conceive of the noble dust of Alexander stopping a bung-hole.

A remarkable religious revival is reported to be in progress among the inmates of the Indiana state prison at Indianapolis, more than one hundred of the most hardened convicts having professed conversion, while a Christian Endeavor society with two hundred members has been organized within the prison walls. According to the constitution and by-laws of the Endeavorers, every local society is entitled to send delegates to the national convention, and the members of the Indianapolis branch are wondering if the rule will be permitted to work in their case. If so, there will be lively competition for choice of delegates; but though the privilege of meeting with the central body may be denied these new converts, they may be cheered by the pretty sure prospect that the organization they have joined will, from time to time, send delegates to worship with them where they are.

"The recent papal letter condemning religious congresses was somewhat of a surprise, because confessedly the Catholics made the best showing at the Chicago Parliament of Religions. Without going to the length of anathematizing such assemblies, the Pope has placed an interdiction upon them. In this respect his views coincide with those of certain Episcopalian divines who are also disturbed by congresses that tend to merge sects and creeds. But neither pope nor divine can check the impulse toward brotherhood."—*N. Y. Jewish Messenger*.

The real objection to parliaments of religion is that they are virtual recognitions of the scientific conception of religion, that it is a development instead of a revelation. This is why Leo, the Adventists, the Reformed Presbyterians, and other ultra orthodox Christians discourage such assemblages. They see, as we see, that these gatherings place Christianity on the same plane with the "heathen" and "pagan" religions. The comparative study of theology is a deadly stab in the vitals of special revelation. Parliaments of religion are for the comparative study of theology. Therefore all far-seeing and consistent defenders of the dogma of exclusiv salvation must oppose such parliaments. Regarding the assertion contained in the closing sentence of the *Messenger's* paragraph, it is not entirely "the impulse toward brotherhood" that is drawing the sects together. Many religionists, Christians in particular, realize that it may be better to relinquish some of their absurd pretensions concerning the origin of their dogmas for the substantial benefits of a union that will give them, through legislation, a closer grip on the consciences and liberties of their neighbors. They reason that it will not matter so much about the orthodoxy of a person's belief so long as good stiff Christian laws

compel him to keep his mouth shut and at least not openly defy the social conventions based on the assumption of the divine sanction of its anti-natural creed. The desire to secure political supremacy explains a great deal of the prevailing agitation in favor of church union.

"A dispatch from New Rochelle, N. Y., speaks of an old homestead on the road to White Plains, which was burnt, as having been 'frequently visited by the Atheist Thomas Paine.' Thomas Paine in the 'Age of Reason,' explicitly denied being an Atheist, and affirmed that he believed in one God. If he ever avowed himself an Atheist, or hesitated to declare that he believed in one God, we should like to have some reader who is in possession of the proof communicate with us."—*Christian Advocate*, Nov. 28, 1895.

Your mail will not be burdened with such communications, doctor, though if every parson who has made the statement that Paine was an Atheist, without having the proof in his possession, should communicate with you, you would need another hand to open your letters. Paine's argument for the existence of God, made in his address before the Theophilanthropists of Paris, is the only safe refuge of present-day Theists.

The Rev. Dr. Rainsford, of St. George's church, New York, at a banquet of the Methodist Social Union a week ago, made the statement that the church was growing more unpopular every day. Murmurs arose among his auditors, but he went on:

"Say what you will, the church is not holding its own. Fewer people, in proportion to the total population, attend church in New York city to-day than did ten years ago. . . . Close all the saloons, and you won't benefit the poor man a bit. I am against closing the saloon till you give the poor man something better in its place. Put the best and handsomest churches in the slums, give them the best music, and put the strongest man to reform the worst scoundrel."

The truth of Dr. Rainsford's statement is not at all doubtful. Churches that are engaged in a war upon the community must expect to lose ground. It is enough that they ask intelligent persons to believe their impossible stories and to accept their ridiculous creeds, without putting themselves in the attitude of combatants toward the very people for whose salvation they profess to be laboring. When a church measures its success, not by the number of converts it has made, nor by the amount of good it has done, but by the number of police arrests it has caused, it ought to grow unpopular, and we are glad to hear from so reliable a statistician as Dr. Rainsford that it is doing so.

The closing of New York's saloons on Sunday is reported to have reduced the visible amount of drunkenness, but it has had another effect not so salutary. Crimes of violence are on the increase, and there are more of them on Sunday than on other days for the reason that the police are so intent on preventing citizens from getting their customary beer that they have less time to devote to protecting them. One of our judges, in charging the grand jury recently, remarking that the number of assaults and robberies was unprecedented in the history of the city, said that a condition of affairs existed involving dangers to life and property such as should be found in no civilized community. This is without doubt directly traceable to the religious and "moral" crusade inaugurated by the police commissioners. If a police officer can make an arrest unattended with danger or even effort, like that of a street pedler, a bartender, or a woman suspected of accosting men on the street, it assures him relief from the monotony of patrolling, and gives him a half day off to attend court the next morning. In the ten weeks ending December 16th there were 143 crimes against life and property in New York city. These included nineteen murders, thirty-nine felonious assaults, nine incendiary fires, thirteen highway robberies, and sixty-two burglaries. Few of the criminals were apprehended, but the police managed to make about five hundred arrests for violation of the Sunday law.

A new Comstock law has been introduced in the Senate of the United States by Vilas, of Wisconsin. It is a duplicate of the notorious postal statutes

passed by the "drunken Congress" of 1873, and is designed to establish a surveillance by the Vice society over matter consigned to express companies and other common carriers. Besides prohibiting the transmission of certain books, prints, and pictures, it provides a penalty of \$5,000 fine and five years' imprisonment for sending letters the literary taste of which is not approved by the promoters of ignorance. By this bill it is also made unlawful to directly or indirectly give any information, in a written or printed communication as to how or by what means an undesired increase of the population may be averted. As advice against marriage, as well as the advocacy of chastity, would come under that head, it is evident that the framers of the bill regard the Malthusian question as settled, and the married are condemned to suffer the most serious consequences of acts in which they may be willing or unwilling participants. It is abominable. There is no warrant under the Constitution nor under the heavens for such interference with private correspondence and business transactions. It should be condemned and resented by every person with sufficient self-reliance to mail a letter without first submitting it to his grandmother for approval. The bill is numbered "Senate 556," against which protests should be directed to members of the Senate.

It is an old saying that if certain persons are accorded a sufficient length of rope they will hang themselves. So it is with some abuses. Given time, they eventually lead to their own abolition. The nuisance arising from the appointment of chaplains in legislative assemblies seems to be approaching the point where abatement may come as a natural result. *The Evening Post* says:

"The widespread disgust over the opening prayer of the new chaplain of the House ought not to pass without leaving some impression. This performance of the Rev. Mr. Couden is only the worst of a long series of offenses against decency perpetrated by clergymen who have offered prayer before legislative bodies and party conventions of late years. The political prayer has become a public scandal, which ought to be suppressed. The only effective way of accomplishing this seems to be to abolish the system of prayers on such occasions. It is a practice which, while appropriate enough in a day and in a state when only church members were allowed to vote, and when the clergy exercised power over the government, has now become an anachronism, and, by consequence, a worse than empty form. It belongs in the same category as the 'election sermon,' which used to be preached before each new legislature in Massachusetts until the lawmakers refused to hear it, and the Fast day, which nobody would keep; and the chaplaincy 'must go,' as each of these other similar institutions has already gone."

We do not know how Chaplain Couden has offended the *Post*. Probably he prayed as he thought those who elected him would like to have him pray, and without regard for the feelings of party opponents. The political sympathies of the chaplain's God are supposed to be with the faction having control of the House and its patronage. But no matter what Mr. Couden said; it was not the prayer, but the uttering it in a legislative body as the agent between that body and some supposed deity, and taking pay for it out of the public treasury, which constituted the offense. It may have been prejudicial to decency, or even scandalous; it certainly violated common sense. Official prayers at public expense are a sort of pious robbery, and when a chaplain prays in the House or Senate and then draws his salary for doing so, the morality of the act is not much above that of a pilferer who first crosses himself and then appropriates a valise that does not belong to him.

Something for Colonel Ingersoll's Friends.

We have made a lot of glass paper weights with the photograph of Colonel Ingersoll in them which we can furnish for 50 cents each. The picture is a very good one, the weight is heavy, and every Freethinking business man ought to have two or three on his desk to hold his papers down. The ladies will of course be pleased with so handsome an ornament for center-table or mantel. In the library, too, and wherever there are papers to hold down, it will come handy, as well as being a souvenir of the greatest heretic in the world. Sent by mail or express prepaid for 50 cents.

A Controversy to be Peacefully Settled.

Probably all Freethinkers believe in peaceful methods of settling international disputes. War and religion, as Winwood Reade pointed out, have played parts of about equal importance in the martyrdom of man. Prof. Goldwin Smith, a resident of Toronto and a friend of *THE TRUTH SEEKER* in its contention for the right of carriage in the Canadian mails, was recently asked for a statement of his views upon President Cleveland's message upon the Venezuela boundary question, and his opinion as to the probable termination of the dispute. He said:

"No one, I think, who has been much among Americans and conversed with men of different parties and classes among them, will be much surprised at Mr. Cleveland's message. I am firmly convinced that since the abolition of slavery there prevails among them no desire for territorial aggrandizement. The absence of such a desire was shown when they refused to annex San Domingo, and has appeared on other occasions. I have never in all my intercourse with them heard the slightest expression of a desire to infringe upon the independence of Canada. I have no doubt that as an independent country we might rest in perfect security at their side, but to the Monroe doctrine I have always believed them to be strongly attached, and I doubt not that President Cleveland in asserting it on this occasion will have their general sympathy and support.

"They regard it not as a manifesto of American aggrandizement, but as a charter of independence for this continent and a declaration that the New World shall be allowed to work out its own destiny, free from any interference on the part of the powers of the Old World.

"They were resolved to apply the principle in the case of Mexico, and they did insist with success on the withdrawal of the French emperor and the extinction of the Latin empire which he founded. In telling the powers of the Holy Alliance that an interference on their part with the political independence of South American republics would be regarded as an act unfriendly to the United States, President Monroe clearly implied that the United States occupied the position of a tutelary power. It is singular that this should not hitherto have been generally noticed, but it is certainly a fact.

"I think it doubtful whether any European power would be permitted, if the United States could help it, to make this continent the scene, basis, or highway of its wars. I rather think that the United States would be inclined to exercise that tutelary authority in guarding the peace of this continent. Our two railways are almost as much American as Canadian. They are practically in no small measure under American control. I doubt whether they would be allowed to be freely used for the transmission of troops and munitions of war to be employed in war against any power with which the United States were at peace. In case of war I suspect that Great Britain's only safe route to India would be around the Cape of Good Hope. I have been speaking as to the Monroe doctrine generally and the attachment of Americans to it, which prepared me for the attitude assumed by Mr. Cleveland.

"On the merits of the Venezuelan question in particular I would not presume to judge between the opinions of the great diplomatists arrayed on the two sides. It appears to be simply a boundary question, and all boundary questions, I should say, are cases for arbitration. I can, indeed, conceive of no class of cases to which arbitration is more plainly applicable than these. I do not doubt that the controversy will be brought to a peaceful termination."

Lectures and Meetings.

THE Freethinkers' Association of Dallas, Texas, meets every Sunday at 8 P. M. in Liberty Hall, 238 South Ervay street. Dr. G. S. Lincoln, pres.; O. Paget, sec. All are welcome.

HENRY ROWLEY, president of the Brooklyn Philosophical Association, will address the Friendship Liberal League of Philadelphia the last Sunday in January, when special exercises will be had in commemoration of Paine's birthday. At 2:30 P. M. his subject will be "What the World Owes to Thomas Paine." The subject of the evening lecture is "Jesus, Mill, and Spencer."

S. P. PUTNAM's lecture engagements: Dec. 29th, Farmdale and Jan. 5th.....Chicago, Ill. vicinity.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for December: Dec. 27th—"Stirpiculture and Prenatal Culture." M. L. Holbrook, M. D.

Colonel Ingersoll's Lecture Appointments.

Dec. 29—Jersey City, N. J.....The Bible
Jan. 5—Detroit, Mich.....Lincoln
Jan. 12—Toledo, Ohio.....The Foundations of Faith

An Opinion on Tax Exemption.

The following is a synopsis of a decision by the Supreme Court of the state of Oregon at its October term, 1895, in the case of *The Portland Hibernian Benevolent Society*, respondent, *vs. Penumbra Kelley*, appellant (opinion by Bean, C. J.), which will interest Secularists:

The society is incorporated under the laws of Oregon, to dispense charity to its members and their families. It owns a lot in Portland, on which is a three-story brick building, all rented for stores, offices, and a public hall, except one room, which is occupied by the society; the revenues being exclusively devoted to the objects and purposes of the society. The suit was brought by the society to restrain the sheriff from enforcing the collection of taxes levied upon the property for state and county purposes for the year 1892, on the ground that the property is exempt from taxation under the constitution and laws of the state. The constitution says: "The legislative assembly shall provide by law for uniform and equal rate of assessment and taxation; and shall prescribe such regulations as shall secure a just valuation for taxation of all property, both real and personal, excepting such only for municipal, educational, literary, scientific, religious, or charitable purposes as may be specially exempted by law." The law says: "The personal property of all literary, benevolent, charitable, and scientific institutions, incorporated within this state, and such real estate belonging to such institutions as shall be actually occupied for the purposes for which they were incorporated, shall be exempt from taxation."

The sheriff contended (1) that the society "is not a charitable institution, within the meaning of the law, because its benefits are confined to its own members and their families." (2) "That the property assessed is not actually occupied for the purposes for which it was incorporated." The first point, the court decided against the sheriff. The second, it decided in his favor. The opinion on the second point is as follows:

We are clear that the property in question is not exempt from taxation because it is not actually occupied for charitable purposes.

Subdivision 3 of Sec. 2,732 (Hill's Ann. Laws of Oregon) under which the exemption is claimed, exempts only such real property belonging to incorporated charitable institutions as shall be actually occupied for the purposes for which they were incorporated. It does not exempt from taxation the enumerated institutions as such or real estate simply because it belongs to such institutions or even because it is used for charitable purposes, but it expressly confines the right of exemption to such real estate only belonging to them as shall be actually occupied in a particular manner and for a specified purpose, and this right therefore clearly cannot be extended to property occupied and used for other and different purposes, although the revenue derived from its use is devoted exclusively to the objects for which the institution was established. It is the actual occupancy of the property which determines its right to exemption and not the use made of its proceeds. The plain and obvious meaning of the statute is that only the real estate actually occupied and in use by these different institutions for the purposes for which they were organized, shall be exempt from taxation. While so occupied and used it does not come in competition with the property of other owners and the purposes for which it is used were supposed by the legislature to be a sufficient benefit to the public to justify its exemption from the burdens of taxation imposed upon other property. But when such property is used for the purpose of accumulating money the law imposes upon it the same burden of taxation as it imposes upon other property similarly situated. The statute does not undertake to discriminate between the uses which different societies or individuals will make of the proceeds of their business and determine for that reason that one shall be taxed and the other not. It deals with the property as it finds it, and not with what may be done with its proceeds in the future. Upon this question the authorities are practically unanimous under similar statutory provisions.*

* *City of Indianapolis vs. Grand Master*, 25 Ind. 518; *Theological Seminary vs. The People*, 101, Ill. 578; *Washburn College vs. Com'r's Shawnee Co.*, 8 Kan., 344; *Detroit Young Men's Society vs. Mayor of Detroit*, 3 Mich. 172; *Cincinnati College vs. The State*, 19 O. 110; *Library Association vs. Pelton*, 36 O. State, 258; *First M. E. Church vs. City of Chicago*, 26 Ill. 482; *City of New Orleans vs. St. Patrick's Hall Association*, 28 La. Ann. 512; *Same vs. St. Ann's Asylum*, 31 La. Ann. 293; *Mayor of Baltimore vs. Grand Lodge*, 60 Md. 280; *Co. Com'r's of Frederick Co. vs. Sisters of Charity of St. Joseph*, 48 Md. 34; also 50 Md. 429 and 449; *Salem Lyceum vs. City of Salem*, 154 Mass. 15; *Chapel of the Good Shepherd vs. Boston*, 120 Mass. 212; *Mulroy vs. Churchman*, 52 Ia. 238; *Orr vs. Baker*, 4 Ind. 86; *Academy vs. Exeter*, 58 N. H. 306; *Morris vs. Masons*, 68 Tex. 698; *Proprietors*

It is so manifestly just that all property shall bear its due proportion of the expenses of government that laws granting exemption from taxation are always strictly construed, and before such exemption can be admitted the intent of the legislature to confer it must be clear beyond a reasonable doubt. Thus it is held that laws exempting from taxation "houses of religious worship," or "buildings erected and used for religious worship," or "property used for religious purposes," etc., do not exempt a parsonage erected by a religious society for the use of its minister, although occupied by him free of rent and built on ground which would otherwise be exempt.*

And a building belonging to the Young Men's Christian Association which contains above the basement—in which are the gymnasium, bowling alley, and bathroom—twenty-two rooms, only one of which is devoted to public worship, was held not exempt under a law exempting "every building used exclusively for public worship" (Y. M. C. A. of N. Y. *vs. Mayor*, etc., of N. Y., 113 N. Y. 187). The constitution of this state requires an equal and uniform rate of assessment and taxation of all property excepting "such only for municipal, educational, literary, scientific, religious, or charitable purposes as may be specially exempted by law." Taxation is, therefore, the rule, exemption the exception; and nothing can be held to be exempt by implication. It is only such property, used for the purposes specified in the constitution, as the legislature may specially exempt which can escape taxation. Exemption is not a matter of right, but a pure matter of grace, and every person or corporation claiming that his or its property or any part thereof is exempt must be able to show clear constitutional or legislative provision to that effect. The legislature in its wisdom has provided that, of the real property belonging to literary, benevolent, charitable, or scientific institutions incorporated within this state, such only shall be exempt from taxation as shall be actually occupied for the purposes for which they were incorporated, and under all the rules for the construction of exemption laws this cannot be held to include real property which is occupied for other purposes, although the revenues received therefrom may be used for the purposes of the corporation. Some of the authorities cited go to the extent of holding that when a portion only of a building belonging to such an institution is occupied for the purposes for which it was incorporated and the remainder is occupied by tenants paying rent, the entire building is liable to taxation; but the general tenor of the authorities, and no doubt the better rule, is that in such case the assessor in estimating the value of the property should make a proper allowance for the portion of the building occupied by the society, so that the tax levied will be laid only upon the value of that which is not exempt, though the property may be assessed as a whole.

It is insisted by the plaintiff that the state is estopped from levying the tax in question for the reason that while it has owned the property assessed since 1877 no attempt was made to assess it until the year 1890, and that relying upon that fact it borrowed in that year \$33,000 on a mortgage to enable it to erect the building now on the premises, and stipulated and agreed to pay the taxes on such mortgage. But the neglect or omission of the proper officers to assess the property cannot control the duty imposed by law upon their successors, or affect the legal construction of the statute under which its exemption from taxation is claimed (*Vixburg S. R. P. R. Co. vs. Dennis*, 116 U. S., 665).

I am indebted to the Hon. T. W. Davenport, State Land Agent, of Salem, for a transcript of the decision, from which to make the foregoing extract for THE TRUTH SEEKER. I send the authorities cited, thinking they may be useful to others.

D. W. SMITH.

vs. Lowell, 1 Mete. 538; *Wyman vs. St. Louis*, 7 Mo. 336; *State vs. Ross*, 24 N. J. L. 498; *Massenburg vs. Grand Lodge*, 81 Ga. 212; *Ft. Des Moines Lodge vs. County of Polk*, 56 Ia. 34. See also notes to *Petersburg vs. Benevolent Mechanics' Association*, 3 Am. and Eng. Corporation Cases, 488, and *Book Agents vs. Hinton*, 19 L. R. A. 289.

* *State vs. Axtel*, 41 N. J. L. 117; *Co. of Hennepin vs. Grace*, 27 Minn. 503; *Co. of Ramsay vs. Church of the Good Shepherd*, 45 Minn. 229; *Third Congregational Society vs. Springfield*, 147 Mass. 396; *Wardens vs. Mayor*, 78 Ga. 541; *Gerke vs. Purcell*, 25 O. St. 229; *Trustees of M. E. Church vs. Ellis*, 38 Ind. 3; *Vail vs. Beach*, 10 Kan. 214.

Samuel D. Moore, of Suttons, Lenawee county, Mich., has a library of Freethought books which he will dispose of at half price. Mr. Moore has been gathering these volumes for years, and his library contains many important works in good condition. Address him as above.

The International Freethought Congress.

Translated from Foreign Journals by Gustav Nelson, M.D.

The International Freethought Congress, which was held at Brussels, Belgium, Sept. 22d to 25th, this year, was a decided success.

Delegates from nearly all countries except the United States and Canada were present. France was represented by twenty-five delegates and Belgium by forty-four. Spain, Holland, Germany, Austria, Italy, Switzerland, Norway, Sweden, Australia, England, Mexico, and various republics of South America had delegates present. The French as well as the Belgian secular press sent reporters, who gave a faithful account of the proceedings of the congress.

Among the delegates especially mentioned by the Brussels papers were Paul Robin, founder and for many years director of the orphan asylum at Cempuis; Paul Bernard, Schacre, Mr. and Mrs. Pasquier Bousseret, Marie Veronne, all from France; Odon de Buen and Adolfo Moglin, Spain; Dr. Fulpius, Switzerland; Nellie van Kol, Holland; Mrs. Hedwig Wilhelmi, Germany and Austria; Jordan, Wheeler, Wald, England; Goudstekker and Barbessa, Italy; Deluc, Des Essarts, Furnemont, Vandewelde, Cavrat and Hektor Denis, Belgium.

The Brussels Freemason lodge, "Les amis Philantropes," tendered free of charge their beautiful lodge building. Sunday morning, President Furnemont opened the proceedings and introduced Prof. Hektor Denis, who spoke on the subject of evolution and coming victory of the spirit of humanity. The next speaker was the deposed Spanish university professor, Odon de Buen, who in his speech declared that the present congress was but the continuation of the one held three years ago in Madrid, and which was prohibited by the government. He stated further that this unlawful and tyrannical proceeding of the Spanish authorities had given Freethought an additional growth in Spain. Barcelona has to-day a Freethought society numbering over two thousand members, with a rationalistic kindergarten attached. The Congress, upon the motion of delegate Lenormand, formulated an address of sympathy with the striking workmen of Charmeaux.

The afternoon session, presided over by Paul Robin, was a stormy one. The first question to be debated was a resolution in favor of the abolition of war, on which all agreed, until the Parisian delegate, Schacre, demanded that an exception be made in the case of France and Germany, inasmuch as no peace was possible so long as Alsace-Lorraine remained German. His amendment was voted down.

Mrs. Wilhelmi protested against the recent Sedan celebrations in Germany, as being an outrage not alone against the French people, but against the whole world. She said that resolutions against war were futile; people enjoy hearing them, but the governments laugh at them. A Miss Barbarousse (France) proposed to stop war by refusing to serve. The proposition was received with acclamations, not so much on account of its practicability as because of its brevity. Although the general sentiment of the Congress was against war, it was deemed better to carry the further discussion over to the next congress.

The second question was regarding the "relations of church and state." The various resolutions pertaining to this subject were agreed upon without trouble, but when it came to the discussion of the resolutions denying the right of church organizations to hold property, to receive endowments, and to engage in mercantile pursuits, trouble arose at once. The French delegates and several of the Belgian—in fact, the Socialistic delegates—spoke in its favor, while others, especially Mr. Vandewelde, in a passionate and eloquent speech, fought against it. He warned the Freethinkers against intolerance. Nobody possesses the whole truth. Even in the church all is not bad. Let us separate church and state, divest the former of its freedom from taxes, and of its financial support from the state; tear the children from the grasp of the church and let the state educate them. Let us make the clergy and laity equal before the law, but remember to do not to others what you would not should be done to you.

Mrs. Wilhelmi pointed out that this was a Freethought congress. We had nothing to do for or against Socialism; religion, the church, no matter what kind, is our enemy.

Speaker followed speaker, words grew warmer and warmer, and when finally the original resolution was accepted by a vote of 24 against 13, Mr. Vandewelde arose and stated that he could not indorse by his presence a resolution smacking of intolerance, and he was therefore compelled, although agreeing with the Congress on every other point, to leave the meeting. And he and his friends withdrew.

The next point in the order of the day was "The

Equality of Man and Woman." The following demands were adopted without a dissenting vote: 1. Abrogation of all laws tending to protect man at the expense of woman. 2. The same wages for work done by man or woman. 3. Regulation of labor-conditions by international law.

Delegate Maurice offered an amendment providing for the institution of a privileged "society for the rights of mothers" (une société matricale), but it was disposed of by another amendment demanding absolute social, political, and economic equality for the sexes.

The congress recommended that in order to counteract the excessiv development of the emotional nature of woman, which remains the chief obstacle to her embracing Freethought, provision should be made for celebrating the birthdays of prominent women as well as men, for instructiv lectures for the benefit of women, for the use of music and song in all our meetings and within the family circle, and for the discussion of scientific and literary subjects among women.

"The Protection and Education of the Child," and "The Founding of Rationalistic Schools," were the next subjects brought under discussion, and they caused a stormy debate. The following resolutions were presented: 1. The foremost duty of the Freethinker is to insure his children from very infancy instruction in the principles of natural morality founded upon Freethought. 2. To further this object, there ought, in every place where a sufficient number of Freethinkers liv, to be started rationalistic schools independent of the state, where boys and girls from 6 to 15 years of age, in common, can receive a modern scientific education.

One of the delegates said that it was the duty of Freethinkers holding important offices or sitting in legislativ bodies to pay special attention to educational matters. The next speaker gave an account of the rationalistic orphan school at Brussels, which was opened last October. Paul Robin, the late principal of the Cempuis orphan asylum, pointed out the mischievous social influences on education. These influences, he said, hinder all attempts to bestow a good education, for society at large as it now is destroys whatever good is accomplished individually. In its educational efforts society entirely loses sight of the fact that the development of each individual has, or should hav, for its ultimate object the realization of the greatest amount of happiness. The time to begin a child's education is not when it is young, but before it is born. A good education necessitates a good birth; one cannot exist without the other. We must supplant in a sensible manner the present careless way of bringing children into the world. We must instruct the grown-up people how they can prevent, without harm to themselves, the giving birth to too many children and to mental or physical wrecks.

A perfect hurricane of objections assailed the remarks of the last speaker, and it is worth recording, to the shame of the male sex, that, with a few honorable exceptions, the speaker was sustained in his views by the women delegates only. Also Heinrich Wilhelmi made an excellent speech in which she supported Paul Robin. Mrs. Nellie van Kol, a delegate from Holland, likewise supported the speaker. As the congress could not come to any agreement on the resolutions offered, it was decided to refer the further discussion of them to the local societies. An effort was made at a later sitting to bring these resolutions to a vote, but the opposition, led by Paul Robin and the women, came out victorious.

The Swiss delegate, Dr. Fulpius, proposed that the congress appoint a day every year which Freethinkers of all countries should celebrate. President Furnemont pointed out that we had such a day in the 1st of May, the universal labor day. Marie Veronne, French delegate, deplored the lack of parliamentary etiquet as evidenced in the proceedings of the congress, and on behalf of the French delegates offered a series of rules to be used in the future. The debate on these regulations was put off to a future congress, but the present one recommended their acceptance.

A proposal to restrict the number of mandates and votes of each delegate met with opposition from the French delegates, who represented 250 societies in the present congress. After a long debate it was resolved that a delegate could be entrusted with any number of mandates, but that he should be allowed no more than three votes.

Rome, with Milan as second choice, was selected as the seat of the next congress. The business department of the International Freethought Federation was transferred from Brussels to Paris. When the congress adjourned, the delegates parted to meet again in the evening at a sumptuous banquet given by the Brussels Freethinkers to the foreign delegates.

Does the Average Christian Read the Bible?

If anyone will take the trouble to investigate this question he will be surprised at the ignorance of the great mass of Christians of the book called the Holy Bible. He will find that they glibly quote whatever favors their creed, and when that is done, all is done. They know no more of the Bible in general than they know of the Zendavesta or Koran; that is to say, nothing at all. Once I quoted a part of the fourth chapter of Ezekiel, which gives a recipe for a very unsavory cake, to a lawyer of eminence and a very pious Christian. You may imagin my surprise when my statement was flatly contradicted, and I was roughly handled for blaspheming the holy word of God. When he became a little cooler, I asked him if he had a Bible. He produced one, and he was soon reading the passage in question. His utter amazement clearly showed he had never read the disgusting passage before. When he had finished it, he closed the book, arose, and walked away, forgetting to apologize for his Christian courtesy toward me. My son, Dr. G. M. Davidson, of Polk's Station, Tenn., was once warmly exhorted by the Rev. Mr. S. to lay down his Infidelity, and become a follower of the meek and lowly Jesus. My son told him he could not believe certain doctrinstought by Jesus, and quoted as a specimen the twenty-sixth verse of the fourteenth chapter of Luke: "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." The reverend gentleman with much warmth and indignation affirmed that no such language could be found in the Bible. The passage was at once produced. He read it, but, like a sheep being led to the slaughter, "he opened not his mouth." I have often said, and I see no cause to change my mind, that if every honest, sensible man and woman in every Christian community should calmly sit down and read the Bible carefully through, not because they believe it, but with a view of learning exactly what it teaches, there would not be one honest, sensible man or woman left in the church in a dozen years. Where is there a human being with a decent heart in him that can hate his father and mother, brother and sister, wife and children? It would disgrace a brute to accuse him of such heartlessness.

H. C. DAVIDSON.

Hendrickson, Mo.

Religious Vandalism.

Says the *New Jersey Forester*: "The growing of Christmas trees for market would be if properly conducted a legitimate and, no doubt, profitable business. Although the custom is time-honored and gives pleasure to children for a few days, it seems a shame to sacrifice thousands of beautiful young trees for such useless purposes. There is hardly an old field in Southern New Jersey which does not show the work of Christmas thieves. They cut down the thriftiest cedars as soon as of a marketable size, and cut the tops out of full-grown trees. All this is to celebrate a custom the meaning of which nobody exactly knows. The city of Paris uses 40,000 Christmas trees each year."

The timely suggestion of the *New Jersey Forester* is what the writer of this has along advocated, especially in his last report. By "saints and sinners" our talk was considered sacrilegious. But we know we are right. Millions upon millions of young and most beautiful spruces and balsam firs are annually cut and shipped in carloads over the Northwest, supplying even Chicago. This destruction of our most promising trees passes for a proper celebration of a religious anniversary. Let us not discount its beautiful significance, but if we must use trees then raise them for the purpose and stop churchal vandalism upon what is absolutely needed to preserve our evergreen forests.—*Progressive Age*.

Sound Doctrin.

Neither the civil nor the religious rights of the people can be safe when the state in any way concerns itself with the enforcement of any of the doctrines or observances of the church. Thomas Jefferson, when president, made this very clear in his answer to the New England clergymen who wished him to appoint a day of fasting and prayer. Unfortunately neither Benjamin Harrison nor Grover Cleveland proved himself to be another Thomas Jefferson. In the works of Jefferson, vol. v, pages 236 and 237, we find this unanswerable argument:

"I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, disciplin, or exercises.

"But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, that I should indirectly assume to the United

States an authority over religious exercises which the Constitution has directly precluded them from.

"It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it; not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps in public opinion. And does the change in the nature of the penalty make the recommendation less a law of conduct for those to whom it is directed?"

"I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises; its disciplin, or its doctrines; nor of the religious societies, that the general government should be invested with the power of effecting any uniformity of time or matter among them.

"Fasting and prayer are religious exercises; the enjoining them, an act of disciplin. Every religious society has a right to determin for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it."

Mistaken Women.

We would like to make a statement to the women suffragists of this country. It is this: When you advocate the return of the Bible to the public schools you dishearten many of the men who are among your strongest and most persistent advocates. They are typical Americans under the Constitution and believe that you should vote, but when they see you seeking to violate the spirit and letter of the Constitution, and so easily led into the intolerant use of your influence, they are driven to reflect if it would not be dangerous to give you the ballot. It may not be considered chivalric to speak this truth, but, whether you believe it or not, many thousands are influenced to vote against the emancipation of women for the above reasons. We regret the action, for instance, of the Woman's Educational Society of Chicago. It is one of the most unfortunate incidents, looked at from women suffragists' point of view, which could happen to the cause in this country.—*Progressive Age*.

The Canadian Censorship.

From the Book and News-Dealer.

The post-office authorities of Canada have decreed that no more copies of *The Truth Seeker* shall be imported into that country, singly or in quantities. The claim is that the paper is sacrilegious and scurrilous. If *The Truth Seeker* is clever it can at home, by a judicious setting forth of the exclusion act, increase its circulation far beyond what it may have lost in Kanuckia. They are not ready for Freethought and speech over there yet—that is to say if the postmaster-general is any criterion. He is a Roman Catholic, by the way.

From Rodhuggaren, Fergus Falls, Minn.

The New York Freethought journal, *The Truth Seeker*, is prohibited in the Canadian mails. The postmaster-general of Canada is a poor, narrow-minded, ignorant Catholic, and he could not even point out the special articles in *The Truth Seeker* which he resented. With the exception perhaps of its pictures, *The Truth Seeker* has always been very moderate, and is edited with both tact and ability. It throws the searchlight on the many crooked ways of the church, and in stirring up this humbug it has the advantage of having no special love for any church party; but up there in Canada they cannot bear that anyone should touch superstition's thick layer of corruption, and hence they prohibit *The Truth Seeker*.

[The foregoing appears also in *Nya Normanden*, of Minneapolis, Minn.—Ed. T. S.]

The Sunday laws are a statutory embodiment of the dogma of the Brownist sect of the Puritan sect of the Protestant dissenters to the effect that people ought to be idle on Sunday. They force an external deference to this dogma on people who are not Brownists. This is their only meaning, this is their only value to their Brownist advocates. These fanatics recognize in them rightly a union of their church with the state. When the people at large get to understand the matter in the same true light, will they not arise in their wrath and repudiate this inheritance from those pestilent fellows whom the healthy intellectual stomachs of England and Holland spewed out, and whom to our everlasting misfortune a mysterious providence allowed to land on Plymouth Rock instead of commanding Plymouth Rock to land firmly and comprehensively on them?—*J. T. Ringgold, in the New York World*.

Have you ordered your holiday books? If not, see the list offered on page 829.

Observations.

I contemplate with ghoulish glee a printed protest addressed to newspaper editors by the Rev. Dr. I. K. Funk, publisher of the Standard Dictionary. The case is this, that in arranging the vocabulary of English words, Dr. Funk's hired men found it necessary to reproduce and define certain so-called coarse and indelicate terms; and a lexicographical competitor, taking advantage of the doctor's dilemma, has collated some of these blush-compelling words and put them in a circular, which he is distributing among teachers and parents to prove that the Rev. Mr. Funk's lexicon should not be admitted to the school or family. The meanness of such warfare is of course simply inexpressible, but the victim is estopped from claiming any redress. He thinks the press ought to be under the censorship of Comstock or some other moral idiot. He conducts his paper, the *Voice*, on the principle that arousing the prejudice is as legitimate as enlisting the reason against an opponent. He would mutilate a violator of his rule of ethics as cheerfully as he would deprive a burglar of his tools; and he would not accord to any person liberty in what he shall drink, read, or admire in painting, or in choosing when he shall rest or work. Ordinarily, if a publisher is attacked as he now is by a competitor, the indignation of a fair-minded public is excited; but in this instance those who know the Rev. Dr. Funk will not let their blood boil. They will see that the guns now turned upon him were by himself loaded with mud, and that when he receives their contents in the neck he is getting only what he meant for others. It is a case of righteous retribution, poetic justice, hoist with his own petard, and everything else which indicates that the shearer's own wool is in danger; for the complainant has helped to corrupt the public mind so as to make his competitor's appeal to it effective. Let him asexualize his dictionary and resolve to lead a better life.

"To my comrade," is the inscription I discover written over my name in a neat volume of poems entitled "Wind Harp Songs," by J. William Lloyd, which the author has sent me. I accept the word comrade. It is preferable to "brother," as it contains no suggestion of church-membership and has no cant about it. For allied reasons, songs stand higher in my estimation than hymns. While I have to admire some of the poems in this volume without being clear as to their purpose or the significance of their form, those which I am equal to grasping are so excellent that I have no doubt the fault is my own that the others are not read understandingly. Mr. Lloyd is not a poet of thought, but of impression and fancy. I should say that he has more sensibility than perceptivity. Phenomena are more felt than seen. Their light and shadow fall upon him, and he makes random notes. In the same manner I quote:

Banks,
Bees,
Bird music,
Clouds,
Distance. . .

Sleep.

You see, the theme is not worked out. Now, Banks are low, or they are high—Grassy or bare, and the bees hum by. Music of birds is sad or gay, Or low and sweet; clouds drift away. While distance ends in widest blue, Sleep draws her curtain o'er the view. And so on; but Mr. Lloyd omits these collateral facts. He gives the outline and lets you fill in the colors. If the picture isn't satisfactory, that is the fault of your imagination or your execution, and you can't blame him. His list of substantives is above criticism.

Passing by these eccentricities, no one can deny to Mr. Lloyd the qualities of a true poet. He has great sympathy, great sensitiveness, and a wonderful delicacy of touch. Those who have been, as he has, "on the plains, in the forest, in the wake of the plow," will in these poems hear again the music that haunts the silence of those places, and which they may have forgotten or thought upon as a lost chord.

Owing to the superiority of its methods, the Catholic church will probably be financially prosperous when other bodies organized for predatory purposes are defunct. A speaker at the late Free-thought Congress informed his hearers that the Sisters of Charity infest the government offices at Washington on pay day, soliciting gifts of money from the clerks as they emerge, and woe to the man who does not come down with the cash. The same thing is permitted here in New York. The untouched sit by the paymaster's window with open satchels, and the employee who neglects to "hit the center" when he draws his salary has but a feeble tenure.

I know a subscriber to THE TRUTH SEEKER employed in one of the city departments. He is an Infidel from the days of D. M. Bennett, but he contributes to the fund of the Catholic church like the rest. When he first entered upon the duties of his present position, and before he had learned the rules of the office, he of course did not know what percentage of earnings a man enjoying his belief would be expected to cover into the papal treasury. On a pay day to which he now recurs with sadness, he was passing out of the office, when the satchel of the church mendicant was presented to receive his offering. In order that a basis for subsequent donations might be established, he drew a dollar or two in loose change from his pocket and pushed it toward the sister in his open palm, suggesting that she should select therefrom a piece of money of the denomination representing the dues of one who regarded her church as a humbug. He supposed that a subsidiary coin would be taken, but he is wiser now. The sister devoutly crossed herself, and then, with the most cheerful alacrity, took it all. It is no use for common hold-ups to compete with that system.

I suppose that few of the people of Kansas know how much they are indebted to the Boston *Arena* for its successful agitation in favor of raising the age of protection for girls in that state. The following anecdote bearing on the matter is told in Washington city by Representative Mercer, of Nebraska: An old Kansas couple who had a son living in California wrote to him requesting that he should return and take up his abode with them during the remainder of their declining years. The son was dutiful, but he preferred California for ranching, and so, according to Representative Mercer, he replied: "I am surprised at your asking me to return. I own a ranch here and am happy. If anything is lacking it is you. I would dearly love to be with you again, but, as I said before, I am surprised that you should ask me to return to a state where they raised nothing at all last year except the age of consent." It will be gratifying to Mrs. Gardener and Mr. Flower to learn that they have saved the Sunflower state from the reproach of total infertility.

It is foreshadowed that, at the present rate of growth, the churches of the United States will in the year 1900 have a seating capacity of fifty millions; and an aggressive religious editor, who thinks that all the seats will be occupied, desires to know what Infidelity will be able to show to offset these figures. The question surpasses my ability as a mathematician. I do not exactly see how any comparison can be instituted on such a basis. In fact, I am almost ready to deny that the breadth of thought in 1900 can be ascertained by applying the calipers to the part of the person from which the religious editor's measurements are apparently taken.

The Rev. Joseph Parker, of London, has assured his congregation that there will be no war between England and America. "The Christians of both countries," he said, "will keep the peace." That appears to settle the matter; for if the Christians will keep the peace the Infidels will not go beyond inviting Lord Salisbury and President Cleveland to debate the question at issue before the Manhattan Liberal Club, with opportunity for members to participate, in speeches of ten minutes each.

Regarding war talk, the fact to be kept felicitously in the public mind is that it is all talk and no war, and the second concern is to see that the situation remains unchanged in that respect. Remarks by English journals are annoying to patriots, but they should be read in the light of the circumstance that they are uttered three thousand miles away. Canadian journals, to be sure, are nearer, and they are the more obstreperous because they have more at stake. In the event of a war with England, the United States would at once invest Canada, and then what could stop Heston's pictures from going over the border with a rush? Nothing in the world. So the trouble means a good deal to Canada. The springing of this issue on America by England before the Lord Dunraven matter is settled looks like precipitancy. English pride should forbid Lord Salisbury to send any of his ships hither until they are assured a track free from excursion steamers and rowboats. To do otherwise might be construed as a reflection on the course pursued by the noble Dunraven. On our part, we should refuse to engage Mr. Salisbury's castiron yachts without some guarantee that he will go over the course the prescribed number of times and make it interesting for the spectators.

As to the establishment of foreign supremacy on this continent, what have we to lose? Are not our liberties already in the custody of the Connecticut Yankee Comstock, the degenerate Dutchman Roosevelt, and the Johnny Crepaud postmaster-general of Canada? The subjects of British tyranny complain of nothing worse than these.

GEO. E. MACDONALD.

The National Reform Association and its Convention.

You would think that the National Reform Association which professes to represent over forty millions of Christians, would have a large and rousing national convention. My surprise was great to find only a small number present. It was rather a curious phenomenon to me—considering the hullabaloo this "Reform" is making over the country, for this association is certainly the head and front of the reactionary movement in favor of ecclesiastical politics. Before these few fanatics the politicians bow down in absolute terror. On the closing day, Friday, Dec. 13th, at the opening of the morning session, only 29 were present; in the afternoon 21, and in the evening 75, although the great "Sunrise" Morse was advertised to speak. I certainly expected a crowded house. What is the reason of this "beggary account of empty boxes?"

In numbers, in interest, in power our Freethought national conventions are far superior to these annual gatherings of the enemy. At no session did we have so small a number as the "Reformers," and our closing session was nearly ten times as great in attendance. We represent the new; they represent the vanishing past. We are sometimes discouraged at the slimness of our audiences. Let us no longer be discomfited. Our pioneer ranks beat the Christian outposts ten to one. It is vitality upon our side and hypocrisy upon theirs.

It is evident that there is no living interest among the millions of Christian people in this "national reform," for if there were such an interest thousands upon thousands would throng these meetings. I do not think there is one Christian in a hundred who actually desires God in the Constitution—that is, counting the nominal Christians, who amount to about twenty-one millions. We must remember, however, that this meager "reform" convention represents the logic—the theology of the Christian churches. The strength of the "reform" movement is not in its numbers, but in the vast mass of superstition that lies behind it, ready at any moment to be brought into play. If we merely considered the numbers personally interested in this "God party" it would only be a laughing matter; but it is more than it appears. It is a jutting rock, based on immense strata of past belief, now lost amidst the brilliance of the nineteenth century, but liable at any moment to be flung to the surface with wreck and disaster. The meager attendance of this convention betokens the terrific hypocrisy that pervades the age, and which is more cruel and destructive than fanaticism itself. These few fanatics do compel three-fourths of Congress to bow the knee to its demands, simply because hypocrites are the greatest of cowards. The triumph of the "National Reform" party is not the triumph of the honest desire, even of Christians themselves; but it is the triumph of hypocrisy, of cowardice, of sycophancy, of fools and knaves and cringing politicians. I would much rather have back of this "reform" movement the honest desire of a sincere Christian people than that which is now its support—a mass of shallow, office-seeking, false-hearted charlatans. I do not say that the members of this convention, mostly clergymen, are not really honest men; but if these men have a particle of insight they must know that the only possible way they can succeed is not by the support of honest Christians or of honest politicians, but only by the cowardly adherence of the worst elements of our political parties. Thus if this "reform" party does win, it will win through the rottenness of the republic, and not through that which is best and noblest even in the churches themselves.

These few fanatics have already introduced the "God-amendment" into both houses of Congress. They may bulldoze Congress into offering this amendment to the people of this country. What then? The greatest religious conflict will arise, Those Christians who to-day do not really want the amendment will be forced to support it as a matter of conscience, and the church of Rome, which will derive such an immense advantage from the amendment, will vote for it almost to a man. The "lean knee" of the "Reform" party, apparently contemptible in numbers, may be able by the logic of circumstances to swallow up the prosperity of the land.

The chief spirit of the "Reform" party is its

field secretary, Rev. Dr. H. H. George. He understands his business and makes a business of it. He is in good fighting trim; is over six feet high, with broad shoulders, plenty of muscular force, and a go-ahead look. There is nothing uncertain in his tactics. He marches straight for his goal. He is much clearer headed than Wilbur Crafts and his school. Crafts says that the Constitution is implicitly Christian and the state also by supreme court decisions, etc. George says that the Constitution is not Christian, that the state is not Christian, that Supreme Court decisions do not make it Christian, and that the only way to make it Christian is by an amendment to the fundamental law of the land. Secretary George is clearly right from our standpoint. We are not a Christian state and nothing can make us a Christian state except an amendment to the Constitution; and there is just where the fight is on. The Christians have not won any permanent victory until they have amended the Constitution. Then they are in the saddle and we cannot unseat them. A Supreme Court decision or legislative act is only a temporary victory, which can be swept away at any time by new decisions and new acts; but a constitutional amendment is permanent, and it actually can make this a Christian state. It is the impression of some that a Supreme Court decision or an act of Congress, or of the President, can make this a Christian state. But this is impossible. Nothing can make this a Christian state except the Constitution. Ten thousand decisions of the Supreme Court, or ten thousand acts of Congress or President, can't make this a Christian state. They can cause laws to be made and administered as if this were a Christian state; but they cannot change a matter of fact. The Supreme Court, or Congress, or President, may decide that an innocent person is guilty; but that does not make him guilty. The Constitution is a secular constitution; and nothing can make it a Christian constitution save the Constitution itself. God himself can't get into the Constitution except the American people put him there by constitutional amendment. The Constitution, as Mr. George says, is the battle-ground, and we accept the issue. Keep God out of the Constitution, make it secular, and some day supreme courts and congresses and presidents will conform to its requirements; while they cannot make it other than it is; but put God into the Constitution, and the republic is absolutely destroyed. The heart is taken out of it. It is dead. What folly for one moment to allow this "reform" party any advantage. It is a life-and-death struggle for the liberty of the human race.

Along with the theological bearing of this "reform" movement, we must look at its political significance. Its purpose is not only to put God into the Constitution, but to centralize political power at Washington, and thus eventually to overthrow the sovereignty of the states, so that we not only cease to be a secular government, but we become an enormous centralized government, with no home or local rule. The church theocracy is opposed to state rights. It purposes to exercise its authority through one great central government, until finally there will be no political power outside of Washington. The direct tendency of this "reform" party is not only to church monopoly, but to political monopoly of all kinds, so that the state legislatures and courts will be practically abolished. Not only do these "reformers" desire a "God-amendment," but also a marriage and divorce amendment, so that all marriage and divorce laws will be enacted by Congress; and also a prohibition amendment, so that the liquor traffic shall be absolutely under control of Congress. Thus gradually the states will be stripped of all law-making power whatsoever. This party is also in favor of strict immigration laws; and, so far as I can judge, is in favor of admitting only rich Christians. However, the immigration resolution was dropped, for they could not exactly agree as to its wording; and some were in favor of admitting the poor man, provided he could pass muster on the "moral test." Rev. Mr. George wanted particularly to keep out the "vicious scum." By this he meant the Anarchist, Socialist, etc.

Another important resolution before the convention was concerning secret societies. The convention was hardly brave enough to meet the question openly and above board. Some wanted to know what the resolution really meant. It was so worded that only those who were of the inner circle knew its drift. I wish I could get hold of the resolution and publish it—but I guess it is hidden away, for it did not pass. One member said the resolution was an "insinuation," and he didn't want any "insinuations" but a frank statement. Another member declared that the wisest policy was not to make explicit statements, but implicit statements;

that is, don't say exactly what you mean—play the fox.

Of course I knew at once what the resolution meant. It was a covert attack upon the Masons, Odd Fellows, and all secret societies. The "Reform" party takes the position of the church of Rome, that secret societies are anti-Christian. Of course if this becomes a Christian government then all these secret societies will be abolished. They will be unconstitutional, or made so. I hope the Masons and Odd Fellows will take note of this—that if the Christian amendment is passed they will be outlawed. In this same resolution was also a protest against all acts of worship in which the name of Christ was not supremely honored. This would exclude all Jewish and Mohammedan worship, and all pagan worship; and also the religious ceremonies of the Masons and Odd Fellows, which are not Christian, but Theistic, and mainly based upon the Old Testament. One member suggested "all public worship;" but the original resolution embraced all acts of worship public and private. These must conform to the Christian religion or be forbidden. The resolution was finally passed by. The convention got into a muddle over it. It didn't know how much to say and how much not to say; when to be explicit, and when to be implicit; when to be the lion, and when to be the fox. I am afraid the *Christian Statesman* will not print this resolution or the discussion connected with it. I wish it was on record, however, for it shows that the "National Reform Association" would outlaw all secret societies, and forbid all acts of worship public and private that are not distinctively Christian.

It will be seen that the "God-amendment" is an opener to all sorts of tyranny. It is the basis by which all human society will be placed under the control of the church. Such an enormous despotism as is here contemplated was never yet established. I see the name of Anthony Comstock is attached to the call, so among other things the "God-amendment" carries Comstock. The force of political degeneration can no farther go. Little as this convention is, a congregation mainly of white neckties, it is still the focus by which the worst elements of the nation will endeavor to control its government. No matter how honest these men may be, they must deal with fraud, corruption, hypocrisy, cowardice, dishonesty, stupidity, rascality, and all sorts of meanness, in order to succeed. We must meet them and thoroughly expose their plans. It is a battle-field around the pillars of constitutional liberty. It is foolish to say that there is no danger. Superstition is still deep-seated and it is as cruel as ever.

I have attended this convention in order to find out and exhibit this skeleton just as it is—to show its weakness and its strength. It is a skeleton, but it can touch springs of human destiny and be exceedingly dangerous. We must take care that this skeleton—this obtrusion of the dark ages—does not get its grip upon the Constitution.

SAMUEL P. PUTNAM.

Funds for the Union and Federation.

I have received donations since last acknowledgment as follows; Herman Tiedjens, \$1; C. E. West, M.D., \$1; Peter Scrup, \$1; B. B. Barnes, \$1; A. W. Kisler, 50. E. C. REICHWALD, Sec. 141 So. Water St., Chicago, Dec. 11, 1895.

The Tyndall Prayer Test.

When the subject of the efficacy of prayer is under discussion—as at present on account of the action of the Christian Endeavorers in praying for the conversion of Colonel Ingersoll—reference is at once made to the celebrated "prayer test" proposed by Professor John Tyndall to the Church of England and the dissenting sects. How many know the terms of that test? Probably very few, for we have not seen it in the public prints during the past twenty years. Following is Professor Tyndall's introductory letter to the *Contemporary Review*, and also portions of the letter (said to have been written by Sir Henry Thompson) proposing a method for putting prayer to the test:

The following suggestive letter has been placed in my hands, with a view to publication. It is sure, I think, to interest the thoughtful readers of the *Contemporary Review*. It deals, indeed, with a subject which interests everybody, and regarding which all manner of men, from the Prime Minister downward, have given the public the benefit of their views.

If such be attainable, it is surely desirable to have clearer notions than we now possess of the action of "Providence" in physical affairs. Two opposing parties here confront each other—the one affirming the habitual intrusion of supernatural power, in answer to the petitions of men; the other ques-

tioning, if not denying, any such intrusion. The writer of the letter wishes to bring these opposing affirmations to an experimental test. He considers the subject to be accessible to experiment, and makes a proposal which, if faithfully carried out, would, he thinks, displace assertion by demonstration as regards the momentous point in question.

His proposal is so fair, and his mode of stating it so able and conciliatory, that I could not, when asked to do so, refuse to give it the support implied by these few lines of introduction.

June, 1872.

JOHN TYNDALL.

DEAR PROFESSOR TYNDALL: Since our conversation the other night, when you were good enough to listen to a suggestion I made relative to a means of determining the value of prayer to the Deity, it occurred to me to put the idea into writing, and to ask you to do me the further kindness of looking at it in this shape.

It seems to me impossible at the present day to find ourselves in contact with a source of power available for human ends, or affirmed to be so on high authority, without recognizing a necessity—or even that it is a duty—to estimate its value. And especially, if the power be one which is effective for the production of physical results, is it desirable to examine its nature, and to measure its extent, and the condition under which it works.

The value of prayer to the Deity has been recognized in all ages and by all nations, not merely by the ignorant and superstitious, but by the more cultivated portions of the human race. And I think it may be said that, among the great body of religious people of all denominations in this country, a belief in its efficacy is almost universally professed.

After much thought and examination of the various questions and objections which may possibly be urged, I do not hesitate to propose an investigation pursued on a system somewhat analogous to that which is pursued by the Faculty when a question arises as to the value of any particular mode of treating disease, in order to estimate and rightly appreciate the influence of special prayer to check disease or to avert death.

I do not propose to ask that one single child of man should be deprived of his participation in all that belongs to him of the influence of "general prayer" by the whole Christian church for "all men." But I ask that one single ward or hospital, under the care of first-rate physicians and surgeons, containing certain numbers of patients afflicted with those diseases which have been best studied, and of which the mortality rates are best known, whether the diseases are those which are treated by medical or by surgical remedies, should be during a period of not less, say, than three or five years, made the object of special prayer by the whole body of the faithful, and that at the end of that time, the mortality rates should be compared with the past rates, and also with that of other leading hospitals, similarly well managed, during the same period. Granting that time is given, and numbers are sufficiently large, so as to insure a minimum of error from accidental disturbing causes, the experiment will be exhaustive and complete.

I might have proposed to treat two sides of the same hospital, managed by the same men; one side to be the object of special prayer, the other to be exempted from all prayer. It would have been the most rigidly logical and philosophical method. But I shrink from depriving any of—I had almost said—his natural inheritance in the prayers of Christendom. Practically, too, it would have been impossible; the unprayed-for ward would have attracted the prayers of believers as surely as the lofty tower attracts electric fluid. The experiment would be frustrated. But the opposite character of my proposal will commend it to those who are naturally the most interested in its success; those, namely, who conscientiously and devoutly believe in the efficacy against disease and death of special prayer. I open a field for the exercise of their devotion. I offer an occasion of demonstrating to the faithless an imperishable record of the real power of prayer.

It is on record that the foregoing test was not accepted by the church. Instead, Professor Tyndall was made the subject of general attack, the temper of which may be inferred from his remarks closing the debate. He said: "I ask no space to reply to those railers who make such free use of the terms 'insolence,' 'outrage,' 'profanity,' and 'blasphemy.' They obviously lack the sobriety of mind necessary to give accuracy to their statements or to render their charges worthy of serious refutation."

Letters of Friends.

The Paper and the Premium.

ERIE, ILL., Dec. 9, 1895.

MR. EDITOR: Inclosed please find \$6, for which please send THE TRUTH SEEKER, and "Pictorial Text-Book," and two copies of "Old Testament Stories."

JAMES M. PRATT.

ZEARING, IOWA, Dec. 9, 1895.

MR. EDITOR: Herewith I hand you \$3, for which kindly send THE TRUTH SEEKER to Ira L. Bowman one year, with the "Pictorial Text-Book."

Very truly, J. H. JOHNSON.

NOBLESVILLE, IND., Dec. 9, A.M., 1895.

MR. EDITOR: Find inclosed \$3, for which please send me THE TRUTH SEEKER one year, and the "Pictorial Text-Book." You have a book I want badly, but it appears I can never have enough money to spare at one time to get it—"The History of the Inquisition." I hope to see the day when it will be in my possession.

Yours truly, JAMES OLDACRE.

The Pictures Suit Him.

BLUE EARTH CITY, MINN., Nov. 30, 1895.

MR. EDITOR: About December 25th I will be in Cass county amongst the wicked ones, as my neighbors are mostly Free-thinkers; so you see, Mr. Editor, I will be at home.

Mr. Heston's cartoon, "God Bless Our Home," is a good one. It did good missionary work. I wish him a long, happy life. The pictures alone are worth the price of THE TRUTH SEEKER. So I say we are getting our money's worth.

Yours for liberty, E. S. GLICK.

The Boys Amuse Themselves.

MESA GRANDE, CAL., Nov. 29, 1895.

MR. EDITOR: Inclosed find \$3, for which please continue my subscription.

There are besides myself about a half dozen Freethinkers in this neighborhood, and inclosed you will find a list of their names. There are no churches here, but there is a Sunday-school which I attend occasionally to listen to what is taught the little ones. Once in awhile two or three of us meet and have arguments with the good Christians, and we generally get away with them, being better informed as to the difference between Bible nonsense and common sense.

P. L. GEDNEY.

For a Holiday Gift.

LOUISVILLE, KY., Dec. 6, 1895.

MR. EDITOR: I inclose \$3, for the "Ingersoll-Field Debate" and "Prose Poems," to be sent to inclosed address. Franklin Steiner lectured here on the 25th and 26th of November. When he left he said he had been well received, well paid, and well pleased, and expressed a wish to be called again. And we shall call him, for he talks well, draws well, and takes well. He is one of the brainiest men in our ranks. The people are generally glad to get THE TRUTH SEEKER, especially when I furnish it free of cost to them. They ask for it, and send to my home for it.

Truly, WILLIAM T. CARTER, M.D.

Learning from the Pictures.

CHATTANOOGA, TENN., Dec. 3, 1895.

MR. EDITOR: Inclosed find \$3, to be applied on my subscription to the dear old TRUTH SEEKER. I must say I think it the grandest paper published on the face of the earth. I wish you could hear my little seven-year-old girl question me in regard to the pictures as they appear weekly. They are too deep for her to comprehend at this time, but I trust if she is spared for me to raise her to womanhood, she will be able to understand them and teach the truths to others. She takes a great interest in them, and is very careful that none of them gets torn. I have some three or four hundred of them, and you ought to see her get them on the floor and look at them, and hear the many remarks she makes about them. In a nutshell I will say, I don't believe she will believe that Jonah was swallowed by a whale.

P. C. ORAMER.

But Will They Grant Liberty?

BOISTFORD, WASH., Dec. 4, 1895.

MR. EDITOR: Inclosed please find \$5. Send me by mail "Foundations of Faith,"

and one dozen "Bible Contradictions;" the balance will change the countenance of the tab on my paper.

God's mouthpieces in this part of the country have quit preaching "red-hot" hell-fire sermons, and are preaching moral sense, or Freethought, rather. They lecture on anatomy, astronomy, and the wonderful works of nature. Of course they say that their God did it all, but give us no tangible evidence to prove this a fact. And then they preach kindness and mercy, peace and harmony, love and unity, and that it is an injustice to persecute each other for a difference of opinion; that every person is honest in his convictions, and has a right to his opinion. Now, if this is not Freethought, then I do not know what Freethought is.

The country is getting alive with Epworth Leagues and A. P. A's, and I am going to distribute all the telling Freethought literature that I possibly can.

Yours for liberty, G. A. BOYD.

A Good Example.

WILKESBURG, PA., Dec. 9, 1895.

MR. EDITOR: Inclosed you will find \$5 to renew my subscription. I have endeavored to get you a new subscriber, but failing, I try to make up the deficiency by renewing for two years. I venture to hope that all whose subscription has expired will do likewise, as by so doing they would put you in a better position to fight the theocrats. Money is the life-blood of business. I am certain that all who are in your debt can square themselves before the first of the year if they will. I am certain that none who are getting THE TRUTH SEEKER have reason to complain, for they are getting their money's worth and more, and I hope that all will tumble to that fact.

THE TRUTH SEEKER is just right for me. I admire your courage and your self-control in answering the theocrats. You do it so easily and so forcibly that you are bound to win the sympathy of the people.

G. E. GAUDELO.

Backed Down After Challenging.

PETERSBURG, IND., Dec. 9, 1895.

MR. EDITOR: Truly the Freethinkers should organize. The machinery for systematic work is effectively established, and all we have to do is to work it.

The Rev. Gould, evangelist, of the C. P. church here, agreed in his pulpit talk to "pay half the hall rent and meet the best Infidel that could be trotted out," one night or one week. I accepted in the name of Franklin Steiner by letter. The preacher, on learning who Steiner was, backed down and did not mail his recognition of the notice. I published an account of the event in a local paper.

I grind rye and corn meal, and own feed-grinding and planing-mill machinery. So Mr. Gould retaliates by saying: "Infidels are dyspeptics; they eat rye." I got a challenge from one the other day." I respond by letter, which is a waste of time and paper, that poor Jesus ate his rye raw and stole it into the bargain. And this Gould pretends to eat this Jesus to this day. Mr. Gould will disgust as many of his membership as he brings new sheep into the fold.

F. S. WEAVER.

Objections to the Pictorial Method.

WASHINGTON, D. C., Dec. 6, 1895.

MR. EDITOR: I feel like shaking hands with Dr. C. C. Van Waters and saying "Them's my sentiments tew." I have long wished to express myself similarly to Dr. Van Waters, but felt that perhaps the editor of THE TRUTH SEEKER knew a little more about conducting a paper than I did, but now that some one has "spoken out in meetin'" I shall follow suit. I believe, with the doctor, that these cartoons are doing more harm than good. To the Liberal, of course, they may be received with more or less approbation, but I never feel like presenting your otherwise most excellent paper to any of my Christian friends for fear of shocking and repelling them. We all have friends who have not yet "escaped the narrow cells of a creed," but who are nevertheless good neighbors, whose good will and friendship we care to retain, and whom therefore we do not wish to offend. Moreover, for my part, I should so often like to show them a copy of THE TRUTH SEEKER containing in every issue such excellent articles, but am always deterred in doing so on account of those

cartoons, particularly those on the last page. I can see nothing "funny," and certainly nothing elevating in them, and I am sure that they would give such offense to my Christian friends as would probably forever after prevent their reading any Freethought literature. For this reason I have never in the two years I have been a subscriber to THE TRUTH SEEKER handed it to any of my Christian acquaintances. On the other hand, whenever I meet with a Liberal article in any of our current magazines I invariably do some missionary work with it.

I should be glad to work for a larger circulation for THE TRUTH SEEKER, not for pecuniary gain, but for the best means of disseminating Freethought literature, were it not for these objectionable cartoons. I cannot do without THE TRUTH SEEKER. I therefore inclose check for four dollars for another year's subscription and books. J. J. SHIRLEY, M.D.

[Subscribers desiring to use THE TRUTH SEEKER for missionary purposes, and apprehensive of the effect of the cartoons on the unconverted, will find that, owing to the way the paper is folded, the outer leaves containing the pictures may be readily removed, and the publication thus rendered innocuous. Many readers, after questioning the utility of Mr. Heston's work, have on a subsequent occasion been so pleased by some particularly apt illustration that their objection has been withdrawn, and they have become enthusiastic partisans of our artist.—ED. T. S.]

Thoughts on Several Subjects.

WELLAND, DEC. 9, 1895.

MR. EDITOR: Please find inclosed \$2 to assist you a little in propagating the religion of humanity. I have been almost a helpless invalid for many years; have been a reader of your paper, I think, fifteen years. It comes to my brother's address. We have always lived together since he was born, which was 44 years ago. I am 53. He has seen you at Freethought conventions and at your office. There is very little enterprise in the direction of Freethought in this vicinity. There are several about here who talk favorably of Freethought. One of them told me a few years ago that there was no use talking, "we have got to be popular," and you know what effect that class of people have toward reforming the world. It is our duty to vindicate those who have been a great help to the cause.

John Ray died at Welland nearly two years ago. He was an active worker in the cause. I believe he did more than all the rest around here put together. He was very much like D. M. Bennett; he was a very deep reasoner on any subject; did all that he could for our cause while he was able and seemed to have full possession of his mental faculties to the last. He died of old age, at 88 years. My brother saw him about two weeks before his death and talked for hours with him; he visited him again about two days before his death and found him as rational as ever, but scarcely able to speak. Through all his declining years he understood his condition thoroughly; he often spoke of his end being near, and planned for his funeral, at which no sermon was to be preached. His wishes were carried out. He died peacefully, not the slightest fears of the future.

One thing I must not forget to mention; that never were more truthful words spoken than those Elmina uttered about that unfortunate Negro who was tortured to death. I have often thought and reasoned on that subject—How to treat criminals and insane people. We should recognize that they all do just what nature forced them to do. Nature is very cruel; it forces upon us a great many inconveniences. Just look for one moment at the sufferings that man and beast have to endure; look at the expense we are under to protect ourselves from crime, and yet we are always in danger, and are not protected. We poor mortals have very little power to make things any different. The Lord is said to be all-powerful and hence he could make a world without sin and pain, but he did not do it. There are many of us who if we had the power would have made the world without sin or pain.

As time never began and never will cease its onward march—or, in other words, it will never end—does that place

us exactly in the center of time? Will there be as much time in the future as there has been in the past? If we divide time at the first of January, 1896, will there be as much time after this date as before it? Those who answer this, if any do answer it, must give reasons fully for such answers. I will propose another question: As space is endless in every direction, does that make us exactly in the center of space, or is there any center to space? I would like to see some replies to these propositions.

JULIUS A. CHANTLER.

From Sunny Land.

JACKSONVILLE, FLA., Dec. 7, 1895.

MR. EDITOR: This is a land of warmth and sunshine, green trees and flowers at a time when the North is enveloped in sheets of snow. When the swallow homeward flies, then the tourist hither hies. Jacksonville is Florida's chief center of population, and has many attractions in the way of outdoor sports, hunting and fishing, river and rail excursions, etc.

The house of the late General Spinner—he of inimitable signature note, "the old watchdog of the Treasury"—stands on the bank of the broad St. John's river, one hundred yards below my hotel. His fancy boat-house also stands over the water some thirty feet from the shore. An old negro blacksmith, who has worked many years in a shop near, told me some amusing anecdotes of the bluff old general; said that he entertained many of his friends from the North and elsewhere; that he paid the negroes liberally for work he often hired them to do, and made the air blue with oaths if anyone interfered with his plans. The bare flag pole on the boat-house suggests that perhaps the flag was laid away with the remains of him who had lived so long under it. His son-in-law and grandson now occupy the house.

Jacksonville has just four dozen churches where the Christian plan of salvation is preached to credulous hearers by men who know as little of the future as their dupes. Just now some men, instigated by the churches, are prosecuting some others for selling liquors on Sunday. It is encouraging to hear some good Freethought utterances by the able attorney for the defense, Colonel Pope. In his speech, yesterday, he styled the crusade against Sunday liquor selling "a craze of the ministers"; that it is a retrograde movement and will throw Jacksonville backward "just as Parkhurst's actions have thrown New York backward"; that "the prosecution seeks to inject public sentiment into the law, and this should not be allowed"; that "the idea of bringing the sanctity of the Sunday into the judiciary under the pretense that it is holier than any other day is abhorrent"; that "just to the extent that the religious craze goes, just so far will these gentlemen go to perpetuate this absurdity." The attorney for the prosecution made his closing speech to-day, and the judge took the case into consideration, to render a decision next Thursday. May Liberty pervade his thoughts and prompt him to utter her principles.

Again, last Sunday I walked into a Trinity Methodist Episcopal church by accident, and had a bitter dose of a sermon to swallow. In addition to the usual slush and gush the minister, Rev. L. S. Rader, made a fling at the Freethinkers. He said that he saw down town a black, stuffed monkey that appeared to be turning a peanut parrot, but when he looked closer he saw that the parrot was turning the monkey. He said that the Freethinker was like the monkey; that he claimed to be moving the world onward whilst his only motion was the result of catching on to Christianity's advancement. Don't you know that it made my blood boil? I could not reply, but wanted to tell him that the stuffed monkey reminded me of Christianity's devil; that for centuries Christians thought the devil was alive and working a trap to catch them, and they were in constant hubbub and conflict trying to avoid him, but that of late years Freethinkers had proved that the devil was only a myth, or no more than the stuffed monkey that acted merely through the violence of their movements; that many of the preachers now look on the

devil as "nothing more than a huge joke," as the notorious Dr. Holland said, but they continue to use him to frighten their flocks into dropping the shekels.

If you will send me two copies of THE TRUTH SEEKER containing this I will send one to Brother Rader as a specimen copy and ask him to subscribe.

Yours truly, S. S. BRYAN.

How to Canvass.

WASHINGTON, D. C., Dec. 12, 1895.

MR. EDITOR: A genuine live Freethinker is one who does something to promote Freethought. For he thinks to very little purpose who never acts in accordance therewith. Only by helping to enlighten others can we pay the debt we owe the cause for our own fortunate enlightenment. And those unable to either deliver lectures, edit journals, write books, magazine or newspaper articles, or contribute money, can, nevertheless, greatly aid the cause by getting subscribers for Freethought publications, thus sustaining and increasing their circulation and their power to do good.

The approaching season of inclement weather, suspending outdoor work and giving all more leisure for reading, furnishes a favorable opportunity for getting subscribers to THE TRUTH SEEKER.

Your three months' trial subscription for fifty cents makes it much easier than formerly to get subscribers.

To those working Freethinkers who feel like doing their share for the grand cause by soliciting subscribers, let us say: You need not feel backward about approaching either stranger or friend to ask for his subscription, for remember you are not asking him for a favor, but are really asking him to let you do him a favor—especially if you propose (as I almost invariably do) yourself to bear the trouble and expense of safely remitting his money to the publisher.

Reform club rooms, or other meeting places, where many progressive thinkers congregate, often afford an opportunity to accomplish most with the least effort. It is often essential, however, that you get each prospective customer aside and speak to him privately, or, at least, only in the presence of other Freethinkers, as many will subscribe privately who would not publicly.

First, present to him those points of the paper likely to favorably impress him, being particularly careful not to arouse his antagonism and thus provoke an endless debate. Leave to the paper the duty of fully converting him, and aim only to get him to subscribe for it.

If he is in any measure a reformer, tell him that THE TRUTH SEEKER advocates a fundamental reform without which all other reforms are barren and cannot long endure. For "there can be but little liberty on earth while men worship a tyrant in heaven." Implore him not to exhibit toward Freethought that same indifference or prejudice which he condemns others for showing toward his favorite reform.

If he says he gets "too many papers already," tell him it is not how much, but what we read, that enlightens—that you can vouch for the superior quality of THE TRUTH SEEKER—that mental, like physical, health depends respectively upon variety of food, and until he gives THE TRUTH SEEKER a fair trial he doubtless supplants it by inferior papers, and is blissfully ignorant of the grand treat he thereby misses.

First urge him to subscribe for a whole year, so that, failing in this, you may induce him to compromise on a three months' trial subscription. After getting it three months, he will probably become a permanent subscriber eventually.

But if he won't take the paper, by all means induce him to get Paine's "Age of Reason," which, by getting the eight for a dollar, you can furnish him at fifteen cents per copy. If he will neither invest \$3 nor fifty cents, he can't well refuse to invest fifteen cents, and reading it will eventually make him desire THE TRUTH SEEKER any way, so your effort will thus not be entirely fruitless.

"Actions speak louder than words."

Yours for action as well as talk,

D. WEBSTER GAOH.

An Infidel in the Congregation.

PLEASANT VIEW, KY., Nov. 25, 1895.

MR. EDITOR: In this part of the sunny South there are not many Freethought men. Occasionally you find one in your travels, but he is generally afraid of his convictions, and will not say anything unless he is sure where he is at.

I suppose I am the first political candidate that ever ran in the state and wore a Freethought badge at the same time (the Otto Wettstein badge). In the recent election I was a candidate for the legislature on the People's party ticket. I was nominated by a petition of about four hundred citizens. But, of course, I was defeated in advance, because this is strictly a republican district. The opposition did not say much about my Freethought principles, though I expected them to do so in circular form. I suppose they would if they had been much afraid of my election.

Recently I have been attending some religious revival meetings more for curiosity and pastime than for anything else. When I go into the church everybody looks at me as though I was a visitor from an unknown world. One night recently one of the ministers noticed me in the congregation and when he was called upon to pray he remembered me as the man who assailed God's holy word, and wanted Him to cause my tongue to cleave to the roof of my mouth when I did so. He did not speak my name, but everybody knew whom he meant. A church member said to me afterward that he did not believe in such personal prayers, but I told him I did not care how much they prayed for me; they could neither hurt me nor do me any good. A few days ago I met a bevy of young lady converts and they wanted to know why I was not a Christian. I told them it was because Christianity was contrary to my reason. Of course they undertook to argue the case. I asked them if they believed in prayer and the answer of prayer. Of course they did. "Then," said I, "I will make this agreement with you: You pray to your God that he may send his spirit of prayer into my heart, and if he does it I'll pray." They did not want to do that unless I would agree to pray first, to which I would not consent. The minister came in and my proposition was stated to him. He said it was a fair one, and that they ought to pray for me. So I attended church a little more than I otherwise would to hear how my case was going. One night I went to the Methodist prayer meeting, where it is the custom to ask members to give their experience before kneeling in prayer. Many of the members did this and the meeting grew very enthusiastic. Just before it was dismissed the class leader said, "Will Mr. Herron say something?" Of course I was not looking for such a question, and it rather called me down, but I gathered my wits in a moment and rose to my feet, because I thought the opportunity too good to lose. I can not recollect everything I said, but this is about the substance of it: "My Christian Friends: You have asked me if I would like to say something. I have often thought I would like to speak to you, but of course I feel a little timid about doing so for fear of offending some one. Recently I was asked to become a Christian. I will tell you that I cannot because I cannot believe the Bible as a book of God. I cannot believe Jesus Christ was the Son of God. Now, I know you pity me for my unbelief, but I cannot help it. I can do just as you do; believe just as much as my reason compels me. Your reason, you think, compels you to believe the Bible, while mine compels me to disbelieve it. My reason may be in error, but I think not; if it is, I am sorry for it, and as soon as I find that it is I will make my humble confession, but I cannot now. You asked me to pray. I cannot do that because you tell me your God is good and wise. Is he not? [Here one old brother nodded assent.] Well, if that is true, will he not do what he knows to be right without asking? [Here the same brother shook his head for No.] If he will not, why not? [There was no explanation.] I am aware that it is a bad thing to be in error concerning any serious matter, and if anyone of you will show me where I am in error, I will humbly confess it, or if any minister will do so, I will acknowledge my error."

Then the class leader started a song, after which he asked the members to kneel in prayer for Brother Herron. Well, you ought to have heard the multitude praying for the heretic. I intend to make it a little more interesting if they ever call on me again, although I shall try not to offend them.

I think Freethinkers might do some good by attending churches in certain places and reasoning with the Christians.

Respectfully, S. P. HERRON.

Final Remarks.

LOS ANGELES, CAL., Dec. 5, 1895.

MR. EDITOR: As long as mortal man appears and disappears on this ball of dirt and water, he will continue to discuss the question of immortality, whether discussion settles it or not. But not wishing to overdo the thing, I will now conclude my remarks on the subject, and return thanks for the space given to express them in your columns.

It has been correctly stated that science knows nothing of life save through its manifestations, and the manifestations seen under the name of Spiritualism are most surely all there is to give evidence of a life not dependent on a physical body. I hold that these manifestations are not sufficient to do it, and have stated that some of them which were once attributed to spirits are now explained and accounted for without. Telepathy, or thought transference, was long claimed by Spiritualism as indisputable evidence of the existence of spirits, but if Mr. Swan will turn to page 889 of "The Dynamic Theory" (for sale by the Truth Seeker Company, if he has no copy), he will find the scientific explanation of it, and the sixth sense which he believes in will be partially explained. If he will read the history and development of hypnotism by Bjornstrom, he will learn more about that "sixth sense" in connection with clairvoyance, and will see how easy it is for a hypnotist to make his subject see spooks or mental images. If he will read the statement of a noted seer which is here inserted, he will see what proportion of visions he saw were real: "My experience as a seer gives me authority to say that only about ten per cent of the spirits and scenes claimed to be seen by media and seers are real; and that ninety per cent are pure phantasms, or images projected upon the mental retinas of the sensitive." Had he said one hundred per cent it would have been nearer right. He further said: "The thoughts have shape; the objects seen are phantasms. Thus an animal, dog, or bird, is loved by man or woman; still they die; but when dead the ideas of them still exist in their respective owners' minds. Now with those images in your mind, you ask a seer, 'Do you see my pet in heaven?' The answer is 'Yes,' and no wonder, for you have just that moment sent the image there." People go to sensitives and get names of the dead and descriptions, which can be accounted for by thought transference and the somnambulistic condition of the sensitive's mind; drop their two dollars and come away thinking they have been in the presence of spirits. And now, Mr. Swan, I will tell you why none of them got onto that eighty-foot tapeworm fourteen years old. The man thus favored by God was not aware of its presence, so could not and did not send forth its mental image. See? The method of communicating with spirits, as outlined above, is going on all over the world and part of Canada, and people who want another life, and want it bad, go to a seance, get the name of some dead friend, with or without a description, and credulity does the rest. They have become Spiritualists, and know that we shall live forever and a while afterwards. If they get to doubting, another seance braces them up and they "know" it again.

When you have passed through as much Spiritualistic experience as I have, Mr. Swan, and dropped as many good dollars in pursuit of ghosts, you may, as I did, without "reading books edited by others," find yourself anchored to solid Materialism.

Speaking about physical manifestations, let me introduce the testimony of a very prominent man who advocated Spiritualism while living and died in the faith. Said he: "Jugglery has been so systematized these days that not more than one

so-called physical manifestation in fifty is to be relied on for what it purports to be." Are you sure you have always been fortunate enough to avoid the forty-and-nine?

Now let us take a retrospective view of Spiritualism. What is known as the modern article has been before the world for nearly fifty years. Tell us, if you can, what it has done except to destroy old creeds and stimulate the hope of immortality. It has revealed nothing that adds to the stock of human knowledge, and the good it might have done, if true, is noticeable by its absence. Spirits might have explained the disappearance of Charlie Ross, and saved his parents years of mental agony; but they didn't. Spirits might have prevented a second murder, had they revealed a murderer's name in Vermont, when a noted medium visited the scene for that purpose; but they didn't; and the man who did the crime repeated it a few months later and was then caught without spirit aid. No end of crime and murders might be prevented by spirits if there are any, but such things are too trivial to notice; and so with the awful fate of many who have been, and still are, buried alive while in a state of suspended animation. "Spirits" never come back to tell of such things or to issue a warning; and nothing was ever known of such awful events not discovered by mortals. According to Spiritualism, the room at the time of a funeral is always full of spirits, and yet they never in any known case made an effort to prevent a premature burial, which would be an easy matter, with no end of mediums to use for that purpose in all parts of the country.

But this one fact stands out with marked prominence: Never did any medium under so-called spirit-control reveal any fact not known at some time by somebody in the mortal form. Spirits with all their supposed opportunities have no knowledge that we do not possess; and if science desires any knowledge regarding the interior of Africa or the North Pole, it never did, and never will, attain such without sending a living human being after it. Spirits have imparted the valuable information that Theodore Parker's spirit-home is sixty-five billions of miles away; that endless progression awaits us, whatever that is; that the planet Mars is inhabited, etc.; but they could never discover the source of the Nile or tell us anything about the interior of the Chinese empire when it was walled up to the outside world. They know nothing about the globe on which we live that mortal man has not learned by search and discovery, and, though behind the scenes, have no more knowledge regarding the origin of human life and the unwritten history of the human race than we have. We get nothing from spirits that rises above the fountain head of knowledge right here on *terra firma*, never did and never will, and all they tell us of and about another life is as indefinite, unsatisfactory and worthless as the Book of Revelation. Twaddle and expressions of undying love for those who fought like cats and dogs when on earth, are the essence of spirit communications, and the average seance is sufficient to disgust anyone not stupefied by grief and sorrow. But space is limited, so I will close by asking Mr. Swan if evolution is not taught by science, where it is taught; in the Sabbath schools? I wish also to know what he means by "dead matter which produces nothing." Has he discovered a new kind, and some form of force not inseparably connected with matter? If so, he should reveal his discoveries in the interest of science. Such talk shows what a thorough student of Materialism he must have been, and how badly he needs for general information to read the "Dynamic Theory."

As a last word I invite reflection on this indisputable fact: "No human being is born into this world with any sign or evidence of a mind or memory. All are born with a brain fitted to a nervous system for receiving impressions; and the impressions received by the brain are all that makes that wonderful intellect which is expected to live forever under the name of soul. 'A man,' said Francis Bacon, 'is what he has experienced;' and the sum total of individual experience is regulated by environments and decided by the power and capacity of the brain to receive and assimilate. The mind depends on the brain for its origin, and is never superior to its material source, and the destruction of the one is probably the end of the other."

—C. SEVERANCE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, Fall River, Mass., to whom all Communications for this Corner should be sent.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Which One Was Kept.

There were two little kittens, a black and a gray
And grandma said with a frown:
"It never will do to keep them both,
The black one we'd better drown."

"Don't cry," my dear, to tiny Bess,
"One kitten's enough to keep,
Now run for nurse, for 'tis growing late
And time you were fast asleep."

The morrow dawned, and rosy and sweet
Came little Bess from her nap.
The nurse said, "Go into mamma's room
And look in grandma's lap."

"Come here," said grandmamma with a smile
From the rocking chair where she sat;
"God has sent you two little sisters;
Now what do you think of that?"

Bess looked at the babies a moment,
With their wee heads, yellow and brown,
And then to grandma soberly said,
"Which one are you going to drown?"

—Exchange.

Santa Claus.

At this gift-season of the year millions of artless, confiding little children will be imposed upon by a most stupendous falsehood. They will be informed that Santa Claus, a being in the form of a big, burly man with snow-white hair and beard long, and flowing around a very red face, will come dressed in furry coat and top-boots, and laden with packs of tin trumpets and guns, carts, horses, dolls, tiny sets of dishes, and all things to please the little folks—that he will force his way noiselessly down the chimney and proceed to fill the stockings of children who have been good all the year (an impossible thing, by the way), and who have followed faithfully instructions of wise or over-wise elders, and who have placed the inoffensive stocking in a conspicuous part of the chimney corner. This downright lie will be forced upon the little ones by parents and grandparents, brothers and sisters, uncles, aunts, and cousins.

But, by and by, and very soon, in this precocious age, these same little ones will come to learn that mamma and papa, and the rest of the folks, in this matter didn't tell the truth, and may be, in after years, will tell that their first lesson in deception was learned at their mother's knee. "Oh, but it is a harmless tale, and too pretty a myth to let go," said a good mother, the other day. Pretty enough, but it is not harmless. False teaching never is. And why express falsely, when the plain, unvarnished truth is so much better? Let the gifts come in the stocking, or shoe, if it so please you, but let the child know how they got there, and whose dear hands they really came from. Will they not appreciate mamma's and papa's love, care, and thoughtfulness, much more than they can the coming of a mysterious Santa Claus who can have no reason for taking such interest in them?

Let us be honest with the children. Let us not deceive them, nor warp their tender minds in any way, or by any means whatever. Let us teach them the truth.

S. H. W.

A French Philosopher.

Perhaps no contributor to the school of philosophy has been so generally misunderstood as Pierre J. Proudhon.

His was not a character that seemed adapted to Paris and its people. Stern, cold, and proud, he repelled rather than attracted public attention. A critic has spoken of him as one "whose pen seemed dipped in vitriol rather than ink." "He had more capacity," said another, "for receiving blows than most men of original and eccentric genius, and he had a marvelous faculty for giving them." Strongly egoistic, he repudiated all authority that did not emanate from one's highest self.

Proudhon was born in Faubourg de la Mouillère at Besancon, in January, 1809. He was the child of poverty, and bred in obscurity. After a somewhat desultory

education received chiefly at public libraries, Proudhon, as a young boy, began life a printer. Here his individuality asserted itself. He had published a little work of his own on general grammar, dedicated to the Academy at Besancon, and the society, recognizing the scientific merit of the essay, accepted it. This was a proud event for the rising young author. During this period a little incident occurred worth recording to illustrate the broad mind of the humanitarian.

A young man came to Besancon seeking employment, and hoping for an immediate engagement, as he was absolutely at the end of his resources. There was no work to be had. While the unfortunate applicant, forty-eight hours without food, is contemplating suicide, Proudhon meets him. Learning his distress, he takes him to his own room, gives him food, clothing, and lodging for two months, and finally is enabled to procure employment for him. This during a time when Proudhon received scanty remuneration himself, barely sufficing to provide the comforts of life. "You ask me if I know Proudhon," said this young workman, some time afterwards; "I owe him life; I it was whom he preserved from a leap into the river."

Perhaps this little illustration, brought so forcibly to Proudhon's attention, played no small part in his impression of labor's crushed and helpless condition. At any rate, he now developed into a typical reformer. Arriving at Paris in 1832, he set himself at once about perfecting his life work. "Say that which thou knowest," was his motto, and faithfully did he labor under it. This strong and implicit confidence in his own logic was the shield by which he defied all opposers. A noted biographer has said of him: "The scream of the volatils and the enthusiast without backbone only produced a sense of weariness in him." And the philosopher's description of the literary Frenchman gives evidence of great discernment. "The Frenchman does not really want to be free. Some one has said that we are not ripe for liberty; it is inexact. We shall never be ripe; this liberty is useless to us. Provided he has the wherewithal to live, permission to play or jest; provided he may comment upon the government while obeying it, the Frenchman is content." This is lamentably true of other nations as well as of France.

Many epithets and comparisons have been hurled at Proudhon from the pens of his various reviewers. Some of these are amusing. "Byron turned economist and publicist; doubt and despair raised into doctrine." "A Samson, who, failing to pull down the Philistine temple, shook the pillars, frightening a number of foolish people, greatly hissed at by others, and died." But it is absurd to aver, as a biographer has done, that "in nothing is Proudhon a Frenchman." He was essentially French, and belonged to France. Because intellect and logic set him above his class it does not follow that his character was not that of a Parisian. Anyone conversant with his works will realize this.

Proudhon possessed a powerful frame and an energetic mien, with a voice clear and vibrant as a bell. Everything he did was done with passion. This trait of character is purely French. And perhaps it was an unfortunate heritage. "He died at fifty-six, worn out," says a biographer. His death occurred in January, 1865.

Of course, Proudhon had his share of the persecution that so inevitably overtakes the unpopular reformer. He was in prison several times, and was, in fact, married from there. He was, also, several years in exile. His family number four, including Catherine Proudhon, who, perhaps inheriting some of her father's ability, has published a certain amount of correspondence which will undoubtedly prove of great value to the world when the writings and character of Proudhon are better understood.

IDA BALLOU.

What the Little Folks Are Saying.

It has remained for a little girl in Brooklyn to nearly if not quite equal the famous witticism of Leigh Hunt. Of course she spoke in childish innocence, where the English essayist and wit used his ripened intellect.

Hunt, in describing an exceedingly warm day, it will be remembered, spoke

of it as one which tempted him "to strip off his flesh and sit in his bones."

This dear little Brooklyn miss had been romping and running all day. Toward nightfall her father met her. "Are you not very tired, little one?" he asked.

"Oh, not so very tired, papa," she replied. Then in a burst of confidence she whispered, "Only I do feel as though I'd like to take my legs off and carry them awhile."

AN EARLY INTIMATION. — "Johnny," said the boy's father, "I suppose that you are going to hang up your stocking next Christmas." "No, I'm not," was the reply after some thought. "Why not?" "Because," he answered, looking his father straight in the eye, "you couldn't put a bicycle in my stocking."

Correspondence.

NEWTON, IA., Dec. 16, 1895
In your issue of December 14th, Sarah E. Wiley, of Galveston, Tex., asks how snakes catch their game. Replying I will say that the snakes catch rats, mice, squirrels, weasels, and other small animals by coiling themselves around their holes and patiently waiting till they come out. When they tighten the coils suddenly and crush them. I have witnessed the operation.
ALBERT LUFKEN.

FORT FAIRFIELD, ME., Dec. 6, 1895.
DEAR MISS WIXON: As I have not written to you for a long time I will see if I can not write a few lines. Christmas is coming fast, but I do not expect any presents. I am going to school. I like to go to school very much. We have had some bright weather. I will close, so good-bye.
ETHEL GRANT.

[Next time write about the town you live in, how large a place it is, how long it has been settled, and all you can think of or learn concerning it.—ED. C. C.]

RIGHT LIVING

Ethics as Understood by a
Student of Science.

By SUSAN H. WIXON.

Sixty Chapters

Considering from a rational view point those
fair humanities that make life worthy to be

lived. It will help everybody.

PRICE, \$1.00.

Address THE TRUTH SEEKER CO.

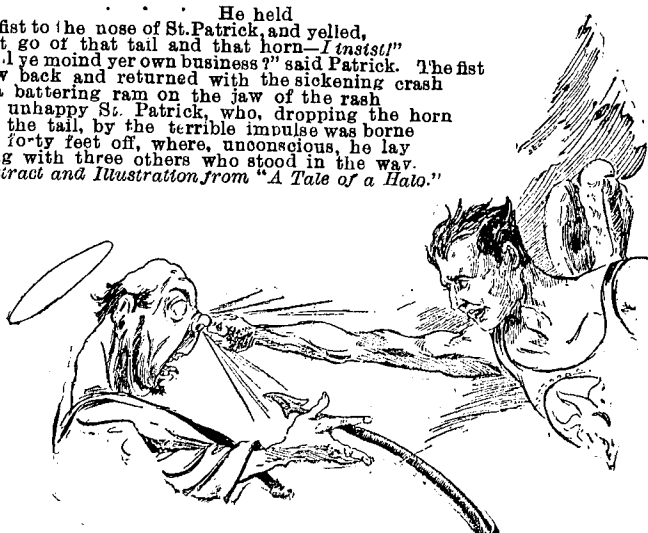
JUST OUT!
AGNOSTIC ANNUAL
FOR
1896.

Edited by CHARLES A. WATTS.

CONTENTS: Balfour's "Foundations of Belief"; An Agnostic Rejoinder. S. Laing; Agnosticism and its Equivalents, Amos Waters; The Man, Jesus Christ: The Germ of the Christian Myth, J. Alanson Picton; Psyche: A Poem, W. Stewart Ross (Saladin); Mind as Controlled by Matter, Constance E. Plumpton; The Faiths of Our Forefathers, Charles Watts; An Agnostic View of Theism and Monism, R. Bithell, B.Sc., Ph.D.; The Old Testament Library, J. J. Gould; Immortality, W. A. Leonard; The Physiological Basis of Religious Leaders, Furneaux Jordan, F.R.C.S.

Price, 25 cents,
Address THE TRUTH SEEKER.

He held
His fist to the nose of St. Patrick, and yelled,
"Let go of that tail and that horn—I insist!"
"Will ye mind yer own business?" said Patrick. The fist
Drew back and returned with the sickening crash
Of a battering ram on the jaw of the rash
And unhappy St. Patrick, who, dropping the horn
And the tail, by the terrible impulse was borne
Full forty feet off, where, unconscious, he lay
Along with three others who stood in the way.
—Extract and illustration from "A Tale of a Hat."



Feed Them Properly

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiment in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

Correspondents Wanted.

Bachelor, 32, Radical, in good position in Western city, desires correspondence with Liberal ladies of suitable age. Address H. C., Truth Seeker Office.

WANTED.

A good woman wanted, 25 to 40 years of age, a widow without children, not designing marriage, and of Liberal ideas. This is a gilt-edged chance for one of good disposition and good health to take charge of housework in family of six grown persons. Wages fair and certain; and if her services merit it, after a term of years, a generous settlement in addition to wages agreed upon may be expected. Address 4151 Box 84, Warren Pa.

Ingersoll Paper Weights.

GLASS WEIGHT, 2x4 INCHES,

containing a

Photograph of Colonel Ingersoll.

The picture is a very good one, the weight is heavy, and every Freethinking business man ought to have two or three on his desk to hold his papers down.

The ladies will of course be pleased with so handsome an ornament for center-table or mantel.

In the library, too, and wherever there are papers to hold down it will come handy, as well as being a souvenir of the greatest heretic in the world.

Sent by mail or express prepaid for 50 cents.

Address THE TRUTH SEEKER,
28 Lafayette Pl., New York.

PUBLICATIONS.

"Intercourse Between the Soul and Body.

By Emanuel Swedenborg. Price, 5 cents.
Interesting books by same author:
"Four Leading Doctrines," 247 pp., 75
"Divine Love and Wisdom," 248 pp., 75
"Divine Providence," 308 pp., 75
"Conjugal Love," 472 pp., \$1.00
"True Christian Religion," 982 pp., 1.50
"Apocalypse Explained," Vols. 1, 2, 3, 4 each, \$1
Send for Descriptive Catalogue to the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York.

JUST OUT. ANOTHER NEW BOOK!

Patriotic Addresses

BY

COL. R. G. INGERSOLL.

Reunion Address

AT ELMWOOD, ILL., SEPT. 5, 1895.

—and—

Decoration-Day Oration,

IN NEW YORK, MAY 30, 1882.

His Address delivered at Elmwood, Ill., September 5th, 1895, at the reunion of his old regiment, the Eleventh Illinois Cavalry—also his famous Oration delivered on Decoration Day, 1882, before the Grand Army of the Republic, at the Academy of Music, New York. These two classics are published in book form for the first time from revised manuscript, and are the only authorized and correct reprints. It also contains a handsome half-tone portrait of the Colonel and his little grandson, Robert G. Ingersoll-Brown. Printed on good paper, large type, wide margins, in one volume.

Price, cloth, 50 cts; paper, 25 cts. Sent post-paid on receipt of price by

THE TRUTH SEEKER CO.,
28 Lafayette Place, New York.

Health and Happiness.

VIII.—DIET OR REGIMEN IN NURSING—CONTINUED.

During the first three months, and above all the first week or two, the mother should give to the infant only her own milk. I pray you to take no heed of the advice, very frequently tendered, that the milk lacks this or the other ingredient; is not nourishing; that the infant has need of something strengthening or refreshing. All kinds of mixtures will be recommended, teas of various kinds, etc.—many of which are the very means to induce ailments, as thrush and the like. The milk of the mother of a newly-born infant is always watery with little white flakes in it (colostrum). But it is precisely therein that the merit lies, and just for that reason it is suitable for the babe. Therefore during the first few days of the nursing's existence give it nothing but the mother's milk. It is not until towards the third or fourth month that she may introduce the bottle to the infant. Fresh cow's milk, one-third pure water, sweetened with milk sugar and slightly warmed, agrees with some children. Afterwards pure milk may sometimes be given. During the first five months, however, mothers will do well to give infants no other food but milk. A child of that age is not capable of digesting anything else. While it is not always easy to obtain pure milk, especially in large cities, yet I believe it is to be had by the careful selection of some honest milkman or farmer who will supply the genuine article. Goat's milk may be made to answer very well when cow's milk is not to be had. If, however, neither one or the other is obtainable, a good brand of condensed milk can be resorted to, diluted with water, and sweetened if necessary. Besides, that milk preserves well, and is especially convenient to those who are traveling with young children. Young mothers using the natural world do well to provide themselves with a can or a box of the condensed article ready for use, as during the night, perhaps, under the influence of heat, or a storm, etc., the milk destined for the child may become sour.

Many substances recommended as substitutes for mother's milk do not even merit the name. You may rest assured that many of the manufactured articles lack most of the elements of true milk. Nothing so nearly replaces mother's milk as that of the cow or goat, when properly prepared.

Supposing the child has safely reached the age of eight months, and has been fed altogether by the mother, two meals a day of cow's milk should now be introduced; say a teacupful at each meal. In case any discomfort arises, add one-third or one-fourth of lime-water. At the age of nine months, further variation may be introduced. An occasional cup of beef tea, mutton, chicken or veal broth, or the yolk of an egg. It must be remembered, however, that all these are merely accessories to the main diet, milk, of which a healthy child should consume a pint and a half to two pints a day. At this time of life it should have five meals a day, at 8 A. M. a teacupful of warm milk thickened with grated zwieback (dried bread); at 11 A. M. a cupful of warm milk or a teacupful of beef-tea, etc. If the child sleeps through the night do not disturb it; should it awake hungry, there is no objection to a cup of milk.

When a year old, the breakfast may consist of a cup of milk and a slice of bread and butter and the yolk of an egg lightly boiled; and again at 11, 2, and 6 o'clock of beef-tea, milk, etc. The meals may be varied by substituting oatmeal and milk, bread and milk, etc. Occasionally the child may have boiled mashed potatoes, perhaps cauliflower with gravy, at dinner. The general practice of very young children sitting at the same table with their parents, and partaking of the same food and drink, is anything but commendable. The child's stomach is not yet prepared to digest the same kind of food and drink as is the adult's. Besides, children acquire bad tastes and habits, which in many instances prove harmful and lead to gastric trouble. The custom of giving to children beer or other alcoholic stimulants at meals, or at any time, is very pernicious, and should under no circumstances be allowed.

Impediments and Hindrances to

PRESENTS :: FOR THE :: HOLIDAYS.

Four Hundred Years of Freethought. From Columbus to Ingersoll. By Samuel P. Putnam. 142 full-page half-tone portraits of the most eminent Freethinkers and philosophers, living and dead, of the past four hundred years. Large octavo, 1165 pages, gilt sides and back, marbled edges. Price, \$5.

Right Living. By Susan H. Wixon. Ethics as Understood by a Student of Science. "Right Living" is well bound in cloth and printed on good paper. Price, \$1.

An Unofficial Patriot. A Historical Story of the Civil War. By Helen H. Gardener. Cloth, \$1.25; paper, 50 cents.

The Freethinker's Pictorial Text-Book, in cloth, with gold lettering and side stamp, for \$2.50. In plain boards, \$2.

Old Testament Stories Comically Illustrated in cloth, with gold lettering and side stamp, for \$1.50. In plain boards, \$1.

The Gods and Religions of Ancient and Modern Times. Two volumes. Written in prison. In cloth, \$3 per volume, or \$5 for the two volumes; in leather, \$7; in morocco, gilt edges, \$8.

Ingersoll's Prose Poems and Selections. From his Writings and Sayings. Silk cloth, \$2.50; tree calf, \$9. Cheaper cloth edition from same plates, \$1.50.

Ingersoll's Principal Works: Gods and Other Lectures; Ghosts and Other Lectures; Some Mistakes of Moses; Interviews on Talmage; What Must We Do to Be Saved? Blasphemy; Crimes Against Criminals. 1,141 pages. In one volume, half calf, \$5.

Life. A Prose Poem. With Pictures of Colonel Ingersoll and Grandchild. By R. G. Ingersoll. In color, on boards, beveled gilt edges, 75 cents.

Lithograph of R. G. Ingersoll. 22x28. inches, heavy plate paper, 50 cents.

Abraham Lincoln: Was He A Christian? By John E. Remsburg. Cloth, \$1.

The Creation of God. By Dr. J. Hartmann. Red cloth, \$1.

Pleasure and Progress. By A. M. Lorentz, LL.B. Cloth, \$1.

In selecting Holiday Presents for their friends, Liberals should remember that good books make lasting impressions, and please as well every day in the year. A Liberal book in the right hands often changes the views of several persons.

We have quite a number of books appropriately bound for Holiday purchasers, and we will pack them carefully so they can go any distance in the mail, or by prepaid express. The following are all good books for the purpose:

The World's Sages, Thinkers, and Reformers. 1,075 pages. 8vo. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

Martyrdom of Man. By Winwood Reade. Cloth, \$1.

Handbook of Freethought. By W. S. Bell. Cloth, \$1.

Photograph (Cabinet) of R. G. Ingersoll. 50 cents.

Apples of Gold, by Miss Susan H. Wixon. Gilt stamp, \$1.25.

All in A Lifetime, by Miss Wixon. \$1.

Voltaire's Romances, Profusely Illustrated. Half calf, \$4; vellum cloth, \$1.50.

Darwin and After Darwin. By George J. Romanes. Silk cloth, gilt top, \$2.

The Story Hour. An Exceptionally Handsome and Interesting book, Without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. 66 full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers; 4to, 224 pp., boards, \$1.

Conway's Life of Paine. Two large, handsome volumes. The best and only complete life of Paine. Half calf, \$10; in cloth, \$5.

Parton's Life of Voltaire. Of which the same can be said as of Conway's Life of Paine. Half calf, \$10; in cloth, \$6.

Woman, Church, and State. By Matilda Joselyn Gage. Leather, \$3; cloth, gilt top, \$2.

History of Christianity, comprising all that relates to Christianity in the "Decline and Fall of the Roman Empire." Half calf, \$4; vellum cloth, \$2.

Force and Matter. By Professor Ludwig Buchner, M.D. Half calf, \$3; vellum cloth, \$1.50.

Dynamic Theory of Life and Mind. By James B. Alexander. Cloth, \$2.75.

Cosmian Hymn Book. With music to all the songs. Edited by L. K. Washburn. Cloth, gilt side stamp, \$1.50.

For Other Books See the Advertisements, or Send to Us for a Free Catalogue.

Address THE TRUTH SEEKER, 28 Lafayette Place, New York.

Nursing.—Free breathing is essential to nursing. The child must breathe freely in order to nurse well. The breathing may be impeded either by the child's nose lying too close to the breast, or by being stopped up. Care, therefore, should be taken, in case the babe does not nurse freely, to see whether the breathing is not thus hindered. In the former case a slight pressure of the finger on the place with which the nose comes in contact will remove the impediment. If, however, it should be noticed that the child draws and swallows unsteadily and lets go every few minutes, the cause is no doubt a temporary closing of the nose with hardened mucus. To relieve this introduce with a feather or camel's hair brush a little pure fat or oil into the nostrils. If that is ineffective, syringe the nose with a little warm salt water. The organ being cleansed, the child will again breathe freely through the nose. If you wish to discover whether or not the child's nostrils are stopped up, place a very narrow strip of thin paper about two inches long before the openings of the nose. If the nostrils are free you will see the paper move with every expiration; if the nose is stopped up the paper will not move. When children breathe through the mouth it is very frequently an indication that the nose is filled with dried mucus, in which case respiration through its normal channel is hindered. J. HARTMANN, M.D.

RELIGION NOT HISTORY

Examination of the Morals and History of the New Testament.

By PROF. F. W. NEWMAN. Price 25 cents. Address THE TRUTH SEEKER.

L. K. Washburn's Works

The False Teaching of the Christian Church. "The Thirty-nine Articles of the Christian church are thirty-nine poor broken-down opinions." Price, 10 cents.

The Foolishness of Prayer. "Think a minister's praying God to kill grasshoppers, or trying to induce the Deity to undertake a crusade of one against the Colorado beetle!" Price, 10 cents.

Religious Problems. Price, 10 cents.

Was Jesus Insane? Price, 10 cents.

What Is Christianity? An Inquiry into the Nature of Christianity. Price, 10 cents.

The Followers of Jesus. An Interesting dress, showing that professing Christians of to-day are not in reality the "followers of Jesus." Price, 10 cents.

Address THE TRUTH SEEKER

ESSAY ON MONEY

and its

Relations to the Fiscal Policy of Nations.

By A. B. BROWN

Price, 5 cents. THE TRUTH SEEKER.

THIRTY YEARS IN THE BUSINESS.

ESTABLISHED 1865.

E. C. Reichwald & Bro.,

Commission Merchants.

Fruits and Vegetables

Apples, Cranberries, Eggs, Cheese, Potatoes, Butter, Dried Fruits, etc.

Promptness our main object. Correspondence solicited. Car lots a specialty.

We fill Orders for All Kinds of Produce.

141 So. Water St., Chicago

A NEW EDITION

THE DIEGESIS

BEING

A Discovery of the Origin, Evidence, and Early History of Christianity.

Never Before or Elsewhere so Fully and Faithfully Set Forth.

By REV. ROBERT TAYLOR, D.D.

Price, \$2.

Address THE TRUTH SEEKER CO., 28 Lafayette place, New York.

For the Holidays!

The "Otto Wettstein" Watch.

The best watch in the world for the money: In silver case, \$19; 4 ounce coin silver, \$25. Best 14kt filled gold open face, \$28; hunting, \$30 to \$35. Solid gold, \$40 to \$150. Ladies' same quality, in best 14kt filled gold cases, \$28. Solid gold, \$35, \$40, \$50, \$75 to \$150.

Regular Grades Best American Watches

In silver case, 7 jeweled, \$4.75; 15 jeweled \$7.25; do. adjusted, \$8.75; do. 17 jeweled, \$10.75. For 4oz silver case add \$6; for best open face filled gold add \$9; for hunting, \$10 to \$15; for solid gold 14kt, \$30 to \$50 more. Ladies' in best 14kt. filled cases 7 jeweled \$11.50; 15 jeweled, \$7.50; 14kt solid gold, \$8.50 to \$22 more. With diamonds up to \$150.

Diamonds and Opals.

Pins, rings, and studs, 6, \$8, \$10, \$15, \$25, \$50, \$100 up. Opals do. \$3, \$7, \$10, \$20, \$35 to \$50. Also in combination with rubies, emeralds, pearls, etc. Plain and chased rings, emblems, chains, etc. You will save 20 per cent to order of me.

Sundries.

All the Gorham Company's finest sterling silver spoons and novelties; 1847 Rodgers' Bros., best plated ware; the Ingersoll Souvenir spoon is now only \$2. Freethought Badge-Pins, \$2, \$3, \$4, with diamond, \$6 to \$14; charms, \$3, \$4, \$5, \$6, \$8, \$14, \$20 to \$30, and everything else pertaining to a first-class jewelry store. All goods sent prepaid and cash refunded if not satisfactory.

OTTO WETTSTEIN, ROCHELLE, ILL.

Not for Parsons.

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If this were not a folding-bed,
I'd take all risks myself," she said.

Mrs. H. (returning from church): "You seemed to agree with all the parson said this morning." Mr. H.: "What makes you think so? I heard very little of it?" Mrs. H.: "Well, you nodded at nearly every sentence."

HAS it occurred to Mr. Roosevelt to calculate the exact reduction in Jesse James brigandage which might be effected if the Blue laws were so enforced as to prevent masked brigands from working on Sunday?—*New York World*.

THE Christian Endeavor Society prayed on Thanksgiving day for the conversion of Bob Ingersoll. This is time wasted. Better pray for snow for Christmas eve, so Santa Claus can get around easily.—*Canton (Ohio) News-Democrat*.

DEACON PASSER (to boys whom he has found playing in the meeting-house): "What do you mean by making all this noise in the house of the Lord?" That Bad Towser Boy: "I reckon this is Uncle Tommie Anderson's house. My dad allows he's got a mortgage on it for more 'n it's wuth."—*Boston Transcript*.

THE minister had been in the little Kentucky town but a short time, and when he was called to preach a funeral sermon he thought it best to pick up a few facts about the deceased. "I trust our brother gone before was a truly religious man?" he said to the surviving brother. "You bet he was," was the earnest answer. "Why, brother, he never tuk out his gun to lay fer one of the Simmonses without fust prayin' three hours."—*Cincinnati Enquirer*.

HE DIDN'T GO THERE.—Fond Mother: "Dear me, what's the matter now?" Married Daughter: "Boo-hoo—my husband has deceived me." Fond Mother: "The brute! How do you know?" Married Daughter: "He—boo-hoo—he said he was—was going to the church fair last night, and—and he didn't. He went somewhere else." Mother: "Who told you he went somewhere else?" Daughter: "No one. This morning I found some—some money in his pockets—boo-hoo-hoo!"—*New York Weekly*.

IN Westminster Abbey, says an English paper, there is a large marble tablet in memory of a famous bishop. It is a bas-relief, representing the bishop—a portrait—in the agony of death, sinking into the arms of an allegorical female figure, presumably intended for the angel of death. It is said that an aged couple from the country were being shown around the abbey, and pausing long before the tablet the old lady remarked to her husband: "That's a good likeness of the bishop, but," regarding the angelic personage attentively, "it's a very poor one of Mrs. —. I knew her very well, and she didn't look like that."—*New York Tribune*.

HERE is a story about that eccentric character, the late Lord Ailesbury. It has the two-fold merit of being true and of never having previously appeared in print. Lord Ailesbury was standing bareheaded in a well-known hatter's shop in Piccadilly while his hat was being ironed. A bishop—who, being still alive, has not yet reached his turn for posthumous anecdotes, and must consequently be nameless—entered the shop in full attire, and seeing Lord Ailesbury bareheaded, mistook him for a shopman. Taking off his own head-covering, the bishop said, "I want to know if you have a hat like this?" Lord Ailesbury surveyed the hat and its owner, and turned on his heel with the curt remark, "No, I haven't; and if I had, I'm d—d if I'd wear it."—*London Realm*.

MR. GOULTER WOOD writes as follows of an incident which occurred at Bradford-on-Avon, near Bath, in 1805. The bishop visited the town, and at the morning service the parish clerk said: "Let us zing to the praaize and glawry o' God dree vus-ses o' the hundred an' vourteenth Zam, a varision zbecially 'dapted to the 'casion by myself—

"Why hop ye zo, ye little, little hills?
An' what var do 'e skip?
Is it a 'cos yu'm proud to zee
His Grace the Lard Bishop?"

"Why skip ye zo, ye little, little hills?
An' what var do e' hop?
Is it a 'cos to preach to we
Is com'd the Lard Bishop?"

"Yese; he is com'd to preach to we;
Then let us all strike up,
An' zing a glawrious zong o' praaize,
An' bless the Lard Bishop."

—*Freethinker*.

Some Good Pamphlets at Low Prices.

READ AND GIVE TO YOUR FRIENDS.

Mailed singly for 10 cents each; twelve of any one, or an assortment of twelve, for \$1.

AN ANTIDOTE ANALYZED. Reply to a Christian who had attacked Freethinkers, and Exposing the Inconsistency of Christians generally. H. C. Luse.

BIBLE TEMPERANCE. Showing that Liquor Drinking is Commended, Defended, and Enjoined by the Bible. Edwin C. Walker.

CHRISTIANITY A REWARD FOR CRIME. Authenticated by the Bible. O. B. Whitford, M.D.

DID MAN FALL? Is the Garden of Eden a Fact? Israel W. Groh.

EPIDEMIC DELUSIONS. A Lecture by Frederic R. Marvin, M.D. Giving reasonable reasons for Religious and other Delusions.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg's most noted work, and one of the most effective ever written by any Freethinker.

FIRST EPISTLE OF BENNETT THE APOSTLE TO THE TRUTH SEEKERS. Written while journeying in and near the land of Yahweh. Containing the best moral instructions of the world from the great teachers of the former ages. D. M. Bennett.

THE GIANT DELUSION. A paper read before the Freethought International Congress at Chicago. One of Otto Wettstein's fraternal attacks on Spiritualism.

HOW CAN WE BE SAVED? Was Jesus Supernaturally Conceived, and did he Rise from the Dead? Israel W. Groh.

INGERSOLL AND JESUS. Showing how the two agree. A poem by Samuel P. Putnam.

THE LIMITATIONS OF TOLERANCE. A discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Conder, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club of New York. "Each man has the same right to express to the whole world his ideas that the rest of the world have to express their thoughts to him." Colonel Ingersoll maintains this, the others deny it. Mr. Conder is a Roman Catholic. Mr. Woodford a Protestant.

MATERIALISM: Its History, and Its Influence Upon Society. Dr. Louis Buchner.

MIRACLES AND MIRACLE WORKERS. A Consideration of the Marvels and Miracles of the New Testament. One of John Peck's best books.

MOSES BEFORE THE COURT, or The Forgery of the Old Testament. Dedicated to the Clergy. H. J. Seignuret, M.D.

THE NEW GOD. "It is an open secret that man has always made his Gods. They exist in and through him, as the image exists in and through the mirror. Take away man and you take away God—the image vanishes." This pamphlet, therefore, is a consideration of what kind of a God man should make. Samuel P. Putnam.

ORTHODOXY. A lecture by Colonel Robert G. Ingersoll, and one of that great man's best. The subjects considered are: Orthodox Religion Dying Out, Religious Deaths and Births, The Religion of Reciprocity, Mohammed, The Destruction of Art, The Discovery of America, Copernicus and Kepler, Charles Darwin, Special Providence, The Latest Creed, God as a Governor, The Love of God, The Fall of Man, The Atonement, The Second Birth, Inspiration, The Reign of Truth and Love, The Wars It Brought, The Resurrection, The Judgment-Day, Pious Evasions, "No Bible, No Civilization," Miracles of the New Testament, The Ascension, Casting out Devils, Necessity of Belief, Eternal Punishment, Some Who Are Damned What I Believe, Immortality. This lecture is on the famous text, "The Clergy know that I know that they do not know."

PERSONAL EXISTENCE AFTER DEATH IMPROBABLE. L. R. Smith.

PROCEEDINGS OF THE CIVIL RIGHTS MASS MEETING AT LINCOLN HALL, WASHINGTON. Being the Speeches of Hon. Frederick Douglass and Col. Robert G. Ingersoll on the Decision of the United States Court that the Civil Rights Act is Unconstitutional. Fifty-three large octavo pages, of which Colonel Ingersoll's speech occupies 38 pages.

PULPIT, PEW, AND CRADLE. So long as the Pulpit speaks to believing Pews composed chiefly of mothers, the cradle will be rocked by ghosts and the race will remain on its knees to a devil of its own creation and to a God who is powerless against him. One of Helen Gardner's brightest efforts.

THE RELIGION OF HUMANITY BETTER THAN ETERNAL PUNISHMENT. M. Babcock.

RELIGIOUS PROBLEMS. One of L. K. Washburn's best lectures, and it is, like all of his, very good.

SCIENCE vs. RELIGION, or The Conflict Between Reason and Superstition. T. O. Widdicombe.

ST. MATTHEW BEFORE THE COURT. Presenting the evidence of the forgery of his alleged gospel. H. J. Seignuret.

SISTER LUCY AND HER AWFUL DISCLOSURES REGARDING NEW HALL CONVENT. Showing that Convents are inimical to chastity, virtue, and freedom.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. B. F. Underwood. Written before Mr. Underwood joined the Psychic Researchers.

THUMBSCREW AND RACK. Torture Implements Employed in the 15th and 16th centuries for the promulgation of Christianity. Being the Nuremberg Collection, with specimens from the Holy Inquisition. 28 pictures. The descriptions and reflections by George E. Macdonald.

VICTOR HUGO'S ORATION ON VOLTAIRE, delivered on the one hundredth anniversary of Voltaire's death. Translated by James Parton, author of the Life of Voltaire. To which are added the three great poems of Goethe, George Eliot, and Longfellow.

WAS CHRIST CRUCIFIED? Austin Bierbower. A lawyer's consideration of the evidence of that alleged event.

WAS JESUS INSANE? A consideration of Christ's alleged acts which would lead one to that conclusion. L. K. Washburn.

WHY DON'T HE LEND A HAND? And other Agnostic Poems. Samuel P. Putnam. The title poem is perhaps the most popular of Mr. Putnam's many poems, and a great many editions of it have been called for. The other poems are: The Golden Age, The Ideal and the Real, Not Dead, but Living, Friction, Hope, Thomas Paine, Nature's Gospel, Address to Deity, and the short poem so often recited with great effect by Charles Watts, Give Us Light.

WILL THE COMING MAN WORSHIP GOD? B. F. Underwood; written before Mr. Underwood joined the Psychic Researchers.

WOMAN: FOUR CENTURIES OF PROGRESS. A lecture delivered at the Freethinkers' International Congress at Chicago. Considering: The Cause of Woman's Subjugation, The Canon Law and Its Effects Upon Her, Theology Never Helpful to Woman, Invention Woman's Friend, Freethought the Benefactor of Woman. Susan H. Wixon.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. A lecture delivered before the Woman Suffrage Association of Denver, Col., by B. F. Underwood. Any one of the above for ten cents, and twelve for a dollar.

Address THE TRUTH SEEKER CO., 28 Lafayette Place, New York.

In the nature of things,

SAYS



ROBERT G. INGERSOLL.

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the

Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

The Great Ingersoll Controversy

Containing the famous Christmas Sermon by Colonel Ingersoll, the protests thereby evoked from the ministers who think they own this country and all therein, and Colonel Ingersoll's replies to the same. A finely gotten up pamphlet. Price, 25 cents.

Liberty for Man, Woman, and Child

"Reading this lecture," remarked a friend the other day, "will make men better; for if a man reads it one night on his way home, the next night he will take along some oranges or something to his family." This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln," and has as a frontispiece a fine photo-engraving of the Colonel and both his grandchildren, Eva and Robert, the little fellow upon his knee, and Eva in her high chair. It is a pretty picture, and the Colonel's millions of friends will take pleasure in it. In this pamphlet is also the Colonel's Tribute to His Brother, which so many have desired to have in convenient form. Price, 25 cents.

VOLTAIRE

"Voltaire was the greatest man of his century, and did more to free the human race than any other of the sons of men." A lecture by INGERSOLL, with portrait of Voltaire. A handsome pamphlet. Every Freethinker will surely want it. Price, 25 cents.

LINCOLN

This is Colonel INGERSOLL's great lecture, printed in a handsome pamphlet, and containing the Century's famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

SHAKSPERE

"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspeare from the Kesselstadt death mask. Price, 25 cents.

IS SUICIDE A SIN?

Colonel INGERSOLL's Famous Letters and Replies from Eminent men. With "Great Suicides of History" and Schopenhauer's Essay. 25 cents.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

CONTENTS.

Sustaining a Theory,
Some Giants,
The Adventures and Work of Noah,
A Hunting Anecdote,
Abraham, Christ's Great Ancestor,
A Queer Family,
Isaac and His "Sister,"
One of Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Holy Moses,
Balaam the Diviner,

Bloody Joshua,
The Campaign of Deborah and Barak
Against Jabin and Sisera,
General Gideon,
Jephthah and His Human Sacrifice,
Samson the Strong,
Ruth and Boaz,
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

Sent by mail or express, prepaid, at the following prices: Cloth, gilt side stamp, \$1.50; Boards, illuminated covers, \$1.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York city.

Gems of Thought.

VOLTAIRE was not a saint. He was educated by the Jesuits.—Ingersoll.

WRONGS intrenched in bad legislation can never be converted into vested rights.—Investigator.

IF Christ had the power to defend himself from the Jews and refused to use it, he was guilty of suicide.—Diderot.

POWER is a brutal thing, and will always in the end go to those who have least knowledge and insight.—Auberon Herbert.

HUMAN wisdom is the aggregate of all human experience, constantly accumulating, selecting, and reorganizing its own materials.—Story.

HE that will freely speak and write must be forever no slave, under no prince or law, but lay out the matter truly as it is, not caring what anyone will like or dislike.—Lucian.

THE Catholic would pray as a Catholic. The Unitarian and the Trinitarian would pray in a like manner. We are opposed to any and all who wish to go into our schools with even select quotations from the Bible, or with "non-sectarian" prayers.—Progressive Age.

DO not gain a boy's trust; convince him by your behavior that you have his happiness at heart; let him discover that you are the wiser of the two; let him experience the benefits of following your advice and the evils that arise from disregarding it; and fear not you will readily enough guide him.—Herbert Spencer.

ALL religion is paradoxical to reason. God hates sin, yet sin exists. He is omnipotent, yet evil is not overcome. The will of man is free, or there can be no guilt, yet the action of the will, so far as experience can throw light on its operation, is as much determined by antecedent causes as every other rational force. Prayer is addressed to a being assumed to be omniscient, who knows better what is good for us than we can know, who sees our thoughts without requiring to hear them in words; whose will is fixed and cannot be changed. Prayer, therefore, in the eye of reason, is an impertinence.—Froude.

CONSIDER . . . the work of Herbert Spencer in relation to the era in which it has arisen. Without aristocratic birth, without means sufficient even to secure leisure, without authority save in his powers of reason, it has been his fate to pursue his career in a country where the talismanic words are title, wealth, position. Distinguished as a philosopher alone, he has striven to make his influence felt in a nation where the respect for pure intellectuality, and where the general diffusion of culture, are far below that of the other two great nations foremost in civilization—France and Germany. Attempting to establish philosophy upon a new basis, he has run counter to the prodigious prestige of the Universities with their stereotyped teaching still looked in the absurdities of medieval metaphysics.—Arthur Lynch, in Free Review.

IF the average man, the one unaddicted to the habit of analysis, is told that he is virtuous only because "happiness is the end and aim of morality," he is wont to express doubt, or to exhibit indignation with a thesis which is foreign to the smug and comforting philosophy in which he has been reared. He will tell you, and probably with perfect sincerity, that he does not always do the right because the right will bring him happiness, but because he wishes to be upright and moral, and to act in the right for right's sake. But by whatever label we describe worthy conduct, the fact remains that the desire for pleasure is the radix which develops into the lovely efflorescence of the grandest deeds of altruism. The pleasure may be immediately secured by the "moral glow" or satisfaction, or it may follow upon transient pain.—Walter M. Gallichan, in Free Review.

I AM sorry to know that honest men who are quite intelligent on all other questions, and who quite naturally yield to doubt in all other things, are positively thrown into a panic when a doubt respecting any religious matter presents itself to their consciousness. So absolutely have the creeds enslaved men that they feel afraid to use their reason, and dread the possible consequences of the use of their own senses! Can any degradation be deeper than that? Ordinary tyrants can intimidate men as far as actions are concerned; but it requires the wicked priest to intimidate them as to thought and belief. And how utterly wicked must that tyranny be which treats the natural, honest workings of the mind as sin! Yet men permit the mongers of that holy sham to prate of morality, while their system is the most immoral thing to be anywhere found. It is horrible! Let us do our uttermost to destroy priestly tyranny.—Joseph Symes.

NEW EDITION. PROSE-POEMS AND SELECTIONS.

By ROBERT G. INGERSOLL.

Revised and greatly Enlarged. A Handsome Quarto, containing over 400 pages.

The book is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it. In the more elegant styles of binding it is eminently suited for presentation purposes, for any season or occasion.

CONTENTS:

- Oration delivered on The Christian Night, Decoration Day, 1882, My Choice, before the G. A. R. Why?
- at the Academy of Imagination, Musi, N. Y.
- A Tribute to Ebon C. Ingersoll.
- A Vision of War, At a Child's Grave, Benefits for Injuries We Build,
- A Tribute to the Rev. Alexander Clark, The Grant Banquet, Apostrophe to Liberty, A Tribute to John G. Mills.
- The Warp and Woof, The Cemetery, Originality, Then and Now, Voltaire, Lazarns, What is Worship? Humboldt, God Silent, Alcohol, Auguste Comte, The Infidel, Napoleon, The Republic, Dawn of the New Day, Reformers, The Garden of Eden, Thomas Paine, The Age of Faith, Origin of Religion, The Unpardonable Sin, The Olive Branch, Free Will, The King of Death, The Wise Man, Bruno, The Real Bible, Benedict Spinoza, The First Doubt, The Infinite Horror, Nature, Night and Morning, The Conflict, Death of the Aged, The Charity of Extravagance, Women, The Sacred Myths, Inspiration, Religious Liberty of the A. B. C. Bible, The Laugh of a Child.
- Science Versus Religion, OR, THE Conflict Between Reason and Superstition By T. C. WIDDICOMBE, Price, 10 Cents. For sale at this Office.
- DESIGN FALLACIES. A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being. SYNOPSIS: I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers. II. If There Were a Designer He Could Not Be Beneficent. III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms. IV. What is Called Design is Only Subserviency; and the Watch Argument is Illegitimate. V. What Actually Did Cause So-Called Design. VI. Astronomy and Design. VII. The Argument of a First Cause. Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy. BY THE EDITOR OF THE TRUTH SEEKER. Price, 15 cents. Address THE TRUTH SEEKER CO. 28 Lafayette Place, N.Y.

In cloth, beveled boards, gilt edges, \$2.50; half morocco, gilt edges, \$5; half calf, mottled edges, library style, \$4.50; full Turkey Morocco, gilt, exquisitely fine, \$7.50; full tree-calf, highest possible finish, \$9.

Sent to any address, by express, prepaid, or mail post free, on receipt of price.

A Cheaper Edition from same plates, good paper, wide margins, cloth, \$1.50.

Address THE TRUTH SEEKER, 28 Lafayette Pl., New York.

Science Versus Religion,

OR, THE

Conflict Between Reason and Superstition

By T. C. WIDDICOMBE,

Price, 10 Cents. For sale at this Office.

DESIGN FALLACIES.

A Refutation of the Argument That Nature Exhibits Marks of Having Been Designed by an Intelligent Being.

SYNOPSIS:

- I. The Design Argument Vitiates Itself By Necessitating an Infinite Series of Designers.
- II. If There Were a Designer He Could Not Be Beneficent.
- III. If There Were One He Could Not Be Wise, for His Processes Are Egregiously Slow, They Are Egregiously Wasteful, They Often Serve No Use, They Have Produced Faulty Mechanisms.
- IV. What is Called Design is Only Subserviency; and the Watch Argument is Illegitimate.
- V. What Actually Did Cause So-Called Design.
- VI. Astronomy and Design.
- VII. The Argument of a First Cause.

Embracing a Succinct Exposition of Evolution and a Sketch of Astronomy.

BY THE EDITOR OF THE TRUTH SEEKER.

Price, 15 cents.

Address THE TRUTH SEEKER CO. 28 Lafayette Place, N.Y.

Truth Seeker Readers!

HAVE YOU THE

Liberal Hymn Book?

Do your children learn these beautiful songs of Tennyson, Whittier, Longfellow, and other poets and sing them in your homes, making them happy and bright?—SEND FOR A COPY.—Green cloth gilt title, 40 cents; half bound, 25 cents.

FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING

THE ABSURDITY AND UNTRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION, AND REVEALING THE ABUSES OF A UNION OF CHURCH AND STATE.

185 Full-Page Illustrations.

WITH COPIOUS CITATIONS &

FACTS, HISTORY, STATISTICS,

AND OPINIONS OF SCHOLARS

TO MAINTAIN THE ARGUMENT OF THE ARTIST.

DESIGNS BY WATSON HESTON, WITH PORTRAIT OF THE DESIGNER.



The Illustrations are classified as follows:

- 16 represent Uncle Sam and the Priests.
- 2 " The Church Robbing the People.
- 3 " Thanksgiving.
- 3 " Sabbath Laws.
- 14 " Children and the Church.
- 10 " Woman and the Church.
- 6 " The Church and Thomas Paine.
- 4 " Studies in Natural History.
- 8 " The Bible and Science.
- 15 " The Clergy and Their Flocks.
- 1 " Piety in Our Penitentiaries.
- 4 " The Atonement Scheme.
- 4 " The Lord and His Works.
- 2 " Prayer.
- 10 " The Creeds.
- 1 " Christians and Mohammedans.
- 5 " Samples of Christianity's Work.
- 1 " Missionaries.
- 1 " The Lord's Instruments.
- 25 " Bible Doctrines and Their Results.
- 1 " The Church and Slavery.
- 1 " Priests and Politics.
- 1 " Ireland and the Church.
- 2 " Church's Idea of Civilization.
- 1 " The Uses of the Cross.
- 1 " Linking Reflections on the Church.
- 12 " Persecutions of the Church.
- 3 " Some Allegories.
- 6 " Heaven.
- 7 " Hell.
- 7 " Miscellaneous.

A most extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. We must give the Truth Seeker Company the credit of putting the book in the reach of all. At twice the price it would have been a cheap book. Artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.—[Freethinkers' Magazine.]

Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.—[Boston Investigator.]

Price, board covers, \$2; cloth, \$2.50.

Address THE TRUTH SEEKER.

NO "BEGINNING;"

OR,

The Fundamental Fallacy.

A common-sense exposure of the error in the reasoning upon which is based the belief in a "Creation" or "First Cause" of things.

By WILLIAM H. MAPLE.

"This volume discusses the question of a creator with such plainness of wording that even the unlearned can understand, and approaches it from so many different directions that it is one of the most comprehensive and conclusive works on the subject we remember seeing."—THE TRUTH SEEKER, July 22, 1893.

Nearly 200 pages, with eighteen chapters and a preface, bound neatly and strongly in cloth.

Price, \$1; POSTPAID.

Address THE TRUTH SEEKER.

COSMIAN HYMN-BOOK.

A COLLECTION OF

ORIGINAL AND SELECTED HYMNS

FOR

Liberal and Ethical Societies, for Schools and the Home.

—With Music Written to All the Songs.—

COMPILED BY L. K. WASHBURN.

Price, \$1.50. For sale at This Office.

THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clasp-trap, but only in wisdom—THE SCIENCE OF HEALTH. Wise men study nature, shun disease, learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes. Only \$1.50 by Mail; Circulars Free. Address THE TRUTH SEEKER, 28 Lafayette Place New York.

POPES AND THEIR DOINGS

ACCOUNT OF

Vicars of Christ and Vicegerents of God. Cloth, 75 cents.

Hard Knocks at Christianity.

By R. WHEELER.

This book is just what its title implies—thumping whacks at superstition. It deals with the effect of Christianity on the world, showing what Christians have done to advance their religion and impede the progress of man. It shows that Jesus was a false prophet, that the gospels are not authentic, and that Christianity is a borrowed system of religion. That the Bible is not in accord with Science, that the atonement scheme is futile and foolish, and that religion is not a real benefit to man.

Price, 20 cents, six for \$1.

Address THE TRUTH SEEKER



Those Afflicted with Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success. Address, DR. R. P. FELLOWS, Vineland, N. J. NOW READ THIS! Dr. Fellows is a staunch LIBERAL and a very successful physician. He has treated DISFAMED MEN for twenty years, and his remedies are an outgrowth of this long practice, which should give confidence to those afflicted.



SOME MORE FOOLISH DOCTRIN.

News of the Week.

ANOTHER clothing strike is on in New York; a renewal of the sweat-shops fight.

TWENTY-SIX men and boys perished in a mine explosion near Dayton, Tenn., Dec. 20th.

IN the newest annexed district of New York seven letter-carriers are to be put on bicycles.

NEW YORK Socialists have organized a bicycle club for the better distribution of their literature.

SECRETARY OF WAR OLNEY demands indemnity of Turkey for loss of American property in recent disorders.

COL. ARCHIE FISK, of Colorado, has come East to agitate for bimetalism. He has headquarters in New York.

THE personal effects of the late Samuel J. Tilden were sold at auction in this city last week. They brought about \$10,000.

THE great rains in Illinois and Missouri caused disastrous floods in those states. Chicago was flooded over half its surface.

THE young men whom the Catholic militant societies have been training to arms endorse Cleveland's message and call for war.

JUDGE THOMAS L. NUGENT, the Populist leader in Texas and twice the candidate of that party for governor, died in Fort Worth on Dec. 14th.

THERE was a sharp fight at Minas between the insurgents and the Spanish soldiers. The Cuban's lost heavily and the Spanish column was wiped out.

TWO men from San Francisco, W. J. Sheridan and Dr. James Underwood, have been arrested in Honolulu charged with conspiracy to overthrow the government of Hawaii.

AN elder of the Lebanon Shakers recently eloped to New York with a sister. It is thought by the society that the woman hypnotized him. He has \$3,000 of Shaker funds.

AN alleged dispatch from Constantinople to a German paper says that the sultan of Turkey has ordered 10,000 troops to attack Zeitoun, an Armenian city, and to massacre the 12,000 inhabitants.

IT is reported that General Campos, commander of the Spanish forces in Cuba, has been informed from Madrid that he must strike a decisive blow or money cannot be raised to maintain the army.

THE state of Georgia proposes to test the constitutionality of the law taxing state bank notes out of existence in favor of irredeemable national issue. It proposes to issue and defend state bank notes.

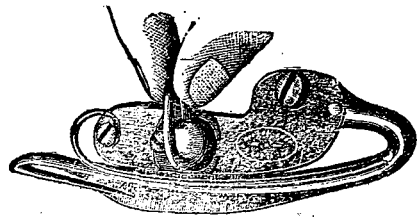
NEW YORK city has rejected the offer of a statue of Heine, the German poet and radical, to be placed in Central Park. The German citizens who made the offer think that it was declined because Heine was unorthodox.

THE Rev. Minot J. Savage, Unitarian, of Boston, has been called to the Church of the Messiah, New York, as associate pastor of the Rev. Robert Collyer. He will be asked to subsist on a salary of \$8,000 per annum.

ERASTUS WIMAN, the capitalist and Staten Island promoter, who was tried for forgery and sentenced to five years' imprisonment in Sing Sing, has had the judgment reversed by the Supreme Court and the Court of Appeals, and is free.

ON Dec. 17th President Cleveland sent to the United States Senate a message in which he recommended the application of the Monroe doctrine to the boundary dispute between England and Venezuela and called for a commission to ascertain the line between Venezuela and British Guiana, over which the dispute had arisen. In his message he uttered the following war note: "While it is a grievous thing to contemplate the two great English-speaking peoples of the world as being otherwise than friendly competitors in the onward march of civilization and strenuous and worthy rivals in all the arts of peace, there is no calamity which a great nation can invite which equals that which follows a supine submission to wrong and injustice,

and the consequent loss of national self-respect and honor beneath which is shielded and defended a people's safety and greatness." This means that the United States will go to war with England if the boundary dispute is not settled with fairness to the South American republic. In England it is said that Lord Salisbury, prime minister, will pay no attention to the message on the ground, first, that the Monroe doctrine does not apply, and, second, that the United States has no right to interfere in the matter. The Senate and House have passed a bill giving the president authority to appoint the commission he recommends, which will probably consume about three months in its investigations, and then report. The cost of the committee is placed at one hundred thousand dollars. There is considerable warlike talk on both sides of the Atlantic, and some preparation. London speculators, actuated more by pique than by fear of loss, are said to be unloading their American securities, and Wall street is in dismay. The president has supplemented his war message with one urging immediate financial legislation; to which the House will respond with a tariff-revising measure, probably with an attachment providing for the issue of a popular loan to maintain the gold reserve.



THE "Domestic" SEWING MACHINE

Is Original in Everything!
Is Easy to Operate!
Is Mechanically Perfect!
Is Scientifically Accurate!

This cut represents the "Looper." It makes the chain stitch on the celebrated "DOMESTIC" Machine or

TWO MACHINES IN ONE.

Test it in any way you please, it will never disappoint you. Claims nothing which cannot be proven.

The best quality of Oil, Silk, Cotton, and Needles for Machines of all makes and the Celebrated Perfect-Fitting "Domestic" Paper Patterns constantly on hand. Stitching of all kinds done by expert operators. Mail orders promptly filled.

CHAS. W. KATTEL, Sole Agent,
"Domestic" Sewing Machine Co.,

18 East 14th Street, New York City.

Genuine Pond's Extract

CURES COLDS, CATARRH, SORE THROAT,
INFLAMMATIONS AND ALL PAIN.

REV. CHAS. H. PARKHURST, the great reformer of New York.—"Have used Pond's Extract long and constantly."

REV. C. S. ROBINSON, the well known editor of "Songs for the Sanctuary," &c.—"Pond's Extract fulfills every promise it makes."

2,000 ORDERS FROM PHYSICIANS WITHIN ONE MONTH.

SUBSTITUTES DO NOT CURE.

CAREER OF RELIGIOUS IDEAS.

Their Ultimate: The Religion of Science.
By HUDSON TUTTLE.

This book is a study in the evolution of religious ideas, touching all forms of religious worship, and treating at length on the authenticity and reliability of the Christian religion. It is a 12mo book of 146 pages and the price is now reduced from 50 cents in paper and 75 cents in cloth to 25 cents in paper, 50 cents in cloth. Address THE TRUTH SEEKER CO.

Scientific Works.

Three Introductory Lectures on the Science of Thought. By F. Max Müller. 1. The Simplicity of Language; 2. The Identity of Language and Thought; and 3. The Simplicity of Thought. With an appendix which contains a correspondence on "Thought Without Words," between F. Max Müller and Francis Galton, the duke of Argyll, George J. Romanes, and others. Neatly bound in cloth. Price, 75c.

Three Lectures on The Science of Language. By Prof. F. Max Müller. The Oxford University Extension Lectures. With a supplement, "My Predecessors," an essay on the genesis of "The Science of Thought." 112 pages; cloth. Price, 75c.

The Psychology of Attention. By Th. Ribot, professor of Comparative and Experimental Psychology at the College de France, and editor of the *Revue Philosophique*. Authorized translation. Treating of the following topics: 1. Spontaneous, or Natural, Attention. —a. Emotional states; b. Physical manifestations; c. Surprise. 2. Voluntary, or Artificial, Attention.—a. Its mechanism; b. Inhibition; c. The feeling of effort. 3. The Morbid States of Attention.—a. Distraction; b. Hypochondria; c. Fixed ideas and ecstasy; d. Idiotcy; e. Attention in sleep and hypnosis. Cloth, 75c.

Fundamental Problems. The Method of Philosophy as a Systematic Arrangement of Knowledge. By Dr. Paul Carus. Price, \$1.

The Psychic Life of Micro-Organisms. A Study in Experimental Psychology. By Alfred Binet. Translation from the French with the sanction of the author. Treating of the following subjects: 1. The Psychology of the Cell —Introductory. 2. The Structural and Psychological Character of Proto-Organisms: Motility and Sensory Organs. 3. The Psychology of Nutrition: Holophytic, Saprophytic, and Animal Nutrition; Predatory Habits of Certain Animals. 4. Colonies of Unicellular Organisms. 5. Fecundation of Proto-Organisms. 6. Fecundation of Higher Animals and Plants. 7. The Physiological Function of the Nucleus. 8. Correspondence between Alfred Binet and Ch. Richet (professor of physiology in the Faculty of Medicine at Paris) respecting cellular psychology. 10mo, 135 pages; cloth, 75c.; paper, 50c.

Wheelbarrow Articles and Discussions on the Labor Question, Including the Controversy with Mr. Lyman F. Gage on the Ethics of the Board of Trade; and also the Controversy with Mr. Hugh O. Pentecost, and others, on the Single Tax Question. Elegant cloth binding, portrait of the author, and autograph letter. Price, \$1.

The Idea of God. By Dr. Paul Carus. Being a disquisition on the development of the idea of God in human thought and history; discussing: 1. The Nature of Ideas. 2. The Etymology of The Word God. 3. God as an Abstract Idea. 4. The Conceptions of God (Polytheism, Monotheism, Pantheism, Theism, and Atheism). 5. Definitions of the Idea of God. 6. Entheism, the Monastic Conception of God. Price, 15c.

Epitomes of Three Sciences. 1. Comparative Philology: The Study of Sanscrit. By Prof. H. Oldenberg, of the University of Kiel. —a. Sanscrit Research; b. From Jones to Lassen; c. The Discovery of the Veda; d. The Interpretation of the Veda; e. The History of the Vedic Epoch. 2. Experimental Psychology. By Prof. Joseph Jastrow, of the University of Wisconsin. —a. Aspects of Modern Psychology. b. Psychology in Germany; c. Psychology in France and Italy; d. Psychology in Great Britain and the United States. 3. Old Testament History: or, The Rise of the people of Israel. By Prof. C. H. Cornell, of the University of Königsberg. —a. The Traditions of the People of Israel; b. The Migrations of the Tribes of Israel; c. The Conquest of Palestine and the Kingdom of Israel. With especial introductions by Professors Oldenberg and Cornell, and prefatory remarks by the editor of the *Open Court*. Elegant cloth binding. Price, 75c.

The Ethical Problem. By Dr. Paul Carus. Three Lectures, delivered before the Society for Ethical Culture of Chicago at the invitation of the Board of Trustees: 1. Ethics, a Science; 2. The Data of Ethics; 3. The Theories of Ethics. 112 pages, cloth. Price, 50c.

On Double Consciousness. Experimental Psychological Studies. By Alfred Binet. Table of contents: 1. Introductory; Experimental Psychology in France. 2. Proof of Double Consciousness in Hysterical Individuals. 3. The Relations between the Two Consciousnesses of Hysterical Individuals. 4. The Hysterical Eye. 5. Mechanism or Subconsciousness? 6. The Graphic Method and the Doubling of Consciousness. 7. The Intensity of Subconscious States. 8. The Role of Suggestion in Phenomena of Double Consciousness. 9. Double Consciousness in Health. 93 pages, paper. Price, 50c.

The Lost Manuscript. A Novel. By Gustave Freytag. A handsome, elegantly bound edition of this famous and popular German romance. The author writes as a motto for the American edition: "A noble human life does not end on earth with death. It continues in the minds and deeds of friends, as well as in the thoughts and the activity of the nation." In two octavo volumes; boxed. Price, \$4.

Diseases of Personality. By Th. Ribot. Authorized translation. Treating of the following subjects: 1. Nature of Personality and consciousness. 2. Organic Disorders. 3. Emotional Disorders. 4. Intellectual Troubles. 5. Dissolution of the Personality. Cloth, 75c.

The Soul of Man. An Investigation of the Facts of Physiological and Experimental Psychology. By Dr. Paul Carus. With 152 Illustrative Cuts and Diagrams. Price \$3.80. Printed on extra fine paper, handsomely bound in cloth. The subject-matter of the work is divided into the following sections: 1. The Philosophical Problem of Mind. 2. The Rise of Organic Life. 3. Physiological Facts of Brain-Activity. 4. The Immortality of the Race and the Data of Propagation. 5. The Investigations of Experimental Psychology. 6. The Ethical and Religious Aspects of Soul-Life. Address THE TRUTH SEEKER, 28 Lafayette Place, New York.